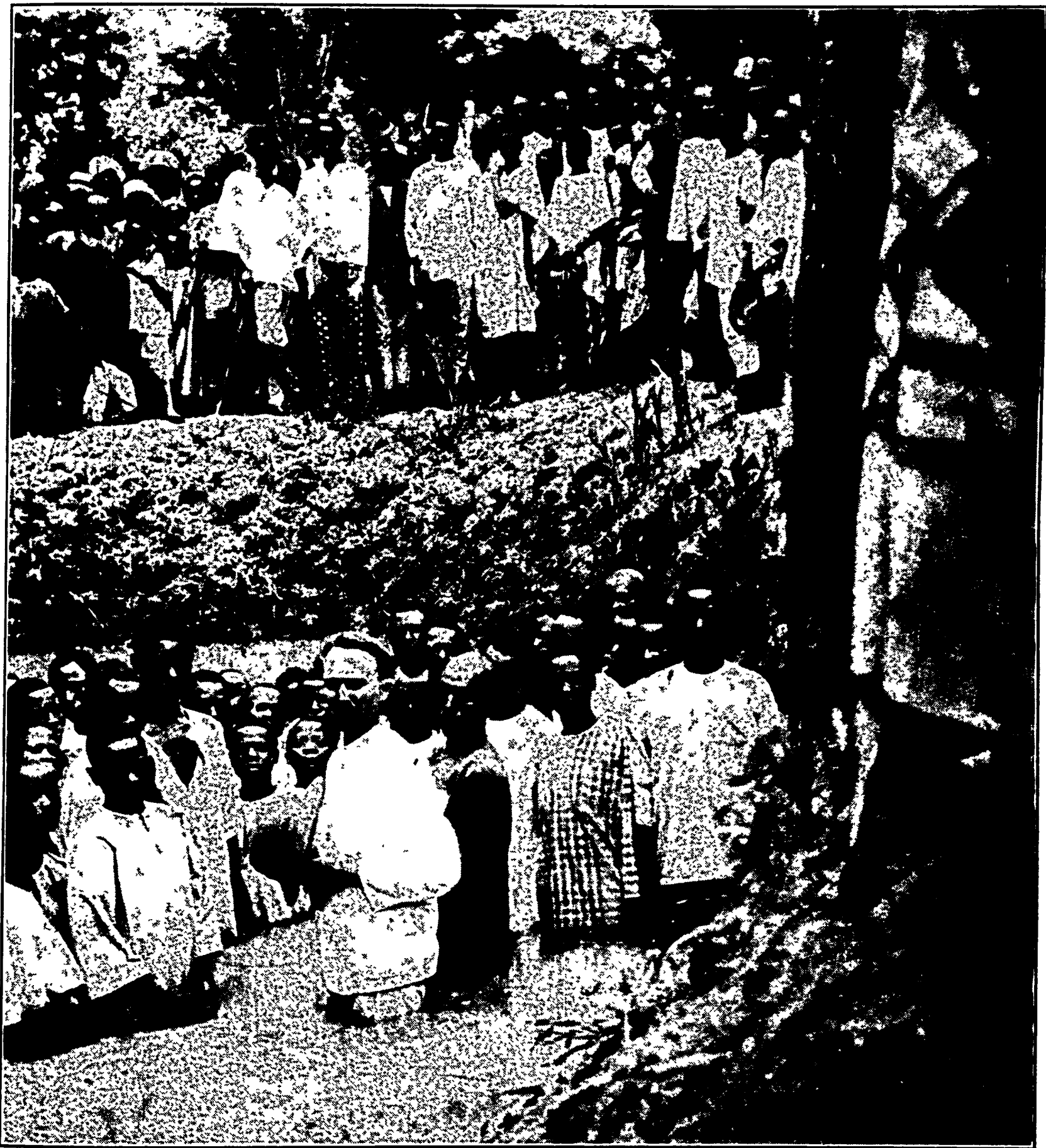


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# HOME AND FOREIGN FIELDS

Continuing  
The Foreign Mission Journal  
The Home Field



“MY WORD SHALL NOT RETURN UNTO ME VOID.”

Dr. B. L. Lockett Baptizing a Group of Converts in Oyo, Southern Nigeria, Africa.

SUNDAY SCHOOL BOARD OF THE SOUTHERN BAPTIST CONVENTION  
161 Eighth Avenue, North, Nashville, Tennessee

# The R. J. Willingham Memorial

**SUPERINTENDENT L. B. WARREN, D.D.:**

Home and Foreign Missions join hands in a great and worthy movement to raise \$100,000 for the Church Building Loan Fund as a Memorial in the Hall of Fame to this noble leader who truly gave his life for the spread of the gospel. One thousand individuals or churches giving one hundred dollars each will quickly make the total. Will you or your church give twenty dollars a year for five years?

The foundation of the R. J. Willingham Memorial was laid a couple of weeks ago by a Baptist deacon in Richmond, Va. He said, "A homeless church housed in America means the overthrow of a heathen temple across the seas. A Church Building Loan Fund in the name of Dr. Willingham will more truly and more permanently carry out his desires in regard to world-wide evangelization than any other contribution which can be made in his name." In a few days' time the memorial founded by this life-long friend and admirer of Dr. Willingham passed the \$3000 mark. It is the desire and intention of those who loved him best to make the memorial worthy of his greatness. Read the following four endorsements of the plan. Read the form of pledge. Make up your mind as to how much you can give, basing your pledge upon your love for Dr. Willingham and your love for the great cause for which he gave his life.

\* \* \* \*

**MRS. R. J. WILLINGHAM:**

"I can never tell you how much I appreciate the loving thought of such a memorial to Mr. Willingham. Had he been able to choose a memorial, I am sure he would have wanted just such as you have chosen—one that will continue to preach Christ and bless the world."

\* \* \* \*

**HON. JOSHUA LEVERING**, state member Foreign Mission Board and life-long friend of Dr. Willingham:

"Having learned that it is the purpose of the Home Board to establish a memorial to Dr. Robert J. Willingham through its building loan fund, and believing that such a trust fund will result in the extension of the Kingdom of God at home and abroad, a cause most dear to Dr. Willingham's heart, I take pleasure in expressing my approval of such action, and of my purpose to share in its establishment."

\* \* \* \*

**HON. NEWELL SANDERS**, former United States Senator, and a deacon of the First Baptist Church of Chattanooga, of which Dr. Willingham was formerly the pastor:

"Dr. R. J. Willingham had a wonderful vision of the missionary needs of the world. He gave his life to the work.

"We members of the First Baptist Church knew him so well that we are rejoiced at the proposed establishment of a \$100,000 church building loan fund as a memorial to him. It is a most fitting tribute and the use of the money at home will be a foundation for enlarged missionary work abroad."

\* \* \* \*

**MISS KATHLEEN M. MALLORY**, W.M.U. Corresponding Secretary:

"Six years ago when en route to Baltimore to take up work with the Woman's Missionary Union, I stopped in Richmond for a conference with Dr. R. J. Willingham. After the conference he took me to the noon train and on the way we passed



a building in process of construction. Very characteristically he stopped and said: 'Look 'way down, and now look 'way up. It took months to lay those foundations, but in almost no time the towering superstructure went up.'

"Even so do I believe his great heart would feel about the work for the homeless Baptist churches of the South. I believe he would look upon it as fundamental to all mission work and therefore to foreign missions, to which he gave his life, and would know that by housing the homeless churches the superstructure of adequate foreign missions is quickly and permanently assured. Therefore do I believe that he would rejoice that his name has been added to the list of those memorialized in the Church Building Loan Fund."

\* \* \* \*

**Do you wish a part in this great memorial?**

**If so, sign the following pledge card and send it in:**

**THE R. J. WILLINGHAM MEMORIAL**  
Department of Church Extension  
1004 Healy Bldg., Atlanta, Ga.

I (or we) pledge \$.....  
to be paid within the next five years.

Name .....

Date..... City..... State.....

# HOME AND FOREIGN FIELDS

A Missionary Journal  
Presenting the Work of the Southern  
Baptist Convention

Continuing *The Foreign Mission Journal* and *The Home Field*

PRICE: 50 Cts. PER YEAR

Published Monthly  
by the Sunday School Board of the  
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I. J. VAN NESS, Corresponding Secretary

NASHVILLE, TENNESSEE

G. S. DOBBINS, Editor

## Editorial

OUR Lord's missionary commission includes education. Sometimes men speak as if the educational features of our missionary program were incidental, or even antagonistic, to the main matter of evangelizing. No such thought was in the mind of Jesus, who, in the same breath, said: "Go, preach, teach." Every great missionary leader has seen the close and vital connection between evangelism and teaching. When Luther Rice returned to America in the interest of the first great American Baptist missionary movement, he immediately undertook the establishment of a Baptist college and a Baptist newspaper—two great missionary agencies. The Home Mission Board has no work more far-reaching in importance than the Department of Mountain Schools. From these schools have gone forth some of our greatest preachers and missionaries and most useful laymen. The missionary topic for March is "The Value of Mountain Schools," and special articles in this number provide helpful supplemental material for the study and presentation of this subject. Let the subject be linked effectively to the urgency of the situation as regards the financial support of Home and Foreign Missions, and a spirit of deep prayerfulness and earnestness prevail as we come toward the close of the Convention year.

MANY feared that the war in Europe would have a disastrous effect on foreign missions. The reverse has been the case. In a recent meeting of Chinese students the subject was discussed at length. Said one man: "The trouble in Europe is due not to too much Christianity, but to too little of Christianity." Another said, "Do not fear that we think Christianity is responsible for this war. We understand perfectly well that . . . if only the people of the West had practiced the precepts of Christ there would have been no such awful struggle."

A WRITER in the *Missionary Herald* quotes a pastor as having exclaimed, "If I had my way, my men would not give another cent to these causes. They have been bled to death for two years." The statement was put to the test, with the result that in five cities, where the question was put to large representative gatherings of business men, it was agreed that except for accidental loss on the part of a very few, every man present was better off than in 1914 or 1916. "Millions of men have poured out their lives on the battle fields," the

writer continues. "Other millions of men and women and children have been crushed under the war machine through starvation, exposure, and exhaustion. Here in America, safe and prosperous, it must be admitted that many church members have laid up wealth, especially Liberty Bonds, and that the World War ends with a large number actually better off and more prosperous." Let us face the facts frankly, determined to be deceived by no "bled white" camouflage, and with humble courage demand of ourselves and of our friends that we "even up" the burden of war losses somewhat by giving to missions—the greatest of all reconstruction agencies—in large and worthy sums.

THE word "patriotism" has come to have a high and holy significance in these stirring days. Gratitude for citizenship in America, and jealous love for our land and institutions, have become exceedingly real. Yet, have we realized that the call of foreign missions is the call of the noblest and truest patriotism? Our country has moved out into the great world-stream. Never again can we live unto ourselves. The world is rapidly becoming one in its commerce, its methods of communication and transportation, its laws, its educational methods, its ethical standards. If the low moral and ethical ideals of the ten hundred million pagans of heathen lands

are not transformed by Christianity, what must happen when with mighty impact they collide with our civilization? Of one thing we may be perfectly sure: The world cannot remain part pagan and part heathen. The question of foreign missions is precisely the question as to war with Germany. There was no choice left. We had to win or perish. We have got to Christianize the world or be paganized. Let no man claim to love his country as a true American who refuses or neglects to have a share in foreign missions.

THE Great Commission tells us *what* we are to do. Our Lord's last commission, as given by Luke in the first chapter of Acts, tells us *how* we are to do it: "Ye shall be my witnesses." Was there ever such a challenge to witness as is thrown down at our feet today? It is the challenge of a great opportunity, of a great urgency. Let every reader of HOME AND FOREIGN FIELDS read and read again Dr. Love's heart-searching words as he writes in this number of his observations and experiences in North China. One can feel the pressure

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of the burden that settles upon his great heart as he realizes the need and the opportunity, and faces the pitiful inadequacy of our Baptist forces and equipment. Shall we prove false witnesses of our Lord in such an hour? Let us not look upon the money which we give to this cause as cast away, but as the best investment for time and eternity which can be made—an investment in human lives and immortal souls that must perish if we fail to answer their call for help.

ON July 6, 1415, Catholic bigotry sent to the stake John Huss, Bohemia's immortal martyr. The conflagration started by the torch that burned this hero to death has never been quenched. Linked to the Hapsburgs in 1526, the plucky little country's history has been that of constant disaster and oppression. At the outbreak of the Thirty Years' War Bohemia had a population of 3,000,000. At its close (1648), she had less than one million, and her independence was gone. The great Bohemian historian, Palacky, said long ago: "We existed before Austria, and we shall exist after her." In a wonderful way this prophecy has been fulfilled. One of the most promising fields for Baptist missionary labor in all the world is this same land of Czecho-Slovakia. Already we have made a beginning, and the Foreign Board must be put in position to establish one of its strongest missions in the strategic city of Prague. John Huss did not die in vain.

THE call for money for missions must not obscure the call for the giving of life. There is a story of a Belgian soldier in a hospital with both legs cut off. "I wanted to offer my life for my beloved country, but I got a chance to do only a little." The visitor remonstrated. "Why," said he, "you have lost both your legs!" "Oh, no," said the man simply, "I did not lose them, I gave them." We must send large re-enforcements of workers to every foreign field. "Who will go for us, and whom shall we send?" Preachers who have broken pastoral ties in their work as chaplains, strong Christian young men who are coming back home, consecrated young women who have been finding their lives as they lost them in service—many of these ought to answer in chorus, "Here am I; send me."

WHAT has become of the man who, at the conclusion of a missionary service, used to announce apologetically: "We have now come to the unpleasant part of the program. We must take up a collection, so let's do it now and have it over with." He got lost during the past two years, and no reward is offered for his recovery. His place has been taken by the man who rubs his hands gleefully and says: "We have now come to the best feature of the occasion, in which all of us can have a part." Blessings on the new man!

A ONE-SIDED Christian is like a tree on an embankment, the roots of which have struck into the soil on one side only. As long as the wind blows in the right direction he stands firm, but when the storm strikes from the opposite direction, he goes over with a crash. We do not want home mission cranks nor foreign mission cranks, but symmetrically developed Christian character. John G. Paton expressed it well when he said once: "Those that do most for the heathen abroad are those that do most for the heathen at home."

"OUR growth into the likeness of the Lord Jesus Christ," says Mr. Torrey, "will be in exact proportion to the time and heart that we put into prayer. God has provided for us in Christ all the fullness of spiritual blessing. The trouble with a great many is that they have not appropriated what God has provided."

WHEN Southern Baptists give one and one-half million dollars this year for foreign missions they will have set a new standard of devotion to this supreme Christian enterprise. Next year we must set our mark at two millions. Steadily the advance must be made until we are giving five millions each year. This mark ought to be reached in five years at least. For three millions of Baptists this amount is far too small—less than two dollars each. Yet we would better reach the five million mark before placing the goal at ten millions, as must eventually be the aim. We are beginning to awaken to the bigness of the task, its practicability, its necessity.

WITH the whole world open to the gospel, with two-thirds of the peoples of earth unevangelized, with men enough, money enough and power enough to carry the story to the last man of the globe's remotest bounds, the time has come for us to prove our faith by our deeds. Let us launch out into the deep!

HE that does not trust at least one-tenth to the Lord does not trust the Lord in all his promises.

## THE TASK AND THE REQUIREMENTS

Rev. H. E. Gabby, D.D.

A Statement of the Four Fundamental Requisites for the Success of the Vast Enterprise in Which We are Engaged

*The first requirement is to realize the supreme importance of God's work.* No task God assigns us is a small task. We need to become thoroughly imbued with the bigness of it. Every other work should stand in a second place. We should say with Nehemiah, "I am doing a great work, and cannot come down." When we come to understand every duty assigned us from above, we will say, "We cannot come down from the height to which our work for God lifts us to the consideration of any insignificant task." It is a far call from this conception of the dignity and the glory of God's work to the pettiness of it held by so many.

Dr. John R. Mott in an address in London at the meeting of the "Student Christian Movement of Great Britain" gave expression to these timely words: "In our universities we need enterprises vast enough to appeal to the imagination, difficult and baffling enough to call out the best energies of minds and hearts, tragic enough to jar and shake the academic, the theorizing, the dreaming tendency of many students into reality—a need and an enterprise engrossing enough to enable students to lose sight of themselves, and an enterprise overwhelming enough to drive them to the discovery of God and his irresistible resources."

In the Baptist task before us this year we have such an enterprise, vast enough to fire the imagination, difficult enough to challenge the greatest faith, engrossing enough to call for the enlistment of all the energies of our souls, tragic enough to hurl us from our smug self-satisfaction, and overwhelming enough to drive us speedily to God whence cometh all our help.

*The second requirement is diligence.* "Diligence is, literally, fondness for one's work." It is necessary to drill oneself to the idea that diligence is required if we do our duty. This age needs the thundering of an Amos, saying to us what he said to the inert of his day, "Woe to them that are at ease in Zion." There is no place in the Kingdom of Heaven for a drone. The call of God is a clarion call to work, a ringing challenge to an active, useful life. He is ever seeking to evoke

all the powers of our souls, to call into play all the energies of our beings. He holds out as an incentive for faithfulness the joy of service here and the rewards of the great hereafter. South well says, "The soul's play-day is Satan's work-day; the idler the man the busier the tempter."

Great peril lies in spiritual as well as in physical sloth. Drowsiness will clothe a man's spiritual life with rags just as it clothes his body with rags. Nothing impoverishes the spiritual life like ease. Gladstone uttered a profound truth when he said: "The waste of time will make you dwindle alike in intellectual and moral stature beyond your darkest reckoning." "He that is slack in his work is brother to him that is a great waster." (Prov. 18: 9.) Professor James said about a millionaire student of Harvard that what time he could spare from the adornment of his person he devoted to the neglect of his duties.

*The third requirement is doing God's work with the whole soul.* "Doing the will of God from the heart" (margin, soul). (Eph. 6: 6). "Whatever ye do, work heartily" (from the soul). (Col. 3: 23). There needs to be a burning zeal for every heaven-given task. To come to the Master's work with only half a heart is a great sin. The King's business not only requires haste, but it also requires a glowing enthusiasm and a consuming earnestness. We are told that Apollos was fervent in spirit; that is, "He burned to impart to others the truth he himself had received." When Jeremiah determined to keep still there was a burning fire in his heart, and he was compelled to speak for Jehovah. This reminds us of what a modern missionary said, "I cannot be silent, the fire of God is on me." We need fire from on high to burn up the dross of our indifference.

We need zeal, but it must be coupled with knowledge to be efficient. Zeal without knowledge often leads to fanaticism and other extravagances, but knowledge without zeal is of little value. Knowledge measures the magnitude of the task, calculates the number and size of the obstacles to be encountered, estimates the amount of zeal and energy required to accomplish it, and then sits down with folded hands. Knowledge spends all the time in getting ready. One may have knowledge of the doctrines of the faith, may know theological distinctions, but if he is devoid of zeal, he will be of little use in the Kingdom.

*The fourth requirement for doing God's work is consecration.* There needs to be a more fervent piety for our heavenly calling. We cannot reach the highest in human life and attainment without this grace. We may have many gifts, many talents, but without this solemn dedication of ourselves to God's service we are nothing. Consecration is the capstone that gives beauty and symmetry to the completed temple of Christian character.

In the days of Nehemiah the people assembled for a great meeting, "in which with all solemnity of fasting and prayer the true Jews entered into a formal covenant with God, a kind of oath of allegiance, a solemn agreement signed by Nehemiah and the leaders, princes and priests, of renewed devotion to the law and the service of God. They promised to keep the law of Moses, to pay their tithes for the support of the temple services, and to keep the Sabbath holy, and they bound themselves under a curse to keep this covenant."

Southern Baptists need to enter into a solemn covenant with their risen Lord to carry out his last command until:

*"This whole round world for Jesus  
Through all its fragrant zones!  
Ring out again the watchword,  
In loftiest, grandest tones.*

*"The whole wide world for Jesus!  
We'll wing the song with prayer,  
And link the prayer with labor,  
Till Christ his crown shall wear."*

## OUR NORTH CHINA MISSION

Rev. J. F. Love, D.D., Corresponding Secretary

Observations and Experiences of Our Foreign Secretary on His Tour of the East

We have been sitting in heavenly places in China. We have never felt ourselves to be nearer heaven than in some experiences we have had with the missionaries and with some of the native Christians.

When we reached Laichowfu the North China Baptist Association was in session. We can not give the enrollment nor the statistics for the year's work, but these, important as they are, are minor considerations to the spirituality and fellowship of the association. Evidently there had been much prayer that the meeting should be a blessing to the Christians and to the work. One felt himself in a spiritual atmosphere from the time he entered the church, notwithstanding the temperature was around the freezing point and for economy's sake these churches in China are never heated.

It was an inspiration to look upon this assembly of the first-born, the earnest of the full harvest which is to follow in the expanding service of Christian missions in China. There were in the audience some remarkable native Christians. Some of these bear the marks of the awful experience incident to the Boxer troubles. Some of them have given full proof of their ministry and have many converts to their credit. This annual association is an occasion among the native Christians and missionaries toward which they look through the months of toil and hardship. It is even more to them than a state convention in the South is to the home constituency for the reason that the sadly meagre forces here are so scattered that there is little opportunity for fellowship except at the associational meeting. We have in the North China Mission 54 missionaries, including preachers, doctors, teachers and nurses—men and women—and the association covers a territory vastly greater than one of our state conventions and a population as large as many states.

One of the impressive incidents of the association was the administration of the ordinance of baptism to eight men and one woman by Pastor Ku on Sunday morning. Following the baptism the Lord's Supper was observed, after which the writer, standing between the baptistry and the table, gave an address on the significance and missionary value of these two ordinances. We have never spoken to a more sympathetic and inspiring audience nor one that seemed readier to accept the truth at its true value.

From Laichowfu we went to Hwanghien for the station meeting scheduled there. We can never forget the reception given us by the helpers in the hospital, the girls' school, the boys' academy, the students of the theological seminary and the native church members. Typical of the thoughtfulness of these friends is the following which was presented with a beautiful Chinese bowl to Mrs. Love and myself:

*The Hwanghien Boys' Academy welcome with joy and gladness the coming of Dr. and Mrs. Love to Hwanghien. We greet you with loving wishes, and pray that God's richest blessing will abide with you always. We offer you this keepsake to take back to America with you and use constantly in memory of us, and our love. The Tsung Shi Middle School."*

The last thing we heard when we were leaving Laichowfu was the students and native Christian friends together with the missionaries, who had followed us out on the road according to the Chinese custom, singing: "There is sunshine in my soul today," and the first thing our ears caught two days later was the boys from the Hwanghien Academy lined up on the road two miles out from our destination saying in good English: "Welcome!"

Leaving Hwanghien we journeyed to Chefoo for another station conference, which closed the tour of our North China

Mission. At this port city, where Southern Baptists have made good mission investments, we conferred prayerfully and earnestly regarding some of the real problems that are facing our missionaries there. At the close of our visitation to Chefoo we felt that we had a keener insight into the difficulties of kingdom advancement in that locality as well as having had the rich pleasure of fellowship with the missionaries and native workers.

It may be profitable to share some of our observations in North China with our HOME AND FOREIGN FIELDS readers. Let me say then, first of all, that there is in America a widespread misapprehension of certain conditions in China, as these two-weeks' journey through the open country away from the railroads has convinced me. The first of these is that Americans believe that foot-binding has well-nigh ceased in China, whereas not one woman or girl in a hundred has been freed from this awful barbarism. We scarcely saw a woman in all this journey through the country whose feet were not bound, until we reached our mission stations. Our Christian schools do not keep in them girls whose feet are bound and one of the best services they are rendering the Chinese people is the relief of the children from the torture of this cruel custom. Our schools are few, however, and sadly scattered and the great multitudes of women and girls go hobbling on deformed feet and broken bones as they have done for centuries. There is nothing so distressing, so heartbreaking, nothing against which the humanity in one cries out in such protest as against this barbarity which is simply a social custom. Foot-binding is a strong illustration of the extent and inflexibility to which a social custom can go. If Christian missions and Christian missionaries had no other service to render China than to set these tortured multitudes free from this inhumanity it would justify all that Christian missions have cost in money, in labor, and in human sacrifice. There is no other instance within the bounds of the human race of such monstrous and deliberate cruelty. And to think that this custom is practiced by parents who venerate as no other people on earth do their dead mothers and fathers! Surely one would think that those who wish to be commemorated by their children would leave with their children a more precious memory than broken bones and a life of torture. And certainly it would be a finer evidence of family love and devotion for mother and father to protect their children against this custom than to burn paper at the graves of the dead. Yet we must remember that this is a land across which the light of the gospel of Christ has not fallen and in which the love of Jesus and the tender human compassions which he has begotten are unknown. Slowly, very slowly, because of our tardiness, the gospel is turning on the light and letting in the love and a few Christian mothers who gather about our mission houses are radiantly glad to have their children spared the suffering which heathenism has imposed.

There are many things about China which command respect and admiration of the foreigner; certainly there is much to command the sympathy and love of the Christian; but foot-binding is a crime which civilization can not look upon with complacency. It is a wonder that China does not produce some statesmen big enough to defy this custom and break the bonds of this slavery to social convention.

Another impression which will never be outlived is that of the multitude! I never realized so fully the meaning of the words of Scripture that Jesus looked upon the multitudes and had compassion until I reached China. The multitudes are not only in the cities where you are literally pressed by the throng, but in the open country. Everywhere the teeming population is in evidence. There is no getting away from the crowd. And such need, such appeal as these crowds present! It is true there is evidence of more wealth in individual cases than the foreigner has probably expected to see, but there is preponderating evidence of poverty. It is seen in the clothes which are worn and the food which the people are eating.

There are millions in China who from year's end to year's end never have what the most unskilled laborer in America would call a square meal. Thousands of Christians at home are wearing shoes which cost more money than whole families here have for their living for an entire month. That these men and women live and work as we have seen them living and working is one of the marvels of China. Christianity as an economic factor in the life of a people has not been realized by the average man. It somehow turns out in every instance that evangelical Christianity so touches the springs of human energy, the fountains of human thought, invention, industry and personal resources, that good living follows evangelization and that the direst poverty is well-nigh banished. Famine, with its unrelieved ravages, is an affliction which attends heathenism. Christianity creates economic conditions and provides bread for the multitudes.

We have been impressed by the kindness of these Chinese people and the opportunity which their friendliness for Americans makes for Southern Baptists and other Christian bodies. Naturally good-natured, patient, courteous, they show especial consideration for the American. We cannot tell how long this attitude of mind may last, but while it lasts there is given a missionary opportunity which, if it is embraced, will hasten the coming of the Kingdom of God in all the continent of Asia. We have received nothing but kindness from Christians and non-Christians in the cities, villages, and on the country roads. These people have been kind beyond the kindness of our own countrymen. How we should like to repay them in the coin of the grace of God and Christian service!

