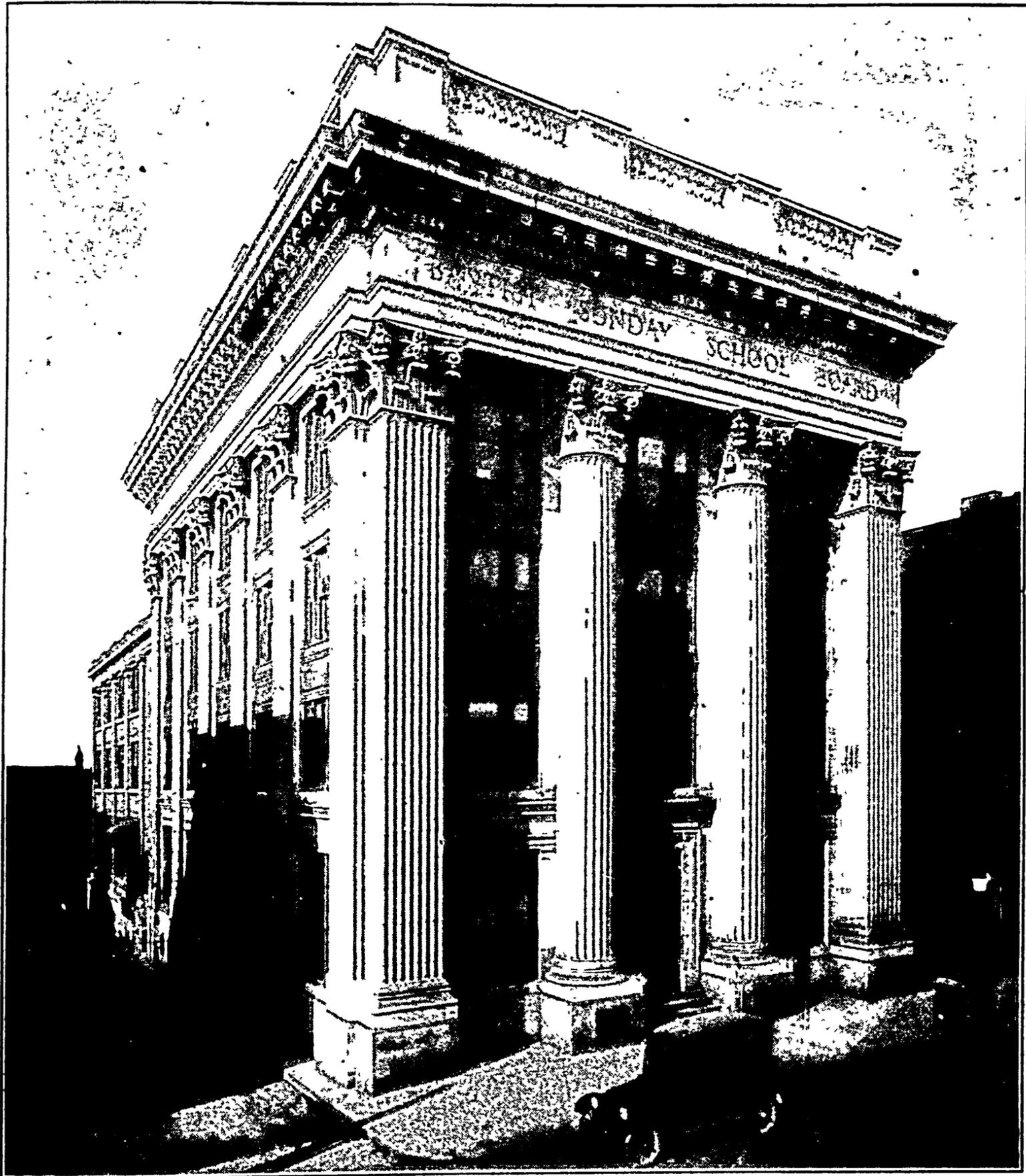


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HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field



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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

MISSIONS AND THE PRINTED PAGE

MODERN Baptist journalism had its birth in the missionary enterprise. The first Baptist journal ever printed in America was the *Massachusetts Missionary Magazine*, a quarterly, begun in 1803 in Boston, edited by Dr. Thomas Baldwin. The return of Luther Rice from Burmah in 1813 marks the missionary awakening of American Baptists. This far-seeing missionary statesman quickly recognized the power of the printed page, and as early as 1816 suggested the plan of issuing under the patronage of the Board a quarterly publication, the object of which should be to diffuse information on the subject of missions. This suggestion was carried out, the publication being styled *The Latter-Day Luminary*. Five years later Mr. Rice began the publication of *The Columbian Star*, a weekly paper devoted to the same cause. Removed to Philadelphia, it was published as *The Columbian Star and Christian Index*, and afterward was removed to Atlanta, Ga., where it has continued an uninterrupted existence of missionary usefulness as *The Christian Index*.

The first book ever printed was a Latin Bible. The first Baptist periodical ever published was a missionary magazine. The printed page has come to be the mightiest force in the modern world, and true to its genesis, it has proved a powerful agency in the spread of Baptist principles and the promotion of world-wide missions. This is, above all others, a reading age—an age in which the man with a message is depending more and more upon the printed word. Granted that it can and ought never to take the place of the spoken word in the preaching of the gospel, yet the press stands next to the pulpit, and can perform some services which preaching may not today render. How may we make larger use of this God-given agency?

First, there are the tracts. The tract was the forerunner of the periodical publication, and had for its purpose, in the days of persecution and struggle, the defense of the Baptist position and the propagation of Baptist principles. Nothing has ever taken the place of good tracts. Brief, readable, pointed, cheap, quickly distributed, easily preserved, they form one of the most effective mediums for the dissemination of truth. All of our Boards have made increasingly greater use of tracts, and have wisely placed them within reach of the masses of our people. Pastors and others should carefully and regularly sow down their fields with these tracts.

Next are periodical publications. The religious newspaper is one of our greatest Baptist assets. Too long it has been looked upon as a private enterprise and allowed to struggle for existence unaided and often unappreciated by the denomination. What the heart is to the circulatory system, the Baptist paper is to the denominational enterprises within a given territory. The Baptist paper saves our cherished independence from isolation and Bolshevism. It makes possible effectiveness and unity of action without the evils of ecclesiasticism. It enables a host of like-minded believers to catch step in a great forward movement for the extension of Christ's Kingdom. It is indispensable. The Baptist who does not read his State paper and HOME AND FOREIGN FIELDS should be the object of deep concern. His pastor should pray for and labor with such a member almost as if for his conversion. We shall year by year fail of even approximating our possibilities until our Baptist people become an informed people regarding the principles and program of the denomination.

Then, there are books. Never were there so many worth-while books that deal with missions as today. For the little children have been provided beautiful story books and picture sheets that create missionary attitudes and habits. For older girls and boys there are books of missionary biography and adventure that rival in interest the most thrilling tales of the blood-and-thunder type. For Seniors and Adults there is a perfect wealth of books for study and inspiration, more entrancing than any works of fiction. A card to the Sunday School Board or the Educational Department of the Foreign Mission Board will bring complete lists.

Finally, there is *The Book*. Its message is perennially fresh and full of divine power. It is the greatest of all missionary literature. Never before were so many people reading it for themselves. At the rate of about forty millions a year, in whole and in parts, it is coming from the presses and being carried into every corner of the globe, in every language and dialect.

Let us utilize as never before, in this great hour of opportunity, the power of the printed page.

THE Sixty-fourth Session of the Southern Baptist Convention convenes in Atlanta, Ga., on Wednesday, May 14, 1919. It is confidently expected that this shall be one of the greatest

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meetings of Southern Baptists in the history of the Convention. Matters of supreme moment will come up for consideration, demanding the finest thinking and ripest judgment of the messengers who may be present. For many reasons it is imperative that there be a large and representative attendance. The pastor, layman, devoted woman, who does not take advantage of this opportunity for mounting to a height where a world-vision may be caught will suffer a great loss. No church should fail to send its pastor, and no Christian worker fail to go if the way is opened. In the meantime, earnest prayer should be constantly offered that the meetings all be Spirit-led, and that every plan made shall be guided and approved of God. Never did we face more momentous issues, both for our own future and the Kingdom. God grant that we shall prove ourselves equal to the opportunity and the responsibility!

VISUALIZE in your imagination this picture: A cold, snowy day, the streets filled with icy slush; a lady missionary hastening to a little Baptist mission in a Chinese city, that she might prepare for the afternoon children's service; on the steps a shivering little Chinese girl, waiting for the doors to be opened. "What are you waiting for, little girl?" inquires Mrs. McMillan, the missionary. "I'm waiting for Jesus," the child replies. "Now, Mrs. McMillan knew that the children who come on Sunday afternoons to our meetings often say that they come to 'hear Jesus,' and she realized that the little girl had come too early to the meeting," writes Miss Lanneau, who sends the incident. "That was all. But was that all? Was she not, that shivering, patient, suffering, eager little girl, standing outside the closed door of that Christian place, a parable of China's neglected womanhood, 'waiting for Jesus'?"

A HOME MISSION BOARD on the foreign field is an indication of large significance of the progress and future of world-missions. Rev. Frank H. Connelly, of Pingtu, writes of this hopeful development, calling attention to the arrangement by which the native Chinese move out to new fields to open up work while the foreign missionaries stay in the older field for intensive development. "The native workers can go into a new place and break new ground much easier than we foreigners can," he declares. "After they have opened the way, then the people ask for the missionaries to come and help them." Thus the natives are given responsibility, and set to a task for which they are peculiarly fitted. In this kind of work, carried on by the natives alone, more than one thousand Christians have been gathered in the Pingtu field.

THE author of "The Christ We Forget" strikingly says that the people who built the tower of Babel may have derided the old-fashioned among them as being dead wrong. "The important thing is to get the right social system: salvation by bricks and mortar; that is what will lead people to heaven." The tower of Babel failed not because there was lack of material to build it, but because the people went to pieces. "You see precisely the same phenomenon in Russia today—Bolshevism, idealism, without the power to realize it; an endeavor to get men to be brothers without getting enmity out of their hearts." The world will be made safe only when it is in the hands of Jesus Christ, in whose service is perfect freedom.

THE wail of the liquor dealers is that the prohibition victory was "put over" unfairly, advantage having been taken of the absence of the soldiers and the disturbed condition of things. A careful survey shows that before even a state of war existed between Germany and the United States 87.8 per cent of the area of the country was under no-license rule, with 60.7 per cent of the population. That their vote would have changed

the result is a slander on our soldier-boys which every true American will resent. Fairly beaten and driven from America, the black-hearted villainy of the liquor interests becomes apparent in the announcement of the brewers and distillers that they are planning to move their plants to China, Cuba, Africa, and other foreign countries. Already the cry for protection against such an invasion is coming to our ears. We can never cease the fight until the whole world has been freed from the liquor curse.

IN a great meeting in Decatur, Tex., Rev. J. A. Scott, Home Board evangelist, and Mr. J. L. Blankenship, singer, demonstrated finely the value of tracts and the possibilities of getting Baptist people to read denominational literature. Preparation for the meeting was made through the distribution of the evangelistic tracts furnished free by the Sunday School Board, and during the progress of the meeting 120 subscriptions to HOME AND FOREIGN FIELDS were taken. There were fifty or more additions to the church, fifteen young men and women surrendering their lives for definite service as ministers and missionaries. The influence of such a meeting cannot be estimated.

REV. C. D. DANIEL, superintendent of Texas-Mexican evangelism, under the Home Mission Board, is a thoughtful, careful, successful worker. In a recent report he tells of the loss to the work of a man who gave much promise of usefulness. This brother became enamored of church unionism, gradually drifting from loyalty to Baptist principles, with the result that he soon became discouraged, resigned, and entered secular work. The writer states a simple matter of truth when he says: "The Baptist preacher who panders to the spirit of unionism will eventually fail and his work will fail."

SPEAKING of the panaceas for poverty, for social unrest, for criminality, an English thinker crisply says: "They are of no more value than a poultice to a wooden leg." We cannot work from the outside in when dealing with human weakness. It must be from the inside out. "Verily, verily, I say unto you, Ye must be born again." This is the missionary's message above the din of confusion in every land today, and it is the only message worth preaching.

TO act the Good Samaritan, pouring oil and wine into the wounds of a bleeding world, is not enough. We must take in hand the job of putting an end to wholesale brigandage. No part of the world today can be safe until every part is safe. The man who refuses to have a part in the home and foreign mission enterprise is worse than the priest and the Levite who passed by on the other side. He is an accomplice of the robbers into whose hands the poor man fell.

ONE of the features of the Methodist Centenary is a tithing campaign, the objective being one million Methodists committed to the devotion of one-tenth of their income to the Lord's work as a minimum. Our own Baptist Laymen's Movement has as its slogan "One-tenth committed to the tenth." If a tithe of Southern Baptists honored God thus, the future of all our enterprises would be assured.

EIGHTY per cent of the students in the preparatory schools of France are dead. One million dead and three million maimed total the cost in life and suffering to this wrecked land. America must come to the rescue with more than bread. We must furnish spiritual leadership for the nation's rebuilding. The Baptist opportunity in France was never so great as today.

The Bible—A Missionary Library

Rev. John R. Sampey, D.D., Professor Old Testament Interpretation, Southern Baptist Theological Seminary

Of the sixty-six books composing our Bible, eighteen fall under the head of history and biography; four deal with legislation and ritual; six are poetic; seventeen contain prophecy and apocalypse; twenty-one are letters to churches or individuals. The missionary note sounds out clear and distinct in many of the sixty-six books. It is the keynote in several books. Of the thirty-nine books in the Old Testament, twenty-eight are quoted in Dr. Carver's admirable volume entitled "Missions in the Plan of the Ages," and every one of the twenty-seven books of the New Testament is quoted or referred to. To take missions from the Bible would be like tearing the heart out of a man.

Of the historical books, the most intensely missionary are Genesis, the Gospels, and The Acts; of the legislative books, both Exodus and Deuteronomy sound the missionary note; among the poetic books Psalms is pre-eminently missionary; Isaiah, Daniel, Jonah, Zechariah and The Revelation lead the prophetic books in the emphasis they put on the missionary enterprise; while among the twenty-one letters it is difficult to find one that is not distinctly missionary.

Turning to the Old Testament first, let us look for a moment at the call of Abraham in Genesis 12: 1-3. The climax in Jehovah's promise is found in the closing words, "and in thee shall all the families of the earth be blessed." The patriarch was not only to receive a blessing but to be a blessing to all mankind. Wherever Abraham went among the peoples of his day he took the knowledge of the true God with him. Today fully half of the human race call him "Father Abraham." In Christ Jesus the blessing of Abraham comes to all who believe.

At Sinai, Israel was called to be unto Jehovah "a kingdom of priests, and a holy nation" (Exodus 19: 6). As the priest stands between God and the sinner, so Israel is to intercede with Jehovah on behalf of other nations. Israel was also to be kingly in bearing and holy in life.

As soon as the figure of the Messianic King emerges in poetry and prophecy, the universality of his rule is clearly predicted. Psalms 2 and 110 tell how all opposition to his reign is broken. See also Isaiah 9: 1-6. In Isaiah 11: 1-10, after describing the supernatural endowments of the Messiah and his establishment of justice in the earth, the prophet adds that "unto him shall the nations seek; and his resting-place shall be glorious."

The spread of the true religion over the earth is announced in many places in the roll of Isaiah. See especially Isaiah 2: 2-4; 19: 23-25; 42: 1-9; 49: 1-6. Universal peace will come to earth when all nations accept Jehovah as judge and umpire. Nothing else can take the place of religion as the bond of union among the peoples of earth. When the principles of Christianity are accepted as the highest philosophy of life, men will learn how to live together without war.

In some respects the book of Jonah is the most remarkable missionary pamphlet in the Old Testament. Jonah was pushed forth as a foreign missionary to the distant heathen city of Nineveh. The merciful Jehovah wished to lead Nineveh to repentance in order that he might spare the city from the destruction which its sins demanded. Jonah wished that the great city might be destroyed like Sodom of old, and hence he fled in the opposite direction from Nineveh, leaving it to its fate. But the mercy of Jehovah recalled the fugitive and thrust him forth to preach in Nineveh. It is manifest that God is more interested in the salvation of the heathen than any of his prophets has ever been.

If the Old Testament is missionary to the core, how much more the New Testament! The strong Son of God left the glory of heaven to seek and to save the lost. He came not to call the righteous but sinners to repentance. He took the good news of salvation among the despised classes in Galilee, Samaria and Judea. He made repeated tours of the scores of towns and villages in Galilee, healing and teaching. If he was sent in his personal ministry only to the lost sheep of the house of Israel, he seemed determined that every one of these lost sheep should hear the loving Shepherd's voice calling him to life and safety. Jesus was the greatest missionary the world has ever seen.

Our Lord also sent out his disciples as missionaries throughout the land of Israel. He taught them how to win men to God, and then thrust them forth to preach and to teach in all the waste places.

Toward the close of his ministry Jesus made it plain that he was to be the Saviour of the world. "And I, if I be lifted up from the earth, will draw all men unto myself." After his resurrection he gave his great missionary commissions. See especially Matthew 28: 18-20 and Acts 1: 8. The Holy Spirit came at Pentecost to prepare the disciples for their work of witnessing for Jesus among all nations. But even the Spirit's presence in their hearts did not deliver the Apostles from their Jewish narrowness, and it took sharp persecution to drive them forth to the task of winning all men to Christ.

After the Lord Christ, Saul of Tarsus must be reckoned the greatest missionary of the ages. He made it his ambition to preach Christ where he had not been named. For more than a quarter of a century Paul was a flaming evangel with the Roman Empire as his parish. The Acts and the thirteen letters from his hand are all missionary documents of remarkable interest and power. While Peter and John went chiefly to the Jews, the field of their labors was almost as extensive as that of Paul.

The Revelation of John closes with a stirring appeal to take part in inviting men to Christ: "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely." From lid to lid the Bible is a missionary book.

THE SEED, THE SOWING, AND THE HARVEST

Rev. W. A. Ayers

"He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm 126: 6.

I would class this text along with other great passages in the Bible with which we have grown familiar and upon which we have learned to cast ourselves with confidence and hope, even in the darkest experiences of life. Who of us has not learned in the sad, painful experiences and bereavements of life to look up through our tears and say, "We know that all things work together for good to them that love God"? What trusting saint amid the losses and unexpected necessities of life has not learned to cast himself back upon that ode of divine inspiration which says, "The Lord is my Shepherd, I shall not want," and there to feel that though the foundations of earth and heaven should be shaken, still God cares and will provide for His own. Or what servant of God, toiling amid discouragement, has not realized in our text that divine assurance which transforms his tears of disappointment into stars of hope? He goes forth to cast seed upon sterile soil, it is borne away by a flood, it is parched beneath the burning sun, or it is choked by the upspringing thorns, yet, after all, he casts himself back upon God and realizes that "He that goeth forth and weepeth, bearing precious seed, shall without doubt come again with rejoicing, bringing his sheaves with him."

I. THE SEED.

What is it? Jesus Himself answers that question in Luke 8: 11, "The seed is the word of God." It is here called the precious seed. Note that word, precious—see its meaning in other places. Proverbs 3: 15, "Wisdom is more precious than rubies." 1 Peter 1: 7, "Trial of your faith more precious than gold." 1 Peter 1: 19, "Redeemed with the precious blood of Christ." In all these places the same word as that in our text is used. The sense is that of incomparable value. Precious, priceless, beyond computation in value.

1. *The Word of God is precious as literature.* We buy and pay large prices for histories, biographies, books of poetry, philosophy, statesmanship, and eloquence. All of these things are superbly contained in the Word of God. Wondrous history, the making of mighty nations, the rising and falling of empires and kingdoms. Inspiring biography—Joseph, Daniel, and others overcoming difficulties, surmounting obstacles and by dint of personal worth coupled with faith in God, rising to eminence. Poetry that burns and glows with inspired genius and insight into nature's secrets. Philosophy which is dynamic with the force of logic. Statesmanship which is brave and true, born of the spirit of patriotism and love for the right. Of all the great books which are our heritage today there are none which approach in greatness this Book of books. Thank God, our great schools and colleges are coming to realize today that no man is or can be truly educated if ignorant concerning the teaching of this great library. It was my privilege some time ago to attend a meeting of the college presidents of the South. One of the notable addresses of that occasion was on this subject: "The Place of the Bible in the College Curriculum." Thank God, the higher education of the land is coming to find a nobler use for the Bible than to hold it up as a target of ridicule for the sport of skeptics. They are coming to class it as the highest, the best, and the noblest of all our textbooks. If we had no other testimony to the preciousness of the Book as literature, this of itself would be sufficient.

2. *The Word is precious as a divine revelation.* Suppose we lived under the reign of a king—one in whose favor there were life and blessing and in whose disfavor there were death

and ruin, and this life or death did not arise from any autocratic proclivities of the king, but because he is the embodiment and expression of all that is highest and most desirable. Would we not prize and hold as precious any book from the king which expressed his will concerning us? Now just what I have said is true of us in a spiritual sense, and the Bible is the only Book which tells us how we may please God. It is the only Book which speaks with clearness concerning man's earthly duty, and it is the only Book which throws any authentic light upon man's final destiny. If a book from an earthly king, the purpose of which is to secure earthly blessings to us, would be prized, shall we not prize and hold as precious this Book from our heavenly King, the purpose of which is to secure to us the highest blessing of both body and soul, both for time and eternity?

It is needless for me to discourse upon the evidences of the divine inspiration of the Word. Its chief value as literature is due to the fact that it is a divine revelation, and therefore surpasses the genius of man. Dr. Joseph Parker asks this question: "If man wrote the Bible two thousand years ago, and has been progressing in intellectuality and spirituality all these years, where is his next production? He should have written something far superior ere this late date." The fact is, that the highest productions of man have not approximated the excellence of this Book. The further fact that it surpasses the genius of man, that it answers perfectly to the inward longing of man, that when followed, it produces the highest type of man, and that Jesus, the perfect man, bore witness to its authority, all attest that it is a divine revelation, and therefore precious.

3. *The Word precious as a transforming experience.* It is great to know it as literature, it is greater still to know it as a divine revelation, but it is greatest of all to know it as a transforming experience. There are thousands of lives proving the Word to be divine. To open the heart to the Word is to bring transformation into the life and that in turn proves the divine energy of the Word.

The Psalms, from which our text is taken, have a distinct place not only in Christian literature, but also in the Word of God. They are meant to give expression to those high and holy experiences derived from the soul's contact with God. There are some experiences of which we cannot speak in the common prose of the day, they are so delicate and personal they must be expressed, if at all, in the measured meters of poetic language. Thus the Psalms have been called "The Christian's experiences set to music." Oh, how they laugh and sing and dance with ecstasy born of heaven! There were three obvious stages in the Psalmists' experience: (1) The apprehension of God in nature. Then he sang, "The heavens declare the glory of God and the firmament showeth His handiwork. Day calling unto day uttereth speech and night calling unto night showeth knowledge." (2) The recognition of God in the Word. Then he sang, "The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure making wise the simple. More to be desired than gold, yea, than much fine gold." (3) The realization of God in His own experience. Then he sang, "The Lord is my Shepherd, I shall not want." Oh, when he came to that experience life had been transformed for him. All this was true because the Psalmist could say, "Thy Word have I hid in my heart." That Word in the heart took a blaspheming Saul of Tarsus and transformed him into the mighty Paul of the New Testament and sent him forth with the evangel of Christ. It took a rough, uncouth fisherman of Galilee and transformed him into the great Apostle Peter, the leader of the Twelve. It took a poor, ragged, begging boy of the sixteenth century and transformed him into the mighty Luther of the Reformation. It took the poor tinker's son of Bedford and transformed him into the mighty Bunyan of Pilgrim's Progress. It can take any

sinner, stained and polluted by sin, and transform him into a vessel meet for God's service here and God's glory hereafter. This, then, is the kind of seed we have for the sowing.

II. THE SOWING.

You may know the Word as literature and even teach it in a cold and formal way. You may know it as a divine revelation and scrutinize it in fear or theorize as to its meaning, as did the Pharisees. But knowing it as a transforming experience will alone fire the heart for the sowing. The sower of our text is in the thought of the Psalmist, fired with all the holy enthusiasm of one who recognizes the eternal worth of the Word. He goes forth weeping, weeping the tears of earnest endeavor. I believe it is Scott in "The Lady of the Lake" who speaks of the deer in earnest flight from the hounds with great tears rolling down from her eyes. They were tears of strenuous effort, tears of honest, anxious endeavor. That is the meaning of the figure which is here set forth. Great earnestness should characterize the Christian worker, and why?

1. *Because of the need which confronts us.* All about us men are lost without God and without hope and only the Word can save them, for "Faith cometh by hearing and hearing by the Word of God." Oh, if we have been saved ourselves, if we have felt the reality and blessedness of salvation in our own hearts, then how can we look with complacent indifference on lost men about us? Do we feel no great sad emotion stirring our hearts in their behalf? If not, then we may well question our own salvation. The truly saved should be willing to spend and be spent in order that others may be brought to Christ.

2. *The responsibility of making the way plain is upon us.* Jesus said to His disciples, "As my Father hath sent me into the world, even so send I you into the world." What was the purpose of Christ in coming to the world? Luke 19: 10, "For the Son of Man is come to seek and to save that which was lost." He went out after the lost sheep across mountain and plain and dark valley. On and on He went; yonder in His pathway a strangely familiar mountain rises to view; ah, yes, it is Calvary. On across it He goes in His search for the lost one, never turning back until He had found the object of His love, laid it upon His own shoulder and bore it back to the fold. "As my Father hath sent me, even so send I you." Jesus said, "The good seed are the children of the kingdom." What are seed for but to be buried and die in order that a new harvest may spring forth? The thought of Jesus is that only as the Word of God finds expression in the life and labors of His children may we hope for a harvest of redeemed souls. If their salvations depend thus largely upon us, can we be any other than earnest?

