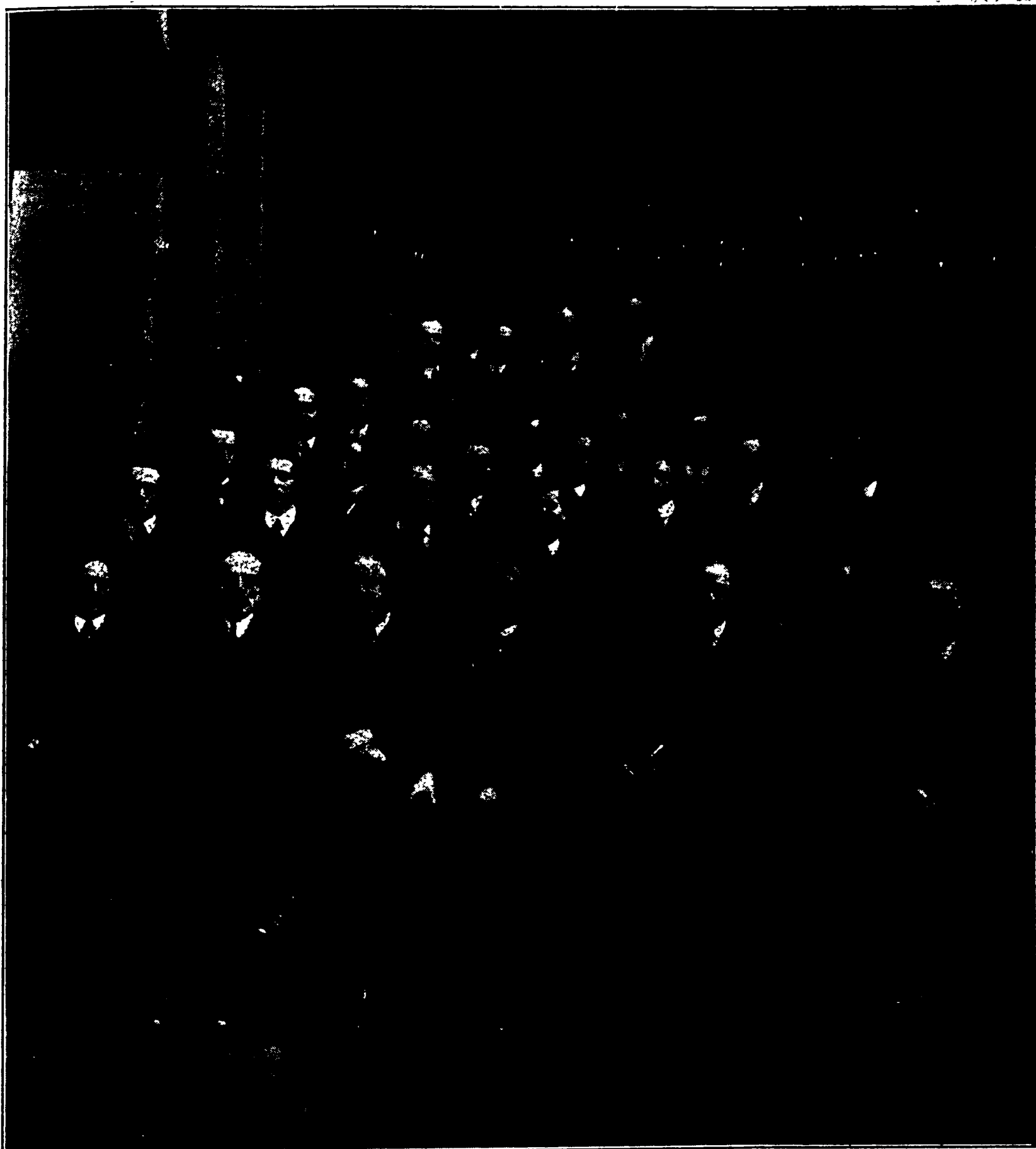


NOTICE TO READERS—When you finish reading this magazine place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front. *No Wrapping—No Address.* A. S. BURLISON, Postmaster-General.

HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field



Home Mission Board Evangelists and Singers, together with local pastors, who led in the Baptist Simultaneous Campaign in Nashville, Tennessee, February 23 to March 16.

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

ENTERED AS SECOND-CLASS MATTER OCTOBER 26, 1916, AT THE POSTOFFICE AT NASHVILLE, TENNESSEE, UNDER ACT OF MARCH 3, 1897

\$1,000,000 for HOME MISSIONS

The chief expenditures of the Home Mission Board for the present fiscal year are:

Army Camp Service.....	\$150,000 00
Co-operative Missions.....	150,000 00
Church Building Gifts.....	125,000 00
Foreigners, Indians and Negroes.....	48,000 00
Evangelism.....	75,000 00
Mountain Mission Schools.....	47,000 00
Cuba and Panama.....	67,000 00
Enlistment.....	30,000 00
Southern Baptist Sanitorium.....	75,000 00
Mexican School and Church at San Antonio.....	50,000 00

(A work which presses upon us.)

Besides these activities there are, the Baptist Bible Institute, the running expenses of the Board; and other smaller items of the work.

THE WIDOW AND THE BANKER.

How are Southern Baptists going to meet the cost of the great work which has been done? By each giving liberally, sacrificially.

Here is a letter from Brother C. B. Bobo, of Laurens, South Carolina, State Member of the Foreign Mission Board. It tells of the beautiful gift of a widow:

“Dear Doctor Gray: I am enclosing a fifty-dollar Liberty Bond for Home Missions. This bond is given by a widow, Mrs. Carrie George, who possesses but little of this world’s goods, and is the mother of nine children. I am sending for her a bond of the same value to the Foreign Mission Board. If more of our people had the spirit of this good sister, millions would be pouring into the treasuries of our Mission Boards.”

On the same date a well-known Mississippi Banker wrote us as follows:

“Dear Brother Gray: I find that, after paying my obligations for current expenses at my home church, including the budget for Missions, etc., I can share \$100 for a special contribution to Home Missions, which I enclose herewith.”

The special offering of this liberal banker, the lavish bounty for Christ of this widow, who has the care of providing for nine children, set a standard of heroism and consecration to Home and Foreign Missions, which if we will all follow it, will wipe out every cent of debt on our Boards, and enable us to face the new year with brave hearts and a triumphant program.

The time is brief. The Home Board’s books close in six weeks. Therefore help speedily with sacrificial gifts. Merely giving a dollar will not do the great job, unless those who are able to do more give \$50, \$100, \$500, \$1,000 or more to Home Missions.

BAPTIST HOME MISSION BOARD, Healey Building, Atlanta, Ga.

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
Southern Baptist Convention

NASHVILLE, TENNESSEE

I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

Editorial

A GREAT convention of men had gathered in a certain city. Many moving addresses had been made on stewardship and missions. At length a line of eight young men filed across the platform, and were introduced as Student Volunteers. They were men who had spent years of preparation in college and seminary that they might carry the gospel to the neediest places of earth as the Lord might direct. Yet the prospect of their going seemed almost hopeless, for the Foreign Board reported that no funds for new missionaries were available that year. The spokesman for the eight, after a few introductory words, startled the meeting as he threw down the tense, thrilling challenge: "Men, we match our lives against your money; what are you going to do about it?" Their lives against our money! That is the challenge of the young men and women in training for service in seminary and training school, as they lay their lives on the altar, to be used of God for the salvation of the lost and the bringing in of Christ's Kingdom at home or abroad. In this number we are brought face to face with three imperative calls: The call of the lost, the call of those who are ready to carry the gospel to the lost, and the call for money for our Home and Foreign Boards by means of which the consecrated messengers may be sent with the saving message. Let pastors and leaders everywhere use this material with intense earnestness and purpose.

"It has been wonderful," said a warm-hearted Presbyterian chaplain as he shook hands at parting with a Catholic chaplain with whom he had worked in the camp. "You have worshiped God according to your own way, and I have worshiped Him according to His!" And there you are! Merely working together cannot change men's fundamental differences of conviction. Hence Baptists cannot agree to enter into federated movements for church work or missions. We must obey God rather than men. Others may do according to their own way, but we are compelled by divine urge to do according to His.

THE books of the Home and Foreign Mission Boards close at midnight, April 30, 1919. Approximately two million dollars must be raised within the next thirty days. Pastors and leaders must rally their people for a great and worthy offering,

in which every member will share. Not a man, woman or child must be overlooked. Those who have given largely must give more, and those who have not given before must be reached. In co-operation with the two Mission Boards, we are sending an extra copy of HOME AND FOREIGN FIELDS to every pastor in the South. The use of this material, the observance of Missionary Day in the Sunday school, the every-member canvass, together with prevailing prayers, will insure a glorious victory.

MORE than 2,000 people attended a remarkable public debate between Rev. B. Pascale, an Italian Baptist preacher, and Prof. De Maria. The subject was: "Which is the True Church?" The debate was taken down stenographically and distributed widely in pamphlet form, "much to the dissatisfaction of the Roman Catholic clergyman."

DR. E. Y. MULLINS tells of some correspondence which he had with an editor, who desired him to commend as a platform on which all denominations might unite the creed summed up in the words, "The fatherhood of God and the brotherhood of man." The doctor's reply was that there is already a denomination which has made this its creed for many years—the

Unitarian; and that it is the weakest, most inefficient, and least attractive to the masses, of all the denominations. "When the risen, present, reigning Christ is left out," said he, "the creed or message loses its power over the minds and hearts of men."

REPORTS from every State in the Southern Baptist Convention, by men who are in position to know, indicate the seriousness of the task which confronts us in the raising of \$2,500,000 for Home and Foreign Missions between this date and April 30. We have asked the editors of the various State papers to make this survey, and while they do not sound a pessimistic note, what they say indicates that there must be agonizing concern on the part of pastors, State mission secretaries, interested laymen, consecrated women, and all others upon whose heart God has laid the burden for souls. An easy-going optimism, a complacent expectation that the other fellow will do if we don't, is certain to bring disaster. Success depends upon two things—prayer and effort. In this great hour Jesus Christ expects every Baptist to do his duty!

TO THE PASTOR:

We are sending you an extra copy of this number of HOME AND FOREIGN FIELDS.

Upon you, as God's man, rests the high and holy responsibility of leading your people to sacrificial giving for Home and Foreign Missions. Our people will give when they are informed and stirred. This magazine will furnish you and your workers effective missionary munitions.

While our thoughts are centered upon these two great interests is a good time to see that HOME AND FOREIGN FIELDS is going into the homes of your people. What a difference it would make if they received it month after month! Use the enclosed blank form and send a club of ten or more subscribers.

See "Missionary Pilot," page 32

NOT because we desire to say it, but because the truth demands it, thoughtful people are compelled to admit that the Y.M.C.A. stands discredited as a great evangelical Christian institution. Charged with a high and holy mission, and given an unparalleled opportunity by reason of privilege and financial support, it broke down at the point of chief responsibility—spiritual ministry. Much good was done by many splendid men who did their work perforce through the Y.M.C.A. But scarcely can we give the Y.M.C.A. organization credit for their work. What the Y.M.C.A. undertook and is still assiduously trying to do is to break down denominationalism in its own interest. The much-heralded "Interchurch Movement" is apparently an extension of this misdirected energy to the mission field, which seems most open and to promise greatest returns. Dr. Gambrell has characterized the failure of the Y.M.C.A. in its war work well and justly. He says that the explanation is the same as that as to why the zealous woman failed to raise any chickens who put forty-seven eggs under one hen. But the woman made this mistake only once.

A GOOD woman writes: "I see in my February number of the missionary magazine the call for money, money. I believe if our Southern Baptists would seek to get more souls saved and not for so much money, the churches would be in better shape." Here is a vital misconception. For what is the money desired? Why, for no other purpose than that the gospel may be carried to the lost in order that souls may be saved! The sending of missionaries, the publishing of literature, the building of church houses, the strengthening of weak churches, the enlistment of the saved—all this and more requires money, and is to the end that the lost may be brought to a saving knowledge of Jesus Christ, and then built up in their faith and knowledge so that they shall go out after others, and they others, until the good news has been heard around the globe.

A WRITER calls attention to the fact that one vote gave Texas to the United States, and thus caused the war with Mexico; that one vote made California a part of the Union; that one vote elected Oliver Cromwell to the famous "Long Parliament," and sent Charles I to the scaffold; that one vote in the electoral college in 1876 decided who should be President of the United States. You may say that one gift more or less may make very little difference; but that gift, however small, may be what is lacking for some soul to hear the gospel and be saved. God does not look at the total amount; He looks at the individual gifts, and He who sat over against the treasury commended her only who gave "of her living."

CLOSE contact with our Home Board evangelists in action impresses the observer with two things above others: They are Christ-mastered men, in whom professionalism is conspicuously absent; and they are specialists in their work, knowing what to do and how to do it. The after-effects of meetings held by such men are bound to be helpful instead of hurtful. There is not an interest dear to the denomination that they do not touch helpfully. Superintendent Hamilton has a great vision of the future for this department. Read what he has to say elsewhere in this number.

THE story has been told of a soldier who was missed amid the bustle of a battle, and no one knew what had become of him, but they knew that he was not in the ranks. As soon as opportunity offered, the officer went in search of him, and to his surprise found that the man had been amusing himself in a flower garden during the battle. When it was demanded what he did there, he excused himself by saying, "Sir, I am doing no harm." But he was tried, convicted and shot. "Curse ye,

Meroz" (Judges 5: 23). "And why?" asks one. "What had they done? Had they taken up arms against Jehovah?" No. They had done *nothing*. Neutrality was their crime. "They came not . . . to the help of the Lord against the mighty." Neutrality is like giving the stock of a gun to one man and the barrel to another; the effect is *nil*.

WHILE evangelism and enlistment must necessarily be kept separate as departments for practical reasons, it is a matter of rejoicing that these two great arms of home mission effort are joined to the same body and are being made so mightily to reinforce one another. Dr. W. W. Hamilton and Dr. S. Y. Jameson, as heads of these departments, are making wise and far-reaching plans for the saving of the lost and the enlisting of the saved—two results that invariably follow in every campaign conducted by evangelist or enlistment man.

DR. JOWETT, speaking of the power in Christ to meet human needs, says: "I am making tremendous claims for my Saviour, but I have seen him do it. You cannot answer that challenge by an argument; you can meet it only by an experiment." Have you considered that the man who has no vital interest in missions casts a most serious reflection upon his Christian experience?

"I CAN'T spare any more for missions. I've given all I can spare." Friend, have you said that in your heart? Brother pastor, have you accepted that as an excuse? Then listen: "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" If God gave us only that which he could spare we would be poor indeed. The world will never be won to Jesus with what can be "spared."

"THE denomination that begins and ends in talking—no matter how good the talk—is doomed in this day that demands vital deeds."—*Missions*.

FINDING THE WILL OF GOD IN MY LIFE

Rev. E. Y. Mullins, D.D., President Southern Baptist Theological Seminary

A Call to Young Men and Women of the South for Surrender and Dedication of Life to Jesus Christ for the Bringing In of His Kingdom—From an Address, Stenographically Reported

Finding the will of God in my life. Is there anything more central than that? Is there anything that appeals to earnest young men or women like that? I go back in my thought to those days when I was planning for my life. I thought once that I would be a medical doctor, and later I thought I would be a lawyer. Then I looked forward to the time when I would be almost anything as a result of being a lawyer. You never know what is going to happen when a man becomes a lawyer—and this is no disrespect to the lawyers.

I shall never forget when back in Dallas in Major Penn's meetings in front of the First Church, with an audience of 5,000 people present, after a hard struggle with my selfishness, I surrendered my life to Christ and then, shortly afterward, gave up the thought of everything else in this world but the ministry. I found the will of God for my life. Some of you have found it for yours. Some will and some will not, but this central thought I want to bring to you is, "Finding the will of God in my life."

It does not move us much when we think of God as a great First Cause, but when we learn that that great First Cause has a purpose, then our hearts begin to warm a little. As we think of him as a person with a purpose, who marks the sparrow when he falls to the ground, who has numbered the very hairs of our heads, who thinks of us as individuals, plans each one of our little lives, yearns over us, looks for us to fulfill His desire and plan for us, and that He plans and purposes toward us as our loving heavenly Father, then, oh, then, all the joy bells of our heart begin to ring!

Oh, but doesn't it mean much to us to find out what he would have us be and do? Every great life has recognized that. General Grant began his memoirs with these simple words, "Man proposes and God disposes." The Apostle Paul said that God had set him apart from his mother's womb. So it is with every life that does not lose the way.

In the book of the Revelation there is a figure that I love to think of. Jesus says a white stone is given to everyone that overcomes, a new name for him. The old name is no longer his. Doesn't it mean the reward of the life that has found itself and developed into the fullness of God's purpose and the new character that has come out of it? That glorious plan which was in God's purpose for it when God brought it into the world has now at last blossomed out into fullness—the new name, the outcome of character in the man or woman who "found the way."

How may we find the will of God for our individual lives? We must be teachable, docile, and seeking to know the will of God for our lives, docile and teachable of mind, heart and will, and seeking to know. It is very easy to deceive ourselves, even in prayer. Very easy, in our quest for light and guidance. Dr. Phelps says a man may be a very zealous devotee in prayer and a very dishonest suppliant. He may ask God to give him a forgiving heart, and then he remembers a wrong that someone did him; . . . he feels the resentment that rankles in his heart against the wrong and the man and he is not willing to face it squarely and right. And so he flees from that petition to another and perhaps asks God to take away his pride and his vanity. Then he thinks of his rival and he is unwilling to meet that issue and to face it. Perhaps he now comes to the love of money, and then he remembers how a great appeal has come to him for giving and he has turned away from it. He is unable to face responsibility and he quits praying about it. He flees from one to another because he is dishonest.

There must be the actual desire to know. God makes it plain to the man who wants to know. What a struggle that man Moses must have had! What an issue came to Moses! What an opportunity he had, and what a choice he made! I look at it like this: On the left was his choice in one direction and on the right another; on the left, the throne, the crown, the sceptre, earthly honor and glory—one step and it was his. But beyond that, what did he see? He saw a desert of disloyalty to his conviction, of disloyalty to God and his opportunity. He saw the desert of the life that lost its way and the failures in that moral and spiritual desert. On the right, what did Moses see? He saw the forty years' wanderings of the desert with a rebellious people and their disloyalty. It was a desert, but it was a desert in which truth and righteousness and loyalty to conviction and the purpose of God rang in his heart; and beyond the desert, the throne, the throne of influence and power, and from that throne of influence and power tonight he rules the world in many ways. What was his choice? The desert here, the throne yonder. He was teachable in seeking to know the will of God and he found it. God can make clear to us His will. It is His own business to use the means to make it effective. He may do it through a friend. He may do it through prayer. He may do it through the Scripture. He knows how to do it through His Spirit and, if God is Spirit, He is available for us.

The next step in knowing the will of God for the life is the recognition of the relationship in which we stand to him. In seeking to know His will, what is that relationship? "You are not your own. You were bought with a price. Therefore, glorify God in your bodies and in your spirit, which is God's." Underneath it all we must recognize God's ownership in us. "Moses said, 'I belong to God. I belong to Israel.'"

The third step in knowing the will of God is the cheerful acceptance of the sphere of work to which God calls, cheerful acceptance of the sphere of activity and the form of work to which the will of God leads. There must be the cheerfulness. There must be the fullness of surrender to God. You know, the Jesuits have a word often quoted, but I do not like it very much. They say their relation to their leader was that of a corpse that had no will of its own, and that of a staff in the hand of a blind man to yield in absolute submission and total passivity. The true Christian conception is complete surrender, but the active responsibility with all the intelligence of our being and force of our own will in the effort to do the will of Jesus Christ. The other side of the surrender is joy. Faith is a staff. Yes, faith is a corpse in one sense, but faith is not a staff in that you are without life. Faith is not a corpse in that you are without feeling about it. Oh, be alive to the influences and emotional joy of surrender. Christ makes us slaves and then sets us free. Paul prided himself in that "I am his slave," and from that day to this men have claimed to be the slaves of Christ and to have rejoiced in their slavery. I wish you would take the Epistles, as well as the Gospels. How they tingle with joy and how they tingle with bondage!

If we are docile and teachable and willing to accept the will of God for us, we will know the joy of being His slave and doing His will. In the gospel the mathematical law is reversed. The little includes the greater. "Thou hast been faithful in few things, I will make thee ruler in many things." Fidelity in the little is fidelity in the great. Great talents are not necessary for great service, but great consecration is. It is very hard to consecrate genius, because genius wants the applause of mankind and we are about to learn that. It is a very hard thing for a man to hear the inner voice of consciousness. It is very hard to keep one eye upon the recording angel up yonder and the other one on the pen of the reporter down here. It is hard to consecrate genius. It is hard to fill a great place and keep the motive right. The way to great places is doing the will of God in this place. The shortest way on earth to the great place is finding the will of God and doing it, and then there will be the wiping away of restricting distinctions. The world is the field. Are our wills submissive to God in all things?

God loves all parts of mankind. God loves Chinamen. He loves the African. He loves the Russian, the German. Some people do not think He does, but He does. He loves the Englishman. He loves the Canadian. He loves the Negro. He loves the American. I tell you, brethren, that as for this little planet that we live on, there is no part of it that is not dear to God. It revolves around the sun, but I tell you this little planet revolves inside of the heart of God and it is just as near to China and Africa and Brazil as it is to America. The question of at home or abroad is subordinate. The great question is whether our will is submissive to His will.

Another subordinate question is whether it is in the laity or the ministry. Fundamentally, the life of the layman and that of the minister are the same. In each cause they must be in accordance with the plan of God. Every layman ought to be a preacher and I thank God that more lay-preachers are coming to the front. Lay-preaching is a New Testament institution and I would to God that we might have it restored. Charles H. Spurgeon was discovered in a lay-preachers' association. There is no such thing as a sacerdotalism that makes a preacher a sacred being. He is just called of God to do a practical work. The will of God in the life of layman or

preacher is the important thing. It is a question as to whether the great fundamental is there.

Finally, the test in every case is whether the life is a life of service or a life of selfishness. We belong to him. Teachableness in learning his will, cheerfulness in following him, and then recognizing that we cannot be His servants unless we are the servant of others, will make any life to know the will of God for it. Service, this is the keynote of the Christian life. Dr. Van Dyke says, "We do not know how to bound happiness because we do not know Christianity." Some of the happiest people on earth are the poorest. Happiness is bounded on the north by selfishness, on the south by isolation, and on the east by unwillingness to serve. Service is the keynote of the Christian life. Wherever may be your sphere, it will be the sphere in which you will serve. "The Son of Man came not to be ministered unto, but to minister." He came to minister, and happiness is just the resultant of a life of service. The man who hunts for happiness in anything otherwise than a life of service to Jesus Christ is reversing the Christian order. People hunting happiness never find it. A little girl had lost her pet dog in a big city and, as she hunted, she was crying about it. Someone said to her, "You will never find that dog in this big city, but go back home and perhaps he will follow you home." She went, and when she got there the dog was waiting for her return. Home for us is in serving our fellowmen for the sake of Christ.

Oh, if I could put before the young men and women of the South this thought! If I could impress into your thinking this supreme ideal, I would think what I had said was worth while. I wonder what you college boys and girls are planning for your life. I do not know. I hope some will be called into the ministry, some as missionaries, some as pastors, some as workers in the Sunday schools and various organizations. There are a thousand ways, but first of all you must find the will of God for your life, and accept it.

THE RURAL COMMUNITY and THE COLLEGE GRADUATE

Rev. John D. Freeman, M.A., Th.M.

*"There's surely now some lowly place
In earth's harvest field so wide,
Where I may labor through life's short day
For Jesus the Crucified."*

So sang a great convention of college men and women, and as they sang, their eyes turned to lands far beyond the seas and their ears heard the cries only of the heathen nations sitting in darkness in those lands. The stress that has been placed upon the work of Foreign Missions; the enchantment given to the work by its distance from home; the glamour of the heroic that has been cast about the work of the foreign missionary; the very difficulty of the tremendous task offered by the field; all these have made the work so attractive, so worth while, so appealing, that there is small wonder these men and women should long to go there and spend their lives.

Such incidents as this have characterized every great convention of college men and women for the last three decades. The foreign missionary has been given first place. The recital of his experiences has thrilled their souls. The work of the field has been kept constantly before their minds and upon their hearts until that of the home field has been crowded into the background. The home missionary is seldom seen on the floor of these conventions. His work is never glorified by reports of his sacrifices and never made to appeal to college men and

women through any element of the heroic required to accomplish it. He is merely a "country preacher", a mountain school teacher, or a colporter, and because he has given his life to that work, his name is scratched off the list of possible great men and women. That "he has gone to the country because he could not go to the city" is the verdict rendered by many trained workers who learn where he is laboring.

I would not minimize the needs of the foreign field nor take one bit of glory from the heroic men and women who labor there. It offers a task hard enough indeed to stir any soul, and I glory in the sacrifices many are making to go there. But is the foreign field the only place that needs trained workers? Does not the rural community of the homeland offer as great an opportunity for investing lives and for making sacrifices of self? We have emphasized the call of the foreigner too much at the expense of the countryman here at home, and it is about time we were beginning to cultivate intensively the fertile fields here that we may meet the ever-increasing demands of heathen lands for men and money. The day is here when the large number of volunteers who cannot go abroad must realize the importance of the mission work at home and be as willing to labor in its destitute fields as they are to go to China, Japan, Africa, or elsewhere. A careful study of the fields and their needs will show them the nature of the task and the wonderful opportunity which the dawning interest in rural life is creating for them to invest body, mind and soul for the uplift of humanity and the glory of Christ.