The impression which stands in contrast to this is one which daily becomes a growing burden. It is the condition in which we find our Southern Baptist work in North China as regards equipment and adequate missionary force. Starting in at Pingtu we have a situation in our hospital and our boys' school which gives Southern Baptists a marvelous opportunity but which presents to them a distressing need. Pingtu is in the center of our largest Baptist population and has a great mission to fulfill, but Southern Baptists must speedily improve this situation by an outlay of several thousand dollars, or ought to transfer effort to some other point where strength can be combined. The situation is better at Laichowfu, but in this splendid station, where Southern Baptists have made some of their best investments, we can add greatly to the efficiency of our workers by immediate additional investment. For instance, Dr. and Mrs. Gaston ought to be given a home in which to live and the hospital ought to be finished without delay. At Hwanghien where the investments already made are producing the most blessed results there is need of further investment in almost every line of work that we are doing in the station. At Tengchow, where the missionaries of the station as well as the missionaries of the North China Mission assure us there are and have been for a long time peculiar difficulties to overcome, we have a situation that claims attention and which by careful and faithful handling can be made to contribute greatly to the strength of our North China work. At Laiyang, Dr. and Mrs. Hearn are isolated from all English-speaking peoples and alone are carrying the burden of a large educational and evangelistic work while furnishing all the medical relief that is available for a vast multitude. A family is needed here at once. Now that the war is over may the Lord put it into the hearts of some of our young people quickly to come to the relief of these faithful and overburdened servants of Christ!

THIRTY THOUSAND native Methodists in China have bravely assumed the sum of \$750,000 as their share of the Centenary Fund. When we consider the poverty of the people, this is truly a great venture of faith. If Methodists at home gave in the same proportion, the \$80,000,000 desired would be oversubscribed many times.

# The East Celebrates the Victory of the Western Allies

Mr. Albert C. Cheatham

A Description of One of the Most Significant Events in the World's History, by Dr. Love's Secretary,  
Who Witnessed the Demonstration

Peking, representative of Chinese officialdom and government, held holiday on the occasion of the victory of right and justice in the great struggle which had drawn almost the entire world into its maelstrom of blood and carnage. Not often has China, venerable, ancient and hoary with age among the nations of the world, seen fit to suspend its busy workaday life to celebrate the achievements of the young, stalwart, forward-looking nations of the Occident. Indeed, we are safe in saying that such a celebration as the President of the Republic decreed and as the leading Chinese diplomats, statesmen and soldiers took part in, had never before occurred in this land. Many things may be deduced from such an occasion but I will confine myself to two suggestions regarding it, namely, the leaders of Chinese life and thought—those who wish to see China take her place unashamed among the nations of the world, leaving behind her ignorance, superstition and national backwardness—are in sympathy with the ideals and ethics as voiced by the Allies and realize that their land must also have these ideals and ethics in order to break with the dismal past; and secondly, China is looking to the Allies, England and America especially, to free her from the domination of a stronger nation, a domination such as Germany threatened to force upon her weaker neighbors.

China's capital, and other cities, too, began unofficial celebrations shortly after the news of the armistice had been cabled to the Orient. There were many parades, bonfires and lantern processions, and in some of the cities the rejoicing took the form of pulling down German statues and arches. But it seemed quite significant that President Hsu Shi-chang should choose November 28th, our own American Thanksgiving Day, as the first day of the three-day thanksgiving for Allied victory that China was to take part in. To the Americans in Peking this not only seemed significant but appropriate as well.

It was the good fortune of Dr. and Mrs. J. F. Love and myself to be in China's capital at the time of the celebration. Through the kind offices of Prof. Pettus of the North China Language School, and Prof. Pitman of the Government Normal School, we received invitations to the Grand Review which was to be staged in the Tai Ho Tien, or Forbidden City. This was to be the gala event among the festivities of the three-day thanksgiving and invitations were sent to a carefully selected list of guests, including Chinese military and political leaders, outstanding Chinese citizens, foreign diplomats and legation attaches, and prominent foreigners in Peking. We were happy to have the privilege of attending the review, for we were assured that it would be a brilliant affair, and so it proved.

Shortly after 9 o'clock we called rickshas and were soon on our way to the Forbidden City. As we passed through the city streets we noticed that troops were drawn up on either side of the roadway. As we approached the massive towered gates of the Tai Ho Tien we saw long lines of officers who were carefully scrutinizing the many visitors of varied degree and nationality who were seeking entrance to the walled-off grounds where formerly no foreigner dared enter. With our invitation cards we presented our visiting cards and passed in to the spacious courts, upon which the porticoes of the palatial Imperial buildings open. We went on into the inner court which is just in front of the former throne room of the Manchu Dragon Emperors. In this court the Chinese and allied troops were drawn up in serried rows awaiting the coming of the President.

As we looked over the courtyard filled with troops we noticed that about half of them were Chinese, while the other half included Japanese, Russian, British, Italian, French and American soldiers. Among the French troops were a number of Anamese men from French Indo-China, the British troops were largely giant Sikhs from India, while the American soldiers were our own splendid marines. As we saw these stalwart sons of America standing in perfect alignment, in their dress uniforms of blue, their long, forestry green overcoats, and their smart dress caps, it was easy to realize that they were without doubt the pick of the thousands that stood before us. A thrilling sense of pride filled our hearts and we thanked God that our nation could produce such men. The marine band that was in attendance played an occasional American march that was indeed sweet music to our ears. These foreign troops were picked bodies of men from the legations and of them all the American marines showed to best advantage.

The spectators were a curious mixture of Chinese officers in gorgeous uniforms, bedecked with sashes and medals and decorations that dazzled the eye, Chinese officials, small and great, in evening clothes (although it was morning), Chinese women, brilliantly gowned, a sprinkling of foreign officers and quite a number of foreign residents of the capital and visitors, both men and women. Particularly noticeable among the on-lookers were the Chinese Tuchuns, or Provincial military governors and their staff officers. These men wore gay, light blue uniforms with much gold lace, enormous gold epaulets, and decorations and gold medals in astonishing profusion. There were also a few Chinese naval officers whose magnificence of attire was probably in inverse ratio to the seriousness of their official duties. In addition to these officers and other Allied officers who were present as spectators there were the accredited Allied representatives and members of the diplomatic corps who were on hand to pay their respects to President Hsu Shi-chang and who were accorded the places of honor near the person of his excellency.

Everything was in readiness for the coming of the President, and at the appointed hour the presidential equipage entered the outer gate of the Forbidden City. The President rode in a resplendent red lacquered carriage, trimmed in gold and drawn by four horses. A flourish of trumpets announced his coming and the Chinese military band in the outer court struck up their national anthem. The coach was preceded by sixteen mounted postillions in uniforms of red jackets and white riding breeches and leather riding boots. The postillions carried lances from which fluttered gay pennons. The carriage was followed by mounted guards and altogether the procession furnished an interesting spectacle. The carriage was driven to the foot of the marble steps leading up to the combined palace and gateway that separates the outer and inner courtyards, and the President, a man of very democratic appearance, stepped out of the vehicle, paused a moment, and then was escorted up the steps where the allied diplomats and attaches greeted him. He wore a black frock coat, although his invitation had specified "swallow-tail" coats for all men, and he seemed possessed of a quiet dignity and laudable simplicity. As he passed up the steps I was so fortunate as to secure a good shot at him with my Graflex camera.

After greeting the members of the diplomatic service the President walked through to the inner court and passed along the middle of the court, while the soldiers on each side of him stood at "present arms," with bayonets fixed. This was

certainly a great sight. The procession of diplomats, Allied and Chinese military leaders, high Chinese dignitaries, led by the President, proceeded along the lane between the troops drawn up in faultless order, while their bayonets glistened and gleamed in the sun. The occasion found an admirable setting in this once imperial court, surrounded on all sides by typical Chinese architecture in all its gorgeousness and splendor, counted among those noteworthy examples of splendid Oriental edifices, with its brilliant coloring and pure white marble. The President and his guests of honor and attendants mounted the balcony leading to the former Imperial throne-room and after a brief respite, faced the troops in the courtyard and prepared to read his Thanksgiving proclamation. Meanwhile the color-bearers from the various bodies of troops, attended by the usual color guards, had ascended the balcony and stood in a line directly in front of the President and facing him. When the President addressed the troops and the assembled visitors, the color-bearers sloped the flags toward the speaker. Shortly before the President began to read his proclamation several aeroplanes had arrived and were circling over the Forbidden City and though far up above the city, the hum of their mo-

tors could easily be heard. A great number of pigeons, with beautifully toned whistles attached to them, had been released and these were filling the heavens with their music as they flew around and around. Upon the completion of the reading, the troops marched out of the court and into the Imperial city with colors flying and bands playing. Then the guests were invited into the various refreshment rooms. Mrs. Love had the distinction of being served tea by a rear-admiral in the Chinese navy. The troops gradually filed out and the visitors began to disperse. But this, though the most spectacular event, was only the beginning of the Thanksgiving celebration. In the afternoon there was a public meeting to celebrate the victory, held in the Peking Central Park. On Friday the members of Parliament gave a reception in the Forbidden City to the Allied Ministers, members of the diplomatic service and other distinguished men. On Saturday night a giant lantern procession concluded the official celebration and during the three days there were frequent military parades, lantern processions, feastings and rejoicings of many kinds. Peking has seldom witnessed such a sight in the matter of illuminations, decorations and holiday-making as occurred on this occasion of celebrating the victory of her nation's Western Allies.

## The Mission and Value of Our Mountain Schools

Rev. A. E. Brown, D.D., Superintendent

Who are the Southern Mountaineers? What are Their Problems and Needs? How are We Helping Them, and With What Results? A Man who is Giving His Life to the Task Makes Answer

The problem of the Appalachian Mountains had its origin 'way back—back in colonial days before there was a United States—back in the eighteenth century when the mother country was harsh and unsympathetic and suspicious of the settlements along the Atlantic coast—back in the days when religion as well as conduct was regulated by law—back in the days when there was no religious liberty and almost no political liberty. It was in times like these that the mountain problem, now in process of solution, had its beginnings, when, in order to enjoy religious liberty, a few bold spirits possessed of the very highest traits of character, preferring to endure the hardships of the wilderness rather than to submit to the domination of the red-coat minions of Britain, left the more inviting section of Virginia and Carolina and established their homes on the Holston and the Watauga. That was the beginning of the mountain problem.

*These early settlers were not fugitives from justice nor needy adventurers, but bold, fearless men seeking a place where they could found a democracy which would be safe for the world.*

As time went on and the settlements along the Atlantic coast grew in population, mostly from immigration, and the tide of immigration began to sweep westward into the great Mississippi Valley, it passed around the Appalachian Mountains like the waters of a river pass around an island, and left undisturbed the mountain settlements.

Locked in their isolation by mountain barriers these early settlers, which at first were thin and scattering, have increased, not by immigration but by obeying the command of the Creator, "Be fruitful and multiply" until now they number something over 3,000,000. The young people of the mountains marry early and the rule is large families. A family of from eight to twelve children is very common. I know at least one family where there are four sets of twins.

The first settlers built their homes in the valleys, and cleared the lands along the rivers. When these more desirable locations were taken up the next settlements were made along the creeks where the narrow strips of bottom land were very fertile. But ere long all these more desirable parts were settled, and the ever increasing population was pushed farther back into

the coves and on the mountain sides. These last in time, because of their isolation, have become somewhat a class to themselves. Thus the very nature of the country has developed three classes in the mountains.

It is the condition of this third class which appeals to us. They are the ones referred to by some writers as the "submerged" part of the mountain population. There is no means of knowing how numerous they are. But this much we do know, they are *pure Americans*. They are the descendants of the original settlers of Virginia and the Carolinas. There are whole counties of these people without a single foreigner among them.

*In religion they are evangelical.* Out of the 178 counties in the mountains 143 counties do not contain one single Roman Catholic. Where else in all the English speaking world can you find so large an area and so many people speaking the English language without one single Roman Catholic among them?

They are *white* people. According to the census only nine per cent of the population of the mountains are negroes, and these negroes live not in the back districts among the people for whom our efforts are directed but in the towns. In the mountain region there are whole counties with less than a dozen negroes in them. There is one county in North Carolina with not one single negro in all its population. There are many grown people in the mountains who never saw a negro, and when they see one for the first time they think they have seen the "booger man."

*They are a rural people.* Much is being said and written about the country problem. Here we find it in all its glory. Few of the 178 counties have a single town in them with as many as one thousand population. In fact, towns of that population are very scarce. In some counties no town exists worthy of name. One of the best men in our work was drawn to it because he felt a call to work among country people. He described himself, in his application for work, as "essentially a countryman." He wanted to go where the problem was untouched by modern city ways. I had no trouble in accommodating him.



Again, they are Baptist people. The Baptists are almost equal in number to all the other denominations combined. The government census shows 48% of the church members in the mountains are Baptists, 31% are Methodists, less than 6% are Presbyterians, 5% are Disciples.

The fact that the people are so overwhelmingly Baptist, places the obligation for assisting them correspondingly upon the Baptists. Baptists have planted churches all over these isolated hills. They are to be found everywhere. Perhaps nowhere is the Baptist zeal to evangelize more in evidence than in the mountains. It is true, the preachers who have done this were uneducated men, but in spite of their handicap of illiteracy, have rendered a splendid service in thousands of communities. Multitudes have been brought to the knowledge of Jesus Christ as their Saviour by these humble servants of God who have preached the glorious gospel with marvelous power, and they have done this, too, largely at their own charge. They have manifested a zeal for souls which would enrich the ministry of many of our city pulpits.

These humble preachers have sought to lead their people to desire only better things. They have fought openly and above board the illicit whisky business, drunkenness and other forms of evil. They have fearlessly held up a standard of piety that has been the saving of people from utter savagery in many of the isolated districts. Too much cannot be said of the consecration to their calling, as is shown by the following incident.

In one of the counties in the Cumberland Mountains in Tennessee, last summer when the draft law was being put into effect, word went to a preacher who lived twenty miles away that on a certain day the young men from the church of which he was pastor were to be marched away to the army. This preacher, without a horse, or other means of travel, except on foot, hurried to that community, gathered these young men, future soldiers of our country, along with their parents, and after giving them sound counsel and advice, prayed for their preservation from the evils of army life and that they might be loyal to the ideals for which their country was fighting. The characteristic thing about this incident was that it never occurred to the preacher that he had done anything out of the ordinary in walking this twenty miles and back to be with his people on this momentous occasion.

The greatest curse in the mountains is not illicit whiskey but illiteracy. The mountain people themselves have realized all along that schools were their greatest need. In their poverty they have tried to help themselves. Nowhere in the broad land can there be found the remains of so many stranded schools as in the mountains. In fact, the mountains have proved a veritable graveyard for Baptist schools. They failed not for lack of patronage but because the people did not handle enough money to support the schools. People from outside cannot comprehend how families can get along for a whole year and handle no more money than the mountain people in the back districts.

The valley people in the mountains can be relied on to assist their more unfortunate neighbors back in the hills, and so working through them Southern Baptists have established a great system of schools.

It took the Southern Baptist Convention a long time to awaken to its obligation and opportunity in the mountains, and after the Convention adopted a policy, presented to it by Dr. John E. White, the work moved slowly for a while. But with the coming of Dr. Gray as Secretary of the Home Board, and the organizing of the work into departments, the mountain people have received more attention, with the result that we now have a splendid system of schools, numbering thirty-five, with more than five thousand students. There are engaged in the work of these schools more than two hundred splendid, consecrated teachers. This work has been built up gradually, two or three schools being established a year until it has attained its present proportion.

Already the outside country has been feeling the effects of the mountain schools. Some of our leading pulpits are filled by mountain boys. Others have entered the medical or legal profession. Many of them are occupying responsible positions as teachers. But wherever they are found they can be depended on to do their part in bringing in the Kingdom.

Some other denominations have been more liberal in the expenditure of money in the mountains than Baptists in spite of the fact that the people are so overwhelmingly Baptist, but with the funds entrusted to this department we have been able to make a showing of which we are not ashamed. The work is strenuous for both superintendent and teachers and we try to make it strenuous for the students, and the changes wrought in the short time we have been engaged in the work are simply marvelous. Homes have been transformed; churches have been given new visions; whole counties have been made dissatisfied with their wretched roads; the public school system has been improved several hundred per cent.

We need to broaden the work where it is already planted so as to give such a training in our schools that the pupils going back to their communities will know definitely how to make a home, operate a church, farm, etc. Then too, we need to enter other sections, for there are still hundreds of communities untouched.

We have reached a point where an enlistment worker would be gladly welcomed by most of the churches and pastors. The people are willing if the right sort of man will show them the right sort of way.

## A VACATION VISIT TO A MOUNTAIN SCHOOL

Victor I. Masters, D.D., Superintendent of Publicity

A Charming and Refreshing Description of a Trip to Fruitland Institute, Typical of the Thirty-Five Baptist Mountain Schools of Which We are Deservedly Proud

The war-spell had penetrated even to Fruitland, but when we had read our daily allotment of over-seas news, from the Asheville paper, which the rural delivery carrier had brought, we settled back into the delicious dreaminess which we were taking with delight as our daily vacation portion.

But only for a brief while. Miss Martha Sullinger, the lady principal of Fruitland Institute, had promised, some day of our visit, to tell us about the growth of the school, and of her own life and work there.

So when Miss Sullinger came out to the seats under the shade of the luxuriant oaks, not even the hum of the bees from Professor Melton's apiary, as they journeyed from the other side of the campus over our trees to the sourwood blossoms in the forest on the mountain side across the creek, could keep me from waking up.

The school had started about the year 1899, through the leadership of Mr. A. J. Justice and other laymen in the Carolina Association in the region about Hendersonville, North Carolina. There was tremendous inertia to overcome, as is the case in establishing nearly all of the Highland schools. But a Highlander, once aroused, is himself a specific for inertia, and Brother Justice and his friends established that school.

The start was made in a little log cabin, and a four-room plank building of two stories. In 1900 the Home Board came to the aid of the brave effort, and has maintained its relation of big-brother helper ever since.

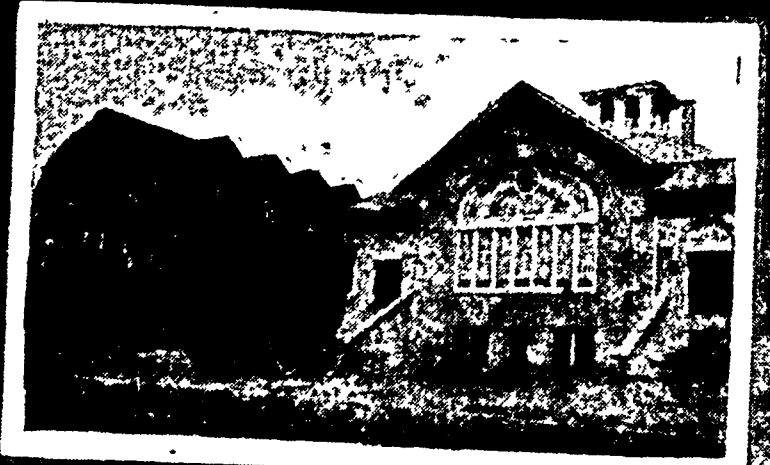
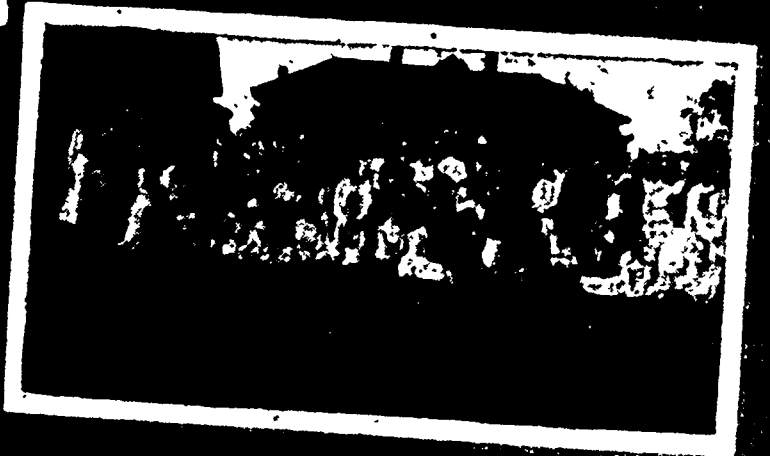
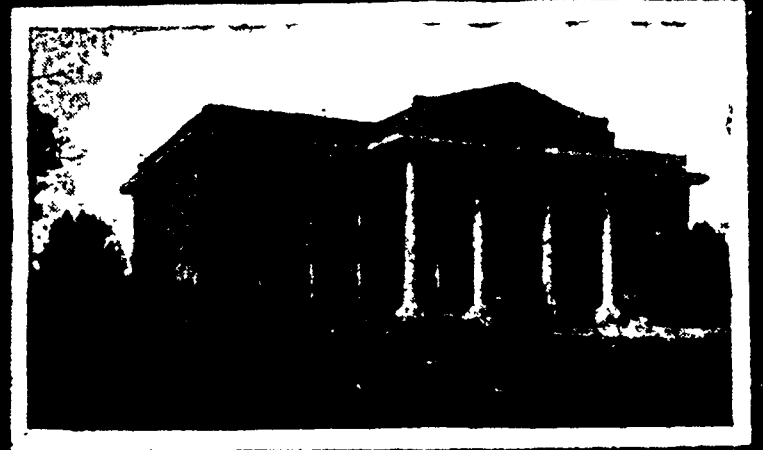
In 1902 Miss Sullinger came from her Missouri home, having heard a plea from the distinguished Dr. J. William Jones, once Assistant Secretary of the Home Board, concerning the

# Our Mountain Schools—A Task Worth While

We now have a splendid system of schools, numbering thirty-five, with more than 5,000 students. There are engaged in the work of these schools more than two hundred splendid, consecrated teachers.

*"The time has come to give more attention relatively to making the equipment complete in these Highland schools. It was well enough to provide the barest necessities and stop when the schools were new...but the time is ripe to do more than that."*—V. I. MASTERS.

*"The greatest curse in the mountains is not illicit whiskey, but illiteracy."*



great opportunity of service in the mountain schools. This is about how Miss Sullinger recounted to us the story, as the bees hummed above and the cool winds rustled the leaves of the sturdy oaks on that July day of our brief vacation:

"From my Missouri home I came directly into the little school building here, as it was in 1902. When I arrived, school was in session, and I was conducted at once into a room in which a hundred children were crowded, and was put in charge.

"I was told to teach those children. I was also to be lady principal, housekeeper, club manager and chaperon. I had taught in the graded schools of Missouri, and had a single task. The promise of Dr. Jones as to the opportunity was more than verified, but I wondered if I could ever bear up under all that was promptly and as a matter of course put upon my shoulders.

"Taking stock of the housekeeping plant, I found in the kitchen one little cook-stove that would hold in its fire-box only two sticks of wood as big as one's wrist. Happily, I also found a jewel of a girl student who could do culinary wonders with that hopeless little stove and have a good time while she was at it. There was almost no furniture, though we were essaying to board a number of girls in the little building, the boys staying about in the community wherever they could find lodging.

"What furniture there was had been brought by the girls from their homes, or hammered together by them out of empty goods boxes. We purchased our provisions from the people in the community.

"After looking over this pathetic equipment, I made a trip out to Hendersonville, seven miles away. There was no money, but we had some credit. On credit I bought a few of the most obviously needed things, and we started a process of growing in equipment by getting just a little at a time of what we absolutely needed, which is still our plan of procedure.

"Board was furnished our students at \$4.00 a month, in those early years. How did we do it? Oh, well, we are boarding them for only \$8.00 a month now, when many a Southern man of urban habits thinks he is not extravagant to spend that much on his living in a single day."

We were to get some ocular evidence of how the board is kept down to such an unbelievably small figure. For the entire time of our stay at the girls' dormitory, Miss L. W. Jesse, who is also a Missourian, and a woman of unusual practical ability and sterling character, was engaged in canning all manner of fruits, berries and vegetables. This task Miss Jesse unquestionably accepted as a part of her vocation as teacher in domestic science, though there were no girls there to be taught during the vacation.

Miss Jesse, like Miss Sullinger, has several official functions at Fruitland, but it was as "domestic science" teacher of the absent girls that we beheld the demonstration of her gifts. Resultant on her deft and assiduous "class" sessions with stove and kitchen there were put into the pantry while we were there the following canned goods: About fifty gallons of blackberries, ditto beans, ditto huckleberries, endless sweet pickles and other edibles. Miss Jesse had not begun on apples, which were to be had in the community by the thousands of bushels. Perhaps the apple products had later attention.

An interesting fact about Miss Jesse's vacation work—hear me, teachers and others!—was that she receives no salary at all for summer work. The small salary which she receives, in common with that of the other mountain school teachers, takes a long vacation each summer, though Miss Jesse and many of the other teachers hardly rest at all during the entire twelve months.

I do not know how they succeed in providing board for those healthy, growing boys at \$8.00 a month, but the above points in the direction of their success.

The Christian schools which Baptists are aiding their Baptist brethren to build and maintain in the mountains do credit

both to those who give and those who receive. Through them hundreds of mountain lads and lasses are making as much progress in a single generation as extra-montane society had made in four generations. This alone is sufficient justification of both of those who receive and those who give.

It also justifies me in explaining without criticism from some independent and watchful Highlander, that, when those good women, who made so pleasant our brief stay in the Highland country, spend their summers at work to enable the school to furnish board for less than it costs during the next session, it does not seem any wonderful thing to the average mountain matron, for her own busy life often is without any compensation other than the satisfaction of doing, day by day and throughout the year, her best for those whom she loves.

But if a Highland community takes as a matter of course unrelieved work at hard tasks, it does not follow that they do not appreciate those who thus labor for them and their children. I have not seen anything more beautiful than the simple, unpretentious tokens of esteem and love which the people in that whole countryside show for the two ladies with whom it was our good fortune to be domiciled during those brief days of rest.

I should like to write of Professor N. A. Melton, principal of the school. I should like to tell how thoroughly his many-sided gifts and devoted spirit won our admiration. He surpasses at anything he does, from leading a community meeting to mending a broken school desk or negotiating the most discouraging cross-country roads in a Ford which has almost reached the draft age. He seems to be busy at all hours and times without let-up and to enjoy it all, and he does everything well. He is deservedly held in the highest esteem by the people of that whole section.

I should like to tell of the school plant as it now is, of the separate dormitories for boys and girls, of the building in which carpentry is taught, of the principal's home, and especially of the handsome new main building worth \$15,000, but built for \$10,000, through the business ability of Dr. Albert E. Brown, Superintendent of Home Board Schools; through a liberal contribution by the Home Board, and some liberal giving by friends of the school. The picture herewith shows the building, not quite complete, but ready for use.