3. *The time in which to do the work is so short.* Deduct the years of childhood and youth; the time in which we sleep and eat; the years of age and infirmity, and what a short time we have left for doing Christ's work! It is calculated that we spend one-half of our time eating and sleeping. Statistics show that the years from twelve to twenty are most fruitful in response to Christian effort. Now suppose we live through three generations, three times eight would be twenty-four. We eat and sleep half of those years, leaving only twelve years to work for Christ in the most fruitful period of three generations.

Then again, how soon will the character of this generation be fixed? Experience teaches that if people are not reached by twenty, the chances are three to one against them. Thus we are urged by the brevity of life and the rapidity with which character crystallizes, to go forth with great earnestness to rescue the perishing.

III. THE HARVEST.

"He shall without doubt come again with rejoicing." Oh, thank God, our labors are not in vain in the Lord! The Lord

is over all and sovereign above all. The soil may be sterile. Our abilities may be circumscribed, our opportunities may be limited. But if we go forth in the spirit of our text, God declares that the sowing shall not be in vain. We shall come again with rejoicing.

1. *That we ourselves have been saved.* These tears, this anxiety, this earnest solicitude for and effort in behalf of others will react upon our own hearts with tenfold blessing. He who unselfishly labors on for others will in the final day be amazed at the glory which has been achieved in his own character. "He that turneth many to righteousness shall shine as the stars forever and ever." He who unselfishly labors to save others will, like Moses, be unconsciously transfigured himself.

2. *In the privilege of doing a labor of love in behalf of others.* If we do and give our best and no soul is saved, yet we shall come with rejoicing in the consciousness of having been faithful; and after all the Lord does not command us to be successful but to be faithful.

3. *"He shall come with rejoicing, bringing his sheaves with him."* I sometimes hear people sing, and the song is metered with interrogation points, "Will there be any stars, any stars in my crown, when at evening the sun goeth down?" Oh, we need not be in such a doubtful mood. Listen to this divine assurance, "He that goeth forth and weepeth, bearing precious seed, shall without doubt come again with rejoicing, bringing his sheaves with him."

*"Perhaps in heaven to me some day
A trusting saint may come and say,
All Hail, beloved, but for thee
My soul to death had fallen prey.
And oh, what rapture in the thought,
One soul to glory to have brought."*

THE SILENT PREACHER

Rev. J. A. Scott, Home Board Evangelist

While I was State evangelist in Oklahoma in a town where I was unable at the beginning of the meeting to get many of the people to attend the services, I determined to reach them in some way. So I went from house to house and left a tract, entitled "The Way Made Plain" at each home and gave them a personal invitation to attend the services. One of the tracts was left in a home where there were nine in the family. None of them were Christians. The youngest was twelve years old. The mother and oldest daughter read it first and were saved. Then they urged the father and other children to read it, which they did, and were all saved within a week. Then they came to the services and invited me into their home, to inquire about joining the church. They were troubled about the Baptist view of the Lord's Supper. I gave them a sermon by Dr. George W. Truett on the Lord's Supper published by the Sunday School Board and largely used by the Home Board. They read it aloud before all the family, compared it with the Scriptures and all of them joined the Baptist church, and the whole family were baptized at the same time.

This was truly a household baptism!

At another time I used a little tract by C. H. Spurgeon, entitled "My Conversion." It reached and brought to Christ another whole family of five and they all joined the church during the meeting. The printed page is a mighty, silent preacher. Let us use it in a larger way than we ever have. I can bear witness to many other instances as fruitful as these.

MR. J. CAMPBELL WHITE says: "There is probably no other single test whether the love of money or the love of God is stronger in a man's life than the test of his willingness to give habitually to God at least one-tenth of all his income."

The Significance of the Coming Convention in Atlanta

Rev. E. C. Dargan, D.D.

A Statement of the Great Issues Confronting the Denomination Forty Years Ago and Today

For the third time in its history the Southern Baptist Convention is to meet in the city of Atlanta. The first meeting held there was forty years ago, in 1879. The second meeting was twenty-seven years ago, in 1892. Both these meetings were of great importance in the history of the Convention; that of forty years ago especially so. The writer was a messenger from Virginia at that Convention, and it was the first meeting of the body which he attended. In 1892 he was a messenger from South Carolina, and was at that time elected a professor in the Seminary. Personally, therefore, both these Atlanta meetings were of deep interest. If time permitted, one would like to recall at greater length the memories of that meeting forty years ago. The Convention was small—313 messengers, representing fourteen States. Dr. Boyce was president, but Dr. Mell was present and was occasionally heard from on the floor. The South, especially Memphis and New Orleans, had been afflicted with a terrible epidemic of yellow fever in the preceding year. A report was made to the Convention on that subject. There were many other matters of general and special interest before the body which cannot be here named. Strong and courageous reports were made by both the struggling Boards of the Convention. There was an unconquerable spirit of loyalty to the denomination and to the cause of Christ throughout the whole meeting.

There were two questions of immense denominational interest settled at that Convention forty years ago. One was properly a Convention matter, and the other only indirectly a Convention matter but a vital and critical question for the whole denomination. The first was the question of co-operation, possibly organic union, with the Baptists of the North; and the second concerned the propriety of teaching advanced critical views of the Bible in the Seminary at Louisville. The action of the trustees of the Seminary spoke decisively on that matter and encouraged the denomination to enthusiastic and loyal support of the institution. In this action it may be said that the denomination through its leaders set itself clearly and strongly against the insidious teachings of German criticism of the Bible and planted itself firmly on the conservative evangelical views of the Bible and its authority as the Word of God. It was a great day for Southern Baptists, though it had its elements of pain and regret.

The other question was also momentous. The South lay desolate: years of poverty and trial; the recent affliction of yellow fever; a sense of weakness and poverty—all this was with us. The people in the North were prosperous. Many were rich. Some were very generous and kind toward the South. They had reached out the hand to the Southern negroes. They had generously helped in the yellow fever epidemic. There was growing a kindlier feeling on both sides, and it seemed to some an opportune moment to make an overture which might look toward organic unity among all the Baptists of the country in their missionary, publication, and benevolent work.

On the first day of the Convention a preamble and two resolutions were introduced by Dr. I. T. Tichenor. These in striking and eloquent language set forth the belief that the time had come for a closer union and co-operation between all the Baptists of the United States. The first resolution suggested that five brethren be appointed to attend the approaching anniversaries of the Northern Baptists and carry assurance of fraternal regard and of a readiness to co-operate in religious work. The second resolution is the significant one. It is as follows:

Resolved, That we respectfully suggest to them the propriety of holding, at some convenient time and place, a meeting of representative men from all sections of our common country, to devise and propose such plans of co-operation between this Convention and other Baptist bodies of the United States as may best contribute to the more efficient working of the Baptist brotherhood, to the good of all men, and to the glory of our Redeemer.

While nothing definite as to organic union is mentioned in this resolution, it was understood that the five brethren would confer about that point, as to whether some plan of reunion could not be brought about. At once the logical consequence of adopting such a resolution, though expressed in guarded terms, was apparent and it provoked a wonderful debate. The main speakers were Dr. Tichenor, favoring the resolution, and Dr. Broadus, opposing it. It was a battle of the giants. Others took part, but these were the leading spirits. Finally the amendment offered by Dr. Broadus was carried by a decisive vote. That amendment is as follows:

Resolved, That five brethren be appointed by this Convention to bear to our Baptist brethren of the Northern States, at their approaching anniversaries, expressions of our fraternal regard, and assurances that while firmly holding to the wisdom and policy of preserving our separate organizations, we are ready, as in the past, to co-operate cordially with them in promoting the cause of Christ in our own and foreign lands.

Thus the Convention positively placed itself on record in the determination to maintain its separate organization and even through poverty and peril to go on with its work as an independent organization. Momentous decision! The history of the Convention since that time has more than justified the wisdom and foresight of this action.

* * *

Grave issues will confront this Convention as they did that of forty years ago in Atlanta. The questions naturally are not exactly the same, and yet they have close relation to the crises which our fathers then so bravely met. We do not know whether definite action in the shape of resolutions or declarations of principles will be, or ought to be, made in the Convention. But we meet at a tremendous epoch in the history of the world, of the people of Christ, and of our own great group of that mighty host.

Once again the question of co-operation is before us. Now it is not whether Southern Baptist churches shall organically co-operate with those in another part of our country. Nobody would advocate now a dissolution of the Southern Baptist Convention or its being merged in any other organized body for the furtherance of the Kingdom of God. But in a subtle way the question of co-operation with other great bodies looking to organic union, or the federation of denominations and churches, in some large, general, guiding or directing body for the whole of Protestantism, is before us. The Convention has at every meeting since 1911 had a committee and a report with regard to such co-operation, defining our Baptist position. Besides that, a great paper was adopted by the Convention in Nashville in 1914 setting forth the views of the Convention as to any possible union or co-operation. Our people do not favor the federation of our Baptist churches in any sort of organic body that will compromise our denominational convictions or hamper our independent action. It may or may not be wise for the Convention to make another deliverance on this subject, but there can be little doubt as to the spirit and temper of our Southern Baptist churches on this point. They stand

for loyalty to Christ and liberty in Christ, and only for such co-operation as brings no compromise to these general principles nor to their particular applications in well-known Baptist views.

Happily there is no prospect that this Convention will be faced either directly or indirectly with the necessity of declaring itself upon the question of loyalty to Christ and His truth as given in the Bible and interpreted in our Baptist standards and life. Yet in a more or less vague and indefinite way, this great critical question is still before us. It is true that the popularity of German rationalistic criticism has received a great blow in the discrediting of everything German in our age. But for all that, there are tokens of more or less looseness of thinking and willingness to soften denominational convictions among us. The call to hold fast the accepted, historic, and glorious tenets of our Baptist faith is clear, insistent, and positive. This is no time for Baptists to waver on the question of loyalty to the truth. Many wild and dangerous notions have been broached. Sometimes it seems as if men wanted to put God Himself to the vote of the crowd. Standards of orthodoxy are not popular, but they are no less necessary than they have ever been at critical epochs in the history of Christian truth. May there be in the coming Convention a spirit of utter devotion and loyalty to our Lord and Master, and to the Word of God as His authoritative doctrine and law for His people!

We may safely trust the representatives of our Baptist churches in the South on these two great issues. The messengers from these churches convening in Atlanta will not prove recreant to the denominational integrity nor to its loyalty to the Word of God. We may count on the Baptists of the South as a body to stand firm and fast by these sacred convictions. The supreme question facing our coming Convention is, What can we do to make our denominational integrity and our doctrinal loyalty the efficient force that it ought to be in this critical epoch of history? Refusing to merge and lose our denominational identity, refusing to depart a hair's-breadth from our acceptance of the gospel in its doctrinal aspect, as we understand it, what are we going to do to make these views felt as they ought to be felt among all peoples in this supreme crisis in the history of mankind? The world is seething with unrest and inquiry. The issues of history are facing us at the conference in Paris. The world never needed more than it does today the gospel of Jesus Christ as Baptists understand it. *Loyalty to Christ and liberty in Christ* must be our slogan for world-conquest. Does our organized work represent our real power back of these convictions? Have we equipped and authorized our Boards to conduct a worthy program for world-conquest on the basis of our cherished principles? What are we putting alongside of federated education and medical missions on the foreign field? What are we putting alongside of other denominations in our gifts for the preservation and extension of our pitifully small work in other regions of the world? There is no longer anything foreign in the world. Foreign Missions is an historic but no longer an appropriate nomenclature. The present age is tremulous with expectation and confused as to the right lines of development. We Baptists have a message for mankind—*loyalty to Christ and liberty in Christ*. It is our bounden duty to make that message effective everywhere men live on this earth. Nothing smaller than this will do. If we insist as we ought to insist on maintaining our denominational integrity, we ought to make our denominational message world-wide and effective.

Nor is the situation any less impressive in the homeland. If we refuse to merge and lose our identity in any kind of federation of religious forces in our country, if we are going to insist upon and maintain our separateness, we are in duty bound to justify that by the largeness and power of the contribution we make to religious thinking, life, and work in our own country. Our Board of Home Missions has this thrilling appeal for us

all. Our Sunday School Board for the instruction in the Bible is weighted with enormous responsibility and opportunity at this hour. What shall we teach in our Sunday schools, and how shall we train our young people for efficient leadership in the life of the denomination and the growth of the Kingdom of God? Along with these our educational and benevolent enterprises come with renewed emphasis of appeal for support and extension. What does this age demand of the Baptists of the South? Let us answer without hesitation or doubt: faithfulness to the denominational integrity; obedience to the command of the Master; constant effort in life and teaching to hold forth the truth; and unstinting, self-sacrificing gifts of money to maintain a worthy organic life and work.

Grover Cleaver's "Furlough"

Rev. C. C. Davison, Baptist War Worker at Camp McClellan

Using the brevity of military notation, I can set down the sad story of Grover Cleaver in the following abbreviated terms: Grover Cleaver, Battery C, 25th F. A., 9th Brigade, drafted July 22, mother died Aug. 16, accepted Christ as his Saviour Sept. 12, died Oct. 11.

I met Grover Cleaver on a hot afternoon in August. He was tired from walking in the heat. His uniform was greasy from the service he had been rendering as "kitchen police." In his hand he held the yellow sheet of the telegraph company, which contained the sad news of his mother's death.

He had been to the telegraph office and was returning from the Red Cross, where he had been trying unsuccessfully to arrange a furlough, that he might go to the funeral of his mother.

I invited him to ride with me in the Baptist war service car, and learned from him that his people were Baptists, that his mother had died within a month after he left his home near Cecelia, Ky., and that he was not a Christian.

It was three weeks before I got to see Grover again. When I did, I spoke to him such words of comfort and encouragement as I could. Sitting with him on the back steps of a mess shack, I marked for him from a tract furnished by our Sunday School Board on "How to Be Saved, According to the New Testament." I led him to the Saviour there, just a few minutes before he was to go into the gun school for the evening.

On Sunday, October 13, he was laid to rest in the cemetery at East Rhudes Creek Church, near his Kentucky home.

Yesterday came a letter to him. When it came into my hands it had the following notations: "Not in 25th F. A., "Hospital," "Deceased, return to sender." The poor lad was unable to get furlough to go to where his mother lay dead. But he went home on a furlough granted by God, and which shall never end, to be with his mother in her eternal home.

When in the midst of my efforts to serve the needs of other soldier boys, my thoughts were brought back to Grover Cleaver by this letter with the annotated envelope, with almost a sob and with mingled sadness and joy, I whispered to myself: "What if there had been no Baptist war worker to help that lonely and broken-hearted boy, as he walked along the hot road that August day?"

ARE the Chinese Christians faithful? From a missionary in Shantung comes the story of a village which was practically swept away by a flood. For weeks after the disaster the people waded around barefooted and with cold, swollen limbs. At last when the flood subsided the native pastor suggested that they ought to rebuild the Lord's house first, which out of their great poverty they did.

Our First Contact With Chinese Islam

Rev. E. McNeill Potat, Jr., Kaifeng, China

The First of a Series of Articles on Chinese Mohammedans



Honan Provincial officials in the ceremonial robes arrayed for Confucian worship. Former Governor Tien is the short man in the center of the group.

Not many days ago, one afternoon when the wind had blown great clouds of dust into the face of the sun, three of us, accompanied by a native Christian, started out to visit some of the Mohammedan mosques in the city. There are seven such institutions, which are supposed to minister to the wants, spiritual and temporal sometimes, of the many Moslems who are here. There is considerable doubt that they do either, because Mohammedan fervor depends somewhat on a knowledge of Arabic, which language is espoused only by the very few, and temporal assistance here in this land is largely the matter of giving the helpful advice, "Get out and hustle for yourself."

We were a bit anxious in our minds as to the reception that would be accorded us. We read in the reports from the Levant that the greatest virtue that a Mohammedan can perform is to kill an infidel dog, more accurately known as a Christian. We hardly expected such vigorous methods of welcome as that, but nevertheless we didn't know whether their thoughts at least would lean in that direction. We didn't have far to go, for our city compound, being in the very heart of this great city, also happens to lie directly in the center almost of the Mohammedan section, and all about us are the butcher shops, the homes with Arabic inscriptions over the doors, and the picture of a tea-pot hung outside, which is the sign of a Moslem enterprise.

The mosques, except for their absence of idols and the general litter of things, might be mistaken for Buddhist temples. No minarets or bargar walls, no glistening domes or crying muezzin tempt your entrance. We went in, followed by a host of gaping urchins, who lose no opportunity to stare at the foreigners. The temple court was flanked by high walls, and crowned by the eternal tiles of China. We passed a room from which came the rhythmic intoning of the school children, who were studying in unintelligible Arabic, and were finally ushered into a side room. In the rather dark corners figures stirred and then came out to meet us, putting on an extra garment as they came, bowing in true Chinese fashion, and begging us to drink tea with them. They were temple officers of greater or lesser rank, and told us that the "Ahoon," or head man, was away on a visit to the north. We sat and indulged

in the "idle talk" which presages every conversation in China, asking the ages of the gentlemen present, and complimenting the oldest one on his "extreme old age." They seemed very interested and quite cordial. In fact, they said they were quite willing and anxious to exchange opinions as to the only true God, and agreed that if there was only one True God, then there was only one gospel about Him. As we sat talking, a younger man came in, who had made his pilgrimage to Mecca. He took our names and address and promised to visit us. And then there was the presentation of tracts and the remarks about them, and then the privilege of looking in on the hall of worship from the outside, before we were escorted generously to the front gate, and promised a visit in return.

We worked our way up through a back street, where the dust was swirling about, and came later to another mosque. The door to the court stood open, and we went in unannounced, save by the bleat of a newly-shorn fat-tailed sheep that looked up at us from its plot of brown grass in the paved courtyard where it was browsing, as we came through the gate. Through a window we saw a young man with a white turban on sitting on a high divan. Before we had gotten to his door, however, he had replaced his turban with a little black Chinese hat, and came to the doorway to invite us in. The friendly cup of tea was placed before us, and as the steam rose from the fragrant drink we talked with him. He seemed to be an unusually intelligent fellow. Certainly the appearance of the huge volumes printed in Arabic, that surrounded him and bore evidence of much handling, argued for his studious inclinations. Here again we asked ages and told them, and spoke of the desire to know more of the religion they were teaching, and the privilege and pleasure of mutual intercourse. He also somewhat surprised us by his cordiality, and escorted us to the outer gate with quite as much generosity as the others had.

This was the first time that we had tried to get within their walls. They are a distinct people in some respects from those who live with them. It isn't hard to spot a Mohammedan on the street. Their features are clearer and quite like the people of the Near East. Heavy beards, which are totally foreign to Chinese, adorn the faces of many of them, and the men in the mosques we visited seemed to stroke with peculiar pride their

distinguishing whiskers. In fact, the adornment was mentioned in the course of our conversation. They are forbidden to use tobacco and strong drink, which prohibition is in their favor, although there is woeful laxity in its observation. But it is perhaps true that their chief difference from those around them is physical. They are all Chinese, despite their straight noses and whiskers, and are as little concerned with what Mohammed did in Arabia as with what Gautama did in India. They have the same religious lack that the rest have, because the vitality of the religions with which they are acquainted is nil.

What results can we see from such a visit? Well, they may not be startling, but they are at least these: We showed them that we can be friends with them despite our religious differences. They have had us visit them first with no motive save a friendly one, and that is what must govern our contacts with others, no matter how widely we are separated religiously. Moreover, they will look to us for the continuation of our visits, and that is decidedly in our favor. One of the official gentlemen, the one who has made his pilgrimage to Mecca, has been to see two of the party who went first to his mosque, and had long conversations on the gospel. Moreover, he has consented to teach the sacred language of his faith to two of them, that they may be more intimate in their dealings. We may have reason to impugn the motives of these cordialities, but we feel them to have been sent of the Lord to open a way into their hearts. And lastly, we have found that they are friendly toward us. That, at least, is a great discovery. The harvest has been white a long time, and there have been reapers who have been gathering their sheaves and putting them into the wrong garner, those of Mohammed, Gautama, and all the rest; but we hesitate not to continually pray the Lord of the harvest that *He* thrust forth more laborers into His harvest.

IN THE BY-WAYS OF CUBA

Superintendent M. N. McCall

Some four years ago the writer visited the beautiful little valley of San Andres with one of the native pastors. There he had that rare experience of preaching to an audience that had never attended a gospel service or heard a gospel sermon. Perhaps most of them had never even heard that there is a Bible in which God has revealed Himself to men. He will never forget his emotions as he watched the country people gathering in a storehouse at the noon hour, nor how earnestly he prayed that he might be guided in giving to them a message that would mean much to them.

Four years might seem a long time in the history of some churches, where generations of training have made possible speedy reforms, but it is not a long time where one has to begin at the beginning, where there has been no knowledge of Christ handed down from father to son. However, four years' work has wrought a wonderful change in that valley of villages and farmhouses. The native missionary continued his visits, staying three or four days each time, visiting homes where he was allowed to read and explain and pray. Before long he was the friend of every home and his visits were looked forward to with pleasure. Individuals here and there began to see the light and asked for baptism. A beautiful stream nearby became the pool of testimony, where many heads of families witnessed to their faith in the crucified Lord.

Recently we made another visit to that community and took part in a remarkable meeting in one of the larger villages. Our first visit to this particular village was on a cold, rainy day, when we were not able to hold a service, and the coldness of nature seemed to symbolize for us the attitude of the people toward us and our mission. Our recent visit was beneath the

bright rays of a tropical July sun, and the warmth of nature found its counterpart in the warmth of our welcome and the enthusiasm of the people in the special services held.

For it was the occasion of the dedication of the Baptist chapel of San Andres. Arriving at noon after a four hours' horseback ride, we arranged for the dedication of the meeting house at four in the afternoon. A baby organ had been carried 140 miles from Havana by other conveyances and then transported across the hills on a pack-horse. Most of the people present had never seen either a meeting house or an organ before, for there is not even a Catholic church anywhere near.

At night another service was held in which the more than thirty baptized up to the present time were organized into a church. No one of those present except the pastor and the visiting preacher had ever been present at the constitution of a church before. It was a joy to see the heartiness with which they assumed the duties of their covenant, and the readiness of their understanding as the nature and mission of a New Testament church was explained to them.

One of the visitors said that he was convinced after his contact with the people that ninety per cent of the inhabitants of the valley were evangelical in sentiment and it was destined to be a Baptist valley. This, after four short years of work, gives one illustration more of the wonderful power of the old gospel and the hunger of a needy world for its truths.

When Flowers Are Best Used

Rev. J. H. Gambrell, D.D.

It is related that Col. Robert G. Ingersoll, the noted agnostic, attended the burial of an old preacher, of whom he was very fond personally. It was known that the preacher lived and died in poverty; that his church people neglected his temporal needs was notorious. The grave was filled and covered with beautiful flowers. The crowd was about to be dismissed, when the noted agnostic asked to be permitted to say a word. Raising his voice, that quivered with emotion, and extending his hands imploringly, he said: "My friends, I knew the good man we leave here today. He wrought nobly according to his faith, lived and died in poverty, though he was everybody's friend. We cover his grave with rare flowers, but he cannot enjoy them as he could have done while waiting for the summons somewhere, I know not where. I could wish his tranquil faith were mine, too. But if any friends have flowers for me, I implore that they be given me while I can enjoy them. Soon I will go, I know not where, but I will need no flowers on the journey."

Ante-mortem deeds are infinitely better than post-mortem flowers. Churches that are wise enough to lighten the burden and relieve the anxiety of their pastor, plant perennial flower gardens whose fragrance will cheer and inspire in this life, and maybe pass into, and perfume the home eternal. Who knows? Jesus gave high praise to a woman who anointed Him with oil. He also cautions us against mistreating his preachers. Often the worse possible treatment is simple neglect. In Chicago, some years ago, some parents whose children died of diphtheria were indicted by a grand jury on the charge of murder because they failed to give their children the benefit of medical skill. God wants His preachers helped to the largest possible efficiency. The Scriptures make that very plain.

The Board of Ministerial Relief and Annuities provides churches with a brotherly, sensible, business-like method of discharging one of the most serious and vital obligations the Scriptures impose upon them. The method will not work itself, but is workable in all churches, small and large, poor and rich. This Board completes the links in the golden chain that bind Baptists in a glorious comradeship for the accomplish-

ment of an immortal task. The addition of each church lengthens and strengthens the chain. Nothing binds pastors and churches together more tenderly than ever-present evidence of helpful concern, each for the other. Distinctly and with beautiful emphasis the Board of Ministerial Relief and Annuities furnishes the finest sort of method of expressing this concern and reaping its fruits. "Behold how good and pleasant it is for brethren to dwell together in unity."

The vitally important thing is to get the substantial facts involved in the Ministerial Relief and Annuities Board before the churches. In the main, pastors must be relied upon to inform themselves, and faithfully present the matter. If they are not sufficiently interested to provide themselves with, and present the facts to their churches, the situation is neither hopeful nor hopeless. There are maybe some wide-awake laymen or women around, who know and believe enough to start talk-

ing on the subject. Every worthy thing gains by agitation. Butter and buttermilk follow agitation. Given the facts, churches will sooner or later align themselves with the Board of Ministerial Relief and Annuities.

The Bible plan, that pastors lead and take care of the churches, and the churches must follow and take care of the pastor, is the expression of God's wisdom and love. In proportion that pastors and churches teach the Scriptures they have God's favor, and are really great. It is the business of pastors to teach as well as to pray and exhort. It is the obligation of churches to learn as well as to sing and pray. People never do better than they know. Pastors cannot teach what they do not know. The information is the thing most needed in respect to this great enterprise. Dr. Wm. Lunsford, Corresponding Secretary, 618 Slaughter Building, Dallas, Tex., will be glad to furnish information to all inquiries.

