

## NOTES.

"How came you to be interested in our Home Missionary work?" was the question asked of a poor man, who labored hard for his daily bread, and who brought an offering of \$10 to our office. "Just being a Christian," was his reply. That is coming at missions in a natural way, and all the learning of the schools could not improve it.

If one church shines with missionary light the church next to it will catch some of the beams.

If number one (in the pulpit) is filled with enthusiasm and zeal for the May offering for home missions, number two (in the pew) will be drawn by that enthusiasm.

Better than the conscience that *drives*, is the love that *draws* to the help of missions.

Will you help send the gospel light to at least one dark place this year by a liberal offering for home missions this May?

Send in your offering promptly that it may help inspire others.

Send in your home missionary offering promptly that it may not be hopelessly mixed up with local expense funds.

"Whatsoever he saith to you, do it,"—Just now the voice of duty says, make a liberal offering for home missions in May. God's providence, in placing us in this part of the new world, the best and ripest mission field in the world, with the grandest plea made under heaven among men, says to us: "Ye are able to possess this goodly land for New Testament Christianity." The way to do it is to make strong the Board of Home Missions; will we do it by the offering for home missions?

Remember the work of home missions is not the work of a society that asks our help, but is our work of which they are agents. The Disciples of Christ are the society, the home board and secretaries are our clerks, they tell us what they do with the means, they report the work done in the home mission field. They show us that America is the ripest harvest field in the world for our plea, they tell us that \$300 a year will sustain a home missionary, they echo the appeals that are constantly coming up to them from our scattered brethren for a little help to establish the cause we plead. It is the Lord's work and we are in partnership with him; we should respond liberally to help forward this great enterprise. Let the May offering show our appreciation of the great opportunities that are before us in this land to win souls to Christ.

We ought to emphasize the fact that home missions is a profitable investment. It cost our General Board \$2100 to organize the church in Milwaukee, and in the few years since it was declared self-supporting it has paid back \$3900 into our mission treasury. Every church planted by our Home Board is a supporter of all our missionary enterprises.

My brother, or sister, as you read of the work, the field, the needs, and the splendid opportunities, perhaps your heart is stirred within you to make an offering for the great work of home missions. "Quench not the Spirit" and you will help the cause of Jesus Christ among the needy. Will you not write at once to Benj. L. Smith, Y. M. C. A. Building, Cincinnati, O., and send him your personal offering to help this great cause onward. Do not neglect this good impulse. Do not put it off. It is better to follow at once the promptings of your heart toward good deeds. The Lord will rejoice to receive your help to his cause. Send at once.

## WHAT A LITTLE MONEY WILL DO

What a little money *will* do for home missions can be best illustrated by what it has done in the past. In November, 1896, I attended a State Convention at Ellenton, South Carolina, during which time \$150 was pledged toward planting a church at Charleston. In December, I went to that city and looked up a suitable location for a tabernacle. In March, 1897, the twelve disciples in that city raised about \$80 more among themselves and began the erection of the building. On April 5th, the meeting began and continued eleven weeks during which time a church with 76 members was organized, with a Sunday-school of 98 scholars, officers and teachers enrolled, and an Endeavor Society with about 72 names on record. A consecrated pastor was secured and by continuing in the tabernacle the work has been self-supporting and much good is being accomplished. The meeting cost about \$850 and the wheels were set in motion by the offering of \$150 by the convention.

In 1893 the State Board of Kansas volunteered to give \$15 per week toward a meeting in East Topeka. The work began on July 22nd, and continued until October 4th, during which time 470 responded to the invitation; a church, Sunday-school and Christian Endeavor Society were organized, and Bro. T. E. Mallory began his first pastorate with the new congregation. He still continues with them and a new church, with a seating capacity of 1000, has been erected, with a present membership of 455 and the largest trained chorus in the state—a good record for both pastor and people. The meeting was made self-sustaining, as the church has been, from the beginning and the Board was never required to pay the \$15 per week, but their noble example might encourage some one to undertake and accomplish a similar work in many fields now white unto the harvest, if followed by other boards and individuals.