I should like to write my conviction that the time has come to give more attention relatively to making the equipment complete in these Highland schools. It was well enough to provide the barest necessities and stop when the schools were new, and when so much was to do with so little money. The time is ripe to do something more than that.

But there is space left here only to say that surely no Christian body ever had so great a work as our own thirty-five mountain schools, in the hands of a more capable man than the Home Board has in the person of Dr. Albert E. Brown. Put to the task of making Baptist money, given in moderate sums, produce the greatest educational results to the greatest possible number of mountain youth, he has without doubt gotten results that surpass in extent and significance any which any other person ever secured in the educational field in the whole country for the same expenditure. I take pleasure in saying it in these strong terms, in part because we Baptists have often been quick to criticise what we regard as extravagance, but I remember very few instances in which we have with equal readiness commended economy and efficiency in our mission work—which habit does us no special credit.

My hat is off to Principal N. A. Melton, to his able associate, Miss Sullinger, to Misses Jesse and Cockerham, teachers and "domestic science" experts, all of whom placed us under obligations through unfailing kindnesses; to all the more than 200 Highland school teachers of the Home Board system. Here are men and women who are doing a great work with a great spirit, but who receive little recognition and praise from men, even from the children of light.

# The Unfinished Task

## THE WORLD'S RELIGIONS

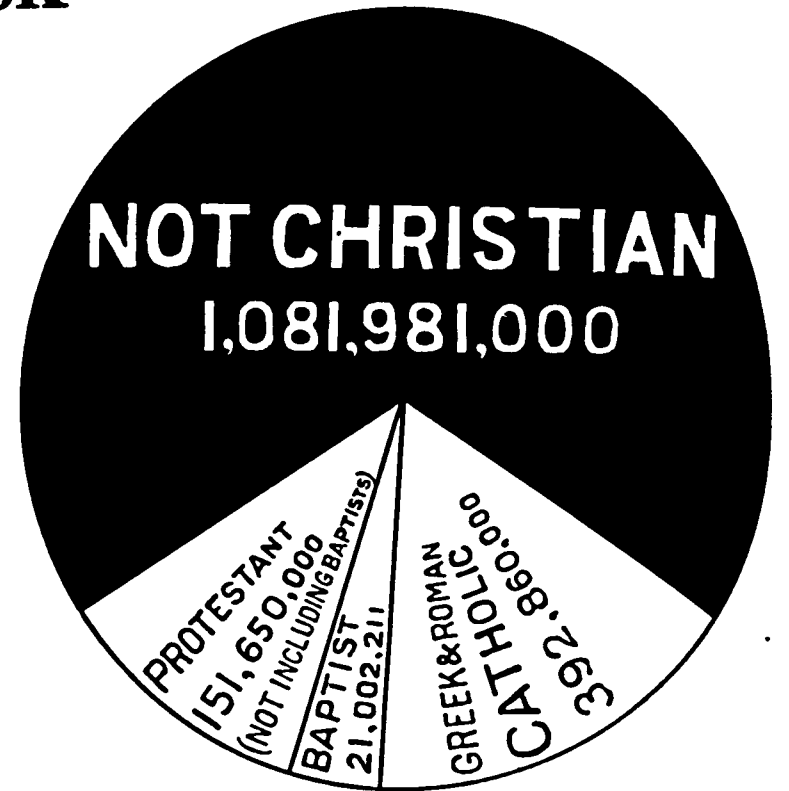
Christians (of every name).....	564,510,000
Confucianists and Taoists .....	300,830,000
Mohammedans .....	321,825,000
Hindus .....	210,540,000
Animists .....	158,270,000
Buddhists .....	138,031,000
Shintoists .....	25,000,000
Jews .....	12,205,000
Unclassified .....	15,280,000
<b>Total .....</b>	<b>1,646,491,000</b>

## DISTRIBUTION OF CHRISTIANS BY CONTINENTS

	Roman Catholics	Eastern Catholics	Protestants Includ. Bapts.
North America .....	36,700,000	1,000,000	65,000,000
South America .....	36,200,000	.....	400,000
Europe .....	183,760,000	98,000,000	93,000,000
Asia .....	5,500,000	17,200,000	6,000,000
Africa .....	2,500,000	3,800,000	2,750,000
Oceania .....	8,200,000	.....	4,500,000
<b>Totals .....</b>	<b>272,860,000</b>	<b>111,000,000</b>	<b>171,650,000</b>

## BAPTISTS IN THE WORLD (According to American Baptist Year Book)

America, United States, Canada, South America.....	18,425,304
Europe .....	1,852,956
Asia .....	588,474
Africa .....	44,973
Australasia .....	90,504
<b>Total .....</b>	<b>21,002,211</b>



Twenty centuries have witnessed the clearing of the way for the mightiest of all struggles—that of Christianity against heathenism and false religions bearing the Christian name. The Great War has broken down international barriers and forced the issue squarely: In the impending war of spiritual ideals, Christianity must conquer, or world progress will be set back for centuries. Not for one moment may we doubt that Jesus and his principles are equal to the colossal task. But whether his professed followers will fail him or not remains to be seen. They did fail him in other crises, when the world might have been turned to the truth. These failures have retarded progress, but they have not daunted our invincible Leader. If we fail him in this supreme hour of opportunity, he will not fail nor be discouraged; but if we do not fail him—how the heart thrills to think of the future! The task is great and unfinished, but more hopeful of accomplishment than ever before since our Lord came.

In the finishing of this mighty unfinished task of making Jesus known to every individual of the race, Baptists must have a far greater part in the future than they have had in the past, as glorious as that has been. That the type of Christianity for which we stand shall one day be dominant is as certain as that it is the Christianity of Christ and the New Testament. Let us listen to the challenge of the task and the workers as it comes to us from the fields in which our missionaries are laboring.

## The Call of the Task in Mexico

Rev. C. L. Neal, Toluca

To the south of us lies the beautiful country of Mexico, rich in natural resources, but inexpressibly poverty-stricken religiously. Its fifteen millions of people, in their ignorance, destitution and misery ought to appeal to us mightily, for they are our next-door neighbors and are more accessible than the people of any other foreign field. Rev. C. L. Neal, our devoted missionary at Toluca, reveals the need and the opportunity in this striking story of a mission trip to Taxco, in the State of Guerrero.

In September I made a mission trip down into Zapata's country, the State of Guerrero. We have had no worker in this section for six years because of the war conditions. I took with me Sr. Manuel Trevino, who worked in this State eight years ago.

This country has been laid waste for the last six years. Scarcely anything has been raised and that little has been stolen. We would go for miles without seeing anything planted and when we came in sight of a cornfield we knew a town was near for the people did not venture very far out of the town. The people were almost starved to death in those parts, many of them being mere skeletons. If the influenza strikes those parts but few of the people can live, for they have no power to resist.

Some of the towns were almost destroyed. In one town the roofs were made of roof-tile and they had been unroofed and the tile all broken and the

doors and windows torn out and burned. The houses were not burned, for they were made of sun-dried brick.

After three days' traveling through a country as I have described, we came to Taxco, a town of about five thousand inhabitants in normal times, but now there are about three thousand. This is a mining town and is built on the mountain side. A wagon or even a cart cannot be used there, for the streets are so steep that it is difficult to walk down them. This town, though small, has nine Catholic churches and the finest one of them cost \$750,000 U. S. currency, and the little house which we have for service is in the shadow of this fine building.

Our hearts were made glad when we met the few members who remained there, for they were still zealous in the work and not afraid to let the world know that they are Christians. Sr. Mirando, one of the members, has kept up prayer-meeting and now they have a Sunday school. We

stayed there five days and had services. Several were converted and some of them are preparing for baptism. When we arrived news was sent to other members and some came a long distance. One man walked all day to get to the meeting. I do not know how far he came, for they count distance here by hours and not by miles.

Out at the edge of the town a large cross has been put up and on one side a stone wall has been built. In front two pillars have been built to support the roof which extends from the stone wall. The roof and pillars were ornamented and made a very attractive place. It is almost in ruins now for the fourth time. Once it was destroyed by an earthquake and three times by lightning. I visited this place and here is what I found: "He that repeats with devotion before this holy cross five Lord's prayers and five Ave Marias in memory of the five sores of our Lord Jesus Christ, gains for himself 500 days of indulgence." When you read this inscription you can see why the people are so anxious to keep this place built up. This is only one of thousands of such ridiculous things found in Mexico.

I also visited the jail while we were there and found the prisoners in a starving condition. The town had no money to feed them with and the families of

many of the prisoners did not live there. I talked to the jailor and he said that the starving was good for them for it was a part of their punishment. On the day that I visited the jail the people of the town took the prisoners a dinner and while they were eating, tracts and Gospels were given them to read and the next day they sent for more.

On Monday morning we took our leave, and we saw demonstrated again the custom of Paul's time. The Christians accompanied us about two miles on the way and told us good-bye with tears in their eyes. Sr. Trevino and I took our three days' journey over the mountains again and landed safely in Toluca. I have been asked if there were no danger. I do not know; but this I know, if God calls us to go it is our duty to go. In all my trips God has protected me.

Five years have passed since we have had a worker in the field which we have visited and now is the time to open the work again.



Fruits of faithful witness in Mexico—Baptist church and congregation, Durango.

## Argentina—Catholic in Name, Pagan in Fact

Rev. J. L. Hart, Rosario

*Crossing the narrow strip of land which divides North and South America, we come to Argentina, the second greatest of the South American Republics, and the most rapidly growing. The 7,000,000 inhabitants are almost wholly Catholic, but perhaps there is no spot on earth where the gospel is needed more. The simply-told story of Missionary J. L. Hart reveals the amazing religious destitution of the Argentines and sets forth the task of Baptists in making Christ known to these blinded and misled multitudes.*

The Bible is largely unknown in Argentina. It is true that American and British Bible Societies have for fifty years been trying to circulate God's Word in this great land. And yet the fact remains that the real teachings of the Book are as unknown there as in any of the so-called pagan lands. Bishop Bustos, the Catholic bishop of the Province of Cordova, has recently published a long article in the principal daily paper of Ar-

gentina calling this a pagan land. If the Catholic bishop makes such a statement what must be the real spiritual condition of the country?

It is not my intention in this article to discuss religious conditions in Argentina, but rather to give a few of my experiences in trying to take the Bible to the people. It has been my privilege and opportunity to travel nearly all over Argentina. I have talked with all classes of her citi-

zens, and I can truly say that with the rarest exceptions I have found no one with any adequate idea of what the Bible teaches. There are all kinds of erroneous ideas as will be seen from what follows. Now if Argentina is a pagan land as Bishop Bustos says, then he and his church are to blame for it.

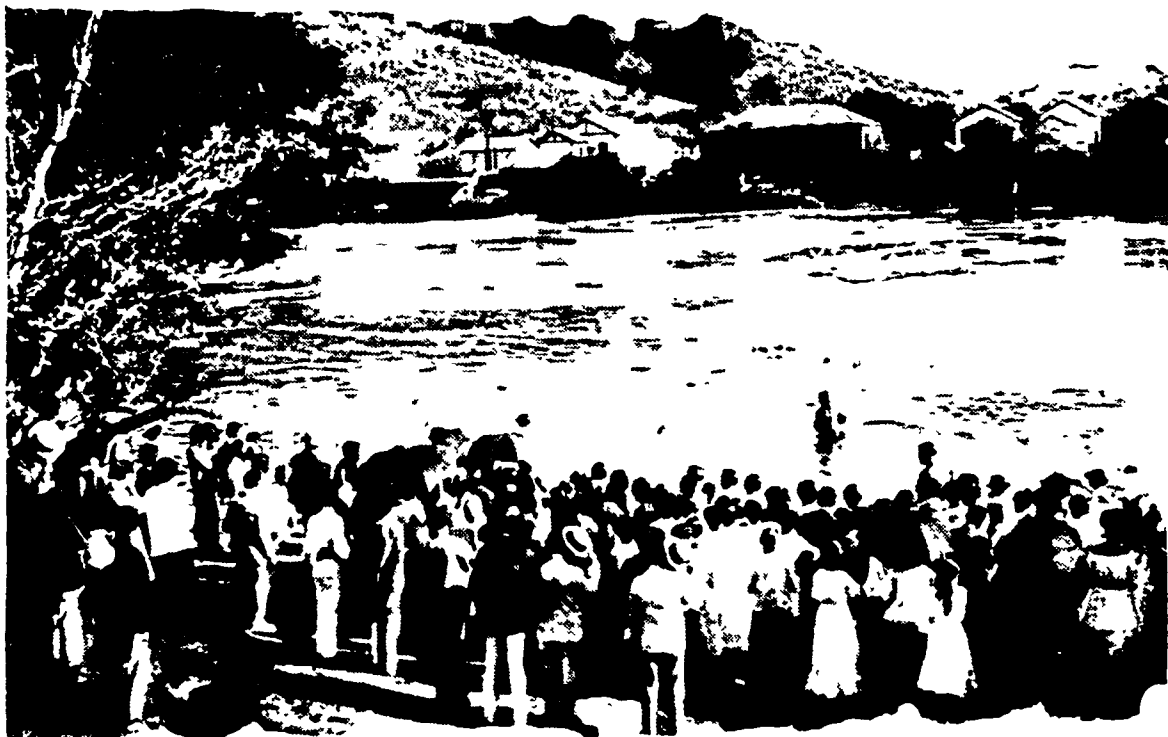
On one occasion in the town of Firmat we were talking with a rather cultured woman about the Bible. "Oh," said one, "I once had that Book. Don't talk to me about it. It is of the devil for it made my husband's horse run away, throwing him out of the buggy and nearly killing him. I at once burned it."

"Well," said I, "that is very interesting. Please tell me all about how it happened."

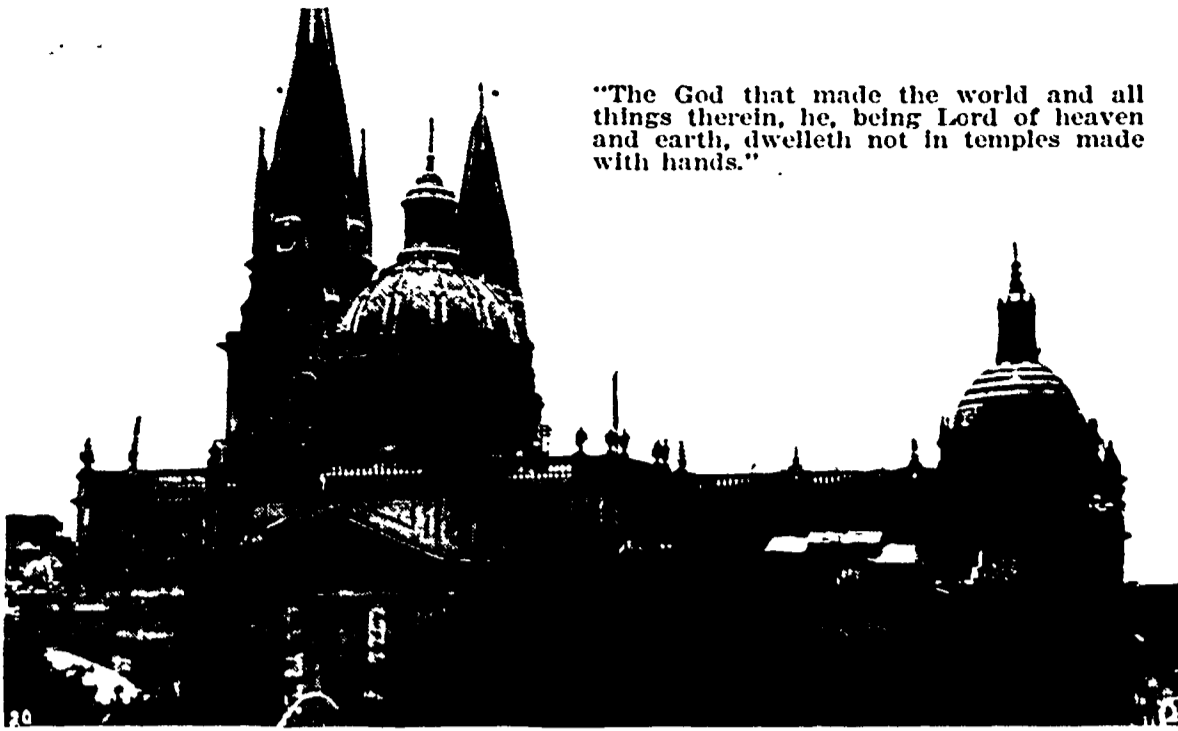
In reply she said, "The day after the accident I went to confession and on telling the priest what had happened he asked me if I had not bought a book called the Bible from a man who had been going from house to house selling them a few days before. I told him that I had. He said the book caused the accident and advised me to burn it. On returning home I at once burned the book and would not have another in my house for anything."

If this were an isolated case it would not be so bad, but I recite it as an example of one of the many such cases that come under my observation. The above case occurred in the diocese of the Bishop who called this country a pagan land. Is there any wonder, when such conditions exist?

Here is another example: A man had bought a Bible while sick in the hospital. I went to see him and was trying to explain what the Book was. A nun came along and on seeing the Bible flew into



"Buried with Him . . . to walk in newness of life"—a baptismal scene on the Campos field.



CATHOLIC CATHEDRAL, GAUDALAJARA, MEXICO.

"The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands."

a rage and cried out, "Don't read that heretical book. It speaks against the holy virgin." I replied, "You are quite mistaken." Opening the Bible at the first chapter of Luke I asked her to read. She did so, and with some embarrassment, said, "Oh, I thought it was the Protestant Bible." Then turning to him who had bought the Book she said, "It is all right, you may read it." Then as she turned and left we could not refrain from smiling at the profound ignorance of God's Word she had shown. That same day in the same town in company with a colporter we were talking in one of the parks with a man much interested in purchasing a copy of the Bible. The copy the colporter held in his hand had a red binding. Some women came along and stopped to listen to what we were saying. When they saw the binding of the Book they said, "See, that is what the priests told us about that book. It is even the color of the devil." Let no one think that I am writing of some few ignorant people, for such is not the case. In every instance mentioned the people were above

the average in intelligence. That all doubt may be expelled I will cite an experience I recently had with one of the

"What therefore ye worship in ignorance, this I set forth unto you."

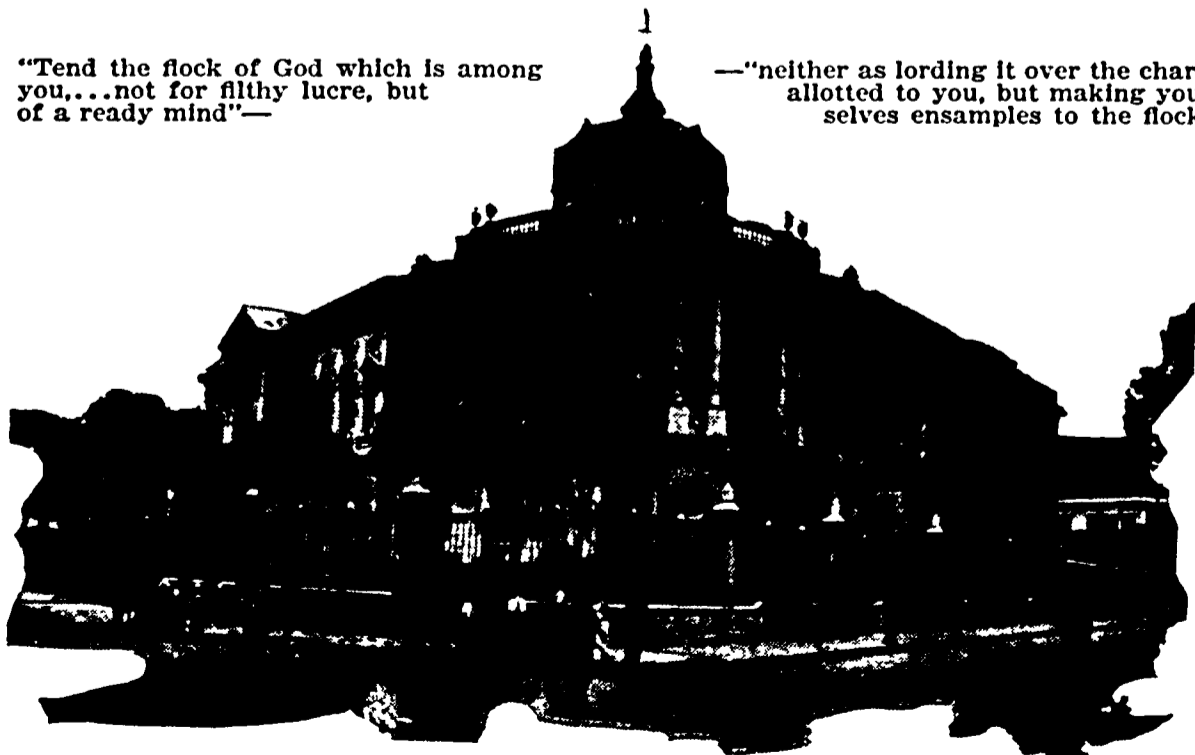


BAPTIST CHAPEL IN PORTELLA, CAMPOS FIELD, BRAZIL.

leading professors of the large university. We were talking about the proposed divorce law. "How dare we," said he, "meddle with an institution established by

"Tend the flock of God which is among you, . . . not for filthy lucre, but of a ready mind"—

—"neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock."



CATHOLIC ARCHBISHOP'S PALACE, RIO DE JANEIRO, BRAZIL.

Jesus in Canaan." I asked him if he had ever read the Bible. He of course replied in the negative.

Need I relate more? The bishop is right—Argentina is a pagan land and will remain so if we do not do more than we have been doing to evangelize it. And now I will cite some cases to show what the Bible has and is doing to enlighten those who have come under the influence of the Spirit of God through their knowledge of His Book, often without direct human agency. What might not be the result if its precious truths were generally known? We do not realize and I am afraid we do not thank God enough for the fact that in our own great country it is the unbiased truths of the Bible so widely known among our people that have given us our present state of civilization, our ideas of democracy, and of the brotherhood of mankind which have inspired us as a nation to rise in arms against injustice, brutality, and autocracy.

On last Sunday (August 25) at the close of the service a man lingered to talk with me about his spiritual condition. He began by saying, "I was reared a Catholic and have always thought that I was a Christian until recently, when a friend of mine gave me a book called the New Testament, and since I have been reading it I find that I am not a Christian and have never known the truth of Jesus at all."

I opened the New Testament and read and prayed with him and had the joy of leading him to the Saviour before he left me.

Let us not fail to appreciate the full significance of this incident: A life transformed, a soul saved, perhaps many souls saved through the reading of a book. Does it not prove that God's Spirit is using the Word with great power and that greater miracles are being performed now than when Jesus said, "Greater works shall ye do for I go to my Father"? Oh, if you could hear, as I have, from those who have "tasted and found that the Lord is good," the insistent question, "Why did

you not come sooner? Oh, if my mother or father who are gone had only known of this! Now they are lost forever." Some are inconsolable when they first realize the terrible truth. What are we to say?

Only "Because we were not sent." Let it not be said of you, "I was an hungered and ye gave me not to eat." For, you know "one of the least of these" may mean some soul in Argentina.

with churches for many months without the visit of a pastor. Among the candidates were children of Brazilian whites, Indians, Americans, Italians, Germans and Africans. Many others were left determined to obey the gospel that we hope may be found apt for baptism on the visit of a pastor. Rejoice with us that many of every nation, tongue and tribe are coming under the sway of the Redeemer's love.

In the city of Alfonso Claudio the large moving picture hall was loaned us for a meeting. The attendance was calculated at 200. Twelve came on foot sixteen miles from the last point visited. The proprietors of two large coffee and sugar plantations invited us to be their guests and preach to them and their employees. At that of D. Helena Moraes we left a promising group of inquirers. With better equipment in teachers, building and apparatus we could train the scores of bright boys and girls in the

## Brazil—Where Need and Opportunity Meet

Rev. E. A. Jackson, Victoria

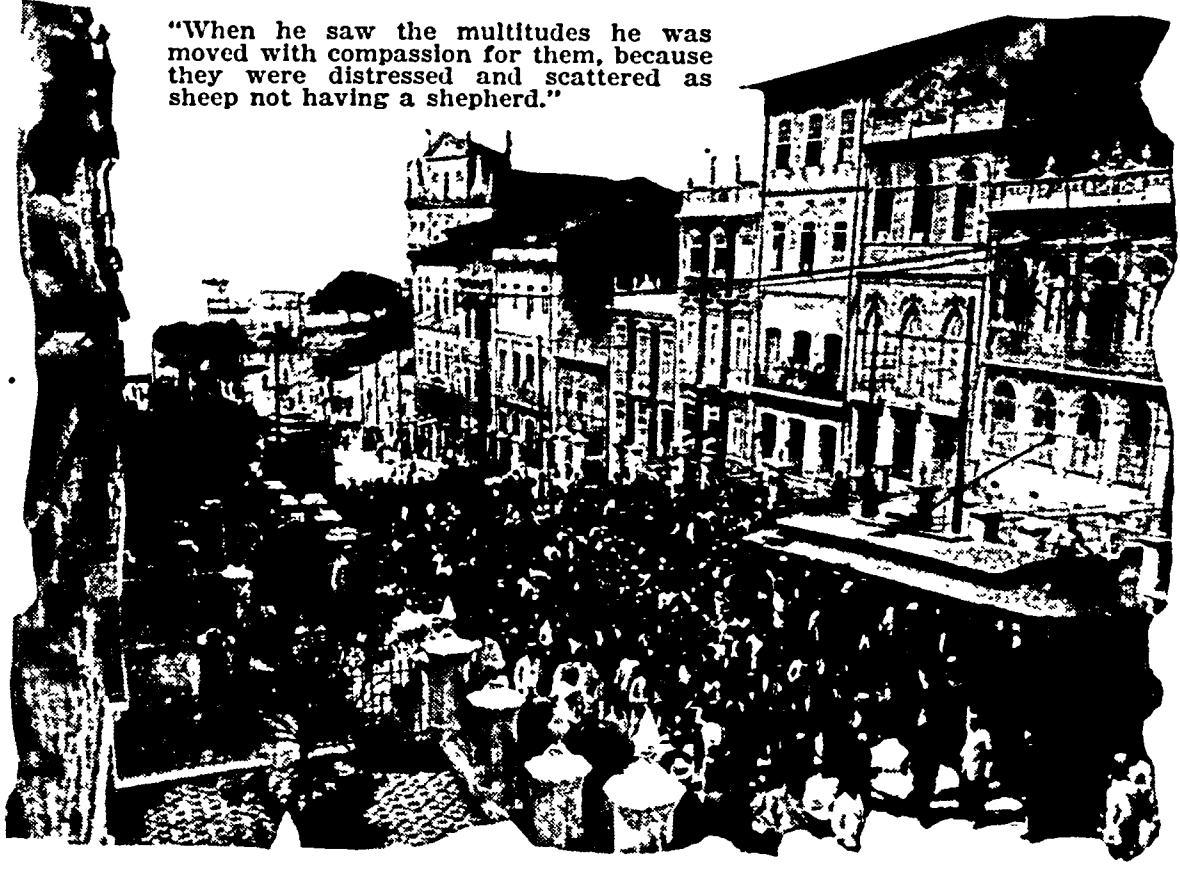
*To the north of Argentina, with an area greater than all of Europe and a population of fifteen millions, lies Brazil, the fourth largest country in the world in size. In this nation the ends of the earth meet. The missionary to Brazil can preach the gospel to representatives of every nation, for here are pagans, Asiatics, Africans, Mohammedans, Catholics—all equally without the truth as it is in Jesus Christ. Perhaps in no field in which we have missionaries is there so great opportunity as in Brazil if we press the work in this strategic hour. Read this story of Rev. E. A. Jackson's that your heart may thrill to the call of these our Samaritan neighbors of the neglected continent.*

The budget system has been introduced this year on the Victoria field. Decided on at the State meeting it was then presented to the eight outside districts in as many institutes. It is encouraging and gladdens the heart to see the old churches and new congregations in this crisis fall into line and contribute regularly to the ten causes fostered by Brazilian Baptists. That they should raise their budget and make strides toward self-support the first year leads us to hope for greater things in the coming days.