Conserving the Truth Through the Printed Page

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

I have what I consider a perfectly good sermon on Home Missions under the analysis of Imparting the Truth, Teaching the Truth, and Conserving the Truth.

Baptists have no superiors among the Christian bodies in imparting the truth as it is in Christ. I do not know of any other group that equals us in our passion for evangelism. I doubt if even the Methodists do.

There are other Christian bodies that have more passion for teaching the truth as they conceive it than we. To prove this, it would only be necessary to recount the minimum of opportunity for teaching which is provided in the majority of our churches in the South.

Baptists have not been without noteworthy zeal for conserving the truth as they understood it. And there are certain fundamental elements of truth which they have held as no other Christian group has done. These are such as soul liberty, competency of the soul to deal with God, believers' baptism, and separation of Church and State.

The trouble with our fathers, so we say, was that they labored for the conservation of truth not without the frank characterizing what they believed to be the lack of truth on the part of those who differed from them. Our fathers were not without fault in this respect. If one is justified in patting himself and his day on the back because of the purely negative virtue of not challenging by name what we believe to be points of doctrinal weakness in other Christian bodies, we may all be highly pleased with ourselves now. The pulpit disputations of former days are gone.

What have we instead? For one thing, we have our complacency concerning this progress and are entitled to all the credit, if there is any, which goes with it. True, some unionistic gentlemen feel bound to reiterate the assertion that the "sects" are still at each other's throats. Even they must know this is not true.

There are those who are writing and preaching on polemical subjects today in a constructive way. This is an improvement over the habit of some of our fathers. On the other hand, there is some reason to believe that many pulpits have simply stopped preaching at all on those themes concerning which there are differences of belief in different denominations.

If I was forced either to take the extreme to which our fathers sometimes went or of an invertebrate surrender to an infirm and unenlightened public opinion, which latter extreme is evidenced in some pulpits today, I should certainly wish to take my stand with the old-time preachers.

The fathers sometimes used their pulpit as a forum for dealing with the infirmities of other denominations. But they did

not fail to preach Jesus Christ and Him crucified as the hope of the world. In this day, in which men are emphasizing as never before the value of being agreeable to all other men, especially as concerning religion, it is alarmingly suggestive that there is a perilous tendency to minimize the importance of agreeing with God and honoring Him through honoring His blessed Son. With many the pendulum has swung far toward putting the Second Commandment before the first.

The function of the printed page in conserving the truth is parallel with that of the pulpit. In fact, the printed page in denominational circles may safely claim that it is always moving in the same direction that the voice of our prophets is moving in bringing men to know and serve God.

It cannot serve so intensely. The printed word cannot thrill the hearts of men through and through as can the voice of an earnest, capable minister the hearts of a gathered concourse of people. But the printed page can and does move them in the same direction, and it has the tremendous advantage of reaching tens of thousands where the spoken word reaches its hundreds.

The printed page cannot take the place of the spoken word in conserving the truth in Christ. Years ago, when the extreme statements of half-baked idealism, which are now reaching their zenith, were just beginning their bid for the halcyon future, somebody remarked that Paul, if he was on earth now, would edit a religious newspaper.

I do not believe it. If Paul was on earth now he would preach Jesus Christ and Him crucified just as he did before. He would speak with such power that worldly wisdom, so much of which is now serving under the guise of religion, would sit up and take notice. The Union Movement and some of its reputed children, after they found they could not get hold of Paul, would go to work to put up against him the biggest fight they have undertaken, for between him and this movement there would be no quarter.

Paul would preach unity in Christ, just as he did when he was on earth. But he would show so that the wayfaring man must see, that unity and Christ comes from being the child of Christ and has nothing to do with ecclesiastical combinations such as those on which the modern movement has staked its all.

The printed page can be of immense service in teaching our people the truth. I will now address myself to it. But I had as well say first that it cannot and will not go further, as a rule, than the spoken words of men who stand in the pulpit. To state it concretely, if Southern Baptist pastors should get weak

on the deity of Christ and begin to teach, as so many colleges, even some denominational colleges, are teaching, the theory of evolution as held by the deistic evolutionists, Southern Baptists could not depend on the press to hold the people—not alone.

This is not to say we have not in the editorial chairs men of like holy passion to exalt the Saviour to those who stand in the pulpit. We have. But the preacher, even in a little once-a-month church, where his opportunity is the weakest, because least used, can through the spoken word influence people more than the writer can through the printed page.

This is no reason for discouragement to the editors. Every one of them has reason to thank God for his opportunity, which is tremendous. Every writer on religious themes has a duty to stand firm in these parlous times, teaching through editorial and paragraph and tract and article and book the truths of Jesus Christ and of revelation in a way that will save our people from the subtle snares now being laid for their feet by rationalism, salvation by environment, church unionism, and religious sentimentalism.

If I could emphasize this, it would be time for me to close this article. Our Baptist people have a right to demand of every one of us who is trusted by them in a responsible place to write for their information and instruction, that we shall assiduously seek to understand the needs of our own day, and that we shall have an unflinching passion to interpret the great truths of the New Testament to them in such ways as shall save them, not only from their own infirmities and shortcomings, but from the most astute snares, surely, that have been spread for the feet of the unwary. We may not be able to agree on every detail as to those snares. But we must agree as to the larger matter of the necessity of instructing our people so they may be able to discount and reject any teaching which does not exalt the deity and Saviourhood of Christ.

The Home Board interprets its own function here to be that, first, of providing informational tracts about all of its work; second, that we feel it to be our duty and privilege, as trusted servants to deal for the instruction of our people with the more general and significant factors of the moral and religious environment which conditions and limits the effectiveness of the work of Home Missions, and which therefore will challenge our people to larger undertakings.

Therefore, the Home Board issues tracts on the departments of its work and also some tracts on such great matters as Stewardship, the Union Movement, and such like. It furnishes articles for the Baptist press, which in a suitable manner undertake to touch on similar things. In its book output the same underlying principles control. We are dealing with a great work and our people want to know the facts about it. That work is great just because it supplies a great need and helps to overcome great obstacles. Therefore our people want to know about those obstacles and dangers, that they may measure rightly the value of the service. It confronts great opportunities in soul-saving and in the saving of the South. Therefore it is our duty to try to teach our people just what these opportunities are.

The printed page has a great field. It is a privilege unique and great to be an editor or a writer now for the religious press. God give every writer of us to use the opportunity to the highest ends.

But, still, if Paul was in the world, he would not be an editor nor a publicity man for the Home Mission Board. He would be preaching. And I do not think there is any Baptist editor today who knows his Lord but longs to go out and get in a pulpit somewhere and undertake to do, by the power of the truth of God which possesses him, through his personal presence and spoken word, what none of us can ever hope to accomplish half so well through the printed page.

The Printed Page in Foreign Mission Work

Secretary T. B. Ray, D.D.

"If it were possible," says Dr. James L. Barton, "to bring together in one place samples of all the grammars, dictionaries, hymn books, Bibles, school books, and works of general literature of every kind and from all parts of the world which have been written or translated during the last century by missionaries or under their supervision, it would make one of the most complete exhibits of the languages and dialects spoken by more than five-sixths of the people of the world. On the other hand, if there could be collected all that has been done in this direction by others than missionaries, or by those working with them, we would find but a meager exhibit; showing conclusively how indebted we have been and yet are to the missionaries for their persistent, scholarly, and accurate endeavors along philological and literary lines."

The outstanding work of most purely pioneer missionaries has been literary. Carey, Marshman, and Ward of India, Adoniram Judson of Burma, Robert Morrison of China are notable examples. This is not surprising when we realize that in many countries the pioneer missionary had to reduce the language to literary form before he could convey the message. And certainly he had to have the printed page before he could hope to succeed extensively in cultivating those who were to be built up in their Christian lives.

The magnitude of the work of these missionaries is shown by the fact that they have translated the Bible or portions of the Scriptures into five hundred languages and dialects.

Our own missionaries have done a very creditable amount of literary work. Dr. Mathew T. Yates, of the Central China Mission, translated the New Testament into Chinese. Dr.

R. H. Graves served as a member of the board of revisers for the translation of a uniform version of the Scriptures in Chinese. He was also a prolific writer of religious tracts and books. J. R. Saunders and B. P. Roach, of the South China Mission, finished a translation of the New Testament in the Hakka dialect in 1912. Dr. D. G. Whittinghill served on the committee appointed by the British and Foreign Bible Society for the revision of Diodati's New Testament in Italian. This same committee has also translated the Book of Psalms. Many others of our missionaries could be mentioned who have rendered extensive and most acceptable service in the production of Christian literature of all sorts, such as hymn books, gospel tracts, Sunday-school literature, religious papers, etc.

BAPTIST PAPERS.

Our denominational papers abroad are filling a very large place.

The True Light, our Baptist bi-monthly, edited by Dr. R. E. Chambers, of the China Baptist Publication Society, is a highly esteemed paper, and is widely read.

The Christian Church Record, edited by S. Takagaki, of Tokyo, Japan, and Missionary E. N. Walne, is the effective organ of all Baptists in Japan, including the Northern and Southern Baptist missions and the Japan Baptist Convention.

El Atalaya Bautista, edited by Rev. J. E. Davis, of the Mexican Baptist Publishing House, is exerting a great influence among the Baptists of Mexico, Cuba, and some other Spanish-speaking countries.

O Jornal Baptista, edited by W. E. Entzminger, of the Carroll Memorial Baptist Publishing House, in Rio, is the ablest and best-known religious paper in Brazil.

Bilychnis, edited by Professor Paschetto and Dr. D. G. Whittinghill, of Rome, is by far the most influential Baptist monthly in Italy. It not only circulates among our own people, but is read extensively by many Catholic priests and modernists.

El Expositor Bautista, edited by Rev. J. C. Quarles, of Buenos Aires, Argentina, is the youngest of our national papers, but it has already won the appreciation of the Baptists in Argentina and Chile.

CIRCULATION OF LITERATURE.

The question of how to distribute Christian literature is a live one abroad, as it is at home. Our publishing houses are, of course, the chief distributing agencies. Several of them have experienced a very gratifying growth.

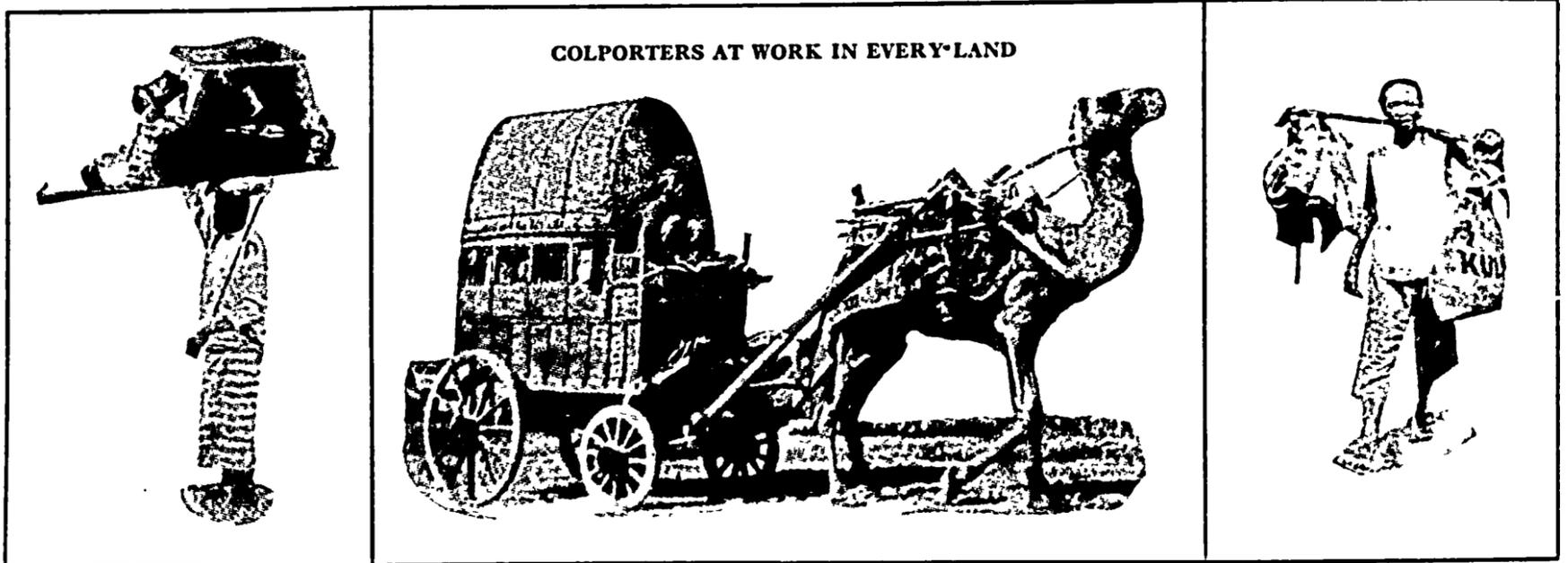
The China Baptist Publication Society is our oldest publishing concern. It was founded February 28, 1898. It is located in Canton, China. It is supported by both the Foreign Mission Board of the Southern Baptist Convention and the

Centennial Fund, equipment has been purchased and the house will be able to do a far more extensive publication work. It is located in Shiminoseki.

Within the last year Rev. J. C. Quarles has moved from Montevideo, Uruguay, to Buenos Aires, Argentina, in order that he may devote his entire time to the development of the publishing house in Argentina. A modest stock of supplies has been purchased and the prospects are that the work of this publishing concern will be quite considerably enlarged within a short time.

In Italy, Dr. D. G. Whittinghill, of Rome, is devoting a large portion of his time to publication work. He has no printing press. His printing is done by contract. The Judson Centennial Fund will enable the Italian publishing house to widen greatly its efforts.

It is the business of these publishing houses to provide and circulate everything in the line of Christian literature that has been found useful in our own country. It should be realized that while splendid beginnings have been made in the publishing houses we have already organized, we are only at the beginning. The progress that has been made shows that we are



Foreign Mission Society of the Northern Baptist Convention. It owns a splendid printing plant, worth, perhaps, \$150,000, and a large portion of an office building downtown, which is used as a distributing center.

The J. S. Carroll Memorial Publishing House, Rio de Janeiro, Brazil, was established January 1, 1901. The Judson Centennial Fund has provided it with a splendid piece of property and is gradually equipping it with machinery that will enable it to do a very extensive printing business. The property and equipment owned by this house was made possible by the generous gift of Mrs. J. S. Carroll, of Troy, Ala.

The Mexican Baptist Publishing House was established in Toluca, Mexico, in 1904, by J. E. Davis. The following year the printing concern was moved to Leon, where it continued until 1917, when on account of the uncertain conditions in Mexico, it was moved temporarily to El Paso, Tex. As soon as conditions are more favorable in Mexico, it will be located again within the Mexican borders. Recently a considerable amount of additional machinery has been provided, and this publishing house is able to render a very much more extensive service. It is supported jointly by the American Baptist Home Mission Society of the Northern Baptist Convention and the Foreign Mission Board of the Southern Baptist Convention.

The publication house in Japan has taken definite shape within the last two years. Several years ago Rev. E. N. Walne started a gospel book store in Nagasaki, which was conducted with success, but now through the aid of the Judson

in position to expand on a large scale. Hundreds of thousands of dollars should be put into the publication end of our missionary work in order that His Word of Truth and Grace might be distributed among the peoples.

The colporter is one of the most effective means of getting the literature into the hands of the people. The publishing houses employ directly many colporters. The China Baptist Publication Society, for instance, has between fifty and one hundred, and other colporters are provided by some of the stations. These colporters go among the people, selling and giving away the literature that is available for distribution. They not only distribute the Word, but are most useful in explaining the message. This combination of the printed page through the living exponent, is a most effective means of preaching the gospel. The report from the Argentine mission has the following to say about the colporter:

"For a couple of years we have had a valuable young Italo-Argentine working the northern section of the province of Santa Fe. He goes from town to town in his sulky and from farm to farm. The result is that we now have in that section a number of little groups of converted people and many more who are accessible. The real value of this man's work is in the fact that he is not a mere book-seller, but a real missionary, with missionary impulses, who simply uses the sale of Bibles and books as a means of prosecuting his work."

The Foreign Mission Board makes a special appropriation for literature to practically every station. This money, in turn, is distributed among the missionaries in the stations. With

this allowance the missionaries purchase literature for use in their work. They personally distribute much of it, but some of them use, in addition, colporters, pastors, and Bible women. The sum appropriated to individual missionaries for literature should be greatly augmented.

The Bible woman is another agency through which the Word is distributed. She works in particular among the women. The work of all Bible women is not the same. Some of them act as companions to foreign missionaries and do not distribute a great deal of literature, but spend their time more particularly in reading and explaining the Scriptures to their sisters. Others, however, are able to distribute a great many tracts, Bibles, etc.

The reading room is used effectively in certain stations. This is a place where books, tracts, and periodicals are kept, some of which are for sale and others are placed upon the reading table. Friends come in to read or purchase. A missionary or a missionary helper is on hand to explain the message that is contained on the written page. Many an intelligent man has been reached through the agency of the reading room. Through the efforts of the manager of one of these book rooms last year fifteen were brought into the church.

Such are some of the methods by which the literature is distributed. We need to become aroused to the importance of increasing our literary output and of circulating it extensively. "The Truth Manifested" is the title of a tract which has been circulated by the millions by the China Baptist Publication Society. It was prepared by one of our Christians who was, for nearly a score of years, associated with Dr. R. H. Graves. One of the employes of the publication society who was converted through reading "The Truth Manifested," has kept a note of persons who ascribed their conversion to this same tract. He has noted more than 300 such conversions. One cannot overestimate the far-reaching effectiveness of the printed page in missionary work. The world situation is such that the printed page can be used now with peculiar effect. The mind of the world is open now as never before. People are reading. We should seize the opportunity to deliver our message through the printed page to countless multitudes who have been unwilling heretofore, but who are now willing, to listen to what we have to say.

"One Soweth and Another Reapeth"

Rev. W. B. Glass, Hwanghien, Shantung, China

PERHAPS twenty years ago, in the staid old city of Tengchow, Miss Lottie Moon enrolled a little boy in one of her day schools which she conducted. This boy, along with his schoolmates, memorized the Chinese classics according to the immemorial custom of yelling over the characters with loud voice until they were well in mind, and then at the teacher's call marched up, handed the teacher the book, turned his back and recited at high pitch what had been learned. Notwithstanding this likeness to heathen schools, this school was yet quite different, for here the pupils were taught the Gospels of Jesus, the Old Testament stories, and the songs that children love the world over.

After a few years the boy dropped out of school and went, the devoted missionary knew not where. She had done her best to sow the seed in the child-heart, had prayed for him by name, watered the seed with her tears and committed him to the friend and Saviour of children. Years went by and the missionary answered the Father's summons to come home. She went, not knowing what had become of little "Shan Pu." He had gone away to find work that he might help support the needy family. He did not profess to be a Christian, and his

companions saw no difference between him and themselves. But the early lessons were not forgotten. The truth lay in his heart like seeds in the earth through the long cold winter waiting for the warmth of spring.

In February, 1916, this writer was conducting a series of meetings for the old Tengchow church. One Friday afternoon at the close of the service several men came forward to enroll their names as desiring to be Christians and learn "the Jesus way." Among the number was a well-dressed young man about thirty years of age. I approached him and asked him about his purpose to follow Jesus.

"I have known the 'Jesus way' a long time," he said.

"That is interesting," said I. "From whom did you learn of this Way?"

"In Miss Moon's school, when I was a little boy, but only today upon hearing you preach have I fully decided to follow Jesus."

"Is your home here in the city?"

"Yes, but I have only come home for the New Year. I have a position in business elsewhere."

The meeting went on, but this man did not appear again. We supposed that, having had some intercourse with foreigners, he had come forward to give the preacher "face." It is not uncommon for men to seek notice from foreigners for the sake of impressing their fellows with their own importance.

Many months went by. On the 15th of October we were assembled in the chapel at the new Port of Lung Ko for the purpose of organizing a church. The Chinese pastor of the Hwanghien church was presiding and the organization had proceeded to the election of officers for the new church.

"The church will need a treasurer," said the moderator. "Whom will you have for this office?"

"I nominate Brother Wang Shan Pu for treasurer," said a voice.

The vote was taken, and Brother Wang was elected. Then the moderator asked Brother Wang to stand up, so that all might know him.

"Brother Wang," he said, "has not been a Christian very long, having been baptized only two months, but the brethren all have confidence in him. He is indeed a very earnest brother."

"That is a very familiar face; surely I have seen it somewhere before. At any rate since I am to be pastor of the new church I must know all my officers," I soliloquized.

So, as soon as we were dismissed I sought an interview with the new treasurer. No sooner had I approached than he greeted me familiarly, and asked if I did not recognize him.

"I surely have seen you, but just where I cannot recall." He recalled the meeting in Tengchow and our conversation and his decision then to follow Jesus. He had come to the new port and fortunately secured a position in the shop of one of our Christians. This brother had strengthened his purpose, and later he had entered a class for inquirers and had been baptized, and was now helping to build up the cause of Jesus in that place.

How wonderful are God's ways! His Word does not return void. Surely they are blessed who sow beside all waters. I am thinking most of her who sowed the seed in the early morning of this life, doubtless amid much discouragement, and who, like Abraham, "died not having received," yet, together with the reapers, shall rejoice in that day "over one sinner that repented."

WITH characteristic positiveness and vigor Dan Crawford, whose "Thinking Black" is the classic mission book on Africa, says of the present crisis: "Now is the time to produce your Christianity and live the life instead of merely talking the talk. Doctrine apart from the deed done is nothing but the skin of truth set up and stuffed."

FROM THE

Foreign Mission Board

RICHMOND, VIRGINIA



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

Associate Secretary

The Missionaries View of An Important Matter

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

I started on my recent visit to the mission fields in the Far East with the fixed purpose of securing for my own benefit and the benefit of the Board, as well as of the work, the viewpoint of the missionaries themselves on important phases of our mission work. I had the pleasure of meeting all the missionaries, sitting with them in deliberate conferences where they gave me the benefit of their mature views concerning matters which are vital to the successful conduct and prosecution of this great enterprise. From time to time I shall offer to our readers some of the things which I learned, and pass on to them some of the things which the missionaries contributed to these conferences. I am now about to give the readers of the HOME AND FOREIGN FIELDS a certain action taken by the unanimous vote of every Southern Baptist Mission in the Far East. This action concerns a matter of such importance both to the missionaries, the mission rooms, and to the development of missionary life in the churches at home and missionary character on the foreign field, that I ask that students of missions give it the most careful consideration and seek to make known the decision of the missions to all the missionary societies and churches in the South.

The following is the matter referred to. I give the resolutions passed by the South China Mission Conference at Canton. They differ only in phraseology from similar resolutions passed by the other missions in the East. Every mission has committed itself to that to which the South China Mission committed itself in these resolutions:

INDIVIDUAL SUPPORT.

By "individual support" we mean the support of a particular individual preacher (native), Bible woman, colporter or pupil, by either an individual or Sunday school, W.M.U. or other organization.

We recognize the value of direct touch with the mission field and the strength of the Christian appeal for a definite object. We are anxious to conserve all the interest at home and wish also to co-operate in every possible way with all workers in the homeland. We have sincere sympathy with all who are dealing with the home-

side difficulties. But we wish to call attention to some of the inherent disadvantages of the individual support plan. The disadvantages taken together seem to us to fully justify our voting against the plan.

1. It requires a good amount of correspondence between the Board secretaries, the donors, the missionaries, and the individuals who are supported. The time and energy thus spent could be used much more effectively in other ways.

2. Great confusion inevitably arises because of the strangeness of foreign names. It is almost impossible to keep matters straight where so many persons are involved.

3. There are frequent changes of workers on the foreign fields, just as in the homeland. Often workers are transferred from a field represented by one missionary to a field represented by another. Confusion easily arises in connection with such a transfer.

4. Possibly the most serious objection to individual support is that it interferes with the development of self-support. A definite supply of funds from what appeals to a native as an inexhaustible source removes the necessity for developing the home supply. Special difficulties arise when the individual concerned has direct connection with the donor or donors, and has to write monthly reports, send photographs, etc., and receives special gifts. We could give from our experiences many illustrations if time and space permitted.

5. One who limits his gifts to an individual worker or pupil is in danger of being disappointed. The individual may fail to measure up to one's hope. At best the relationship is only temporary. We urge upon all our people, therefore, that they cultivate in every possible way interest in the general work of our Board, not only the work in our own mission and country, but in all the countries in which missionaries of our Board are working.

6. As a very great advance upon the individual support plan we wish to commend the station plan. The expense of supporting an entire station can be divided into shares. Individuals, unions, Sunday schools, and churches could take few or many of these shares. As the work grew the gifts could be increased. Reports of the work of a station always contain items of interest. It is often most difficult to find something new and interesting concerning the work of an individual.

For these and other causes we commend the station plan.

In conclusion, we would urge all our people to read our HOME AND FOREIGN FIELDS. Its columns every month contain matter that should cheer the hearts of all.

The above sets forth the unanimous view of the missionaries of the Foreign Mission Board in Japan and China. If this view is passed on to our people, and they will regard the wishes of the missionaries in this matter, serious embarrassment can be avoided. The resolutions do not apply to the individual support of indi-

vidual foreign missionaries, but only to such support of native preachers and workers.