THE CALL TO THE PHYSICAL.

They will see, in the first place, the opportunity offered them for using and proving their physical powers. The country roads are long and rough; the hills are steep and rugged; the plains are wide and drear; transportation facilities are poor and inadequate; the people are suspicious, and often unwilling to lend a helping hand; hearts will ache in sympathy with tired muscles; wherever they go, they will find many things to test their manhood and womanhood, thus giving them opportunities of proving to the people among whom they work that an education does not rob one of his ability to endure hardships as a good soldier of the Cross.

This is no small task, for many of the rural people have been led to think that an education deprives one of his physical powers and leaves him an incapacitated parasite who sucks from a hard-working peasantry his sustenance. It is the task of the college athlete, the athletic co-ed, the consecrated physiques of our Christian institutions, to go and remove this false impression from the minds of the fathers and mothers of the destitute fields and create instead a love and respect for culture that will cause them to be willing to make sacrifices that their sons and daughters may be trained for service to a needy humanity. The college-trained missionaries who will go among them and enter into their life and activities will soon win their confidence and be able to do a great work with them. The preacher who on a week-day can go to the field and pull more corn than the farmer or his son can pull; who can attend a log-rolling or a clearing and lead the crowd, will always find a packed house to hear him preach on Sunday. The teacher who will go to the homes of her pupils and donning an apron, help the girls fix meals "the likes of which wuz never hyeard uv in the neighborhood", will soon become the ideal of the girlhood of the community where she teaches. When Sunday comes and she finds them at Sunday school, it will be an easy task to lead them to surrender to the Christ who sent her there to teach them and to love them.

The way into the confidence of the people must be won by breaking down the false opinions about educated people, and and this can be done by proving to them that trained brains are not necessarily had at the expense of physical powers; that an education does not make "sissy" men and "stuck-up"

women. The consecration of one's physical powers to the task will thus open up the way by which one can use his intellect for the glory of the Master.

THE CALL TO THE INTELLECTUAL.

The homeland offers, then, in the second place, a great field for the investment of one's intellectual talent. Were nothing needed but mere animal strength, we might well discard the college man and woman from our list of applicants. But the need of the field is one that cannot be met by the illiterate worker. In the past we have left the work with him, but the time is now here when we should realize that it requires as much mental ability in the destitute places at home as it does in heathen lands. When we have come to appreciate this fact, we shall have reached the place where we can put a proper estimate upon the value of the work of the home missionary and give due honor to him who is called a country preacher.

The missionary who goes to the rural communities will find scores and hundreds of young and old with hearts and receptive minds ready and eager to hear the messages he has for them. Not the message they have heard so long from the preachers who have filled them with terror by gruesome pictures of a yawning hell that is waiting them if they do not join the church and be good; not the message that for so many centuries has lulled their souls to sleep to the tune of "Final Perseverance of the Saints"; not the message that makes them feel that they are the prey of every man who wears city clothes; not these messages, but the soul-stirring story of the Christ which not only causes them to fear to commit sin and gives them an undying faith in the atonement, but sends them forth from the altars of God's houses to become living epistles known and read of all men; burning firebrands, plucked from off those altars to purify the society of which they form a part.

There are schools where boys and girls go only to be misled by teachers who, being blind themselves, lead their pupils into further darkness. There are churches to which crowds of people go with hungry souls only to come away dissatisfied because their preachers cannot give them the Bread of Life. The old, thread-bare, age-weakened message no longer appeals to them, for the simple reason that there is nothing in it that stirs them to action. *Doctrine without practice never built a church or kept alive an organization*, and it is not doing it in the rural communities. Everywhere there is the call for those who have training to go among these people and spend their lives teaching, encouraging and inspiring the coming generation to the end that they may make of the air-castles they have so much time to build, living, pulsing realities.

The rural districts of America constitute the great undeveloped sections where pioneers are needed—men and women who care more for building up the moral, intellectual, and spiritual resources of these districts than they do for the ease, pleasure, and seemingly great advantages offered by the urban community; missionaries who realize that when Christ said, "Go", He did not, just because they could not go to the foreign field, give them license to choose the easier work here at home.

THE CALL TO THE SPIRITUAL.

The vindication of the college education and the feeding of the hungry minds of the rural peoples are not the only things that may be wrought out by the trained workers here at home. There is a third and best thing that may be done by those who will go to the destitute places. They have the opportunity of investing and strengthening their spiritual lives. While going here and there over hills and across plains spending their physical strength; while gathering around themselves in home, school house, brush arbor, the crowds of eager learners; while wearing out their physical powers in the effort to impart knowledge to the illiterate folk, they will find themselves growing in faith

by creating faith in others. The trials and difficulties they have to undergo will test their souls, while the miraculous interventions of Providence in their behalf will perfect their faith even as Abraham's was perfected when he offered up the ram instead of his own son. When they see month after month and year after year the marvelous power of Jesus manifesting itself in the transformation of the lives of crude, awkward, timid country boys and girls into cultured, refined, courageous leaders of church, state, and nation, they will find all doubt as to the authority, reality, and sonship of the Master fleeing from their minds, and they with Thomas will be crying in triumphant surrender, "My Lord and my God."

The preacher will find great congregations waiting to hear him. People will drive or walk miles over the hills or across the plains to hear his messages. Their hungry souls will feast upon the simple story of Jesus and His love and enthusiastic child-men will repeat it almost word for word to those who could not hear. Souls will surrender to Christ amid the shouting of happy simple folk and he will feast upon "bread whereof others do not know". Teachers in rural schools and in mountain academies will find the day dreams of their pupils dissolving into ambitions which no poverty or hardship can prevent them from realizing. The field is all white unto harvest and there are few tares in the way of them who will go and gather the sheaves for the glory of the Master.

THE CHALLENGE TO BAPTIST HEROISM.

Baptists have ever lived and moved and had their source of being among rural folk. In the country are the boys who will furnish most of the preachers of the future. There live the ones who will be the fathers and mothers of the larger part of the next generation of Americans. In the womb of the great mother of the Anglo-Saxon race lie today the embryonic organizers and leaders of the future. Whoever leaves the impress of his personality upon them will determine to a large extent what that future shall be. If we want our teachings to live; if we want to be a part of the work of the next century; if we love New Testament teachings enough to want to see them stand against the waves of doctrinal pollution and church amalgamation now sweeping the religious world; if we see in the "One Church Movement" the old arch-enemy of religious freedom and want to save ourselves from being enthralled by it; if we want these things to be, we must begin now to cultivate intensively the rural communities. We must give the people there the very strongest and best trained of our workers. We must sow the seed of the Kingdom in that marvelously fertile soil which lies today so free from the tares of heresy, untouched by the blasting rays of infidelity, already cleared and made ready for the plow by the hardy pioneer preachers who in spite of their illiteracy, who believing their bitter prejudices against newcomers, who over-riding every obstacle, have pressed on into every community preaching the Word.

Surely with such vast lowly places calling for them, the would-be missionary will no longer sing, "I'll Go Where You Want Me to Go", and refuse to hear the call that comes to him from the boundless unharvested fields of the homeland.

REV. PAUL DE SCHWEINITZ, in an address before the Foreign Mission Conference, which met at Garden City some months ago, concludes with these stimulating words as summarizing what to him are the true missionary's ideals. "We would ourselves grow as our work grows; we would have an adequate knowledge of the field; we would possess open minds; we would never lose sight of our motives; we would have the whole church behind us; we would have an intelligent and responsive constituency; we would have the sympathetic environment created by prayer for one another and dependence upon the Master, whose work we endeavor to do." Is not all this that for which every consecrated Christian yearns?

TOURING SOUTH CHINA

Secretary J. F. Love, D.D.

Experiences of our Foreign Secretary and his Party that Point to the Need and Opportunity in this Great Field

One of the most interesting trips we have had in all the East was taken on the revenue cruiser "On Pak", with Captain Hui Tsun. The cruiser is mounted with six rapidfire guns, and the trip was given by Dr. Wu Ting Fang, Minister of Foreign Affairs of the Military Government. Dr. Wu will be remembered by Americans as the former Ambassador of China to the United States. He is thought by many to be the greatest living Chinese. He is a man of large information and striking personality. His representative, Mr. Wong, who is, by the way, a Baptist deacon, accompanied us on the trip.

Leaving Canton and steaming down the Pearl River, we passed Wampoa, the old harbor of Canton and the place where Mrs. Whilden, the missionary mother of the late Miss Whilden, was buried. We went on past Polo, a city which bears the name in honor of Marco Polo, the great Venetian explorer who visited South China about 1280. There is here a statue erected to one of Polo's sailors who seemingly by accident was left at this point when the expedition sailed away. The statue represents a European with his hand shading his eyes while he looks anxiously toward the sea as though in hope of seeing Polo return. The Chinese have worshiped this statue for centuries. We reached Macao, the Portuguese port, eighty miles from Canton, on Thursday morning, and were welcomed by Brother Galloway and Mrs. Galloway. Macao is where Dr. Robert Morrison, the first evangelical missionary to China, lived and died, and where we found his tomb with appropriate inscription upon it. Here, too, are the ruins of Sao Paulo, built in 1602. The cross, which is still standing on a part of the ruins, is said to have been the inspiration in 1841 of the Christian song, "In the Cross of Christ I Glory", by Sir John Bowring. Just under the shadow of this cross Brother Galloway has secured a splendid lot for our Baptist church and the school. Nearby is Camoen's garden, where is a bust of Camoen, the Portuguese poet. It is said that in this beautiful spot he wrote his great poems while in exile. Macao was discovered in 1511 by Vasco da Gama, the noted navigator, whose statue commands a central place in the beautiful city park.

One of the most delightful services we have had anywhere was in the Baptist church at Macao. The singing by Mrs. Galloway's boys and girls was surpassingly good. Among the members of this church are Mrs. Sun Yat Sen, the wife of Dr. Sun Yat Sen, first president of the Chinese Republic, and Mrs. Lew Yuk Lin, the wife of Dr. Lew Yuk Lin, who was formerly the Chinese Ambassador to the Court of St. James, and at one time was in the diplomatic service in Washington. We have found no finer types of Christian women than these two ladies of the upper class who give themselves unsparingly and with beautiful Christian humility to work among the lowest and the poorest classes in their city. Dr. Lew showed us many courtesies and left with us a most grateful memory of our visit to Macao. Through the thoughtfulness of Mrs. Galloway we had the pleasure of a luncheon with these friends and with Mr. Sun Foh, the son of Dr. Sun Yat Sen, and his young wife, who are both charming and intelligent people. The junior Mrs. Sun was reared in Honolulu and educated in America. Ten members of the family of Dr. Lew are members of the Baptist church in Macao. His cultivated daughter was recently baptized, and at her own request was baptized with a slave girl in the home. An example of Christian stewardship is found in Ah Chan, Brother Galloway's cook, who besides giving her tenth, has recently given \$20 toward the new church and \$10 to Christian charities. Her deep and real experience of Christ shines in her face as she serves the guests in the home.

One of the objects of this visit was to inspect an island in the China Sea with a view to locating there a leper colony. We were perhaps the first group of white people ever to land on this island, and the experience was both novel and greatly enjoyed. The Chinese Baptists have been promised the help of the International Mission to Lepers and they are planning to equip this colony for the care of a large number of the lepers of South China. So far as we could judge, the island is admirably situated for this purpose. It is sufficiently protected by other larger islands to isolate it somewhat from the severe typhoons, and one would judge from the vegetation which is found on it that most of its surface can be cultivated. It is also near enough to the mainland to make it convenient for supplies to be sent out in the small boats which are used along the coast.

After inspecting the island, we steamed up for the river's mouth, which leads to Tau Shaan, which is the terminus of the San Ning Railroad. We found, however, that upon approaching the mouth of the river the water was too shallow for our cruiser to enter, and this fact gave occasion for a somewhat thrilling experience. The small boats were lowered by the marines, our baggage was transferred to them, and under the escort of these marines with their guns and the ship's captain, the two boats set out to cover the distance of some three miles to a Chinese junk which was waiting for us a short distance up the river. One of the boats which was lying ahead of us turned loose a roaring gun upon us. The shell went whistling by without doing us harm, whereupon our boatman, at the captain's order, turned stern to and hastened back to sea. Presently, however, small boats came out, and halting in our retreat, we were overtaken by them, and with their reassurances turned back to enter the river. It was found that a mistake had been made, and that the shot was fired on the presumption that we were robbers sailing under the disguise of the Chinese flag. One of the boats, which mounted thirteen cannon, took us aboard and escorted us up the river to the terminus of the railroad, where a special train was awaiting us.

This train was furnished us by the president of the road, Mr. Chan Yee Hei. We have not found a more interesting character in China than this gentleman. He spent thirty years of his life in America, where under "Jim Hill", as he familiarly calls him, he learned railroading. Returning to China, he built with Chinese labor and capital this railroad, which is operated wholly by Chinese, although the rolling stock is from the Baldwin works in America. The train was wholly at our service in stopping at such points as we wished to visit. This gave us an opportunity of visiting a leper colony, where our heart was much moved by these unfortunates and our conviction was deepened that some such provision as our Chinese brethren are proposing should be made for their care. Brother John Lake, in whose field of labor many of these lepers are found, has long had his heart in this work and is having a large part in making this provision for them. He carried with him on this occasion a bag of rice which was left with the colony. Other points along the line of the railroad were visited, and everywhere we saw convincing evidence that Mr. and Mrs. Lake have been rendering effective and faithful and inspiring service. These good people spend nights and days and weeks and months in sampans and native inns for the joy of preaching the gospel of Christ in country districts in South China.

This trip will be a pleasant memory in our recollections of the East, and for one reason because of the peculiar courtesy which was shown us by Dr. Wu in placing at our disposal the government cruiser, and of President Chan, who furnished us a train without allowing us to pay even so much as a coal bill. These incidents prove that Chinese gentlemen of intelligence and character appreciate what Southern Baptist missionaries are trying to do for their people. Their conduct is worthy of consideration by some of the officials of common carriers in America whose constituency the religious forces are serving.

PICTURES THAT TELL THE STORY

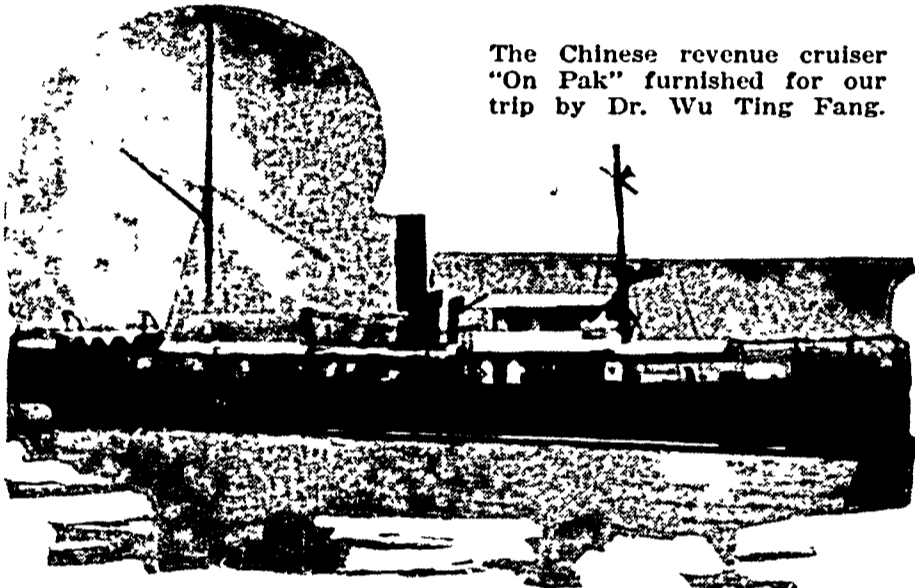
Caught by the Camera of Mr. A. C. Cheetham, Dr. Love's Secretary



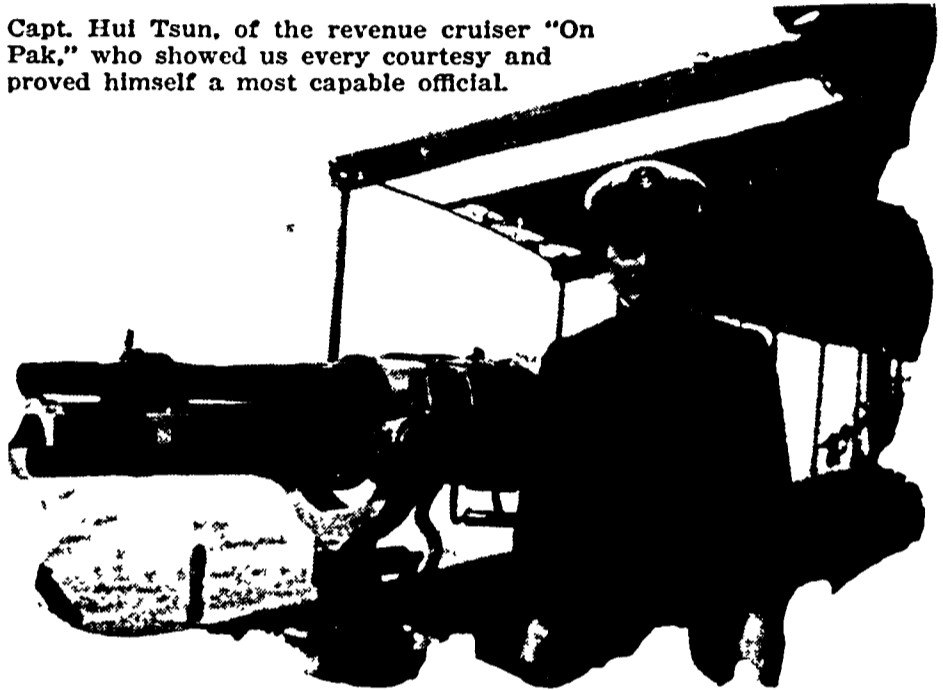
At Tan Shaan we found waiting for us the special train which Mr. Chan Yee Hel, president of the Sanning Railroad, placed at our disposal.



At every station there was a crowd waiting to greet us. Some were Christians who had come out of the gladness of their hearts to see their foreign friends; others were townspeople who came from mere curiosity.



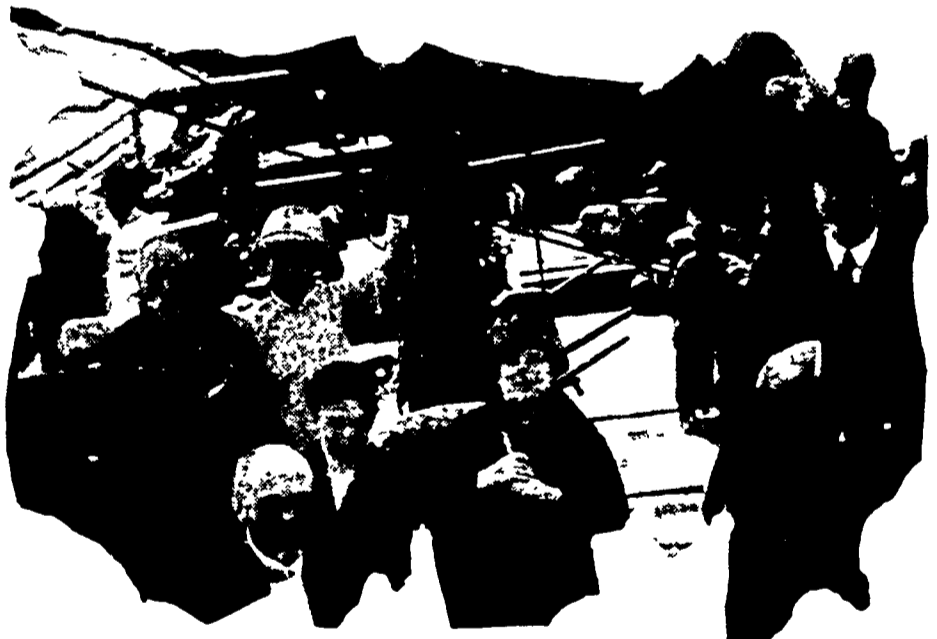
The Chinese revenue cruiser "On Pak" furnished for our trip by Dr. Wu Ting Fang.



Capt. Hui Tsun, of the revenue cruiser "On Pak," who showed us every courtesy and proved himself a most capable official.



It was a cannon like this that was fired at us. Many of the junks are heavily armed.



John Lake, Mrs. Lake, Mrs. Love, Dr. Love, and Chinese friends resting in the shade of great sail.



Our party on the island that we inspected as a prospective location for a leper colony.



A group of lepers who came out from the village to see us.

Why \$1,000,000 for Home Missions?

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

An Answer to the Question that Should Stir Southern Baptists Mightily to Reach the Convention's Goal

There is no doubt that the special thought in the mind of the Southern Baptist Convention in its enthusiastic determination to have its Home Mission Board operate for the present year on the basis of \$1,000,000 apportionment, was that the Board should be enabled to conduct a large and worthy service in the army camps.

Gradually the army is demobilizing. With a speed measured to that of army demobilization, the camp pastor service is being reduced. It was, for a large part of the fiscal year, a staff of about 100 workers. It is now about fifty workers, and will be reduced more. As there will be permanent army posts, there will probably be a permanent Baptist camp service. After the terrible experience of these years, Baptists will not again be indifferent to providing a service for the spiritual weal of their men in the army.

Why, some may say, if the camp pastor service is reduced, do the churches need to raise all of the \$1,000,000 for Home Missions?

First, remember that a large camp pastor service has been rendered, and a considerable service is still being rendered. And remember that the money has not been coming in to pay for it. Eleven-twelfths of the year's work is done and the workers are paid, but largely with borrowed money, on the credit of the Home Board and of Southern Baptists. Nearly four-fifths of the money to pay for the year's work is yet to be raised.

The Board is anxious that every pastor and every Baptist shall get this thing down right. The enlarged service for which the Convention advised \$1,000,000 has been rendered, but is yet to be paid for. If all the soldiers were called back into the camps now, by the time they arrived the Home Mission problem would be one to be financed by next year's apportionment, not that of this year. They have been in the camps, several million of them. They are still there in much smaller numbers, but by tens of thousands. The work the Convention told the Board to do has been done with great power and success. And that is the work that will be paid for by your collections for Home Missions during April. Let everybody keep that straight.

The Convention also realized that the Board should enlarge its efforts along all lines to meet the great opportunity and need precipitated by the war ferment. It had this also in mind when it set the figures at \$1,000,000. Indeed, it specifically set forth its recommendation that evangelism should be largely increased, and the spirit of the Home Mission discussion looked toward enlargement in enlistment and in other directions.

In its annual meeting, following the Convention, the Board gave special attention to enlarging its efforts along the line of the Convention's desire. Provision was made for more than doubling evangelistic effort, and the increase in this department has been and still is as rapid as has seemed consistent with the knitting of the enlarging effort into an effective staff of workers.

The work of enlistment has more than doubled its former highest point, and, like evangelism, the number of workers is being increased almost monthly, as rapidly as is consistent with efficiency and the maintenance of that co-operative counsel which conditions this service. The field for this service is immense, and the number of workers will be further increased.

It is perhaps not necessary here to show in detail the large work being rendered in the various other departments, including Cuba and Panama, though I should like to tell in detail of what the 1,500 regular workers and the 100 additional camp

workers have done. I should like to set forth what \$150,000 being spent in co-operative work in most of the States is accomplishing; of the 250 churches being helped in building houses of worship through \$125,000; of \$47,000 in mountain mission schools producing results that will thrill any generous heart; of about \$50,000 being spent among foreigners, Indians, and Negroes, with larger results than ever and with a constantly enlarging scope of service; of the \$75,000 that will soon be the cost of maintaining the greatest evangelistic department in America; of the \$200,000 spent in the army service with more than 36,000 professions of conversions up to December; of the service other activities through which the missionaries of the Home Board are spreading the knowledge of our Lord Christ into every corner of the South, even the remotest.

But I shall confine myself to only two other specific activities, which happen to be newer and not so generally known.

In the Southern Baptist Sanatorium at El Paso, Tex., our people have a plant under the direction of the Home Board, destined to give aid to thousands of suffering men and women, and to bring back to health many who would otherwise become victims of the great white plague. An admirable building has been erected at a cost of \$65,000. The Home Board will need to expend about as much more for equipment and in further building.

In New Orleans, jointly with the Sunday School Board and the Mississippi and Louisiana Conventions, the Home Board is purchasing and maintaining a Baptist Bible Institute, which is destined to become the greatest denominational school of its class in the United States. The Lord just seemed to pick it up and put it in our hands, for we did not do any great amount of planning for it. We are thankful that God gave us quickness to see our opportunity.

Recently I had the pleasure to see the plant—one whole block of admirable and durable buildings, well located, not far from one of the main thoroughfares of the city, the grounds beautifully shaded by more than thirty graceful and picturesque live oaks, two other good buildings on a second block—all of this, if you please, for \$105,000 cost. Estimates of its real value vary from \$350,000 to \$500,000. I am disposed to accept the latter figure, not much on my knowledge of real estate, but from my long experience of the extreme modesty of Baptists in estimating material and other values in their possession. In this plant and the city mission work, now at last lifted up and set with its happy face toward the future, the Home Board is expending yearly \$20,000 to \$25,000.

