

HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field



Are These Worth Saving?

Foreign Children in a Mining Camp in Christopher, Illinois, to Whom Miss Mary Kelly, Home Board Missionary, is Giving Picture Cards in an Effort to Enlist Them in Sunday School.

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161 Eighth Avenue, North, Nashville, Tennessee

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"When the proper approach, method and message are used, the most backward and indifferent church can be enlisted and developed."

The Romance of Enlistment

Rev. J. W. Beagle, Home Board Enlistment Worker

Looking back through the last few years at the marvelous growth and development in enlisting so many of the undeveloped and unenlisted churches and District Associations in Kentucky, the writer is so deeply impressed that he feels enlistment is entitled to a seat in the realm of romance.

A journey through the 464 churches visited in the work of enlistment will be sufficient to convince any fair mind that when the proper approach, method and message are used, the most backward and indifferent church can be enlisted and developed.

I always make the approach to backward churches through the District Mission Boards and in company with some of the leading pastors or laymen. This readily gives an open door.

For example: I have just visited twenty churches in Little Bethel Association, in company with pastors always. I will give only two examples. The first church gave two dollars last year, the latter one dollar and fifteen cents. The results of our visit were \$100 from the first church and \$60 in cash from the latter, and a deep spiritual atmosphere with pressing invitations to return and they would do more.

Last Sunday I was with pastor W. E. Mitchell of Hodgenville. It was the close of a week of services at night by leading pastors and laymen. This church accepted an apportionment of thirty thousand dollars for the next five years. We made an every-member canvass for current expense for the ensuing year. Sunday afternoon it was indeed a beautiful sight to see eleven teams of two each waiting before God at a Throne of Grace, where sixteen of them led in public prayer and then went forth in the spirit of Christ to do the biggest thing this church was ever called upon to do. In the two hours seventy per cent of the membership was enlisted, giving an average per capita of \$12.03. I left pastor and people on the mountain top.

Some weeks ago I visited a field in the mountains composed of two churches that had been mission objects since their organization years ago. I spent four days with each church, which resulted in an

every-member canvass at each place. The results were as follows: State Board aid released, pastor called for half time at each place with a salary of \$1200, improvements in Sunday school rooms provided for and some \$400 for the Kentucky budget. The secret here was the preaching and teaching on God's financial plan and "What does my religion mean to me?" The every-member canvass amounted to over \$2,200 and I left them with several hundred dollars in bank.

The month of June was spent with Franklin County Association, composed of fifteen churches. Last year they gave \$3,800 for denominational interests, the First Church of Frankfort giving two-thirds of the above amount. This year they gave over \$7,000, and accepted a seventy-five thousand dollar apportionment for the next five years.

Daviess County Association, composed of forty-six churches, gave less than eight thousand dollars in 1916. In 1919 they gave over twenty thousand dollars and have accepted four hundred thousand as their share in the 75 Million Campaign and will go beyond this amount.

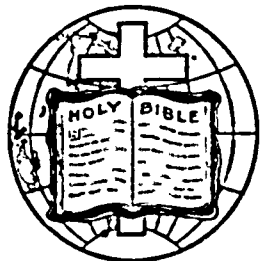
July, 1918, was spent visiting the forty churches in Ohio County Association, which gave the year previous a little over one thousand dollars. This year they gave over six thousand and accepted seventy-five thousand as their share of the 75 million.

April, 1918, was spent with Elkhorn Association in an enlistment campaign touching nearly every church, which resulted in eleven thousand dollars in cash and the Association giving over twenty-two thousand dollars last year. They accept six hundred hundred thousand dollars as their share of the 75 million Campaign, the First Church, Lexington, leading out with \$193,000 as their apportionment, followed by the Georgetown church, taking \$100,000 as their share for the next five years.

In visiting Associations and churches the writer is more and more convinced that the secret of success in enlistment is the asking and urging of the people to do a worthy thing for the Lord Jesus Christ. For "Worthy is the Lamb that was slain to receive riches and honor."

Home and Foreign Fields

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I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

OCTOBER, 1919

The Heart of Enlistment

For untold ages the waters poured from Niagara in mighty volume; then one day a plan was conceived for utilizing the vast wasted resources of the falls, and today what was once lost power has been transformed into light, heat, and electrical energy that blesses the community and the world.

For other ages rain and snow of winter gathered in the mountains of the West, to be carried in life-giving moisture during the spring and summer to the sea. On every hand lay acre after acre of rich soil, barren and unproductive because of insufficient rainfall. At last men conceived the idea of diverting the mountain streams to the arid plains; and today fertile fields once deserts supply a hungry world with the necessities of life.

This is enlistment—to convert unused assets into available resources. It is our greatest single task in the "75 Million Campaign." It is far more vital, and immensely more difficult, than the raising of the money at which we aim. It will guarantee and explain our success in the money objective. Paul meant just this when he gave the reason for the astonishing liberality of the Macedonian Christians that they "first gave their selves to the Lord, and to us through the will of God."

In the best churches of the South are unmeasured spiritual, intellectual, and material resources which are not utilized. Enlistment means primarily the harnessing of these powers for Kingdom enterprises, the making fertile of barren lives for growing the fruits of the gospel. The task for October is definite, concrete, practical. For the first time in our history we set ourselves as a denomination, at a given time and for a given purpose, to enlist all our people in the work of the churches and the Kingdom.

For what shall we seek to enlist our people? Specifically, the plan is for a great South-wide effort to line up and utilize every member of every church in one or more of the activities indicated in Christ's commission, along the lines of preference and special ability.

Enlist in the Preaching Services. Undeniably there has been a falling off in attendance and a consequent loss of interest and power just here. The people must be brought in larger numbers to hear God's messenger give God's message. An astonishing number of churches have more members than they have normal seating capacity in the church auditorium. A survey of the membership, an every-member canvass in the

interest of attendance at preaching, the use of the mails, public announcement of attractive topics dealing with the campaign, the use of the campaign organization, the laymen, the young people, in the services—these are suggestions that point to enlistment in a great "go-to-church" movement.

Enlist in the Prayer Meeting Services. It cannot be said too often that the success of the 75 Million Campaign depends ultimately on prayer. Plan to make the prayer meetings alive with interest and soul-stirring in spiritual power. Prepare carefully programs that will utilize the largest possible number in the services. Then make various groups responsible for the attendance—the W.M.U. one evening, the B.Y.P.U. another, Sunday-school teachers and officers or classes another, the deacons and church officers another, etc. Present definite objects of the campaign for prayer, and let the meeting be truly a prayer meeting.

Enlist in the Teaching Services. To every Sunday-school superintendent in the South has been sent printed matter which shows clearly and in detail how to put on the "Double-up Campaign," which proposes the doubling of our present enrollment in the next five years. These plans are practical, and approved by the test of success. Make the slogan, "Every Member of the Church a Member of the Sunday School."

Enlist in the Training Services. Likewise material has been sent to each B.Y.P.U. for a great enlistment drive. The purpose here is to reach every young Christian in the church for training in Christian service. These plans, wisely and heartily carried out, will result in the addition of scores of young people in your church and community to the rolls of the B.Y.P.U.

Enlist in the Missionary Activities. The Woman's Missionary Union should include every woman of mature years, and all those younger who come within the scope of their efforts for missionary training. A determined, systematic effort should be made to reach every member of the church eligible for the W.M.U. and its auxiliaries. Then, too, it is a most favorable time for mission study, and a class, led by the right teacher and studying the right book, will arouse and sustain missionary interest as nothing else. All about the church, in the community, the association, the state, are tasks for willing workers. Assign the men of the church definite responsibility, giving them something to do as well as to say.

Enlist in a Series of Enlistment Services. A week, or a part of the week, set apart in October, in which pastor and people will meet each evening for inspiration and appeal, and each morning for conference about the work done and to be done, will serve as a clearinghouse for all that we are aiming to accomplish. Thus the churches will actually put into practice the plans which pastor and people are agreed upon as desirable.

Why not lay hold of this opportunity, this rising tide of interest, this period of intensive publicity, to set for yourselves and your church a goal of 100 per cent efficiency in Christ's service?

In this number we offer to you the assistance of experienced men and women to show you how to do it. Read what they say, and make October a memorable month in the life of your church for the increased efficiency and spirituality which true enlistment always brings. Then marshal every available resource for "Victory Week!"

THERE are some things that cannot be explained on purely human grounds, as, for instance, the conversion of the three thousand on the day of Pentecost, the growth of the early Christian churches, the triumphs of the gospel in heathen lands in recent years. We say that these results came through the direct power of the Holy Spirit. As we witness the manner in which the 75 Million Campaign is sweeping through churches, associations and states of the South, we can offer

no other explanation. No man-made, man-directed enterprise could so grip and stir great hosts of the most conservative and slow-moving body of religious people in the land. As we glance through the letters and telegrams announcing the acceptance of great quotas by individuals, churches and associations, with reverent awe we say: "It is of God."

A SIGNIFICANT resolution was passed by the Foreign Mission Board at its recent meeting, advising that students from the mission fields be not sent to America "until they have had the best training that they can secure in their own countries, and have reached such age and maturity in their Christian lives as will reduce as much as possible the risk to their character from residence in a strange land." It is advised that when students are sent, arrangements be made for them to enter a Southern Baptist school, under the warmest Christian influences. The wisdom of such a course is manifest. At the same time it brings the sharp realization that we cannot yet claim that ours is a truly Christian land. Thus we see how vitally related are the tasks of taking the South and the world for Christ.

IN every church in the land are young men and women with secret longings to invest their lives in definite Christian work. They often do not know how to express themselves, they are timid and afraid of rebuffs, they feel themselves unfit for such high calling, they are beset with worldly temptations. How wisely October should be used, leading up to the great day set apart for "calling out the called"! Every father and mother, every pastor, every Sunday-school teacher, should read Dr. Scarborough's book, "Recruits for World Conquest," and in the light of its passionate pleading and clear teachings as to the call to Christian service, lead to definite and final committal those whom God has chosen for His work.

THE war taught us some lessons about personal service which should never be forgotten. Thousands of women and girls, for instance, gave hours and weeks of time in the making of bandages for the Red Cross. It was a blessed service, both to the giver and the receiver. Why should not the experience gained and the opportunity for helpfulness disclosed be directed to the furnishing of our hospitals, at home and abroad, with those things of which they are in urgent and constant need? Miss Mallory, on another page, gives a suggested list of articles, with addresses of the foreign hospitals. Here is a practical sort of enlistment which may be expanded in many directions and for vitally useful ends.