Now, shall we not begin anew to educate our people to a genuine love for Foreign Missions, and train them to give their money to this great enterprise from love of the Saviour and compassion for lost men and women everywhere. The money can be spent more wisely, more of it go into actual mission work, and accomplish more good if it is thus given to the Board. And yet we know that unless preachers and leaders of missionary societies take the pains to inform our people concerning this matter, some will never understand it and some will, perhaps, with a half understanding of the matter, have their interest in Christ's great work chilled simply because the missionaries discourage the plan of assigning individual native workers to individual home contributors. We ask the co-operation of all our people in this important matter. Let us start the new year with great plans unhampered by unnecessary incidentals such as this of individual support of native workers.



Missionary Miscellany

Secretary T. B. Ray, D.D.

Miss Jo Carr, who was appointed on November 4, 1915, to service as a trained nurse in the Yangchow hospital, resigned as a missionary on March 13, to take up service in connection with the medical school in Peking, China.



Rev. L. C. Quarles and wife sailed from New York on the S. S. *Vestris* on April 12, en voyage for Montevideo, Uruguay. We are greatly delighted over the fact that Mrs. Quarles during her furlough has recovered her strength.



On March 27 Rev. and Mrs. L. M. Duval were to have sailed from St. John, N.B., Canada, on their return voyage to Nigeria, W. Africa, but both were stricken ill and hence did not sail. We hope for their early recovery so that they may return to their work greatly refreshed in bodily strength.



We are expecting to have a fine mission study class at the Southern Baptist Convention in Atlanta. The class will meet one hour before the opening of the Convention on the mornings of May 15, 16, and 17. The place of meeting will be announced in due time. This class will be a memorable feature of the Convention in the lives of many.



Miss Lila McIntyre, who served as a missionary nurse in Chengchow, China, for nearly seven years, died in Atlanta, Ga., on February 2, 1919. Broken in health, she left her field on June 26, 1915. She struggled to regain her health, always earnestly longing to return to her beloved work, but the Providence of God decreed otherwise.

She was born in Pender County, N.C., September 18, 1876. She was educated in the Wilmington public schools, taught in the Thomasville Baptist Orphanage, took her training as a nurse in the Baptist Tabernacle Infirmary, Atlanta, Ga. She was appointed missionary of our Board in 1908 and served faithfully and well as a nurse in the Chengchow Hospital. During

the time of the absence on furlough of the doctor in charge of the hospital, Miss McIntyre continued a very considerable portion of the work. She was a devoted woman. We sympathize keenly with her family in the loss which they have sustained.



It gives us great pleasure to say that Rev. and Mrs. F. M. Edwards were able to sail from New York on the *S. S. Byron* on March 29. They have been on furlough for two years, Brother Edwards having had quite a serious struggle to regain his health. He goes back to Sao Paulo, Brazil, fully restored.



Mrs. C. G. Lumbley, of Abeokuta, Africa, is now on furlough in England. Her furlough was past due, but she was unable to get passage until recently on account of war conditions. We are happy to realize that she is to have rest under favorable conditions and hope that her health and strength will soon be recuperated.



On March 15 Rev. T. F. McCrea and family sailed on the *S. S. China* from San Francisco. They will go by way of Shanghai to Chefoo, China. When Brother McCrea came home, he was very much broken in health. We are happy to say his health has been completely restored and he goes back to his work in Chefoo with renewed vigor and aspiration.



The list of passengers on the *S. S. Empress of Russia*, which sailed from Vancouver on April 10, included Rev. C. A. Leonard and family, who are returning to Laichowfu, North China; Miss Edna Teal, returning to her work in Yangchow, Central China, and the family of Rev. J. Franklin Ray, returning to Japan, and who will hereafter be located at Kure, Japan.



That was a happy occasion on January 27, 1919, in the home of Mrs. V. P. Greene, Canton, China, when Rev. A. R. Gallimore and Miss Gladys Stephenson were married. Dr. Love performed the ceremony. Mr. and Mrs. Gallimore returned to their station at Yingtak, where we hope they will live long and most useful lives. We extend to them our heartiest congratulations.



Miss Edith Ayers, who went out in January, 1918, as a helper in the First Church, Rio de Janeiro, Brazil, has returned to this country in order that she might take further preparation for the work she is to do in Rio. The steamer upon which she came home was disabled and several days late. It finally had to put in at Charleston for repairs. Miss Ayers and the other passengers disembarked at Charleston.



Recently we received a small-sized envelope, on the outside of which was stamped prominently the word "Censored." Upon opening the envelope we found a card which announced the arrival of Edgar Young Mullins Rogers, on February 17, 1919, in the home of Mr. and Mrs. J. M. Rogers, Shanghai, China. We are hoping and expecting that this "censored" baby will grow up to make a great missionary.



Dr. and Mrs. J. F. Love and Mr. A. C. Cheetham, Dr. Love's secretary, arrived in San Francisco on March 15, after a good voyage from Shanghai on the *Tenyo Maru*. They experienced some difficulty in getting sleeper accommodations across the continent. They arrived in Richmond the morning of March 23. Their journeyings carried them through Japan and China. They visited practically all of our stations in the East and held conferences with all the missions and wound up the series of confer-

ences with an Inter-Mission Conference in Shanghai. At this Inter-Mission Conference were representatives from all the missions in China and Japan. Dr. Love reached home in good physical condition, after his strenuous travel, full of enthusiasm for the work we are doing and burdened with the needs that have not yet been met.



Whom did Jesus put in hell? Not the thief on the cross, but Dives, who ignored his stewardship obligations and "fared sumptuously every day." Who had to be left out of the Kingdom? Not the repentant prodigal, bad as he was, but the exemplary "rich young man" who in sorrow turned away from the acknowledgment of stewardship. Who was cast into outer darkness? The adulteress? No! It was the man who with his unused talent buried also his stewardship responsibilities. And who was the "fool"? Not, according to modern thrift, the poor widow who rashly threw in all her living, but the rich farmer who stored his goods for his personal gratification.

Receipts for Foreign Missions

From May 1, 1918, to April 1, 1918

	1919.	1918.
Alabama	\$ 26,807.33	\$16,252.81
Arkansas	246.80	1,774.89
District of Columbia...	2,432.89	1,598.09
Florida	4,363.57	3,646.04
Georgia	39,394.82	37,673.73
Illinois	2,500.96	1,245.03
Kentucky	43,146.68	46,575.85
Louisiana	6,920.54	10,120.00
Maryland	10,502.80	11,679.12
Mississippi	18,426.22	11,258.45
Missouri	17,949.57	18,375.34
New Mexico	1,171.84	310.10
North Carolina	26,794.86	18,824.32
Oklahoma	6,416.91	2,573.33
South Carolina	42,466.67	43,256.13
Tennessee	18,292.54	11,224.76
Texas	8,042.78	4,278.59
Virginia	69,810.12	57,827.04
Total	\$345,687.90	\$298,493.62

FROM THE

Home Mission Board

ATLANTA, GEORGIA

Rev. V. I. Masters, D.D.



Superintendent of Publicity

Home Mission Paragraphs

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

When these paragraphs reach the eyes of the reader, the record for Home Missions for the fiscal year will have been made up. We do not know what that record will be. We are anxious, but hopeful. Many of the people have had a mind to give, but in a number of States other interests of the denomination besides Home and Foreign Missions were pressed up through March and even April. We cannot but be fearful as to results. We do not believe that it is the better judgment of our people that the various important interests of our denomination shall encroach upon the time of each other—the time designated by the denomination and by common consent for certain objects to have the right of unhindered approach and of special emphasis before the churches.



One of the most useful and highly valued missionaries of the Home Mission Board is Rev. C. O. Boothe, whose service is among the negroes in Alabama, and whose home is at Birmingham. The work of Brother Boothe is chiefly among the pastors, for whom he holds Bible institutes. The number of preachers in attendance often grows to more than sixty. Besides the great service of Brother Boothe in these institutes in teaching preachers who teach others, he has himself, during the year, spoke before about 25,000 people. The Home Board highly values the service of this faithful man, whose work is entirely constructive.



One of the most faithful and consecrated workers of the Home Mission Board is Miss Grace Clifford, the assistant to Missionary D. Noble Crane at the Osage Indian Mission in Oklahoma. Through the years the Osage work has been exceptionally difficult. The workers there have

seldom had the joy of seeing new converts come to Christianity. Various things have combined to make it difficult, chief among them being the great wealth of the Osages and covert influence exerted by the Roman Catholics. After years of difficult service, little cheered by human fellowship, Miss Clifford says in a recent letter: "After spending a long time in prayer on the question, I feel that my work here is not finished. Through all the years we have sought to be guided by the Holy Spirit. Why is it that we have not been able to garner more sheaves for the Master? We do not know, but have found great joy in the sowing, and have counted it a blessed privilege to be permitted to serve and endure for Christ."



As these notes are written, Dr. W. W. Hamilton, superintendent of evangelism, with several of the Home Mission Board evangelists, is in the midst of an evangelistic campaign in the city of Charleston, S.C. South Carolina is a Baptist State, but Charleston has not been notably a Baptist city, though it has in it the oldest Baptist church in the South. But the Baptists are growing in Charleston, and the present campaign will add to the strength and usefulness of our people there.



It is at last beginning to dawn on our Baptist people that Baptists themselves are not without fault in connection with the General Funston incident on the Mexican border, as well as the Mr. Keppel incident, in connection with the Government order that was intended to knock out the camp pastor service from the camps. In common with other evangelical bodies, we are gradually awakening to the fact that at West Point Military Academy and at the Naval Academy the army and the navy have been so completely in the hands of the ritualists and the ceremonialists in religion, that the army and naval officials actually do not seem to know that there

The printed page has come to be more powerful than German bombs. Its power for evil is only matched by its power for good. If the devil is permitted to wrest this tremendous force for his own use while God's people sit heedless, his victory will represent to the cause of righteousness unspeakable disaster.

Mrs. Browning once said: "The art way is the only way to tell truth." By this she meant that truth becomes effective only as it is made sufficiently attractive to lay hold on the mind and the heart at the same time. The noblest sentiment, blunderingly and crudely expressed, loses its appeal. In the same way, the noblest utterance, nobly expressed, loses much of its power when set forth on cheap paper, smudgily printed and typographically arranged in defiance of the laws of harmony and balance.

Never was there greater need for combating error dressed as an angel of light with the truth made equally attractive. If Baptists for the truth of God were one-half as zealous as propagandists of error the day would soon be won for righteousness in the South. The time has come for a mighty offensive movement into the very camps of the enemy. The heavy artillery of pulpit giants is needed to smash defenses, but the deadly machine gun fire of the periodical publication and the tract is absolutely necessary to complete victory.

On this page are shown specimens of tracts to be had from the Boards and departments of the organized work of the Southern Baptist Convention. A glance at these tracts will prove that they are genuinely works of art. A careful reading will discover the fact that they contain information and inspiration of the highest order. These and many other forms equally attractive and effective may be had for the asking.

How shall we make the best use of these tracts?

The pastor may use them in many ways. With an assortment on his desk, kept carefully up-to-date, he will use them in his pastoral visiting, leaving in each home that he visits the message that he thinks is timely. In dealing with the unconverted, a wisely selected tract may open the way to an appeal for decision as nothing else could. In preparing for any concerted movement on the part of the church, a letter to the membership, accompanied by a stirring tract in the interest of that cause, will prove greatly helpful. Thus the campaign for Home and Foreign Missions, Christian Education, State Missions, or any other benevolence, may be powerfully furthered by the proper use of the tracts which are furnished by the Boards for these interests. No revival meeting should be conducted in which the evangelistic and denominational tracts issued by the Sunday School Board are not widely used.

Every Christian worker should master the art of tract use and distribution—for

Making The Truth Attractive Through Pictures, Type + Ink.

FRIENDLY LETTER TO AN HONEST DOUBTER
 THE PLAIN WAY OF SALVATION
 HOW BE THE GAINERS BY DYING
 WHEN SHALL I GIVE MY LIFE TO JESUS?
 HOW MUCH MUST I UNDERSTAND?
 EXCUSES—AN OLD BUSINESS THAT HAS ALWAYS PROVEN A FAILURE

FROM THE SUNDAY SCHOOL BOARD

it is an art. In the first place, every Christian worker, in any department of the work—Sunday school, B.Y.P.U., W.M.U., Laymen's Movement—should write regularly for samples of the tracts issued, and then keep on hand those which are of especial value to his or her chosen field. The information thus gained will be of much value, and in the preparation of programs, addresses, etc., will prove a blessing. Then the Christian worker should cultivate the art of tactful tract distribution. One woman writes: "I have made it a practice for more than a year to have my handbag full of tracts, and when I leave a car I always leave one in the seat, with an earnest prayer that some one may find it and be helped." Another worker, a business man with a large correspondence, encloses a tract in almost every letter. A Sunday-school teacher writes the name of the member of her class or department to whom she wants the tract to go so that it will be more personal and

effective. A W.M.U. worker provides a table, with neat compartments which a carpenter friend has made for her, near the entrance of the church, and at every service she is near at hand to give tracts to those whom she thinks will be benefited. There are many ways which the earnest worker will find at hand if only the tracts have been secured and are accessible at the time.

In Bible and tract distribution, the following suggestions from the saintly George Muller are good advice:

- What have we to do as tract or Bible distributors?
1. Never to reckon our success by the number of Bibles or Testaments or tracts which we circulate.
 2. We should, day by day, seek God's blessing on our labors in this particular, and on every tract or copy of the Holy Scriptures which we give, we should, as much as possible, ask God's blessing.

3. We should expect God's blessing upon our labors, and confidently expect it—yea, look out for His blessing.

4. We should labor on in this service, prayerfully and believingly labor on, even though for a long time we should see little or no fruit; yea, we should labor on as if everything depended on our labors, whilst, in reality, we ought not to put the least confidence in our exertions, but alone in God's ability and willingness to bless, by His Holy Spirit, our efforts for the sake of the Lord Jesus.

5. And what will be the result of laboring on patiently in such a spirit? We find the answer in the Epistle to the Galatians, 6: 9, "Let us not be weary in well-doing; for in due season we shall reap, if we faint not." Observe, in due season. The whole of our earthly pilgrimage is a sowing time, though we may be allowed to see, now and then, fruit resulting from our sowing; but if it were not thus, or if comparatively little fruit were now, in this

life, reaped, the due season is coming. At the appearing of our Lord Jesus all will be made manifest.

From the Foreign Mission Board, Richmond, Va., may be obtained free tracts on Foreign Missions. In addition, the Educational Department is prepared to furnish, on receipt of price, any book on missions in print. A descriptive price list will be mailed on request. Each year, during the special period of effort for the raising of Foreign Mission Funds, splendidly effective tracts are issued by this Board and may be had for the asking. Mission study is also fostered, and full information may be had as to course and plans by addressing the Educational Department.

The Home Mission Board, Atlanta, Ga., will supply free any number of beautifully printed and effectively written tracts on Home Missions. The superintendent

of the Publicity Department, Dr. V. I. Masters, has written several notable books on Home Missions, among them being "The Home Mission Task," "The Country Church in the South," and "The Call of the South." These books are especially recommended for class use, and information concerning the plans suggested will be sent on request.

The Sunday School Board, Nashville, Tenn., has a series of denominational and evangelistic tracts of which many millions of copies have been circulated within the past few years. Additions are constantly being made to this list of tracts, and the demand for them is unceasing. A new feature is a "standardized package" which will be sent on request, and which contains an assortment of tracts of each kind judged to be best suited for general use. These tracts are furnished free. HOME AND FOREIGN FIELDS is published by the Sunday School Board. Its circulation is increasing with gratifying steadiness.

One of the most important features of the Woman's Missionary Union is its Literature Department, 15 West Franklin Street, Baltimore, Md. From this department may be had many free tracts, specimens of which are shown in the cut. In addition, the monthly magazine, *Royal Service*, is published, providing missionary program material for use in the missionary society meetings and auxiliary organizations. Then there are priced tracts, which may be had at a nominal sum to cover a part of the cost of publication. A list of these tracts will be gladly furnished on request.

Among its many other blessed activities, none has proved more helpful than the tract distribution of the Laymen's Missionary Movement, Knoxville, Tenn. In putting on an every-member canvass, in organizing the men of the church for effectiveness, in creating a stewardship conscience, in developing loyalty to the pastor, these splendid little tracts are unexcelled. If you have not a supply, write at once to Mr. J. T. Henderson, Knoxville, Tenn., and he will supply your needs free.

Finally, there is the publicity work of the new Board of Ministerial Relief and Annuities. Wisely this Board is making constant and effective use of the mails to acquaint the brotherhood with its plans. The secretary, Dr. William Lunsford, Dallas, Tex., will send you a supply of leaflets and pamphlets bearing on this great movement for the asking.

One word of caution should be added. Do not stock up with too many tracts. Order a supply of a few kinds at a time and really use them. Ordered and distributed according to the seasons in which the interests involved are being especially stressed is a practical plan. But do not be afraid of ordering them—that is what they are printed for—and do not be afraid of using them liberally. Like the seed of the Sower, they may often fall in unproductive ground, but when sown in good ground the harvest shall be thirty, sixty, and an hundredfold.

Home Mission Paragraphs

Continued from page fifteen

is anything else worthy of respect in religion in America besides ritualism and ceremonialism. The vast majority of the American people are evangelical in their sympathies. It would seem almost impossible, but it has nevertheless happened that, by securing undemocratical and unrighteous advantages for impressing their own views in the two great Government academies, the Episcopalians and Catholics have actually put it into the minds of the officers who serve in the navy and army that those two bodies represent about all there is in religious faith. That the evangelical bodies have allowed this thing to go on, does not reflect any credit on them, is a point I wish now to make. If we continue to let it go on now our eyes are opened, we shall be more derelict still.

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Miss Mary P. Jayne, of the Pawnee Indian Mission, sends news of the death of one of the devout Indian women of the church, the wife of Deacon Burns. In the last meeting for the women which this good woman attended, she expressed her anxiety of the conversion of her sister and friend, and was in tears when she led in prayer. She made an offering for the work, and went away, never to return to the meeting of the group of Christian Pawnee women. This story of Miss Jayne sets forth in a typical way the spirit of these Indian converts.

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The number of the conversions in the army camps due to the work of Baptist camp pastors, during the past fiscal year, will be about 40,000. Under all the conditions, this is a great token of the favor of God on our Baptist work in the armies. A number of the camp pastors are still in the service, and the Home Mission Board expects and desires that this service shall be continued permanently to an extent adequate to meet the needs.

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A writer in the *Journal and Messenger* calls attention that the Baptists have grown from 1 to 53 of the population in 1800, to 1 to 13 in 1916. This is very creditable growth. It is a confirmation of the practicability of democracy in organized religious effort. As a matter of fact, about 22,000,000 Americans are justly creditable to the Baptist population. That is, they favor the Baptists and would be members of a Baptist church if of any. In other words, more than one in five among the American people are inclined toward the Baptists. Yet Baptists have not one-fifth the influence in politics which some others have, especially the Romanists. We have cause to be proud of this. But we should find some way to deliver the combined impact of this whole Baptist mass for the utter annihilation of efforts on the parts of Romanists or others to control politics for their selfish advantage.

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In a letter, Rev. Richard Carroll, who was associated with Dr. Hamilton and other evangelists in the evangelistic campaign at Charleston, S.C., gives a glowing account of the gracious and great meeting under the able assistance of Brother Carroll to Dr. Hamilton, great results were secured among the negro churches. Up to April 7 there is 266 additions to white churches and 722 to negro churches. The meeting was still in progress when the letter was written.

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Here is a paragraph from a prominent Methodist minister in Texas. He is Dr. David M. Gardner. He wrote the following for the *Baptist Standard*, as his testimony to the value of the Baptists in connection with the religious service in the army for the principle of religious liberty in the army: "Methodists owe a great

deal to the Baptists. Just what would have happened in the Methodist work in the army camps had not the Baptists made their fight, will never be written into history. The Baptists fought for religious liberty in an early day and won for us. And now, when some Methodist stewards and a few preachers (not many, thank God) go slobbering around these heathens who would destroy every vestige of our faith, here come these same Baptists and take their stand like mighty towers of strength. I always thought the Baptists were a little narrow between the eyes and just a bit selfish at times, but you can always count on them in a pinch. They are against anything and everybody hostile to genuine Christianity." Thank God for such generous and cordial spirit and such zeal for religious liberty of this Methodist minister. Baptists treasure his testimony. It is merited, but such testimony does not come and go as often as it should across denominational lines. If Southern Methodists all have the spirit of this gentleman, the union movement will never be able to break into the South with its specious sophistries—not much.

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Dr. A. T. Robertson, of the Southern Baptist Theological Seminary, recently has an article in the *Watchman-Examiner* on the Baptist country church problem in the South. Dr. Robertson declared that we must bring our young preachers to regard the great need and opportunity in rural churches in the South as essentially a missionary challenge. So it is, I rejoice that the country

church has enlisted so influential a friend as Dr. A. T. Robertson. It has not had as many influential friends before the court of public opinion as it merited. The work of building up the life of backward churches to more vitality is essentially missionary. But it will be rather hard to get our young preachers to give due attention to the challenge of the country, until we get our educational institutions and denominational conventions to give such attention to it. They have not done so to any considerable extent.

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Our satisfaction in having a visit at the Home Board offices from Professors J. L. Hill and George Ragland, of Georgetown College, Ky., was increased by the warm interest each of these gentlemen expressed in the rural church problem. We are delighted to know that Professor Hill is presenting the challenge of the country church before his class in rural sociology. This is bound to make these young men see the rural opportunity and need. When all our colleges come to this, there will be a change for the better in the service rendered by the country churches. We have too often educated our young people away from the appreciation of country life and service rather than toward them. The country churches furnish the material for the preachers, and for the classes of the college—most of it. Too often the relation of the college to the country has ceased right there. We rejoice that there is a movement to improve the situation.

FROM THE

Sunday School Board

NASHVILLE, TENNESSEE

Rev. I. J. Van Ness, D.D.



Corresponding Secretary

The Sunday School Board's Plan for Tract Distribution

Rev. I. J. Van Ness, D.D., Cor. Sec'y

Although the Sunday School Board has always published tracts, it began special efforts along this line about three years ago. It was felt that some plan must be devised which would strike the imagination of our people so that the tracts which we publish might be used by them, instead of remaining on our shelves.

Two special series were planned for: a denominational series, with ten tracts, and an evangelistic series, with twelve tracts. A handsome booklet described the tracts in these series and gave plans for their distribution. This was sent to all pastors with the promise of a package containing fifteen copies of each tract. The result was that over 3,000 pastors sent for this special package. Since these tracts were first issued about 3,000,000 copies have been put in circulation.

During the last few months in order to further extend this service, we have undertaken to publish the evangelistic tracts

which are used by the Home Board evangelists. Seven tracts make up this series, and the first edition amounted to 375,000 copies. These tracts are not only at the service of the Home Board evangelists, but are also issued to pastors and to other evangelists upon request. The result will be that there will be a more widespread use of tracts than ever before.

In order that all these tracts, which we offer without cost, may have the widest possible circulation, we propose to put up what we call a "standardized package." This will contain an assortment with about fifty of each title and will be adapted to the needs of the average church. I hope this package will become a familiar method of ordering by the pastors, as it will make it unnecessary to go into details. Larger churches can order two or three of these packages to meet their needs.

We propose this summer to make special efforts to provide the country churches with these tracts in connection with the annual protracted meeting. We expect to carry an advertisement in the Baptist papers which will run throughout the sum-

mer. This advertisement will call attention to this "standardized package" and its adaptability to the protracted meeting. We hope in this way to gain the attention of thousands of country pastors and put at their service these tracts which have done so much good wherever they have been used. There is every reason to believe that in this way we can scatter our leaflets far and wide, and where they will do the most good.

We are also now planning for a special Denominational Day in May, when we hope to distribute many hundreds of thousands of copies of a special tract setting forth our Baptist views and our Baptist program.

From the above it will be seen that the Sunday School Board is thoroughly committed to a persistent and far-reaching campaign of tract distribution. We have an abundant evidence of the value of these tracts. We know it is a mistake to think that the mission of the tract is a thing of the past. The trouble has been that most of our tracts came out of the past. The need has been for tracts written to meet modern conditions and printed after the modern fashion. We all of us know from the efforts of those who are opposed to evangelical truth that there is destructive power in tract literature. Their experience should show us that there is constructive power as well.

knew" the need of mission fields. For over twenty years missionary societies and other groups of earnest workers have been encouraged to form classes for the study of the mission books. The Union credits such study on its standard of excellence and issues certificates for prescribed courses. Information concerning the best books and the certificate course may be secured from the State W.M.U. corresponding secretary.

One readily recalls that the time was when Paul delighted in Mark; then how he parted from him; and then how he urged that Timothy bring him with him as profitable to his ministry. You may once have used mission literature with great zeal; then you may have grown lukewarm toward it but now is the acceptable time to make full and free use of it. It is in a limitless sense "profitable for the ministry" that you would render in your missionary society.

FROM THE

Woman's Missionary Union

BALTIMORE, MARYLAND

Miss Kathleen Mallory



Corresponding Secretary

Profitable for the Ministry

Paul wrote in his second letter to Timothy that Mark was profitable to him for the ministry. Believing that the true missionary society exists to minister in the Kingdom of God and knowing that no ministry is effective without the proper aids, even as mechanical work depends upon adequate tools, one is tempted to paraphrase Paul's words thus:

"Subscribe for mission literature and bring it to the meeting in your mind and heart, in your talk, on your chart; for it is profitable to your society for the ministry of missions."

There are at least three periodicals which are, shall we say, absolutely essential to the work and growth of every W. M. U. organization. Of them Paul would surely have said to Lydia and her missionary society, "Bring the books, but especially HOME AND FOREIGN FIELDS, Royal Service, and your State denominational paper." Then there are also the *Missionary Review of the World* for the grown-ups, and *Everyland* for the young people. One need never say with three or four of these publications that an interesting program is impossible, but on the contrary, should know that with their faithful use an uninteresting program is altogether impossible. An appealing story from one, a reading from another, a plea for prayer

from another, a financial method from another—"here a little, there a little"—and an original program on the month's topic is the leader's gift to her society.