In terms of these achievements, the Home Mission Board needs the \$1,000,000 for which request is made to pay for such great activities as the above.

But there are other reasons on which we base our earnest plea to every pastor who loves our Baptist work and believes Baptists have a great mission, and likewise to every church officer and every layman and Baptist woman, I name a few of these:

• *Because the opportunities are and will be so large.* These are times of ferment such as this generation has not seen. We long for the settling-down period to finish its course. But, in the meantime, society is plastic and easily moulded. The devil knows this. He has more schemes of maudlin sentimentality and unsanctified idealism at work than the world ever knew. These things have a certain superficial semblance to what the public believes is real religion. Their power to deceive is, therefore, the more subtle.

But if the Evil One works, shall not God's people work the more? If he seeks to make people believe lies, what a weighty responsibility on all who through Christ know the truth! A "do" religion cannot take the place of a "be" religion, but those who ARE Christ's, are under the heaviest present obligations to work out in their lives and efforts that which GOD HAS WROUGHT WITHIN. This is no time for us to loiter who have enrolled to serve in the ranks of King Immanuel's army. This is a time for great exploits.

Dr. McGlothlin, of the Seminary, thrilled the Southern Baptist Convention heart at New Orleans when he reminded us that Baptists have always thrived in times of social ferment. He produced in evidence the record of Baptist growth after Revolutionary War and after the Civil War. In many ways greater even than those upheavals is that which is now affecting society everywhere. It is a day for Baptists, if Baptists will grasp it. We are democrats more than all, and it is a day when democracy is ascendant. It is the day of considering the rights of the common man; Baptists have always done that. It is the day of liberty; liberty is one of the supreme passions of the Baptist heart.

In such a day the challenge is clear to Baptists to do the greatest Home Mission service they are capable of doing. Shall we? The response of our people to the support of Home Missions now—paying for what has already been done—will assuredly be taken by the Convention as a measure of whether our churches want the Convention and its Home Mission Board to go forward in a great program to take the South for God and the Baptists, or whether they want the Convention to tell its Board to economize its efforts, in a time when its efforts will count for more than ever in its history!

There are many forces at work which threaten religious liberty, and which with Bolshevik impudence and brutality would do away with Christ as the only Saviour of man. If we have the spirit of Joshua and Caleb in their report to Moses concerning the land of the Philistines, we need have no fear. We are well able to conquer. But if we want ease and carnal safety, we shall take counsel of our fears.

It is not thus, the Home Mission Board is persuaded, with our Baptist people. They are ready to give and sacrifice and suffer and work for Christ and for the truth. The Board challenges them to the great support of Home Missions now, and to a worthy determination to a great program for the future!

I must add one further thought. *Never in our time were so many hearts open to the gospel. If there are wild forces at work, there are also blessed influences in many thousands of*

hearts. Thousands and thousands have learned to pray and rely on God during the war in a way they had not known. Millions of mothers and fathers sought the ear of God, and learned the secret of approach to Him. Other tens of thousands have through the influenza scourge learned through a deep sense of dependence that material good does not satisfy man's deeper nature.

Never were so many people so ready to come to Christ, if we will show them the way. Baptists are always a unit on this fundamental matter; they have a passion for lost souls. Thank God for that!

Specifically, I would point out that in its evangelistic work and its enlistment work, the Home Mission Board can now with wisdom and assurance of phenomenal success quadruple the greatest work it has ever done. It ought to do so. It can use 100 evangelists next year with wonderful results, such as American Christianity has never witnessed. An equal nurturing opportunity and need invite us to a great enlargement in enlistment. If we do not help the thousands of churches we have planted to function more effectively in their rural communities, we will lose our great unique Baptist opportunity, and weaken the force of any protest we may feel like making when great undenominational agencies go out, as the largest of them is planning to do, to teach these churches away from our principles.

We have in the Home Mission Board the long-established and approved agency of our own spiritual body for this great country-wide service. Its success has been phenomenal. Its present opportunities are absolutely without parallel in its history.

It is a time to think and do large things for God—we who have learned to do large things for political liberty and for army morale. It is a time for Southern Baptists to confirm their own devotion to their principles and to prove their worth to many active enemies of those principles, by PUTTING DOWN THEIR DOLLARS TO BACK UP THOSE PRINCIPLES.

If our pastors and churches will respond to this challenge and give \$1,000,000 now for Home Missions it will say to unfriendly outside forces that we are really backing up the things we profess. It will say to ourselves that for God and for truth the day of small things is past for us.

For such reasons, we beg every loyal pastor to put Home Missions on the hearts of his people and ask them to give till it hurts, till their usual offerings are doubled, till they have put the stamp of their "O.K." on the effort to raise \$1,000,000 now for Home Missions.

To your tents, O Israel!

One Hundred Workers and 100,000 Souls!

Rev. W. W. Hamilton, D.D., Superintendent

The Slogan of the Superintendent and his Co-Laborers as they Plan for the New Convention Year

This is the slogan which is stirring the hearts of the workers of the evangelistic staff of the Home Mission Board. We are hoping that, great as this program is, it may be realized in the year which follows the next meeting of the Southern Baptist Convention. We are asking that when our Baptist people meet each evening at the 6 o'clock hour of prayer they will include in their petitions the realization of this slogan.

Surely there is no department of our work in the South which has greater hold upon the hearts of our pastors and churches than evangelism, and there is a growing realization among us that God has brought Home-Board evangelism to the Kingdom for such a time as this.

The methods which have been used are such as to win the approval of our people. The evangelists who come have been pastors of Baptist churches, they have the shepherd heart, they

know the problems with which the local churches have to deal, and they are men who are interested in our whole denominational program.

The department is such that its methods may be made to fit any situation in a country church or village pastorate, in a city or country or an association or a State campaign. It is so Baptist in its principle that the greatest gifts of our sanest and best-prepared workers can be used to strengthen the weak churches, whether they be located in the country or the city.

Home Board evangelism has been tried by our people and has been found equal to the emergency. The workers are not perfect and must necessarily at times fail of their own purposes and hopes. Meetings have been held by them under every sort of condition all over the Convention territory. With the rarest exceptions these meetings have been such that the pastors and

churches desire Home Board men, when they can be secured, as their assistants in evangelistic efforts.

It is the great desire of these evangelists and singers that the churches shall be so enlisted and helped that the tasks before them shall be accomplished with greater ease and joy than before the evangelists came. The fact that these workers are paid a regular salary by the Home Mission Board makes it impossible for a community to get the impression that they are holding such meetings with the view to securing large sums of money for themselves. All the money which is collected goes to the Home Board and they can urge larger gifts, knowing that it does not increase their own income.

This slogan of "One Hundred Workers and One Hundred Thousand Souls," if realized, will be a most effective way of meeting and of displacing many of the foolish notions and much of the false teaching which seem to menace the work of the churches in our Southland. Surely false teachings, false ideals and false leaders will be most quickly discovered in the bright light of the fires of evangelism. If the Home Board can have 100 men, true and tried, who can answer the calls of our Baptist churches over the South, and who can come to their assistance in bearing witness to the old doctrines of grace and salvation, and who have, in their evangelistic experiences, clear and recurring visions of the Cross, they will render a service to the cause of the Master which will be beyond computation.

The hope of the Home Board is that through its staff of evangelists and singers it may bring 100,000 souls into the Kingdom, that indifferent and drifting Christians may be brought back into the Way, that church members may be led to dedicate themselves fully to the Master's service, that the fundamental truths of the gospel may be clearly set forth all over the land, that every denominational interest shall be strengthened and helped, that the work at home and abroad may find in these meetings workers and the means necessary to world-wide evangelism. A lady in South Carolina has just sent to the superintendent of evangelism \$1,000 for homeless churches, and says that she was led to do it through the Bible reading given at a day service in an evangelistic meeting held in her church.

One of the sweetest singers on the Home Board's staff testifies that he was led to an acceptance of Christ and to the dedication of his life to soul-winning in a meeting held by one who is again numbered among the Home Board workers.

The pastor of the First Church, in one of our college towns, tells that his conversion and call to the ministry date back to a special prayer offered for him by one of the evangelistic staff.

The editor of HOME AND FOREIGN FIELDS tells the superintendent of evangelism that it was in a meeting in a Mississippi college, held by the Home Board evangelist, that the current of his life was changed. Surely this is only another evidence of the tremendous possibilities of Home Board evangelism, and gives just the faintest idea of what will be accomplished when in one single year we may have "One Hundred Workers and One Hundred Thousand Souls!"



The Nashville Campaign

Rev. Allen Fort, D.D., Chairman of Executive Committee

The city of Nashville has a population of approximately 150,000 people. There are eighteen white Baptist churches in the city, with a total membership in round numbers of 6,000. These churches are located in practically every section of the city. Several of them have large memberships and are strong and vigorous in their work. Others are young and growing and as yet have not attained unto their full strength. There are some of the churches which are weak and must have help from our Boards in order to carry on their activities.

The question came to the pastors of the city as to how the churches could best reach their normal constituency and at the same time get the Baptist message to the city at large in the most effective manner. One of the ways which was discussed was a great central meeting in which all of the Baptist churches might unite. Another way was for every church to plan for its own meeting at such time and in such way as seemed best to the local congregation.

The pastors of the city, together with the churches, felt, however, that the most effective, and at the same time the most satisfactory way would be to have a great city-wide simultaneous campaign under the leadership of the Evangelistic Department of our Home Mission Board. Seventeen of the eighteen churches in the city enthusiastically entered upon the campaign and began as early as last November to make their plans for a campaign which was to begin February 23 and to close March 16. It was felt that the general campaign should last three full weeks, including four Sundays. Some of the churches felt that two weeks would be a sufficient time to reach their constituency, and one of our churches felt that one week would answer. Many of them, however, felt they should go the entire time, and so the campaign for the city at large was based on a period of three weeks.

The preparation for the meeting was felt to be of prime importance. The churches did not feel that it would be right to ask Dr. Hamilton, the superintendent of evangelism, and his splendid corps of workers, to come and help them unless the churches were ready to do what was necessary before the evangelists came. Several committees were organized to look after the various details of the campaign. There was a publicity committee, a cottage prayer-meeting committee, a shop-meeting committee, and an executive committee. Each church, however, was free to follow any plans necessary to cope with the situation peculiar to the local field.

The Baptists of Nashville have been expectant for several months. They have not only been expectant, but they have been very prayerful and earnest in their efforts to be ready when the campaign started. In the services of our churches, in the city organizations of the young people, and of the Sunday schools, and of our women, repeated mention has been made of the meetings and definite prayer has been offered for their success. Every other Monday at the pastors' conference some phase of evangelism has been discussed and special emphasis has been placed in the discussion upon the approaching campaign. The Sunday-school services, the prayer meetings, and the regular preaching services have been used as opportunities to prepare our people for the campaign and to awaken the unconverted to their sense of need of salvation. Numerous cottage prayer meetings have been held in all sections of the city in advance of the meetings.

Publicity has played an important part in the preparation for the campaign. The daily papers have given of their space for advance notices and announcements concerning the campaign. Bulletins of the local churches and the *Baptist and Reflector*, and any other agencies available, have been used to bring to the attention of the people the fact that the churches were inaugurating a campaign to reach the unsaved, and to build up the Christians. Half-page advertisements in the daily papers were used, setting forth the dates of the campaign and the churches co-operating, together with a list of the workers who were to participate, and also of the pastors of the churches. In addition to this publicity, each church has adopted such methods in the way of letter-writing, posters, cards of invitation, newspaper advertisements, circulars, and the like, as seemed best suited for the situation.

In all that has been done, there has been a feeling on the part of the workers that it was not by might nor by power, but by God's Spirit that the victory was to be won. It is not surprising, therefore, that on the first Sunday of the campaign large congregations were present in all the churches. Con-

versions and consecrations took place on the very first day and have been daily witnessed in the city throughout the campaign.

That the churches of Nashville were wise in their choice of the plan of reaching the city is evident to all. At the writing of this article, two weeks of the campaign are over and one week yet remains. If the campaign closed today, it would be a glorious success. It is, however, expected that the last week will in many ways be the best of all.

One cannot but be impressed with the type of work which is done by Dr. Hamilton and his associates on the Home Mission evangelistic force. There is an absence on their part of anything that savors of professionalism. They have come in the power and demonstration of the Spirit and have worked so harmoniously with the churches that when the campaign is over and all the results are in, there will be no slump in the work and no ill effects from the effort. It has been surprising how much the local church has been magnified. On the part of the seventeen churches participating, it may be said that every church has had a really great meeting and no church has prospered to the disadvantage of another. One of the splendid features of this kind of a campaign is that the new converts and new members associate their conversion and blessing with the people and with the meeting house in which they are to continue their service. After the great campaign is over, and the visitors have gone to other fields, those who have been added to the churches will feel a kinder interest in the work because of the associations during the campaign. The pastor and the congregation with which they have united will mean far more to them because of this very fact.

The simultaneous campaign is a Baptist contribution to modern evangelism. Indeed, it seems to fit the Baptist situation better than other types of evangelism now in use for our cities. The plan is so flexible that it is capable of adaptation to almost any general situation. As already set forth, every church at the Sunday services and at the week-night services has an opportunity to work its own field in the way best suited for that purpose. The union-day service held at some central place—in Nashville at the First Baptist Church, downtown—brings the evangelists, the pastors, the people, and the community into the closest touch. The half-hour of teaching of personal work, under the leadership of Dr. Raleigh Wright, affords an opportunity for training people in all of the churches for this needed service. The half-hour of prayer and praise, at which time reports are made for the churches, inspires all. It gives an opportunity for everyone to help the other and to stimulate all to do their best. It likewise affords opportunity for the singers to form quartets or double quartets, or such other combinations as may seem best, and thus the gospel in song is used with mighty effect. Then at the 11 o'clock hour a sermon is brought by one of the evangelists. In our Nashville campaign, Dr. E. Y. Mullins, of the Southern Baptist Theological Seminary, was one of the evangelists. It was arranged for him to preach every morning at 11 o'clock for five days during the second week of our campaign. His practical messages on soul-winning thrilled large congregations from day to day, and the influence of this service will abide forever.

Another feature of the Nashville campaign which is worthy of note is the far-reaching results which have come from the extra services. After the morning services the evangelists and singers have gone to the great manufacturing concerns and shops of the city and have preached the gospel at the noonday hour. Then there were the street meetings on Saturday night, and the all-day service of prayer and fasting. Perhaps the greatest single service of the campaign up to this date was the all-night prayer and praise service held on Friday night of the second week. After the regular services in the churches this all-night meeting began at 10 o'clock in the Sunday-school room of the First Church. A program was arranged from 10 o'clock until 6 o'clock the next morning. The leader was changed every hour. Save for the three sermons which were

preached at midnight, at 2 o'clock, and at 4 o'clock, there was no set program. It was a wonderful season. More than eighty remained through the entire night, and as the company joined hands at 6 o'clock Saturday morning and sang "Blest Be the Tie That Binds", it seemed as though Pentecost was at hand.

Any number of churches can be served in a campaign of this kind. By the calling in of pastor-evangelists and of additional singers in such numbers as may be necessary, the force of Home Board workers can be so supplemented as to take care of an indefinite number of places. Indeed, it is not impossible for an entire association or section of a State to enter into such a campaign and by co-operation and leadership bring mighty things to pass.

There will be a different atmosphere so far as Baptists are concerned in Nashville after this series of meetings is over. People of all denominations, and of no denomination, have been talking about the campaign. It has certainly made its impression upon the entire community. The earnest gospel message given out by these men of God in sermon and in song, and the splendid Christian spirit which has been manifested on every side, cannot but result in great good to the entire city. Not only have the Baptist churches been blest, but the blessing has gone into our sister denominations and into many homes which are not represented in any denomination.

The thousands of pages of wholesome Baptist literature which have been distributed throughout the city cannot but produce a true denominationalism on the part of our people and will inevitably bring about a wholesome sentiment for the local churches and the work in which they are engaged. Efforts have been made to secure new subscribers for the *Baptist and Reflector* and for HOME AND FOREIGN FIELDS, and these important factors in our denominational life have been brought to the attention of our people.

The most glorious part of the work has been in the additions to our churches. The statistics of some of our great union meetings—and God has certainly used these campaigns for His glory—may on their face seem greater than the statistics of a simultaneous campaign. In the actual additions to the churches and in the professions of faith and baptisms, however, the simultaneous campaign will yield greater results. At the report of the campaign in Nashville at the beginning of the third week, the total number of additions to the churches was 521. The greater number of these additions came upon professions of their faith for baptism. It is practically certain that before the meetings have closed, more than 600 will have been added unto the churches of the city, which represents an increase of 10 per cent. And it is possible that the number may exceed this greatly.

A simultaneous campaign affords an opportunity of co-operation on the part of the white and colored churches which is almost impossible in other types of evangelism. Several of our colored churches have entered into the work and while the statistics from them are not complete, large numbers have been added to their membership. At the union-day services, a section of the church has been reserved for members of our colored churches and a number of them have been present at the services in the morning.

Nashville Baptists rejoice in the work God has brought to pass through the evangelists and singers who have labored and are laboring with them. The suggested slogan which Dr. Hamilton has announced for the next Convention year, namely, 100 workers on the Home Mission evangelistic force, and 100,000 additions to the churches during the next Convention year, seems reasonable and proper. This slogan ought to thrill our Southern Baptist hosts and to challenge them to make this slogan a reality, and thus throughout the bounds of our Convention keep the evangelistic fires burning that the coming of the King, and the coming of His Kingdom may be hastened and the glad day of blessing and victory might come to this world.

"By Their Fruits Ye Shall Know Them"

The Story of Our Three Baptist Missionary Training Schools for Women—at Louisville, Forth Worth and New Orleans—and Their Achievements, Purposes and Ideals



W. M. U. TRAINING SCHOOL OF 1904.

Back row: Miss Lena Groover (now Mrs. J. W. Shepard), Miss Alice Huey, Miss Ella Jeter, Miss Bertha Malone (now Mrs. Mahaffey), Miss Clemmie Ford (now Mrs. Stephens), Miss Cynthia Miller (deceased), Miss Emma Leachman.
Front row: Miss Zella Zinth, Miss Nannie Wigal, Mrs. Wigal, Miss Linda Wigal, Miss Edith Allen (now Mrs. J. M. Franklin).

Fruitage of the Woman's Missionary Training School

Mrs. George B. Eager

We recall with unspeakable joy the May day in Richmond, Va., in 1907, when the Woman's Missionary Union unanimously voted to establish in Louisville a training school for Baptist young women who wanted to serve more efficiently in Christian work. Under the superb leadership of our great president, Miss F. E. S. Heck, far-reaching plans were made to make this a very real thing.

It is always interesting to trace a great river to its small beginning—so leaving for a future time the wonderful story of this movement during the twelve years since that memorable day in Richmond, when the consecrated womanhood of our Southern Baptist Convention put their hearts, their prayers, their gifts into bringing to pass this far-reaching agency in God's Kingdom, let us go back three years earlier.

Miss Emma Leachman, city missionary and leader of practical mission work in the W. M. U. Training School, tells an interesting story of the days when the pioneer work of the great school was done. It was in 1904 that four young women, Misses Jeter, Huey, Groover, and Ford, honored in the annals of the school as the "big four", came, unaided, seeking ad-

mittance into the Seminary, ready to endure hardship as good "Soldiers of the Cross". Of these Miss Leachman says:

"It was an epochal moment in the development of Southern Baptist women when the hearts of four young women were turned toward the Baptist Seminary in Louisville, Ky. The time was ripe for the Southern Baptist women to take a great forward step in Kingdom-building. Four dauntless pioneering hearts were strangely led of God to overstep precedent and blaze a path to a new womanhood trained for service."

The Baptist women of Louisville rallied to the needs and provided a simple home in charge of a Christian mother to care for these brave girls.

Two of these young women were Alice Huey, of Alabama, and Ella Jeter, of Oklahoma, about whom was all the winsomeness of a full rich, young womanhood consecrated wholly to God.

It was the long vision, practical sense, and ready wit of these two that in a moment of crisis, gave the impetus that pushed the class of four out into a great South-wide school.

It was on a night of January, 1905, when the four girls with Mother Wigal

were in serious consultation. Before them were the letters from four other young women who wished to join them, but in their small apartment there seemed absolutely no room for another. When it seemed that they must of necessity discourage the young women in coming, Miss Huey spoke. She said with deep feeling: "It is the divine urge in them as it was in us that is turning their hearts to the Seminary. If it was good for us, then it is good for them and for hundreds of others. What is of God cannot be stopped, and we had better join with Him in the working out of His plan."

Then with contagious good humor, she led the way up the rickety old stairway to the musty garret above, saying cheerfully, "Ella Jeter and I will room up here and we shall write those girls to come. They can have our beds." And so by ingenuity and self-sacrifice, provision for four more was made.

This same fine heroic spirit that went into the foundation stones of the Training School has characterized their work on the foreign field. Both of them have been working since 1907 in China; Miss Huey in educational work at Laichow-Fu, and Miss Jeter doing evangelistic work.

Pioneers for God for a trained womanhood in the homeland and then pioneers for the womanhood of far-away China, they have indeed blazed the way for a larger, saner, safer service, not only for Southern Baptist women, but for the women of heathen lands.

Miss Groover became Mrs. J. W. Shepard, and in Catholic Brazil has been the true helper of her distinguished husband. From the facile pen of her young kinswoman, Miss Ruth Carver, we have a brief sketch of this member, third of this notable quartette. The fourth, Miss Ford, has found her work in the home field, helping to bring the spirit of service into the hearts of the women of East Tennessee, and is never weary in well-doing.

Of the four who joined the little group in January, 1905, one was Miss Cynthia A. Miller. We give the personal recol-

These and others in those early days of whom we would love to tell if space and data were available, are truly the foundation stones of the world-wide work that is being done from this central powerhouse, "The house beautiful". The first recruits are seen in the small group shown in the article, the personnel of our entire school in 1904. In the other group is our Senior Class, numbering twenty-two students, in the school. Two wives of Seminary students, who are in the accompanying picture, Mrs. B. C. Herring and Mrs. J. W. Gard, are also honored members of our Senior Class.

June 1, 1919, will find these earnest and trained workers ready to take their places in the battle line wherever their Great Captain orders.

The school has matriculated nearly 100 students this year, with prospects of a



Members of Senior Class, 1918-19, W. M. U. Training School, Louisville.

larger attendance next session. As we watch this tide of young Southern womanhood, setting more and more toward God's Kingdom, we believe with all reverence that

*"Here on the paths of every day,
Here on the common human way,
We find the stuff that God would take
To build a heaven—to mould and make new
Edens,
Their's the power sublime
To build Eternity in time."*

MRS. RENA GROOVER SHEPARD
Ruth Carver

Rena Groover was born December 26, 1880, near Dixie, Ga. Her parents, Mr. S. W. and Mrs. Ida J. Groover, reared their large family in ideals of deep consecration and broad Christian piety; and the girl at the age of fourteen joined the Grooverville Baptist Church. After receiving her elementary education near her home, she entered Andrew Female College, Cuthbert, Ga., from which institution she received her B.A. degree.

It was during her last year in college—at a series of revival services at Cuthbert—that she was impressed with the need of deeper consecration. The conflict was sharp, because she recognized that an entire surrender would probably mean definite sacrifice and service in a distant field. God won the victory and said, "Go"—but also said, "Lo, I am with you alway."

The new volunteer began as soon as possible to train herself for her calling. After spending three years teaching, she entered the Southern Baptist Theological Seminary, where she took "the regular course of training for lady missionaries, together with other classes, such as would prepare her for her chosen work on the foreign field." It was during these two years of training that she met J. W. Shepard, a theological student, who was also preparing himself for missionary work.

On the completion of her Seminary course, she was appointed by the Board,



SENIOR CLASS, 1918-19, W. M. U. TRAINING SCHOOL.

in April, 1906, for this work in Brazil; in June, she and Mr. Shepard were quietly married, and in November the *Foreign Mission Journal* reported that "Brother Shepard and wife" had safely arrived in Pernambuco. In this field they worked for a time; then they went to Rio de Janeiro, to give their lives to the work of the magnificent Baptist college and seminary, of which Dr. Shepard is president.

At the Training School, Mrs. Shepard made a very fine record; toward her academic work and the practical difficulties of the educational task in Brazil she presents an able and well-trained mind. She is a woman of unusual insight into conditions and advantageous policies in the field, and is well-fitted for the constructive work which is so difficult and so vital in the founding of a Protestant institution of higher education in a Catholic land. With her grasp of the situation she has also an untroubled serenity, and a good-humored poise which goes far to the making of a sane and efficient worker.

The Shepards, with their four splendid little girls, sailed for Brazil in January, after numerous delays, annoyances, and difficulties caused by war conditions of delayed transportation facilities, which prolonged their furlough nearly a year. It was a time of great trial and hardship, and was rendered almost tragic by the very critical illness of Mary, one of the little girls. Throughout the time of trial, however, their faith grew brighter and more triumphant, and at last they have succeeded in returning to the work which commands their whole lives. May their renewed labors be crowned with even richer fruits.