THE story is told that a critic wrote Mr. Ford suggesting certain improvements on his automobile. Mr. Ford replied, it is said, that there is only one more improvement needed—that is to make the car shorter so as to get more of them on the road! When the good women of Georgia made up as a love-offering money to purchase a Ford for Miss Kathryn Sewell and Miss Christine Garnett, two of our missionaries located at Santa Clara, Cuba, they set an example as to how to improve an automobile that many others should follow. These consecrated young women, who are doing a great work in Cuba, express their deep gratitude to each one who shared in the gift.

IF you were to venture a guess, where would you say the following editorial appeared? "What America needs more than railway extension, and western irrigation, and low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily

family prayer before breakfast, right in the middle of harvest; that quit field work a half hour early Thursday night, so as to get the chores done and go to prayer meeting; that borrowed money to pay the preacher's salary and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusiness-like behavior." No, it is not from a religious periodical, but is an editorial from the New York City *Wall Street Journal*. Surely the Kingdom is coming!

ENLISTMENT means putting people to work. Too long we have thought of it as securing contributions of money. Enlistment will uproot the pernicious heresy that religious duty can be discharged by proxy. The story goes that the new minister was accosted by one of his members who was fat and sleek and evidently well satisfied: "Pastor, I hope you will feed the sheep." Whereupon the new pastor replied, "My dear brother, you do not need food; what you need is exercise."

THE fall and winter months lend themselves most readily to the pressing of mission study. At least one book on Home Missions and one on Foreign Missions should be studied by a class in every church. Dr. Masters' "The Call of the South" remains the standard for the former, and "The Crusade of Compassion" is specially recommended for the latter. The great campaign will kindle missionary fires that must be fed by fuel of real mission study if they are to be sustained.

"WE face a big task," said a speaker, "but if we fail it will not be because the job was too big, but we were too little." A negro boy sat looking longingly at half a watermelon, he continued, when a passerby remarked: "Son, that melon is too big for you, isn't it?" "Naw, sah," replied he, "de melon ain't too big; it's dis nigger dat's too little." Shall there be among us so much as one church that shall admit itself too little for its task?

WITH great joy we chronicle the sailing of eight new missionaries for Brazil and Argentina. Their photographs and brief biographies appear elsewhere in this number. They go to one of the ripest and neediest of all our mission fields, where the Baptist opportunity is inexpressibly great. Their first year will be a period of difficulty and discouragement. Put their names on your prayer-list, and remember them daily.

THE uniform missionary topic for October is "The Foreign Mission Outlook." There is no forcing of the subject to use it during "Enlistment Month," combining the topics. Foreign Missions, someone has said, is the post-graduate degree in Christian service. All our enlistment will follow Christ's program, "Beginning at Jerusalem . . . unto the uttermost part," if it is true to the New Testament ideal.

IN reading the life-stories of our recently appointed missionaries you will doubtless be struck with the fact that they were nearly all converted when quite young. It is a great thing to save a soul, but it is still greater to save a soul plus a life! Parents, pastors, teachers, are you thinking enough about the most vital thing of all—the salvation for service of the young lives entrusted to your keeping?

READ Dr. McDaniel's great statement in answer to the question: "What Is a Baptist Church?" We shall suffer an irremediable loss, and fail of a solemn duty, if we do not utilize the situation created by the campaign to indoctrinate our people as to the fundamentals for which we stand.

Viewing the World Through Jesus' Eyes

Rev. W. M. Seay, D.D.

What Would It Mean to You to Look Upon Human Need, Human Suffering, Human Worth, as the Master Saw Them?
What Changes in Valuations, in Life-Policies, in Investment of Lives and Money It Would
Bring, the Writer Points Out with Startling Clearness

John 4: 35, 36. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."

Jesus was standing with His disciples, looking out toward the city of Samaria. The green blade in the new-sown fields had just begun to appear. The disciples had been saying that in four months the whole plain would be a golden sea of waving grain. They were thinking of that alone. Jesus was thinking of the crowd, clad in their white raiment, and following behind the woman with whom He had talked at the well. The white figures of the people stood out in strong contrast to the green fields about them. The disciples were thinking of the yellow harvest of grain four months hence; Jesus was thinking of the white harvest of souls ready even now to their reaping.

Therefore Jesus breaks into the conversation of the disciples with the words, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

Notice the antithesis here. The disciples said "four months"—Jesus said "white already." It seems to me that this antithesis is meant to represent the difference between the disciples' idea of Samaria's possibilities and our Lord's idea of them. It may also represent the difference between the confident optimism of our Lord today as He looks out upon the world, and our own doubt as we face it. Let us get our Lord's viewpoint and share with Him His radiant optimism.

Looking at the world through Jesus' eyes means:

I. BEHOLDING THE PROMISE OF CERTAIN HARVEST IN SEEMINGLY UNFRUITFUL PLACES.

The disciples saw little or nothing in Samaria. It was to them soil utterly sterile. Nobody would come into the Kingdom from Samaria. It was useless to waste time with such unfavorable soil. It were best to pass on, and leave the Samaritans in their apostasy and sin.

But Jesus saw in Samaria fields white already to harvest. This is characteristic of Christ always. He sees promise where we can see only hopelessness. He sees regenerated manhood where we see it wholly and hopelessly given over to Satan.

Jesus ate with the publicans and sinners. The scandalized Pharisees said to His disciples, "Why eateth your Master with publicans and sinners? Why does he keep company with such people? This people, that knoweth not the law, is accursed." But where the Pharisees saw only unfruitful soil, an "accursed people," Jesus saw "stormers who were taking the Kingdom of heaven by force." Out of this seemingly sterile ground He gathered Matthew and Zaccheus as precious sheaves into His Kingdom.

When Jesus was in the house of Simon, and received the homage of an outcast woman, Simon said, "This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner." Simon put all the scorn of an unfeeling heart into the utterance of the word "sinner." That was all he could see in her. But Jesus saw in this woman, bitterly sobbing at his feet, the bursting into bloom of glorious womanhood, the purification and refinement of a sinful life into the whiteness of nobility of character. Jesus saw a "field white already to harvest."

So Christ is always seeing rich harvests where men see only stony ground, unfruitful soil. We see the throngs leaving the churches, and we say Christianity has failed. Christ says that Christianity has not yet been really tried. We see the churches as largely inert; Christ sees them taking stock of their weakness, and girding themselves for conquest.

Christ sees first things first; we sometimes put subsidiary things first. We see in the dim light of time. Christ sees in the clear light of eternity. We see in the dust of human difficulty and obstruction. Christ sees in the light of a clear field. We hesitate before the task of Christianity in the name of selfishness. Christ challenges us to go forward in the name of the Cross and with its mighty power.

Looking at the world through Jesus' eyes means:

II. BEHOLDING THE SPHERE FOR THE BEST INVESTMENT OF THE CHRISTIAN'S RESOURCES.

If we could only look at men through the eyes of Jesus we would know that there is no possible investment of our resources so wisely placed as in the work of the Kingdom. We let the very vastness of material things confuse us as to the greater magnitude of spiritual things. Bigger than building navies, and cathedrals, and giant bridges, and creating armies, and wading through slaughter to the overthrow of thrones and dynasties, is the business of making all our resources converge on the Christian mission of evangelizing earth's millions.

David Livingstone said, "I can conceive of nothing I have or ever expect to have except in its relation to the Kingdom of Christ." Every man has his philosophy of life. Whether men know it or not, does not affect the fact. Some men see their philosophy of life clearly, others indistinctly. But with each man it is his philosophy of life that catalogues him. According to that philosophy he is with God or against Him. Your view of the world invariably shapes your action.

Have you adopted Christ's view of the world? Do you believe in the sinful heart of man, and in all the heartache and heartbreak and ruin that have grown out of that sinful nature? You cannot help it. You are bound to believe it. But do you also believe in man's spiritual possibilities, in all he may become here and hereafter? Can you see with Jesus the angel in the child, the seraph in the penitent, a restored son of the Father in the dissolute prodigal? Can you give human nature reverence "for the sake of Him who bore it, making it divine with the ineffable tenderness of God?"

Do you understand how near you are to God when you touch human life with benediction and blessing? Do you really believe in the salvation of the lost, and the ultimate coming of Christ's Kingdom? Can you hear through faith's sensitive audition the music that God will yet evoke from the harp of our human nature as He repairs its strings and keys them again to the harmonies of His own loving heart? Do you scatter the gospel not only with faith in the God who gives it to man, but also in the man to whom it is given as capable of receiving it into his life, and of being transformed by its power into the likeness of Christ? If you do, you will say with Paul, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation unto every one that believeth." And with him you will be ready to preach that gospel unto the uttermost parts of the earth.

On the occasion of John B. Gough's funeral a little handkerchief was placed over the back of a chair that stood at the

head of the coffin. The story of that handkerchief was told by Mr. Gough in a great address in Cooper Institute a good many years ago. He said, "I have in my house a small handkerchief, not worth three cents to you, but you could not buy it from me. A woman gave it to my wife, and said, 'I am very poor; I would give your husband \$5,000 if I had it; but I brought this. I married with the fairest prospects, but my husband took to drink, and everything went. The piano my mother gave me, and then everything went, until I found myself living in a miserable room in dire want. My husband lay drunk in a corner, and my sick child was lying on my knees. I sang from a broken heart, 'The light of other days has faded,' and wet my handkerchief with my tears. My husband,' said she to my wife, 'met yours. He spoke a few kind words to him, and gave him a grasp of the hand. That led him to Christ. And now for six years my husband has been all that a husband can be to a wife, and we are getting our household goods together again. I have brought your husband the very handkerchief I wet through that night with my tears, and I want him to remember, when he is speaking, that he has wiped away those tears from me, I hope in God, forever.'"

"Ah!" said Gough, "these are the trophies that make men glad." The best investment we can make of time, talent, or money is in the great business that declares that sort of dividends.

Looking at the world through Jesus' eyes means:

III. POSSESSING THE HONOR OF HAVING A SHARE IN THE CERTAIN TRIUMPHS OF CHRIST'S KINGDOM.

"He that reapeth receiveth wages, and gathereth fruit unto life eternal." There is no higher honor than this, no joy like the joy of the life-savers. They are men obedient to the gra-

cious and righteous will of God, alert to follow His footsteps, eager to push forward His empire "until the kingdoms of this world have become the kingdom of our Lord and his Christ." The world's best progress is secured by the children of obedience. They pray, "Thy kingdom come, thy will be done," and they see that the prayer is answered by their own prompt and full-hearted doing.