Then there is the well-nigh endless store of missionary leaflets and pageants. A pioneer missionary lady used to say, "Be sure to send me all the leaflets bearing on the program, for then I can go ahead." True the statement is, for a well-read leaflet, or better still, a leaflet memorized often gives the climax to a meeting. One snow-white January day a member of the society at Shelbyville, Tenn., recited from memory the leaflet, "The Autobiography of a Missionary Dollar." One forgot the cold without as, with rapt attention, the mind and heart traveled from one mission field to another. The pageant has the added advantage of using more than one member in its presentation and of cementing in the several practicings the friendship of those taking part. Many of the leaflets and pageants are free from the State W. M. U. headquarters. From the same address may be secured the catalogue of priced literature which may be purchased from the W.M.U. office in Baltimore.

Still another increasingly popular and essential form of mission literature is found in the so-called mission study book. Adoniram Judson heard the call to the foreign field largely through the reading of Buchanan's "Star of the East." In his train others have gone forth "because they

Program for May

Utilizing Mission Literature

Hymn—"Wonderful Words of Life"

Lord's Prayer in Unison

Scripture Lesson—Readings in Bible Times: Exodus 24: 3-8; 2 Kings 23: 1-3; Jeremiah 36: 4-10, 13-24, 27-32; Luke 4: 16-21

Repeating of Slogan—"Ready to answer concerning the hope." 1 Peter 3: 15

Roll Call—(Let each one respond with the title of some mission leaflet that has helped her)

Prayer for the Writers and Publishers of Mission Literature

Talk—Profitable for the Ministry. (See article in this issue)

Hymn—"Lord, Speak to Me"

Repeating of Slogan—"Ready to answer concerning the hope"

Blackboard Demonstration—"A Dozen Duties." (See pages 204-205 of Manual of W.M.U. Methods, price 60c from Baptist Sunday School Board, Nashville, Tenn.)

Subscription Song — (See verses in W. M. U. Items)

Recital of Leaflet—(Let a member give from memory some stirring leaflet)

Blackboard Demonstration—(Let the price and address of the various publications as given in W.M.U. Items be put on the board and as each is read by the society let a member bearing a placard with this information stand before the audience and remain there until all the publications have been thus advertised)

Repeating of Slogan—"Ready to answer concerning the hope"

A Taste of Mission Study—(Let the mission study class here show how they studied together one chapter of their book)

Prayer for Earnest Study in Society

Talk—Conserving the Truth Through the Printed Page. (Page 10)

Business—Final Plans and Prayer for May Meeting in Atlanta; Reports from April Stewardship Week; Plans for Systematic Raising of New Apportionment; Announcement concerning Participation in June on Educational Day in Sunday School; Offering

Prayer Chain for the New Year's Work.

W. M. U. Items

"Whither the tribes go up" is the uppermost thought in the minds of Southern Baptists each May. This year, as is well known, the Southern Baptist Convention and the Woman's Missionary Union will meet in Atlanta, Ga. The Convention has its opening session on Wednesday morning, May 14, in the Atlanta Auditorium. Eight blocks from this auditorium is the Tabernacle Baptist Church, on Luckie Street, where on Thursday, May 15, at 9 o'clock, the Woman's Missionary Union will begin its regular annual meeting. A full and, it is believed, most interesting program has been arranged for the two days' sessions in the tabernacle. Suggestive charts will be on exhibit and a personal service class, taught by Mrs. Lemuel C. Barnes, of New York City, will be held each morning before the 9 o'clock session. Unless things go very much awry, a pageant showing the growth of Christian education will be given in the tabernacle on Thursday night. The Friday afternoon session promises to be full of life and enthusiasm, for it will be in the charge of the young people. The luncheon to our women missionaries will be held Saturday noon in the Capitol City Club. On Sunday at the First Baptist Church the W.M.U. sermon will be preached by Dr. J. B. Gambrell, president of the Southern Baptist Convention. Monday will be given to the annual meeting of the W.M.U. Secretaries' and Field Workers' Council in the Y.W.C.A. Throughout the Convention the headquarters will be at the Piedmont Hotel, which is only three blocks from the Tabernacle Baptist Church, three from the First Baptist Church, and five from the Auditorium. In the conference room on the first floor of the Piedmont will be held on Wednesday morning and afternoon, May 14, the annual meetings of the Margaret Fund Committee, the General Board of W.M.U. Training School, and the W.M.U. Executive Committee.

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The following names, addresses and prices of mission publications may be useful and are referred to in the program:

HOME AND FOREIGN FIELDS—50c a year, from Baptist Sunday School Board, Nashville, Tenn.

Royal Service—35c a year, from W.M.U. Literature Department, 15 W. Franklin Street, Baltimore, Md.

State Denominational Paper.

Missionary Review of the World—\$2.50 a year, from 156 Fifth Avenue, New York.

Everyland—\$1.50 a year, from 160 Fifth Avenue, New York.

Priced Leaflets and Pageants—1c through 25c, from Baltimore address above.

Free Leaflets—from State W.M.U. headquarters.

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Two weeks in the heart of March were given by the W.M.U. corresponding secretary to meetings in South Carolina, in company with one or more of the State W.M.U. leaders. The places visited were Charleston, Florence, Orangeburg, Denmark, Columbia, Batesburg, Anderson, Greenville, Greer, Spartanburg and Gaffney. Four of the gatherings were annual divisional meetings, three were for individual associations, while four were for local societies. The attendance was exceptionally fine, being good even when the weather was exceptionally bad. All departments of the W.M.U. were presented, the financial emphasis being upon the reaching in gifts and pledges of the amount asked of the South Carolina Union for the Church Building Loan Fund. The enthusiasm ran high to meet the call of the homeless churches and \$32,400 was promised in their behalf. This represents over fifty memorials, of which about half were pledged by Women's Missionary Societies, eight of these being for the Service Flags. Nine associations each took a memorial, three of the divisions did like-

wise and twenty individuals decided to perpetuate through the building of churches the good lives of their loved ones. Three of these were given by one gentle lady who said that she just "loved to give." A Sunday-school class gave one, while still another was pledged by the Y.W.C.A. at Greenville Woman's College. The South Carolina itinerary admitted of visits not only to Greenville Woman's College, but to Anderson College, North Greenville Academy, and Limestone, at Gaffney. At each place there is enthusiastic Y.W.A. work, it being incorporated into the Y.W.C.A. in three of these schools.

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At the March meeting of the northern district of the Alabama W.M.U. the following verses were sung to the tune, "Let a Little Sunshine In." They were written by the vice-president, Mrs. W. P. McAdory, of Birmingham, and as the names of the periodicals were sung she held up a copy in a very graphic manner. Since the emphasis of this month's program is upon mission literature, these lines may be useful to many societies, the name "Alabama Baptist" being changed to that of the given State:

*If you are a member
Of a W. M. S.
And in the cause of missions
You would do your best,
Be a new subscriber to our magazine
Send your money in today.*

CHORUS.

*Send your money in today,
Send your money in today,
Be a new subscriber,
Let the good work pay,
Send your money in today.*

*Send for Royal Service,
HOME AND FOREIGN FIELDS,
Alabama Baptist,
Also Everyland;
Open wide your purses,
Let them have their pay,
Send your money in today.*

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Mrs. C. J. Lowe, of Kwei Lin, China, writes: "The opportunities for women's work all over our Mandarin field are greater than ever before, and as we realize our great need of women workers with burning hearts we pray the Lord of the Harvest to thrust out the needed reapers into this field. We have two part-time Bible women

working at two of our country stations, and they report great interest in the gospel on the part of the women. A number in both places have openly confessed Christ as their Saviour in baptism. Our Kwei Lin Bible woman has been kept busy visiting several days each week in the homes of the city. She has sold a number of Christian tracts in her going about from house to house. I have visited one afternoon a week in the different homes and have had the opportunity of telling the story of God's love to many women. We have had two meetings a week for heathen women and many have heard the gospel in those meetings. We have a heathen women's Bible class in our Sunday school, and each week they have listened to the teaching of the truth. About four years ago, one day when I was visiting in a home I was very much impressed by a Mrs. Li, who seemed such a bright woman and was so interested in what we had to tell of the true God. One day this year Dr. Mewshaw was called to go to see a man who was about dying with consumption. Mr. Lowe accompanied Dr. Mewshaw one Sunday morning to this man's home and talked the gospel to him. The man soon after died and his wife told our Bible woman that her husband before he passed away said to tell Lu Sien Sen and Mu I Sen that he would meet them in heaven. The wife was interested in the gospel and said she would surely go to one of our women's meetings. She went, and she was the very Mrs. Li who had impressed me so long ago. She came regularly to meetings for some time, and then one day with beaming face brought me her old idol, saying she no longer wanted it. She and her daughter were both baptized and have since been used in leading one of their relatives to Christ. In one home two sisters and a brother have been baptized. The older girl, a young woman, seems to be truly filled with a burning desire to see others saved. She used to worship idols faithfully, then for seven years was a vegetarian, and now she believes in the true God. She seems to be really giving her life to Him. She has been going out visiting with me lately and has told so simply and sweetly the story of God's love. I am praying that she might develop into a strong Bible woman and want you to pray with me. One of our Christians, a woman over fifty years of age, has lately been tested very severely. Her son had been away in another province for many years and suddenly returned to Kwei Lin last spring. He is an army officer. At first he was very kind to his mother, gave her bracelets and new clothes and let her have money to spend. But when he learned she was a faithful Christian he was angry and tried in every way to keep her from worshiping God. Not very long ago he received orders to go to Nanking. He told his mother if she would renounce God she could go with him—that he would give her good food to eat, fine clothes to wear, and she could go to the theater and really enjoy life. He said that if she would not give up the true God, he would leave her alone without money and would no longer consider it his duty to observe filial piety. How we prayed for our dear sister that her faith might not fail and that she might remain true to Him. Praise God! She said she could not give Him up, so her son, taking back the gifts he had given her since his return, left her alone with no home nor money."

One hundred and twenty-two millions of people are in lands that are not now occupied by any Protestant Christian worker, and are not even included in the plans of any missionary society. In the areas that are occupied multitudes are unreached. In Japan two-thirds of the population has yet to be evangelized. In China 1,557 walled cities are without any Christian worker. On the present basis of missionary effort, probably one-third of the people in the world today will die without hearing the gospel of the Kingdom.—
J. Lovell Murray.

Pray—Give—Go

*Three things the Master hath to do,
And we who serve Him here below,
And long to see His kingdom come,
May pray, or give, or go.*

*He needs them all—the open hand,
The willing feet, the asking heart—
To work together and to weave
The threefold cord that shall not part.*

*Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.*

*Not all can go; not all can give
To arm the others for the fray;
But young or old, or rich or poor,
Or strong or weak—we all can pray.*

*Pray that the full hands open wide
To speed the message on its way;
That those who hear the call may go,
And—pray that other hearts may pray.*

—Annie Johnson Flint, S. S. Times.

FROM THE

Laymen's Missionary Movement

KNOXVILLE, TENNESSEE

J. T. Henderson



Corresponding Secretary

Two Vital Matters

When Saul of Tarsus was quickened into a new life on the Damascus road, he very promptly inquired, "Lord, what wilt thou have me to do?" The first vital matter is a righteous impulse; the second is knowledge to guide it. The first starts with regeneration and the more it develops the better; if this righteous impulse should grow into a holy passion, it will serve as a mighty motive power. The busy layman contacts many worldly influences that are unfavorable to this spiritual development; indeed, there is little hope that he shall become "strong in the Lord" unless he forms the habit of daily prayer. "Men ought always to pray."

In these brief lines, however, I wish to stress the second matter, the need of religious intelligence. I am assuming that the layman has the *impulse* to "abound in good works." It is possible to have a "Zeal of God, but not according to knowledge." Laymen would do well to heed Paul's admonition to Timothy: "Till I come, give attendance (or heed) to reading." Bacon says "Reading makes a full man"; full not only of knowledge, but full of suggested ideas and plans that clamor for expression; he has the power of initiative. The first step toward doing something is to have the notion.

To induce men, overwhelmed with business, to find time to read religious literature is the practical and yet perplexing problem. Any suggestion I may offer is bound to be tame and inadequate.

In the first place, I would urge the pastors and other leaders to stress in a most practical way the *necessity* of it. Knowledge is power; ignorance is expensive and embarrassing. An occasional test, artfully made in public, may get in its work. A few elementary questions would disclose to us our need. It has been said that "The two greatest foes of the missionary enterprise are indifference and prejudice, and ignorance is the mother of them both." The gospel enterprise covets investigation; it pays to turn on the light. The man who *knows* most *does* most.

The brother who doesn't know, may claim that it takes ninety cents of each

dollar to get the remaining ten cents to the field; had he been reading the reports he would have known that the reverse of the above statement is about true. Men who are intelligent along other lines should be led to suffer embarrassment because of their blunders regarding elementary matters of the Kingdom. A prominent Baptist layman recently inquired if Dr. Willingham is still holding the same position with the Foreign Mission Board. Many of us laymen do not even know the distinction between State and Home Missions, cannot give the names of all the secretaries, nor name the fields and departments of our missionary activity. A little embarrassment might be legitimate if it would set us to reading.

The Government recognized the value of disseminating accurate knowledge as a preparation for the drives in the interest of liberty. Attractive posters, four-minute speeches, informing articles in the papers, and sermons in the churches were regarded essential. The children of light should be as wise as the children of this world.

In the second place, it might contribute to larger reading among laymen if our denominational press would make a feature of articles that are short and concrete. A business man is not likely to be attracted by a long article; he is most impressed by concrete illustrations of actual work. A story of Pastor Li's success in China would interest and attract.

In the third place, the layman's wife and his pastor may render valuable service by calling attention to certain interesting articles. Just enough information may be given to create a desire to know more.

In the fourth place, the pastor may stimulate reading by helping to provide an attractive program for his men to take the place occasionally of the Wednesday night meeting or even of the Sunday evening hour. A debate on some live missionary topic by the laymen would provoke them to look up some information. Other methods will occur to the resourceful pastor.

At any event, the wise pastor is bound to recognize that something needs to be done. It is the man that isn't "up" on missions that is "down" on missions.

SOUTH CAROLINA CONVENTION OF BAPTIST MEN

Dr. Z. T. Cody, editor of the *Baptist Courier*, devotes almost five pages of his paper to a report of this meeting. He succeeds in giving the vital features of it to his readers. The following brief extracts are taken from the *Courier*: "It was a glorious success. There were more than 350 out-of-town delegates who were in attendance and more than 400, counting the delegates, from Greenwood. At every session from first to the last, and to the last minute of the last, the large auditorium of the First Baptist Church of Greenwood was filled, with chairs in the aisles. If there was a dull moment, this scribe did not feel it. . . . Every one felt that the Baptist Men's Convention must be made an annual affair. In fact, we all felt very much like Peter did when he wanted to build the three booths on the mount of transfiguration."

Dr. Cody says regarding the addresses: "This report contains the cream of the speeches, every sentence of which was listened to with attention by a large and intelligent audience. It is our firm belief that these speeches contain the very things South Carolina Baptists ought to be thinking about, and they have been said by men who hold the perfect confidence of our people."

One was bound to be impressed with the four presiding officers. They were not only able to preside with grace and dignity, but they were men of prominence in business and official circles. J. J. Lawton and R. J. Alderman are two of the largest business men of South Carolina; T. T. Hyde is Mayor of Charleston and president of the South Carolina Baptist Convention; Deacon R. A. Cooper is the honored Governor of the State. All of these made brief but comprehensive addresses.

It would be of interest to mention the names of all the speakers and to give a report of their addresses, but our space forbids.

It was a special pleasure to the Convention to have Mr. M. H. Wolfe, of Dallas, Tex., present. He is chairman of the executive committee of the Southern Baptist Convention and of the Texas Baptist Convention. His address was heard with such delight that he was requested to speak again. Other visiting speakers were Drs. T. B. Ray and George Green, who were never more effective in their presentation of missions. There are some who claim, however, that the laurels were won by South Carolina men.

All agreed that Dr. J. R. Jester and his men were most thoughtful and generous in their hospitality.

After returning from the Convention, Pastor Matthews, Central Church, Greenville, carried the number of emergency men to fifty, the number of tithers to one hundred, and his Sunday school made an offering of \$1,000 to missions.

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KENTUCKY CAMPAIGN

It was a sore disappointment to George E. Hays, chairman of the laymen's executive committee for Kentucky, that he was not able to participate in this campaign, which was organized with the view of quickening missionary interest and of instituting such plans as would enable Kentucky Baptists to reach their goal of \$250,000 before May 1 for Home and Foreign Missions. After devoting considerable time, in connection with Dr. Ben L. Bruner and Secretary Bryan, to the organization of the campaign, he was stricken with influenza and advised by his physician to go to Florida. Before leaving, however, he proposed to three other Louisville laymen that he would contribute \$2,000 *extra* to these two Boards before May 1, and invited them to follow suit in the sum of \$1,000 each; one of these accepted the challenge and the other two have the matter under serious consideration. This is not only fixing a worthy standard for Kentucky men, but it should set laymen to thinking all over the

South. The campaign was conducted, however, opening with a very stimulating conference on Sunday afternoon, March 23, in the First Baptist Church of Covington; this conference was attended by about one hundred men, representing a number of churches in two associations. This secretary attended conferences of a similar nature in Cynthiana, Richmond, Williamsburg, and Danville. The spirit of all these conferences was optimistic.

Secretary Bryan and other leaders were engaged at the same time in conducting meetings of a similar nature in other centers of the State.

The situation calls for larger givers and more givers; the campaign should be so thorough as to enlist the most remote and backward churches, also the most indifferent members in those churches.



A WORTHY EXAMPLE

This information, which was furnished by the treasurer of the First Baptist Church of Knoxville, Tenn., is given to the public without the knowledge and consent of Mr. J. H. Anderson, the chairman of the executive committee of the Laymen's Missionary Movement. It is hoped that it may "provoke others to good works." He and Mrs. Anderson, who is in full accord with him in his missionary spirit, contribute \$100 each week to missions. The following features are worthy of commendation:

First, the offering is generous.

Second, Mrs. Anderson is invited to share this offering equally with her husband.

Third, it is made "upon the first day of the week," not only fulfilling the Scriptural instruction, but setting a noble example for others, especially the young.

Fourth, Mr. Anderson holds himself ready to respond to extra and urgent appeals.



DAYTON, OHIO

It was a real pleasure, for the second time, to have some share in the annual every-member canvass of the First Baptist Church of this city. The campaign was under the direction of Mr. John C. Haswell, president of the Dayton Malleable Iron Works, a factory that employs a thousand men. It is encouraging to see such men in growing numbers engaged in conducting campaigns in the interest of the Kingdom.

The following features are to be commended:

First, the preparation was wise and thorough.

Second, Dr. Massee stresses not only the evangelistic note, but magnifies the spiritual element among the membership. "They first gave their own selves to the Lord."

Third, the leaders of the campaign were placing the principal emphasis on the missionary obligation.

Fourth, they were leaving the way open for special appeals, if the situation should demand it.

Fifth, a hundred canvassers were interested to such extent that they came out on Saturday night to hear a discussion of church finances.

Mr. Haswell's factory employs a capable man to do religious work among its employees.



EMERGENCY BAND

While a great many to whom literature was sent have not been heard from, a goodly number have reported fine success. In almost every case, the churches that have taken up this matter have gone beyond their allotment. It continues to gain momentum as it proceeds.



ENCOURAGING

Pastors in all sections of the South are showing a lively interest in the enlistment of their men. They are giving them large recognition, are as-

signing them tasks to which they are best suited, are organizing them into unions or brotherhoods, are putting forth special effort to adapt their preaching to the needs of laymen, are planning banquets and using diligent effort to secure the attendance of the men, that they may hear a layman discuss, from his point of view, a layman's relation to the enterprises of the Kingdom. Pastors are coveting the privilege of giving up the morning hour on Sunday that a layman may have the opportunity to speak to the men on the obligations of Christian stewardship. More invitations for such service come to the office of the Laymen's Missionary Movement that can be accepted. It was a real pleasure to be able to

Clear the Way

*"Men of thought! be up and stirring,
Night and day;
Sow the seed—withdraw the curtain—
Clear the way!
Men of action, aid and cheer them,
As ye may.
There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a flower about to blow;
There's a midnight darkness changing
Into gray;
Men of thought and men of action,
Clear the way!"*

*Once the welcome light has broken,
Who can say
What the unimagined glories
Of the day?
What the evil that shall perish
In its ray?
Aid the dawning tongue and pen;
Aid it hopes of honest men;
Aid it, paper—aid it, type—
Aid it, for the hour is ripe,
Ardour earnest must not slacken
Into play.
Men of thought and men of action,
Clear the way!"*

*Lo! a cloud's about to vanish
From the day;
And a brazen wrong to crumble
Into clay.
Lo! the right's about to conquer,
Clear the way!
With the Right shall many more
Enter, smiling, at the door;
With the giant Wrong shall fall
Many others, great and small,
That for ages long have held us
For their prey.
Men of thought and men of action,
Clear the way!"*

—Charles Mackay.

respond to such an invitation from Drs. Cook and Battle, of Charlottesville, Va., for Sunday, March 16. Three meetings were held, two of which were joint meetings of the First and High Street Churches. At the morning and evening hours the attendance was large and responsive; thirty volunteers enrolled with the emergency band and twenty-seven at one meeting expressed their purpose to dedicate to God's cause at least a tenth of their income.

District Secretary Graham thought it worth while to have a layman travel all the way from Knoxville to St. Louis to speak at a Workers' Conference, attended by representatives from some thirty churches of the St. Louis district. He is anxious to utilize in larger measure the organizing capacity, the speaking ability, and the financial resources of the laymen.

On reaching Hazlehurst, Miss., on April 6, it was learned that the pastor, Rev. C. C. Pugh, had offered his resignation, to take effect the last

Sunday in April. He manifested a deep concern for the church, however, as if he were just entering the field. Hazlehurst has a choice lot of men and they were very responsive to the suggestions of the visitor. At the mere mention they promptly furnished about double their quota of emergency men.



UNUSUAL

On arriving at Greensburg, Ky., at 1:30 P.M. on March 13, Pastor W. W. Horner reported that the business houses would close from 2:30 to 3:30 and the men of the town would come to the Baptist church. It was a new and stimulating experience to find a church crowded with business men on Thursday afternoon to hear a discussion of stewardship and missions. They came again at night and forty-five committed themselves to the tenth. The pastor is aggressive and has a warm place in the affection of the people.



GERMAN MISSIONS

When the war began, there were 2,400 missionaries in the German missions throughout the non-Christian world. These missions employed 9,000 native helpers, recorded 720,000 baptized Christians, had 240,000 enrolled in Sunday schools, and the income the last year was \$2,250,000. In the readjustment following peace, the Germans will be compelled to retire from some fields formerly occupied.



STEWARDSHIP

This is the main issue and the echoes from the field indicate a remarkable growth of interest.

Commercialism

Frank Crane

It is the fashion to curse our day because it is given up to money-making. Cold, hard commercialism is said to be destroying the good old customs and graces. As a matter of fact, the business of money-making is the most civilized occupation the race ever took up. Commercialism has ended slavery, abated war, limited and abolished thrones and tyranny, ousted superstition, and developed the individual virtues of self-control, economy, and sobriety. Compare it with feudalism, it is less picturesque but more merciful; with aristocracy, it has less display but more justice; with religious rule, it has less emotion but more liberty. Trusts may be as greedy and godless as any form of special privilege that ever oppressed man, but there is this to say of them: they can, as a rule, thrive only upon the prosperity and never upon the poverty of the masses. It is the rising importance of profit-getting that is the severest practical check upon militarism. As an institution money-making must play fair in the long run or it will destroy itself; no business house can continue on any permanent basis except truth-telling. Compare this with the ancient frauds and sacred, protected, legalized injustice of the hereditary nobility. When we shall have once worked out some feasible plan for justly distributing profits, when we shall have done away with all special advantages to certain people, including tariff and inheritance, we shall find universal working for wages the most equitable arrangement under which the race can live; we shall achieve the true brotherhood of man.

Dr. G. Sherwood Eddy, when asked about the situation in China, said: "Politically the situation is most critical; religiously it is truly wonderful. We have what approximates a mass movement toward Christianity on the part of the literati."

"The Entrance of Thy Word Giveth Light"

Stories from the Foreign Fields Which Show the Power of the Printed Page in Winning the Lost

The Bible in Yorubaland

Rev. S. G. Pinnock, Nigeria, Africa

The Yoruba people love the Bible. I have traveled many, many times with large caravans, and when these men, having tramped twenty or thirty miles during the day, come to a clearing in the forest, and the camp fires are lit, their supper disposed of, they sit around the fires and talk and laugh until about 9 o'clock at night, when they cover themselves and go to sleep. If you are an observant person there is a curious thing you will notice when the men are preparing to go to sleep. You will find a man cover himself completely with his sleeping cloth, and you wonder what he is doing. You may think he is disrobing, and you see him assuming the attitude of a man on his knees with his head on the ground; then you hear the murmur of a voice underneath the cloth. The man is praying to God. You will see a man take out from his



bundle of cloth or merchandise that he has been carrying to the interior, a copy of the Bible in Yoruba, and you will hear him read Psalm 19: 14, "Je ki oro enu mi, ati isaro okan mi, ki a se itewogba l i oju re, Oluma, agbara, oti oludande mi." That has been set to music. You will hear them reading the Word of God in Yoruba and praying under their cloth in secret to the Almighty that He may protect them.