CYNTHIA A. MILLER

Mrs. Geo. B. Eager

I love to think of the following story as a modern version of the beautiful Bible incident of the loaves and fishes. When one offers all, be it much or little, the Lord of the harvest can bless it, so that it feeds the hungry multitude.

More than twenty years ago, a pastor's wife in Montgomery, Ala., received from Dr. J. A. French, then pastor of the Talladega church, a letter asking her interest in a case that was making a strong appeal to him. A young woman, daughter of a poor tenant farmer back in the Alabama hills, had walked in the several miles, to tell him of her complete surrender to God, and her earnest desire to go as a missionary. Her education then consisted of three months in a night school, where she had learned to read and write. At once she had taken up the task of teaching her family, later her neighbors. Then she organized into a mission society her incongruous little school, and Mrs. T. A. Hamilton, of the central committee, testified that in W.M.U. work no society was more regu-

lar in its reports and the forwarding of offerings, just a few pennies at a time, than was this "Home School Society."

Now she wanted to go into service. She knew she could be a good nurse if she could get a chance.

The societies of the First Baptist Church of Montgomery provided ways and means for her to enter the Montgomery Infirmary. Soon her devotion, her sincerity, and her natural skill made her the preferred among the nurses. Later she went for fuller training to John Sealy Hospital, in Galveston, Tex., where she graduated with high honors.

During all this time she was educating herself, never wasting a moment. She did private nursing for a few years, moved her family, the parents and eight brothers and sisters, out to Texas, and started them all on useful careers. She was recognized in her profession and had flattering offers

to take charge of important work. As soon as she could, she returned every penny that had been so freely given, saying: "Help another with this. The hand held out to me made a new heaven and a new earth for an entire family." True to her purpose to give all to her Master, she entered the young Training School during its first year, and organized a class in medical aid among the Student Volunteers of the Seminary and the Training School. In 1905 she was appointed to Laichow-Fu, China, where for nearly fourteen years she has done faithful and effective service as nurse, or teacher, or evangelist—filling in the vacancies whenever she was needed.

Dr. J. B. Hartwell, Dr. R. J. Willingham, and all who have worked with Cynthia A. Miller bear testimony to her as illustrating "The gospel of a life that's more than book or creed", and the end is not yet.

The Fort Worth Training School

Mrs. J. W. Byars, Superintendent

Alexander the Great was often heard to say: "Philip of Macedon gave me life, but Aristotle taught me to make the most of it." All over our Sunny Southland there are hosts of young women who are facing the great question, "Where can I place my life that it will count for most?" They have felt the call of God to special and beautiful service, but feel deeply the need of training for the task.

God has planned that woman should serve in her own gentle sphere, and it seems that He has largely called consecrated young women of small means, but He intends that His people who have the means shall in some way provide them. The time to enlist these young women and "call out the called" is just as they are finishing their courses in schools and colleges and making their life-plans. We must help them see that if "God is their partner they must make their plans large."

Some one has said, "Binding one's self to a great task is one of the settling and determining factors of life. A great task has restraining and constraining influences; expulsive and impulsive power. To have something to do worth doing; something to believe worth believing; something to love worth loving; something to hope for worth while are the stabilizing, strengthening, ennobling, refining factors of life." Get our young women to see this, and realize how worth while it is to come here and get this preparation to live a beautiful, serviceful life to the Master and to humanity. If they get the vision, they will not be turned aside to lucrative, secular employment, but will "follow the gleam."

The Training School in connection with the Southwestern Baptist Theological

Seminary at Fort Worth, Tex., was the answer to the call of need for trained women workers in the Kingdom, and the yearning for such training in the hearts of young women. Dr. R. C. Buckner, founder and manager of the greatest benevolent institution in the South—Buckner Orphans' Home—was appealed to by some orphan girls for an opportunity to take training which would fit them to be missionaries. This noble man, supported by others of his kind, and Mrs. W. L. Williams, then leader of the women's work in Texas, started the institution on a small scale in Dallas. Afterwards it was turned over to the Seminary, and the idea of building a home for the Training School took hold of the heart of Mrs. Williams, who gave the first \$1,000 to it. Her inspiration and zeal spread to all the women of B.W.M.W. in Texas, and the outcome of it was the beautiful three-story brick building, a model in architecture, where the Training School is at home. This noble saint, and all others who sacrificed and gave gladly to this enterprise, will have a part in all the work accomplished by the trained young women who go out from its walls to bless the world.

Seventy-three have received their degree here, and are now filling different places, but all to the glory of God. Forty-three are pastor's wives, doing a noble work; twelve are doing local church work; six in slum districts or settlement work in our cities; four in mountain schools and other schools; three are doing higher college work; two doing stenographic work in Baptist institutions; two in State Sunday-school work, and one on the foreign field in China. We have now a happy, consecrated band of young women in the

Training School. They have come from Oklahoma, Missouri, Kentucky, Tennessee, Georgia, Louisiana, South Carolina, Texas, and Miss Alice Bagby, of Brazil. We have two young Mexican women taking the training in order to return as missionaries to their own people in Mexico.

Taking the B.M.T. degree requires a two-year course in such subjects as kindergarten and religious education; also expression, theology, and music, and other important subjects, as ethics, and Old and New Testament, which causes the Bible to become a more wonderful Book to each one. No one can graduate without taking a two-year course in personal work and evangelism, that she may not only know the Bible, but know how to use it in winning souls to Christ. This is taught by the president, Dr. L. R. Scarborough, one of the greatest of soul-winners.

The practical work is done in the various Sunday schools by B.Y.P.U.'s, and other organizations belonging to the different churches. The house-to-house visiting is done on Saturday afternoons in communities of the missions supported by different churches, and on Sunday afternoons the students teach in these mission Sunday schools. Our Good-Will Center, supported by the Seminary, is doing a great work near the packing-house district, and our young women teach kindergarten music, and conduct a story-hour there.

Our future is as bright as the promises of God. We have in our hearts a wonderful ideal of what our Training School will be in the years to come, and if Baptist women measure up to their opportunities, and are faithful to Him and to our young women, "God will make divinely real, the highest form of our ideal." We pray that mothers will be alert and watchful and do their duty in encouraging their daughters to come here, and take the training which it was not possible for us to have. My hope is that in the years just ahead we shall have every room filled, and so have over a hundred enrolled. We need to enlarge and equip our Good-Will Center with a building which will care for at least a hundred of the young women who come to our city to work in factories, and shops, and have no home life or influence. This Good-Will Center will provide for their needs and also organize boys' and girls' clubs, sewing and cooking classes, doing everything possible for the uplift of the community.

I long to see the Training School really on the hearts of my sisters, that they may give it a large place in their planning and praying. The twelve splendid districts should each have a scholarship girl here, and some could have two. Many auxiliaries and associations could provide for one. We want our young women to have a good education, to be college graduates, if possible. We want them to have good,

strong bodies, and fine health, for the work is hard, and there are no wasted hours in the Training School.

Calls are coming in for trained young women from our churches, Sunday schools, the mining districts, the Home Board; and then there are the calls from "regions beyond." They are needed in China, Japan,

Italy, Mexico, South America, Africa, and Russia. Our Training School will stand as a lighthouse, and streams of joy and blessing from consecrated, trained, radiant young lives will go out from it, not only in the homeland, but unto the uttermost part of the world, to "rescue the perishing" amid life's storms.

The Baptist Bible Institute

Mrs. B. H. DeMent

After a number of preliminary conferences in which many of our denominational leaders participated, the Southern Baptist Convention at its session in 1917 instructed the Home Mission Board and the Sunday School Board to co-operate with other interested bodies in establishing and safeguarding a Baptist Missionary Training School in New Orleans. The Louisiana and Mississippi Conventions took the initiative in securing Southern Baptist Convention action, and other States are falling in line in a most cordial and substantial manner.

The Baptist Bible Institute is both co-educational and international. Its purpose is to train men and women for all kinds of Christian service at home and abroad. The provision for teaching the Bible and related subjects in several modern languages besides English, and the proximity of whitened fields for missionary activity among different nationalities, enable the Baptist Bible Institute to make a peculiarly strong appeal to all those who wish to send the gospel message to every kindred and people and tribe and tongue. We shall more and more draw Christian men and women from French, Spanish, and Italian-speaking countries, and send them back to their own people prepared to teach them the pure Word of God as Baptists believe it.

New Orleans, the unique metropolis of the South, furnishes an unsurpassed spir-

itual clinic. The Baptist Bible Institute is both a missionary and educational powerhouse. Its motto is "Training for service by training through service."

But it is in the women of the institute that we are specially interested at this time. One year ago we could not claim a place among this illustrious company of training schools, because the Baptist Bible Institute was not then in existence. True, its magnificent home, consisting of five large, commodious buildings, formerly occupied by the historic Sophie Newcomb College, had been purchased, and its president had been elected, but the school itself was just in the process of formation.

On October 1, 1918, its doors were thrown wide open, and the enrollment of men and women was encouraging beyond our greatest expectations, and while we have passed through many vicissitudes, due to epidemics and other causes, we are grateful for our strong faculty and splendid student-body.

The women's dormitory, a splendid three-story concrete structure, is directly across Washington Avenue from the administration building, and is admirably suited to its purpose. The presiding genius in this home for the women is Mrs. John O. Gough, a graduate of the W.M.U. Training School in Louisville, Ky., and a woman of experience in missionary and W.M.U. work. She teaches Bible outlines in the Institute, is superintendent of the woman's dormitory, and director of the religious activities of the women. These young women lead a busy life, indeed, for in addition to their studies, which could easily occupy all their time, they each give one hour every day to domestic duties in the dormitory, teach in mission Sunday schools, and spend one afternoon a week visiting in the neighborhood of those schools. Of course, the whole atmosphere of the home is conducive to the spiritual development of the girls. The "quiet hour" for twenty minutes before breakfast, the morning prayers at table, conducted by the brethren, who come over to the common dining room for meals, the chapel service conducted in evening by the girls alone, and the Y.W.A., which has just been organized, are all links in this holy chain of spiritual training for service. It is indeed a good place to be.

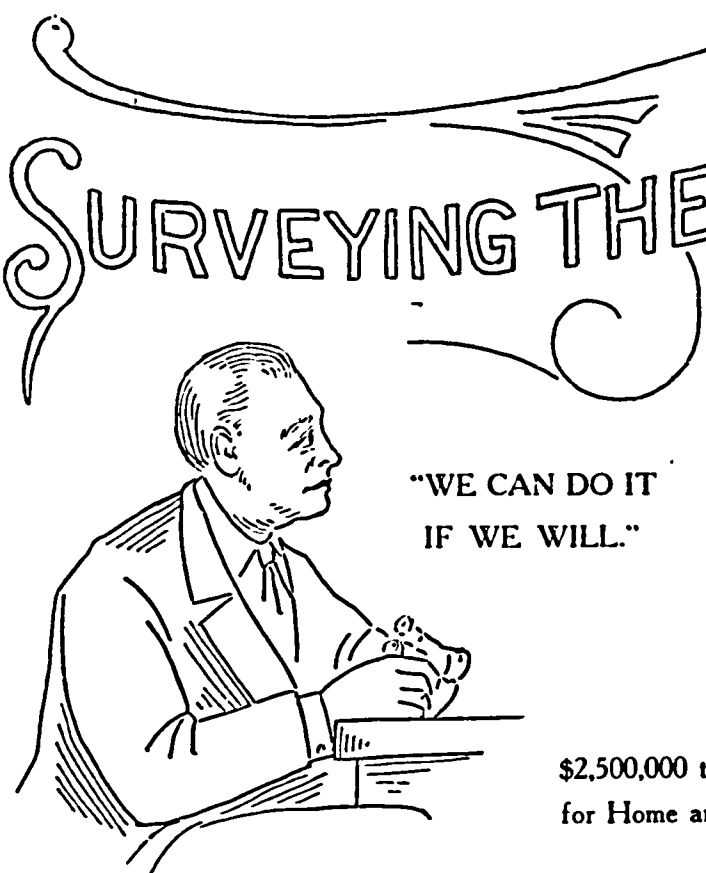
LOUISVILLE W. M. U. TRAINING SCHOOL STUDENTS IN ACTIVE SERVICE

(According to best available information.)

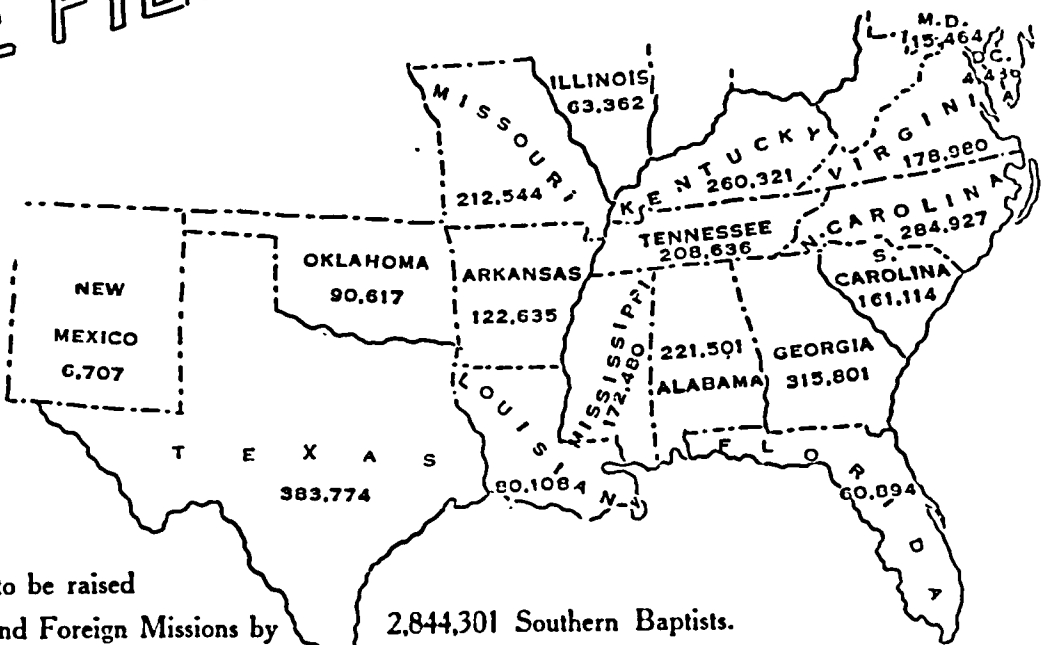
Foreign missionaries	54
Workers among foreigners.....	16
Settlement workers.....	12
Church missionaries	11
Mission teachers.....	10
W.M.U. workers	10
Trained nurses	9
Associational workers	8
Mountain workers	5
Bible teachers in schools and colleges.	4
Workers among colored people.....	2
Mill workers	2
Workers among the Indians.....	1
Kindergarten workers	1
State workers	1
Home for missionaries' children.....	1

Total 147

SURVEYING THE FIELD AND THE FORCES



"WE CAN DO IT
IF WE WILL."



State	Population
NEW MEXICO	6,707
TEXAS	383,774
OKLAHOMA	90,617
ARKANSAS	122,635
MISSOURI	212,544
ILLINOIS	63,362
KENTUCKY	260,321
MISSISSIPPI	172,480
LOUISIANA	80,108
ALABAMA	221,501
FLORIDA	60,094
GEORGIA	315,801
S. CAROLINA	161,114
N. CAROLINA	284,927
VIRGINIA	178,980
M.D.	13,464
D.C.	4,439

\$2,500,000 to be raised
for Home and Foreign Missions by 2,844,301 Southern Baptists.

SOUTHERN BAPTIST EDITORS, FROM THEIR POINTS OF VANTAGE, ANSWER THE QUESTION, "HOW WE EXPECT TO RAISE OUR QUOTA OF THE \$2,500,000 FOR HOME AND FOREIGN MISSIONS."

"We Are Well Able"

Rev. W. F. Yarborough, Editor
"Alabama Baptist"

Of this amount, Alabama is undertaking to raise \$110,000. This is a small proportion of the whole, but it means 81 per cent increase over our contributions for current work as reported for the fiscal year ending April 30 last. If the whole South makes this much increase, there is no doubt about raising the entire amount. The concern of this writer, however, is about Alabama's quota. There is no use to ask, "Can we raise it?" It is not a question of ability. The Baptists of Alabama have, of themselves, given this amount many times over, during the last year, to war work. The question then is, "Will we raise it?" The "how" and the "why" are wrapped up in the answer to this question. The *will* finds the *way*, if the reasons are strong enough.

The obstacles are great, but genuine optimism never loses sight of the difficulties. Caleb and Joshua did not overlook the walled cities and the giants of the Promised Land, but they said, "We are well able to overcome it." As usual at this season, we have by far the larger part of the amount to raise, with only a small proportion of the time left in which to raise it. Our regular schedule of giving has been largely interfered with by health and weather conditions over the entire State. The high cost of living and the demoralization incident to readjustment of

post-war conditions are hindrances which must be reckoned with, but at the same time our people have a larger conception of the work of the Kingdom than ever before.

The impelling power of measuring up to our part in meeting the conditions which confront us in this new morning of world opportunity is a mighty incentive which cannot fail to make its appeal. The task is great; the laborers are few; the distractions are many, but our faith is in Him who "will not fail nor be discouraged till he has set justice in the earth." "The zeal of the Lord of hosts will perform this."



Count On Florida Baptists

Rev. J. W. Mitchell, Editor
"Baptist Witness"

You ask how and why we are going to raise our quota for Home and Foreign Missions. First of all, let me say we are going to raise it. That ought to be good news. Florida Baptists, as I have seen them, are not in the habit of failing in what they undertake. I hardly need stop to tell you why we are going to raise it. First of all, we are going to apply ourselves to the task from a supreme sense of duty. I think there is no question as to the loyalty of Florida Baptists. We all recognize this as an all-important part of our work, and we want to have a share in it. I am sure that the Baptists of the

Flower State would be ashamed of themselves not to give their part to Home and Foreign Missions. Count on us.

As to how we are going to raise it, that does not yet wholly appear. The time is short. Our Convention did not meet until January 5. Every nerve was strained up to that time with our State work. Since then we have been taking a breathing spell and also taking stock. Now we are ready to square ourselves to the task of Home and Foreign Missions. There is no other way for us to succeed now, except by resorting to the popular method of a "Special Drive." March and April will be given to this work. In fact, the drive is on already. At the great First Church, of Jacksonville, the matter was presented last Sunday, and both Sunday school and church made an offering. Perhaps other churches in Florida did likewise. Anyway, count on Florida Baptists for Home and Foreign Missions.



Raising Georgia's Quota

Rev. B. J. W. Graham, Editor
"The Christian Index"

Imperative need and unprecedented opportunities inspired the Hot Springs Convention to request the churches of the South to raise a million dollars for Home and a million and a half dollars for Foreign Missions during the current conventional year ending May 1. Less than

these sums for these two causes will be inadequate to meet their pressing needs. The ever-increasing opportunities of the Home Board in the South, Cuba, and Panama call for increasing sums of money to enable the Board to take advantage of these opportunities and thus discharge its obligations. The soldiers in our midst have called for extra appropriations during the year in order to look after their spiritual needs. High cost of living, increased exchange rates, and new and inviting fields have greatly increased the expenditures of the Foreign Mission Board during the present year. These increased expenses must be met or the work must be curtailed or a debt incurred. There is, therefore, every reason "why" Georgia should raise her quota of the two and a half million dollars requested.

The "how" of raising it is the main thing. Secretary A. C. Cree and his force are alive and modern to the minute in organization and publicity. The spirit of liberality in Georgia has grown from the beginning of the war and has recently passed a severe test in the raising of a half million dollars with which to free all our institutions of debt. The general holding of cotton for higher prices will have a bad effect on the Home and Foreign Mission campaign. The tasks before Georgia Baptists are to increase the number of contributors and to induce those who have been contributing to give more largely. Georgia has done her full part in all the drives for funds for war work and in the purchase of Liberty Bonds and War Savings Stamps. It is sincerely believed that she will not prove a slacker in the present and urgent needs of the Home and Foreign Mission Boards.



Why We Expect Success in Illinois

*Rev. W. P. Throgmorton, Editor
"The Illinois Baptist"*

1. *We expect to raise our share of this money by means of two things on the part of those who lead—prayer and effort.*

We will pray for success. "More things are wrought by prayer than this world dreams of." We will pray God to put it into the hearts of his people to do what they ought.

Just as we pray God to incline sinners to repent and just as we pray that He will send forth laborers into His harvest, so we will pray Him to incline His people to give in this great campaign for Home and Foreign Missions.

We will go after what we pray for. We will strive to inform our people concerning what is expected of them and try to make them understand what God is moving them to do. We will do this

through our State paper, through other good literature, through the preaching in our pulpits, through the teaching in our Sunday schools.

We will try to make Home and Foreign Mission Day in our Sunday schools great. We will try to induce every Sunday school to observe the day.

We will have as many employed field men at work for the success of the campaign as we can, and will secure as many volunteer helpers to aid them as we can. We expect these field men and these helpers to reach every church and every member of every church on our field as far as conditions will permit. In other words, we will make a real drive for Home and Foreign Missions.

2. *Why we expect to succeed in reaching our quota.* We expect this because the amount asked of us is not unreasonable. The sum ought to be raised, and what ought to be done, can be done. The money asked for is needed, and it is in our people's hands. It belongs to God and we expect our people to be led to feel that when God asks for His own, He should have it. So we expect they will give it.



The Outlook in Kentucky

*Rev. J. W. Porter, D.D., Editor
"Western Recorder"*

Kentucky Baptists are awakening, and certainly none too soon, to the magnitude of the task now confronting them. This fact is a hopeful feature of the situation and cause for encouragement.

It is hoped, and believed, a large number of our churches will considerably increase their mission gifts for the current year. As a matter of fact, not a few of them have already exceeded their apportionment. Yet, whatever may be the increase from the rank and file of the churches, it will fall far short of our pro rata of the amount designated for Home and Foreign Missions. Our greatest, and in the last analysis, only hope of success, is in large gifts from individuals. We have many Baptists in Kentucky who are abundantly able to support a foreign missionary, and there is reason to believe the present crisis will convince them of their obligation in this regard. Among all the wealthy Baptist men and women in our State, not one of them has ever made a notable gift to missions. Many of them have given largely to other worthy causes, but somehow their souls have never been gripped by the commanding cause of missions. Kentucky Baptists are basing their hopes upon the belief that our men and women of wealth have come to the Kingdom for such a time.

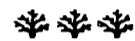
With absolute certainty we can count on our women to increase their contribu-

tions. As usual, they will meet their Master's demands without a murmur.

Many of our Bible schools will give more than ever before, and are now working to this end.

In my church a personal letter will be written to a large number of the members. This letter will contain a concise statement of our mission needs.

Above and beyond all, we look to Him who gave His life for us to move us to give to Him.



Louisiana's Portion

*Rev. E. O. Ware, Editor
"The Baptist Chronicle"*

Louisiana Baptists now number over 80,000, and the amount (\$80,000) that is expected of us is not out of proportion. Our success in the "drives" for the sanitarium last year and the Bible institute this year has demonstrated what we can do when hands, heads, and hearts are set to the task.

But we should raise the amount for a far higher reason than to simply give another demonstration of what we can do.

1. The four years that have just preceded have been years of preparation for the success of the missionaries of the Cross in both papal and pagan lands. The autocracies of the world have been made to crumble. The principles of a democratic form of government have been studied as never before in the world's history. The peoples of earth have been made to discover themselves. The lesson that the State should exist for the individual and not the individual exist for the state has been well-nigh learned, hence the opportunity for the spread of Baptist principles has been immensely enhanced.

2. The work which Southern Baptists have projected in the past has been so signally blessed of God that this success calls for reinforcement on all the fields that we now occupy. We are not at work in a single field in which there is not imperative need for reinforcement.

3. World conditions have increased the cost of living both at home and abroad. It has come to pass that about the only cheap thing we have is money. And money was never so abundant. The increased need, and our increased ability to give, both call upon us to raise the amounts asked of for Home and Foreign Missions.

4. Gratitude and the glory of our God demand that Louisiana Baptists should give for Home Missions as never before. A number of our best self-sustaining churches have been planted by virtue of the help that we have received in the past from the Home Board of the Southern Baptist Convention. The \$60,000 raised

last year for the sanitarium and the amount raised this year for the Baptist Bible institute would have been impossible without the amounts contributed by these churches. These churches and similar ones in other states will ever remain a part of the "base of supplies" for the support of our work on foreign fields.

5. How shall we raise this seemingly large amount? Why, just raise it. We have learned how to give. War drives have taught us how to drive. Liberty Bonds, War-Savings Stamps, Red Cross drives, drives for Y.M.C.A., Jewish relief, etc., have gotten us into the habit of raising money. If any one or all of these objects could present a sufficient motive for stirring us to enthusiasm, how much more should the appeal of King Emmanuel stir us! Let the givers of large amounts, whether individuals or churches, increase their gifts; let the givers of small amounts do likewise. Let every non-giver be persuaded to become a giver. Every pastor, every church, every member should be enlisted. March and April in the year of Grace 1919 should ever remain memorable in the annals of Louisiana Baptists; made so by the fact that in this year Louisiana Baptists more than doubled their contributions for Home and Foreign Missions. What should be true of Louisiana Baptists should be true also of the Baptists of every other State in our Southern Zion.