Walt Whitman, in one of his most striking sentences says, "Produce persons, and the rest follows." Human history finds its record in that process. Produce Moses, and you have the prophets and the spiritual supremacy of Israel. Produce Jeremiah, and sinful Israel, like clay in the potter's hands, is made over again. Produce Paul, and history takes a new channel. Produce Luther, Melancthon, Calvin, and Knox, and the black mantle of mediæval darkness is lifted from the face of Europe. Produce Wesley, and the modern evangelistic movement sweeps like a flame of glory over the whole world, and countless thousands rejoice in the "light of the knowledge of God in the face of Jesus Christ." Produce men and women today whose hearts are aflame with the light and truth of God, and whose souls are filled with the Christ-passion for human redemption, and are large enough to leap to the challenge of our great world task today, and the world can be made to know our Christ in this generation.

This modern world will be brought to Christ through its saved men and women, obedient to His will. The religion of Christ needs no better authentication. Therefore, if you would do His will, put your resources of every sort whatsoever into men, redeemed from the power of sin and Satan unto God. "For he that goeth forth with weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."

Foreign Missions and the World Upheaval

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

A Survey of the Difficulties, Progress and Opportunities of this Greatest of all Christian Enterprises, in the Light of Present World-Conditions

The world is in the throes of universal and spectacular upheaval. There is not one nation on earth nor a human interest which is not affected. The whole political, social, industrial, financial and religious order is involved in this upheaval. In like manner men of all classes—legislators, financiers, laborers, philanthropists, reformers—are all engaged in the effort to find remedies for conditions which have been produced. Surely, such a time is a challenge to religious men and women. If our religion has qualified us for service to our generation, if we have any balm for a wounded world, we ought to make this fact evident in our contribution to a present situation.

It is evident to every man who reads the New Testament with care that the religion which is there described and taught is meant to be a remedy for the ills of the present world, as well as to furnish the soul a blissful retreat in the world to come. It is plain that the Saviour thought Himself to be a Physician and His gospel a healing remedy for a suffering world. The zeal of the apostles was fanned by the conviction that they were called to dispense an effectual remedy for human ills. If they were right in their thinking, and reverent students of the Bible do not doubt this, then the promulgation of the gospel is a necessity for the torn world at this time and missionary duty receives a new emphasis in the universal unrest and trouble. Foreign Missions at this time lays new claim upon those to whom this enterprise is entrusted. It takes its place of pre-eminence among all enterprises—political, social, reformatory and religious. The world has no such need of anything as it has for a religion which will purify the heart, temper the

spirit, effect right social relations, and the setting of the hopes of man on the world to come. The Christian religion alone is equal to such a service.

America is affected by the universal upheaval, but there is scarcely a nation on earth which presents so little of distress in any of its many aspects as does our own land. We are, of all peoples on earth, the most highly favored. The cost of living is high, but we are indulging such luxury as no other people ever enjoyed before. While others are starving, we are feasting. We have all the freedom that is good for us and every man's life is safe under his own vine and fig tree, while millions tremble in terror, not knowing what a night may bring forth. Churches dot the land as they do not elsewhere the world around, and the pure gospel is sounded without molestation in the ears of every man from his cradle to his grave, while millions have never heard the first note of the gospel call and other millions have heard only false notes. To us, therefore, at this time with peculiar appeal and with imposition of new responsibility comes the call of the world in its distress for the gospel of Christ which, as nothing else can—indeed, as all things else combined cannot—qualifies a people to meet such needs as the world presents today.

The committee of the Southern Baptist Convention which projected the 75 Million Dollar Program based the argument for that action on the facts stated in these words: "In view of the needs of the world at this hour, in view of the number and ability of Southern Baptists, we suggest: (1) That in the organized work of this Convention we undertake to raise not less than \$75,000,000 in five years." As that language

plainly shows, the primary consideration which led the denomination to project this campaign was the needs of "the world at this hour" and "the number and ability of Southern Baptists" to meet these needs. It was the extraordinariness of conditions which obtain in other nations than our own that appealed to the judgment and conscience of 4,000 messengers of the churches and compelled them to undertake in some more adequate fashion the succor of the world from its dire perils. The language quoted above shows that there was a recognition of large responsibility in the "number and ability of Southern Baptists." In the beautiful and timely speech of welcome which Dr. Henry Alford Porter made to the Convention in Atlanta, where the 75 Million Dollar Program was launched, he said, "Within a radius of 300 miles from this auditorium are 2,500,000 Baptists." Does not that spell Foreign Mission obligation?

The supremacy of Southern Baptists in the South, due to their great numbers, is an outstanding fact in the modern history of evangelical Christianity, second only to the unprecedented and marvelous prosperity which we enjoy. These things imply obligations to other nations in their present need which can neither be ignored, transferred to others, nor postponed. God has made us able in the day of the world's need. How favored we are at a time when all the world besides is torn and bleeding! What expression of our gratitude and compassion shall we send to our brothers in this their hour of distress? They cannot wait for us to get ready. Thank God, this is not necessary! Through the most wonderful bestowment of God's favor and blessing, Southern Baptists are prepared to give relief to a world in this crisis of despair.

It adds seriousness to our present responsibility that the great World War and the present universal distress are plainly traceable to missionary neglect of the world outside of our own homeland. If the gospel of Christ had been preached in its purity and with genuine evangelical passion among the nations of the earth, including Germany and her university population, we would today be living in a quiet world of rich brotherhood. If we had sent missionaries, we need not have sent soldiers. But we were too busy making money, too self-centered, had too little time and thought to spare on other nations, and were too slow to wake up to our Foreign Mission responsibility. We neglected our missionary duty to Europe and Asia and the neglect caused a great war and that war which was caused by our neglect of other lands drew our own into its fierce fires. Out of the manhood of our churches we surrendered to the war gods and left on battlefields a hundredfold more of our young men than would have been our quota of the missionary force needed to carry the gospel of Christ into the heart and life of every nation on earth. We are now under the burden of taxes and excessive living expenses which amount to a thousand dollars to one of that which would have furnished our

part of the support of the missionary enterprise. We are paying sorrowful interest on our neglect at the rate of 500 per cent.

Do not these facts lift Foreign Missions into new significance and will they not commend it to us for better consideration than we have given it? We are paying heavy dividends for our missionary neglect and will pay them for many years to come, but the worst is not yet if we persist in this neglect. Christian men in the full enjoyment of our blessings simply cannot be indifferent to the pitiful needs which the nations of the earth present today and escape chastisement. We talk about judgments and penalties for hoarders of foodstuffs and clothing. Let us be sure that God will have the last word with those who hoard the bread of life and the garments of salvation. There is in us as a nation, in us as Southern people no peculiar merit on which we can claim such blessings as we enjoy and deny them to the world in its present distress. Southern Baptists can enact no greater tragedy than to ignore or defer their obligation to the nations in their present distress.

If such an hour had come upon the world before Southern Baptists had multiplied their numbers, acquired wealth and organized their forces, our responsibility would be less, but there is no escaping that responsibility now. We have other things to do, to be sure, but we shall take care of them better when we set up the Commission as the Magna Charta of Kingdom administration. We cannot live as we are living in the South, be blessed as we are blessed, possess what we possess and turn a deaf ear to the universal cry of the race such as shrieks and appeals to us through every morning paper and in every news dispatch that is cabled across the Atlantic or Pacific. Sooner or later our refusal to share our gospel with the world in its exceptional need and distress will dry up the fountains of blessings for us. If now when the universe is in convulsion of agony, waiting for the ministry of the sons of God, Foreign Missions is passed up by Christian men and women as a thing which can wait, then, surely, we shall lack ability to save our own land and country by whatever diplomacy we may adopt. As certainly as our past neglect of our missionary duty to other nations drew us into the great war, so will our present neglect involve us in a catastrophe more directly spiritual, and therefore more awful than the war has cost us.

In view of such facts, is it an unreasonable thing to ask and to expect that men and women of means shall at such a time make some of their truly great gifts to this most necessitous work—Foreign Missions? The Executive Committee of the Convention has made room for this by wisely announcing that individuals and churches may designate gifts to any object and that these will apply on the 75 Million Campaign. We must, we will, carry the campaign to a triumphant conclusion! We shall be helped in doing this if we realize the immediacy to the imperativeness of Foreign Missions in the light of the plight of other nations at the present moment.

The Country Preacher and Millions for the Master

Rev. Jeff D. Ray, D.D.

For Forty Years the Writer has Worked Among the Rural Churches. He speaks with Authority and with Sympathetic Insight when he says that the Hope of the Campaign Lies With Them

It is well to discuss and give every possible emphasis to the matter of reaching the country churches in this campaign, because there lies our strength. In a big task like this it is absolutely impossible to succeed without their general, large-hearted, liberal co-operation.

Another reason for placing emphasis here is that given the same degree of intelligent, energetic, religious leadership, the country churches will show results more gratifying than any other class. This is true because the majority of our people are there; because, contrary to the general opinion, the

majority of our wealth is there; because our highest type of denominational loyalty is there; because that class of our people most easily moved by lofty idealism is there.

Far be it from me to draw invidious comparisons between town and country; but no informed man will disagree with me and no right-thinking man will misunderstand me when I say that for the reasons I have mentioned the hope of this campaign lies with our country churches. They are so numerous and so strong that the fight will be easily won if they go into it with anything like their full strength. The one task is getting it on

their hearts. They are so sound in New Testament doctrines and so loyal to New Testament principles that they will gloriously respond to this world-wide movement if once it is intelligently, scripturally and sympathetically put before them. Our country Baptist churches in the South are the conservators of the purest form of New Testament church life on the earth. It is unthinkable that these churches will not respond in the noblest fashion to the largest and most far-reaching program ever proposed by our people. They are so loyal to Baptist principles that they will be quick to respond to a great movement launched for the purpose of planting these principles in all the earth.

To say that there are not conditions peculiar to country churches that make them in some respects more difficult than town churches to reach would be to close one's eyes against the facts. Among these difficulties are isolation, once-a-month, or twice-a-month meetings, absentee pastors, inefficient local organization, and such like. All of these multiply the country preacher's perplexities. They make his task a delicate, a difficult, a discouraging one. He has never been a country pastor who does not know that it is going to be hard to put this program over in a country church. But we are shortsighted indeed if we imagine that because of these admitted difficulties our country churches cannot be led to a noble part in this campaign. I have worked among them for forty years and I know that if the scriptural plans and Christ-honoring objectives of this movement can be intelligently and affectionately set out before them, they will be so thrilled by it that they will put it over with a triumphant shout. Now, admitting these difficulties but rejoicing in the strength of these country churches, let us consider the most potent single human factor that shall make our country churches the winning force in this campaign.

THE REAL KEY TO THE SITUATION.