Only two churches were organized this year, both in the banner district on contributions. Corrego d'Agua was organized in its own building and already maintains its day and Sunday schools, ladies' aid and young people societies. Within a few days of its organization twenty-five members were received for baptism with many others applying. Both there and at Joa Neiva bands of volunteer evangelists were organized and at the latter place a night school, directed without charge by a Brazilian partly trained in the United States, to teach those who could not read and help train the workers. Reaching Corrego d'Agua somewhat late after twelve miles over terrible roads in a pouring rain we found about 200 people waiting for us at the church. *We found candidates there who had been waiting for baptism for FIVE YEARS. On that journey of ten days forty-eight people followed their Lord in baptism.*

On a journey of fifty-two days I got off at the end of one railway and rode about 450 miles muleback, climbing at times to altitudes where the frost had just nipped vegetation, to the end of another railway before starting back home. The visit was first to the field of an evangelist who is a converted criminal, and then to the field of the pastor who won him. The pastor himself was at one time the terror of his community. He had been praying for years that the man who baptized him might have opportunity to go over the field with him to see something of what God had wrought and help him win others to Jesus. In the five years of his

ministry he has baptized about 350. He now has nine churches and seventeen congregations (some with over forty members) under his care. Would not someone be glad to relieve him of part of his burden by making it possible to put



"When he saw the multitudes he was moved with compassion for them, because they were distressed and scattered as sheep not having a shepherd."

A quickly-gathered crowd on the Avenue, the principal street of Bahia. It is easy thus to preach to multitudes who have never heard the gospel.

another worker on the field? I had the joy of seeing him baptize nineteen candidates during those days, in which many others came to decision. Two day and night schools, two young people's societies were organized, a church building dedicated and other churches encouraged to go forward with their buildings already begun.

The last journey of a month was over the field of Jose Neves, adjoining that of Pastor Balbino. The mountains were so steep and the roads so dangerous in places that we climbed over them on foot. Between walking and riding we made a journey of about 350 miles, preached sixty-one times, baptized candidates seven times and celebrated the Lord's Supper

mountains who want preparation for the service of the Master and win the children of such men as Dr. Jose Moraes.

On the day we left the hospitable board of the Moraes hacienda we rode about thirty miles and only had a chance at a meal twelve hours after the last.

As the people who have just done so much to help win the great conflict for political liberty the Master is looking to you for munitions and men to carry His blood-stained banner into all the world and to victory over every foe. How glad many are today that they had a part in winning the war for democracy, but unspeakable and full of glory will be the joy of those who spend and are spent in winning the world to Jesus.

## The Call of China's Millions

*In February, 1912, when the Manchu dynasty was overthrown and a republic established, China, with its 400,000,000 souls, swung out into the current of the world-stream, potentially the greatest nation on earth. Out of every four people in the world, one is Chinese. Contact with the West is rapidly breaking down isolation, prejudice and heathen superstition. The gospel never had a greater chance than with this giant nation struggling toward democracy and self-consciousness. Shall we be wise and faithful enough to grasp it? Let our missionaries plead the case.*

### One Man's Field

*Rev. John Lake, Canton, South China*

Without calling any names, let me give a brief survey of the field in South China committed to one missionary and his wife. This "field" includes a part of Canton, the metropolis, together with six uens (counties), with a territory about equal to that of Connecticut and Rhode Island, and a population of, nobody knows what! This field also includes the famous country of Sunning, from which have gone to America some seventy per cent of the 70,000 Chinese who are there, to say nothing of those who emigrate to other countries. As a consequence, we have members, or friends and correspondents, among the Chinese in New York, Brooklyn, Baltimore, Washington, Chicago, San Francisco, Seattle and other big cities. In many of these cities there are Baptist Sunday schools for Chinese, and these send back to us earnest Christians, and funds for the support of the work in their native country.

Fourteen years ago the above mentioned Sunning county had one Baptist chapel. It now has six. One is rented with funds from the Foreign Mission Board! one is rented with funds from Chinese in Chicago, and one is rented by the native Baptist Home Mission Board, with help from Chinese in America; three were erected by the Chinese locally, with help from Chinese and their friends in several countries. The last of these to be built is to be seen in the accompanying photograph, taken at the time of the dedication this year. Connected with it, in a rented building, is a flourishing boys' school—you can see some of its Boy Scouts in the foreground.

The preacher's wife also taught a girls' school until she and her husband were called to another field; and now the Chinese Baptists of that section are about to open a school on a larger scale. This enterprise was launched at the last annual meeting of the native Baptist association there, amid a wave of sacred enthusiasm, when native preachers and teachers pledged a month's salary for this girls' school. China has long believed in the education of its sons; but this movement by the Chinese for the education of their daughters, not at the expense of the Foreign Mission Board, but largely at their own expense, was epochal, if not miraculous.

In brief, this missionary couple has the joy and privilege of assisting, in this big,

densely populated field, six organized churches, with some forty of these chapels and schools, employing more than fifty Chinese Baptist preachers, teachers, Bible-women, and colporters; and during the past ten years or so, they have had the joy of putting up a house of worship a year—in some cases buying buildings and refitting them. We have also erected or bought and refitted several buildings for boys' schools and for girls' schools. There were in this field 110 baptisms last year.



### Training China's Christian Leaders

*Rev. G. P. Bostick,  
Pochow, Interior China*

In our Interior Mission in China we have no school for teacher or preacher-training, though the Bible is part of the curriculum in all our schools from primary up. Besides this, we have winter and

summer classes for Bible study of about four weeks in the summer and sometimes shorter in the winter. The class was held during July this year at Chengchow and the teaching was done by Brethren Lawton, Sallee, Herring, Townshend, and Louthan, Brother Lawton having general oversight, and two or three Chinese Christian men. These are all regular and busy workers during the year in their respective departments of the regular work. The studies pursued this summer were the Life of Christ, by Dr. Graves; Isaiah, Psalms, 2 Corinthians, and singing, and one class in reading and reciting the Word from memory.

From Pochow we had nine students, ranging in age from 16 to 77, all having walked the distance going and coming, the round trip for those from our western outstations being about 300 miles, and from the eastern ones over 400. In going they had rain for parts of two or three days and had literally to wade for a good part of the way, but they have all returned well and cheerful and apparently grateful for the help they got from their studies. While there they heard of very serious operations by bandits in their home localities—most of them have families—and were quite anxious, but no one left the class.

Returning they were traveling till after dark one night and lost their way and were



The latest addition to our Baptist equipment in the Sunning field, South China—locally built and supported.



considerably concerned for a few minutes, seeing no one in sight nor any village. Someone suggested praying. This they did, and when they had finished a countryman was passing who led them to their expected stopping place. They believe implicitly in looking to the Lord in all things.

Of our nine, five are employed either for full or part time as evangelists, receiving, those on full time less than \$5 and those on part less than \$2 per month, and all these have families, so we had to help them on their traveling expenses, which we did to the amount of less than \$3.

The total number attending the class from all four of our central stations was more than fifty.

May I urgently request that all readers will remember this class in their prayers? Some of them are mere boys with all of life's responsibilities and opportunities before them, and some men of a good Chinese education, one man in his seventieth year; but when they returned here he seemed as enthusiastic and cheerful as any of them.

You can readily see how sore is our need for a more extensive arrangement for educating in God's Word these men who must be the mainstay in reaching the vast population of this great country.



### A Memorable Night Near Weichow

Rev. J. R. Saunders, Tung Shan, Canton, China

In a visit to Weichow this spring we had a very rare experience that seldom comes to one, and shall never be forgotten by our party. Early in the morning we took a small boat to use in visiting a section where much interest has been shown in the gospel. Our party consisted of three Chinese preachers, two theological students from the seminary in Canton, one foreign missionary, and several Christians belonging to the Weichow field.

Early in the afternoon we reached the first town, and found a neat little chapel which had been provided by those interested in the gospel. A large crowd awaited us. We preached and talked, prayed and sang, giving an opportunity for those who wished to confess Christ, and to others to tell their experience in following the Saviour. A large number expressed a desire to know the Saviour. We had a meal with the brethren and friends and started on our journey to the next town.

We arrived at the next town, where we were to spend the night, after dark. Some had come to lead us to this place. We had dismissed our boat and decided to walk to the next town. Reaching this town after dark, we found a large crowd ready to receive us. As soon as we arrived and drank tea, we started services in the chapel which the interested ones had pro-

vided. The house was full and many stood around the door and window to hear the message of redemption. We preached in relays until late in the night, and then dismissed the crowd, but found groups of interested ones at different places in and around the buildings hearing and asking questions. It was my great joy to join with some of the believers in a small group just outside of the chapel door on the hillside.

The moon gave forth her light in her tropical beauty as the clouds swiftly gathered and broke away. Different ones interested in the world's Saviour came. I was greatly impressed by the number of old men and women who came to hear the way of life. I always asked the old men "how old are you?" (this is the polite

souls been forced to wait so long for the blessings of our Saviour? These blessings are for them as well as us, and it is our duty and joy to bear these glad tidings of great joy to all the people.



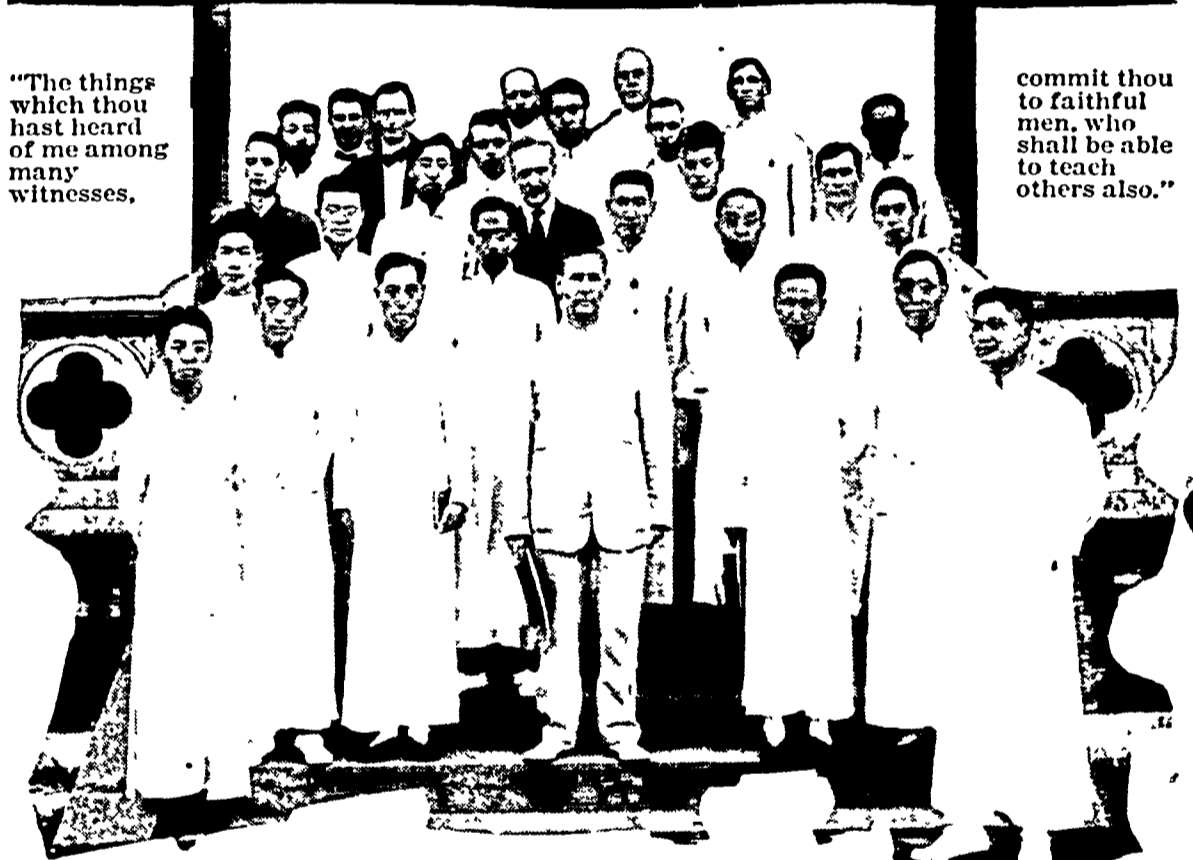
### A Long Wait

Rev. Sidney J. Townshend, Kweitch, Interior China

"Hullo! I have been waiting twenty years to hear this," said an old grey-bearded Chinaman to a colporter at a market town twenty li from this station (Kweitch, Honan).

"Twenty years ago I bought this book," said he, pulling a well-worn copy

七年四月廿七日 基督教聯合會第一次夏令大會職員攝影



"The things which thou hast heard of me among many witnesses.

commit thou to faithful men, who shall be able to teach others also."

Leaders of the Soochow Summer Conference for preachers, Sunday school workers, and school teachers.

thing to do in China, as we are supposed to show great respect to age), and I found a number who were over seventy; but to my surprise, between 10 and 11 o'clock some of the women went and brought the old grandmother to hear the message of salvation. She was brought by her daughters-in-law. A considerable crowd came with her, some leading, others by her side. I said, "How old is she?" and they replied ninety-three years old. She sat for a long time and heard about the Saviour. We had sometimes to pass the message to feeble ears by having it repeated by her children, but we all counted it a great privilege to find one on the borderland still anxious to know the way of life.

We found eighty-odd families in this place wanting to know the truth as it is in Jesus Christ. *Why have these anxious*

of Dr. Griffith John's "Gate of Virtue and Wisdom" from the folds of his long garment, "and I have been waiting ever since to know more about it." The speaker was a Mr. Kia (pronounced like Jar), 84 years old, but hale and hearty, a grape grower and farmer.

He and the colporter were soon in earnest conversation, with the result that the old man came to the gospel hall in the city, where he heard the gospel fully explained.

It took some time to convince the old man that he was a sinner, but as he read the New Testament the light came. He was baptized and for over two years endured the persecution of his eldest son, a man over 60, whom the old man still spoke of as "his little child." Last year he passed peacefully away, rejoicing in Christ Jesus as his Saviour.

## Japan—the Key to the Orient

Rev. C. K. Dozier, Fukuoka

*A key, although out of all proportion smaller than the door it unlocks, is nevertheless of vital importance in effecting an entrance. Japan is an archipelago of about 4,000 islands, six of which constitute the main body of land. The total area is about the same as that of Colorado and Nebraska together. Yet in these islands live more than 50,000,000 people who have come to be the recognized leaders of the East. A Christianized Japan would mean eventually a Christian Asia. Marvelous opportunities await our missionaries if we but respond to their call for re-enforcements and equipment.*

We have been greatly rejoiced over the coming to us of Dr. and Mrs. Love to visit the field and see our work and its needs. Their visit was indeed a blessing to us. While we had seen Dr. Love at the conventions, we had not known him personally. To know him is to love him. He impressed us as a man who weighs matters very carefully and who tries to see both sides of a question. His visit was a benediction to us all and we had a very satisfactory meeting with him in our mission meeting. He was of great help to us. His visit has meant much to our collaborators among the Japanese. His conference with them was worth his visit to the field. We take courage and go forward. We feel that Southern Baptists have done well to put him at the head of the work. We believe he will carry back with him a large store of information which will greatly help him and the Board in deciding matters which come up for discussion and settlement. We are praying that God's protection may be over him as he visits the other fields in the East, for already the Spanish influenza is widespread in Japan and China.

While he and Mrs. Love were with us the sad news of the death of our beloved and faithful fellow-worker, C. T. Willingham, came. In the midst of our joy we were saddened by the news of him whom we could ill afford to lose. We had been praying that God would give us another couple to work with Brother and Sister Willingham on the Kokura field, and now the only worker we had for that most important field is no more. How often he begged that men might be sent out to be preparing to take the place of those who,

for one cause or another, might be forced to give up the work! And now he has laid down the work he was doing so grandly. He was greatly loved by both his fellow missionaries and the Japanese workers and Christians. How we shall miss him! Who will answer the call for someone to take up the work he has laid down? Oh, that they might have been on the field studying and getting ready for the work! Now we must wait for some years, before those who are to take his place can get the language. At present Brother Bouldin and his wife are doing the work, and were they not needed for other work, they would be worthy successors of our beloved brother and his wife. Willingham and his wife were model missionaries. They are greatly honored among us. We do not know why God took one so well fitted for the work in Japan.

We rejoice greatly over the coming of the two new missionaries to help us. How good it seemed to welcome young, enthusiastic missionaries in our midst. We believe we have two fine new missionaries. May God give them every blessing for the language study and in their future work.

We plead for still others. We need very many more. We are asking the Board to send us out others as soon as they can. We are facing a new day in the evangelization of Japan: In a truer and larger meaning the two nations will be neighbors. We must give this nation our Christ. They have a new conception of our nation since the entrance of the United States in the war. We are in more favor than we have ever been in their eyes. There is no better way to cul-

tivate the friendship between the two nations than to send men and women who know the spirit which actuated the United States in this war. Southern Baptists must wake up to the opportunity which faces us. Now that the war is over, we must awake and be valiant for our Master. Yes, our hearts have beat faster ever since the news was flashed over the wires that at last an armistice had been signed and peace was assured. We lifted our hearts in gratitude to our heavenly Father for the good news. We realize that it will be some time before the world will be normal, but since the fighting of the armies is over, let us prepare for greater service for our Master. Those who have been unstinting with their lives for their native lands can now give them to the Ruler of all the nations. Surely he needs their best service if this world is to remain safe for democracy and freedom.

We plead for reinforcements for our work. Just as England and France were in great need of the soldiers sent by our nation to their rescue, so we need to receive recruits so we may win the battles against the army of the great enemy of men's souls. We are fighting for the liberation of men from the oppression of sin. If we win in our fight then the armies with guns and cannons will not be needed. The heroic may not seem to be in our battles, but it is nevertheless. We are fighting a winning battle, though it may require generations to win the final victory. We must have the patience so wonderfully displayed by the French and British during the last two years. We know that our battle is on the side of freedom and righteousness, and therefore we cannot fail. But unless we have the conviction that our soldiers had that we will win even though it shall require our very best and our all, then we shall be slow in winning. The same spirit which actuated our President when he declared war on the German nation is our spirit. We are for the liberation of mankind from oppression and despotism which is caused by sin in its various operations upon the souls of men. Send us recruits and send them quickly. We do not cry



The hope of Japan and the East—teachers and students of Seinan Gokuin, Fukuoka, Japan.

wolf. Our Brother Willingham has gone. We need others to take his place and enter new fields.

From Kure to Nagasaki and Kagoshima we should have a continuous line of preaching stations instead of the fifteen at present being worked. There are too many gaps in the line. From Kure to Shimonoseki—about 200 miles—Baptists have only one little station and one preaching place. The towns ought to be worked, but at present we cannot do it with our limited force. Then there are whole prefectures in the island of Kyushu, where

most of our work is, where we have no Baptist work. Can you think of Tennessee not having any Baptist work in it? Well, we have spaces equally as large where we have no Baptist work in Japan.

Japan is a small nation in area, but she is a power in the East. We need her friendship and co-operation in making the world fit to live in. There is no better way for the two nations to walk in harmony together than through the lead of the Christ. If both nations follow the Christ then they will ever be friendly. Let us do our part in giving them the Christ.

and Mohammedan women and that they were not to be molested.

This year as soon as the plans for the Oro festival were made known in the town I went to see the native ruler and reminded him of the official's communication that Oro did not extend to Christian and Mohammedan women. He replied that he was planning to come to see me, that arrangements satisfactory to all might be made. He then suggested that the Oro people should come out on the streets at about 6 P.M. or sundown and continue their proceedings till 6 A.M. or sunup, when they should enter their houses and those women who wished to do so could then come out on the streets; also that the proceedings of the last and eighth day, which usually continued until noon or even 1 P.M., should conclude this year at 7:40 A.M., so that by 8:30 the women would be free to come and go as they wished. I thought the plan suggested satisfactory, the native ruler had the plans duly announced throughout the town by the town criers that all might hear and give heed. The plans were carried out as promised, and this morning, the morning of the eighth and great day of the festival, nearly 200 girls and women were present at our Baptist churches in Ogbomosho. Nearly *two hundred girls and women* present in Baptist churches on the closing and great day of the Oro festival! Surely this marks the dawning of a new day for the women of Ogbomosho! We thank God for the faith and courage of these girls and women to break with an ancient custom of their people and to openly declare themselves to be Christians, for no heathen girl or woman fearing the vengeance of Oro would have the courage to venture out on the streets before noon as on previous years.

Oro, like several other phases of heathen worship, is dying, its day is waning, civilization is coming and coming rapidly in this colony of Nigeria. May it be a *Christian civilization*.

## Africa—Our Neediest and Most Neglected Field

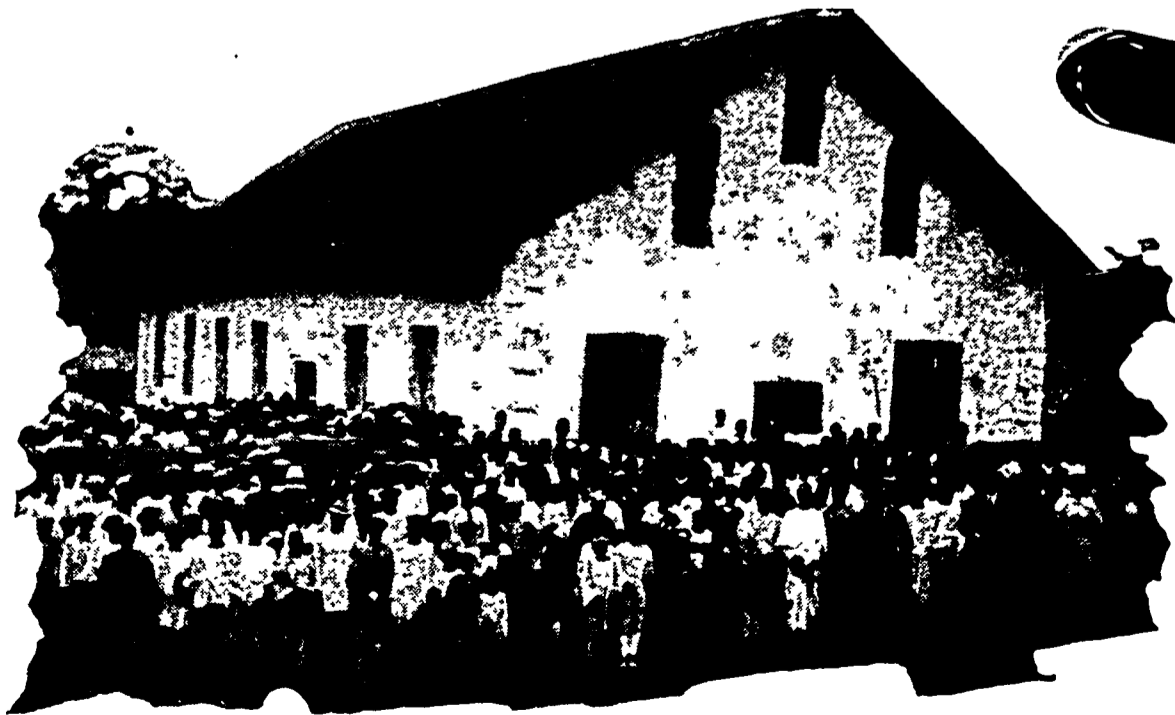
*Dr. Geo. Green, Ogbomosho, Nigeria*

*With the exception of Asia, Africa is the largest of the continents. Its vast territory is almost equal to the combined territory of North America and Europe. Its people number more than 150,000,000. About one-fourth of Africa is inhabited by negroes. Southern Baptists have missions in only one field among these negroes—Nigeria. This, however, is the gateway to the Sudan, and is perhaps the most strategic single field on the continent. With imperative voice our workers are crying, "Come over and help us!" as they report wonderful victories under overwhelming difficulties.*

Sunday, June 23, was the eighth and closing day of the Oro festival at Ogbomosho. Oro is a heathen festival and is associated with the worship of the departed spirits. It is held annually and lasts for eight days. The date of the festival is so arranged as to conclude on the day of the full moon of the month of June. Only males participate in Oro worship; females are supposed to be ignorant of the nature and manner of the Oro proceedings. These proceedings take place in the streets between the hours of sunset and the early forenoon; weird sounds produced by the Oro worshipers whirling rapidly through the air a flat piece of hardwood or iron attached by a strong string to a pole six or eight feet in length are heard in the moonlit streets of all quarters of the town. The women are not allowed to see the Oro and are not allowed to be out on the streets during the hours given over to the Oro worshipers; the mysterious messages of the Oro, supposed to be messages from the departed spirits and in some way related to the god they worship, fill the women with fear that some great catastrophe will overtake them should they violate this requirement of Oro, hence it is rigidly adhered to by the women and they see to it that the markets are closed and that they are in their compounds before sundown, and also that the door of the compound remains closed until well on to 10 o'clock in the morning.

Year by year this restriction on the women has affected the attendance of women at our churches, so much so that the morning service of the Sunday during the Oro period has been characterized by an entire absence of girls and women. Think of a service for public worship and not a girl or woman present! Last year

on the Oro Sunday one native woman was brave enough to come to church. On my way home from the morning service at half past eleven the doors of all compounds were closed and not a woman was to be seen on the streets. On my arrival home I at once sat down and wrote a letter to the British official of the district and reported to him the condition of affairs in Ogbomosho on that Sunday morning, pointing out that it was an interference with the personal and religious liberty of nearly 300 girls and women whose custom it was to attend Sunday school and church service at our Baptist churches. He very promptly and sympathetically replied, stating that it was understood that Oro did not in any way concern or have to do with Christian or Mohammedan women. He also wrote to the ruler of Ogbomosho, stating that Oro did not extend to Christian



Igbago Baptist Church and congregation on the morning of the ordination of John Adigun Lafinham, July 28, 1918.