The How and the Why in Mississippi

Rev. P. I. Lipsey, D.D., Editor
"The Baptist Record"

Some day the giving of two and a half millions of dollars by Southern Baptists to Home and Foreign Missions will look pitifully small; yea, mean. That day is probably close at hand. But today the average Baptist thinks of it as a great task. We haven't accustomed ourselves to think in millions. But things have been moving fast in recent years, and we are getting our eyes open. The eyes of our heart, too, are being opened. We see that the impossible merely takes a little longer to do.

1. *We are able.* After our experience in raising hundreds of millions for the Federal Government that a righteous war might be brought to a righteous conclusion; since the recent successful campaign for \$30,000,000 to feed the hungry in Western Asia; since the Lord has blessed us with abundance and good business, surely there is no question in any mind as to ability. We are able.

2. *There is need.* The appeal of ten million people of Syria and Armenia for temporal aid stirred our compassion and secured our contributions. What shall we

say of the hundreds of millions whose lives are darkened in this world by ignorance of God and whose souls are doomed for eternity because they have not heard the message of salvation?

3. *It is a necessity that we give the \$2,500,000.* The work of rescue cannot be done without it. Indeed, even with this there will remain a large part of the world untouched.

4. *It is the will of God.* We read that it is not His will that any should perish, but that all should come to repentance. Europe in the Middle Ages was awakened from its ease and complacency by one man who preached that the Christians should take the holy sepulchre from the Moslems. His message was summed up in the words, "It is the will of God", or in their language, "Dieu le veut!" With this battle-cry they gathered an army and well-nigh swept the Moslems from Palestine. Their war-cry was "Dieu le veut! Dieu le veut!" It ought to be ours for the conquest of the world for Christ.

Baptists are not generally asking anybody to tell them what or how to do. But we are asking ourselves and the answer comes back to us.

1. It will come by prayer. You can't make the other man or the other church pray, but you can do your own praying, and your church can come together for concerted and continued prayer. The people would think that you were going at it in earnest and would take it seriously if you should have a week of prayer.

2. There must be faithful instruction based on the Word of God, by those who know the Word and the work. Do it yourself and get other pastors, or missionaries, or secretaries to come and tell your people about the Word and the world.

3. Some method must be devised for reaching every man, woman, and child in your church. This can be done by large and well-selected committees who love the Lord and are not afraid of hard work.

These three means the writer has found to multiply the offerings to missions, which are needed today as never before. If these things are done, the \$2,500,000 will be in hand April 30.



A Great Aim, But Not Impossible

Rev. Livingston Johnson, D.D., Editor
"Biblical Recorder"

The Southern Baptist Convention at its last session set the mark for Home and Foreign Missions at \$2,500,000. The proposition to raise this large amount met with opposition, not because those who opposed it were not in favor of a forward movement, but because they did not be-

lieve that we could make such a decided advance over the figures of last year, which figures were by far the largest we had ever reported.

We must remember, however, that we have come upon a new day. We have learned to do large things, and have discovered that we can do them more easily than we did the little things of four years ago. There is a challenge in a great undertaking that appeals to men and stirs their blood. What we have done for our country cannot we do for our Lord?

A Baptist layman in North Carolina has been engaged for a year in selling War-Savings Stamps. He estimates that the Baptists in this State have invested between \$15,000,000 and \$20,000,000 in war securities. Suppose, in order to be entirely conservative, we fix the sum at \$10,000,000; that is six times as much as we are asked to give to Home and Foreign Missions. This ratio will, no doubt, hold from the whole South.

It may be said that there are other demands upon our people in addition to their mission contributions. That is true, and so there were demands for money for war purposes other than the amounts invested in Government securities. We gave liberally to the Y.M.C.A., the Red Cross, and to funds for the relief of the starving millions in war-stricken countries. These things ought we to have done, but the very fact that we did them proves our ability to reach, without making a sacrifice, the goal set for Home and Foreign Missions.

It may be urged, again, that what we subscribe to war works is a loan and not a gift. This must be admitted; but if we are able to lend the Government these large amounts out of our *savings*, surely we should give one-tenth as much to the great cause of missions.

We must not forget that the call was never so imperious, nor the needs so great, as now. This is a momentous hour. We are standing face to face with the mighty task of reconstructing a world. The Home Mission Board is confronted by problems of transcendent importance in our own country, and before the Foreign Mission Board many doors stand wide open. This is a day of peculiar opportunity for Baptists. The spirit of democracy is sweeping over the earth like a mighty tidal wave, and Baptists have ever been the defenders and promulgators of spiritual democracy.

We have proved our patriotism as American citizens; let us show our loyalty to Christ our King. We have demonstrated our ability to do great things for our Government, now let us leave forever behind us the day of small things in regard to the affairs of our Master's Kingdom. We can, and *we will*, do this great thing.

Preparing for the Great Drive in Oklahoma

Rev. C. P. Stealey, Editor
"Baptist Messenger"

You ask how and why we expect to raise our quota of the \$2,500,000. As to the "how": The State secretary's office will send out many personal letters and special appeals; associational conferences will be held and plans made for a collection in every church. Where a church is pastorless, the work in that association will be so organized as to have some pastor or worker reach that church, and *The Messenger*, our State paper, will speak with no uncertain sound and we trust with much force in seeking to enlist every Baptist for this campaign.

We expect to raise \$75,000. First, because of our Lord's command to give the gospel to every creature; second, because the Baptists of Oklahoma are abundantly able to give that much or more; and, third, because, while the command is the same as ever to go, the call to come is certainly louder than ever before. Our people have a better appreciation of their ability, they have expanded their thought until they now think in world terms. Surely this "world idea" should be linked up with our thinking with the world need, and we know that nothing can respond to the world need but the gospel, which has been committed to us as trustees.

Brethren, if our religion means that we know Christ, and love Him, it means that we must obey Him and that with this larger appreciation of the world's need and our opportunity we must adopt a world program, which means enlarged sympathy, enlarged giving, even sacrificial living, and should we fail to thus respond, it would indicate that Christ is only a name, and religion a profession. This campaign and our attitude to it will indicate what we are at heart. Let us join with Paul, who, concerning his brethren said: "My heart's desire and prayer to God for Israel is, that they might be saved." So let us ask God to put the burden upon our hearts for this lost world, not only for those who are in superstition and ignorance, but for those who have a righteousness but not according to knowledge.



Southern Baptists at the Crossroads

Rev. Albert R. Bond, D.D., Editor
"Baptist and Reflector"

Southern Baptists have come to the crossroads of enlarged success and diminished service. They face their appointed decision. The lines of former service

have converged to this task. The Southern Baptist Convention has set the objective at \$2,500,000 for Home and Foreign Missions to be reached by May 1.

We must succeed, because of our:

1. *Appointed Task.* We have come to this decision time with deliberation and purpose. The task has been set with full recognition of its meaning. We have declared that we should take the road that leads to greater undertakings. To fail now would be to stultify our good judgment and intentions.

2. *Imperative Task.* Southern Baptists are impelled forward on the right road by the imperious call of opportunity for a larger world-service. The ends of the earth have come together. The World-War has made us all cosmopolites. We can no longer remain isolated in our own community interests. The call of world-interests beckons us forward. The conditions of the world are such as to demand a vigorous evangelism and teaching among all peoples. Never before have we had such inviting fields for work.

3. *Commensurate Task.* The proper course from the crossroads leads into a task commensurate with our possibilities. Southern Baptists have experienced a wonderful growth in numbers and wealth. They must bring against world-sin and ignorance the impact of their great strength of numbers and wealth. We should covet an undertaking equal to our powers. It is a man's job that we face, but the Southern Baptist manhood must rise to the dignity of the occasion. To boast of our greatness we must fulfill our opportunity.

We shall succeed by means of:

1. *Publicity Campaign.* To swing the great Baptist hosts into the right road at this time there should be an adequate publicity campaign. The denominational press will gladly feature Home and Foreign Missions in this period. The constituency must know what we are trying to do. Information conditions inspiration for a holy service.

2. *Preaching Emphasis.* The pastors must give themselves largely to preaching upon Home and Foreign Missions. The program must be definitely and insistently presented. No others are so well related to this task as the pastors. They are a noble company and will not fail in this supreme emergency.

3. *Public Appeals.* In the public services of the churches appeals must be made for this great sum. Many churches have a fixed benevolent budget, but, if this extra large sum has not been properly entered in the budget, there should be the additional call for contributions. Every privilege of giving publicly should be afforded those who may be moved by the impassioned appeals from the pastors.

4. *Private Solicitation.* The great drives for war purposes have fully demon-

strated the value of individual solicitation. The every-member canvass is a great scheme. Try it.

The signs of victory are:

1. *Tonic of Big Things.* We shall not fail in the task. Southern Baptists are feeling the tonic of big things.

2. *A Larger World - Conscience.* Southern Baptists will let the larger world-conscience, resultant from the World-War and its allied interests, carry them forward.

3. *Hilarity in Giving.* We have learned the joy of giving. Money flows freely for everything. The cause of the King of Glory will not lag behind.



The Situation in Virginia

Rev. R. H. Pitt, D.D., Editor
"Religious Herald"

The situation is unprecedented in Virginia. Last year we gave more to the great Convention Mission Boards than ever before in our history. Yet to reach the goal set by the Convention, we should have to increase the gifts of last year by about 75 per cent. In common with all the South, but more disastrously than in many of her sister States, Virginia has suffered from the dreadful epidemic. During some of the months most important in the life of our churches, all public gatherings have been forbidden in the interest of public health.

Our district associations were interrupted, and we have not been able to hold any session of the general association. Quite a number of our pastors have been in war service of one kind or another, and the regular work of their churches has, of course, suffered from their absence. Some of our strongest and most effective men in the Virginia ministry have fallen victims to the plague. In Virginia, moreover, we have had on hand during the past twelve months, and still have on hand, our greatest educational campaign in which we undertake to raise a million dollars for our central colleges.

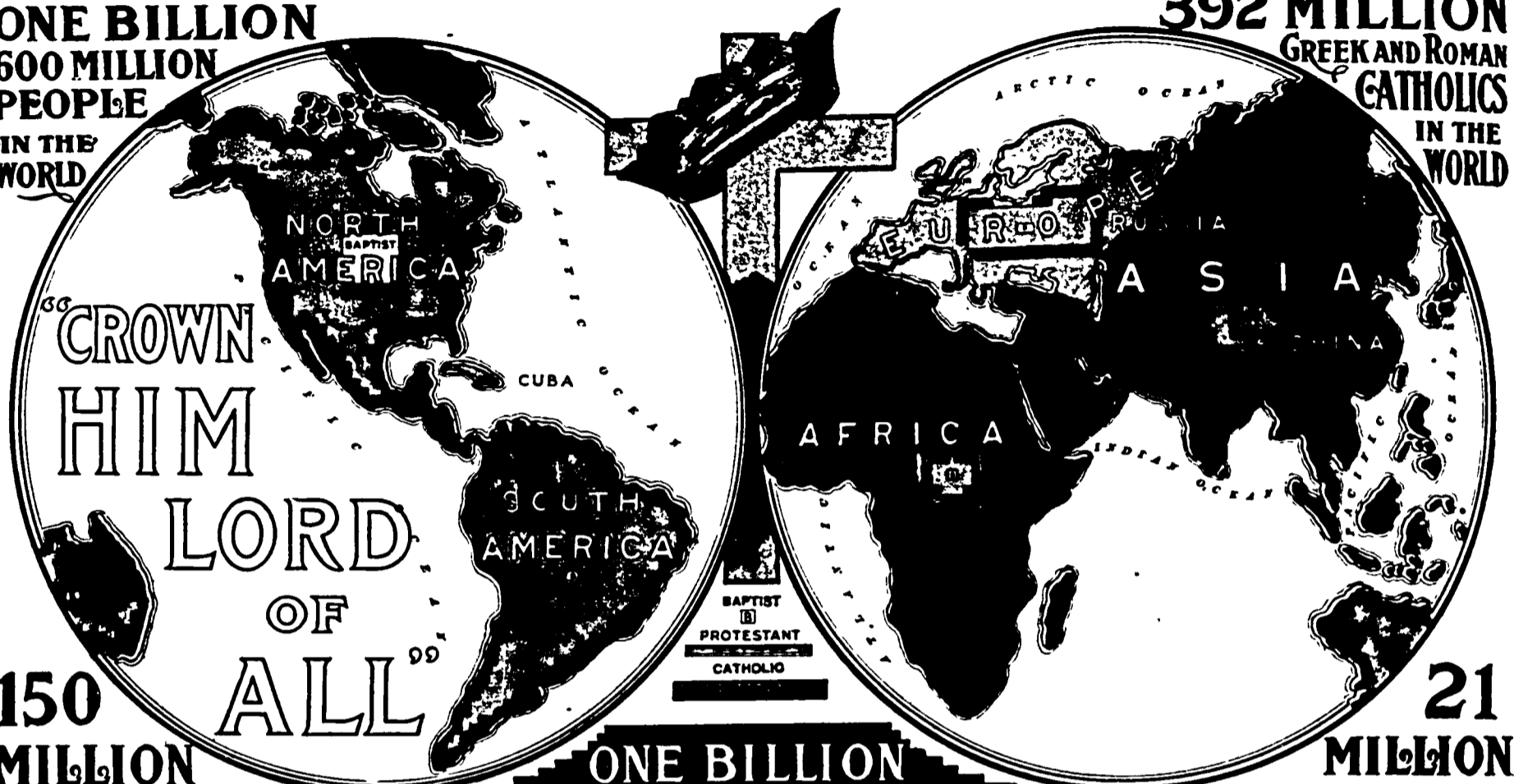
Nevertheless; at this time Virginia's gifts are measurably ahead of the corresponding date last year, and we shall do our best to mobilize our forces and to get good returns in the few weeks that remain. You ask me to tell how we "expect" to raise our quota. I cannot say that my own faith is strong enough to justify "expect". But at any rate, I hope and we shall try to realize the hope by pressing the campaign in every possible way.

As for our method, no one up to this time has proposed any change. My own judgment is that it would be better for us to go on utilizing our present organization, appealing to the faith and religious imagination of our people, and praying for God's blessing upon our efforts.

Christ for the World—the World for Christ

THE CHALLENGE OF SUPREME NEED AND OPPORTUNITY

**ONE BILLION
600 MILLION
PEOPLE
IN THE
WORLD**



**392 MILLION
GREEK AND ROMAN
CATHOLICS
IN THE
WORLD**

**150
MILLION
PROTESTANTS
IN THE WORLD**
(NOT INCLUDING BAPTISTS)

**ONE BILLION
NOT CHRISTIAN**

**21
MILLION
BAPTISTS
IN THE WORLD**

Is there need that Southern Baptists give \$2,500,000 for Home and Foreign Missions this year? Study the above map, which shows that approximately 75 per cent of the people of the United States are without a saving knowledge of Jesus Christ; that of the one billion, six hundred million people in the world, in round numbers one billion are not Christian in fact or in name; that there are twenty-one million Baptists in the world (counting population and not actual church membership), and that to this great host of Baptists there has been committed the task in every continent of earth of making known the truth as it is in Jesus Christ. Listen to these stories from the world-field, and pray God to make us faithful in this our day of opportunity!

A Winning Program in Mexico

Rev. G. H. Lacy, Saltillo, Coahuila

The Lord's blessings in our seminary work this year have been many. We have as fine a body of consecrated young men as I have ever seen together in our theological schools in Mexico. We have at present twenty-nine active students. Of these we are hoping seven will graduate in May. Four of the seven will be our Foreign Mission Board men. A number of vacant fields are loudly calling for these.

One of the greatest works that can be done for Mexico at present is to prepare native men for pastors. We are requiring a four years' course of thorough work in our seminary, and are praying that there may be few failures among our men in the work as pastors and evangelists. We are compelled to require a four years' course, because there always is some literary work or preparation that each must make after coming to the seminary. The writer recently made a trip to Parras, Torreon, and Monterey, and found that

everywhere the doors are wide open for consecrated native pastors and evangelists to do a great work. Good, interested congregations can be gathered even in the old hard, fanatical towns. The native pastors are also emphasizing the importance of self-support as never before. They are very poor and their beginning is very small, but the fact that the natives are taking hold of this matter is very hopeful. From the way the matter is starting it will only be a few years till we will have a number of churches in Mexico who will be sustaining their pastors.

Even in our work there has been a great revolution or evolution from old conditions. The native must be looked to for all the evangelistic and pastoral work. We will constantly need one or two administrative missionaries in South Mexico and the same number in North Mexico. Our theological seminary will constantly need a man to represent the Foreign Mission Board side of the work and also teach. Our publication plant will constantly need an American director. Also if ever we can get one or two high-grade literary schools going for young men these will

need an American at the head. But the old ante-revolution idea of locating an American missionary in all the most important cities seems to be a thing of the past.

The natives want the burden on their own shoulders and the more we roll the responsibilities of the work on them the more hope there will be of development in self-support and evangelization. This seems to be not only the necessary policy because of political conditions, but also the best policy for Mexico. They are beginning to depend less on the American missionary and to launch out themselves with more initiative in the work. Possibly we have made the mistake in other years of too much nursing and of not developing enough individual responsibility. At least the plan will be more economical for our Board in missionary material and money, and seems to be the best thing for Mexico. But there must be a greater rallying to the support of our educational and publication institutions. We see a great future for our theological seminary if the men who graduate can be sustained in the work and we are told to go ahead for the best that is in us.

A Plea for Mother and Child

Rev. P. W. Hamlett, Soochow, China

Not long ago I stopped for a night at Nga-Quo-Daung, a village four miles east of Soochow. My boat had hardly anchored before a great crowd of children had gathered on the bank of the canal for a song service. Before I had time to come on deck they had called for me several times to come out and lead them in a song. They also suggested the song, "Yasoo Ei Gno" ("Jesus Loves Me"). I had to drop everything to answer that call. Within a few minutes the whole village might have heard that choir singing "Yasoo Ei Gno" and other familiar songs such as they had learned in the little "Jesus chapel", a few steps away on the other side of the canal.

If there were a sufficient number of workers, proper houses, and equipment, hundreds of such congregations could be saved and trained for Christ in this part of China. Yes, thousands and tens of thousands could be reached in this land of children.

We need, first of all, more itinerant missionaries, both men and women, to cooperate with the local evangelists and churches in taking advantage of this unprecedented opportunity to reach the children.

We need in our Soochow and Wusih districts at least two women missionaries and several well-trained Bible women to give their full time to conducting Sunday-school and evangelistic services for women and children. If we could get a force like this, within a few years our needy outstations would take on new life. The unreached mothers would have the gospel preached to them. Women's and children's work could be organized and, in short, the churches, which are now composed principally of men, would be transformed into "people's" churches, with father, mother, sister, and brother all attending church. In order to save China we must save the mother and the child.



Baptist Work in Chile

W. E. Davidson, Valparaiso

Nearly all the people of Chile live in the center. From Coquimbo to Valdivia, 29 per cent of the length of the country, live 82 per cent of the people. So this is the important part from the missionary point of view. Now this Chile proper may be divided into two very distinct sections: the heart of Chile, between Valparaiso and Concepcion, one-tenth of the length of the country, has over half of the people of Chile; to be exact, 57 per cent. So this is the important section to work in. In it are located a string of important

cities, for the Latin peoples are city folks for the most part. In these the work is to be done. But as yet the Baptists are to do their first work in the heart of Chile.

The other section, the southern section, from Concepcion to Puerto Montt, 13 per cent of the length of the country with 19 per cent of the people, is the next important. It is more agricultural, the new country, the frontier. Here is where all our Baptist work has been done up to this time. Temuco is in the center of the district, and here is the center of the Baptist work. Now of this district the northern part is the older, the better settled, and so offers the greater opportunity to reach the people in numbers. But up till this year, the Baptist work has been going south from Temuco. We have a good church in Temuco; Brother MacDonald lives at Freire, the nearest station south, and Pastor Arguilera, the lumberman-evangelist, lives at Vilcun, the nearest station east. New churches have gradually sprung up round about Temuco, and groups of believers have been gradually appearing along the line that runs south to Valdivia and Puerto Montt, till now we have twenty and more churches.



A "Baby Baptist Church" in Brazil

Rev. Lee L. Johnson, Pernambuco

This church is a baby, both in age and in size, but its consecration and devotion to the Master is enough to put to shame many of its older sisters, both here and in the homeland. The church to which I refer is that of the Island of Itamaraca. The island is famous in Brazilian history, being taken by the Dutch in their invasion in the seventeenth century. It lies just off the coast, in the Atlantic, about twenty-five miles north of the city of Recife.

From time immemorial, the priest ruled in this little island as undisputed king. Generations passed, villages rose, flourished, and passed away, and the people lived on in the blindest of superstition and sin. Finally, a Presbyterian layman went there to work at his trade as painter. He worked and talked the gospel at the same time. The good seed fell into some good ground, and some four or five persons abandoned idolatry and accepted the Lord of Life. The painter was sincere, but with little knowledge of the Bible, and so he offered to sprinkle his converts, which offer was accepted.

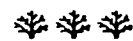
Shortly afterward, a Baptist layman went to Itamaraca to work. He also talked and preached the gospel, and soon the converts were convinced that they had not been baptized, so they sent for a Baptist preacher, who went and baptized four persons. By this time the priest was thor-

oughly aroused. When one of the believers died, the priest declared that it was the curse of God sent on him, and ordered the body buried in the woods. But the local police officer insisted that the cemetery was public property, and that the man must be buried in the cemetery. This the priest refused to allow, lest the place be defiled. Finally, it was necessary to take soldiers and compel the priest to yield. But the priest had his vengeance, for in a few days the officer lost his job. His holiness also announced that the "Protestants" couldn't have any more services on the island. The believers naturally were distressed, for it meant giving up their homes or their faith. They decided to send one of their number to this city to see what could be done. He walked the twenty-five miles and appeared at mission headquarters. He was assured that the missionaries would go see what could be done.

He was so pleased that he walked the twenty-five miles back the same day to report that the missionaries were coming. Brethren Muirhead, Taylor, and I went on the following Saturday. Large crowds came to hear the preaching, and the believers were very happy. Outside of a few stones that fell on the roof, nothing occurred. It seems that the holy persecutor decided that three healthy-looking Americans were more than he wanted to tackle. The result was that we organized a church with six members, and three others made a profession of faith, and had the courage to follow their Lord in Baptism in the rolling waters of the great Atlantic. The church invited me to become their pastor, and I never enjoyed a pastorate more than the year I was pastor of the church of Itamaraca. As soon as possible, I turned the church over to a young student-preacher, who is doing excellent work.

The church now has fourteen members, but is absolutely self-supporting. They pay their pastor a good amount, contribute to all denominational interests, and now have bought a house, which they are going to repair for a house of worship.

Do you wonder at this story? Shall I tell you the secret? They began right, and have never been spoiled. They are Bible Baptists, every member is a tither. Brother pastors, wouldn't you like to be pastor of that church? Southern Baptists, is that kind of work worth while? If you think so, let every Baptist do his duty for Foreign Missions!



A Woman's Heart Throbs

Mrs. M. L. Bouldin, Kokura, Japan

Yesterday was such a busy, happy day. Mr. Williamson arrived the night before to spend Christmas with us. We had a hurried breakfast and rushed off to Sunday school, which was about as irregular

as the last Sunday before Christmas usually is. From 10 o'clock began the Christmas "Praise Worship Service". The house was full. The girls sang their special numbers very sweetly. This was followed by Furuno San's confession of faith, the baptism of Komatsu, Shimizu, and Furnuo San. Poor Murata San cried as if his heart would break because he was not along with Komatsu and Shimizu San. His mother objects. She says, "It is all right for you to believe, but you must not become a church member."

Furuno San's confession of faith was especially clear and good. Since his father is a Buddhist priest, or official, and this boy the oldest son, of course it will be hard. Then, too, the normal school people (Furuno San is a normal school student) of this prefecture are getting desperate. "We must destroy Christianity and put it out of the country," was proclaimed from the platform in an educational meeting not long ago. All the girls stayed for the confession and baptism. Some of them seemed quite touched.

Matsumoto San was out Sunday morning. He, too, wanted to be baptized, but his father has told him to wait until he is grown; then he can join any church he wants to without permission. (His father is an Episcopalian.) Not long ago I heard Matsumoto San preach an excellent sermon at Y.M.C.A.

Last night again the house was full. The pastor and the deacon both made Christmas talks. Following this was the baptism of Miss Narahashi, and Jo San, the Korean boy who has come so faithfully.

Well, back to Christmas week. Tuesday evening was Christmas at Yawata. They had quite a good program and an overflowing house: There were quite a number who had not missed a single Sunday during the year. Oh, how I long for a church for them! By the way, the Mis-

sion voted to ask the Board to allow them to solicit gifts to build memorial churches at Yawata and Wakamatsu. We all know how Mr. Willingham longed for buildings for these places. The church, knowing nothing of this mission action, had a meeting a few nights ago and agreed to raise 1,000 or 1,500 yen toward their church building. They all miss Mr. Willingham so, and feel called on to carry on his work.