Here, as elsewhere in church life and activity, the problem is largely a preacher problem. If the pastor shall make up his mind definitely and unalterably that he is going to put the program over in his church the battle is more than half won at the very beginning. If, however, the pastor is vague and indefinite in his plans or timid and tenderfooted in their execution, the fight is lost before it is begun. There is enough involved in this program to arouse knightly courage, chivalrous devotion and a crusader's zeal upon the part of even the most timid, phlegmatic and indolent preacher in the land. The indisputable fact that the success of this drive depends upon the character of leadership given it by the pastors of our country churches is enough to call out the very best that is in any of us.

THE COUNTRY PASTOR'S TASK LARGER THAN THAT OF ANY OTHER PREACHER.

Because they are more accessible and because larger crowds can be gathered on short notice, the magnetic general workers will speak and work, for the most part, in towns and cities. This will mean that the smaller and more remote country churches must look largely to their pastors for information, inspiration and leadership. A thoughtful, right-minded pastor will readily see how impracticable it would be to send enough general men over the country to visit every church. He will, therefore, recognize the fact; and if he has scriptural views of his office, will rejoice in the fact that he is the logical, the God-appointed man to create the atmosphere and project the program that shall put his church gloriously over the top. If he dawdles and trifles and hesitates and quibbles because of little things that are not being done to suit him, or because of his own indifference or preoccupation, or for any other reason, the battle is lost in his sector. But if with a prophet's vision, and a martyr's devotion he will throw himself into the thick of the fight he will have won for himself a good degree and for his Lord a glorious victory.

I do not mean to imply that there are not others in our country churches charged with grave responsibility in this great movement. I know there are others not preachers, both men and women, whose attitude to the campaign can make it or mar it, so far as that church is concerned. But what I do mean is that the preacher is the key-man. I have known great movements put over in spite of the indifference or even the opposition of other people in the church; but I have never known a really great task performed by a church where the preacher opposed it or was even indifferent to it. Personally, I have deliberately and prayerfully made up my mind that if this campaign should fail it shall not be my fault, neither because I gave to it less money than I ought, nor because I gave it less of enthusiastic moral support than I ought to have given. Compared to others, my gifts will, in the nature of the case, be small and my circle of influence limited; but, by God's help, they are going on the altar with the same conscientious enthusiasm they would carry if they were the largest in the Convention. This thing is to be accomplished not by the large gifts of our few wealthy layman, nor by the activities of the honored brethren in the ministry whom we delight to regard as our leaders. If this thing is done it will be because our unnumbered hosts of average and somewhat obscure men throw themselves into it without reservation.

SUCCESS IN THE COUNTRY CHURCH POSSIBLE IN SPITE OF DIFFICULTIES.

No one knows better than I do how the fourth-time and half-time preacher is handicapped as he faces this campaign. No one knows better than I do that it is much easier to sit in an office and write earnestly about what the country preacher ought to do than it is to get out and practically grapple and successfully solve his problems. And, yet, every man of experience is familiar with the surprisingly glorious results that always follow intelligent, consecrated, unselfish, pastoral leadership in a country church. There is no other soil where the same amount of seed sowing and cultivation will produce an equal harvest. It is confessedly more difficult to do the work, but the work is actually done in a country field, nothing rivals it in fruitfulness. I know how bookmakers and magazine writers and newspaper experts when they write about the failures of the country church (some real, many imaginary) make a pack-horse of the preacher—laying all the blame on him. I know the injustice of much of that kind of talk—and yet looking back over my own experience as a country pastor, I know that if I had done better the churches would have done better. And I am sure every honest-hearted country preacher has the same feeling. My heart's plea is that we shall so give ourselves to this task that when we look back over this six-months campaign we shall have no such feeling. My heart's desire and prayer to God for my brothers in country pastorates is that when this battle has been fought, whether we are shouting in victory or weeping in defeat, every man of them can look his comrades in the face and say, "I did my best—my very best!"

It is not a reflection upon any other sector of our noble Southern Baptist army when I say that in proportion to numbers, ability and opportunity, our country Baptist preachers will be the bravest and most effective fighters in this campaign. It became the duty of B. H. Carroll to lead in many of our Baptist struggles in the South, and especially in Texas, both for our doctrines and for our institutions. More than once, in some crucial hour, I have heard him say: "We must get this out to the country preachers. No Baptist cause was ever lost when the country preachers espoused it and none was ever won without them." He never lost a Baptist battle, and it was largely due to the fact that he had the confidence, the love and the backing of country preachers. If our country preachers get behind this thing, they will put it over in spite of any adverse tide.

What Is a Baptist Church?

Rev. George W. McDaniel, D.D.

A Restatement of Fundamentals in View of Modern Religious Tendencies and the Mighty Forward Movement in Our Own Ranks

A gospel church is an organized body of baptized believers, equal in rank and privileges, administering its affairs under the headship of Christ, united in the belief of what He has taught, covenanting to do what He has commanded, and co-operating with other like bodies in Kingdom movements. Analyze this definition.

1. *An organized body.* A church is not a mob, or a mass-meeting. It is more than a congregation. John the Baptist preached to multitudes and many of them followed his teaching, but they did not constitute a church. They were unorganized. Jesus began the first Christian church with two of John's disciples. He gathered others and worked the material into an organization. This organization He filled with power at Pentecost. The churches organized by Paul had pastors and deacons as their leaders in things spiritual and temporal. A building is not essential to the existence of a church, but organization is. The building is useful, the organization indispensable. Immediately after a group of people assembles for the purpose of constituting a church, they adopt certain principles as their binding and controlling bonds. They then select their officers and perfect such organization as may promote efficiency.

2. *A body of baptized believers.* Baptism means baptism. The Greek word was not translated in the King James or Revised Versions; it was anglicised. Had the original been translated, it would necessarily have been immerse, as in the Bible Union New Testament. The meaning of the word, the description of the administration, the symbolism of the ordinance, the uniform practice of the early fathers, all unite in proclaiming immersion, and immersion only, as Christian baptism. This baptism is for believers—those who have exercised saving faith in Jesus Christ. John the Baptist demanded a change of heart before he would baptize those who came to him. Jesus commanded that discipling should precede baptism. Those who "gladly received his word" were baptized by Peter and his co-laborers. Philip ascertained that the eunuch believed before he baptized him. Paul's converts, including also the households, are described as believers. Without a single exception, baptism in the New Testament was always upon a profession of faith. In all the recorded instances, faith preceded baptism, which followed *immediately*.

This doctrine excludes infants because they cannot exercise faith; it excludes the unconverted because they are unfit for baptism; it includes every one who believes on the Lord Jesus Christ as his personal Saviour, and imposes upon every such individual a solemn duty to obey.

3. *A body equal in rank and privileges.* Ruling classes are foreign to a gospel church. Jesus condemned such custom of the Gentiles and said of His people, "It shall not be so among you." Officers are chosen for service, not for dictation, for leadership, not for lordship. Except as one's character and service may have given him the confidence of his brethren, one has no more influence than another in a Baptist church. His power with his fellow members is not official. Even the pastor, whom the Holy Spirit makes the overseer, cannot exclude the least significant member. As a member of the local church his rank is precisely that of any and every other member. "Orders" in the ministry are unscriptural, and "orders" from the pastor are unauthorized.

So with the privileges of individuals—they are equal. Only in a Baptist church is this true. No other denomination, and no civil government, grants equal suffrage to young and old, rich and poor, male and female. Membership in a Baptist

church entitles every member to a voice and a vote. Hence, a Baptist church is a pure democracy: the only one in the world today. Of course these privileges are accompanied, as are all privileges, by penalty for their abuse. Democracies have their perils, though they differ in nature with those to which other governments are subject. Enlightened consciences are the safeguards of Baptist churches.

4. *A body administering its own affairs under the headship of Christ.* That is to say, a Baptist church governs itself. The form of government is congregational as distinguished from papal, Episcopal, or Presbyterian. It has all needed administrative and judicial power. From its decision there is no appeal, for it is both the trial, and the supreme court. It constitutes the judge and the jury. It has no legislative powers. The New Testament is the law and Christ is the law-maker. He is "head over all things to the church." The right for which the small nations, and the oppressed peoples of the larger nations, have fought, viz.: to determine for themselves their government and officials, has been a fundamental principle in a Baptist church from the very beginning of Christian history. That principle written in the League of Nations was first expressed in the New Testament and has been recognized as a guiding rule of every Baptist church since that time.

5. *A body united in the belief of what Christ has taught.* This means the "common faith" which is also the "faith once for all delivered unto the saints." Embraced in it are such doctrines as man's sinful nature and his inability to save himself; Christ's deity and Saviourhood—He was God-man and made atonement for sin; escape from the penalty and power of sin by the sinner's repentance toward God and faith in the Lord Jesus Christ; Christ's ability and promise to keep those who are saved; the two ordinances in their proper order and significance; the church as a single, spiritual, democratic group; a heaven of unending service and unalloyed bliss for the saved and a hell of eternal misery and unmitigated suffering for the impenitent.

Baptists fellowship as *Christians* those who may not hold to all these tenets, but they do not fellowship them as *church members*. They may be in the Kingdom and not in a church. We pass no judgment on their religion; we do adhere to the New Testament in our church fellowship. It follows that an intelligent member of a Baptist church can never unite with a body that repudiates these doctrines without stultifying his conscience. It also follows that there can never be "organic church union" or even the "interchange of church membership" or "open communion" until "all come into the unity of the faith." "How can two walk together, except they be agreed?"

6. *A body covenanting to do what He has commanded.* Here, in addition to doctrine, we come upon deeds. Jesus' repeated, emphatic, inescapable command was to "go," "evangelize," "baptize," and "teach." To omit the "make disciples of all nations" is to take the heart out of the commission. Whoever does so breaks fellowship with real Baptists and disowns Christ. Therefore, a Baptist church is essentially missionary; Christ's command constitutes its marching order; that order is still operative, never having been repealed; His spiritual weapons make up its armor; the "ends of the earth" are its objective.

This principle should be inculcated in all who unite with Baptist churches. Too often they are received and neglected, until a shock is needed to awaken them to missionary endeavor, as persecution scattered abroad the Jerusalem church. The

pity is that some never are awakened. They live as missionary drones, die unwept by the church and go to wear a starless crown. If their souls are saved "their works perish." They are "saved yet as by fire." Jesus is saying to some very "orthodox" Baptists: "Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Why call ye me Lord and do not the things I have commanded?"

7. *A body co-operating with other like bodies in Kingdom enterprises.* The proverb runs: "Birds of a feather will flock together." Like associates with like. This principle determines church membership; it should also determine church co-operation. This principle also preserves and propagates birds, animals, and plants. Those which go or grow in groups crowd out the others, and pre-empt the territory. Here is a lesson writ large for Baptists. "He who runs may read."