In May 1894, a little band of workers erected a tabernacle in the best residence portion of the city of Macon, Georgia, and began a seige in that staid southern city, with its magnificent churches. In about eleven weeks nearly 120 were added to their number, thousands heard the gospel and the plea for primitive Christianity that never had heard it before and the church has been moving on to victory ever since. If the individuals who constitute our churches, if the churches that constitute our State and National conventions and societies were conscious of their ability and the measure of their responsibility, the above and many more instances that could be cited in the experience of the writer, could be duplicated and thousands be won for Christ who now are perishing in sin for want of the light and help that we might bring. J. A. L. ROMIG.

## THE SALARY BUGBEAR.

That there are preachers who fear to preach on missions and to urge them heartily and sincerely upon their congregations, lest their own salaries may suffer, we are compelled, by many well attested instances, to believe. And further, that their fears are really groundless, nay, that they lead them to pursue a course which may end in their having *no salary at all*, we have equally good grounds for believing.

Such a course must eventuate in the drying up of the benevolence of the church. Experience has shown a hundred times over that liberality in giving is the result of *practice*. Where there is no practice there is no liberality. Where there is *much* practice

there is *marked* liberality. Our giving churches are the churches that are often called upon to give. I have heard of preachers that were afraid their churches would *kill themselves* by giving too much and too often. But so far it has never been my lot to see such a church, and I should be willing to travel half across the continent to see "this great sight." Churches are not in much danger from that quarter. They don't kill themselves that way, but they *do* kill themselves the *other* way, and that too by the thousand. All over this land there are churches that have a name to live and are dead from nothing else so much as from the disease of covetousness. They have killed themselves by *not giving*. It is literally true, as can be demonstrated times without number, that "*Giving is living, and denying is dying*," and the preacher who does not know this does not know one of the simplest and most evident facts of church life, and his pursuit of a policy that ignores this fact will speedily show him how suicidal it is. He will find out that fearing and failing to preach on missions and on other great themes that involve the duty of giving by his people, he is drying up the spirit of benevolence among them in a way that will quickly cause his own salary to feel the result of his blind and foolish course. As I once heard Robert Moffett say: "He is cutting the club that will beat his own brains out." I have yet to know of a single missionary church whose preacher's salary is allowed to suffer. I know of many non-missionary churches where preacher after preacher has had to depart from lack of support. Brother preacher, *preach on missions earnestly and regularly*, and keep your church up to its duty in this great work, regardless of your salary, and the very habit of unselfish benevolence you are fostering in it will *of itself* secure you against any possible suffering in this regard. GEO. DARSIE.

Frankfort, Ky.

## HOME MISSIONS.

The reservoir from which the aqueducts of gospel truth are to irrigate the arid plains of the unchristianized world is Home Missions.

America—richest of the nations, least burdened with taxation, first in religious liberty, is now and must ever be the basis of all our missionary supplies. The Christian soldiery from which must be selected the color-bearers of King Immanuel, the companies of trained soldiers to invade all lands and to subdue them by the sword of the Spirit in the name of Jesus the risen Lord.

The Church of Christ ought to be more liberal with her home missions for it is the planting of seed that will multiply into the harvest of increased missions abroad. A strong, aggressive, growing church at home is the sure prophecy of permanent support to the stations in India, China, Persia, Japan and the utmost parts of the earth. Our heroic secretaries' call for "An hundred thousand dollars for home missions" ought to be answered with more than that amount in the treasury. America, a new world with the highest expression of Christian civilization, must be made a light to the continents on our west and on our east, that the land shadowed with wings may see our light and be guided to him who is the light of the world. Our missionary resources are here; our victory or defeat will be here. Not decreased foreign missions, but greatly increased home missions should be the prayer and the effort of every church and minister in the United States.—*L. N. McCash.*