Recently a request from the factory workers for a dormitory for young men has been sent to the church at Yawata. They seem to want Christian supervision. There could be regular, systematic teaching. If we only had the building, it could be made self-supporting. Another request is for a day nursery. Some are willing to pay 10 sen per day per child. I believe that these are grand opportunities.

Wednesday night was Kokura Christmas. The Christians had worked faithfully on the decorations, and the church was very pretty indeed. The children all did well. Mr. Bouldin pronounced it the best Christmas celebration he had seen in Japan, and outsiders kindly praised it. The teachers had worked faithfully.

Saturday we went to Iizuka. Train was late, so we missed the first part of the program. The part we saw was good. They certainly undertook some ambitious things. The house was packed. There must have been 300, counting all who stood packed at the door. The church continues to grow. Not long ago seven young men signed with their own blood a compact to work for the Master and keep themselves unspotted from the world. I agree with you that Iizuka is one great, great opportunity. The Methodists are talking of going in, as we have no church building there.

Monday and Tuesday, December 30 and 31, were comparatively quiet days. Tuesday evening at prayer meeting Pastor

Aoyagi gave a splendid talk. He always does, for that matter. He spoke of the home-going of Mr. Willingham as one of the main outstanding features of the year. He saw in it a call for each and everyone to do his best in the Master's work. He spoke very sweetly of Mr. Willingham's ever faithful, patient, whole-hearted ways.

They are to tunnel the Shimonoseki straits, coming out at Dairi. We must open work at Dairi. Now is our time. Mr. Ishikawa wishes to work it from Moji.

A new large steel works is going up at Tobata. We must open work there. It could be worked from here, if we had house rent even.

We pray for strength and means to meet the many opportunities.



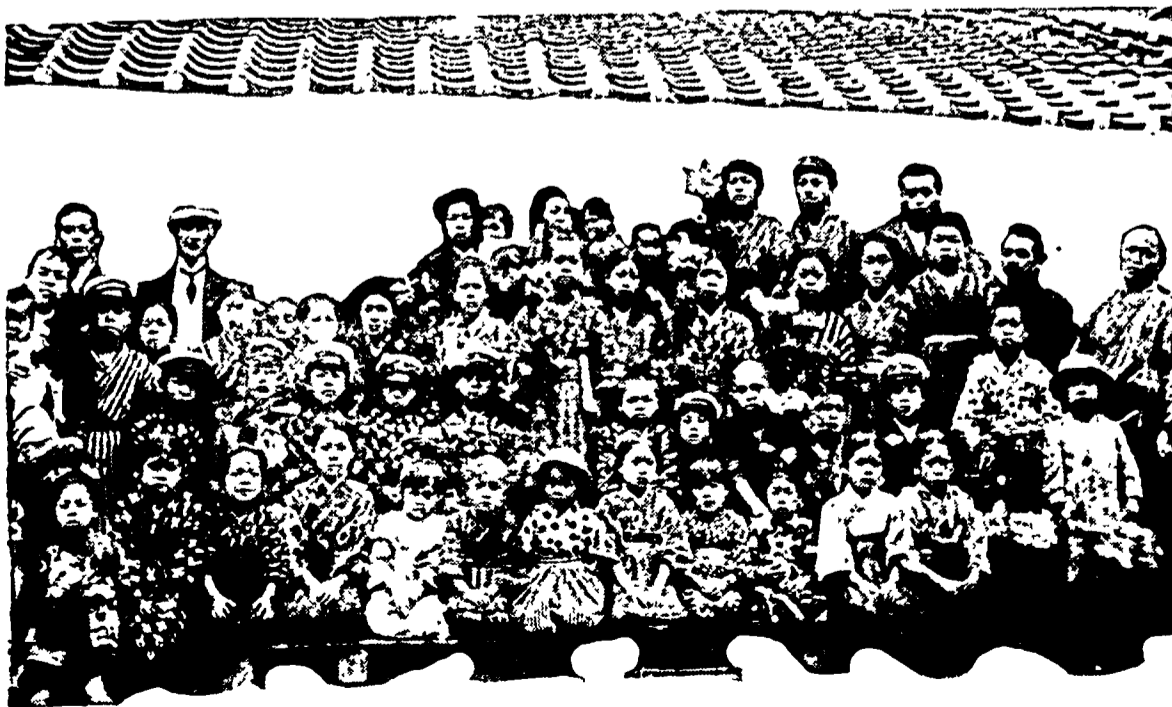
Grace McBride—a Heroine of the Cross

Rev. E. L. Morgan, Laichowfu, Shantung, China

The heroes are not all in France, nor do they fall on the field of battle. As "Rebecca of Sunnybrook" says, there are "female heroes" as well. One has just fallen in as courageous conflict as any has been called to undertake in the last four years. Just before Christmas, in the heart of Western Siberia, in a hospital at Omsk, Miss Grace McBride fell a victim to typhus.

She came to China in 1916, under the Rockefeller Foundation, and was stationed with our Warren Memorial Hospital in Hwanghien, North China. She had made thorough preparation for her profession, that of a trained nurse, had had a successful career at home, and came with high standards and great affection for the Chinese. With language study and a good bit of work for the sick she spent a busy two years. At times she was also called on to minister to the families of sick missionaries, who hold her in grateful memory. Any suffering, any opportunity for service was a call to her. An instance of this readiness and unselfishness in responding to calls was related to me after her death. While in the Language School in Peking last winter, it was announced in the school that some foreign family was in straits. The man and wife were both ill and there was need for a woman's help. She immediately put herself into the gap, and after studying during the day, she went several miles across the city to spend the night, returning next morning to her school work. This service she continued to render till it was not needed.

There was about her a sincerity and a love for the sincere which made her friendship attractive to her sisters. When the



The Yawata, Japan, Baptist Sunday School, quite a number of whom have not missed a Sunday for the past year.

Red Cross appealed for nurses to go into Siberia with the Allied forces, she felt the call. Her brothers were in the armies in France, and she felt that someone might be needed to care for them, and on her part she would do her best to care for some other woman's brothers. When the Red Cross trains were being made up at Harbin, she wrote to friends here of her joy and preparation for going to the post of need. Then came that dreaded plague, typhus. Prisoners from Russian jails were locked into trains and started eastward; station after station refused to allow them to get off. Typhus killed hundred after hundred, whose bodies were thrown out along the route. All along the line Siberia is infected with this terrible disease. The Red Cross started supplies, doctors, and nurses to go in and clean up the plague-ridden towns. Obedient to the call, Miss McBride went into the danger. She has fallen; others are in the same danger. This modest, quiet woman's soul burned to serve Christ Jesus in suffering humanity. Born in Ohio, labored in America, and buried in the heart of Siberia—this is a record of world-wide compassion and service. Her time in China was short, but the Master reckoned her heart, her will, and accepted it for all he asked of her. We cannot but wonder how soon someone will come to take her place.

It seems to me that Siberia has all the stronger claim on Southern Baptists; that grave far out yonder in those northern plains will always be beckoning us to follow with the message of Christ Jesus the only Saviour, whose she was, and whom she served.

The North China Mission passed these resolutions at their last meeting. Read them in the light of what has just happened:

RESOLUTION OF NORTH CHINA MISSION ABOUT WORK IN RUSSIA

We rejoice in the midst of these trying times to learn that our Board has in mind to open work in Russia. As soon as conditions after the war will permit, we hope the Board will take active steps to enter in a way worthy of our Lord and of our denominational resources and responsibilities to the world. While conditions do not now, perhaps, justify action, we would like to call the attention of the Board to one manner of approach: viz., the route from Eastern Asia along the Siberian Railway from Vladivostok and Harbin westward to meet our Baptist forces in Moscow and Petrograd.

In Siberia there are Russian Baptists whom we feel would be helped and strengthened by our contact with them. We believe the easiest point of contact from any of our present missions is from the North China Mission. In Harbin, there is not only a large population of Chinese who speak Mandarin, and are nearly all from Shantung Province, but there is also a Russian population of 70,000. In beginning, work might be done among both, thus co-operating with and extending the work of the North China Association, as well as beginning the desired new work.

A Vigorous Young African Church

Dr. B. L. Lockett, Oyo, Nigeria

Seven years ago, while on my first trek in Africa, in the middle of a hot afternoon, I climbed up wearily, through a gap in the side of a range of granite hills, and sat down by the side of a clear little stream under palm trees. A few minutes later, we climbed on up a little further, and beheld the town of Eruwa, lying securely surrounded by granite hills, on its small plateau.

Five years before, a party of about five American missionaries, overflowing with enthusiasm but lacking in experience and good judgment, settled there and began work. Soon some were dead, some invalided, and the others returned home. A native left in charge of the buildings and property received funds from America and assumed large powers in the name of the white man and fleeced the people.

As our mission had work near, I reported the condition to the former missionary in America, and he authorized me to take over what was left of the work. A few months later I went to Eruwa. Several young people expressed a strong desire for Christian work there. The ruler agreed for me to take over the property; and I ejected the former teacher who had been imposing upon the people. He offered to make trouble; and I silenced him by threatening to report his dealings to the British commissioner. The land, a miserable hut, many empty trunks and boxes which had been rifled, with a little building hardware—all that was left of the former expensive missionary adventure—were turned over to one of our workers, and I returned to Abeokuta.

A preacher was sent to visit them occasionally. Members of a nearby church helped them to hold services. The gospel seed took root. From the beginning the people were put upon their own resources. The mission did not supply them either a building or a paid teacher or preacher.

A few months later I moved to Oyo, and Brother Pinnock took over the work.

I believe he visited the church once and Brother Sadler once in the next six years. While they received some private funds from missionaries, I believe they never received any funds from the mission. When Baptists began work there, no Christian was to be found. During the six years, a splendid work has grown up.

Last Sunday afternoon, I rode into the town on my motorcycle and was surprised to find such neat and substantial buildings. Where six years ago I had left only a rude hut, I now found a good church building and a splendid preacher's home, in a clean yard, surrounded by a hedge. There was every indication of life and strength about the premises and throughout the town. With solid satisfaction I walked about the premises and admired the good work accomplished.

Although the church is only about six years old, they are paying all their own expenses, including a preacher and a teacher for their school; and in addition are helping to support work in two other towns not far away. They have missionary spirit and vigor.



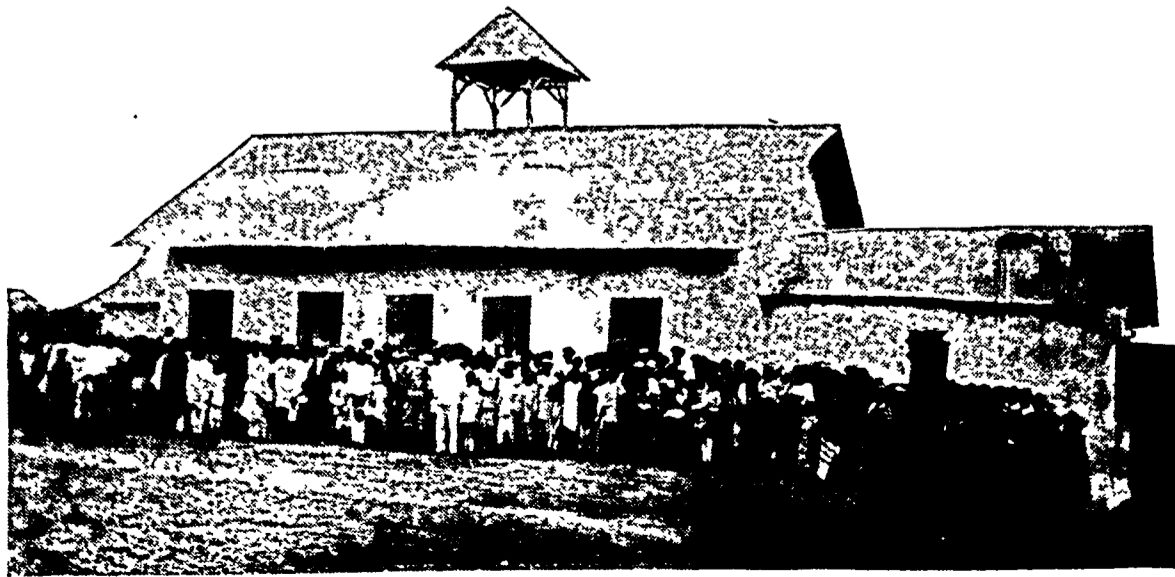
The Grace of Giving

Rev. S. J. Townshend, Kweitch, China

An old friend, a Sunday-school superintendent in London, England, recently wrote me as follows:

"I am forwarding to you five pence (10 cents) in stamps, which I had handed to me by a little boy and girl in our school. Your talk moved them very much. They are very poor, but said they would like to help a little, so they brought me this money and asked me to send it to you to buy some gospels and give them to the poor Chinese. Poor little things! They have lost their mother some years, and a week or so ago had the news that their father had been killed at the front."

Surely this gift was as the widow's two mites in the sight of the Lord, and one feels those Scripture portions bought with this money will have a special fragrance of blessing.



The Ishokun Baptist Church, Oyo, Nigeria.

FROM THE
Foreign Mission Board
 RICHMOND, VIRGINIA



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

Associate Secretary

What We Do We Must Do Quickly

Secretary T. B. Ray, D.D.

The books will close April 30. Our goal is \$1,500,000. We have raised, to March 1, \$338,756. About \$1,250,000 must be raised in this brief period. Such are the sobering facts about the present campaign.

Here are some other facts we must face. In order to reach our goal of \$1,500,000, Southern Baptists will have to break away from all standards they have ever had for giving.

Unless Southern Baptists rise to higher levels than they have ever reached, they will face the largest debt that ever oppressed the Foreign Mission Board.

Unless we raise the \$1,500,000, we shall not be able to provide for the current needs of our work as it is now laid out.

Unless we raise this \$1,500,000, we shall be compelled to refuse to enter some of the most inviting and unlimited fields for Baptist service we have ever seen. Can we in a time surcharged with the heroic spirit, fail to take care of our old work and make it impossible to enter some new fields that challenge us? The only way for us to meet in a worthy fashion the Foreign Mission demands that press upon us is to raise the full \$1,500,000 by April 30.

Can we reach our goal? Certainly, we can. How? Not by taking counsel with fear. Not by timid presentation of the cause. Not by waiting until the last Sunday in April to take the offering. But by a clear, faithful, fearless call upon our people to give to this holy cause the money they are amply able to give. We must go after the money. We must go after it early and continue to press the appeal until every dollar is collected. We should make it our slogan to not only reach every church, but to reach every member in every church for a worthy offering to Foreign Missions—that cause which lies so close to the heart of our Lord. We should pay great attention to the observance of Missionary Day in the Sunday school on March 30. These schools can help greatly. This day should be observed, not only for the money that may be gath-

ered in, but for the splendid opportunity it presents for teaching about Foreign Missions.

Let no man sound a false note now. Let no man hesitate to do his full duty. Let no man be slow in his action. The time for the supreme effort is upon us. Under God, we must allow nothing to slip in our planning or in the execution of our plans. We must pray, plan, act—act, plan, pray until the last dollar is gathered in and the victory that will honor our Lord is gained. Nothing short of the \$1,500,000 will satisfy the demands of our work and the unmistakable leadings of our Lord, who has pried wide open to us in our good day the gates of opportunity in a waiting world. The welfare of our present work hangs in the balances of the present campaign and the measure of our endeavor in new and inviting fields will be taken by what we do in this critical hour. Brethren of the Brotherhood, we must not fail to reach our goal. There is no reason for failure, if we do the work at once that needs to be done without delay. What we do we must do quickly!



Missionary Miscellany

Dr. R. E. Beddoe has moved from Yingtak to Wuchow, where he will in the future co-labor with Dr. George W. Leavell in the Wuchow Hospital.



Benjamin Miller, the second son of Rev. and Mrs. S. L. Watson, was born in Rio de Janeiro, Brazil, on January 16. May God bless this new missionary.



Rev. and Mrs. W. E. Entzminger, of Rio de Janeiro, Brazil, have been granted furlough. It has become necessary for Mrs. Entzminger to undergo a surgical operation, which should be performed in this country.



We are glad to announce the arrival on February 3 in Miles, Tex., in the home of Mr. and Mrs. Wilson Fielder, of Kaifeng, China, who are at present on furlough, of Golda Jean Fielder. We extend our hearty congratulations.



On February 27 Miss Mary Anderson, of Canton, China; Miss Anna B. Hartwell, of Hwanghien, China, and Miss Reba Stewart, of Wuchow, China, sailed from Vancouver on the S. S. *Empress of Asia*. Miss Anderson has been for a year and a half on furlough, during which time she has taken a special course in pedagogy in Peabody Normal College, Nashville, Tenn.

Miss Hartwell is returning to her work from her regular furlough. Miss Stewart is going out for the first time as a missionary. Miss Stewart is to have in charge the Girls' School in Wuchow.



On account of illness in the McMillan family, of Soochow, China, the McDaniels, whose furlough is already past due, have agreed to remain in China in order that the McMillans may have the privilege of coming home at this time.



Rev. Everett Gill, who has recently returned from Red Cross service in Italy, has been called for temporary supply of the First Church, Kansas City, Mo. He will serve the church several months, and probably return to his work in Italy in early autumn.



Dr. R. V. Taylor, of Yangchow, China, who at the time of the tragic death of Dr. John T. Anderson, was doing Red Cross work in Siberia, has returned to his station, and will perhaps delay his furlough in order to take care of the medical situation in Yangchow.



Rev. and Mrs. F. J. Fowler, of Mendoza, Argentina, arrived in this country the latter part of February. They first visited Harriman, Tenn., and have now gone to Lake Butler, Fla., which latter place will be their headquarters. They had an interesting journey up the West Coast of South America and through the Panama Canal, the Gulf of Mexico to New Orleans, La.



The following letter, written by Rev. H. E. Cockell, native pastor of the church in Bello Horizonte, Brazil, is a good sample of the gratitude with which our brethren in all the world receive the help which is extended to them by Southern Baptists through the agency of the Foreign Mission Board. What a joy it is to Southern Baptists to be helpers to so many of their brethren in so many lands!

"Having received, through our dear Brother Maddox, the news of the arrival of your contribution for our building, this church in its last conference, passed a motion that a vote of thanks be registered in the minutes and that the secretary communicate our most profound gratitude to the Board for this, your generous gift.

"We cannot fail to tell you that it arrived at a most opportune time; had you not come to our aid, we would have lost a life-time opportunity.

"We pray the Lord to bless you all and use you more and more for the extension of His Kingdom on earth."



Receipts for Foreign Missions

From May 1, 1918 to March 1, 1919

	1919.	1918.
Alabama	\$ 22,250.28	\$ 13,338.98
Arkansas	191.80	1,729.89
District of Columbia..	2,276.89	1,568.07
Florida	3,380.16	2,896.06
Georgia	35,073.56	31,003.52
Illinois	2,221.59	1,230.53
Kentucky	38,805.93	42,118.52
Louisiana	5,015.46	8,586.80
Maryland	9,114.40	8,463.07
Mississippi	14,374.81	7,758.01
Missouri	17,824.57	16,628.84
New Mexico	1,171.84	310.10
North Carolina	26,204.34	18,006.53
Oklahoma	6,391.91	1,969.33
South Carolina	37,495.52	36,160.30
Tennessee	15,552.70	8,939.98
Texas	7,945.68	4,189.09
Virginia	59,596.12	47,504.29
Total	\$304,887.56	\$252,401.91

FROM THE
Home Mission Board
 ATLANTA, GEORGIA



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

Corresponding Secretary

Our Work Among the Soldiers

B. D. Gray, Corresponding Secretary

The Southern Baptist Convention at Hot Springs instructed the Home Mission Board to enlarge the work among the soldiers in the camps and cantonments in our own country and across the seas.

The War Department did not permit individual denominations to do work for the soldiers overseas.

Our Home Board therefore put forth extra efforts among the boys in the various camps and cantonments. In this work we had the co-operation of the War Work Commission of the Northern Baptist Convention and of the State Boards.

On January 1, 1919, in view of the armistice and the consequent beginning of the demobilization of forces, the Northern Baptists ceased their co-operation with us in order that they might give the full force of their means and energies to soldier work within their territory.

This, therefore, put the heavier burden upon us and made our expenses about as great as it had been before the armistice.

We began adjusting our work as rapidly as possible to the conditions incident to demobilization, but in many places the work has been continued and in some respects greater opportunity for effective work has been presented during demobilization than was the case previously. The hospitals have furnished a great opportunity. We have met the returning sol-

diers, maimed, shell-shocked, and greeted them with Christian sympathy and helpfulness.

The Money Needed Now. Some have inquired whether we need the money now as much as we did before demobilization. The reply is simple. *We do.* During all the months of the year we have been doing the work gloriously. We must now have the money to pay for this work. Other drives were on and Home Missions had to wait until this season. Now we must have the money to defray the expense of the work done up to this time.

Then there is ample room, and will be until the close of our year, for as much work as we can possibly do, and we must pay now the proportion that our Northern Baptists were paying up to the time they were co-operating with us, January 1, 1919.

Our Women and the Soldier Boys. It was a beautiful proposition, and natural indeed, from our Woman's Missionary Union that they would largely raise the money for the soldier work. It meant they were to help us take care of their sons, their husbands, their loved ones, the finest lads of our land who joined the fight for freedom.

A Marvelous Work. The Lord has wonderfully blessed our labors. The files of our office are filled with touching stories and wonderful results in soul-winning. It is impossible to tabulate these results in full, but some idea of the extent of the work and the blessed results can be found from the following exhibit:

	To May 1, 1918.	To Nov. 11, 1918.	To Jan. 1, 1919.	Total.
Hours spent in camp.....	68,110	43,766	5,438	117,314
Sermons, addresses, etc.....	1,875	4,672	868	7,415
Classes, group meetings, etc.....	1,945	5,548	519	8,012
Hospital work, letters, etc.....	11,600	58,706	12,586	82,892
Y.M.C.A. buildings visited.....		14,062	766	14,828
War roll card (how many calls).....	12,575	15,491	1,668	29,734
Letters to soldiers.....	14,372	11,217	1,636	27,225
Soldiers' traveling letters.....	7,140	6,508	595	14,243
Reconsecrations.....	22,575	17,818	2,536	42,929
Letters to home folk.....	5,845	8,738	1,844	16,427
New Testaments.....	34,670	19,829	8,514	63,013
Professions of faith.....	9,205	24,128	2,923	36,256
Inquirers dealt with.....	6,335	16,288	1,681	24,304
Baptisms.....	2,158	2,505	205	4,868
Tracts.....	142,435	304,677	87,758	534,870

Now we beg that our women and young people will rush us the funds immediately to pay for this work and the expenses which we incurred in helping to furnish outfits for our chaplains. For this combined work the Board appropriated \$125,000. We could have done much more if we had had the funds, but eternity alone can reveal the blessed accomplishments of our workers among the soldiers in camp and field and in the trenches at the battle front by our chaplains.

We appeal not only to our women, but to our men to come at once to our help. The work has been done, the good accomplished, let us now balance accounts.



The Mask Removed

Mr. Joseph E. McAfee, home missions secretary of the Northern Presbyterians and a member of the home missions council and of the missionary education movement, has a striking article in *The New Republic* for December 21, 1918, entitled, "Self-Imposed Handicaps."

Among other things, he sets forth what the Y.M.C.A. has done during the war and then sets forth a program for it, now that the war is over. Some quotations will be of interest as setting forth the radical, surprising and revolutionary views of Mr. McAfee:

"The Young Men's Christian Association emerges from the war the dominant religious force in American society. It has met a great emergency magnificently."

"A great multitude, long outraged by the confusions and pettinesses of American religious sectarianism, are looking to this agency to assume a determined leadership in achieving the largest religious unity, which all except the hopelessly prejudiced are fully assured must come. A great majority would welcome even drastic measures on the part of the Y.M.C.A. in asserting this leadership."

"The association has it in its power to overwhelm and completely sweep aside numerous petty religious factions which have up to now assumed the right to preen themselves in their mischief-making institutions among all of our communities."

"It will not only be loyally followed and cordially supported in such leadership by the great mass of American people, but its prestige will be seriously impaired if it does not promptly assert such leadership as soon as the strain of its war task is relieved."

Such is the viewpoint of a notable denominational leader, a Presbyterian secretary of home missions and a leading member of the home missions council. How far his radical and destructive anti-denominational sentiments are held in the North we do not know, but it is safe to say that they find little support in the South. Denominationalism, in the opinion

of Mr. McAfee, is outrageous and the curse of the country is sectarianism whose chief business is mischief-making. And he calls upon the Young Men's Christian Association to assert its leadership in breaking down sectarianism after the war as it has tried to do during the war.

If Mr. McAfee speaks correctly the motives that have moved the Y.M.C.A. heretofore in their opposition to denominationalism and sets forth their attitude toward the future with reference to the great historic communions of the Christian faith, then indeed have we a fight on hand.

To show further Mr. McAfee's opinion of the service of the Y.M.C.A. for unionism and the breaking down of denominational alignments, read this sentence:

"And the largest asset of the Young Men's Christian Association is its long service in undermining this system and generating the spirit of religious unity and active co-operation."