Paul commended the Macedonian churches for their readiness to help. He was accompanied by members of co-operating churches which participated in his beneficent work. The task of feeding thousands of poor saints in Jerusalem was too

great for any one church, though that church were the generous Gentile church at Antioch. The magnitude of the undertaking constituted the challenge: the spirit of service met that challenge in a combined effort. They did "team work."

All Baptist churches have not caught step with these early churches. Few as they were, their concerted step shook the world. Three million Southern Baptists marching together toward the \$75,000,000 goal would make the most glorious sight ever witnessed by the angels. These 3,000,000 would march to the hill of victory on December 7 "more than conquerors," with \$100,000,000. The question is not "Can we?" but "Will we?" A cherished Pedit-baptist friend says, "Your Baptist people ought to, but they will not. They do not know how to *work together*." Is he correct? This is our testing time. Baptist churches of the South, individually and as grouped in State and Southern Conventions, are being weighed in the balances. One state *cannot*, but eighteen states working together, *can* do this big thing. Oh, for wisdom and grace to *get together* and to *hold together*! Then, the power and the Kingdom are ours!

Enlisting the Whole Church in the Whole Work of the Denomination

Rev. L. R. Scarborough, D.D., General Director

October is "Enlistment Month," and the Whole Force of Our Campaign Organization will be Directed Toward Lining Up Every Member for Maximum Spiritual Efficiency in the Final Great Drive

The effort to raise \$75,000,000 by Southern Baptists in cash and subscriptions in eight days, November 30 to December 7, is the most challenging call ever faced by a great denomination. It is not a call to any group: it is a call to all the Baptists of the South.

Its purpose is to inform, enlist, inspire, arouse, mobilize and organize every church and every department of every church and every member of the whole church for the whole work of the full gospel of our Lord Jesus Christ around the whole world. It will need in its accomplishment every preacher, but it is more than a call to the preachers. It will need the full strength of every layman, but it must reach beyond the laymen. It seeks to consecrate the energies and utilize in enlisted service every woman, but it must reach more than the women. It craves the balanced and tempered counsel and co-operation and gifts of every old person, but it also must have the young, vigorous strength of all the young people, from the youngest in Sunday school to the most vigorous in all departments of the church. It will need the full strength of every W. M. U., B. Y. P. U., Sunday school, class organization, Sunbeam Band, every layman, every pastor, every evangelist, every missionary! It will need every one of the 3,000,000 white Baptists of the South, and everyone of them will need the campaign. It will be a crime against Baptist principle to leave out any church or any Baptist in this great movement.

There are some great churches in the South. There are many middle-sized churches in the South. There are many more smaller churches, nearly 25,000. We must not sin against any of these by leaving them out in this campaign. Their deacons must be mobilized, their Sunday-school officers and their officers of the different departments must be enlisted and organized in order that we may put over this great campaign for money, and then be prepared in a better way to put over greater campaigns for soul-winning and for Kingdom service. We will need the faith, the prayers, the love, the

wisdom, the culture, the consecration, the trained talents, and the spiritual power of every Baptist in the South, and all these will need the vision-inspiring and the consecration-deepening of this great campaign.

It will take men and women of culture and training to get this money. It will take the same in large numbers to rightly use this money for Christ's glory and the salvation of men. It will carry out the full and permanent purpose of this great movement; we must organize not only for the big drive, but for the constant, continuous, persistent, upward steady movement in the years to come.

To do this we must organize, but surely we must have more than organization. We must have spirit and power and conquering life, but we must also have organization. Let's make of our Southern Baptists not only a great organization for Christ, but a great organism for Christ, a breathing, pulsating, soul-winning, testimony-bearing, power-generating organism, for the glory of God through the triumphant gospel.

My word to the brotherhood in this message is *enlist*, enlist all, enlist wisely, enlist thoroughly; *mobilize*, mobilize completely; *arouse*, *enthuse*, *inspire*, and then *organize*. Organize democratically, spiritually, with New Testament approval, organize with consecrated leadership, organize for definite aim and a wholesome purpose. Organize under the leadership of the Holy Ghost. For one time let's have no laggards, no strikers, no kickers, no holders-back, no slackers, no Baptist luggage, nobody throwing off on others, but all pulling together for one common, glorious purpose: the raising of 75 millions, and more, in dollars, and the vitalization of the greatest Baptist orthodox organism on this planet for the glory of Christ and the salvation of a lost world. It can be done, but only through the power of a risen Christ. Thank God, Joseph's tomb is empty. The Lord has risen, and is coming again. Let's hasten His return, and crown Him with the glories of a 75 Million Dollar Campaign.



"In the name of our God we will set up our banners." Psalm 20: 5.

A Place for Every Member and Every Member in His Place

There came to the desk of the editor recently the following frank letter from a thoughtful and honored brother of another denomination:

On page 10 of your last issue you talk of work, and deplore the comparatively small number of persons in churches who do anything. I want to ask you some questions, growing out of long experience:

1. Is not work for Christ and men God's scientific prescription for love of Christ and men?
2. After three years of instruction, certainly of the best, were not the Eleven in the Galilee hills pretty poor sticks? Didn't they still doubt? Were they not about like the average man today? And was not work given them, to start out to do as they were, doubts and all?
3. Isn't the way to get more grit and grace to use what you have, much or little?
4. Is it not the task of ministers to make men see, of laymen to make men do? Where in any church is there any plan to make men do?
5. You speak of work. Precisely what shall we give busy business men, not much interested, not much inclined to work, what shall we give them to do? Definite tasks—what shall they be? And have we any correct methods to teach them, as schools of applied science teach the laws of physics, or do we just guess at it?

These questions go to the heart of a great matter.

Is it possible to provide a worth-while place of useful activity for every member of a Baptist church, and actually enlist every member for the whole work of the whole church and denomination?

It is possible. It may not be done in a day, nor a month; indeed, the task is never-ending. But to concede that a true New Testament church cannot provide a place of service for any baptized believer in Christ, and to concede that any regenerated soul cannot perform some service in the church of which he or she is a member, would be preposterous. Yet the fact remains that less than half the members of the average church do all the work, occupy all the places of responsibility, respond to all the appeals of worship and service, and pay all the expenses. We can and we must remedy this situation. The opportunity is at hand. Here is our answer to our brother's questions:

A NEW TESTAMENT CHURCH IN A MODERN WORLD.

The Great Commission of Jesus sets forth the fourfold function of the church. We are to go, preach, baptize, teach. The test of the efficiency of any church is whether or not it is providing organization and activity that assures the carrying out of the full Commission. No organization is needed in a Baptist church that does not definitely stand for going, preaching, baptizing, teaching. Every organization is needed that does stand for these things. The Scriptures plainly teach the division of labor according to diversities of gifts. The first step, therefore, is to provide a place for every member if we are to get that member properly and happily in his place.

Working in strict accordance with clear New Testament principles, we have in the Baptist churches of today missionary societies, stated occasions for preaching the gospel, officers and committees necessary to the working together of a democratic body of baptized believers, and departments of teaching and training. For convenience, we have given names to various groups and departments of the church, as the Board of Deacons, the Sunday School; the Laymen's Union, the Woman's Missionary Union, the Baptist Young People's Union, etc. These auxiliary organizations are not apart from the church, but are the church at work in and through its membership. They are not mutually exclusive of each other, for one person may have a place in several of the societies or departments; they do not conflict with each other, for all are needed; they do not hinder the preaching and prayer services, but augment their power and possibilities. Notice now the outline of organizations and activities of a New Testament church in a modern world:

- (1) *The missionary activities*, for giving the gospel, and the fruits of the gospel, to all who have them not, at home and abroad.
- (2) *The preaching services*, for soul-winning, indoctrination, inspiration, comfort, spiritual strength.
- (3) *The teaching services*, for the study of the Bible, the practice of its truths, the building of character, the winning of the lost.
- (4) *The prayer services*, for communion with God together about the work of His Kingdom, for bringing down His power upon all the plans and activities of the church.
- (5) *The training services*, for equipping young Christians as practical workers for the Lord, for teaching them to do by doing.
- (6) *The musical services*, for the praise of God, for giving expression of worship on the part of all God's people in song.
- (7) *The business activities*, for carrying on the Lord's work in the most economical, practical, far-reaching, effective and successful manner.

Within the limits of these needful and scriptural activities there is a place of usefulness for every man, woman and child who has membership in any true Baptist church on earth.

A PLACE FOR EVERY MEMBER.

Enlistment means the bringing of every church member into active participation in every form of needful service of the church and of the denomination of which he is capable. This is our ideal. How shall we accomplish it?

Here are the simple, practical steps:

- (1) Make a survey of your territory, as indicated by Pastor Blackurden.
- (2) Secure and tabulate explicit information about every resident church member, as described by Dr. Fort.
- (3) Provide organizations and activities on the basis of your possibilities, as outlined by Brethren Watts, Leavell, Reynolds, Hamilton, and Miss Tyler.
- (4) Make permanent your gains as suggested by Pastor Tull.

(5) Utilize to the utmost every resource possessed or discovered to bring to a glorious success in your church the 75 Million Campaign, as urged by General Director Scarborough.

EVERY MEMBER IN HIS PLACE.

October, as "Enlistment Month," will provide the atmosphere and create the opportunity for a successful "Enlistment Campaign." On the basis of the survey, the census, the organization and reorganization of departments and societies, the plan is to hold a week of special meetings, in every Baptist church in the South, for the purpose of deepened consecration, greater efficiency, and the winning of the unenlisted church members to decision for definite service. The pastor of the full-time church will naturally choose the last week in October. The pastor of half-time churches may hold one meeting the second week and the other meeting the last week. The pastor of four once-a-month churches will have a strenuous month's work, but he is used to that, and may hold his four meetings in succession, beginning the first Sunday; or he may group two or more nearby churches for the week's meeting.

A suggested outline for the week is as follows:

Sunday—Preparation Day.
Monday—W. M. U. Day; Laymen's Day.
Tuesday—B. Y. P. U. Day.
Wednesday—Prayer Meeting Day.
Thursday—Preaching Service Day.
Friday—Sunday School Day.
Saturday—Personal Service Day.
Sunday—Dedication Day ("calling out the called").

On each day special groups will be responsible for the services—to invite, to act as ushers, to distribute membership cards, to take charge of those who, at the close of the service, in response to the pastor's appeal, signify their willingness to become members of that society, or line up for that practical church activity. Names of prospective members to be enlisted will be turned over in advance to the groups responsible for that definite phase of the work. As soon as one indicates willingness to become a member of the Sunday school, the B. Y. P. U., the W. M. U., etc., assignment will at once be made to definite places and tasks. In other words, there should be conducted in every Baptist church in the South, during the month of October, a deep, powerful, spirit-led protracted meeting, in which the appeal shall be to the saved to line up for definite service, led by the pastor and his people.