# Abounding Unto the Riches of Liberality

Plans of Preparation and Execution by which Successful Churches, Led by Consecrated Pastors, Give Worthily to Home and Foreign Missions

## A Missionary Institute for the Whole Church

Rev. J. E. Dillard, Southside Baptist Church, Birmingham, Ala.

*The plan outlined below, carried out successfully in a large city church, in St. Joseph, Mo., presents an idea that is capable of adaptation to almost any community and congregation. Beyond question, it would revolutionize the missionary situation within a few years. With such a foundation of information and inspiration, we may well believe that splendid offerings would be almost spontaneous. Try it, with necessary modifications, in your church this year!*

I have tried a good many plans and have found that the same plan does not always work, so I vary my plans from time to time. I found a good while ago that the plan of simply taking a public collection and then having a small committee to call upon the other members of the church did not work very well with us. In a church with nearly 1000 members, we never had more than 250 people that contributed on this plan and the total amount was never very large.

The following plan has worked well: First, I have a Board of Missions, composed of about fifteen or twenty of the leading men and women of the church. I dignify this committee by the name of "board" and impress upon them that I want them to have general supervision over all the mission interests of our church. That is, to conduct a campaign of education in the Sunday school and young people's societies; to have oversight of the mission study classes; to work out a mission budget; to put on the every-member canvass; to take subscriptions for the missionary periodicals; to conduct mission prayer meetings at least once per month, and in every way possible to advance the cause of missions in our church.

I have this board of missions to meet and make out a budget for all departments of the church, also to make out a mission study program for all departments of the church, suggesting amounts to be raised from each department, and in some instances assigning specific objects to certain classes or departments. I then have this committee to provide a series of five-minute talks in the Sunday school and have five-minute mission talks from the pulpit by members of this board, and have much mission literature distributed.

I then have this board to arrange with me for a school of missions, lasting a week. At the first session on Sunday afternoon we have members of the board of missions present and seated on the platform; also we have several returned missionaries present and have these introduced to the con-

gregation. The program of mission study for the week is presented very briefly and the classes organized.

This school of missions meets at 7:00 P.M. with classes for boys and girls, young people, women, and men. I get a very attractive woman to teach the class for boys and girls; she has a post card machine and study books. I have a popular man to teach the class for the young people; I usually secure the principal of one of the high schools for this. I usually get the state secretary of missions to teach the class for women and teach the class for men myself. I also have a room for little children and have some of my primary teachers to tell them missionary stories and show them missionary curios. I do this because many of the mothers cannot come unless provision is made for the children.

*"But now complete the doing also," wrote Paul to the Corinthians, "that as there was the readiness to will, so there may be the completion also out of your ability." Last month there were given suggestions of much practical value for the making of preparatory plans for the raising of Home and Foreign Mission funds; in this number additional suggestions are given. But the doing of it! This is the vital matter. Any plan is better than no plan, but no plan will work itself. Let every nerve be stretched and every ounce of spiritual energy be summoned for the task that lies ahead of raising two and one-half million dollars between now and April 30.*

After the study hour, we all assemble in the auditorium and have a stereopticon lecture, lasting thirty minutes, and then close with a mission address by a returned missionary. I have usually been fortunate enough to have a different returned missionary for each evening.

I have found this plan to work very well indeed. The first year we tried it, we had over 300 in attendance and the attendance increased from year to year at the rate of about 100 each year.

Following this school of missions, on the next Sunday, the pastor should preach on missions and in the afternoon the every-member canvass for missions should be made between the hours of 2:00 and 5:00.

I found from actual experience that about three times as many people were reached and about double the amount of money received as we were in the habit of receiving under the old plan. It is important that good judgment be exercised in making the every-member canvas, but that is another story. It will work well if it is well worked.

## An Every-Member Canvass Under Difficulties

Rev. M. R. Cooper, Heathsville, Va.

*The tools do not make the carpenter; but the carpenter is mightily helped by having the right tools. Pastor Cooper describes the revolution which took place in his country church. The church is located in a prosperous county in the Northern Neck of Virginia, the birthplace of the Washingtons, Lees, and other notables; where "the very atmosphere develops conservatism and complaisance."*

In a business session of the church the work of the Virginia General Association was presented by the pastor. The approval of the elders was necessary. The plan submitted was adopted, but without enthusiasm. Perhaps it would not have been adopted had it been known that it would certainly be executed.

Mission sermons in broken doses were preached, and references to mission letters in the HOME AND FOREIGN FIELDS, and the Religious Herald, were made regularly. Thus the fire of missionary enthusiasm was kindled.

The plan as outlined was:

1. The every-member canvass.
2. The deacons were appointed to make the canvass for church expenses and missions.
3. The pledge cards and duplex envelopes were placed in the hands of the treasurer and deacons.

Two chief difficulties were in the way:

1. The plan had once before been adopted and had failed because it was never worked. No plan will succeed without a man behind it who will push.
2. The deacons are good men but all are busy farmers, and the membership widely scattered; more than fifty outside of the state, who cannot be persuaded to call for letters of dismission or give to missions through the home church.

For years their plan had been for the treasurer to appoint certain women and girls to solicit funds for missions, and they were known as church beggars; and the masses gave them a quarter each. And thus they "lived at this poor dying rate" rather than get out of the ruts, and try a new road.

In a business meeting the church absolutely refused to set a task for itself as to any definite amount for missions. Although in the habit of assessing the membership for pastor's salary, they would not take the mission work seriously. The situation became very exasperating to the pastor.

In the midst of the tomato season, the busiest season of the year, when money was most plentiful, the pastor took the matter in his own hands, and took a deacon with him in his Ford car, and made the every-member canvass for missions, leaving the other part for the deacons later.

The response was cheerful, generous, universal and surprising to those who said, "half the church never give anything." Not a member offered less than a dollar.



## On a Country Field

Rev. T. A. J. Beasley, President  
Clark Memorial College, Newton, Miss.

*President Beasley for more than twenty years pastored country and village churches, where his constructive leadership was powerfully felt in behalf of missions.*

The Bible lays down no one definite plan of giving. We are told to give, and to give as the Lord has prospered us. The Jews were required to give a tenth, besides their free-will offerings. Christians should certainly not give less than the Jews. The Lord sets no limit as to how much we shall give. One gave all that she had, and the Lord commended her for her spirit of liberality.

This writer has tried the once-a-year spasmodic plan. This is better than no plan. It has many defects. It is too uncertain. The day appointed for the "collection" may be an unfavorable day, and, as in the case of hanging, when the hour passes nothing is done till another set time. It has the fault of not developing the people in the grace of giving. Who would think of trying to develop muscle in a child by giving it all the milk it could drink once a year? It has the serious drawback of letting the cause suffer. One who is familiar with the former work of our Home and Foreign Boards knows something of the sin of giving once a year to these great causes.

We have tried the plan of taking offerings quarterly. The pastor would be expected to preach on missions on the appointed days. With some, at least, there would be a sigh of relief when the "quarterly meeting" was past. It has the fault of making it too long between gifts, and leads the people to think money is needed only at special times. We doubt the wisdom of preaching on missions at specially appointed times. Every sermon, if a sermon at all, has missions in it. The wise housewife does not put all the salt needed for a year into one cake of bread. It would not be relished. It could not be digested. Let us be equally wise in preaching.

We have tried the plan of having a committee to see every member of the church. This plan fails because it is too

much like begging. It also hurts other causes. When money is wanted for another cause, men will excuse themselves by saying that they have already given. Then it brings no blessing to the giver, which is a very important consideration in all our giving.

The best results this writer has ever gotten have been in the following way: The pastor kept praying and working all the time. He tried to set a noble example of giving, and taught the blessing of giving cheerfully. He then led the church to give to missions in a systematic, business way every week, or month, as the case might be, throughout the year. There are certain to come times when it is necessary to have a hightide, inspirational day to tide over some special need. In this way the people develop system, business, and grace in giving. It is more easily done and enlarges the gifts. This writer has tried it, and has seen a church increase its contributions over five hundred per cent in one year.



## Setting Before the Church Its Main Task

Rev. D. W. Key, Monroe, Ga.

*The Monroe Baptist Church, Monroe, Ga., has a membership of 300, full-time preaching, a fine Sunday school, W.M. and Y.W. Societies. Rev. D. W. Key has been the pastor for seven years. He has never allowed the church to lose sight of its main mission, and year by year has led his people to greater activity and giving. Here is how he does it:*

The usual mission study courses are followed from year to year in the societies. The pastor preaches on missions from time to time. The schedule of the church is almost identical with that mapped out by the co-operative committee appointed by the State Convention of Georgia. Foreign Missions and Home Missions are given the right of way in the spring. In February the pastor announces from the pulpit and through the weekly local press the day set for the offerings for Foreign Missions. The blackboard is also used to placard the date and the sum the church is expected to raise. A week in advance the pastor distributes through a committee envelopes so that every member may enclose his gift and drop it in the collection basket on the set day.

The pastor distributes tracts from the Foreign Mission Board in Richmond, giving fresh facts from the missionaries and their fields of labor. He also gives a survey of the world-wide mission work, and the inspiring results of the last year. Foreign Mission facts are presented in the prayer meetings preparatory to the annual offering. A similar method is followed in raising money for Home Missions.

The Sunday school and the various societies are urged to make up the full amount asked of them so that the total

apportionment for the year may be met, if possible. Often, but not always, on the day for the church offering, the pastor asks one of the members to read a mission report just before the sermon. This report is brief, but it is usually very effective. It is the announced duty of the treasurer to enter on his books the names of the givers and the amounts contributed by each one with a view to stimulating liberality and keeping a correct record.



## Doubling the Offerings in Four Years

Rev. C. W. Culp, Pastor First Baptist  
Church, DuQuoin, Ill.

*DuQuoin is a mining town of some 10,000 inhabitants. A large foreign population makes Baptist progress difficult. The First Church has a resident membership of 500, with no rich people in the congregation. In the four years in which Rev. C. W. Culp has been pastor much progress has been made in every way, but especially in the matter of missionary giving. Note how the church does it.*

We have the "budget plan," the "duplex envelopes," and the "every-member canvass" to provide our home expenses, and most of our mission money. The pastor, preceding each every-member canvass, preaches sermons on stewardship, tithing, and Home and Foreign Missions. The church bulletin is sent out with special messages to the entire membership. Every member knows what we are about, and the issue is put squarely up to each one. A large committee of men, instructed and trained, go out to the entire membership and ask for a special weekly subscription for missions as well as for local expense. On each pledge card there is a tithing covenant printed and the canvassers try to get as many signed tithers as possible. Special announcements and sermons are made and preached before the final pull in the spring for Home and Foreign Missions.

We have occasionally taken special collections to meet an emergency, such as the camp pastor work. The Sunday school renders the program each spring on Home and Foreign Missions, and gives an extra offering. The women come in with extra offerings from their missionary society.

We do not confine our pull for Home and Foreign Missions to a collection taken at the last moment, and for which the congregation is unprepared, and which will miss quite a number of members. The writer has been pastor of this church for the past four years, and introduced the above methods when he came to the field. The increase to missions has been gratifying, the offerings having doubled in that time. We are now to the point where we can in the very near future take the responsibility of supporting a Home and Foreign missionary.

# Southern Baptists and the Realization of a New Task

A Statement to the Brotherhood by the Education Commission, Prepared by President L. R. Scarborough and Unanimously Adopted

Four years ago an Education Commission was appointed by the Southern Baptist Convention to consider and report upon the educational needs of the denomination. In a great mass meeting during the session of the Convention which was held last year at Hot Springs this commission made its report, proposing the inauguration of a five-year \$15,000,000 program for the Baptist schools of the South. The program was adopted with absolute unanimity, holy enthusiasm and high purpose. Since that time the movement has laid deep hold upon the hearts and consciences of Southern Baptists as the matter has been discussed in the religious press. When therefore the Education Commission held its annual session in Nashville recently, after much prayer and deliberation, the following resolution was presented and unanimously adopted:

**RESOLVED,** That this commission ask the next Southern Baptist Convention to appoint a Board of Education and take such steps as are necessary to the election of a secretary and the inauguration of a great forward movement for Southwide Baptist education.

We are led to this action by the following considerations and arguments:

1. *The Providential Argument.* God seems to be calling and leading Southern Baptists to go forward in education in a greater fashion than ever before contemplated. There are many signs manifesting his leadership in this matter.

2. *The Argument of Logical Consistency.* This is no new task put on us. It is only the realization and inauguration for the accomplishment of the work already on our hands. The Convention has helped in the educational work in a great way, as evidenced by the far-reaching educational work of the Sunday School Board, the educational institutions under the Foreign Mission Board in foreign lands, and other educational propaganda among the churches in the home field, as evidenced by the mountain school work of our Home Board, the Convention's long and glorious co-operation in the work of the Southern Baptist Theological Seminary and the Woman's Missionary Training School at Louisville, their recent action in founding and promoting the Baptist Bible Institute in New Orleans, and their sympathetic attitude and co-operation in the Southwestern Baptist Theological Seminary and Woman's Missionary Training School at Fort Worth. This new proposal will only be a following-up effort and an organization in logic and consistency. We will but follow up and reinforce the state organizations in a larger promotion of all education. There will be no more reason for conflict between this new board and the state boards of education than there is now in the work of our other boards.

3. *The Argument of Comparison.* Our Baptist brethren at the North and other denominations in our land—Methodists, Presbyterians, Disciples and others—are pushing forward in wonderful ways in education. Southern Methodists, alone, are promoting a \$35,000,000 program in five years for their schools. State organizations for public education are putting on great forward movements for promoting public schools. There is a bill before Congress now for the creation of a new cabinet office in education and the appropriation of \$100,000,000 annually from the Federal Treasury to be matched by an equal sum from the states, to be used in education throughout the Union. Baptists must see their opportunity and go forward, or be put on the scrap heap.

4. *The Argument from Baptist Principle and Divine Command.* The basis of our system and life is the democratic principle of the competency and sovereignty of the individual. This very foundation of our life and hope for a place in the world of service, demands the enlightenment and training of the individual—education of the masses and an education that

recognizes God, and gives him and his gospel their rightful place in life. Not only do our principles demand popular education, but we are under divine orders. The same authority which put us in the mission business now urges us to go forward in education. Southern Baptists should hear, anew and afresh and in a greater way, Christ's orders to "teach the all things" in His Gospel.

5. *The Argument of Conviction and Opportunity.* We feel led in our souls to urge this new, forward step. This feeling, we believe, is widely shared by our brethren. We face a new world, now, since the war's havoc is passing. Opportunities, immeasurable, face us. We must see the vision of our chances to serve Christ and put forward his kingdom through a cultured and trained people.

6. *The Argument of a Unified and Larger Program.* This board will lead us out into large educational ways and put a mighty Baptist force back of all our schools and lead us to our proper place in the world of education. It will develop a new Southwide educational leadership.

7. *The Argument of Life.* If Baptists are to live in a great fashion in this new world and amid new surroundings and conditions, we must have training not only for our leaders, but for our people. Christian education is a spiritual necessity of life, life in its large ways, looking to the service and glory of Christ.

These and other reasons lead us to see in this educational board an opportunity for them to serve in some of the following directions:

1. This board will create a new, deeper and wider *denominational conscience* on education.

2. It will greatly aid the state boards in all their schools in obtaining new and better buildings, larger equipment, needed endowment, increase their student bodies and strengthen their faculties, etc.

3. It will develop, promote and circulate a great *educational literature*, in tracts, books, etc., gathering and collating facts and making educational surveys, and thus giving out information and inspiration to our people.

4. It will mightily aid our more than state-wide institutions, such as our two seminaries, our two women's training schools, and our Bible institute, in this \$15,000,000 campaign, and in other and future movements.

5. It will put the entire Southwide Baptist co-operation behind and under our state boards, where our people are weak or backward in education, and aid in the establishment and maintenance of schools in states where there are no Baptist schools, and in otherwise co-operating with and reinforcing all our state Baptist schools and the educational work of the other boards in home and foreign lands. Thus, we believe the creation and organization of the great, forward-looking force for the promotion of education will bring new visions to our people and develop among our masses a new spirit of sacrifice and call out from our wealthy members larger gifts of money to be used for the glory of God and for the salvation of a lost world. We believe, also, that its wider future and its consecrated agencies will more and more turn the hearts of the "fathers to their children" in giving them educational advantages and will call out in educational leadership and service thousands of our young people whose lives will count in great ways for Christ's coming Kingdom.

The education commission thus presents to the Southern Baptists for their prayerful consideration this recommendation for a new organization. We trust that between this and the Atlanta Convention the brotherhood will talk and pray themselves together and will come to the Convention in an unbroken unanimity and the great spirit to put forward the cause of Christian education for Christ's glory.

FROM THE  
**Foreign Mission Board**

RICHMOND, VIRGINIA

Rev. T. B. Ray, D.D.



Associate Secretary

## The Serious Situation of the Foreign Mission Board

Secretary T. B. Ray, D.D.

The Foreign Mission Board finds itself in a most serious situation. There are a number of features of this situation which should receive the most thoughtful and careful attention of our brethren.

1. Our denomination has neglected for many years to provide a sufficient number of missionaries and a sufficient amount of equipment even for those it sent forth. These facts have given to the needs of our fields a strained urgency which makes it practically impossible for us to deny them. They must not be forced to wait any longer.

2. Another fact that contributes to the tenseness of our Foreign Mission situation is that our work has grown at such a rapid rate that we are having great embarrassment in caring for it. We have not sufficient men to supervise and to meet the new demands that rise out of our growing work. If God has enlarged us on so little, what might we expect were we to carry forward his work as we are able to do?

3. The world war has diffused a wonderful spirit of inquiry throughout all the world. Great changes have been wrought; all doors have been opened; the opportunity of the ages has come for shaping the most plastic state of mind that has ever existed in the earth. Surely, the most urgent hour for preaching the gospel is at hand.

4. In this time when democracy is spreading over the earth, we find our day of Baptist opportunity. If we believe in our message, we should be ready to set it forth in a worthy way. To halt now is to discount our faith. The measure of our sacrifice now will be the measure of our sympathy for the crying needs of mankind and of our gratitude for the favor of God. This is the testing time of our devotion. Shall we, as faithful men and women, go to the very limits of our ability to press forward our glorious cause in this wonderful day of Baptist opportunity?

5. Our situation is so critical that we must not fail to raise the \$1,500,000 set for our goal for Foreign Missions this year. Manifestly, we must, first of all, take care of the work already undertaken.

The \$1,500,000 will provide for the current expenses of the work. It will send out at least fifty new missionaries. It will, in connection with the Judson Centennial Fund, so equip our work that we shall be able to go forward mightily.

Besides all this, the \$1,500,000 will enable us to enter some new fields. Certainly Southern Baptists wish to have a good and faithful part in the larger program at this critical time in the world's history. The raising of the \$1,500,000 would enable us to make a beginning in some desperately needy fields. Surely, surely, surely in this hour when the spiritual destiny of such multitudes hinges upon our faithfulness, we will not raise less than a million and a half dollars for Foreign Missions. Every consideration that can be imagined calls for the putting forth of our utmost effort this year.

6. According to their habits of raising money, Southern Baptists gather the larger portion of their Foreign Mission offerings during the months of January, February, March, and April. This is a very short time in which to crowd the interests of this greatest of all our enterprises. Even so, we can accomplish our task. But to do it, every resource must be employed and the greatest care exercised to make certain a successful effort. Let us leave nothing to accident. Let us pray. Let us make our plans to take our offerings early and then to glean to the last dollar in order that we may win a crowning victory this year. By raising this \$1,500,000 we shall infuse life and power into our missionaries at the front and marshal our hosts for a great forward movement in Foreign Missions. Above all things, we must raise the total of \$1,500,000 this year. Let everyone of us do his duty.



### Missionary Miscellany

We are glad to say we have heard from Dr. George Green, of Ogbomoso, Africa, who has been so ill from influenza. He is improving and hopes to regain his strength soon.



Mrs. Sidney J. Townshend, who was detained in England because the British Government refused to give her passport when her husband returned to his field in Kweitch, China, last year, has been at last granted passport by the British Government and sailed for China from Liverpool on January 15. She was detained because her

Government preferred that women should not be moving about during the dangerous war times. We are happy to realize that she and her good husband will soon join hands again in their noble work.



A cablegram received on February 5 from Rev. Frank Marrs announces that he and Mrs. Marrs have arrived safe in Valparaiso, Chile. On account of the fact that they already know the Spanish language, the Marrs will be able to enter into the work at once. They will probably make their headquarters for the present in Santiago.



Rev. Everett Gill arrived in New York from Italy on January 21. For almost a year he has been engaged in Red Cross work in Italy. He was looking after certain administrative features of the medical work. Dr. Gill's son, Fairchild, who was also engaged in Red Cross work, returned with his father. Fairchild had charge of a canteen in the front-line trenches of the Italian army.

Dr. Gill reports that the new church building at Perdenone, which we were afraid had been destroyed by the Austrians, had been left intact.



Rev. J. L. Hart, Rosario, Argentina, has recently made an extensive missionary tour. He visited the work in Mendoza, Western Argentina, then crossed into Chile and visited our Baptist work in that new field, crossed back into Southern Argentina, where he visited the Araucanian Indians. We are hoping to have an extended report of this trip soon.

Concerning his work in Rosario, Brother Hart writes: "My own work is going forward as never before. Counting those baptized in a newly organized church in Banfield, we had forty-nine baptisms during the year. The work is beginning to move in nearly all points, and we simply have our crisis on. We have need of men to meet the needs and opportunities. We are several years behind in our school work."



We are hoping and praying that there will be a wide-spread observance of Missionary Day in the Sunday school. The effect of this annual day upon our work has become more and more perceptible. It offers a great educational opportunity. On that day missions can be set forth with such vividness that they are sure to make profound impressions. Besides this, it is the day upon which a very substantial amount of money can be gathered in for Home and Foreign Missions. If the offering for missions on Missionary Day in the Sunday school is organized properly

### Today

To be alive in such an age,  
 With every year a lightning page  
 Turned to the world's great wonder-book  
 Whereon the leading nations look,  
 Where men speak strong for brotherhood,  
 For peace and universal good;  
 When miracles are everywhere,  
 And every inch of common air  
 Throbs a tremendous prophecy  
 Of greater marvels yet to be.  
 Oh, thrilling age!  
 Oh, willing age!  
 When steel and stone, and rail and rod  
 Become the utterance of God.  
 Give thanks with all thy flaming heart,  
 Crave but to have in it a part,  
 Give thanks and clasp thy heritage,  
 To be alive in such an age.

—Angela Morgan.

considerably ahead of time, this offering ought to yield at least a half million dollars this year. The suggestion that we would urge is that the Sunday school scholars be apprised at once concerning the coming offering and the matter of gathering in the offering be so organized that the maximum amount can be raised. The offering should be so planned that the collection taken on Missionary Day would mean the gathering in of offerings already provided and not the collecting of the amounts that the Sunday school scholars might accidentally have with them upon that day.



Rev. C. K. Dozier, of Fukuoka, Japan, writes concerning the special meetings for boys in the Fukuoka Academy:

"I wrote you on the first day of this month that we were to have special meetings for the boys the next two days. We had them and sixty-odd boys declared their determination to live the Christian life and a resolve to be prepared for baptism by spring. This makes about seventy-five boys who are declared Christians or inquirers. One of the teachers also decided to be a Christian at the same time. Dr. Sone and I are having these boys for special Bible study and preparation one hour each week. We hope in this way to lead them all to a full faith in Jesus Christ. Twelve of the boys declared their earnest desire to become preachers, if God shall open the way. They will have opposition from their parents in all probability and some of them may be prohibited from carrying out their resolve and should they persist the families would,

in all probability, disinherit them. So we desire the prayers of our Christian friends in America for all these boys. The man who led our meetings is called the Billy Sunday of Japan. His preaching was simple, but with power. His name is Rev. Seimatsu Kimura. To God be praise for this wonderful manifestation of his spirit's power among our boys."



### Receipts for Foreign Missions

From May 1, 1918 to February 1, 1919.

	1919.	1918.
Alabama .....	\$ 16,440.78	\$ 9,234.96
Arkansas .....	139.80	1,729.89
District of Columbia..	1,582.56	1,308.62
Florida .....	2,282.10	2,170.11
Georgia .....	24,146.08	22,647.27
Illinois .....	1,221.59	674.03
Kentucky .....	34,806.73	37,424.54
Louisiana .....	4,160.86	6,809.80
Maryland .....	6,700.89	7,360.37
Mississippi .....	10,940.63	5,933.56
Missouri .....	12,729.61	14,171.53
New Mexico .....	1,171.84	225.72
North Carolina .....	19,010.00	16,512.30
Oklahoma .....	6,343.91	1,751.66
South Carolina .....	27,884.07	27,524.06
Tennessee .....	10,759.81	6,705.05
Texas .....	7,385.33	4,070.84
Virginia .....	38,420.62	47,212.79
<b>Total .....</b>	<b>\$226,127.21</b>	<b>\$213,467.10</b>

and Negroes, from our mountain school work, from Cuba, and Panama, and from our co-operative mission work in conjunction with various State Mission Boards.

Indeed, we are gratified beyond measure that the all-consuming work of the World War has not interfered materially with our Home Mission work. Indeed, in some respects it has added to the consecration and effectiveness of our workers, for the World War has raised up a multitude of problems which we are having to deal with at present and greater ones for the immediate future.

### A SIXTY-DAY CAMPAIGN

The work of the year is virtually done, and it remains now for us to provide the funds to meet all our obligations. Elsewhere in this issue is found statement of Home Mission receipts up to the first of February. These receipts are not as large as we expected, nor as they would have been but for the influenza that has affected the whole South. In addition to this, there have been and are still educational campaigns on in all the states.

Whilst our receipts are smaller than they should be, the outlook for our sixty-day campaign is good. Notwithstanding numerous drives for Liberty Loans, Red Cross, Y.M.C.A., and other war-time campaigns, it is a notable fact that all the states came up and reported at the state conventions that their obligations on state missions and other state enterprises were met in full; indeed, in a number of instances went far beyond their apportionment and had handsome balances in the treasury.

Now that the season for Home and Foreign Missions has come, why should we not "go over the top" for these interests? All the states have accepted our apportionment for Home Missions. It now remains for us to meet the apportionment. This can be done if our people will show the same appreciation that they showed for the patriotic appeals. We have greater reason to stand by our Home and Foreign Mission interests than by these other interests. Worthy as they are, and we concede their worthiness, our mission work is more vital to the welfare of humanity than all these other things combined. It touches the deepest concerns of the soul. It is at the basis of home, of patriotism, and of civilization. Will not our people respond now in this great, great drive for Home and Foreign Missions as loyally as they did for the support of the Government to win the war?