In other words, the disintegration and destruction of denominationalism Mr. McAfee considers the greatest performance of the Young Men's Christian Association. He has a criticism, however, of the Y. M. C. A. for its narrowness:

"Yet the association carries a sect name on its banner. Happily this has served so far as a challenge to religious unity. It has been understood as a standing reproach to divided and competing Christian bodies. Here is a religious institution which dares to be Christian with no sect qualifications. But now and henceforth this term must prove a sect limitation and bring the association itself under reproach. This term will be an affront to the more than 3,000,000 Jews and to their multiplied millions of descendants. No efficiency of process can overcome this prejudice. Furthermore a rapidly increasing proportion of the non-Jewish American population resent the assumption of this term. Multitudes who devoutly pray that our civilization may become genuinely and unimpeachably Christian have already lost patience with tagged and labeled religious institutions."

So the Jews with their denial of Jesus Christ as the only Saviour are to be included in the Young Men's Christian Association. The intolerance against sectarianism, expressed with so much vitriol by Mr. McAfee, becomes a virtue so full of charity that it may include any cult.

If Mr. McAfee properly represents his constituency, the Presbyterians of the North and the home missions council, loyalty to the fundamental teachings of our Lord is at a low ebb in that section.

At any rate, such utterances, breathing so much antagonism to denominationalism, are full of significance for us. Religious denominations, and especially the Baptists, should set themselves invincibly to the task of maintaining our great fundamental denominational work.

FROM THE
Woman's Missionary Union

BALTIMORE, MARYLAND



Miss Kathleen Mallory

Corresponding Secretary

Sheaves in April

Strange as it would have seemed to our grandparents, strawberries are commonly seen in the September markets. Even so did people once think of sheaves being brought in only during the late summer or autumn, but for many years Southern Baptists have reversed the calendar and have brought in their most abundant Home and Foreign Mission sheaves in April.

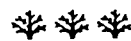
The immediate occasion is not opportune for saying that, were the gifts brought in proportionately month by month, the strain of the April harvest would not be so exhausting. Recently a resident of Southeast Alabama was heard to say: "This is the most wonderful climate to be found anywhere. Every month of the year the garden yields some kind of vegetable!" Would that this were true of the Southern Baptist Convention, and that every month yielded rich fruits for the table of our Lord! That this is not true, is seen from the fact that during the first eight months of this Convention year only \$198,192 were given for Foreign Missions, which is less than one-seventh of the year's aim for \$1,500,000. In other words, eight months were consumed in harvesting less than the yield that should have come from the first two months. The figures are not at hand for the Home Mission offerings during the same eight months, but their total is doubtless but a small part of the \$1,000,000 needed for the year's work.

In Hot Springs last May, the Woman's Missionary Union did not agree to raise its usual one-third of the \$2,500,000 for Home and Foreign Missions, but instead apportioned to the eighteen State Unions only one-sixth of that relatively large but absolutely needed total. During the first three quarters of the year much less than one-half of this one-sixth was raised by the eighteen Unions, leaving more than one-half of the year's total to be raised in the last quarter. Considering the fact that the Union has had the time-honored custom of assuming one-third of the Home and Foreign Mission aims, and also remembering how great is the need for this year's aims, the longing should possess our hearts to raise not only our accepted apportionment, but to double it. To do

this, the individual societies will have to complete their apportionments and then leave no good means unused to double before the books close in April what was asked of them for Home and Foreign Missions.

Does the task seem too hard, dear sisters? Does it seem unreasonable, Y.W.A.'s? Does it seem too big, G.A.'s and R.A.'s? Does it seem like the bag of gold at the foot of the rainbow, Sunbeams? Was it too hard for Jesus to give His all for the cause of Home and Foreign Missions? Was it too hard for our forefathers to make our Southland as beautiful and pure as it is for us? Was it too hard for the hundreds of foreign missionaries to leave their mothers and go "far hence"?

In all gratitude may we bring in precious sheaves in April! May we give and ask others to give, so that for every item on our accepted apportionment and then for the doubling of the apportionment for Home and Foreign Missions we may gratefully sing the victorious "harvest home"!



W. M. U. Items

The Woman's Missionary Union of the Southern Baptist Convention will hold its thirty-first annual meeting in Atlanta, Ga., May 13-19.



April 6-13 is the week set aside by the Woman's Missionary Union and the Laymen's Missionary Movement for a South-wide canvass for Baptist tithers. From the State W.M.U. headquarters a leaflet explaining the need for and methods of such a canvass has already been sent, or will early this month be sent, to the president or leader of each W.M.U. organization. Earnestly do we hope that not one single member of the church or congregation may fail to be asked to sign the pledge, and even more earnestly do we hope that no one will deny themselves the joy of signing it. The pledge is as follows:

STEWARDSHIP COVENANT

Recognizing, first, that I am God's steward, that He has the rightful and supreme claim upon me and my possessions; second, that God said to ancient Israel: "The tithe is the Lord's; it is holy unto the Lord"; third, that Paul says concerning giving: "See that ye abound in this grace also"; and, fourth, that the results of thus honoring God have always been most gratifying, enriching both the giver and the Kingdom,

I, therefore, promise, as a recognition of my stewardship and an expression of my love to God, to lay aside until further notice at least

one-tenth of my income for the support of His cause. "First they gave their own selves unto the Lord" (2 Cor. 8: 5). "Of all that thou shalt give me, I will surely give the tenth unto thee" (Gen. 28: 22).

Signed by:
 Name
 Street Address
 Town and State
 Society of One Signing Card
 Church of One Signing Card.....
 Date

Each State is entitled to twenty-five delegates and its W.M.U. vice-president at the Atlanta meeting mentioned above. Seven States had full quotas last year at Hot Springs.

In February it was the pleasure of the W.M.U. secretary to confer with the Atlanta committee in charge of the local plans for the W.M.U. May meeting. Mrs. Hugh Willett is the capable and devoted chairman of that large and enthusiastic committee. Everything bids fair for a remarkably interesting meeting. It is pretty certain that the Commission on Young People's Work will hold its session on Wednesday, May 14, and that on Wednesday the Margaret Fund Committee, the Training School Bands, and the W.M.U. Executive Committee will gather in annual session. Then on Thursday and Friday there will doubtless be the business sessions of the W.M.U., one morning or afternoon being given up to young people's work. On Saturday, unless something unforeseen prevents, the luncheon to our women missionaries will be tendered. On Sunday morning, May 18, the W.M.U. sermon will be preached by Dr. J. B. Gambrell, of Texas. Monday will be devoted to the annual all-day session of the W.M.U. Secretaries' and Field Workers' Council.

The official report of the W.M.U. to the Southern Baptist Convention will be presented by Dr. John Vines, of Roanoke, Va.

The month of March was devoted by the W.M.U. corresponding secretary to field work in Alabama and South Carolina. Most of the meetings were in the nature of district gatherings, thus bringing together representatives from many associations and from their individual societies. The hospitality in each place was beautiful and added greatly to the success of the meetings.

The W.M.U. Training School Alumnae Association will hold its annual session during the W.M.U. May meeting in Atlanta.

One of the most interesting features of the Hot Springs W.M.U. meeting was the generous response to certain appeals. Two of these appeals were for the children of former missionaries. When the mother-hearts of the delegates and visitors heard the story of these motherless children they broke the alabaster box in their behalf. These gifts will pass through the hands of the W.M.U. treasurer, but will not be a part of the regular Margaret Fund, but the spirit with which they were made illustrates the interest of W.M.U. workers in the Margaret Fund for the education of missionaries' children. During the coming year the States are asked to raise for it at least \$2,400, which with the interest from its invested funds will permit about twenty children of our home and foreign missionaries to attend school in this country or on the foreign fields. The Union is deeply indebted to the forty or more Baptist academies, colleges, and universities in the South for granting tuition scholarships to the recipients of the Margaret Fund boarding

scholarships. It is gratifying to note that our first graduates are all fitting themselves for life service on the mission fields. Truly the tiny seed has begun to germinate. But who can compute the harvest of a few years hence, when our Margaret Fund boys and girls, well fitted to serve, will go back to their far-away homes to carry the gospel's message of love!

Be sure to come to the May meeting in Atlanta. The Piedmont Hotel will be headquarters.

Training School Fruitage

From the letters of several W.M.U. Training School graduates the following "fruits" are listed: "We are rejoicing because we are being pushed back. You would, too, if it meant to you what it does to us. When we first began the work here in China we sat behind a few women and girls at the chapel. Now those few have multiplied enough to fill the women's side of the house and so we have to occupy seats near the back. Next Sunday we expect to divide the entrance-way and use half of it for a Sunday-school class. We have had to ask a few not to come to our Girls' School until we have room for them. God is wonderfully blessing our efforts. There were nearly 100 baptisms last year. . . . How can we help being happy, when we have a school full of happy Chinese girls doing good school-work? Seven accepted Jesus this year. We opened our kindergarten department last fall and it is a lovely sight to see the tiny tots at play. We have organized a Y.W.A. and G.A. . . . Seemingly our Lord showers blessings upon every effort at our Good-Will Center. Eight night-school volunteer teachers come regularly! We have fifteen other volunteer helpers. . . . The Bible story-hour at our mill school in the early morning is our greatest joy. . . . Here I am the happy music teacher for twenty-five non-musical Indians. In my freshman class are eleven girls. All have confessed Christ as their Saviour. . . . My Sunday-school class for eighth grade Indian girls is my chief joy. All are Christians, five having been recently baptized. . . . As I look back over the past year it seems incredibly short; short because filled full of hard work and hard problems. The Normal School graduate is making good as a teacher. She is preparing a class to enter the Normal School. . . . Cramped in small boats, climbing steep mountains, and risking pirates, a Training School graduate spends much time in native villages, sleeping on hard bed-boards and faring on the best these kind villagers can offer. With her Bible woman she has visited more than 150 villages and told the gospel story to between 2,000 and 3,000 people. How I wish there were space to describe, among others equally interesting, a meeting at moonlight in a place where, when she first entered there was but one Christian, while now there are over twenty, who travel a distance of ten miles each Sunday to service. In some of these mountain villages she found most earnest Christians, and at one place the people had built by themselves a little chapel that cost less than \$20, but God wonderfully met them in that humble place of worship. At San Hing, a class for Bible study was formed, consisting of twenty women, some of whom walked eighteen miles over mountainous roads. But what is one missionary among these thousands of villages? . . . All the pupils in school but one have confessed Christ. This is the greatest of the many joys in this past school year. And this pupil has been in school only a month. The year seems best characterized by saying it has been a year of spiritual uplift. It began by an expressed desire to draw closer to God. Then came a sermon by the pastor about seeing in everyone an opportunity for bearing

witness, which weighed on our hearts. There were just twice as many Christians in school as unsaved, and these made a covenant to pray together each day for one unsaved schoolmate. The Lord drew very near that night in the twilight as His children thus banded together to pray. Then Rev. Ding Li Mei came to Tengchow, and the answer came from above. He had taken supper with us at school, and we were sitting around afterwards, talking and asking questions. Quietly and naturally the daughter of our classics teacher arose and said: 'I want before you all to confess Christ as my Saviour.' Two more followed, and we talked on about the Bible and God's love, when another girl arose, 'I want to confess Christ as my Saviour.' And so it went on, no urging, no excitement. Our hearts were full and we are grateful to God for the privilege of sharing in this experience."

Program for April

Fruitage of Training School and Margaret Fund

- Hymn—"Shall We Go and Empty-Handed?"
- Prayer by President
- Repeating of Slogan—"The fruit of righteousness is shown in peace of them that make peace." James 3: 18
- Scripture Lesson—Fruit for God's Glory: John 15: 4-8; Fruit of the Spirit: Gal. 5: 22-23
- Sentence Prayer for Fruitful Lives
- Roll Call—Let each respond with an incident of fruit-bearing on the home or foreign field
- Repeating of Slogan—James 3: 18
- Training School Quiz—(For this, secure free from State W.M.U. headquarters two copies of the leaflet of questions and answers about W.M.U. Training School. Have the questions asked by one member and the answers given by another)
- Talk—Items about Work of Training School Graduates (see W.M.U. Items on page 27)
- Repeating of Slogan—James 3: 18
- Talk—"By Their Fruits Ye Shall Know Them" (Page 12)
- Prayer for Graduates of Training School
- Prayer for Work Entrusted to Training School Graduates
- Hymn—"My Faith Looks Up to Thee"
- Reading of Margaret Fund Item—(See W.M.U. Items on page 27)
- Prayer for Beneficiaries of Margaret Fund
- Talk—"Sister Training Schools" (Pages 13, 14)
- Prayer that an increasingly large number of fine Baptist young women may enter the W.M.U. Training School next fall
- Prayer for the faculty and students of the school
- Talk—Doubling Our Apportionment. (See article, Sheaves in April)
- Business—Plans for May meeting in Atlanta (see W.M.U. Items on page 27); Reports from March Week of Prayer; Doubling Our Apportionment; Plans for April 6-13 Stewardship Week; Reports concerning our Society's part in emergency pledge cards, R. J. Willingham Memorial, and other Church Building Loan Fund efforts; Offering
- Hymn—"Bringing in the Sheaves"
- Repeating of Slogan—James 3: 18.

BE sure to read the messages of Drs. Ray and Gray, on pages 24 and 25, regarding the urgency of the situation for Home and Foreign Missions. The time is short and the task is great, but God can give the victory.

FROM THE

Laymen's Missionary Movement

KNOXVILLE, TENNESSEE



J. T. Henderson

Corresponding Secretary

For the Elect's Sake

In the recent World War, victory came in advance of the predictions of the military experts. Much was due to the prowess and strategy of the leaders; to the heroism of the men in the trenches, and to a loyal constituency at home. We greatly err, however, if we do not recognize that the power of Jehovah turned the tide, in answer to the intercession of an elect few. "If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land." While God has made a supreme effort, through the ravages of war and the scourge of influenza, to bring the people to "acknowledge Him in all their ways," the majority, even in Christian America, are still obsessed with the love of pleasure and the greed of gold. As God promised Abraham to spare Sodom for the sake of ten righteous, he honored the loyalty and intercession of the minority in this terrible cataclysm of war. This is no plea for the merit of a minority, for God would have the majority turn from their wicked ways; it does emphasize, however, the compassion of our Lord, the value of intercession, and that "the battle is not to the strong." God plus a loyal minority can prevail over a wicked majority.

Shall we not utilize this lesson in the simultaneous campaign for Home and Foreign Missions during April? If even a minority of the 3,000,000 Southern Baptists will daily implore God to impress his people with the urgent need of the hour and impart to them the spirit of generosity, it will be a mighty factor in gathering \$1,000,000 for Home Missions and \$1,500,000 for Foreign Missions by April 30. To be sure, this prayer will be most effective if dominated by this sentiment, "Lord, what wilt thou have me to do?"



Do Likewise

There is a successful mercantile business in a Southern State owned and conducted by four brothers, all of whom are members of Baptist churches. They daily look to God for His help in their busi-

ness, as they do for His blessing upon their families, their pastors, and their churches. Each in a personal way devotes to God's cause a tenth of his salary and dividend; in addition to this, the four brothers jointly, as a firm, contribute one-tenth of the surplus, which they retain in their business as increased capital, at the end of the year. This last is the most striking element of their faithfulness.

The pastor says they abound in free-will offerings beyond the tenth and that they are a constant joy and inspiration to him.



Only Just

The Christian man who conscientiously lays aside a tenth of his income and brings it regularly into the Lord's storehouse is to be commended; he has met God's minimum requirement. We are not authorized, however, to call him *generous*; he is only *just*; "the tithe is the Lord's."

It is generally recognized that we should be just before we are generous; this is true in our relation to God. The man who first honors God's claim for the tenth, has taken the first necessary step toward generosity; it begins where justice ends. The records show that this is the way benevolent men have started; some have gone on to perfection; that is, they have dedicated all to Him.

In the distinctions just indicated, it should be borne in mind, however, that all belongs to God; at least one-tenth should be appropriated directly to the enterprises of His Kingdom and the rest so invested, through his family and otherwise, that it will indirectly promote the welfare of society and the honor of God's name.



Stimulating

This office is receiving numerous reports of aggressive movements in the churches. In most cases the pastor is going after his men in a new and attractive way.

Some are organizing their men into unions or brotherhoods; news comes of a live organization at Lineville, Ala., inspired by the pastor, Rev. J. H. Oakley; the Central Church, Winchester, Ky., has a union of fifty men, with Dr. Motley, the pastor, both leading and pushing; Dr.

C. B. Waller, of the Second Church, Little Rock, Ark., has a brotherhood that is putting on a live program.

Reports come from many quarters of a vigorous discussion of stewardship followed by the organization of growing bands of tithers.

Others tell of great consecration services when strong men, in addition to the women and young people, re-dedicate themselves to the Lord's service and make a covenant to cultivate the prayer life.

Pastors are also learning how to lead their men in a thorough every-member canvass to enlist all the membership in the systematic support of the Kingdom.

In addition to other features of an aggressive policy, Pastor Grice, of Washington, Ga., states that his church has voted to send their full quota for outside objects to Atlanta each month before they pay the local bills. They have adopted the single budget and if there is a deficit at the end of any month, it must be at home, where it can be taken care of.

This office is glad of the opportunity to furnish literature in enlarging volume along all these lines.



Stewardship Week

About the middle of March the Woman's Missionary Union and the Laymen's Missionary Movement sent out a joint announcement suggesting that April 6-13 be observed in the churches of the South as Stewardship Week. The suggestion is that the pastor, if practicable, speak on stewardship on Sunday, April 6, distribute tracts on stewardship at the close and on the next Sunday give opportunity to the members to sign a stewardship covenant. It is hoped that as many as one-tenth of the membership of a church may be willing to sign this covenant. The slogan is, "A Tenth Committed to the Tenth."

The churches in the country that have preaching only once a month will perhaps get the best results by uniting with an associational campaign. It is desired that this campaign be merged with the simultaneous drive for Home and Foreign Missions authorized by the State secretaries.

It is thought practicable to request the same committee in each association to plan a single campaign that will both stress stewardship and seek to reach the enlarged apportionment for Home and Foreign Missions. It would seem wise that this committee should be composed of five members as follows: a pastor, selected by the State Board; a live layman, and the representatives of the Home Board, Foreign Board, and Woman's Missionary Union. Each of these organizations would communicate with its representative and furnish suitable literature.

In addition to co-operating with these committees in the general campaign, the women will do their chief work through their societies as outlined in Miss Mallory's message to the societies.



Encouraging

Some laymen who have not been in the habit of attending the Southern Baptist Convention have expressed their purpose to go to Atlanta for the opening session at 10 A.M., May 14, and remain to the close. While all the proceedings

should be attractive to a Christian, we wonder if the laymen would not appreciate a good hour when they might hear a stirring address on the layman's relation to the Kingdom enterprises and then be permitted to express themselves briefly on the same topic? Let us go up to Atlanta in large numbers; there will be much to instruct and inspire.

The Convention cannot meet the demands of the hour without the co-operation of the laymen.



A UNIQUE PERFORMANCE

Information comes to this office by letter from a lawyer stating that a debate by four laymen is to supplant the pastor's sermon the next Sunday night. The question for discussion is, "Resolved, that Foreign Missions is more important than Home Missions." The lawyer and an insurance man affirm, while a teacher and a business man deny. Is not such an exercise timely and profitable during this campaign for \$2,500,000 for Home and Foreign Missions?



MEN'S CONVENTIONS

In addition to the Convention of Baptist men for South Carolina, Louisiana has projected a similar meeting for April 8 and 9; New Mexico for April 11-13 at Tucumcari, and Illinois for April 14 and 15 at Eldorado. Maryland and Southwest Virginia have also been planning for such conventions, but definite dates have not been announced.



MAKE MUCH OF IT

This suggestion will reach the laymen who read the notes in the Laymen's Department of HOME AND FOREIGN FIELDS before March 30, a very important day. Missionary Day in the Sunday school has large possibilities both as an educational agency and a source of revenue.

Will not laymen help to make of this day the greatest possible success?



DEARTH OF BOYS

Rev. J. H. Snow, of Knoxville, Tenn., in his enlistment work regards it a vital element in the diagnosis of a church to classify it into six groups, as follows: the married men, the married women, the young men, the young women, the boys, and the girls. In his investigation he discovers a dearth of boys under fifteen years. This is a little surprising when we consider the aggressive and efficient work of the Sunday school and B.Y.P.U. It is proper to bear in mind, however, that this situation prevails to a greater degree in the country churches. It is also gratifying to know that the Sunday School Board has re-

cently outlined its policy with a special view of reaching the country fields and that it has a list of secretaries that are unusually zealous and capable. We surely need to give earnest heed to this situation, for boys are still the only material we have for making men.



RELIEF CORPS

Ruhama Church, East Lake, Birmingham, Ala., now has a band of fifty-three emergency men; this remarkable showing is due to the zeal-

ous efforts of W. R. Hilliard, who has consented to take charge of this campaign in the Birmingham Association. South Side, Birmingham, still holds first place with a band of sixty-five members, and the leaders say this number must be increased to one hundred.

If all that receive literature would put a little effort into this cause the goal would be realized. Why not? It would bring blessing to the men and relief to the boards.

Let many interested laymen, that would be glad to render a simple, yet valuable service, write for leaflets and cards.

Recruits for Brazil

MISS REBA CLOUD STEWART

Was born in Jonesboro, Ga., on July 29, 1884. She graduated from Randolph-Macon Woman's College, Lynchburg, Va., in 1906 with the A.B. degree. The following year she taught in the Alabama Female College, Tuskegee, Ala. She returned to Randolph-Macon, where she was assistant in the biological department, and graduated from that institution with the A.M. degree in 1909.

In September, 1909, she went to Beaumont, Tex., where she taught science in the high school until the time of her appointment. During the vacations she studied one summer in the Summer School at Harvard University, and a portion of three summers in the Summer School of Chicago University.

Referring to her church life, she says: "As to church and religious work, my study began at home with my mother. Through all of my life, I have been interested in the work either as pupil or teacher. In college I attended Bible and Mission Study classes. My work in the church has been principally with the Junior Department.

"The idea of Foreign Mission work is associated with the earliest recollections of my childhood. At the close of my Senior year in college, I signed a Student Volunteer pledge. I feel that I want to serve my day and generation in whatever place God sees that I can best fill."

She was appointed by the Foreign Mission Board missionary to the Girls' School in Wuchow, China, on January 16, 1919, and sailed from Vancouver on February 27, 1919.

MRS. FRANCES ADAMS BAGBY

Is the daughter of Samuel and Fannie B. Adams. She was born at Whitestone, Lancaster County, Va., on July 5, 1892. She studied first in the public schools, graduating from the high school in 1911, and afterwards took a course in the Normal School in Fredericksburg, Va. She

prepared herself to become a teacher and taught for two years in the Whitestone high school.

She married T. C. Bagby on January 1, 1913, and for a year and a half served with him at the old Moratico church. Prior to her marriage, Mrs. Bagby had been a member of the Methodist church. She was baptized by her husband and became a member of the Moratico Baptist Church in 1913. She, with her husband, sailed for Brazil on November 28, 1914.

She was appointed a missionary of the Board on June 6, 1918, to work in Santos, Brazil.

TAYLOR CRAWFORD BAGBY

"I was born in Rio de Janeiro in 1885. My father had just begun his work there. I was converted at the age of six, and my grandfather, J. H. Luther, baptized me at eleven years of age in the Rio First Church. When I was fifteen, my parents left me at Baylor University, and returned to Brazil. But during the year and a half I remained there, I had, besides examinations, typhoid fever, pneumonia, influenza, rheumatism, measles; so I was recalled to Brazil and began preaching on arrival. My first sermon was preached in this city (Santos), and it was there I determined to find my life-work.

"In 1905 I returned to Baylor, having in the intervening years studied at Mackenzie College in Sao Paulo. Receiving my A.B. degree in 1907, I dropped studies for a year to take my first pastorate at Rayville, La. The Louisville Theological Seminary was my home for the next four years, including a year's pastorate at Richland Centre, Wis. After getting my Th.M. at Louisville, I became pastor, for nearly two years, at Kilmarnock, Va., where I was married, and from whence I started to Brazil.

"My wife and I came to Santos and did what we could while partially supporting ourselves, until the Board appointed us on June 6, 1918. We have four children, and are very happy in our work, now that we can devote ourselves to it more entirely."



MISS REBA CLOUD STEWART.

MRS. T. C. BAGBY.

REV. T. C. BAGBY.

"Fine Art"—a Training School Story

George F. Austin

I.

In the southern wiregrass region, some years ago, there lived, in a small, single-pen log-house, an aged couple. There was a plain pine board shed room on the front. This was the "company room." The kitchen and dining room was a log structure about thirty feet to the rear of the house. A board walk set up on pine pillars connected the house and the kitchen. This humble home was four miles from the railway station. There were no automobiles nor "good roads" in those days.

Tall pines grew around this home, and each winter the winds whistled their mournful warning to the aged couple that their years were nearly spent. Ten acres of sandy land, from which they gathered their food in harvest time, had been plowed again and again for nearly three-quarters of a century. One horse, now nearly twenty years old, did the plowing, hauling and going to town. Of cattle and fowls there was a good supply.

In the winter evenings this couple sat before the lightwood knot fire which blazed in the stick-and-dirt chimney, while on summer evenings, until bedtime, they could be found sitting on the small front piazza that adjoined the shed room.