But perhaps the finest bit of work the Bible, unaided by human effort, ever accomplished, was in the case of Kasumu, a Mohammedan priest who was my friend. He used to come to see me often, to argue on the question of religion, and we were always good friends until I drew near to the question of the Divinity or Sonship of our Lord; then all argument ended, because he got angry and left. But he was never too angry to come back again. He would always come back, and I had to devise some other means of winning the man; it was no use arguing with him, not a bit.

I remembered one day that I had in my library a copy of the Bible in Arabic. It was of no use to me because I did not know Arabic; it might as well have been Dutch. I thought perhaps that might help Kasumu. I said to him one day, "Can you read Arabic?" He said, "I can." I said, "If I were to give you a copy of the Bible in Arabic would you read it?" "I would," he said. So I brought it out and inscribed on the fly-leaf, "A present from the white man, Pinnock, to his friend Kasumu."

You know an Arabic Bible begins at the end and finishes at the beginning. He began at the end reading Genesis, and he began in another part of the Book reading Matthew, and kept at it week after week and month after month. I would meet him and say, "How are you getting on with the Book?" and he would reply, "Oh, I like it fine." One day I said, "How do you like the reading of the Bible?" He said, "It is sweet, sweeter than the Koran." I thought, It is doing its work. I said, "Read on."

He read on for several months, and at last I said, "Kasumu, have you read anything about the

Lord Jesus Christ?" He said, "Yes." I said, "Have you got to the part where Jesus claims to be the Son of God and the Saviour of men?" He said, "Yes." I said, "Do you think it is true?" He said, "I do; I think it is true." I said, "Do you really think it is true? Are you positive?" He said, "Yes, I do." "You have no doubt about it?" "No doubt whatever." I said, "Kasumu, if you believe that Jesus Christ is the Son of God and the Saviour of men, come with me, let us go to the market place and stand side by side, and preach to your fellow-countrymen this glorious truth, that Jesus is not only a prophet but the Son of God and the Saviour of men."

If you could have seen the change on his countenance you would have wondered what had happened. He said, "White man, you don't know what you are saying." I said, "Why?" He said, "If I did what you want me to do, I would not live to see the light of tomorrow morning." He meant that his co-religionists would murder him. It was true; they would have done it. That man went on until at last I was sent for to attend him in a very serious illness, and I visited him for several days. He was suffering from dysentery, and at last he passed away. The last time I spoke to him I said, "Kasumu, do you still believe the glorious truth that Jesus is the Son of God and the Saviour of men, and can you trust Him?" He said, "I do, I do, I do." And I think I am not unreasonable in expressing the hope that by-and-by when my turn comes to be called into the higher service, that Kasumu will be there to introduce me to his Lord and Saviour Jesus Christ, as the missionary who was the means in God's hands of placing the Bible, the Word of Life, into his hands, the word that reached his heart and became his in a very real sense to the saving of his soul.

Telling the "Happy Sound" Story

Mrs. C. J. Lowe, China

"Hear books? No?" Thus spoke Er Sao, our Kwei Lin Bible woman, as we approached a Chinese woman standing in her doorway.

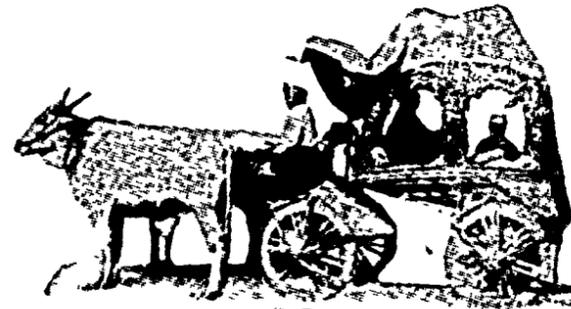
"Yes," replied the woman, with a genial smile, "please enter; come, please sit." She led the way into her front reception room, and when we had drunk tea, she brought the family pipe for us to smoke, which we, of course, politely declined. Then our hostess went to a door that opened on a small square courtyard, across which another family lived, and called, "Ta Sao (big sister-in-law), you and your daughters please come sit! A foreign Sz Nai is going to talk books." She had raised her voice so, many women, girls and children of the neighborhood, hearing the call, flocked in to see the strange foreigner and "hear books."

Ah, what a gathering that was! and how our hearts burned as we realized their great need of the wonderful words of Life we had come to



tell them. We had taken with us some pictorial leaflets containing the Gospel by John. How curiously they all watched us as we read from a leaflet, and how eagerly they listened as we told the wonderful story of God's love expressed in the sending of His Son to die for them as for all the world. Er Sao had a package of tracts, simple gospel messages explaining God's plan of salvation. Some of the young girls, students in the government schools, bought tracts for a penny. Some of the women, though they could not themselves read, bought tracts to show their husbands, and doubtless those very men went to our chapel service to hear for themselves about the "Jesus Doctrine."

After our visit in that home, we set forth again, going from house to house, visiting in the homes, telling everywhere about the True God and His love and scattering the precious seed of His Word. The literal translation of the Chinese expression for gospel is "Happy Sound," and do



you not think, dear sisters in America, that if you were hearing the gospel for the first time, it would verily ring with a "happy sound"?

Instant in season, out of season we must be, telling of Him whenever and wherever opportunity arises. As friendly neighbor-women visit in our home, I let them examine to their hearts' content our curious foreign belongings until, their curiosity satisfied, we sit down together and again I tell of God's love. They need to hear it over and over again, for it is all so new and wonderful. When we meet women on the street or in the country outside the city wall and stop for a few moments' conversation, surely we must ask, "Have you heard the Jesus Doctrine? Do you trust Jesus?"

One day about ninety people, most of them women, crowded into our mission compound, having heard that some people were to be baptized. Curiously they watched as the ordinance of baptism was solemnized in the baptismal pool built in our land awaiting our new church building. When it was over, the native preacher told the meaning of what had been done and explained the way of salvation. When the people had dispersed, I noticed a small group of women standing nearby watching me. When I went up to them and we had conversed a little, one of the women, looking at me in earnest inquiry, asked, "Lu Sz Nai, suppose someone's son had gone far away, could Jesus bring him back?" She then told how her only son had left home many years before, and that, though she had worshiped in the temple over and over again, pleading with the idols to send her boy back, they had made no sign and she had heard no word of her lost boy. What a joy to tell her of Him with Whom all things are possible! She promised to attend our women's meetings, and did so. Week after week as we gathered in the meeting-room of the girls' school building Chu Peh Niang was there listening intently about the True God and wondering if He really could bring back her boy. She finally believed and put her trust in Him, the Light of the world.

A few weeks later we noticed a happy, bright look on Chu Peh Niang's face and after meeting she told that the day before a man had gone to her home with a letter and a gift for her from her son! He was in Nanning, not many miles away, and had at last after twenty years, remembered his old mother. Together we gave praise to Him for this wonderful sign that "He is and that He is a rewarder of them that diligently seek Him."

Mrs. Liu lived alone in Wuchow while her son was away serving as a soldier. He became a Christian and then sought employment as colporteur for our mission. When we moved to our present home in Kwei Lin, Mr. Liu and his mother went to live there, too. She was not a Christian, but was curious to know what all she had heard her son tell about, really meant. So when she learned about our women's meetings she gladly attended. She eagerly listened to our messages from God's Word, and when she heard that He had said "Whosoever will may come," she thought, "Oh, but it can't possibly mean me, a woman seventy-eight years old!" But at last she understood that the wonderful gift of salvation was indeed for her and she, too, accepted Him as her Saviour and desired to publicly witness for Him by being baptized. That was before we had bought land for our compound, so Mrs. Liu with others was baptized in the river. How happy she looked as she thus obeyed her Master's command. In China a man considers it a lack of self-respect to be seen on the street with a woman, but how Christ in one's heart changes one's views of things! Young Mr. Liu stepped right down into the water when his dear old mother was baptized and carried her on his back up from the river through the streets until they were almost home, as her poor little bound feet hindered her walking fast.

Schools for girls now have been opened in all parts of China, but not so very many years ago it was thought by the Chinese that girls just couldn't learn things from books. Thus many of the Chinese women cannot read. When they hear of and accept Jesus, their first desire is to learn to read. It was a happy day for dear old Mrs. Liu when, after much painstaking study, she could read from the hymn-book "Jesus Loves Me"! What a joy and privilege it is to teach these dear Chinese women to read. Have you ever thought, dear friends, what it would mean to you if you could not read for yourselves from God's Word His many precious promises? So we have started our girls' and woman's school in Kwei Lin, that our sisters there may learn to read and write. And so we hold classes for the women who accept Jesus that they may learn to read at least a portion of the Bible.

In Isaiah we read: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void." So trusting in Him for the harvest we tell the "Happy Sound Story" among the women of Kwei Lin. Will you not pray that the message may ring in the hearts of these dear Chinese sisters till many, many more of them shall accept Him as their Saviour and King?

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What An Accidental Bible Did

Rev. D. L. Hamilton, Pernambuco, Brazil

A few years ago I met a good Christian brother in Atalaia, a small town in the State of Alagoas, Brazil, whose conversion attracted my attention. It was after this wise: He took a long interior trip to visit relatives. Having finished his visit of about two weeks, he was preparing for the tedious journey home.

The distance was relatively great, because of the lack of roads in that country. So our brother had but little idea of ever returning to visit his relatives.

On such occasions it is customary for Brazilians to give one another presents of remembrance.

The Confession of a Foreign Mission Tract

Rev. L. C. Quarles, Montevideo, Brazil

I am just a piece of ordinary paper. There is nothing at all striking about the type and black ink with which my message is printed. Nor would you consider an ornamentation the few blue letters stamped at the end of my message, inviting my readers to attend the gospel meeting at the humble mission station.

My message is written in a simple language any one of moderate intelligence may understand. I bear words of love mingled with phrases of warning and exhortation. I shed light into darkened corners. I show forth the dying-living Saviour. I use His own words of love: "Come unto me all ye that labor and are heavy laden and I will give you rest."

I am carried through the mails, into the interior, keeping interested persons in touch with the mission centers. I am carried more often upon the persons of individuals, men and women, boys and girls. Often am I borne upon tired feet, cared for by loving hands. I am given to friends. I am offered gratis to passers-by. I am taken upon the street by the native Christian worker in an attempt to increase the attendance at the meeting. Often I am thrown into doorways.

My experiences are various. Sometimes children follow my distributor and gather me from the doorways. I may be blown away by the wind. I am thrown into the trash can. They use me to kindle fires and for other unworthy purposes. As an insult to my kind bearer I am torn into bits before his face. I am seldom read entirely. Many deign to notice me, while the mere suggestion of things religious, or things anti-Catholic, discredits me with the multitude.

The personal worker finds me useful. I serve as an informal introduction to a stranger. I "break the ice" between them. I awaken interest. I call forth a question or a remark upon which my worker can base his argument or appeal. I am the means of his gaining new friends. I obtain for him entrance into homes where the gospel seed is sown in good ground.

My friend's experiences are often unpleasant. I present him to loud-mouthed, bigoted fanatics. I introduce him to men of adverse theories and "isms", pretended atheists, men wise in their own conceits. They are in darkness and do not wish to see the light. They prefer talking to listening, showing their ignorance to acquiring knowledge. They give you no time, they present no basis, for a rational argument. They belittle my friend with their loud talk and insulting remarks before the crowd that so easily gathers. Many agree with his every word, but are indifferent to his appeals. They promise to attend the meetings, but few fulfill their promise.

But I am not so useless a tract as many may think, for I was printed at a sacrifice and in faith. The missionary used me to begin a conversation with an old woman. She could not read, but had him read her my message. She was touched by my words. They took away her sorrow. They gave her hope in her desperation. An earnest young man found me on the street. He saw my invitation. He attended the meeting. He found other young folk who became his friends. He found the Saviour. I could tell you of other good I have been the means of accomplishing. Withal, I am sure of success, for I always carry a message from God's Word, and it shall not return unto Him void.

Now, it happened that a short time before this visit a colporteur had passed through these parts and left a Bible at the home of the relatives in question.

After the gifts had been duly delivered, some member of the family called to mind the Bible. It, too, was offered to the visitor, but with sarcastic guffaws and coarse jesting. With equal buffoonery he accepted it.

Some time after his arrival home he remembered his Bible—the Book against which he had heard so many vicious denunciations. He called his wife to join him in the first examination of its pages.

The first words they fell upon surprised them. Then they became interested. Soon they were charmed. Conviction touched their hearts. They saw themselves lost in sin. Their spirit of criticism waned, and they became humble suppliants before God.

Before ever having heard a sermon, Brother Maio, for this is his name, presented himself for baptism. Later I had the privilege of witnessing the baptism of his wife and son. They are all at this time exemplary members of the Missionary Baptist church.

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"Sow Beside All Waters"

Miss Julia Meadows, Hongkong, China

More than twenty years ago, Miss North visited a country town some distance from Shiu-Hing, called Kiv-tseng, or Old Well. She sowed the gospel seed, and left them for His Spirit to water. He who commanded, "Sow beside all waters," and said, "In due season ye shall reap, if you faint not," and who promised, "My word shall not return unto me void," has again fulfilled His Word.

But God is not like man. He never works in a hurry. A day with Him is as a thousand years, and a thousand years as one day. And He tells us, "My ways are not as your ways." He admonishes us to patience by such words, "Be patient, therefore, brethren . . . Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient."

Several weeks ago, I was calling in a Chinese home of wealth and culture to give the regular weekly Bible lesson, to find that the night before the family had been called to Peking to administer to a sick loved one. For a moment I waited, for it seemed the Spirit was leading me to some one in that house for that hour. Then it occurred to me that the aunt from the country had been seen in the house as a seamstress, but there had never been an opportunity to speak to her about her soul. Then I asked if I might see her, and was soon led to her sewing apartment. The cold exterior was easily broken through, and the sad "heart-affairs" of a life were being poured out to me. Her early marriage, an only daughter, the husband's early departure for America, where he stayed for many years, and had just returned one week to make life happy for his loved ones, when he was burned alive on a burning ship.

It was a relief to her burdened heart to tell it out; and then it was my turn to "lift up Jesus," as the one "altogether lovely" and "infinitely able" to meet her every need. She was responsive and followed on to hear what He had done for her, and how He asked her to do nothing but believe.

She then opened her heart further, saying, "I have believed for more than twenty years, since Miss North came to Kiv-tseng and taught us women of the Jesus who died for love of us. I do not understand very much, but I remember the lesson she gave us in character-reading, in the little Christian beginners' book, and also the prayers." Then she repeated the words she had

memorized from the book, the prayer at meals and the child's "Now I lay me down to sleep."

Except what the Spirit has done in her, it is just taking up her heart, as it was twenty years ago, and beginning from there to conduct her into a closer touch with Jesus. But how immeasurably helpful was the seed sown then in preparation for her responsiveness now to His Word.

She has not only received me into her home to teach her of Him, but has come alone to my room for special prayer and teaching. Our hope is in Him that she may be established in Jesus Christ and give her life to telling other sad hearts of the Divine Human Comforter.

Paul may plant and Apollos water, but it is God who must give the increase.

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The Living Word

Miss Elizabeth E. Rea, Wuchow, China

A few years ago a young girl about eighteen years of age came to our hospital in Wuchow for eye treatment. Her father was a well-to-do man and they lived some miles up the West River in the country. She had had unusual opportunities for a country girl in Kwong Sai, in that her father had engaged tutors for her in the country home, and she had been given a good education.

In the hospital she first heard of the true God and His Son, Jesus Christ, and being able to read—something very few Chinese women in our province are able to do—she at once bought a Testament and tracts.

One afternoon shortly after her arrival I went to the hospital to hold a meeting in the women's ward. After singing some hymns with the help of the baby organ, the old Bible woman and I told the gospel to the eight or ten women who had assembled in the room. I told the story from the beginning, and finally got to the life of Christ. After telling of His birth, life, death, resurrection, and ascension, I at last said, "And this same Jesus who died for you is coming back again some day to the earth." I shall never forget the face of this girl, who was the most interested of all the hearers, as she sat and listened. When she heard me say that Jesus would return some day, she interrupted the meeting, but it was a glad interruption. She held her newly purchased Testament in her hand and said, "What chapter in this book tells that He is coming again, I want to know?" I showed her the fourteenth chapter of John, where Jesus said, "If I go, and prepare a place for you, I will come again." She remained in the hospital some time having her eyes treated, and acknowledged her faith in Jesus.

She went back to her country home, and the following year returned to Wuchow and attended the Government Normal School. Confucius' birthday came around, when the students in government schools are required to bow down to his tablet. We found out her real faith at that time, for she came one day to our school and asked the Chinese teacher if the rule was insisted on in her case, would we receive her into our Girls' School, as she was resolved to have no part in Confucian worship.

On her return home from the hospital she had taken a Bible and other books with her, and because her sister was also able to read, through the printed page and the sister's testimony, the older sister also became a bright Christian. They sent for other Christian literature, finding the publishers' addresses in those purchased in Wuchow, and so not only believed, but kept on building themselves up in the faith which they had received.

Truly the Bible is the Living Word of God and can reach to the inmost hearts of men and women, making them new creatures in Christ Jesus. Let those who remain in the homeland,

as well as those who go to China, ask God for China's women and girls, that they all may be given their right to an education, so that the written Word, which so often reaches parts yet untouched by the preacher and the spoken word, may do its work of giving life and salvation.

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Won by a Tract

Rev. C. J. Lowe, Kwei Lin, China

Two men came several weeks ago to Kwei Lin from their distant home, which is more than seven or eight days away. They are from a place where the gospel has never been preached. A number of the aboriginal tribes live in the region about them and up in the mountains. While en route to Kwei Lin they came across some of our tracts with an invitation on them to visit our book-room. (We always have an invitation printed or stamped on all tracts, so the people will know where to go.) As soon as they reached Kwei Lin they, after settling in the inn, looked up the True Light Bookroom and told about the tract they had read and the invitation on it. The manager of the bookroom, of course, gave them a hearty welcome and talked with them more about the gospel message. He then brought them out to see me. I also had the joy of talking with them about Jesus, whom we have come to lift up. They were very much impressed and daily went to the reading room and to service to learn more of this wonderfully strange story. After two or three weeks, they acknowledged their belief in Jesus, although they were not willing to be baptized and openly confess Him. At this stage of their inquiry came two of their relatives and friends from the same section, but from different towns. They were brought to me immediately, so that I could tell them something of the story of Jesus. These two also seemed impressed.

On Sunday morning two weeks ago, the first two were buried with Christ in baptism and openly confessed Christ. The last two hesitated, but they have also been baptized. Their interest was first won by the sale of a simple Christian tract that no doubt cost less than five cents, or three cents American coin. The Bibles and books they have in their hands have just been bought from the bookroom, because they are soon returning home. They have a Bible each and song books, as well as many other tracts, for they, too, want to give the Message of Life to their own people and friends, and are going back

prepared with ammunition. The tall one says he has a large building in his city that he will lend for a chapel, but we have no preacher to send, and no traveling expenses to send one even to visit them. One of them is a student, another a farmer, another a small official, and another one a farmer. They all live in separate towns one day apart. Thus His Word continues to bring light to these hearts, who are dying without Christ and going into a Christless eternity.

We want to help these men, but they are so far away, yet we feel that by prayer we can help them, and so can you, my readers; so I ask you to please pray most earnestly for them, that the Holy Spirit may make His Word real to them, and help them to be faithful witnesses for the gospel.

The preacher, Mr. Ch'in, is an aborigine from the Chuang tribe. He is not brilliant nor a student, but God has used him to lead many into the Light as it is in Christ.

Opportunities for preaching the gospel today are most wonderful, and we ask you, our friends in the Southern Baptist Convention, to please stand with us in this work and please keep the mission fires burning, so that the ammunition will come and reserves may come forward and help where the battle presses us so hard.

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An Old Man's Prayers

Miss Sophie S. Lanneau, Soochow, China

I.

We have a new gate-keeper at the Girls' School, an old man who wears the flowing robes of a Chinese gentleman, and looks like the pictures on their old vases. But his heart is not old. It was made new about five years ago, and he now thinks and speaks of himself as one of God's little children. He talks to me about his experiences as artlessly as a real child. He shuts his door and prays aloud in his little one-roomed house at the gate, at all hours of the day. The school-girls have heard him and so have I. He prays regularly for Miss Bagby and me, and for the school, as for other parts of the work here. "When so many girls went home sick," he said. "I prayed every day for them to get well, and one by one they all came back." He thanks the heavenly Father for his soul's salvation, and for giving him this good place to live. Then, at night he always adds, "When the neighbors set off fire-crackers, let the Holy Spirit keep me



Chinese Christians who were won through the reading of tracts from the True Light Book Store.

from hearing them, so I won't be scared." Does that seem funny, or irreverent? It doesn't feel funny to anybody to be scared to death in the middle of the night, and Chinese have so many evil spirits and things to terrify them, so I am glad this old man knows now Who can keep them from scaring him.

II.

On a bitter cold day the old man told me this: "I waked before dawn this morning, got up and lighted my lamp and put on my clothes. Then I turned the light very low. I had piled some old clothes on the floor to make a prayer-cushion, and I knelt down in the dark and waited, waited to receive the Light, you know." (He used a word that means to receive or to welcome, as to receive a guest into one's house.) "I knelt there a long time, to receive the Light, to receive Jesus."

I made a sound as if to ask a question, when he went on, "Yes, to receive Jesus. Jesus is the Light, you know. Presently it came, little by little, till I could see out, and distinguish things in the yard. Then I got up and washed my face and swept the floor, and when I had made everything clear, I knelt down, and this time I prayed, my real prayer. But this morning," he repeated happily with a beaming face, "I welcomed the Light first, I received Jesus."

III.

"The other day," said the old man, "I was praying, when my door opened, and I thought some boys had thrown something into the room. I didn't open my eyes then. When I finished, I looked and thought there was a woman's shoe on the window-ledge. I took it in my hand, and it wasn't a shoe, it was a dove! It was all wet and cold. So I said to it, 'Don't be afraid. I won't hurt you. Now you have come to me, I'll take care of you.' I was afraid the little boys would find out about it, so I put it in an old chair and hung some clothes over it to hide it and to get it warm. Then it began to coo, 'Oo, Oo, Oo!' Then I knew for certain that it was a live bird. It was a dove. At first I thought, since it came in while I was praying—I thought it was the Holy Spirit!"



Mud Huts and Fifteen-Dollar Chapels

Miss Margie Shumate, Shiu Hing, South China

Truly Christ makes all who believe on him akin. This is even more true in a heathen land than at home, for there is such a wide gulf between the heathen and the Christian, that a Christian wherever you find one, whether an earnest one or an indifferent one, no matter of what denomination, is more or less like a brother or a sister, and the tie which binds us together is a strong one.

The fact that we are all brothers in Christ was impressed forcibly on my mind a few weeks ago, when I visited Cheung Hoang, an out-station of the Hob Tau church. I had long been interested in the place because with no help from the foreigners either financially or by their work, about twenty people had become Christians and a little mud chapel had been erected at a cost of less than twenty dollars. The last time I was at San Hing, another out-station of the Hob Tau church, I decided to go over to Cheung Hoang and visit that station. I was told that it was a long distance, between fifteen and twenty miles, and across a mountain at that, but that did not discourage me at all, so one bright morning I started out with my retinue of two Bible-women and a coolie woman, who carried the baggage.

After four hours' walking, interspersed by intervals of sitting on the roadside resting, we reached the foot of the mountain. It was undoubtedly the most precipitous mountain I have ever endeavored to ascend. It was enough to feaze even a mountain goat, but there was nothing to do but go forward, or, more properly speaking, to "go upward," which we proceeded to do. At the end of two hours we found that we had scrambled to its summit, and by following the path for some distance we came in sight of Cheung Hoang.

I must confess the sight was not very prepossessing. A tiny little village, the houses all made of mud with bark roofs, located in a narrow valley with dark mountains looming up on every side, the most desolate looking spot I have ever seen. I did not know a soul in the place (though one of the Bible women did), and wondered where in those little mud hovels a foreigner could find a place to spend the night. I found my heart sinking a little, but again there was nothing to do but go forward, or, rather, "downward." At the end of another hour we had "slided" (that is almost literal) down the mountain side and entered the village.

In a short time we were comfortably seated in one of those little mud huts, and were being refreshed by tea and sweet potatoes, with a number of brothers and sisters gathered around us doing all in their power to make us comfortable. Many were their expressions of appreciation that we had come, and they said time and again, "You truly must love us! To think you have come so far to see us! We never thought that a foreigner would ever come to Cheung Hoang." I now felt as if I had known them all my life and it was hard to realize that an hour before we were perfect strangers. These country people take one into their hearts so that it is impossible not to love them. I love them as if they were my very own.

That night we had a meeting in the little fifteen-dollar chapel, and I have never been in a sweeter meeting. One of the Bible women led, and afterwards the meeting was thrown open to anyone who wished to say anything. I spoke a few minutes, and then one of the brethren got

up and told how he had recently lost a little son, saying this was the third son he had lost since he became a Christian. "But" he said, "I can leave it all with the Father. He knows what is best, and when the heathen tell me that it is what I get for following Jesus, I just tell them that they do not know what they are talking about." I thought it was a good testimony from one of his little ones out in that inaccessible place. After the service closed they stayed a long time and sang. Everyone had his own tune and each sang on a different key, but it was genuine, and the spirit of it made up for what was lacking in melody.

When we finally adjourned I found that a nice mud hut had been prepared for me, and I spent a very comfortable night, but I was thankful that it did not rain, for that bark roof did not look very substantial to me. The roof to the chapel was in a bad condition, and they told me that in rainy weather they could not use the chapel at all. I hope to help them put a tile roof on it sometime, as they wish to do, but have as many demands as I can meet at present.