### THE PSYCHOLOGICAL MOMENT

Our people have had their vision enlarged. They have had experience of great things. They have been called on for millions and hundreds of millions of dollars. They are accustomed to big things. At this juncture it would be

FROM THE

# Home Mission Board

ATLANTA, GEORGIA

Rev. B. D. Gray, D.D.



Corresponding Secretary

### Sixty-Day Drive for Home Missions

B. D. Gray, D.D., Cor. Secretary

The end of our conventional year is rapidly approaching. We have had a strenuous time. Our workers have been busy and in every department of the work their labors have been abundantly blessed. In some respects our war work has been the most interesting and most signally blessed. It could hardly be otherwise, since our people have been absorbed in the great world war. Our camp pastors have done a marvelous work through their agency in the camps. From May 1, 1918, to January 1, 1919, there were over 27,000 professions of faith and over 2700 baptisms. Then they gave great help to our boys in strengthening their faith and stabilizing them for their work at the war front in Europe.

Under the leadership of Dr. W. W. Hamilton, who returns to us as superintendent of evangelism, thousands are being led to Christ. City-wide campaigns are

soon to be held in Nashville, Charleston, and Houston. As never before the simple, scriptural and powerful preaching of the gospel is needed in our churches. Cut off in large measure on account of the action of the War Department from doing as much as we wanted to in preaching to our soldiers, now that they are being demobilized we must lead them to Christ and set them aright in Christian service as they re-enter civil life.

The work of our enlistment forces is being signally blessed under the leadership of Dr. S. Y. Jameson, our new superintendent of enlistment. This in some respects constitutes our greatest task, the enlistment of our people with all their forces and resources in the service of the Master.

Dr. L. B. Warren is meeting with great success in raising the Million-Dollar Church Building Loan Fund. The memorial feature as set forth in the "Hall of Fame" is very attractive and opens the opportunity for the greatest memorializing feature of all our Baptist work.

Encouraging reports come likewise from our work among the foreigners, Indians,



calamitous for them to fall down on our mission work. By contrast with the large things we have done on other lines, it would discredit our religion itself and stand in the way of our future progress for our people to fail in this Home and Foreign Mission campaign.

Let men who are able to do so, give thousands, and others their hundreds, and the vast multitude of our people, let them take a hand in the great work! Let it be a great, united, whole-hearted drive for victory!



## Home Mission Paragraphs

*Victor I. Masters, Supt. of Publicity*

The Home Mission Board will be very much obliged to association clerks, moderators or pastors, if they will promptly send us a copy of the last annual minutes of their district associations. We are in constant need of them and will appreciate the courtesy.



It became the duty and pleasure of the writer in January, along with Dr. H. H. Burton, state member for Oklahoma of the Home Board, to visit the Pawnee and Otoe work among the Indians. As a result of the arrangements effected it is expected that the work will be enlarged and improved so as to provide service for two or three Blanket Tribes, hitherto unreached.



Many will sympathize with Missionary Harry Bock to the Pawnees and Otoes, in the loss of his son in military service in France, and will regret to learn that our faithful Pawnee interpreter, Brother David Gillingham, has been seriously ill. We hope and pray he may recover and get back to the church, in which he has been most useful.



Miss Amy B. Crowder, a graduate of the Southwestern Seminary training school, has been secured as a successor to Miss Hicks for work among the foreigners in and about Coalgate and McAlester, Okla. Miss Crowder is most highly commended, and the Board regards itself fortunate in securing her for the important services required among the Oklahoma foreigners—miners.



It would not be right to visit the Indian work in Oklahoma without mentioning that noble worker, Miss Mary P. Jayne, of Pawnee. We had the opportunity only to greet her on the road after nightfall, as we were leaving and she was coming in from an all-day service among the Indians. Miss Jayne works both among the Pawnees and the Otoes.



By the time this is published the Home Board will have out three or four "center-shot" campaign tracts. Two of them which ought to be distributed everywhere are: "Home Missions, Why?" and "The Facts and the Needs." These tracts will be printed in large numbers and we are ready to honor all orders. We advise that churches order about one each of the tracts for every four or five members in the church. This will reach the membership fairly well.



Last year Southern Baptist churches baptized one convert for every \$78 contributed for the local support in the churches. The Home Mission Board missionaries baptized one convert for every \$19 expended, though this is subject to a significant change in that state missions participated in about two-fifths of this work. The evangelistic department of the Home Board brought about the baptism of one convert for every \$4.10 expended. The army camp service

of the Board resulted in one conversion for every \$5.40. Conversions do not mean everything, for we must nurture as well as save souls. But a gospel which produces conversions is the great fundamental. It is the supreme test of the fidelity and worth-whileness of a Christian denomination, or a system of Christian doctrine. Let us remember this and with a consuming passion magnify it in our ideals and efforts.



One of the new tracts which the Home Board has just brought out is "Teaching Foreigner Children." This tract will be of great interest to our Baptist women, and we hope they will order it freely. The tract makes an interesting showing of the four mission schools and eight community-service centers of the Home Board. This work is done not exclusively but almost entirely by women missionaries. In the schools thirteen women are teaching and in the community service ten are engaged.



Dr. Louis B. Warren, superintendent of church extension, is much encouraged at the prospects for securing this spring the last of the \$1,000,000 loan fund. Dr. Warren has been the only salaried worker in this special service, and he has fine reason to feel gratified. Dr. Warren speaks in the highest terms of the generous aid our Baptist women and a number of our state leaders have given in the work. During January, he made church-to-church presentations of the cause in churches in Richmond, Baltimore, Roanoke, Louisville, and Chattanooga, and secured an average of \$5,000 in each church visited.



Dr. George Green, director of camp activities, reports that 36,256 converts have been baptized through the war work service of Baptists at the military camps. This report is up until the first of January, 1919. Dr. Green also says that, counting the entire cost of the army camp service, this amounts to one conversion for every \$5.40 expended in the service. In a day when some are discounting professions of conversion on the part of soldier boys and of others, we rejoice that Baptists are not only passionately devoted to bringing souls to Christ, but are still wonderfully successful in this work. May it always be so.



Rev. D. Noble Crane, missionary to the Osage Indians at Pawhuska, Okla., is one of the most faithful and honored among all the large family of missionaries of the Home Board. He is not more faithful, however, than the devoted Miss Grace Clifford, his assistant in the difficult work among the Osages. Our people will remember that the Osages are the wealthiest Indians in America, the tribe having the income of exceedingly valuable oil lands. Also the work is rendered difficult by the influence of the Roman Catholics, who have a school at Pawhuska. But the loyal service of these workers is producing fruit. The little church is learning more fully the Jesus Way and is gradually developing a leadership among its own people.



While in Oklahoma in January, I had the pleasure of having a conference with Rev. Robert Hamilton, Home Board missionary to Indian schools, at the Baptist University at Shawnee. Brother Hamilton is an experienced worker among the Indians and is doing great good in the twelve Government schools in the state. It would be inspiring to anyone from the older states to see what wonderful progress has been made in the Baptist educational plant of Oklahoma within three or four years. Back "East," in the older states, it used to take a generation to produce so much progress. Under the leadership of President F. M. Masters, the college at Shawnee is making splendid progress. In addition to the general service it renders for the white Baptists of the state, a number of our Indian youths are in attendance.

Baptist War Worker J. J. Gentry, of Camp Lee, Va., recently visited the Home Board office. Brother Gentry has been greatly blessed in his service at this important camp. More than 650 soldiers have been brought to a definite decision for Christ and 232 have been baptized in the Petersburg churches. Brother Gentry has three sons in the service, two in the army and one in the navy. In addition, he has one brother and fourteen nephews in the army, besides numberless cousins. He has given a splendid account of himself and has conserved the truth and led the boys to Christ in his work at Camp Lee.



Through an understanding between the State Board of Texas and the Home Board, Superintendent C. D. Daniel, of the Mexican work, and Rev. Felix Buldain are devoting special attention to raising money for the erection of a suitable church for the Mexicans in San Antonio. There are 40,000 Mexicans in San Antonio and the present Mexican church building is entirely inadequate. It is a small one-room affair, crowded on the street in between a lot of other buildings. Mexicans are used to great cathedrals in old Mexico, and the need of a good Baptist church building is crucial. Dr. S. J. Porter, who is familiar with the needs, has written an admirable tract, "San Antonio," which we will gladly send to any who are interested.



Principal J. H. Strother, of our new school for the French-speaking people in Southern Louisiana, writes that there are six ministerial students. One of them is in the army, five are in the school. The Arcadia has been in operation under the Home Board less than two years. It is distinctly encouraging and a token of the blessing of God that it should so soon have been used to elicit the conscience and help to train so many young preachers. There are some old and established colleges which have fewer ministerial students. Principal Strother reports that the Catholic priests have recently begun to fight the Baptist school with their well-known methods, but add: "But God will take care of that and give us victory." The indications are for great usefulness on the part of this school.



How many of us remember to pray for the lonely missionaries at their posts in the retarded sections of our own country? Rev. D. Noble Crane, missionary to the Osage Indians, in a letter to Dr. Gray, after outlining his hopes in the work for the opening year, says: "The work is extremely slow and discouraging and my heart many times grows faint. I wonder if anybody ever thinks to make our work here an object of special prayer. We are so far away, of such little significance, and such a small segment of the wheel of Baptist activities, that the great brotherhood forgets, except to pay our salaries." We hope there are many who will remember in their prayers this noble worker and the other Indian missionaries of the Home Board and our other missionaries on many a difficult field. Are there not some who will write Brother Crane at Pawhuska, Okla., and assure him of their interest?



Here are some items showing the effectiveness of enlistment work. They are from Dr. C. E. Perryman, field worker in Louisiana. When he went to Bossier City, which is a suburb of Shreveport, the pastor's salary was \$878; when he left it was \$1800, with \$500 more for the rent of a pastor's home. On the Sunday he was there he raised an amount to pay off a debt on the church, had three additions by letter and two professions by faith, raised \$100 on education and \$50 cash for the Baptist Sanatorium, and led the church to give the pastor a donation of groceries. In the colloquial phrase of the hour, that was "some" work. Before the first month of the new year was out he had raised for missions and benevolence more than \$800. In a single day he

secured \$3000 at First Church, Lake Charles, and raised more than \$1100 for missions there. Just to keep from getting out of practice, he went over to Tallulah, La., on a Sunday in January and raised \$500 for church building.



The war work commission of the Northern Baptists discontinued their co-operation with the Home Board in army camp service on January 1, the settlement having been made on terms satisfactory to both sides. The Home Board and several of our State Mission Boards are continuing the service at the camps, gradually decreasing it as the work decreases. Up to January 1, our Board had expended nearly \$200,000 for Southern Baptists in this great work, counting in the work done before the present fiscal year opened. Among the tangible results were more than 36,000 professions of faith.

Camp Pastor J. J. Gentry, of Lee, made the following striking remark before the Home Mission Board: "If there had not been a single definite conversion resultant on our Baptist work at the camps, the work would have been abundantly worth while. Our very presence there, our evident anxiety to serve our people and others in every possible way, against any and all difficulties put in the way, is on record before the people. And they will not forget it, nor will they forget that, along with our good works we did not fail, in the face of much unpopularity in certain quarters for the straight evangelistic message, to hold up the crucified Christ as the world's only hope. Our American people will not forget."



Missionary J. N. Lee, among the Cherokee Indians, whose address is Ela, N.C., writes of the need of good Baptist literature for his people. It will be remembered that this mission is in the heart of the Blue Ridge Mountains, where a considerable part of the Cherokees remained when the Indians were removed to Oklahoma.

Our missionary is busy preaching to the Cherokees and distributing among them Bibles and Testaments. The Home Board will furnish him with some good evangelistic tracts. We suggest that here is a place where our people who desire to help a worthy cause may send good books with the assurance they will be well used. In the meantime, there are those who are sowing tares. Brother Lee writes: "I am sorry to say that the Christian Science people and others of similar stripe are putting their literature among these Indians and they are buying it and reading it greedily. Many of them who have been to school will read anything they can get at."



### Receipts for Home Missions

From May 1, 1918 to February 1, 1919

State	General Receipts	Evangelism	Church Bldg. Loan Fund
Alabama ..	\$9,350.90	\$2,721.08	\$5,481.79
Arkansas ..	.....	24.71	470.46
Dist. of Co.	951.48	.....	65.25
Florida ...	7,750.36	153.50	967.36
Georgia ...	16,755.49	1,587.50	7,473.34
Illinois ....	2,557.75	30.00	1,517.00
Kentucky ..	21,238.65	56.18	5,441.81
Louisiana ..	5,029.10	61.60	1,625.75
Maryland ..	5,974.96	.....	622.84
Mississippi .	7,115.83	329.48	4,491.08
Missouri ..	11,267.57	75.54	1,418.67
New Mexico	263.19	.....	50.00
N. Carolina	17,856.66	1,539.28	9,162.17
Oklahoma .	3,033.06	665.90	1,211.60
S. Carolina.	12,299.43	795.10	5,384.99
Tennessee .	6,382.36	311.92	1,195.69
Texas .....	.....	1,250.35	997.55
Virginia ...	22,338.63	108.50	10,843.10
Total....	\$150,165.42	\$9,710.64	\$58,420.45

Prayer and endeavor to have the best possible results. The aim for our offering that week is \$35,000. May we not pray and work so that it shall be \$70,000?

The third request is that we begin right now to make a success of Stewardship Week, April 6-13. Encourage the study classes to use the book, "Stewardship and Missions," and get as many as will to sign the stewardship cards, which cards are free from the state W.M.U. headquarters. During March a new leaflet on stewardship will be sent to the state W.M.U. headquarters for distribution to the societies. This stewardship week is a combined effort of the S.B.C. Laymen's Missionary Movement and the Woman's Missionary Union.

The last request is in memory of our former president, Miss Fannie E. S. Heck. In her name the Union is this year completing a memorial in the Church Building Loan Fund of the Home Mission Board. It was planned to finish this memorial in February, but the influenza epidemic so greatly interfered that the time has been extended through April. It is hoped that every W.M.U. organization will give something toward this memorial, no matter what else it may be doing for other memorials. It is also hoped that many individuals will give to it and that in every society at least one woman will sign the "Emergency Pledge," thereby promising to give before May 1 \$5 to it. The emergency pledge cards may be secured free from your state W.M.U. corresponding secretary. Will you not get your society to give something? Will you not urge several members also to give? Will you not find the one "emergency woman?" Is that "emergency woman" you?



FROM THE

# Woman's Missionary Union

BALTIMORE, MARYLAND

Miss Kathieen Mallory



Corresponding Secretary

### An Apology and Four Requests

The name of Miss Lottie Moon instead of that of Miss Lottie Price was used in an article entitled, "Bread Returning," in the W.M.U. department of the August HOME AND FOREIGN FIELDS. The article was copied in *Kind Words*, and several women have written about it to the Baltimore office. Most sincerely is the mistake regretted. The article should have said that it was Miss Lottie Price who gave the \$200 at the Asheville meeting and who was so tenderly cared for when she fell sick and died in Baltimore. Miss Moon died on her way back from China, and is buried in Virginia. The finding of the mistake shows how carefully our

women read the mission articles and serves as the rainbow of the apology.

And now for the requests. The first one comes from Rev. C. J. Lowe, of Kwei Lin, South China, and it is that we pray God that workers will volunteer as teachers and evangelists and will be sent out to that needy field very soon. He says: "Four days' travel north of us, 300 miles clean across the province to Wuchow, four or more days' travel west and many more days' travel east, there is not a woman giving all of her time to work among these Chinese women, who are dying and going into a Christless eternity. Our work here will be hindered many years unless we get these workers."

The second request is that every W.M.U. organization use the literature and envelopes for the March Week of

### \*A Baptist Army Camp Chapel

After a conference of the local committee and Dr. George Green, director of camp activities, the Camp Travis Baptist Chapel was built. This was after careful and prayerful consideration of conditions and all phases of religious work done in the camp. The committee felt that the Baptist mother who sent her son to fight for his country had a right to expect that his soul would be ministered to as it was before he left home, that his soul should have spiritual development as his body and mind have physical and military training.

The chapel stands just outside the Government reservation in the midst of dance pavilions, shows, and other places of amusement. It was built to serve the men and for months was the only place in all that section of the camp where any sort of moral atmosphere prevailed, but it stood all the while alone as a reminder to the men in khaki of the mothers at home, of purity of thought and life and Jesus. The committee had this in mind when it was built, and it has justified itself over and over again.

There is much work to be done and many kinds of work to be done among the soldiers.

\*This article is called for in the W.M.U. program for Wednesday of the March Week of Prayer for Home Missions.

They are the same men who a few months ago were on the farm or in the shops or offices and colleges of our country. The amusement feature of army work is very essential, and this is where the women are absolutely necessary. If the men have clean amusement, there must be clean, pure women who love them for Jesus' sake.

There have been many interesting examples of this part of our work. But let this be clear, we never have the social feature to the exclusion of the religious. Our socials are the sort the boys attended at home where the mothers and sisters were. One day last spring one of the churches gave them a picnic in a nearby park. The captain sent them over in large trucks and the women, mostly mothers who have sons in the army, met them with full baskets and hearty welcome. After a genuine good time for two or three hours, the trucks gathered them up and we all went to the chapel, where we had a very effective meeting. Those boys were thinking of home that night and of the sweet, pure mother there. It wasn't a difficult thing at all to lead those men to Jesus. We baptized thirty-eight of them before they went to France.

There is much to be done in a practical way. We have tables with writing material for the men to use in correspondence. We have good books and literature convenient for them to read and a comfortable place for them to rest. One of the city churches is fitting up an attractive reading room for them. There are wholesome games which they sometimes enjoy and withal the chapel is theirs. It was built for them, and it gratifies us to have them use it.

We write letters for them of various sorts. Some cannot write for themselves, others feel that it will brighten the mother's load to let her know that someone here is looking after her boy. We have written all kinds of letters and have found joy unspeakable in the doing of it.

We have met their loved ones as they came to the city, with its confusion. Maybe for the first time they have come and everything is strange, or maybe the mother is old and can't get about alone. We meet them and find a place for them to stay until the boy can look after them himself. There are numberless opportunities of service around an army camp and the reward is found in their gratitude.

All other features of the camp pastor's work are subordinate to the spiritual. This is the reason for his existence at all; the ministry as pastor, the breaking of the bread of life to them. This is a blessed privilege, for they are eager to hear and ready to respond.

Decision for Christ marks the climax of each day's work. Whatever is done in the morning or afternoon or evening leads up to this, our climax of the day. No opportunity has been given in the chapel that some one did not take his stand for God. There have been more than 4000 clear-cut decisions since we have been at Camp Travis, and letters have come from France saying that a seed sown here has ripened and matured there. There are many places within the camp where this matter of acceptance is never allowed publicly, but in our service each man is urged to settle his eternal destiny that very night, since he may not have another chance this side the water. They are always very serious and concerned during the decision service and scores of the boys lead their fellows to Christ.

The baptismal service is always effective. We have a baptistry installed in one corner of the building and baptize men almost every service. We have had boys in the congregation to get up out of their seats and come forward and give themselves to Jesus as his comrades were following the Lord in baptism. We have had Catholics and boys from other Protestant churches come for baptism because they saw it done in the Baptist chapel. At one time we baptized more than a dozen in the river in the heart of town, where thousands of witnesses looked on. We

### One Soul

*Perchance in heaven one day to me  
Some blessed soul will come and say:  
"All hail, beloved! But for thee  
My soul to death had been a prey."  
Ah, then, what sweetness in the thought  
One soul to glory to have brought!*  
—Selected.

work and preach and pray and baptize for the glory of God and he has richly rewarded us.

Woman's part in our religious program is the big part. Their presence lends a pure dignity that has more influence than can be estimated and their prayers and testimony bring the men to the very feet of Jesus. The gospel has a wonderful opportunity to operate in the heart of a man who is touched and warmed by a Christian mother's prayer, and they are so eager to hear the women pray. Scores of them have said that they come to the chapel night after night that they might hear a "good woman's voice."

The women through the Southland cannot have the opportunity to come and talk with the men as can these who are here, but they can lend their prayers unceasingly. They can write letters of encouragement and exhortation and send good literature. They can study more zealously than before God's word and give themselves untiringly to his service. Don't you think that if your boy had walked perhaps three miles, as some do, after a day of exhaustive physical labor, to a chapel just to hear a "good woman speak," that you would want to be on your knees asking God to let her speak the right thing to your boy so far away? Your prayers mean more than you can know, and we crave them more than we can ever express, for we know that we walk on holy ground every day where the prayers of the mothers of these thousands of men are concentrated. Pray for us and them.

### Program for March

#### Value of Mountain Schools

*Hymn*—"We Praise Thee, O God"

*Prayer* by President

*Scripture Lesson*—Lofty Examples: Hebrews 11: 17; 12: 2

*Sentence Prayers* for Similar Faith and Deeds

*Repeating of Slogan*—"One higher than the high regardeth"—Eccles. 5: 8

*Hymn*—"I'm Pressing on the Upward Way"

*Talk*—Our Mountain School Work (See Chapter 3 of "Baptist Home Missions." Order book for 40c from Baptist Home Mission Board, Atlanta, Ga.)

*Talk*—Last Year's Advance (See pages 389-391 of S.B.C. Hot Springs Minutes. Order minutes for 10c postage from state W.M.U. headquarters.)

*Repeating of Slogan*—"One higher than the high regardeth"

*Prayer* for Our Mountain Schools

*Hymn*—"Loyalty to Christ"

*Talk*—"The Mission and Value of Our Mountain Schools." (See page 6 of this magazine)

*Prayer* for All Mountain People

*Repeating of Slogan*—"One higher than the high regardeth"

*Hymn*—"Give of Your Best to the Master"

*Talk*—"A Vacation Visit to a Mountain School." (See page 7 of this magazine)

*Prayer* for All Boards Doing Mountain Work

*Business*—Plans for March Week of Prayer; Emergency Women and Study of First Article on This Page; Comparison of Year's Gifts with Apportionment for Year; Announcements concerning May meeting in Atlanta, Ga.; Offering

*Repeating of Slogan*—"One higher than the high regardeth"

*Lord's Prayer* in unison

FROM THE

## Laymen's Missionary Movement

KNOXVILLE, TENNESSEE

J. T. Henderson



Corresponding Secretary

### The Bishop

The man who is called to minister in spiritual things should magnify his office. "If a man desire the office of a bishop, he desireth a good work." He should be a man with a vital Christian experience; he should enter this holy service only in response to a divine call; he must be a student of the Word, "mighty in the Scriptures"; he should avail himself of the most thorough general and special preparation in his power; he must be a man of aggressive spirit, alive to every vital interest of the Kingdom. Such a minister will have a passion for service, will be studious in his habits, and aggressive in his policies.

*Pastoral Loyalty.* He is entitled to the sympathetic and active co-operation of the church he serves. Every member needs to

learn well the lesson of pastoral loyalty. Daily prayer for God's anointed should be the habit of the pew.

*Material Support.* This bishop is also entitled to adequate material support. In the first place, it is scriptural; the Bible is most specific in declaring this obligation. "Take nothing for your journey" . . . "For the laborer is worthy of his hire."

"Let him that is taught in the word communicate unto him that teacheth in all good things." "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" "Even so hath the Lord ordained that they which preach the gospel shall live of the gospel."

In the second place, it is just. The consecrated and capable pastor is the most valuable human asset in the community.

He not only preaches the gospel by which men are saved, but he is the largest contributor to law and order and the greatest promoter of commercial prosperity. To close up the churches and export the preachers would be the greatest blow to business that could happen; property values would decline in a distressing measure. He brings comfort to the home that is in distress and ministers to all that are in need. He entertains God's servants in his home and leads his prosperous deacons in offerings to the Lord's cause. He should therefore be well paid because he earns it.

In the third place, it is good policy to make liberal provision for the pastor's financial needs. Then he is not worried with business cares and "can give himself continually to prayer and the ministry of the Word." Adequate support imparts to the preacher a quiet dignity and self-respect that are very refreshing. He can think with more vigor, pray with more fervor, and preach with more power. A loyal and generous church can make a large contribution to the growth of their pastor. Generous support gives to him the consciousness that he is appreciated, and this is a wonderful stimulus to devotion and study.

It is gratifying to note a growth of sentiment among laymen in this vital matter; a liberal advance in the salaries of pastors should be the order of the day.



#### DEPENDABLE LAYMEN

The number of laymen that can be counted on with assurance is entirely too small, and yet it is gradually and surely growing. During the past month the secretary has had some cheering reports from men that have been both active and effective.

If all that accept responsibility would make good, as these just referred to have done, life would be worth living. Most of them mean well, but other matters crowd in on them and they allow the Lord's work to be sidetracked. They postpone important Christian duties until their interest wanes and they lose to some extent the sense of responsibility.

This secretary tries to be optimistic, but has had frequent seasons of depression because good laymen have disappointed him in his cherished hopes. The majority of his letters, which are intended to be courteous and to deal with legitimate matters, elicit no response; laymen, however, are becoming more and more responsive, and this inspires new courage.



#### MARCH 9-16

Can we have a little prompt and simultaneous action of a public nature on March 9, supplemented by some personal work on behalf of the Emergency Band? Literature will be sent to a layman in each of some seventy-five leading churches in a state; will not interested laymen in other churches write for leaflets and cards? A number have already done this.

Men of large vision are joining this band as an extra or incidental matter; in addition to generous offerings for the regular budget, they are glad to be associated with thousands of their brethren who stand ready on call once a year to put up an extra \$5 or more to relieve an urgent situation. The movement is gaining momentum.

Let's "put it over" with dispatch March 9-16 and clear the way for the main issue, which is

a great stewardship drive in the interest of Home and Foreign Missions. Nothing short of an average advance of 75 per cent will reach the goal; interested laymen must do *more* to guarantee this *general* advance.



#### UNIQUE

The *Quarterly Bulletin* of the First Baptist Church, Chattanooga, Tenn., under date of January, 1919, contains a number of interesting features. Dr. Harold Major, the pastor, and Mr. P. L. Johnston, secretary, both contribute to the attractiveness of this periodical.

The unique feature to which attention is directed is the Honor Roll; this roll comprises the names of all that have paid their financial obligations in full to date. The obligation of each is the sum he voluntarily agrees to pay. The names of those in arrears are not published, neither is the amount each contributes announced. There is no just ground for embarrassment. Each member, not paid up, is given urgent notice just before the end of the quarter. This roll in January, 1918, contained 287 names; in January, 1919, 562. The church at the end of each quarter is reporting all obligations met, with a neat surplus.



#### THE MAIN ISSUE

Never in the history of Southern Baptists has stewardship received such emphasis as is being given to it today. For the disciple, it is coming to be recognized as the *main* issue. Hundreds are accepting its claim and are giving substantial expression to their faith by solemnly and systematically dedicating at least a tenth of their income to God. The tide is rising. Thrilling reports come almost daily. One pastor writes: "We now have between fifty and one hundred regular tithers in our church, and we hope to get at least three hundred this year."