Discovering Your Church's Possibilities

Rev. W. M. Blackurlden, Huntsville, Ala.

To acquaint the church with its territory and constituency, the following plan I have found to be satisfactory in practical results:

Effect an organization of as many men of the church as possible, this organization to be the great clearing house of the church, to visualize the church's possibilities. I like the name, "Pastor's Council," for this organization. A committee from this Council, with the assistance of the pastor, divides the territory of the church into districts, not large, designating each by streets and avenues. Each district is numbered. Appoint one, or maybe two, from the Council to each district as "key-man." The co-operation of the W. M. U. is asked in the

appointment from this organization one member to each of the districts as "key-woman." The "key-man" and "key-woman" will be a permanent committee in each district. Their first duty will be to make a thorough survey of their special territory to ascertain and tabulate the following facts:

The correct address of each member of the church.

The name and address of each Baptist not affiliated with the local church and Sunday school.

The name and address of each person not affiliated with any church.

The name and address of each person not attending any church and Sunday school.

These facts gathered from the whole territory of the church and compiled become available for the church's information and use.

A summary of these facts will invariably surprise the church as to the quantity of material at its very door calling for workers.

The key-man and key-woman, being a permanent committee in each district, are expected to keep informed as regards those who move from and those who move into their territory; to visit the new-comers, and if Baptist, to seek their enlistment in church attendance and work. Also to distribute tracts, literature, look after the sick and needy and where practicable arrange cottage prayer-meetings.

A survey of the Sunday school should be made every quarter. Take class by class and note those in each class who are members and those who are not. A roll of each class should be provided and put on large sheets of paper and hung up in view of the Teachers' Council, in order to make it more impressive; those not members should be checked off and made objects of special prayer and effort in winning them to Christ.

I have found the organization of a Boys' Council of the church and also a Girls' Council, to co-operate with the church as a force under the direction of the pastor, will meet a great need in the wider scope of the church's work and opportunities.



Classifying the Church Membership for Enlistment

Rev. Allen Fort, D.D., Nashville, Tenn.

SECURING THE INFORMATION.

During the recent war the men in the army were all classified. Their educational advantages, their trades and professions, their skill, and, indeed, almost everything about the soldier, were matters of record. This information was of untold service to those in charge of the army. Similar information concerning our people would be of great help to the pastor and to the others in the church having its affairs in charge.

The card which is printed on page 19 is suggested as being of service in securing the proper classification of the membership of a church. The pastor, in company with some of the members who know the membership, could meet and go over the list of members, and supply the information to be desired. A study of the card will reveal its purpose. It is proposed to make the cards tell the story of every member in the church. Indeed, the card is to give as nearly a complete record of the member as can be had. The information on the card will be of great help. Anyone who has worked with similar tasks will realize the advantage of having at hand the business and home address of the members, the numbers of the telephones at both home and business office, the occupation, the information as to the home and the car, as well as the personal information as to whether the person is married, single, a widower or widow, or a child. All this will be of service.

It is suggested that the information of a permanent nature, such as name, address, etc., may be printed on typewriter or written in ink, while the other information to be checked should be done in pencil. It is hoped that there may be an improvement in every member's record, as the days pass by.

USING THE INFORMATION.

Once the information has been secured, the question naturally arises, how can we use it?

Well, it might be of interest to devote a service of the church—say, the prayer meeting, or maybe a morning service—to giving the results as found from the records of the members. It might be a revelation to the people to find out just how many were faithful, and how many were unfaithful. In many cases, there might be great reasons to rejoice over the fidelity of the membership, and in others, it might cause serious prayer and effort to bring in the lost sheep of the house of Israel.

Before preaching or speaking on the subject, the pastor or deacons might send to every member a copy of the card, asking that every member check his own card. This would stimulate the members, or at least inform them of what was to be done. A compliance with this request on the part of the members would save the pastor and his associates from the trouble of doing the work. Every card sent in would be that much labor saved, and that much good done to those who honestly filled the cards out.

After the information is in hand, then there should be a definite program of enlistment, and a persistent and prayerful effort made to have every member with a perfect card.

The various departments of church activities, such as the Sunday school, the Woman's Missionary Society, the B. Y. P. U., etc., should be furnished with a list of the members who ought to be in them, and every encouragement should be given, both from the pulpit and by correspondence, and by personal exhortation, to see that the maximum of enlistment is secured.

Suppose a pastor wishes to build up his evening congregation. He has a record of those upon whom he can count. A letter to these, thanking them for their co-operation, and asking them to invite others, would bring results. A few invitations to the evening services, with suggested topics, would add to the value of the letter, and would give these members a definite task to do in the distribution, or mailing of the enclosed invitations to friends. Suppose another letter was written to those who do not attend the evening worship, setting forth its opportunity for service and the need of the people to attend it. In this letter also might be enclosed the invitation cards, with subjects, etc. It should not be an effort just for one time, but should be persistently worked, and carefully followed up.

Similar campaigns could be put on for enlistment in the various departments of church life, as well as for financial drives. Any department could profitably use the information given on the cards.

RESULTS OF THE INFORMATION.

With a full record before him, a pastor has a wonderful opportunity to use his sanctified common sense in as many ways as he sees fit for the enlistment of his people.

Of course, all this will take work. It is not expected that a pastor will have to do the detailed work. Indeed, one of the advantages of this information will be that it will enable others to do the detailed work, and relieve the pastor and Sunday-school superintendent of this. In every church there are those who will be glad to give their time if they are given a task worth while. In many churches a secretary should be regularly employed to do this and similar work.

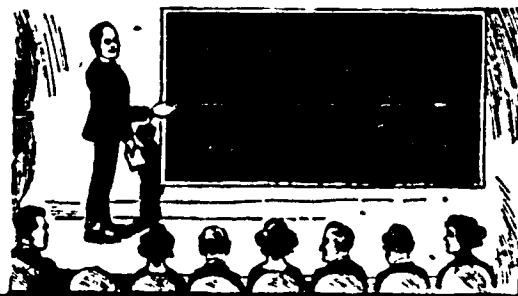
It might not be a bad idea for a church granting a letter to one of its members to send to the pastor or clerk of the church to which the member goes the classification card. Such in-

formation would enable the new pastor to utilize talents which otherwise might be wasted in the new home.

To sum up the purpose of such a classification, we will say that to have a record of the members before us is to inspire us to go after every one for the work for which he is best suited. Those who are not contributors, or who do not contribute regularly should be taught, and then enlisted in the causes until they become regular contributors, or what is better, until they become tithers. Those who ought to be in the various activities of the church, should be gone after until they are placed where they can count for the most. Those who are shut in, or aged and feeble, should be cared for by those who are strong, and every effort should be made to take the blessings of the services into these homes. The membership may be grouped into circles, or companies of ten, and one of these ten may be a kind of captain to see that all goes well.

Indeed, with the facts before him, a pastor has innumerable opportunities to display his ingenuity in leading his people into the places where they can count for the most, and where the people will be blessed, and the cause advanced.

It will help us all to know our constituency, and knowing it, to do our best to make it do its best.



Enlisting the Whole Church in the Sunday School

*Rev. Joseph T. Watts, D.D., Sunday School
Secretary for Virginia*

If the present Campaign for 75 Millions is to succeed in the largest degree, there needs to be a new emphasis given to the study of the Scriptures, and the practical activities outlined for the membership, through the Sunday schools of the Southern Baptist Convention. This is true both because of the necessity for giving to all of our people the proper motives for giving of their substance to the Lord's work, and the great importance of calling into practical use the varied abilities of the membership. The well-known phrase "every impression demands a corresponding expression," can only be worked out through the organization of our people for definite service, and the Sunday school is the agency through which this may best be done.

THE DEMAND FOR WORKERS.

In other days comparatively few persons were considered necessary to a proper Sunday-school organization, while now we are confronted with the necessity, not only for general organization, but also for departmental and class organization, thus making places for all of our members who are gifted with any executive ability.

In the thoroughly organized Sunday school it is necessary to have a large force of teachers, at least two Beginners' teachers, three Primary teachers, eight Junior teachers, eight Intermediate teachers, and teachers for the Senior and Adult Departments, a Cradle Roll Department for children too young to attend, and a Home Department for all adults who cannot attend because of illness or other reasons. Even in a small school it is necessary to have at least one Beginners' teacher, one Primary teacher, two Junior teachers, and two Intermediate teachers, and as many teachers for Senior-Adult classes as the

number of students justifies. It will be seen that the present-day Sunday school offers many places in the executive and teaching force for those members of the church who are qualified for the work. Likewise, from Cradle Roll to Home Department, there is a place for every member, and the family of every member, in the study of God's Word.

THE ORGANIZED CLASS.

Besides the official and teaching positions, there are places for many others, especially in the work of the organized classes. Real work is offered to every member under the Convention plan. The president of the class is in general command of the activities of the class, but the details of the work are to be carried on by the members under the leadership of the three vice-presidents, i. e., first vice-president, enlargement; second vice-president, fellowship; third vice-president, religious work.

The question now is not how many persons are needed to do the work of the Sunday school, viewed as to its actual necessities, but how many persons there are in the church who may be used in Christian service for their own spiritual benefit and development. There is a place in the Sunday school for every member, and it is the task of the leaders to induce every member to come and occupy his or her place.

METHODS OF ENLISTMENT.

The question now arises as to what may be done to bring the membership into active co-operation with the Sunday school. By reference to the *Organized Class Magazine*, practical suggestions will be found for using the present membership in reaching the unenlisted. Every leader of this movement should have a copy of that publication, and may secure it by applying either to the state Sunday-school secretary or to the Sunday School Board.

Three suggestions are offered by which the work of enlisting church members may be put forward:

I. THE PASTOR'S APPEAL.

The pulpit presents a great opportunity for reaching the members of the church with a dignified Sunday-school appeal. Those who cannot be influenced so well by others, or who will not even read literature sent to them, will hear the preacher. It is not necessary for him to use his preaching services to present technical aspects of the Sunday school, although that may sometimes be needed, but if his heart is afire for the study and teaching of the Scriptures, he will be glad to preach special sermons, using great texts of Scripture, and thus reach those who need to be stirred up to the importance of every member of the church being active in the Sunday school. He might take such a text as Psalm 71: 17, 18, or Psalm 119: 11. There are many others which may be used equally as well. When the pastor preaches such a sermon as we have indicated practical work should be done, at the time, to have the people commit themselves to Sunday-school attendance. A card should be ready, on which members will be asked to write their intention of being present the following Sunday. The workers in the classes should hand out the cards and receive them, filled out, at the door as the people pass out of the church.