The next day I visited two other villages farther down the valley in which there were Christians, returning to Cheung Hoang for the night, and the third day I wended my way back to San Hing, by another road around the mountain instead of across it. Since then many times when I am praying, that little flock at Cheung Hoang comes before my mind, and I ask that the Father will bless my brothers and sisters there. We Christians, whether in the homeland or on the mission field, ought to pray more for our Christians in these isolated places. There are many of them and they need our prayers.



A Story With a Sad Lesson

Rev. J. R. Saunders, Canton, China

We were holding meetings some days ago at Weichow for the lost. At every meeting real interest was manifested. One young business man came and showed much concern about his own salvation. We asked him if he knew about Christ; if he knew of the world's Redeemer. He said he did not. He had not worshiped idols for quite awhile. He had felt a great need of the Saviour, but there was none to lead him to Christ, hence, he could not know Him.

This young man expressed an earnestness and longing to know the way of life such as we seldom see in those who have heard about the Saviour for the first time. His pathetic story touched our hearts greatly. Our Chinese Christians felt the force of his story. His case is sad; but he knows the way of life now, yet we know there are millions in the same sad plight he told us he had been in for years—wanting to know the way of life, having lost all hope in the idols; yet there are no messengers to give the light to these waiting multitudes. May our people hear their cry of need!



Ting-Chow Bible Conference, China.

Making Missions Real

A Page of Best Methods

A Home-Made Prayer Calendar

Miss Ruth Randall, Rio, Brazil

The W.M.U., as you know, no longer sends out its prayer calendar separate, but publishes it in *Royal Service*. There were sufficient reasons for this, of course, but the poor fellow on the foreign field receives *Royal Service* just too late to utilize the calendar. So this year I resolved to make my own.

For January I chose South China, principally because it is the first field mentioned in the list on the back page of HOME AND FOREIGN FIELDS. So I wrote the name of a missionary, one for each day. There were a few more missionaries than days, so I doubled up on some. Then arose a difficulty: How can I find out something about these missionaries? Of course, one can pray, "O Lord, thou knowest where this missionary is and what he is doing," and the Lord does know, but it is a great satisfaction to pray intelligently.

Then the thought came to me to look through the articles in HOME AND FOREIGN FIELDS, and it was astonishing to see how much I gleaned at once. For instance, I found two articles by Rev. John Lake, so I noted by his name, "Art. in July No., Art. in Dec. No.", and when his name came on my calendar today, the fourth, I could pray for the new church in Paak Hop, for the work in Hoiping city, and for the great work and great needs in Canton itself. I thought of those thousand students—I just lived in that work all day. When I come to the others, it will be the same way.

Another thing, in the December number I noticed some changes in the list. B. P. Roach had disappeared, also Miss Paneuma Barton. Under "Missionary Notes" I found that Brother Roach had resigned and accepted a call to Columbia, S.C., and Miss Barton was still there, camouflaged as Mrs. P. H. Anderson. How interesting! I was in the Training School with Miss Barton, and now she had gone to China and met her fate.

It is just like a game. Those who have the official prayer calendar I am sure would enjoy a home-made one in addition. Try it and see if you don't find it most interesting, and informing, and inspiring.

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Why No Fire?

Miss Shekleton tells of her visit in the bitter cold of a North China winter to the house of her Chinese Bible women, whom she found huddled up and wrapped in their blankets. "Why no fire?" she questioned, to be amazed by the reply: "We knew that funds are short in England through the war, but God's work mustn't be stopped, so we have agreed to do without fires until the New Year." He who said: "I have not found such great faith, no, not in Israel," can best estimate this action.—*Selected.*

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Publicity Methods

My publicity committee makes several large charts which are hung on the walls at the beginning of the year. One of these has all the officers of the society, another has all the leaders for the year (selected, of course, by the president and given to committee); another has the financial schedule, giving just what we will undertake each month, just what our dues will go for, and each special has its place, so that the different objects will not conflict. This committee also prepares an attractive calendar giving the date of each

meeting during the year. All of this is thus kept constantly before the members. This committee announces all meetings and has the announcement put in the town paper.—*Mrs. Julian P. Thomas.*

In regard to advertising our monthly and special meetings, I found this plan a good one. I have sent to our local papers some clippings of interest regarding some current event which would have direct bearing upon the subject of the meeting. I would get this clipping from some missionary magazine or from some other magazine, and I have found that the papers were glad to receive the article, and along with it would make prominent mention of our meeting.—*Ruth Graham Cross.*

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A Good Motto

This, says the *Redman*, is the Shawnee Indian's motto:

No roll 'um,
No smoke 'um,
No chew 'um,
No spit 'um,
No loaf 'um,
No drink 'um (booze),
Heap catch 'um (bootlegger),
No sell 'um (land),
Heap plant 'um (corn),
No spend 'um (money),
Heap kill 'um (weeds),
All 'time save 'um (baby)
Mebbe so,
Catch 'um prize.

—*The Indian Scout.*

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"A Missionary Tea"

A few living pictures in many instances have kindled interest and enthusiasm in the hearts and minds of many until a new stream of missionary endeavor has sent forth its healing waters.

Special invitations were sent out to a "missionary tea" to be held in a home or the parlors of the church.

A live, wide-awake reception committee had made these rooms a veritable bower of sunshine and happiness, having decorated them in fruit, flowers, and grain to represent the wealth and prosperity of their own state.

The guests were given a most cordial welcome into their fair state by a few well-chosen words from a member of the committee.

At an open door stood a guide, who stated briefly that the guests could not bask in their happiness long, but must go with her to see how other people live just over the way. The party followed, entering room No. 2, where there were four booths.

The first booth is draped in mountain scenery. A girl dressed as a mountaineer holds a closed Bible in her hand, showing a face eager to learn but shaking her head, saying, "There is no one to teach me."

We passed on to the second booth, a miniature brush arbor, decorated with pictures of dilapidated and homeless churches, by which stood a country girl who continually repeated, "We are still worshipping under brush arbors while you have fine churches."

The third booth is a scene of an Indian squaw dressed in native costume lamenting while her drunken husband staggers about.

At the last booth are pictures representing ice and snow. On the floor near the booth sits an Eskimo by a dimly lighted candle.

Having received tracts at each one of these booths, the party was directed to room No. 3. It was beautifully lighted and the walls covered with ocean scenery. The guide told them that they were ready for their trip abroad and that the first stop would be in Japan.

With intense interest, the company entered the fourth room, where there were Japanese curios. A Japanese mother was busy adorning her little six-year-old daughter for marriage. She is made against her will to go to the home of her mother-in-law. The child returned in a short while dressed in mourning, her husband dead and she under the curse of widowhood.

The next stop was in a Chinese home, where innumerable gods were being implored by Chinese women to drive the evil spirits out of their children.

Finally the guests entered a room in total darkness. Shouting, shrieking, and the continual beating on a drum is heard. A flashlight being thrown on by the guide, there before them on the floor was seen a sick negro boy, while the cruel medicine men were trying by wild noises to drive out the evil spirit.

Ushered back into their own sunlit parlor where hot tea was served, a grand chorus of united voices was heard singing, "Send the Light." The throng then mingled their voices as a finale in words of the song, "Take My Life and Let it Be Consecrated, Lord, to Thee."

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The New Member

No string of fish ever landed by an angler was worth the patience it took for the catch if it were left on the bank of the stream. A vitally strategic position hotly sought for and dearly won by an army is valuable only so long as it is held.

To this end bear these suggestions in mind in regard to the new member:

1. One visit is not enough. Call again.
2. Avoid a deadly, uninteresting program at her first auxiliary meeting. If you do not, she will not come again.
3. Give her some task—wisely selected—at the very outset.
4. Have the secretary of literature place in her hands each month, for a time, some bit of print that will enlighten and inspire her in the work which is new and as yet unlearned.
5. Offer to call for her to go with you to the auxiliary meetings.
6. Win her for a place upon the subscription list of the *Missionary Magazine* at once.
7. Pray for her. That anchor will hold when all else fails and is the most potential factor in keeping the ranks filled.—*Selected.*

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Teaching Missionary Hymns

For the Sunday school, the B. Y. P. U., the W. M. U., or any other organization of the church, a missionary hymn—not a flippant song, but one of the grand missionary hymns—may be chosen as the hymn for the quarter, and this song sung at each meeting. In this way the words may be memorized and the song made the permanent possession of every member. Four great hymns thus learned and sung each year will plant missionary seed that will surely produce rich fruit.

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A Missionary Concert

There are many beautiful missionary hymns, anthems, and compositions suitable for solos, duets, quartets, etc. A musical concert in which only missionary music is used will prove a delightful and inspiring occasion. The song might first be read, then a brief comment made upon it, then a Scripture passage read which bears out

the idea, and finally the song sung. Followed by a stirring missionary sermon, such a service will make a deep impression and produce results.



Why Study Missions?

The Study of Missions:

1. Keeps one in contact with the most momentous issues of the times.
2. Helps one to be a true internationalist in spirit.
3. Is profitable for the culture of one's spiritual life.
4. Equips one to participate in the undertakings of missions.

5. Enables one to pray effectively for the success of missions.

6. Necessitates a generous contribution of energy and wealth to the enterprise.

7. Removes narrow-mindedness, prejudice and ignorance.

8. Provides a university extension course in geography, history, laws, and governments, religions, race characteristics, language and literature, progress of education, social questions, industrial questions, medical conditions, poverty and wealth, and international law.

9. Adds practical equipment often for a life career.

10. Informs a Christian about his Master's affairs, and fits him to lead in church activities.
—Compiled from various leaflets.

moral way and for special equipment. It is to be hoped that after the war is over, and the peace treaty is formally signed, our Southern Baptists will not forget the work to be done among the men of the standing army, and will remember that the regular army chaplains have a right to expect the moral support of our people.

Evangelism Days at Two Mountain Schools

Wm. Wistar Hamilton, Supt. of Evangelism.

It usually requires some days of preparatory meetings to get ready for a soul-winning service in churches and schools, but this was not true of Mars Hill and Fruitland. While engaged in special meetings with Dr. W. F. Powell at the First Church, Asheville, N. C., he arranged for Brother James W. Jelks and the writer to visit these two schools. What a joy it was to meet the splendid boys and girls, to get a look at the buildings which have been erected by such sacrificial giving, and to know personally the teachers who have been so used of God in winning, educating and training men and women for the Master.

The school work was suspended for the evangelistic service in the church, and unlimited time was given. Mr. Jelks led the singing and how these young people can sing, and do sing! They were appreciative, too, of the solos by Mr. Jelks.

The sermon was preached, and an invitation given for an out-and-out immediate surrender to Christ for salvation. They were asked to come over the line, to declare war against sin, and to take their place among the soldiers of Christ.

At Mars Hill there were three who made profession of faith in the Saviour and quite a number of others who openly declared their purpose of better living or their desire to be saved. The teachers and Christian students were ready and eager to follow up any manifestation of interest, the names were taken, by those on the outlook; a letter was written later to each of them by the evangelist and probably other of the student body will make the full surrender.

At Fruitland the service was one of the tenderest and most powerful some of us had ever witnessed. In the after meeting there came down the aisle one by one thirteen young men and women, who stood there facing their comrades and letting it be known henceforth they were trusting Christ as Saviour and were ready to do his will.

At both of the schools we took dinner with the students, and enjoyed the opportunity of getting better acquainted with them, and regretted that it was not possible to abide longer in an atmosphere so pleasing and helpful. The writer has long admired this mountain work from reports and from addresses and from pictures and from the graduates, but these two visits have led him to realize more than ever the need of such schools and the opportunity they offer for the furtherance of the Kingdom.

"The Christian Graces" in the Life of an Osage Convert

Miss Grace Clifford, Home Board Missionary

Looking from my window one day I could see a young man moving about his home making final preparations for his departure to a training camp in answer to the call of our country. He must leave his wife and two little boys behind. His wife is a Christian and they both carry their burdens to the Lord in prayer.

It was little more than a year ago that he surrendered his life to Jesus. When we would admonish him to accept Christ he would reply.

Crossing With the Men

A Transport Chaplain's Story of His Work

— Rev. Frank Moody Purser, Th.D. —

The Gang-Plankitis.

Most of our men wanted to go across. Some said they wanted to go, being ashamed to say anything else. A few wanted to remain here, and said so. But even with those who wanted to go, there was a peculiar sensation of the heart as they left the pier, stepped on the gang-plank, and climbed to the deck of the transport which was to carry them away from their homeland. No turning back now. Eastward only. And as they faced it, this moment they had trained for, hoped for, longed for—they were now almost sorry it was here. They wondered, they questioned. 'Tis true they laughed and talked—'tis true they said little about this empty-full feeling—but 'tis true they had a sure enough case of gang-plankitis. And the transport chaplains had an opportunity to do some quiet, effective work in a personal way among these men at such a time as this, when they were asking, each himself, "Am I big enough to stand the test?" Here then was the transport chaplain's first work—to point to the source of all greatness and strength.

The Sickness of the Sea.

When the men are sea-sick there is not much that can be done, though it is well for the chaplain to keep on his feet and be among the men. Even at this time a word may help. But out of this sea-sick experience come expressions that may be used by the chaplain. It is reported that on one of the transports a private called out in his agony, "O Lord, please call this ocean to attention!" The story gained wide circulation among the men, and it is positively asserted that the expression originated on any one of some ten different transports. Be that as it may, the story and the expression have been used effectively in talking with the men about God's power to call the soul to attention, and about His power to say to a life, "Peace, be still."

Lost Appetites.

One day the siren sounded. For two or three days we had been assembling for abandon-ship drills at the call of the bugle and the bell. We had been warned that if the siren blew it was more than a drill—it was the real thing. We pass the skirmish, and about a half hour later we hear two colored soldiers discussing the events. First soldier: "Man, you know, when dat air horn blowed, I wuz down in de canteen, buyin' me sum crackers—an' I lef my dime down dere." Second soldier: "Lef yo dime! Shucks, nigger, dat ain't nuthin', I lef my appetite!" And the transport chaplain realizes that appetites are strengthened, and appetites are lost. Here is a sergeant whose love for home is daily

growing stronger. Another is just beginning to crave knowledge, and to desire to see the world. Over there stands a private whose desire to ramble around the world is at its greatest, whereas four months ago this same private never thought of leaving home. One man's appetite for purity is growing, another's appetite for pure things is left behind, and impure thoughts enter the mind, if not for the first time, at least in a new way. A lieutenant forgets his church and his God, and another officer thinks more of his relationships to the Eternal than ever he thought before. On the whole, perhaps most of the men and officers lose a certain amount of carelessness, and find an increasing appetite for deep thinking.

The Sick Bay.

The Sick Bay, or hospital, on the transport is, of course, a place where the chaplain finds much work to do, comforting those who need comfort, writing letters for some, speaking to some about the Great Physician—and in cases of emergency, assisting the doctors and nurses in their work. This work in the Sick Bay was especially arduous in September, 1918, during the height of the influenza pandemic. And the transport chaplain finds here a field for continuous labor when the transport is returning to the States, bringing back the sick and wounded soldiers.

Help from the Boards.

Not the least of these helpful contacts at home have been the touch of our Southern Baptist chaplains with the Sunday School Board and with the Home Mission Board. Our Sunday School Board published a booklet called "On the March with the Master," and it was a privilege to use this booklet, which, in addition to Scripture references, had many helpful quotations. While some of the men only tore the calendar from the back of this booklet and threw the booklet away, most of the men read at least a few of the references and quotations before passing the booklet on to some one else. Our Home Mission Board furnished some money with which a Victrola, some records, and a Corona typewriter were purchased. These were used to great advantage, since it was found that many of the men could be approached through the channel of music as in no other way—and many letters were written for the soldiers which could not otherwise have been written. The work which our Boards have done for the men deserves the loyal support of the Southern Baptist host. And the work of these Boards must go on for some time. The regularly commissioned army chaplains have much work yet to do, and those of this number who are Southern Baptists will still look to our Boards for support in a

"When I take up the Christian life it shall not be for just a little while, but I mean to follow it as long as I live. That is why I want to take time to think about it, and be sure I am a Christian before I go into the church. I do not want to start and then fall down and hinder somebody else."

Since he yielded and was baptized the Christian graces have been so manifest in his life that no one could doubt his conversion.

He is a young man of faith. He believes much in prayer. To his "faith is added virtue, and to virtue knowledge." He has more knowledge of the Bible than many older Christians. He read the New Testament through to his family in two months, then made a more thorough study of it. In our frequent calls at his home it has been our privilege to answer many questions that he had stored up to ask us concerning passages of Scripture he did not understand.

"And to knowledge temperance, and to temperance patience; and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." 2 Peter 1: 6, 7.

He was always ready to respond in giving as our pastor presents the various objects. We miss him from the services. To meet one such in heaven will repay the workers on the Osage mission field for all the labor bestowed. "Who-soever will let him take the water of life freely."

Enlistment Work in Mississippi

Rev. T. J. Moore, Hattiesburg, Miss.

We have in Mississippi six regular State-wide field workers beside Dr. J. B. Lawrence, our State Convention corresponding secretary, who also spends much of his time in the field. Mr. J. E. Byrd, the president of the State Convention at its last two sessions, and Mr. W. A. Chisholm, both consecrated laymen, have special charge of Sunday-school enlistment work, and they are great. Mr. N. T. Tull is our enlistment man along the line of church finances, and he is revolutionizing both the thinking and the methods of our people.

Mr. Auber Wilds is our enlistment worker in the special line of training young members for service—B.Y.P.U. work. Miss W. M. Lackey is enlistment worker among the women of our churches. Dr. Lawrence circulates here and there over the State, carrying life, enthusiasm, and encouragement wherever he goes. My work is more of a general nature than that of any of the others, and yet it has some definite features. We have a system of church-to-church campaigns now becoming pretty well introduced throughout the State. In these campaigns we emphasize all lines of our church organizations, both in the local church, and in the co-operative work of the denomination. But we are coming to make these campaigns head up in some one line of church activity. In some campaigns we make Sunday schools the primary thing, committing each church to some definite advanced step in this line. In another we make systematic church finance the leading feature with the purpose to lead all the churches visited to adopt and install the system indorsed by our Southern Baptist Convention. In other campaigns we explain the various lines of co-operative work, including missions, Christian education, hospitals, and the other things, always trying to commit the churches to regular and systematic support of these lines of work. I am made superintendent of this church-to-church campaign work.

Another very important branch of our work committed to my supervision is a system of theological winter schools for preachers. The State is divided by counties into six districts with one school for each district. It requires no small

amount of labor to arrange for the location, entertainment, course of study, and faculties for these schools.

We seven field workers spend one day every three months in conferences in the State secretary's office. Here we report briefly what we have been doing for the past three months and plan the work for the next three months.

We are led to believe that the rapid advancement being made in Mississippi is somewhat at least due to our efforts in the field, by the concerted activities of our field workers.

Among the Mississippi Choctaws

Mrs. J. E. Arnold, Union, Miss.

Our work is under the Home Mission Board of the Southern Baptist Convention, and is a new work. We have been on the field just one year. Even now we have no church house or building of any kind except our residence, which we rent ourselves. One room we retain for ourselves—myself, husband, and daughter—and the rest of the house is given over to the work. As the parlor room is large and well lighted with seven windows, it has answered for all kinds of religious meetings and for a school room last winter. It is perfectly wonderful what has been accomplished in this room. Beginning August 8, we had a camp meeting—built a platform out in the woods, and established a regular Indian camp. We had a great meeting—eighty-one expressing a determination to walk in the "Jesus road." It began raining Saturday night about dark—fortunately, supper was finished—and all had to come into the house. After as many as could be accommodated had gone home with Indians who live nearby, I had remaining a house party of 117 Indians, countless dogs, one kitten and one little chicken. The men slept on the front porch, in the hall, and in the meeting room, while I placed the women in the large dining room, kitchen, and back porch. It was some house party! Just before retiring, I thought I would peep out and see how everyone was situated. The first thing that caught my glance was a little chicken roosting on the edge of an Indian basket in the hall, with sleeping Indians all about on the floor.

They did not mind sleeping on the floor at all. Indeed, they are accustomed to it, and many of them never slept on a bed in their lives. A little bedroom I have fitted up nicely as my Indian guest room. But many times they will not sleep on the bed, but take a quilt and make for themselves a pallet on the porch. They say, "Bed too hot."

As stated by Hon. R. T. Reeves, U. S. Supervisor, Indian Service, "The vast majority of them own nothing and are practically destitute," "with

The Law of a King

*The law of a king is service,
And the kingliest serve the most.
Then, ye who are sons of promise
And would royal lineage boast,*

*Get under the common burden,
Go, brother the brotherless sons,
And win the royal guerdon,
The thanks of comforted ones.*

*For suffering is numberless,
The sorrowing are a host,
The law of a king is service,
And the kingliest serve the most.*

—Stanley F. Davis.

something over 500 children of school age . . . growing up in absolute ignorance, without educational advantages." Their religious advantages are no better than their educational advantages. Indeed, their prospects for education are now better.

For eleven years my husband has been striving with Congress for legislation for their relief. Last March an item was included in the Indian appropriation bill appropriating \$75,000 for their relief and education. Of course this won't go far among about 1700 people, but it is a beginning. Just how this will be expended, we do not yet know. The Commissioner of Indian Affairs and Superintendent of Education of Indians came down from Washington week before last to look the situation over, preparatory to the expending of this money.

I maintained a school here for the children of this vicinity last winter upon voluntary contributions. I feel sure that the wonderful progress they made was a large factor in securing this appropriation. The Vaughn class, that wonderful men's class of Calvary Baptist Church, Washington, D. C., made the first contribution toward the school—\$100. Other smaller contributions came, and then one of the State Senators visited the school, and was so favorably impressed that he asked the State Legislature for an appropriation to clear the school of debt. And so we worked on faith and the Lord did his part, and the work went on.

Enlistment in the Twelve-Mile River Association

Rev. W. T. Langston, Enlistment Missionary

This association is in the mountainous section of South Carolina, and covers a part of Pickens and Oconee counties. It consists of twenty-eight churches with a membership of 2370. Twenty-three of these churches have preaching one Sunday per month, three of them two Sundays. Twelve ministers supply them and receive a total salary of \$1,109.28, an average of \$92 per minister. For missions and benevolence the contributions amounted to \$264.16.

In this association, as in many others, there are two parties, the missionary and the anti-missionary, or the progressives and reactionaries, the latter predominating. These are opposed, as one can see from the statistics above given, to missions and the support of the ministry. There was a missionary movement several years ago, but it went the way of gospel missions, so-called. Several churches became identified with this movement. For these and other reasons which I need not mention, the association did not co-operate with our organized work. However, a few brethren—though their feet had well-nigh slipped—remained loyal to the cause and set themselves steadfastly against the down grade movement. The Home and State Mission Boards took hold of the situation through their enlistment department by coming to the help of these loyal friends. Results have proven the wisdom of this course. Reconciliations have been made, co-operation in a measure secured, and a plain way opened for the advancement of the organized work.

Through persistent and patient effort, including two churches from an adjacent association, ten of the twenty-eight churches are co-operating in the support of two pastors and one missionary. The pastors' salary has been increased from \$495 to \$1090; missions and benevolence from \$115 to \$502. These churches have paid in salary almost as much as the entire association reported two years ago and about twice the amount for missions and benevolence. We hope "the winter is past," but if not, at any rate "the voice of the turtle is heard in the land."

Young People's Department

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

The Little Lad

*The people followed Christ one day
A long way from the town,
Till, tired and faint, He bade them stay
And on the grass sit down;
And then there came a little lad
With loaves and fishes small,
And gave to Jesus what he had,
Enough to feed them all.*

*For when the Master blessed and brake,
The loaves grew large and fair;
The food was sweet for His dear sake
To those who feasted there.
And as, amid the crowd, the boy
Beheld his gifts increase,
He had a new and deeper joy
In Christ's own smile of peace.*

*And when the thousands He had fed
Were going home again,
Twelve baskets full of fish and bread
Were gathered on the plain!
And surely, at his mother's side,
That night, the tale was told,
How Jesus blessed and multiplied
His gifts a thousand-fold.*

*And still Christ takes the children's store
Of loving gift and deed,
And uses them forevermore
To help the great world's need;
And whoso makes one mourner glad,
Or speaks one healing word,
Shall gather, like the little lad,
A wonderful reward.*

—Mary Rowles Jarvis.



Leader's Note Book

At the May meeting, it is well for the leader to plan for the summer work when the children will be scattered or else will be taken up with vacation good times. If there are children in the society who will have a vacation that may seem nothing more than a "string of Saturdays," as one girl expressed it, they should be most carefully planned for. A very successful leader had her Junior Society divided in the following way: She chose five of the older members and had them stand facing the others and then choose in turn the members of the society that they wanted to be in their group. Each group was given the name of a flower—Red Rose, Sweet Peas, Violets, Pansies, Wild Rose. Pictures of these flowers were pasted in five circles on a large piece of cardboard. As a member of a group brought a dollar, his or her name was written on the circle of flowers representing his or her group. If the group wished to do so, they could work together to earn as many dollars as there were members of the group, and so enroll all of their members in their special circle of flowers. When it is mentioned

that the leader who originated this plan reported more than a hundred dollars from her society last year, we will each feel that her plans are well worth adjusting to our own societies.



The Rainy Sunday

"Oh, dear me," said Margaret, as she gazed through the window at the steady downpour, "there is nothing on earth so dreary as a rainy Sunday afternoon."

"I'm with you there," said John, sprawling lazily in a big chair with his overgrown boyish feet stretched out in the middle of the floor.

"Just two o'clock now," continued Margaret, "and nothing to do before tomorrow morning. The clouds look a mile thick."

"Well, a long nap seems good to me," said Julia, with a smothered yawn. "I was out so late at the high school party last night that I nearly went to sleep in church this morning."