One evening early in the fall, back in the nineties, the old man lit his pipe, leaned back in his home-made hickory chair, and said:

"Mary, I was a-readin' in the church paper today of a young woman that wanted an eddycation at th' Training School, so's she could be a missionary and save th' heathen, but she hain't got th' hundred dollars it takes; an', Mary, I was thinkin' of thet new-groun' timber, ef we couldn't git it to th' markit an' hep her."

The old lady stopped suddenly when he began the suggestion and stood in the middle of the room looking at him over her brass-rimmed glasses.

"Mebby we can, Si," she replied, encouragingly.

Next morning as the sun was rising the old couple with axe, wedge, maul and a jug of water, left the house and made their way slowly through the small field and into the forest. This was the "new" ground, five or six acres already surrounded by a new rail fence; and there were log heaps prepared for the torch. The old man was soon "a-cuttin' and a-splittin'" pine logs, while the wife loaded up the cart.

Early the following morning a one-horse cart loaded with heart-pine wood, drawn by a slowly-moving animal, driven by this old man, pulled up the sand hills toward the railway village. The wood was sold for one dollar and that dollar placed on deposit in the only bank in town. He reached home at noon, and after lunch they returned to the "new" ground timber, and again he "cut an' split" while his wife loaded the cart. Early the next morning another load of wood was hauled into town. From day to day, through autumn and winter months, this "cuttin' an' splittin' an' haulin'" continued, and dollar by dollar the bank account increased.

The following letter was sent the young woman who wanted a Training School education. It was written in an old-time, feeble hand:

"My dear, you can go to the missionary school now and get their edgucashun what you want fer me and my ole man are goin' to furnish the hundred dollars and you can jus sen the bil to us.

"Your fren,

"....."

II.

One afternoon, many months afterward, the old couple stood in the front yard. Their heads were just a little whiter, their shoulders were just a little more stooped, their footsteps were growing feebler, and their eyes had grown dimmer. This world that knew them would know them only a little longer—except by their deeds. Some of the tall pines in front of the house had been cut for wood and the yard was surrounded by a new rail fence made from them. There was not quite enough wood in the new ground beyond the little field, and some of these favored sentinels upon which this old couple loved to look had to come down. Two smoothly-sawed blocks, one on either side of the rail fence, served in place of a gate. The old man stood with one brogan-clad foot on one of these blocks, with his right hand resting on the top rail, in the act of climbing over. He was halted thus by the approach of a strange team. He shielded his eyes from the sun with his left hand, although it shook so vigorously with the palsy he could barely keep it to his face, and tried to identify the occupants of the vehicle. A large sun-bonnet shaded the features of the old lady, and she, too, was gazing at the approaching strangers.

"Mebby its her, Si?"

"Mebby its who?"

"The Training School gal, I s'pose."

The young woman, who was now ready to sail for the Orient, left the vehicle and came rapidly toward the old couple. She put her arms around them and embraced them tenderly. They seemed very glad to see her.

"A reception was being prepared for me this evening in town, but I could not stay there and you all out here when I heard you could not be there," she said.

"Well, you see, we air a-gittin' old, me an' Mary, an' we can't git out at night much these days. You air welcome to what we hev ef you can stan' it," the old man replied. His wife's face beamed and she wiped the tears from her eyes with the corner of her checked, home-spun apron.

The vehicle returned to town with only the driver.

After the simple meal of fried chicken, wheat biscuits, hoe-cake-of-corn-bread, preserves and buttermilk, the three returned to the "big" room, as they called it, and sat before the lightwood knot fire which burned cheerily in the stick-and-dirt chimney. On one end of the long clay hearth sat the old-time churn filled with milk to be "turned" and ready for the work of the dasher in the hands of the old man next morning before breakfast. On the other end, close up to the foot of the pine board mantel, was a large white cat stretched out for a nap. On a shelf just out the window the lightwood knots were piled high. The cracks, between the pine logs of the building, were covered by hand-hewn boards. The only light in the room was from the big fire. Everything was clean, and the chairs, though home-made, were comfortable.

The young missionary told them of her trials, long hours of study, her diploma, her assignment to a post in the foreign field, her gratitude to them. They talked long into the night. The old couple listened interestedly. Often the old man had to catch his ear, lean forward, and ask, "Eh! what d' ye say?" She never tired repeating for their benefit. When she had finished telling them of her plans and so on, the old lady got up, put the cat out and busied herself getting the beds ready.

"Git th' Book, Mary; hit's a-gittin' bed time an' we'd better hev a word of prar 'fore we lay down."

He read the ninety-first Psalm: "And he shall give his angels charge over thee, to bear thee up in their hands lest thou dash thy foot against a stone."

Tears came to the young lady's eyes as she glanced from the reader to the quiet, listening old lady, and mentally applied the beautiful words to them as he stumblingly read, running his fingers along under each line.

Then the three got on their knees. The old man lifted his hands and clasped them before his face and closed his eyes. He prayed for each one, and all their kindred, "known and unknown," as he termed them. He soared away in his fervency and asked God to let the angels guard the young woman when she went among the heathen to teach them about Jesus. Sometimes his voice dropped to a bare whisper for feebleness. The missionary thought they were the sweetest words she had ever heard in prayer.

After prayer she was carried to the little shed room, where she slept on an old-time high bed, thick and soft with the best goose feathers. Before retiring, however, she peeped out through the little hole in the wall called a window. A board shutter closed it. The moon had gone down and the hour was late. The crickets and frogs had almost ceased; but across the little field and woodland she heard the barking of a neighbor's dog. Soon the barking drifted into a kind of weird howl and then ceased. It seemed to her that the world was still. The clean, white, but plain, linen on the big, soft, warm feather-bed received her tired body, and she fell asleep.

III.

As she slept she dreamed. She saw far up in the sky a long pageant of snow-white clad creatures of rare beauty. Their arms were filled with gems of precious stones—rubies, pearls, diamonds, sapphires and gold as pure as the gold of Ophir. They descended swiftly, then moved with angelic gracefulness until they came over the humble little home in which she was a guest. They formed a great circle and she could see the light of their countenances outshine their precious burdens. Then they sang as they soared above the log house in the forest, and as they sang she heard these words:

"Or if on joyful wings,
Cleaving the sky."

Suddenly they began ascending upon their silvery and golden wings, and as they moved upward they opened their arms and the precious stones and glittering jewels began falling in a great shower of colors, varied and brilliant, and each glittering stone and gleaming jewel seemed to take the form of a crown as it fell noiselessly upon the little house. There was a smile upon the face of each ascending angel which she saw through the descending shower of glory. The scene was so beautiful she awoke and almost wondered if the old couple had seen it.

Her eyes opened widely in the dark room. She was now fully awake. The roof was so low over her bed that she could have reached up and thrust her fingers through the cracks, some an inch wide, between the split pine shingles. Through the cracks of the shingles she saw the shining stars in the sky.

The roof, as well as all the house, was crudely built, because the builder was an old man and so feeble that he could hardly see to drive a nail. She thought of them—their simple life, their deep piety and high ideals, their devotion to the cause of Christ, and of their absolute safety in this world, and in the world to come. Now to be under their roof, the covert of their guardian angel, caused a strange sense of relief and security to come over her, and she smiled, remembering the smile of the angels in her dream, and slept again.

This is a true story. It is a story of the real and only "fine art"—the art of sacrifice, of saving the world.

Young People's Department

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

Spring Waking

*A Snowdrop lay in the sweet, dark ground.
"Come out," said the Sun; "Come out!"
But she lay quite still and she heard no sound;
"Asleep," said the Sun; "No doubt!"*

*The Snowdrop heard, for she raised her head.
"Look spry," said the Sun, "look spry!"
"It's warm," said the Snowdrop, "here in bed."
"Oh, fie!" said the sun, "Oh, fie!"*

*"You call too soon, Mr. Sun, you do!"
"No, no," said the Sun, "Oh, no!"
"There's something above and I can't see through."
"It's snow," said the Sun, "just snow."*

*"But I say, Mr. Sun, are the Robins here?"
"Maybe," said the Sun, "maybe";
"There wasn't a bird when you called last year."
"Come out," said the Sun, "and see!"*

*The Snowdrop sighed, for she liked her nap,
And there wasn't a bird in sight,
But she popped out of bed in her white nightcap;
"That's right," said the Sun, "that's right!"*

*And, soon as that small nightcap was seen,
A Robin began to sing,
The air grew warm, and the grass turned green,
"'Tis spring!" laughed the Sun, "'tis spring!"
—Isabel E. Mackay, in St. Nicholas.*



Leader's Note Book

Use the April meeting as a "Spring Gardening Number". Encourage the Juniors to have victory gardens this year, and explain that this may be a victory over idleness, laziness, impatience, quick discouragement, instability of purpose, lack of persistence, forgetfulness, etc. Use the poems in your program. Also "Combine the thought of spring with the lesson of giving. Show how the brown earth gives its strength to the seed, and is thus transformed. It is no longer lowly earth, but has grown into leaves and flowers. The grass and leaves give their strength to the animal, the animal gives his life for man, and man must give his to God. Let us not break the circle. God can use even a little, and transform it into something beautiful. Speak of our knowledge of God; say we must give it to those who have never heard of Him." With plans for gardening also should be made plans for missionary money. A Bible lesson on "First Fruits" for Intermediates would be effective. Close with 1 Cor. 15: 20.



Our Letter Box

My dear Department: You will see from the letter from Miss Keith that we have grown-up readers of our department

and that they are following some of our suggested plans. We are delighted to find this out and to know of the results from the little note under Miss Keith's puzzle in the October magazine.

We feel now that Miss Keith belongs to us and we shall look eagerly for more letters from her. We hope the next picture she sends will be larger so we can have a copy of it in the department.

It is almost time to plan for another essay contest. Sharpen your pencils and watch for the May number of HOME AND FOREIGN FIELDS. Yours lovingly,

ELIZABETH N. BRIGGS.



Oyo, Nigeria, Jan. 14, 1919.

My Dear Miss Briggs: How much pleasure I do owe you for this Christmas! Your little "ad" for my letters brought great returns. Not so many letters from children as from older people. They were every one interesting to me, but I want to tell you about a few of them.

One motherly sister took me all over her farm and we did have a good time looking over the fowls. I learned a lot of helpful things about the chickens. One church out West sent letters dated from December 23 to January 2. They proved a most interesting series. One could just see that they were a group of young people just running over in fun. They began by telling me their church history in a most amusing way. Each letter would be most interesting and would close, "I have told you this, but just wait until Christmas!" Christmas morning the letter was from a friend of mine, the assistant pastor of their church. After that every letter closed with, "This is news, but you just wait until New Year's Day!" I did wait, and again the assistant pastor wrote a long letter. They were fine letters. (It pays to advertise!)

Another motherly sister wrote: "You poor dear, out there in Africa away from all your people, if you have any. I just wish you could come and have Christmas with us and that I could fill your stocking for you."

So, I want to tell you about "Your Poor Dear's" Christmas. Here in Oyo the archdeacon, Mellville Jones, and Mrs. Mellville Jones, of the Church Missionary Society, always give the Christmas dinner, to which every white person in the town as well as a large number of guests are invited. This year there were twenty-four in all. In the afternoon tea was served on the lawn, one of the most interesting features being a pot of raspberry jam which each guest coming in late was asked to open and pass. When the

top was removed a jumping-jack flew out. We might easily have had the story of Christmas in many lands. One could hear snatches of conversation such as "In England we—"; "Well, in Canada we—"; "When I was in South Africa—"; "In New Zealand we have a custom—"; "In my native country we—but in Switzerland we—"; "In Texas we—". But I never did tell anyone what we do in Kentucky. After an interesting hour over the teacup we had tennis and croquet, while some walked about the compound. When we were dressed for dinner as we again assembled on the lawn, Christmas carols were sung until the call came to go into the large classroom, where one long table was laid.

The first thing one noticed was the artistic decoration in red lilies and grasses. I believe I did see the plates of home-made candies and the raisins about the same time. At each place was a program for the after-dinner theatrical performance to be given by the three young ladies of the Girls' School. One end of the room was curtained off and everyone warned not to look back there. There was no time for letting our curiosity get away with us, for food was being served. Between courses the time was filled with some interesting stories and fun. One was a letter of a native to a firm in England saying, "We want your trousseurs, there is a great future for your trousseurs, there is none equal to them, We want your trousseurs!" The turkey was served from each end of the table, and though we were abundantly served to everything, it was a very short time before the lights were lowered and the blazing Christmas pudding was brought in. Mince tarts were so good, oh, so good! The conversation was not lessened by all these good things, and it took several calls to get the attention of all for the call to outdoor play. Everyone must play "Jacob and Rachel." That's a part of the Christmas party. After several of these games, we again sang Christmas carols, all marching in a ring, then came the program in the dining room.

First, we had Sunday-school class. The teacher asked how many could put their hand on their noses when they wanted to, then how many could put a hand on the ear when they wanted to. All could do it. She started out orders, "Put your right hand on your left ear, your left on your nose. Change! change!" It was not long before most scholars were holding both ears or only the nose. Some were called to the front for special performance.

Next came five impromptu speeches of two minutes each, on trousers, carrots, germs, ordination of women, and glass buttons.

Last came the interesting playlet by the girls. They wore men's helmets and shirts, and impersonated different ones in their mission. In the first scene Mr. Good-Enough lands in Lagos and comes into the bookshop to tell them he will take over the work while they go home for furlough. He is a rosy-complexioned brother, full of life and energy, who thinks there is not being much work done. Next, he visits the bishop, who leaves him to go play tennis; then the Girls' School, where he is asked to stay until tennis time. He then takes the train for Ibadan, where he comes to the Girls' School at tea time. These

My Missionary Garden

*I've dropped my seeds
In faith and prayer,
And now the weeds
I'll guard with care.
To plant and watch,
To hoe and rake—
All this I'll do
"For Jesus' sake."*

*God sends the rain
And sunshine bright;
He keeps my seed
By day and night.
This is my share,
To hoe and rake,
And do it all
"For Jesus' sake."*

*The earth is kind,
And warms the seed;
It wakes its life
For others' need.
This all my part—
To do my best
"For Jesus' sake,"
And leave the rest!
—Selected.*

girls soon send him on. He then goes up to Oshogbo to the Training School, and by the time he gets there he is pale and tired-looking, and has decided it will be better for him to return home and tell their society the urgent need of doubling their force as quickly as they can do so. He comes on here to Oyo to visit the college. He is very ill, and sees the mistake of his coming, for all the relief that's needed. The last scene sees him ready to sail, taking back home the needs of the mission.

Then came "Auld Lang Syne" and "God Save the King," and good-nights were said, and "You-Poor-Dears" Christmas in Africa was about ended.

As she took up an orange at 1:30 to eat, she thought of her kind friend, the stranger, and wished for her and all others of the States just such a happy Christmas, for at home the festivities would just be beginning. She wished that all "poor dears" in every city at home could have such a lovely Christmas, but as thoughts went back and she remembered the homeland, she knew it could not be, and she, too, felt, "Oh, those poor dears—the poor dears of my homeland! Wish they could have a Christmas in Africa!"

I go to Abeokuta Friday to stay until June with Miss Edens in the school. Mrs. Lumbley will be sailing next week. The Locketts the next. We will be a big six on the field.

Happy New Year to you!

Sincerely yours,

CLARA U. KEITH.



OUR PUZZLE CORNER

PUZZLE I. A MISSIONARY.

First name: 1, Mountains most famed for their beauty; 2, A beverage; 3, An article used in sewing; 4, Black water; 5, A bird that is the emblem of our country.

Last name: 1, A stinging insect; 2, Not new; 3, Eve's temper; 4, The voice of the clock; 5, Frozen water; 6, A timepiece; 7, A broken-backed letter.

The first letters of these words will form the name of a missionary.

Sent by Margie Daniel, Landrum, S.C.

PUZZLE II. A MISSIONARY OF SOUTH CHINA.

First name: 1, A large river; 2, A fruit; 3, Twelve months.

Last name: 1, A very useful animal; 2, A country in Europe; 3, The fourteenth letter of the alphabet; 4, A nobleman.

Sent by Edna Ford, New Albany, Miss.



ANSWERS TO MARCH PUZZLES

Puzzle I. Name of a Missionary: Miss Mary Prosser Jayne, Pawnee, Okla.

Puzzle II. Mountain Schools.



NAMES OF THOSE ANSWERING FEBRUARY PUZZLES

Alabama—Rebecca Granlee.
Arkansas—Lassie Wilkins.
Georgia—Myrtis Whaley, Thurman Warren.
Kentucky—Anna Du Val, Douglas Durham, Alden Durham, Dorothy Cottrell.
Louisiana—Louise Mae De Lee.
Mississippi—Ruth McCullough.
Missouri—Clarence W. Cox.
New Mexico—Newman Lee Duncan, Edward C. Duncan, Mildred E. Duncan.

*My heart is God's little garden,
And the fruits that grow each day
Are the things He sees me doing
And the words He hears me say.*

*The flowers in God's little garden
Are "joy" and "truth" and "love";
And the seed by the Master planted
Are raised in His garden above.*

*There's a spring in God's little garden,
Whose waters, so sweet and clear,
Flow out into other gardens,
Which God plants very near.*

*I must tend God's little garden,
Lest the weeds and sharp thorns grow;
If the flowers should droop and wither,
His heart would be sad, I know.*

—The Presbyterian Journal.

North Carolina—Inez Abbott, Doran R. Pace, Ruth Patterson.

Oklahoma—Harold Burton.

South Carolina—Delia Roof, Helen Gue.

Tennessee—The McGregor Children.

Texas—Lois Underwood.

Virginia—Mary Hamilton, Alice Hamilton, Mrs. J. J. Bell.

NOTE.—We are glad to welcome some "grown-ups" to our Puzzle Corner. Mrs. Bell writes that she is seventy-six years old! Let's put her in the center of the ring and all join hands and skip around her to let her know how glad we are to have her with us. Maybe she will write us a letter and tell us of some missionaries she remembers hearing when she was a little girl.

Answers to puzzles should be sent to Miss Elizabeth N. Briggs, 214 W. Edenton Street, Raleigh, N.C.



ANSWERS TO JANUARY PUZZLES

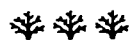
The following sent answers to the January puzzles, but failed to be published:

Missouri—Pauline Bragg.

North Carolina—Inez Abbott.

Tennessee—Cora May McGregor.

Virginia—Alice Hamilton.



Whistle and Hoe

*There's a boy just over the garden fence,
Who is whistling all through the live-long day;
And his work is not just a mere pretense,
For you see the weeds he has cut away.
Whistle and hoe,
Sing as you go,
Shorten the row
By the songs you know.*

*Not a word of bemoaning his task I hear;
He has scarcely time for a growl, I know;
For his whistle sounds so merry and clear,
He must find some pleasure in every row.
Whistle and hoe,
Sing as you go,
Shorten the row
By the songs you know.*

*But then, while you whistle, be sure that you hoe;
For if you are idle the briars will spread;
And whistling alone to the end of the row
May do for the weeds, but is bad for the bread.
Whistle and hoe,
Sing as you go,
Shorten the row
By the songs you know. —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.

April 6.—Topic, "Building the Kingdom in Troublous Times." See page 8, "Why \$1,000,000 for Home Missions?" At conclusion of program as outlined in Quarterly, let the leader summarize the facts and arguments made by Dr. Masters in this stirring article.

April 13.—Topic, "Eve, the First Woman." See page 22, "Grace McBride—a Heroine of the Cross." Over against the story of Eve and what her sin brought as a curse to humanity, let the leader read or tell the story of this missionary who gave her life for humanity for Christ's sake, thus showing how Christ has redeemed woman and given her a place of highest usefulness and honor.

April 20.—Topic, "What is the Business of the Church, and What Part Ought Our Young People to Have in It?" See page 2, "Finding the Will of God in My Life." Have someone who can do it well read with care this stirring address by Dr. Mullins, and then in his or her own words reproduce briefly the statements as to how the will of God may be found for one's life.

April 27.—Topic, "Our Institutions for the Training of Missionaries." See pages 12-15. Have a member summarize the story of the training schools at Louisville, Fort Worth, and New Orleans; then let another give the sketch of Mrs. Rena Groover Shepard, and a third the sketch of Miss Cynthia Miller.

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

Use Miss Briggs' suggestions on pages 30-32 for "Missionary Gardening." For the William Carey meeting (April 27), make use of the map and figures shown in it on page 20. Then have one or more of the stories under this head told or read. Remember that there is only a month left for Home and Foreign Mission offerings, and have your boys and girls do their best.

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

On pages 12-15 will be found material admirably suited for use in the missionary program, "Fruitage of Missionary Training School." Miss Mallory's outline program on page 27 will suggest the use of this material. Link the meeting to the thought that the challenge of these young women who have prepared for missionary service, and who are preparing, is "Our lives against your money!" Bring before the meeting the statements of Drs. Ray and Gray, on pages 24 and 25, and let every energy be turned to the raising of a great and worthy amount for Home and Foreign Missions.

SUNDAY SCHOOL.

Each Sunday in April special mention should be made of the urgency of the situation regarding Home and Foreign Missions. Schools that have not observed Missionary Day should secure material from the Sunday School Board, Nashville, Tenn., and make of it a great occasion. On the last Sunday in the month introduce the new missionaries to the school, the lives of whom will be found on page 29.

PRAYER MEETING.

One prayer service should be devoted to Foreign Missions, and one to Home Missions, during this month. See the articles of Drs. Ray and Gray on pages 24 and 25. The facts presented by our secretaries should be read and discussed, and made the object of much earnest prayer.

FOREIGN MISSION BOARD
OF THE
SOUTHERN BAPTIST CONVENTION

DEAR BROTHER PASTOR:

The Southern Baptist Convention, at its meeting last May, called upon the denomination to raise this year \$1,500,000 for Foreign Missions.

Was this call a whim or a response to the larger world challenge which all of us feel? We believe it was the answer of sympathy for the throbbing appeal of a wide-open world. A world shot through and through with a new and fuller understanding of liberty must be a world in which Baptists can deliver their message under the most favorable conditions. The day of Baptist opportunity has dawned. How are we going to behave ourselves in this testing time? "Watch ye, stand fast in the faith, quit you like men." Our big task must be dealt with in a large way.

There is one thing we must do beyond all question. We must raise the \$1,500,000 this year for Foreign Missions.

We know we ought; we know we are able to give this sum.

The needs of our fields more than justify it.

New fields, made peculiarly inviting by recent events, clamor for the expenditure of this much and more.

April 30, the closing day of our campaign, is almost at hand. Success trembles in the balance of our faithfulness in these closing days.

Now, Brother Pastor, you who are more responsible for the success of this effort than anyone else, let us in the fear of God "perform the doing of it." We have made our resolutions, perfected our plans, it only remains for us now to "perform the doing of it."

Please believe us when we say out of our knowledge of the needs and of the open doors we must have the \$1,500,000 for our work this year. God bless you in your noble helpfulness.

Cordially yours,

T. B. RAY, ASSOCIATE SECRETARY,
FOREIGN MISSION BOARD,
SOUTHERN BAPTIST CONVENTION.

RICHMOND, VA.

HOME MISSION SUPPLIES

Tracts—

We have about thirty up-to-date tracts on various phases of the Home Mission Work. Order a "one-each" package for examination.

We have two brief, pointed and attractive campaign tracts, "Home Missions, Why?" and "Give—Give Now to Home Missions," prepared specially for general distribution among church members. They are chock full of important information. Order about one tract to each four or five church members. These two tracts will be exceedingly timely before taking your Home Mission collection in April.

Stereopticon Slides—

We have about thirty sets of stereopticon slides for free loan, borrower to pay expressage. They are fine and present different phases of Home Missions, as follows: Lecture A, on Cuba, Panama, Mexicans, Indians, Foreigners; Lecture B, on Evangelism, Country Church, Church Building and Mountain Schools; Lecture C, on Army Camp Work (new, instructive and striking); Lecture D, a special lecture on Church Building. As the demand is more than we can supply, we will ship the slides in order of receiving your requests. It is better to name a second choice, so we may ship that if your first choice is not available.

Books—

Each of our three Mission Study books by our Superintendent of Publicity, is in large and steady demand. Each is accompanied by a free handbook for leaders, when purchased for class use. They are: "Baptist Missions in the South," "Country Church in the South," and "The Call of the South." Each is postpaid, 60 cents, cloth; 40 cents, paper.

We know of no book more likely to prove stimulating and suggestive to a minister who is preparing a new sermon on Home Missions than "The Call of the South." Indeed, we would like to impress that each of these books has been written to inform and inspire the informed church member and speaker, as well as for class drill. The abundant testimony of our brethren is that these volumes fill this demand admirably.

PUBLICITY DEPARTMENT, BAPTIST HOME MISSION BOARD, ATLANTA, GEORGIA

Supreme Considerations!

Supreme Need

The present needs of our Foreign Mission work are so supremely urgent they will bear no denial. To fail to accept the challenge of some of the new opportunities of the day would be to prove unfaithful.

Supreme Effort

If we raise the \$1,500,000 for Foreign Missions by April 30, we must put forth supreme effort. The needs constrain us and His compassion impels us to make the supreme effort for foreign missions this year.

Supreme Compassion

"Seeing the multitudes, He had compassion." If we show His Christly spirit in the presence of the pressing needs we face now on our mission fields, we must have His supreme compassion.

FOREIGN MISSION BOARD, Southern Baptist Convention, Richmond, Virginia