II. THE APPROACH OF THE MEMBERS.

Every member of the Sunday school ought to be impressed with the duty and privilege of winning others. Not only should this be done by the teams working under the first vice-president, but every member, no matter what his particular place may be, should be on the alert to get new members. This should be true in all the departments, even down to the Beginners. Make the organization so thorough that every Sunday new scholars will be reported by the young and old. In some communities a Sunday school may be doubled in membership by the nucleus becoming interested in their opportunity.

It will be much easier to get the average member to work for new scholars where the school makes provision for the issuance of attractive advertising materials, such as cards of invitation, etc. These may be gotten out by individual classes or by the school proper. In many cases good results will be obtained by mailing cards of invitation to prospective members. There should be a follow-up system, so that when it is found that some of those sought have not responded, further efforts may be made, until every means has been exhausted to bring them to the Sunday school.

III. THE USE OF SPECIAL DAYS.

The use of special days in the Sunday school is especially urged as a means of accomplishing the enlistment of new members. Attractive programs inviting prospective members to attend a given "special day" will bring out many who either have not formed the habit of attending Sunday school, or who have dropped out for one reason or another. The special day program deserves the best attention that it is possible to give it. We are soon to have State Mission and Rally Day in the Sunday schools of the South. What a fine opportunity this presents for working up an informing and inspiring program, looking to the permanent enlargement of the enrollment, as well as pressing the claims of State Mission work! Full information as to State Mission and Rally Day is now in the hands of the superintendents, and they have been requested to appoint live committees to work out the local programs. If this is faithfully done large results will be achieved.

The Sunday schools of the Southern Baptist Convention are face to face with the greatest opportunity they have ever had for increasing the membership of the various departments of their work—this by reason of the emphasis which is being given to the work of efficiency by the managers of the 75 Million Campaign. Shall not every present member give the fullest co-operation of which he is capable, to the end that when the campaign is completed, the Sunday schools will be left upon a higher plane than ever before? Thus will the churches be able to conserve the work of the campaign for the highest interests of the Kingdom of Christ.



Training for Service in the B.Y. P. U.

Frank H. Leavell, Atlanta, Ga.

Can a B.Y.P.U. be organized and maintained from year to year as a permanent department of the work of every church within the denomination?

Can a B.Y.P.U. enlist and retain as members *all* of the young men and young women within the church?

Answering these two queries in order, it may be said without hesitation that if the church as a whole—pastor, deacons, and mature membership—assume seriously the responsibility of maintaining the B. Y. P. U., the training department of the church, it certainly can be done. It will be, however, absolutely necessary that *the church* assume this obligation, and not leave it to the pleasure or whim of some young person or persons who happen to be members of that church. The cry of many is "We have no leaders." The object of the B.Y.P.U. is to meet that need. A deacon may be made temporarily leader or director of the B.Y.P.U. of the church until some of the

inexperienced young people begin to acquire the qualities of leaders. If the Sunday-school superintendent of the average church moves from the town, the church does not think for a moment of allowing the Sunday school to disband, but they diligently seek out another, elect him superintendent, pledge him the proper support, and the work, by special attention for a while, goes forward. Just so, but more so, must the church have this attitude toward the Baptist Young People's Union.

THE FOUR ESSENTIALS.

There are four essentials for every B.Y.P.U. Every church that will see that these four things are done will have a good B.Y.P.U. Any B.Y.P.U. failing to do any one of these four things will have trouble. A doctor went six miles in the country to see Uncle Rufus, a negro patient. Five dollars per trip was the doctor's fee. After a diagnosis the doctor said: "Uncle Rufus, I am leaving some capsules; take one every two hours. If they do not cure you, I will come again day after tomorrow, and I will then give you some medicine that will cure you." Uncle Rufus hesitated, looked at the doctor, and with good philosophy and real economy in mind, said: "Doctor, why don't you just give me that other medicine first?" If B.Y.P.U.'s will do these four things *first*, success will crown their efforts.

1. *Proper Organization.* This means to be organized on the group plan of organization, having those of the Junior and Senior ages in separate Unions and electing a full corps of thirteen officers, and having all five committees. See the new B.Y.P.U. Manual, chapter five, on the "Group Plan of Organization."

2. *Manual Study.* After the officers are elected and the committees appointed, it is absolutely essential that they be instructed in their exact duties. A study of the new B.Y.P.U. Manual meets this need. At each subsequent election of officers the Manual should be studied.

3. *Proper Equipment.* Houses cannot be built without tools; farms cannot be operated without implements; baseball games cannot be played without the paraphernalia; a B.Y.P.U. cannot survive without the proper equipment. "Good records mean good work; poor records mean poor work; no records mean no work." A pamphlet entitled, "A Modern B.Y.P.U.," published and distributed free by the Sunday School Board, gives a list of the equipment needed.

4. *Standard of Excellence.* No organization will survive without a definite objective. The goal post of the football game is the coveted end. The Standard of Excellence properly presented to a B.Y.P.U. challenges the best endeavors of the members and gives them an objective worthy of their best efforts.

*"To keep growing, you must keep going;
To keep going, you must have a goal."*

The Standard of Excellence is the goal of the B.Y.P.U. The Standard of Excellence in wall-chart poster form is furnished free by the Sunday School Board.

THE ENLISTMENT OF ALL YOUNG PEOPLE.

The second challenge is: "Can a B.Y.P.U. enlist all the young people in the Baptist churches of the South today?" The writer is of the opinion that it positively cannot. Many of our young men, and young women as well, who were baptized five, ten and fifteen years ago and have by the church been woefully neglected during these years, have drifted beyond the possibility of immediate reclamation. Saved but not retained! Their church, having afforded them no instruction, no activities, having shown no pride in their membership, having done nothing to call out their talents or lead them into active usefulness, they have drifted, and in many cases forbidding sin has come into their lives. It is a sad picture indeed to find a

church with gifted young people in its membership, but alas, as bereft of their service as Jacob was bereft of Joseph when his brethren sold him into captivity. Woeful neglect of the past!

Many of our young people, however, can be reclaimed and brought actively into this training department. Thousands of them are today joyously receiving and responding to the training offered them by the B.Y.P.U. The way to accomplish this effectively is for the membership of the church to be canvassed personally by the pastor, or a committee from the Board of Deacons, or others of influence in the church. The work of the B.Y.P.U. should by these be magnified and exalted to its proper importance and an appeal made to the young men and the young women to enter into this important department of the church's service. Letters of invitation will not get results, announcements from the pulpit will be ineffective, but a ten-minute call at the office, store, or in the home by pastor or deacons will bring out many of the choicest of our young people.

From this time forward, with the B.Y.P.U. work offered to the young convert the day after his baptism, there should be no such woeful drifting from the ranks of our membership as there has been in past years. As has been said, we cannot at present reclaim all, but we should, and we must "by all means save some."

By a consistent course in training, under the direction of the church, and the oversight of the pastor, may we not confidently expect church members in the future, anyone of whom may be confidently depended upon, to "make public testimony for Christ; lead in public prayer; to do personal work with the lost; to give of their means systematically and proportionately for the spread of the gospel both at home and abroad; to be Sunday-school teachers, officers and deacons; to intelligently administer the affairs of the church spiritually and financially; to conduct a church conference in a business-like manner, and to engage in all denominational co-operative work in the Association, State, and Southern Baptist Convention."



Every Christian a Soul-Winner

Rev. W. W. Hamilton, D.D., Superintendent of Evangelism

The light that shines farthest shines brightest nearest home, and to enlist our churches in saving the lost at their own doors is the surest way of impressing upon them the need of sinners everywhere and the power of the gospel to save unto the uttermost parts of the earth.

How may the local church be enlisted? What steps should be taken? How may this month be made to yield the richest returns in soul-winning and in life-giving? Could not some such plan as the following be adopted by every church in the territory of the Southern Baptist Convention?

1. *Make the campaign organization the center of the soul-winning forces.* Let it be understood that the pastor as director, the organizer, the W.M.U. organizer, Sunday school superintendent, the B.Y.P.U. president, and the president of any other active church society, the booster committee, the team captains, and the team workers, are to constitute the soul-winning leaders for every church. This will give a capable and efficient and

ready basis for immediate action in reaching with an urgent invitation every man, woman and child who is now in touch with our churches and who is still unsaved. Around this group may be gathered every member of the church in a campaign for the unenlisted Baptists and for those who are lost.

2. *The next step then must be to make a survey of the field.* A census can be easily arranged in connection with the campaign, and this central group with the many called to their aid can find out who the unenlisted Baptists are, and who are the lost of the congregation and of the community. Jesus called upon His disciples to lift up their eyes and look upon the fields, and surely we need in this call for heroic giving and living to let our people see the many fields of far greater need than even those of Belgium and Flanders.

3. *This survey will necessarily call for earnest and definite praying.* The need which the census will show must impress the people with the importance of prayer. In the homes, in the churches, in the committee meetings, in the conferences, and in the gatherings of the groups prayer will be spontaneous. The lost at home and abroad will be the objects of the planning and working and giving and praying. The census will give lists of people for whom definite prayer should be made, and parlor meetings for intercession will help to kindle the fires of conviction and of evangelism.

4. *Secure suitable tracts and have ready decision cards.* The very best tracts can be had from our Sunday School Board for the asking, and these silent messengers, if mailed to those who are to be won, will prepare the way for the personal worker. Arrange the tracts in a series, and each day mail one of the list in an envelope which does not make known the name of the sender. A decision card may be enclosed with the last tract of the series, or it may be presented only when the visitor comes.

5. *As in the campaign organization, assign individuals to individuals.* Make the worker responsible for the one assigned, and impress upon each one that, so far as human effort is concerned, the blood of this one soul if lost will be upon the worker's hands, and if saved will be forever his joy and crown. One of the most successful city-church meetings held in Atlanta was made so seemingly by adopting this very plan.

6. *Emphasize the necessity for a godly life, if the greater results are to be obtained.* What kind of a soldier would he be who would not put on the uniform, who would refuse to take the oath, who would decline to drill, who would insist on having every comfort and every luxury, and who would whine whenever any sacrifice is necessary? We must not only give money, we must give ourselves, our presence, our name, our influence, our life, our service. A live wire is a blessing when separated and dedicated, but a live wire when down in the dirt is a menace to everybody.