Another pastor reports as follows: "We now have 131 signed tithing cards; adding to this number the mothers and children who share in the *family* tithe, we would have a band of about 200."

At a recent banquet at the Tabernacle Church, Louisville, attended by sixty-five men, forty-four expressed their purpose to contribute not less than a tenth.



#### MONTHLY ITINERARY

In addition to the visits already referred to, the secretary spent Sunday morning, January 19, with the Central Baptist Church, Johnson City, Tenn., speaking to the Baraca Class of sixty-six men at 10:30, and discussing stewardship at the 11 o'clock hour. The Tithers' Band is having large accessions and the Emergency Band, with the help of a zealous layman, has reached thirty. The educational campaign was stressed and the leaders expressed their purpose to reach the amount allotted to them.

Sunday evening was spent at Elizabethton, Tenn., in a joint discussion of Stewardship and Christian Education. This church has already gone beyond its apportionment for Carson and Newman College, and at last report was more than 50 per cent above its allotment for the Emergency Band.

On Tuesday night, January 28, the secretary spoke at a banquet in the Immanuel Church, Knoxville; this was a get-together meeting, intended to cultivate fellowship and church spirit. After a discussion of stewardship, twelve new members were added to the Tithers' Band. Rev. H. T. Stevens also spoke on the social and spiritual welfare of the church.

February 1 and 2 were spent with the church at Athens, Ala., in an Every-Member Canvass. Pastor Edens had been engaged in preparation for more than a month, the spirit of the church as a rule was fine, and the laymen on the canvassing teams were ready for a vigorous campaign. The full returns have not been reported, but the outlook was encouraging. On Sunday night, when

the weather was unfavorable and the audience small, eleven members expressed their purpose to tithe.

The secretary is now at Lineville, Ala., where he is in a campaign with the pastor and laymen of this church, and is to visit the church at Ashland, five miles away, before leaving the community. This occasion opened with a banquet last night attended by fifty men. These laymen express their purpose to organize a men's missionary union, with a view of self-development and larger service.



#### THE LAND OF FLOWERS

Early in January the secretary had a very pleasant trip of a week to Florida, speaking at Chipley, Tallahassee, Kissimmee, Lakeland, and Tampa. It was gratifying to note the evidences of Baptist progress on every hand; during the past decade a great advance has been made; this is notably true of Tallahassee, where the church has grown in numbers and prestige, and a most attractive building has been erected on a conspicuous corner in the heart of the city. It is good to find such aggressive spirit in the capital city.

Everywhere the audiences were responsive to the discussion of stewardship and the men were not content to stop with their assigned quota for the emergency band or relief corps.

Dr. Rogers made a report for the State Board to the Convention in Tampa that thrilled the messengers and gave them courage to project their work on a still larger scale for the coming year. Florida has caught the spirit of the new day and is "attempting great things for God."



#### EDUCATIONAL DRIVES

It is gratifying to note the generous support that many of the leaders in the Laymen's Missionary Movement are giving to the campaigns for our Christian schools. The secretary found great pleasure in speaking at a banquet of some forty canvassers in the First Baptist Church, Chattanooga, Tenn., on January 17 in the interest of this cause.

It was evidence of a new day in Christian Education to find thirty strong men assembled on Saturday night, January 25, at the First Baptist Church, Nashville, to project plans for an effective campaign.

On the next day, after stressing the value of the Christian school, in a talk at the First Baptist Church, Columbia, Tenn., it was stimulating to meet a widow of moderate resources that had already pledged \$500 to this cause. It was also encouraging to hear J. F. Brownlow, the banker, express his interest in this campaign and urge his church to do its share.



#### FROM DR. BROUGHTON

The following message from the pastor of the First Baptist Church, Knoxville, Tenn., published in a recent issue of the weekly bulletin, is so wisely expressed and in such thorough accord with the policy of the Laymen's Missionary Movement, that it is thought well to give it a place in these columns.

#### THE PASTORAL PERSONAL

*My Dear Co-Laborers:*

Please read carefully this message, which is as personal as I know how to make it. For a long while I have been thinking and praying over the increasing financial need of our church to meet its increasing opportunities. Nothing is more manifest than that the Lord's blessing has been upon us every time we have gone forward in our program and budget. As a result of my study and prayer over these matters, I have come to see that our first financial need is that each one of us adopt for ourselves the simple system of Old Testament tithing. Some hold that it is as

binding in the New Testament church as it was in Israel; others hold that there is a higher principle that should guide the New Testament church. But it really makes no difference which is right. There are three great facts that remain:

1. The Christian should give as much and as regularly as the Jews of old who had no Saviour.
2. Any definite amount set aside regularly and marked as the Lord's money will lead to systematic conduct along all lines of one's life, which will have more to do with his general success than anything else he can do.
3. If the members of our church will resolve to take out one-tenth of their weekly or monthly earnings and keep it as a sacred fund to be drawn upon for all their church and missionary offerings, we will have money in abundance to put in all the aggressive work which our church should do and our people would have such pleasure in giving as they have never known.

*It would not be a question of "Can I give?" but "Where and what to give."*

Who will join us in this plan of systematic giving? God says, "Try Me." Let us take him at his word for the year 1919. Don't say you are already giving that much unless you have carefully figured it up. I know from personal experience that it is easy to be mistaken in this regard. Let us all try it. I believe great personal blessing will come in every way and also great blessings to our church. Let us begin now, even if we are in debt and our income is small; let us take out of our gross income one-tenth for the Lord and then divide it up and give it as we may be led. But by no means let us touch it for personal needs. Let us use it for the purpose intended."



**THE BUDGET PLAN**

Dr. H. L. Winburn, pastor of the First Baptist Church of Arkadelphia, Ark., is responsible for introducing the resolution which committed the Southern Baptist Convention to the budget plan. In their recent Every-Member Canvass, his people went 20 per cent beyond their enlarged budget in weekly pledges. It is entirely fitting that Dr. Winburn's church should be the first to *guarantee* its denominational apportionments and pay them monthly. This is the ideal; no denominational policy can be effective until it becomes operative in the local church, the fountain-head of all resources.



**DR. HATCHER'S SUGGESTION**

Would it not be well to adopt Dr. Hatcher's suggestion and put on a program in Atlanta for missions that is in keeping with the new day and that would challenge Southern Baptists to do their best?

Put all the machinery humming for some weeks in a great inspirational and enlistment drive and then follow with a Southwide Every-Member Canvass, brief but intense, for pledges to the missionary cause. It would be worth while to see 3,000,000 Baptists moving together in a great cause.



**MEN'S CONVENTIONS**

Be on the lookout for announcement of conventions of Baptist men. South Carolina has projected such a meeting for Greenwood on March 18 and 19; a strong program has been prepared, and the committee is striking for a large attendance. Other states are planning such meetings.



**LITTLE ROCK, ARK.**

News has just been received of the organization of a large men's union, or league, in the Second Baptist Church, Little Rock, Ark.

FROM THE  
**Board of Ministerial Relief**  
DALLAS, TEXAS

Rev. Wm. Lunsford, D.D.,



Corresponding Secretary

**A New Program for the Last Mile of the Veteran Preacher**

Rev. Wm. Lunsford, D. D.,  
Corresponding Secretary

The Convention made the program at Hot Springs. It was done to relieve the apprehension of pastors and missionaries of the Southern Baptist Convention.

There is a great conception lying behind this Program. It is to provide a modest income for preachers and missionaries of the Cross, when they have grown into the years, or for any reason have become disabled before the years have advanced very far.

It is to defend these faithful servants against dependence, when they can no longer earn a living by their own exertion.

There is nothing the minister needs so much, on the human side, as a healthy outlook. There is nothing so to be deplored as dependence. We must not forget how easily dependence slips upon the individual, who is compelled to work for modest pay.

Death comes prematurely, and with it, possible dependence for those who are best loved. This phase of dependence may be provided against by life insurance, so far as the family is concerned, but where is the preacher who can carry life insurance equal to what is offered him by the Convention Program? Five per cent on \$10,000.00, at 68 years of age, is the Convention Program for those who join the Annuity Fund. Should the Annuitant die, five per cent on \$7,000.00, to his widow and children.

If the minister breaks down, he loses his income-earning capacity. This is the other way by which dependence so often comes. A Disability Annuity calculated to the very cent, is for every member of the Annuity Plan who falls by the way, as long as he lives. In the event of death, three-fifths of his Annuity descends to the widow and orphan children. *This feature of the "Annuity Fund" is generally overlooked.* Those who contemplate joining think only of what is to come at 68, forgetting what is to be theirs, should health break before that time. This is the part of the Program that is likely to impose the heaviest burden. But the Program does not stop

here. It provides for those who come to dependence, and who do not, and never will become members of any co-operative membership plan. *For this larger class the Program makes a provision twice as great as for the Annuity Fund.* This is the "General Relief" feature of the Program. There is this difference to be thought of, however. Under the latter, there must be actual need and dependence before one can receive anything at all, while under the Annuity Fund the beneficiary takes by right of contract.



The Program is indeed a big one. It involves an increase in the annual gifts of the states for *General Relief*. *It involves the raising of \$2,000,000.00 as an endowment for this phase of the work alone.* Thus it will be seen that the two phases of the Plan call for an endowment of several millions. This is the financial part of the Program. It is definite and direct. There is nothing intricate about it. It cannot be finished within a year. The denomination is ready for it. It will require several years of working, and planning, and building, and the great host of Southern Baptists are beckoning us on. The cry is for big things. Is the Program big enough? Will you be as big as the Program?



A Program with such a conception, and with its outlines of bigness, calls for a response in every way commensurate with its aims and objects. What is to be our answer? Shall we allow Missions and Education, worthy as they are, to continue to push aside the cause of the man, who, the more closely he follows in the footsteps of his Master, the less likely is he to have anything as he approaches advancing years and disabling infirmities? What shall be our attitude to these men, when they stand desolate and alone, when the churches no longer want them, and the business world has no openings for them?



It is said that China has 6,467 miles of railway. She could operate 50,000 profitably. Construction and operating costs are lower than elsewhere. Better transportation would mean less famine and misery.



MRS. E. A. INGRAM AND DAUGHTER, LOLA



EDGAR A. INGRAM



MISS PAULINE WHITE

## Answering the Call of Brazil Life Stories of the Seven Recently Appointed Missionaries to South America

### MRS. LOLA COOK INGRAM

is the daughter of Mr. and Mrs. W. P. Cook, of Jasper, Tex. She was born March 26, 1896, the second of six children. Her mother died when Lola was twelve years old. At the age of eleven she was converted and joined the church in September, 1909. At the age of sixteen she was elected to teach a class of girls and was pianist for Sunday school and church. The next year she received her King's teacher diploma. During a revival meeting in 1912, she felt a definite call for missionary service.

She graduated from the Jasper High school in 1913, and also received a diploma for piano, having completed the six-year course. She attended the Cincinnati Conservatory of Music, where she studied piano from June through August, 1913. On her return home, she was elected to teach piano in the school. She taught the next year until Christmas, when she resigned to marry Edgar A. Ingram, December 30, 1914. On October 8, 1915, her little daughter, Lola Elizabeth, was born.

She was appointed missionary to Brazil June 6, 1918, and sailed January 15, 1919.

### REV. EDGAR A. INGRAM

was born September 17, 1886, at Whitesboro, Tex. He is the son of Rev. and Mrs. A. B. Ingram. In the spring of 1896 Edgar came to know Jesus as his personal Saviour and was baptized.

While a student in Baylor University he surrendered to preach the gospel, August 23, 1909, and only a few weeks later felt a call for missionary service in Brazil. The Seventh and James Baptist Church, Waco, with Bro. J. E. Johnson as pastor, gave him a license to preach on September 19, 1909.

The opening of the Southwestern Baptist Theological Seminary at Ft. Worth, Tex., in October, 1910, found him enrolled for the completion of his work in that institution. Waiting on the tables,

milking, washing dishes, shoveling coal in the big furnace, as assistant chauffeur for Dr. Scarborough and at "odd" hours pressing suits for fellow-students, he managed to get through in a financial way until in January, 1912, he was called to the pastorate of the Baptist church, Jasper, Tex., and set up a "world's record" for student pastors in traveling 420 miles every week to fill his appointment. His ordination service was conducted at Frederick, Okla., where his father was pastor, on February 25, 1912. In May of the same year he received his Master in Theology degree and moved to live on his field at Jasper.

Having resigned at Jasper to get further training, he entered Yale College, New Haven, Conn., in September, 1913, and took the A.B. degree in one year. Immediately upon leaving Yale he entered upon his work as pastor at Calvert, Tex., serving until August 15, 1918.

While at Calvert he was married to Miss Lola Cook, of Jasper, December 30, 1914. One child, Lola Elizabeth, has come into the home.

He was appointed on June 6, 1918, by the Foreign Mission Board to service in Sao Paulo, Brazil, and sailed for his field on January 15, 1919.

### MISS PAULINE WHITE

Miss Pauline White was born near McCormick, S.C., September 5, 1890. At six years of age her father died, and at nine she, with one sister and two brothers, was placed in Connie Maxwell Orphanage at Greenwood, S.C. She graduated from the tenth grade in the orphanage school in the spring of 1908, and the following fall entered Winthrop College, Rock Hill, S.C. She remained in college four years, graduating in 1912 with an A.B. degree.

The year following her graduation from Winthrop College, Miss White taught in the graded school in Allendale, S.C. At the expiration of the school term she returned to Connie Maxwell Orphanage as private secretary to the superintendent of

that institution. This position she filled until September, 1916, when she gave up her work to enter the Baptist W.M.U. Training School in Louisville, Ky. From this school she graduated in June, 1918, with the B.M.T. degree.

At the age of eleven Miss White was converted and united with the First Baptist Church, Greenwood, S.C. It was while in college in her Junior year that she joined the Student Volunteer Movement for work in foreign fields. However, earlier aspirations to do Christian work were formed while she was a member of the orphanage family.

On June 6, 1918, the Foreign Mission Board appointed Miss White to work in the Woman's School in Pernambuco, Brazil. She sailed for her field November 20, 1918.

### LEWIS MALEN BRATCHER

Lewis Malen Bratcher was born at Black Rock, Ky., June 11, 1888. He was converted at the age of fifteen and united with the Liberty Baptist Church, of which his father, mother, eight brothers and one sister have been members.

He was educated in the public schools, taught for two years, and in 1909 entered Georgetown College Academy, graduating with the A.B. degree in 1914. While there he was an active participant in all phases of college life—religious, literary, and athletic. He was president of six organizations, among which were the Agoga Sunday school class and the volunteer band, the All-Kentucky football guard, and was winner of the college oratorical contest.

October, 1914, he entered the Southern Baptist Theological Seminary, graduating with the Th.M. degree in June, 1917. He returned the following year to pursue the graduate work leading to the Doctor's degree, with Greek and Hebrew as minors and Comparative Religions and Missions as major. He passed the examination successfully and presented a thesis, "An Outline of Protestant Missions in South Amer-



MR. AND MRS. L. M. BRATCHER AND LEWIS MALEN, JR.



MR. AND MRS. L. T. HITES, ALICE LOUISE AND WARREN MASSEY

ica," which was accepted by the faculty, they conferring the Th.D. degree.

He was ordained in June, 1913, and has been an active pastor since that time. June 15, 1915, he was married to Miss Artie Porter.

June 6, 1918, Mr. and Mrs. Bratcher were appointed as missionaries to Campos, Brazil, and sailed January 15, 1919.

#### ARTIE AMANDA BRATCHER

Artie Amanda Porter, daughter of Mr. and Mrs. R. B. Porter, was born November 2, 1890, at Caneyville, Ky.

She attended the public and normal school at Caneyville until 1908, when she went to Berea and entered the academic department, graduating from that department in 1911. She taught in the graded school at Caneyville three years. In 1914 she went to Georgetown, where she entered the freshman class, studying there for one year.

Miss Porter was converted at eleven years of age and united with the Caneyville Baptist Church. She was an enthusiastic worker in the church and a teacher in the Sunday school.

In June, 1915, Miss Porter was married to L. M. Bratcher. To this union one child, Lewis Malen, Jr., was born.

June 6, 1918, Mr. and Mrs. Bratcher received an appointment as missionaries to Campos, Brazil.

#### LAIRD THOMAS HITES

Rev. L. T. Hites and wife were appointed June 6, 1918, to work in Rio College, Rio, Brazil. They sailed January 15, 1919. We give their life stories in their own words:

"I was born February 1, 1889, in a home where religion and poverty went hand in hand. The simplest life was enforced through lack of funds, while at the same time my parents were brought to a deeper dependence upon God to provide. The earliest recollections I have go back to the time when as a child I would kneel at mother's feet and repeat the simple childhood prayers, and when we four children would attend the little Sunday school at a neighbor's home. My earliest stories

were the simple narratives of the Bible, and they were told me many times. Religion was a natural part of my boyhood life.

"When fifteen years of age I joined the Y.M.C.A., and there, about a year later, was led to accept Christ as my personal Saviour. The acceptance of Jesus meant the entrance again upon life in the Sunday school and the church, and a conscious attempt to follow the teachings of my newly-found Lord and Master. Three weeks after conversion I was baptized into the membership of the Third Baptist Church in St. Louis, and there entered upon the duties and privileges of the Christian life.

"My employment up to this time had been mainly with one of the St. Louis department stores as delivery boy. I took a business course at night school, therefore, and shortly afterward was employed as stenographer and clerk. This experience and business training stood me in very good stead in college and university.

"As I saw the need of Christian work in the neighborhood of the old Cass Avenue Mission in St. Louis, the desire was born to become a worker in the slums, and I did work there for two years. Gradually the wider call of the ministry came to me, and I decided to enter college as a student for the ministry.

"When eighteen years old, I entered the Academy of William Jewell College. During the early days I found religious expressions as a member of our prayer bands, Y.M.C.A., and Sunday school. A little later came opportunities for occasional preaching in the smaller churches about Liberty, and for Sunday school and young people's work in our local church. I was again blessed in helping two or three of my college mates to a knowledge of salvation in Jesus. The last five years of the course I was secretary for President Greene, and in this capacity was able to exert a wider religious influence among the boys at school.

"It was just about this time that Rev. F. F. Soren, of Rio, visited William Jewell College, his Alma Mater. In some way he was led to pick me out, and asked me to prepare for work in the normal de-

partment of the Baptist College at Rio. This was about 1911. Correspondence followed, and for about seven years I have made special preparation for this field of work. Not only did I take all that could be had in William Jewell in the field of religious education, but also spent twelve quarters at the University of Chicago, making further preparation for this specific field.

"While a student at William Jewell College, I was married, in June, 1915, to Miss Emma Massey. God has blessed us with two beautiful children, Alice Louise, born June 7, 1916; and Warren Massey, born May 3, 1918.

#### MRS. EMMA MASSEY HITES

"I was born in Liberty, Mo., December 1, 1894, the third child in a family of five. We were neither rich nor poor, but my father provided a comfortable living by teaming and farming.

"Entering public school at about six years of age, I continued, with certain interruptions, through the eight grades and the high school, graduating in 1915. I looked forward while in high school to teaching, and took one year of the normal training work offered there. After finishing the Liberty High School, I received a scholarship at the University of Chicago, where I took a half year of further work. In nature-study I found my most interesting field.

"My religious experience was quite normal. Father and mother were both Christians, and took the children to Sunday school when we were tiny tots. I enjoyed the stories and the singing as a child, and gradually came to see the deeper meanings of religion.

"Early in my high school course I met Mr. Hites, then a student for the ministry at William Jewell College. In June of 1915 we were married, and went together to the University of Chicago, I in the undergraduate work, and he in the divinity school. I became by baptism a member of the Hyde Park Baptist Church, of Chicago, and it is with a sense of deep satisfaction that we are together members of the Baptist fellowship."

## Young People's Department

IN CHARGE OF MISS ELIZABETH N. BRIGGS, RALEIGH, N. C.

### To Shine for Thee

(Air: "He Leadeth Me")

*Help us 'mid dashing waves to shine;  
Bright lighthouse lamps o'er rock and brine,  
To guide the wand'ers on that sea  
To a safe harbor, Lord, in thee.*

#### REFRAIN.

*To shine for thee, to shine for thee,  
Help us, O Lord, to shine for thee.  
Lights in the world we fain would be;  
Help us, O Lord, to shine for thee.*

*Help us on time's dark hills to blaze,  
Strong beacon fires with steadfast rays,  
To lead the lost and erring right,  
To urge the lingering to the fight.*

*Help us on every darksome way  
To hold the gathering shades at bay,  
Like sunbeams clear, to light the road  
That leads to happiness and God.*

—Selected.



### Leader's Note Book

In talking to the children about our mountain school work, we should first read all that the magazine gives on the subject, that we may have as much as possible to tell. One mountain school may be described in the following way: Have each child close his left hand into a fist, with thumb turned down. This gives the shape of a mountain. The middle knuckle represents the big school building; the first finger knuckle stands for the girls' dormitory; the third finger knuckle for the boys' dormitory; and the little finger knuckle for the church. Now to reach this mountain school, we must literally "go all 'round our elbow to get to our thumb," for the school is 'way up on top of the mountain, and the road winds 'round and 'round to reach it. One comes first to the little church building, which is quite the best way to reach a school, by way of the church.

Talk to the children on the help the church is to the school and the strong Christian influence that is thrown around the boys and girls in the school. Back of the boys' dormitory is the school farm, not a large one, but large enough to raise many vegetables, and the boys work it. The big school building in the middle was built largely by the boys, and contains the class rooms. Down the mountain on the other side we come to the girls' dormitory, and as we stand on the porch we can see only the roof of the boys' dormitory. In the basement of the girls' building is a dining room, kitchen, pantry, and a rough laundry room in which the girls can do their laundry work. If the middle finger

is stretched out it will represent the ridge of the mountain as it runs back to connect with other mountains, and over this ridge many of the pupils walk for miles each day to attend school. We would like to know more of these pupils, and will enjoy reading the stories of some of them. (Have children read the stories given, cutting the stories into sections, so that a number of children can take part.)

The following Bible reading will be helpful in Junior societies:

*Bible Lesson—Matthew 5: 1-12.*

*Quiz on Bible Mountains—What happened on Mt. Ararat? (Gen. 8: 4). On Mt. Sinai? (Ex. 31: 18). On Mts. Nebo and Hor? (Deut. 32: 49, 50). On Mt. Carmel? (1 Kings 18: 19). Christ loved the mountains. Tell some things he did, and some things that happened to him in a mountain.*

*Tempted, Luke 4: 5.*

*Transfigured, Luke 9: 28.*

*Prayed all Night, Matt. 14: 23.*

*Chose His Disciples, Mark 3: 13.*

*Fed the Multitude, John 6: 3, 15.*

*Was Crucified, Mark 15: 22.*

*Ascended to Heaven, Acts 1: 12.*



### That Dollar

It was at an associational meeting. A group of delegates were talking together while they waited the call to dinner. They spoke of the offering to be taken for Christian Education.

"I have heard my mother tell many times of a dollar she gave at an associational meeting years ago," said one lady. "Mother said that at this meeting a man got up and told of a boy in the association who was so anxious to finish his education but could not do so without help. He told how the boy had worked to get the schooling he had received in the little country school near him, and how he wanted now to go on to one of the mountain schools, if he could get the money for it. Just a little contribution from those present would enable him to pay for the first term and he hoped to secure work that would pay him enough to carry him through the year. My mother said that when the hats were passed around for the money, she found that she had only \$1 with her. She put it in the hat, wishing it could have been much more to help such an ambitious, studious boy.

"Mother heard of this boy afterwards as he went through the mountain school with honor, then on to the Baptist college for young men in our state, where he was counted one of the most brilliant students who had ever attended the college. Mother felt interested in him because she had given that one dollar, and every time she heard of some new honor that came to him, she would wish she could have given more.

"After leaving the college, he went to our theological seminary at Louisville and made a record such as has seldom been made by any

student there. Now he is one of the group of great men who are teachers in our seminary, and is also counted one of the greatest preachers, lecturers and writers in this country. One of his books has been translated into all of the European languages, and is taught in the European universities.

"You can imagine how my mother delighted in all this news as it came to her. Ever since that day when there has been an offering for our mountain schools she has said, 'I must make mine as large as possible, for I may be helping another boy who will become as great as the one I helped years ago.'" —E. N. B.



### Cindy's Chance

A play in three acts, which may be easily prepared and effectively given by a group of young people of the Sunday school, the B.Y.P.U., the Y.W.A., etc., in the interest of mountain missions:

#### CHARACTERS

Cindy, a mountain girl.  
Granny, Cindy's grandmother.  
Dan Smith, Cindy's father.  
Pap, Cindy's grandfather.  
Miss Mary, teacher at mission school.  
Schoolgirls.

#### ACT I.

(Curtain rises with Cindy seated at the wheel and granny seated before the fire, knitting and occasionally stirring the contents of a kettle.)

Cindy: "Tomorrer, granny, on'y tomorrer, I mought be a-leavin' ye and pap."

Granny: "Mos' sun-settin', Cindy."

Cindy: "Yes'm."

Granny: "Yer don' see gran'pap a-comin'?"

Cindy: "He couldn't nowadays be comin' so early, granny. 'Tain't nowadays sure he can do it, granny. I 'low 'tain't sure."

Granny: "An' I 'low ef so be 'tain't this week, Cindy; why, it mought be nex' week. Yer bound ter hev yer chance, Cindy; yer bound to hev yer chance. I done give yer maw my word, Cindy. So we-uns hev been a-savin' and a-savin', me an' pap; an' t'other night pap he 'lowed to me I mought sell the mule. He ain't much 'count nowadays, he's so powerful old, an' pap 'lowed he'd better sell him if he kin."

Cindy: "'Tain't 'tall likely he kin, granny."

Granny: "Now, Cindy, don' you go an' git discouraged. Yer maw used to say, 'The Lord will pervide.' You git out that stockin', Cindy, and let's see onct more how much thar is."

Cindy (going to cupboard and bringing stocking containing money): "Took mighty hard work to git it, granny. You-uns is mighty good to me. Don' 'pear like I ought to hev it."

Granny: "We give yer maw our word, Cindy; and we-uns ain't never gone back on our word yit. Pap 'lowed, he did, that day the school-marm stopped at our cabin last summer: 'Cindy air a-go'in' to hev her chance; but Cindy ain't a-go'in' empty-handed, 'cause it don't stand to reason that, bein' as some kin pay all thar way, as I've heared they do, that them as has nothin' kin hev much chance.' So pap's gone fur to sell the mule, ef he kin."

Noise outside.

Cindy (startled): "Thar's dad."

(Granny hides the money in her knitting and springs to her feet, tossing knitting and money on the hearth.)