"I wish I could sleep as you do in the day," answered Margaret. "It would help to kill time."

"Who wants to do such a murderous thing as kill time?" asked Mrs. Justice, as she came into the room.

"I do not exactly want to commit murder," laughed Margaret, "but I would like to change things around somewhat. If I could take about eight or ten hours from today and add them to some day when I am very busy or having a specially good time, I would enjoy them so much more, and could use them to better advantage."

"I do not doubt the enjoyment," replied her mother, "but I do question the greater advantage."

"What is the discussion?" asked Mr. Justice, as he and little Annie entered the room hand in hand. "My usually happy family now looks as gloomy as the weather. Get up here in your father's lap, Annie, and see if you have a smile for your old daddy."

But even Annie, seeing the prevailing fashion in looks was not to smile, immediately pulled down the corners of her rosy little mouth and said:

"It's raining, and I can't even go to Sunbeams this afternoon."

"My, my, it is only the weather then," said Mr. Justice with a relieved sigh. "I was afraid it was something permanent. This is only a passing condition, we have the promise that there shall never be another flood."

Margaret went over to her father and perched on the arm of his chair. She gave his hair a playful pull as she explained:

"We really are not afraid of being washed away, but we are thinking of the hours we shall have to waste waiting for the time to come when we can get to work again. I have not even a book from the library to read, for I forgot to get one yesterday."

"Haven't we some books here that would help out?" asked her father, turning toward the big bookcases with their full shelves.

"Oh, I have read everything here," Margaret replied quickly.

"We might have a little examination then," suggested Mr. Justice. "Julia, my dear, will you get me Baxter's 'Saint's Rest,' and Young's 'Night Thoughts,' so I can see if you children have fully mastered their contents."

"Now, father, you are just teasing. You know we have not read all those old books of grand-

father's. We would not even understand them if we tried to read them," answered Julia, half-way between a smile and a pout.

"I remember that grandfather himself used to nod over them sometimes," said Margaret. "I wonder if he really did enjoy them, and if he read them all the way through."

"Your grandfather and grandmother both had the old-fashioned way of marking passages that pleased them, so you could see how far their marks go in the books," suggested her mother. "As for nodding, I am sure that some of these silly books we get sometimes from the library would have put him into a profound slumber. His taste in literature had been cultivated to require the best or none at all."

Margaret reached over to the bookcase back of her father's chair and took down a small black volume.

"I have dusted this book long enough to be quite familiar with its outside, but I never opened it to see what 'Brother Young' thought about in the night season."

"Read the first line," suggested her mother, "and see if you ever heard it before."

Margaret was looking at the name—Margaret Brooks—written on the fly-leaf. The handwriting was delicately old-fashioned and brought to the mind of the namesake granddaughter a picture of the sweet-faced grandmother who had gone from them but a few years before. The girl turned the introductory pages thoughtfully, but when her eyes rested on the opening line, a look of astonishment broke over her face.

"Well, listen," she exclaimed, then read, "'Tired Nature's sweet restorer, balmy sleep! Why, I thought Shakespeare wrote that."

"Maybe that is what put the folks to sleep that tried to read it," suggested the boy of the family, who was getting rather bored by the discussion.

"There are lots of marked places," continued Margaret, turning the pages. "And here are quotations I have heard all my life and never knew where they came from. 'Procrastination is the thief of time.'"

"You better believe I know that one," said John. "I had to write it thirty times one day because I put off copying some work Miss Hinton put on the board for us and somebody rubbed it off the next period. I thought it was going to be left there all day and we could copy it any time."

"Might be a good motto to tack up over the wood-box," said Julia with a teasing look at her brother.

"And also to attach to some work-baskets," added her mother with another smile.

"Here is another marked place about time," said Margaret, who had continued to turn the pages of the book—

"Part with it as with money, sparing; pay
No moment, but in purchase of its worth."

"I am going to tell the truth," said Julia. "I hope some day I will be good enough and know enough to read books like that, but I am not up to them yet."

"No, dear, and neither your father nor I expect you to be reading such books now, any more than we expect little Annie to be studying the same things at school that you are studying. We want you to remember, however, that many books more deeply devotional than this one are waiting for you to grow up and appreciate."

"Some of our devotional books are written for young people and will help you now if you will spend some of your Sunday moments purchasing their worth," added Mr. Justice. "When you were little children we tried to have special books to read to you on Sundays as we do for Annie now. As you have grown older we have tried not to be too strict with you, for fear you would dread Sunday. Now I see that a rainy Sunday afternoon fills you with dismay, and I am led to think you have not learned the value of these

quiet hours for the rest of mind and of body and the refreshing of spirit."

"I have often thought that good people read dull books on Sunday as a kind of penance, or because they thought it was wrong to be happy on Sunday," said Margaret.

"You have probably heard some one say that," answered her mother. "When it has been said to me I have felt like asking what time they would suggest as best for such reading. The truth is, that we must learn to understand and to enjoy these books by reading them a little at the time and trying to learn their meaning. It would be as foolish for you at your ages to begin reading these books your father proposed examining you on as it would for you to begin the study of mathematics with a book of algebra. I feel that Sunday is given us as a special time for reading of the Kingdom of God, first in our own lives and then in the world at large. You know that we always have kept our mission magazine here on the table, and now is a good time for some of you to read it. The back numbers are on the under shelf in case all of you want to read mission literature at once," she added with her usual smile.

"Miss Louise asked me to tell something about our mission work in Brazil at our next G.A. meeting, so maybe I could look that up this afternoon," said Julia. "Then you will not think the time utterly wasted if I take a nap, will you, father?"

"No," answered her father, "and if I read your eyes aright, that nap is going to have to come first. The ox is surely in the ditch with you, the trouble is that I suspect you of spending Saturday night pushing him in. Most of us are apt to borrow very heavily from Sunday all the week, and then have to pay back in extra hours of sleep and rest."

"If Julia is going to study her part for the G.A.'s, I will get something ready for our Y.W.A. meeting," said Margaret. "I have charge of the devotional part, and I am so tired of the Psalm, 'Why do the heathen rage?' I feel like raging myself. Mother, show me a book that will help."

"And while you are getting, get me something about Home Missions," said John. "I promised to take one piece of news to the Royal Ambassador meeting next Sunday."

"And I must learn a new speech for the Sunbeams," chimed in little Annie, sitting up suddenly in her father's lap and trying to look as if she had not been asleep for the last half hour.

"I would like for each one of us to learn a new speech this afternoon," said Mr. Justice. "John, find Isaiah 58: 13 and 14 for us. This rainy Sunday will be well invested if we get those verses in our minds and hearts."

John turned the leaves of the Bible until he came to the place called for.

"Here it is," he said. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

ELIZABETH N. BRIGGS.



What You Can Do

"I think a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly she can," rejoined her friend; "but I am reminded of a little incident that happened last summer when I went with a party of friends

to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide to the party.

"Can't I wear a white dress down into the mine?" she asked petulantly.

"Yes'm," returned the old man. "There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

There is nothing to prevent the Christian's wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garments afterwards.—*Young Disciple.*



OUR VISITORS

An Exercise for Sunday Schools or B.Y.P.U.'s

Miss Elizabeth N. Briggs

Superintendent: "We have some important callers at our Sunday school this morning. Each of them has a long speech he would like to make, but I have had to tell them they could speak only a short time, even if they had to close their remarks with the familiar words, 'To be continued in our next.' The first visitors you will see are twins. (Enter two boys as nearly the same size as possible. They should be arm-in-arm and hold in front of them a copy of HOME AND FOREIGN FIELDS.) I will ask Dr. G. S. Dobbins, the man who has charge of these twins, to introduce them to you."

Dr. Dobbins: "It gives me much pleasure to introduce to you these twin brothers, HOME AND FOREIGN FIELDS. They were at one time separated, one living in Richmond and being called the *Foreign Mission Journal*; the other lived in Atlanta, and was called *Our Home Fields*. We felt that it was a great pity for twin brothers to live so far apart and to make their journeys to your home each month on separate trains. So the Southern Baptist Convention invited them to move to Nashville, Tenn., and to make their home in the beautiful new house put up by the Sunday School Board. The brothers seem very happy there. They both sit at my desk with me; they travel out from the office, not only in the same coach, but in the same mail bag, and arrive at your home escorted by the same postman."

"They also take with them many of our most gifted pastors, evangelists, church and Sunday-school workers, and always a group of our home and foreign missionaries. (A group of boys and girls may enter and stand back of the 'twin hard that it writes whole books about Home Missions.') One who always travels with them is Dr. T. B. Ray, of Richmond, Va." (Boy comes forward representing Dr. Ray.)

Dr. Ray: "As associate secretary of the Foreign Mission Board, I give you news each month of the progress of your gifts to Foreign Missions, also special news of your missionaries, etc. If you have read my page, you will know that we Southern Baptists are trying to give \$1,500,000 and that much more could be used in our foreign work."

Dr. Dobbins: "Our next visitor is Dr. B. D. Gray, of Atlanta, Ga."

Dr. Gray: "If you want to keep up with our Home Mission work, you will just have to read what I write for you each month. Then I have such a fine helper in our secretary of publicity, Dr. Victor Masters. We call him our 'quill driver,' and he makes that pen of his work so sions. We try to see that you learn about the Indians, the immigrants, the mountain schools, and all the other branches of Home Mission work."

Dr. Dobbins: "We now have a charming visitor from Baltimore, Miss Kathleen Mallory, corresponding secretary of the Woman's Missionary Union."

Miss Mallory: "Friends, it gives me wonderful pleasure to greet you face to face and to speak a word for the splendid 'twin brothers' magazine, HOME AND FOREIGN FIELDS. We publish a sort of 'little sister' magazine in Baltimore, but that is especially for the women's societies and their Junior branches. We could not get on without the help of the big, strong twin brothers, and we do thank them that they take along with them each month our special messages to the women. We trust that the time will come when these 'brothers' will be welcomed into each Baptist home and their messages received into hearts eager for news of the coming of the Kingdom of our God."

Dr. Dobbins: "We shall now hear from Mr. J. T. Henderson, of Knoxville, Tenn., corresponding secretary of the Laymen's Missionary Movement."

Mr. Henderson: "It would seem more natural to me if I were sent over into the corner of the room to talk to the men's class. My pages in the magazine are especially for the men, trying to show them their great opportunity for missions, and how they can invest their money in the most paying enterprise in the world. But as you boys are growing into men as fast as ever you can, I would like to give you a piece of advice—get rich! Yes, get rich in mind, then consecrate your knowledge to work for the Kingdom of God. Get rich in money, then lay your stocks and bonds and other investments on the altar of the Lord to be used for the spread of the 'tidings of great joy that shall be to all people.' But if you fail in securing other riches, be sure that you have the riches of heart that shall make you a blessing in whatever walk of life you are placed."

Dr. Dobbins: "Dr. William Lunsford, of Dallas, Tex., secretary of Ministerial Relief, appears as our next speaker."

Dr. Lunsford: "Since my work is so new, I feel that it needs much explaining. But in the short time given me here I can only remind you of the needs of the old and disabled ministers. Surely we wish to care for those who have fought our spiritual battles as well as for those who have represented us on the actual fighting front. Read my pages and learn of the plans that are being made along this line."

Dr. Dobbins: "The last visitor from our HOME AND FOREIGN FIELDS forces is Miss Elizabeth Briggs, of Raleigh, N.C., who has charge of the Young People's Department."

Miss Briggs (surrounded by a group of the smaller children): "The children and I are so happy together back in our department that we

The "Do-Without" Box

Sing a song of pennies—
Did you hear them fall
In the "Do-Without" Box,
Shining ones and all?
When the box was opened,
They all began to sing:
"Let us carry far and wide
A message from the King."

Many heathen children
Need a helping hand,
Dusky little brothers
In a foreign land.
Long have they been waiting
A message from above.
All the pennies help to tell
The story full of love.
—Illustrated Missionary News.

sometimes forget that the whole magazine is not just for us. We have our stories, our poems, our songs, our letter box with occasional letters from our special friends among the missionaries, our puzzles, and our prize essay contests. We have such good times together that we want to invite every girl and boy in the school to join us. See to it that your mother or father sends that fifty-cent invitation to the 'twin brothers' to visit your home each month this year, for when they come they will bring with them the 'Young People's Department.'

(All representing HOME AND FOREIGN FIELDS retire to side of platform to make place for next group.)

Superintendent: "Our next group of visitors comes from Baltimore. The party is conducted by *Royal Service*, a much traveled and widely known person."

Royal Service (larger girl dressed in white and wearing the name in large letters): "Mr. Superintendent and friends, I am delighted to have this opportunity to meet you. I am the one Miss Mallory spoke of as the little sister of the big brothers, HOME AND FOREIGN FIELDS. They go to your homes, take their place on your library table and expect to have a long talk with each member of your family. My calling list is made up largely of the presidents of missionary societies, the leaders of mission circles, and of Junior mission organizations. I have much to say to them and many helps to give them. On my first pages you will find the Calendar of Prayer, with subjects suggested for prayer each day. On the next pages we are greeted by our Union president, Mrs. W. C. James, of Richmond."

Mrs. James: "We have long heard the old saying that 'woman's work is never done.' Personally, I am glad that we none of us feel that we are having to do with a finished work and I hope no Southern Baptist woman will fold her hands in idle contentment until all peoples of all nations shall have heard the blessed story of Him who died to save. Because of the great task before us, I am glad to have the month-by-month talk with our women through the pages of *Royal Service*."

(*Royal Service* group moves to other side of platform.)

Enter boy representing editor of Baptist State Convention paper.

Superintendent: "Good morning, Dr. ———, we are much honored to have you with us in our school this morning. Have you not a message for us from our own Baptist paper, ———?" (Give name of paper.)

Dr. ———: "Mr. Superintendent and members of this Sunday school, it is not often that I am asked to speak about this paper (showing copy) to young people. I go to associational meetings and tell the older brethren that they ought to subscribe to it and read it to keep up with the Baptist work in our own dear State of ———. But somehow we do not seem to expect young people to take an interest in it. There are many things in it, however, to help the young people if they will read the paper. There are Sunday-school helps, B.Y.P.U. helps, besides a special story page. But as I have listened to your talks today, I have decided that in future more writings that would appeal to you young people should appear in these pages."

Superintendent: "We have greatly appreciated the talks from these distinguished visitors. I feel that many of us would like to have them regular callers in our homes. I have asked ——— to receive the invitations from you to any or all of these magazines. The prices of the invitations are written on the blackboard and ——— will take your subscriptions any time this month."

NOTE: In many Sunday schools and B.Y.P.U.'s it is desired to present in the opening or closing exercises once each

month a brief program setting forth some phase of our denominational work. The program given above can be easily prepared, presented in ten or fifteen minutes, and will prove a most helpful feature of the service.



OUR PUZZLE CORNER

PUZZLE NO. I. A WELCOME VISITOR.

1. A king for whom the shadow on the dial was turned backward ten degrees.
2. A man in whose house the Ark of the Lord was placed by David for three months.
3. The last book of prophecy in the Old Testament.
4. The father of Samuel.

1. The first man to die.
2. The mother-in-law of Ruth.
3. A prophetess who judged and delivered Israel.

1. A governor who trembled at Paul's preaching.
2. A prophet whose book contains only one chapter.
3. The wife of Isaac.
4. The prophet who was taken to heaven in a chariot of fire.
5. A new name given to a man after he had wrestled with an angel.
6. The servant of Elisha who coveted the gifts of Naaman.
7. The prophet who anointed Solomon king.

1. The port in which Paul advised the centurion to spend the winter.
2. The son of Saul who was slain by men whom David slew for the crime.
3. The younger son of Joseph.
4. The tribe that was charged with the Temple service.
5. The wife of Felix, governor of Judea.
6. The wife of Abraham.



ANSWERS TO APRIL PUZZLES

PUZZLE I. A MISSIONARY.

First name: (1) Alps, (2) Tea, (3) Thimble, (4) Ink, (5) Eagle. (Attie.)

Last name: (1) Bee, (2) Old, (3) Satan, (4) Tick, (5) Ice, (6) Clock, (7) K. (Bostick.)

Answer: Miss Attie Bostick.

PUZZLE II. A MISSIONARY OF SOUTH CHINA.

First name: (1) Mississippi, (2) Apple, (3) Year. (May.)

Last name: (1) Horse, (2) Italy, (3) The letter N, (4) Earl. (Hine.)

Miss May Hine, Canton, China.



NAMES OF THOSE ANSWERING MARCH PUZZLES

Louisiana.—Nelwyn Gilbert.

Missouri.—Rebecca Ruth Withers, George Davis.

Oklahoma.—Foy Smith.

South Carolina.—J. C. Spivey, H. Hall Townes.

Texas.—Mrs. B. F. Witherspoon.

Virginia.—Mary and Alice Hamilton.

Alabama.—Alton L. Barton.

Answers to puzzles should be sent to Miss Elizabeth N. Briggs, Raleigh, N.C.

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.

May 4.—Topic, "The Final Test of Christian Living." See page 28, "Crossing with the Men." The story of the chaplain's work on the transport ships may be used effectively at the close of the program to illustrate the use of opportunity in rendering spiritual service.

May 11.—Topic, "Sarah, the Mother of the Children of Promise." See page 3, "The Bible, a Missionary Library." Let the leader close the meeting by quoting from this masterly article, showing how Sarah fits into God's missionary plan as revealed in the Bible.

May 18.—Topic, "Where Is Jesus Now, and What Is He Doing?" See page 23, "The Bible in Yorubaland." This beautiful and touching story may be given by the leader at the conclusion of the program to illustrate the fact that Jesus is the living Christ, and that He is able to save unto the uttermost.

May 25.—Topic, "Our Missionary Literature; Its Proper Utilization." This number is especially rich in material for use in the preparation of this program. It is suggested that copies of HOME AND FOREIGN FIELDS, "Royal Service," and tracts from the various Boards be placed on exhibition and each member given the opportunity of seeing and handling specimens of this literature. As a part of the program the stories on pages 23-26, "The Entrance of Thy Word Gliveth Light," may be used to splendid advantage.

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

Throughout the month preparations may be made for the Missionary Meeting, which will deal with the subject of missionary literature and its use. Specimens of the periodicals and tracts which are mentioned on pages 16 and 17 should be secured, and the Juniors given the task of making up a "Missionary Literature Exhibit." For the program itself, use the stories to be found on pages 23-26. See also the program provided by Miss Briggs in the Young People's Department.

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

For the Missionary topic, "Utilizing Mission Literature," an abundance of material has been provided. The sermon of Dr. Ayers, the article on "The Bible a Missionary Library," the information about books, tracts and periodical publications given by the various secretaries, together with the stories found on pages 23-26, will provide more than enough supplemental material for the carrying out of any program desired.

SUNDAY SCHOOL.

For the closing exercises of the Sunday school on one Sunday in May, the program provided by Miss Briggs, "Our Visitors," in the Young People's Department, should be assigned to a group of Juniors and Intermediates, with their teachers, for presentation. The superintendent and teachers should provide themselves with specimens of tracts and periodicals and undertake a systematic plan for their use in the school.

PRAYER MEETING.

On May 14 the sixty-fourth session of the Southern Baptist Convention convenes in Atlanta, Ga. The article by Dr. Dargan, "The Significance of the Coming Convention," should be read by the leader and its thought made the basis of at least one prayer meeting service. The reports of the various secretaries should be presented for discussion and prayer at at least one other meeting.

NAMES AND LOCATIONS OF MISSIONARIES

OF THE FOREIGN BOARD

South China

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

SHIU HING.—Miss H. F. North.

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

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

MACAO.—J. L. Galloway, Mrs. Galloway.

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

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

Pakhoi

PAKHOI.—E. T. Snuggs, Mrs. Snuggs.

Central China

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

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

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

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

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

North China

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

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

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

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

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

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

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

Interior China

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

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

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

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

Africa (Southern Nigeria)

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

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

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

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

Italy

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

Baptist Theological Seminary, Via Crescenzo, No. 2.

South Brazil

RIO DE JANEIRO.—Caixa 352.—W. E. Entzminger, Mrs. Entzminger, S. L. Ginsburg, Mrs. Ginsburg,* Caixa 828.—J. W. Shepard, Mrs. Shepard, A. B. Langston, Mrs. Langston, S. L. Watson, Mrs. Watson, C. A. Baker Mrs. Baker, Miss Ruth Randall, L. T. Hites, Mrs. Hites, Caixa 1876.

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

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

CURITYBA PARANA.—R. E. Pettigrew, Mrs. Pettigrew, A. B. Deter, Mrs. Deter.

CAMPOS.—John Mein, Mrs. Mein, L. M. Bratcher, Mrs. Bratcher, Rua Dr. Alberta Torres, No. 99.

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

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

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

SANTOS.—T. C. Bagby, Mrs. Bagby.

North Brazil

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

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

MANAUS.—E. A. Nelson, Mrs. Nelson.*

THEREZINA.—A. J. Terry,* Mrs. Terry.*

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

Mexico

TOLUCA.—C. L. Neal, Mrs. Neal.

SALTILLO.—G. H. Lacy, Mrs. Lacy.

ON BORDER BUT SUPERINTENDING WORK IN MEXICO.—J. S. Cheavens, Mrs. Cheavens, Miss Ida Hayes, Eagle Pass, Texas; J. E. Davis, Mrs. Davis, El Paso, Texas; W. F. Hatchell, Mrs. Hatchell, El Paso, Texas.

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

ENGAGED TEMPORARILY IN UNITED STATES.—R. P. Mahon and wife, Alexandria, La.; A. N. Porter and wife, pastor, Alamogordo, N. M.; Dr. R. W. Hooker and wife, practicing medicine, Memphis, Tenn.; J. W. Newbrough and wife, Falfurrias, Texas, serving State Board of Texas and superintending work in Chihuahua by correspondence; D. H. LeSueur and wife, Austin, Texas, serving State Mission Board of Texas; J. G. Chastain and wife, employed by Home Mission Board in Cuba.

Japan

FUKUOKA.—C. K. Dozier, Mrs. Dozier, J. H. Rowe, Mrs. Rowe, Miss Carrie Hooker Chiles.

KAGOSHIMA.—P. P. Medling, Mrs. Medling.

KUMAMOTO.—W. H. Clarke, Mrs. Clarke.

NAGASAKI.—E. O. Mills, Mrs. Mills.

SHIMONOSEKI.—J. F. Ray,* Mrs. Ray,* E. N. Walne, Mrs. Walne.

TOKYO.—Norman F. Williamson, Miss Sarah Frances Fulghum.

KOKURA.—Mrs. C. T. Willingham,* G. W. Bouldin, Mrs. Bouldin.

Argentina

BUENOS AIRES.—Casilla Del Correo 1571.—S. M. Sowell, Mrs. Sowell, Thomas Spight, Mrs. Spight, Robert Logan, Mrs. Logan, J. C. Quarles, Mrs. Quarles.

ROSARIO DE SANTA FE, Casilla 230.—J. L. Hart, Mrs. Hart.*

MENDOZA.—F. J. Fowler,* Mrs. Fowler.*

MONTEVIDEO URUGUAY.—J. C. Quarles, Mrs. Quarles, L. C. Quarles,* Mrs. Quarles,* Casilla del Correo, 136.

Chile

SANTIAGO, Casilla 3388.—W. E. Davidson, Mrs. Davidson, Frank Marrs, Mrs. Marrs.

The postage to each of our Missions is Five Cents for the first ounce or fraction of an ounce, and Three Cents for each additional ounce or fraction of an ounce, except to Mexico and Shanghai, China, where it is Two Cents for each ounce or fraction thereof. Put on enough postage.

*At present in this country.

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—

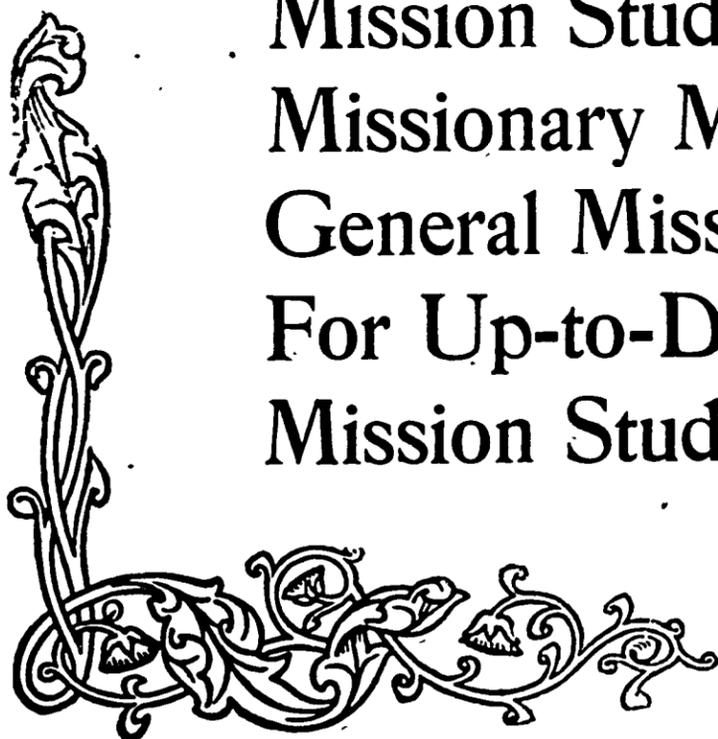
Each of our three Mission Study books by our Superintendent of Publicity, is in large and steady demand. Each is accompanied by a free handbook for leaders, when purchased for class use. They are: "Baptist Missions in the South," "Country Church in the South," and "The Call of the South." Each is postpaid,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

For any—

Mission Study Book
Mission Study Appliance
Missionary Map or Chart
General Missionary Book
For Up-to-Date
Mission Study Suggestions



WRITE TO THE

Educational Department, Foreign Mission Board, Richmond, Virginia