(Dan enters.)

Granny: "Ye hain't no call to start me till I drop my work into the fire, Dan Smith. What hev ye come fur, anyhow?"

Dan: "I want money, and that quick, anything to turn my luck."

Granny: "An' this yere's a good place to come fur that, Dan Smith. A woman what has



sech a son as ye air to take keer of her is powerful likely to hev a mighty heap o' money. Jes' help yerself."

(Dan makes a search of the room. Granny motions to Cindy, who edges her way to the door.)

Granny: "It mought be well ye come when pap ain't yere. He hev said he won't stan' no more sech."

Dan (gruffly): "Give me something to eat."  
Granny (setting food on the table): "I hain't a-gredgin' yer a bite to eat, Dan; no, nor I never would if ye'd do no worse nor ask fur that."

(Dan thanklessly takes the food and shuffles off.)

Cindy (sobbing): "Granny, did he get it all? Did he get it all?"

Granny: "No, child; he hain't teched one penny on't." (She picks up the knitting and stocking containin' the money.) "He upsot and rumpidged everywhar, but never spicioned why I was too flustered to pick up my knittin'."

(Enter Pap, Cindy's grandfather.)  
Pap: "Wa-all, I shoved the critter off. The man he 'lowed he warn't wuth much, but most folks 'lowed he warn't wuth nuthin'; so bein' this feller reckoned he'd go \$4 on him, I took hit."

(Cindy, granny, and pap count the money on the table, including the contents of the stocking.)

Cindy: "Seven dollars. That's a heap o' money, more'n I ever seed before. You-uns air mighty good ter me. 'Pears like I don't ought ter hev it."

Granny: "We-uns give our word to yer maw, Cindy. Someways she warn't never like we-uns. She'd softlike ways, and I seed she was worried 'bout leavin' ye; so I tells her granny'll take keer of ye. Then she 'lowed she didn't want ye brung up jes' this er way, like folks hereabout, and I says ter her: 'Ef thar's any chances, Cindy shall hev 'em.' But you-uns better go ter bed, Cindy. We-uns hev got a long tromp tomorrow."

Cindy: "Hit won't 'pear long ter me, granny."  
(Cindy goes out.)

Pap: "We-uns air a-goin' ter miss the gal, maw."

Granny (looking at pap): "Wal, Pap Smith, if ye ain't got a tear on yer face! First time I hev seed ye cry since ye asked me ter marry ye. Ye better go ter bed, Pap Smith."

ACT II.

Scene: School library during recreation hour. Eight or ten schoolgirls are scattered throughout the room, some seated before the fire reading, others at the piano, and others about the table playing checkers, etc. Curtain rises with one girl at the piano playing some school or patriotic song, after which the girls join in singing a number of selections, different girls calling for their favorites.

Granny and Cindy are outside the door.

Cindy (timidly): "Tain't no use, granny. Such as them won't look at we-uns. I can't never go in thar."

Granny (head inside the door): "Hello, is the schoolmarm in?"

Granny: "I can sense now what yer maw was a-thinkin' on Cindy. Come on, gal. Yer air a-goin' ter have yer chance."

Miss Mary: "Good evening, my good woman. What can I do for you?"

Granny: "Air ye the schoolmarm?"

Miss Mary: "Yes, I am the schoolteacher."

Granny: "This air Cindy, and I hev brung her to git some l'arning."

Miss Mary: "I am sorry, so sorry; but we are already overcrowded and can't take another pupil."

Granny: "Why, we-uns hev got morn'n seven dollars. Ef ye could manage it anyways—jes' put her anywheres; Cindy, she ain't peticular."

Miss Mary: "I am sorry, so sorry; but there is no room. But come in. You must stay tonight and rest. You have had a long journey."

(Miss Mary, granny, and Cindy pass across the stage and leave by a rear door.)

First girl (at the fire): "O girls, did you hear what Miss Mary said?"

Second girl (at the piano): "No, what was it?"

First girl: "She said Cindy could not stay; there is no room."

Third girl (at the table): "Isn't it pathetic? So many boys and girls in the mountains want to go to school, and there isn't enough room for them all."

First girl: "I just can't bear to think of this girl's being turned away. We must do something. All of you think quick."

Fifth girl: "Girls, you unselfishly shared with me when I came last year, and now I am willing to share what I have with Cindy."

Sixth girl: "And I shall help, too."

First girl: "We will all help. Let us tell Miss Mary."

(Enter Miss Mary.)

First girl: "Miss Mary, we were just going to look for you. The girls can't let Cindy be turned away. We are all willing to share what we have that she might stay and also have a chance."

Miss Mary: "If the principal approves, I have no objection to anything you can do. It is beautiful, the sacrifices you boys and girls make to

Recitation

*"We are learning of the needy  
Little children of our land.  
We are finding ways to help them  
In our own dear Junior Band.*

*"Some of them are in the mountains,  
Some are living at our side,  
Some are little Indian children  
Roaming in the forests wide.*

*"They are in the crowded cities,  
In the poorest quarters there.  
They are toiling in the factories,  
Breathing foul and tainted air.*

*"Jesus loves the little children,  
By him was all childhood blest,  
So we're working to deliver  
Children who are sore oppressed."  
—Selected.*

help one of your own people. I am sure I don't know how you are going to provide for Cindy; but if you can, you have my permission. I'll go and tell Cindy and her grandmother of your unselfish offer."

(Miss Mary leaves the stage and returns with Cindy.)

Miss Mary: "Girls, this is Cindy. I am sure you will make her welcome."

(The girls crowd around Cindy with words of welcome.)

First girl: "Cindy, come up to the fire; I know you must be cold."

Cindy: "Yes, I am cold. We had a long tromp."

Second girl: "How far did you come, Cindy? and when did you leave home?"

Cindy: "We come twenty-eight miles, and we left home Monday mornin'."

Third girl: "How did you travel, Cindy?"

Cindy: "Wa-al, we hoofed it most of the way, and then some kind man come along in a steer cart and give us a lift." (Addressing a girl at the fire:) "What's that thar book ye got?"

Girl: "This is a story of a girl at school."

Cindy: "What do you l'arn from? what kind of books do you-uns study?"

Girl: "Oh, we study lots of things—spelling, English, and lots of things."

Girl: "Would you like to know something about the school, Cindy?"

Cindy: "Yes, I'd be pleased ter hev yer tell me about hit."

Girl: "Well, sit down, Cindy, and I will tell you all about it."

(Here one of the girls gives in detail the work of the school, beginning with the rising bell in the morning, and tells of the daily routine of school life.)

(The supper bell rings.)

All girls together: "Come on; there's the supper bell. We are always hungry at school, Cindy."

Curtain.

ACT III.

The scene is the same as in Act I.

Granny (putting room in order): "Most time fur Cindy ter come. Pap went to fetch her. I'm all flustered up, powerful 'feared things air a-goin' ter look differunt to Cindy since she hev been to Miss Mary's school for nine months. But always Cindy can jes' fix things to her liking. Me an' pap, we won't keer, jes' so's we git her back. We-uns hev been powerful lonesome 'thout the gal." (Doubtfully:) "But pap and me mought 'pear differunt, too." (Brightly:) "But, pshaw! Cindy won't keer. She air a good girl, and she loves we-uns, too. If she do think we-uns air differunt, she won't say nuthin, about it. Powerful glad I got my new ap'on made. Pap fetched me the calico from the Corners t'other day so's I could fuss up a bit for Cindy. She'll be powerful proud of her granny. Thar now; I hears her a-comin'."

(Cindy enters and greets granny with a kiss.)

Granny (rubbing the spot where Cindy kissed her): "My! but that's the first time anybody's kissed me fur goin' on ten year."

Cindy: "My! but I am glad to be home again. I have missed you and pap lots, granny."

Granny: "Now, do tell, hev ye, sure enough? Didn't ye like the school?"

Cindy: "Yes, granny; it is grand. I shall go again next year if I can earn my way."

Granny (looking Cindy over): "Ye air differunt, gal. Whar did ye git that dress?"

Cindy: "I made it, granny. Miss Mary taught me how. I am going to make you one, too."

Granny: "Now, will ye? Cindy, ye talks differunt, too; jes' like a foreigner. Did you l'arn that at the school, too?"

Cindy: "Yes, and many other things, too. I learned how to cook and how to sweep and dust and how to make a home look attractive."

Granny: "Can ye fix our cabin that-a-way?"

Cindy: "I'm dying to begin. I was so afraid you wouldn't want me to put into practice the things I have learned, granny."

Granny: "I don't sense what ye mean to practice on, Cindy, gal; but me and pap wants ye to fix us up, too. Cindy, what makes yer face look so differunt? It shines like a angel's."

Cindy: "That's the best of all, granny. I have learned to love Jesus. I want you and pap to love him, too. I learned to read the Bible, and I am going to read mother's book to you and pap every day, and to dad, too, if he'll let me."

Granny: "O, ef I could jes' l'arn to spell out one tiny verse in it! Do ye think ye could l'arn me, gal?"

Cindy: "Yes, we'll spend an hour each evening in study, and you and pap can learn all I know. I don't know much compared with what there is yet to learn, granny. You gave me my chance, and now you shall have yours."

Granny: "Can we begin tonight?"

Cindy: "Yes, indeed. Now come and let me show you how we cook supper at the school."

(Curtain.)

(Dramatized by Miss Elizabeth Sloan from a leaflet of the same name by Kate W. Hamilton and used by permission of the Woman's Board of Home Missions of the Presbyterian Church in the United States of America.)

## The Hunger of the Mountain Youth

Many of these mountain children are most eager to learn. It is not uncommon for a boy to walk from five to seven miles daily to school, and others will go barefoot through snow and ice. From the *Christian Endeavor World* the following pathetic incident is selected:

"A young man entered a college office, and touching the president's arm, asked in a peculiar mountain brogue: 'Be ye the man who sells larnin'?' Before the president could reply, he asked again: 'Look here, mister, do you uns run this here thing?'"

"The president replied: 'Yes, when the thing is not running me. What can I do for you?'"

"'Heaps,' was the only reply. Then, after a pause the lad said: 'I has hearn that you uns educate poor boys here, and being as I am poor, thought I'd come and see if it was so. Do ye?'"

"The president replied that poor boys attended the college, but that it took money to provide for them; that they were expected to pay something. The boy was greatly troubled.

"'Have you anything to pay for your food and lodging?' asked the president.

"'Yes, sir,' was the reply. 'I has a little spotted steer, and if you uns will let me, I'll stay wid ye till I larn him up.'

"Such persistence generally carries its point, and the lad remained, and the little steer lasted for years. The president's closing comment upon the incident is this: 'I have had the pleasure of sitting in the pew while I listened to my boy, now a young man, as he preached the glad tidings of salvation. Does it pay to help such boys?'—*At Our Own Doors.*



"The young girl who was graduated last year is willing to go this year into a little log cabin turned into a schoolhouse, fitted up with rough board benches and desks, to board in a windowless home, that she may help out the parents who are begging that their children be taught, and who have done their best in providing for the school. It is a personal matter to each one of you that ministers, missionaries, and Christian business men go forth from these school doors."—*Selected.*



Said a little mountain boy (and it might as well have been said by a little girl):

"Nobody never comes in here and nobody never goes out. My paw just growed up and never knowed nothin' and so did his paw afore him. Sometimes when I be hoein' corn on the mountainside, I look up the crick and down the crick and wonders if there ain't nobody never comin' to larn me nothin'?"—*Selected.*



## OUR PUZZLE CORNER

### WHO WROTE THIS LETTER?

The name of the missionary who wrote this letter can be found in Puzzle I. Who is she, and among what people does she work?

Pawnee, Okla.

My Dear Miss Briggs:

I am sending for your department a rhyme that was written and sent to me recently by my uncle, who is in his ninety-fifth year. I lived with him when a young girl, when I first became a Christian and joined the church. He was one of the deacons of the church I joined, and went with me eighteen miles to find the "much-water" needed for baptism.

As you see, the little rhyme is an acrostic on my name, and refers to my work among the Indians. I wondered if you might not work it up

in a way to interest the young folks in Indian mission work?

I am so interested in your department. It grows better and more interesting with each issue, and has so many helpful things. The exercises and puzzles are just fine, and those essays have certainly brought out an array of real talent.

Yours in service,

### PUZZLE I. NAME OF A MISSIONARY.

My dear Saviour called her while in her youth,  
A call to seek and to serve her Lord.  
Reading His Book she found this to be truth,  
Youth is the time to accept His Word.

Praising Jesus for His wonderful love,  
Rejoicing to know her sins were forgiven,  
Oh, the joy she had on the road above,  
Saved through and through, preparing for heaven.

She had a call to search those who are lost,  
Each day led them on toward heaven above.  
"Remember for Indians He died on the cross,  
Jesus will save through His mercy and love.

"All will be saved who obey His word,  
You must give to Jesus your heart in love;  
Now continue faithful to your dear Lord,  
Each day walk the straight 'Jesus Road' above."

### PUZZLE NO. II.

My first is in many but not in few;  
My second in old but not in new;  
My third is in us, also in you;  
My fourth is in slain, also in slew;  
My fifth is in twain, also in two;  
My sixth is in bake, but not in brew;  
My seventh in rain, but not in dew;  
My eighth in don't, but not in do;  
My ninth is in wings, but not in flew;  
My tenth is in crow, and also in crew;  
My eleventh is in hack, also in hew;  
My twelfth is in foot, and also in shoe;  
My thirteenth is in also, and also in too;  
My fourteenth is in knowledge, but not in knew;  
My last is in steam and also in stew.



### ANSWER TO FEBRUARY PUZZLE

1, Cana; 2, Hannah; 3, Uzzah; 4, Ruth; 5, Caleb; 6, Hezekiah. Answer; Church.

1, Benjamine; 2, Uz; 3, Isaac; 4, Laban; 5, Daniel; 6, Israel; 7, Naboth; 8, Gaza. Answer: Building.

1, Levi; 2, Othniel; 3, Aaron; 4, Naaman. Answer: Loan.

1, Felix; 2, Uzziel; 3, Nebuchadnezzar; 4, Deborah. Answer: Fund.

Church Building Loan Fund.



### NAMES OF THOSE ANSWERING JANUARY PUZZLES

Georgia—Mable Ellis, Georgie Duggan, Thurman Warren.

Missouri—Clarence N. Cox.

New York—Helen Newton.



### My Brother's Need

If I should see  
A brother languishing in sore distress,  
And I should turn and leave him comfortless  
When I might be  
A messenger of hope and happiness,  
How could I ask to have what I denied  
In my own hour of bitterness supplied?  
—Selected.

## The MISSIONARY PILOT

The purpose of the *Missionary Pilot* is to assist those whose duty it is to prepare programs for the various meetings of the church and its societies by indicating the articles in HOME AND FOREIGN FIELDS which may be used to best advantage. Files of the magazine should be carefully preserved.

### SENIOR B.Y.P.U.

March 2.—Topic, "The Bible as My Guide in Life." At the conclusion of the program have some one give the story as told by Missionary J. L. Hart on pages 11 and 12, illustrating conditions which prevail where the Bible is not known and read.

March 9.—Topic, "Nehemiah." See page 2, "The Task and the Requirements." Given by a member to show the fundamental requisites for the great tasks which, like Nehemiah and his friends, Southern Baptists are called upon to face and accomplish.

March 16.—Topic, "Winning the Lost, One by One." See stories by Missionaries Saunders and Townshend on page 15. Given at close of program to illustrate power of personal work.

March 23.—Topic, "Some Interesting Baptist Achievements." Assign to a member the bringing of a brief report on each of the General Boards whose secretary has a statement in this number. In this way there may be set forth effectively the program of achievement which lies ahead.

March 30.—Topic, "Matthew T. Yates." See the series of articles on pages 10-18, "The Unfinished Task." Show at close of program that the work begun by these pioneers—Carey, Judson, and Yates—awaits its completion by us.

### JUNIOR B.Y.P.U. AND OTHER CHILDREN'S MEETINGS.

The Junior leader will find much helpful material in this number for use in all of the meetings, but particularly in the missionary meeting on "Mountain Schools." See Dr. Masters' and Dr. Brown's articles on pages 6 and 7, and the stories and suggestions in the Young People's Department.

### W.M.U. AND Y.W.A.

Preparations for the March Week of Prayer for Home Missions will be furthered by a careful reading of the messages of Dr. Gray and Dr. Masters, together with the helpful material furnished by Miss Mallory on pages 23 and 24. The Y.W.A. might well prepare the playlet on page 30. Abundant supplemental material is furnished for programs on "The Value of Mountain Schools."

### THE SUNDAY SCHOOL.

All efforts will be concentrated throughout the South in March on making successful Missionary Day in the Sunday school. See announcement on cover page of this magazine.

### THE PRAYER MEETING

On one evening the message of Dr. Ray concerning the serious situation of the Foreign Board should be read and made the subject of earnest thought and prayer; on another evening in March Dr. Gray's message regarding a sixty-day drive for Home Missions should be likewise considered.

# NAMES AND LOCATIONS OF MISSIONARIES

## OF THE FOREIGN BOARD

### South China

**CANTON.**—Mrs. R. H. Graves, Mrs. G. W. Greene, R. E. Chambers, Mrs. Chambers, John Lake, Mrs. Lake, P. H. Anderson, Mrs. Anderson, Miss Mary Anderson,\* H. F. Buckner, Mrs. Buckner, J. T. Williams, Mrs. Williams, J. R. Saunders, Mrs. Saunders, Miss May Hine, Miss Flora Dodson, W. D. King, Mrs. King, Miss Sarah Funderburke.

**SHIU HING.**—Miss H. F. North.

**YINGTAK,** via Canton.—R. E. Beddoe, M.D., Mrs. Beddoe, Miss A. M. Sandlin, Ben Rowland, Mrs. Rowland, A. R. Gallimore, Miss Gladys Stephenson.

**WU CHOW.**—Miss Julia Meadows, W. H. Tipton, Mrs. Tipton, Miss E. E. Rea,\* G. W. Leavell, M.D., Mrs. Leavell, Miss Leonora Scarlet,\* Miss Margie Shumate.

**MACAO.**—J. L. Galloway, Mrs. Galloway.

**KONG MOON.**—John Sundstrom, Mrs. Sundstrom, Miss Lora Clement.

**KWEI LIN.**—C. J. Lowe, Mrs. Lowe, Dr. R. E. L. Mewshaw, Mrs. Mewshaw, Miss Hattie Stallings.

### Pakhoi

**PAKHOL.**—E. T. Snuggs, Mrs. Snuggs.

### Central China

**SHANGHAI.**—R. T. Bryan, Mrs. Bryan, Miss Willie Kelly, Frank Rawlinson, Mrs. Rawlinson, Miss Louise Tucker,\* Miss H. F. Sallee, Miss Pearle Johnson, J. M. Rogers, Mrs. Rogers, Miss Catharine Bryan, Miss Mary N. Lyne, Miss Sallie Priest.

**SHANGHAI BAPTIST COLLEGE AND SEMINARY.**—E. F. Tatum, C. H. Westbrook,\* Mrs. Westbrook,\* J. B. Webster, Mrs. Webster, J. B. Hipps, Miss Elizabeth Kethley.

**SOOCHOW.**—T. C. Britton, Mrs. Britton, C. G. McDaniel, Mrs. McDaniel, Miss Sophie Lanneau, P. W. Hamlet, Mrs. Hamlet, H. H. McMillan, Mrs. McMillan, Miss Olive Bagby.

**CHINKIANG.**—W. E. Crocker, Mrs. Crocker, C. C. Marriott, Mrs. Marriott, A. Y. Napier, Mrs. Napier.

**YANG CHOW.**—L. W. Pierce, Mrs. Pierce, Miss Alice Parker, Miss M. E. Moorman,\* R. V. Taylor, M.D., Mrs. Taylor, Miss E. E. Teal,\* Miss Hazel Andrews, Miss Jo Carr, Mrs. John T. Anderson.

### North China

**TENG CHOW,** Shantung Province.—Miss Ida Taylor, W. W. Adams, Mrs. Adams, Miss J. W. Lide,\* Miss Florence Lide, Miss Ada Bell, T. F. McCrea,\* Mrs. McCrea.\*

**HWANG-HIEN,** via Chefoo.—T. W. Ayers, M.D., Mrs. Ayers, Miss Anna B. Hartwell,\* W. C. Newton,\* Mrs. Newton,\* W. B. Glass, Mrs. Glass, Miss Clifford Hunter, C. N. Hartwell, W. W. Stout, Mrs. Stout, Miss Blanche Bradley.

**PINGTU SHANTUNG,** via Kaichow.—W. H. Sears,\* Mrs. Sears,\* Miss Florence Jones, A. W. Yocum, M.D., Mrs. Yocum, Miss Pearl Caldwell, Frank Connely, Mrs. Connely, David Bryan, Mrs. Bryan, Miss Bonnie Ray.

**LAICHOW-FU.**—Miss Mary D. Willeford, Miss C. A. Miller, Miss Alice Huey, J. McF. Gaston, M.D., Mrs. Gaston, E. L. Morgan, Mrs. Morgan, C. A. Leonard,\* Mrs. Leonard,\* Miss Bertha Smith, S. E. Stephens, Mrs. Stephens.

**CHEFOO.**—Peyton Stephens, Mrs. Stephens,\* C. W. Pruitt, Mrs. Pruitt, Miss Ida Pruitt,\* J. W. Lowe, Mrs. Lowe.

**LAI-YANG.**—T. O. Hearn, M.D., Mrs. Hearn.

**TAIAN-FU.**—Miss Attie Bostick, J. V. Dawes, Mrs. Dawes.

### Interior China

**CHENGCHOW,** Honan.—W. W. Lawton, Mrs. Lawton, A. D. Louthan, M.D., Mrs. Louthan, D. W. Herring, Mrs. Herring, Wilson Fielder,\* Mrs. Fielder.\*

**KAIFENG.**—W. E. Sallee, Mrs. Sallee, H. M. Harris,\* Mrs. Harris,\* Miss Loy J. Savage, Miss N. L. Swana, Gordon Poteat, Mrs. Poteat, E. M. Poteat, Jr., Mrs. Poteat, Miss Blanche Rose Walker, Milton F. Braum, Mrs. Braum, Miss Addie Estelle Cox.

**POCHOW.**—Wade D. Bostick, Mrs. Bostick, G. P. Bostick, Mrs. Bostick.

**KWEITEH.**—Sidney J. Townshend, Mrs. Townshend.\*

### Africa (Southern Nigeria)

**OGBOMOSO.**—George Green, M.D., Mrs. Green, A. S. Patterson,\* Mrs. Patterson.\*

**SAKI.**—L. M. Duval,\* Mrs. Duval,\* Dr. E. G. MacLean, Mrs. MacLean.

**ABEOKUTA.**—Mrs. W. T. Lumbley, S. G. Pinneck,\* Mrs. Pinneck,\* Miss Olive Edens.

**OYO.**—B. L. Lockett, M.D., Mrs. Lockett, G. W. Sadler,\* Miss Clara Keith.

### Italy

**ROME.**—D. G. Whittinghill, Mrs. Whittinghill, Via Del Babuino, 107; Everett Gill, Mrs. Gill,\* Via Antonio Guatani, 22.

Baptist Theological Seminary, Via Crescenzo, No. 2.

### South Brazil

**RIO DE JANEIRO.**—Caixa 352.—W. E. Entsminger, Mrs. Entsminger, S. L. Ginsburg, Mrs. Ginsburg,\* Caixa 828.—J. W. Shepard,\* Mrs. Shepard,\* A. B. Langston, Mrs. Langston, S. L. Watson, Mrs. Watson, C. A. Baker, Mrs. Baker, Miss Ruth Randall, Caixa 1786.

**SAO PAULO.**—W. B. Bagby, Mrs. Bagby, F. M. Edwards,\* Mrs. Edwards,\* A. B. Deter, Mrs. Deter, J. J. Taylor, Mrs. Taylor.

**PORTO ALGERE.**—A. L. Dunstan, Mrs. Dunstan.

**CURITYBA PARANA.**—R. E. Pettigrew, Mrs. Pettigrew.

**CAMPOS.**—John Mein, Mrs. Mein, Rua Dr. Alberta Torres, No. 99.

**BELLO HORIZONTA.**—D. F. Crosland, Mrs. Crosland,\* O. P. Maddox, Mrs. Maddox.

**VICTORIA.**—L. M. Reno, Mrs. Reno, E. A. Jackson, Mrs. Jackson.

**NOVA FRIBURGO.**—A. B. Christie, Mrs. Christie.

**SANTOS.**—T. C. Bagby, Mrs. Bagby.

### North Brazil

**BAHIA.**—Z. C. Taylor,\* Mrs. Taylor,\* C. F. Stapp, Mrs. Stapp, M. G. White, Mrs. White, Miss Pauline White.

**PERNAMBUCO.**—H. H. Muirhead, Mrs. Muirhead, D. L. Hamilton,\* Mrs. Hamilton,\* L. L. Johnson, Mrs. Johnson, W. C. Taylor, Mrs. Taylor.

**MANAUS.**—E. A. Nelson, Mrs. Nelson.\*

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**PARA.**—Dr. J. L. Downing,\* Mrs. Downing.\*

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**ON ENFORCED FURLOUGH.**—Miss Addie Barton, Miss Laura Cox.

**ON REGULAR FURLOUGH.**—Frank Marrs, Mrs. Marrs.

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### Japan

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\*At present in this country.

# Missionary Day in the Sunday School

WILL BE OBSERVED

## **Sunday, March 30**

■ 1919 ■

*In the Interest of Home and Foreign Missions*



The observance of this day by Baptist Sunday Schools of the South presents an unusual opportunity.

The occasion should be made a great Rally Day for gathering together the forces which have been more or less disorganized throughout the country by the many interruptions of the past six months.

Then, plans should be made for securing the largest offerings ever made by Southern Baptist Sunday Schools for Home and Foreign Missions. The people have the money, they have been taught new standards of giving, and our mission work must be supported by greatly increased gifts over any previous year. We must raise one million dollars for Home Missions and one and one-half millions for Foreign Missions.

A large envelope, containing programs, posters, music, and other helpful material for the observance of the day, has been mailed to every Superintendent whose name could be secured. Copies of this material will be sent FREE upon request, or extra supplies will be mailed as desired. Write to the Joint Committee, 161 Eighth Avenue, North, Nashville, Tenn.

This matter should be taken up in every school not later than the first Sunday in March, clear explanations made, parts assigned, the plans and aims determined upon, and the literature carefully distributed. If for any reason the Superintendent does not do so, let the reader of these words call the attention of the school to the opportunity, and urge immediate action.

Ten thousand Southern Baptist Sunday Schools ought to average \$100 each on this day. If every school receiving the material provided will follow faithfully the suggestions given this can and will be done. See that your school does its duty.

ORDER FREE SUPPLIES FROM

**The Joint Committee on Missionary Day**  
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