7. *Ask God for wisdom and be ready to look for and to follow the leadings of the Holy Spirit.* The regular services will thus be turned into revivals, the visits to individuals will easily become well-side experiences in soul-winning, the conferences and meetings of committees will be turned into upper-rooms of prayer, the Sunday-school classes will be converted into inquiry rooms for those seeking the Saviour, society and group gatherings will feel the power of the spirit upon them in great tenderness and joy, merely mechanical and professional programs and services will be impossible, and our Baptist hosts will discover that organization and information and intercession and stewardship have been owned and blessed of God and have been God's guides leading them into a joyous and blessed Pentecost.

Enlistment Results of Evangelism

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

It is the desire of the Home Board that its evangelistic work should attain not only soul-winning results, but the strengthening of the churches.

Dr. W. W. Hamilton, Superintendent of Evangelism, is giving thoughtful attention to this matter. In a meeting held by Dr. Hamilton himself recently with the First Church of Florence, S.C., one of the results was an increase of \$1,000 on the pastor's salary. Dr. Hamilton has shown me the reports of evangelists for the last month or two, and I am giving below some results that may fairly be called enlistment results, which are attained in the meetings held by Home Board evangelists:

Evangelist W. J. Ray reports \$600 added to the salary of the pastor, and 100 people who joined a tithers' band in his work at Houston, Tex.

Evangelist C. LeRoy Butler, who works among the Negroes, reports an increase of \$180 to pastor's salary in one meeting and \$300 in another, the meetings being held at Montgomery, Ala.

Evangelist W. J. Ray, in meetings in Alabama and Mississippi, in June, secured forty tithers, and an increase of \$300 on the salary of the pastor at Blocton, Ala.

Evangelist W. L. Head, in a meeting at Ashland, Fla., raised the salary of the pastor \$300. At this meeting every unsaved man in the town is said to have been converted and to have united with the church.

Evangelist J. A. Scott, in July, in the fine meeting at Dewey, Okla., raised the back salary of the pastor and got the salary increased. He led the church in providing a student scholarship at the Southern Baptist Theological Seminary at Louisville, Ky. This scholarship was provided by a Delaware Indian.

Evangelist J. E. McManaway raised \$1,200 at Buffalo Church, Broad River Association, for new pews. At Antioch Church, in South Carolina, he secured a substantial increase in the salary of the pastor.

Evangelist W. J. Ray in July has the following notation concerning enlistment results in his meetings for that month: "One W.M.U. organized; one Y.W.A. organized; one Sunday school organized; one prayer meeting organized; one B.Y. P.U. organized; two Sunbeam Bands organized. Back salary of a pastor was raised and paid and a new suit of clothes was purchased for each of two pastors." No mean service in these times of H.C.L.

Evangelist T. O. Reese, reporting for August, gives the following enlistment results attained while in meetings in Tennessee and Alabama: Twelve promised tithers; three girls for Training School at Louisville, Ky.

Evangelist W. E. Neill, who has just recently come to the Evangelistic Department, has the following in his August report concerning work done in Louisiana: "At Social Springs the church voted to go from one-fourth to one-half time. They have been paying only \$300. I raised subscriptions of about \$900 for half time. In addition, I raised for the pastor a thank-offering of \$140. At Gaulsville the church voted to go from one-fourth to one-half time, and from \$250 to \$600 for the salary of the pastor. I raised the subscription. For an old minister we took an offering of \$230."

Evangelist Head, in the later part of August, in a meeting at Cohutta, Ga., brought the church forward from \$75 a year for the salary of the pastor to \$75 a month, or \$900 a year. "How is that?" asks Evangelist Head in his report to Superintendent Hamilton. It is glorious! Evangelist Head, and all the other evangelists, are great soul-winners, but they are adding to the power of the Evangelistic Department and its usefulness and favor of the brotherhood, by such gracious and sorely needed enlistment activities.

The biggest work of enlistment is to provide that the pastor and church, after the special worker has departed, shall be able to do adequate nurturing or teaching service. Adequate enlistment ends can never be attained by any hurried program. Splendid as are the enlistment results recorded above, the ends to be attained deserve more capable and sustained effort than could usually be given in a soul-winning meeting. But it is great that we are bringing our soul-winning meetings to embrace life-nurturing ends.



“Sing Unto the Lord; Let All the People Sing”

Mr. I. E. Reynolds, Fort Worth, Texas

Music is one of the most important parts of the church worship, and yet it is the most neglected by the church. In the average church service it consumes about one-half of the entire time given to the service. Because of the indifference and neglect on the part of the church the music in the average church is far below the standard which should be maintained. Usually the spiritual life of a church can be judged by its musical programs.

THE IMPORTANCE OF MUSIC IN WORSHIP.

There are many churches which seem to pay no attention to the personnel of their leaders of music, or choirs. In some of them there are those who fill prominent places in the choir as singers or players of instruments, and even choir directors who make no pretensions of Christianity, never having accepted Christ as their personal Saviour and Lord. To have such persons in charge of the music in the worship of our Lord is a stench in His nostrils. It is just as necessary that a true Christian should sing His gospel as it is that a true Christian should preach His gospel.

The music is one part of the church service in which every member can take part either by singing or playing some instrument, young and old alike, and all enjoy it. It inspires the preacher and helps him in the delivery of his message to the people. It uplifts the congregation, inspires and puts it in a receptive mood for the message of comfort and salvation which the preacher is to bring. Many souls have been led to the Saviour by a song after the preacher had failed to reach them through his sermon. All this being true, one is made to realize the important place which music holds in divine worship, also the necessity of striving to develop it to its highest degree of practical usefulness.

UTILIZING THE WHOLE CONGREGATION.

Now let us consider some of the things which if carried out as suggested will stimulate and greatly help in the enlistment of the members of the average church, and do much toward raising the standard of the church music. There may be, however, some churches that because of various reasons cannot carry out all the suggestions offered, but most of them can, and every church should strive to do so. The most successful church of today is that church which has a place for every member and succeeds in getting each one at his or her task.

1. It is very necessary to have the co-operation of the whole church, each individual giving time and money when needed, always having words of commendation for the musical part of

blessing of the Father upon each of those having a part in the the service instead of criticism, not forgetting to pray for the music, and upon the whole service of song.

2. Another way in which interest may be aroused is for the pastor to preach or lecture on the music of the Bible and its place in the service of the church. This should be done as often as he feels that it is practical. It will greatly increase the interest of his people in the church music, and give them a greater realization of its worth and importance. It will also do much to encourage those who are already enlisted.

3. When it is possible a musical director should be secured. A man or woman—preferably a man—who has religion, a lot of practical common sense, with an abundant supply of tact, and a good knowledge of music, should be selected. He should also have some ability as an organizer. He should be willing if necessary to sacrifice his high standards of music in order that songs may be sung which will reach all classes alike. It is much better to pay a salary for such services when at all possible. Of course many churches cannot pay for this work, in which case someone who is competent will be secured who will do it free of charge. It is better to have a conductor or precentor who can induce the congregation to sing than to have a choir, if one must be excluded in order to have the other, for the real soul of music in the church worship is the congregational singing. When it is absolutely necessary, the place of director and organist or pianist may be filled by one person, but it is very much better to have separate individuals for each of these positions.

4. The best organist or pianist available should be secured. Not all accompanists are good at playing hymns and gospel songs which are used in our churches, though they may be excellent musicians. The playing of hymns and gospel songs effectively is an art within itself. No matter what or how good the other equipment may be for the music, the whole program can be easily ruined by a poor accompanist. A first-class organist or pianist is very necessary to good church music.

5. A good instrument, organ or piano, is very essential to the best church music. The location of the instrument in the church auditorium has much to do with practical results.

6. The location and arrangement of the choir platform is another important factor that should not be overlooked in the matter of securing the best results in church music.

7. Choir and orchestral organizations give the greatest opportunity at all for enlistment of the musical talent in the church if done in the proper way. The choir should be organized thoroughly with all the officers and committees that would be had in any other organization. All those in the membership of the church who have fairly good voices should be solicited to join the choir. Each one should be made to feel that he or she is wanted and really appreciated. The members of the choir should be made to feel the responsibility which rests upon each one, and the splendid opportunity which they have of rendering service for the Master through singing in the choir, and that it is for His sake that they are doing it, and not for those who have the music in charge. Often better service is rendered by a choir made up of singers who have ordinary voices, but who are willing to sing for the glory of the Lord, and willing to take suggestions from the conductor and work for the interest of all concerned, than from a choir composed of singers who have the best voices, but who feel their importance so much that they are unwilling to take suggestions from the leader. Splendid results may be obtained from the organization of a men's chorus and women's chorus, also a Junior and Intermediate chorus. There are those in every church who have musical talent in some degree, but who do not sing. These perhaps can play some instrument and would be glad of an opportunity to join the orchestra or band. By all means, an orchestra should be organized for the great work which it can do, and when possible a brass band. All of these organ-

izations give a splendid chance for the development of the musical talent in the church, and form a great inducement for getting in new members from the outside. The church will have to stand ready to render assistance in the purchasing of instruments and securing teachers. This is very necessary to make them go, but the result is worth many times the price paid for it. It will also mean much in a social way for the younger people, which is such a great problem in the present-day church.

8. Another helpful way of creating interest in the music of the church is to put on a song sermon, or song service, at the evening worship once a month, or as often as the pastor and church feel that it is practical. It will always be appreciated by the congregation, and it encourages the choir and those who are leaders of the music. These services can be made very helpful in a spiritual way, and when properly conducted the net can be drawn at the close of the service and souls saved.

9. The last thing to be suggested, but by no means the least in importance, is the class of music to be used. Songs that reach the masses of the congregation, which can be appreciated by all alike, should be sung. A good supply of song books containing the very best of the old hymns and gospel songs, also a sufficient number of the very best of the new gospel songs, should be purchased. There should be a constant effort to raise the standard of church music, but it cannot be done in a radical way. The people must be educated up to it. It must not be forgotten that the singing in church worship is a means to an end, and if the end—the edification and salvation of souls—is not obtained, the music has failed in its function.



"Together" Spells "To Get Her"

Miss Susan B. Tyler, Baltimore, Md., and Others

GETTING NEW MEMBERS.

In a large city church the women in the missionary society numbered fifty, the women of the church numbering 300. One woman secured a list of the names and addresses and made a personal call on the women who were not members of the missionary society. She got nearly every one to join. These are the rules she followed:

1. She prayed for tact.
2. She studied facts.
3. She never scolded.
4. She always left some literature.
5. She always spoke of Jesus.

To gain or enlist new members in your Y.W.A. or G.A., try a "Membership Social." The price of admission is one new member. As each person enters the room a tag is given with

"I am a member. Are you?"

Many R.A. members have been gained by having a registration booth in the vestibule of the Sunday school in charge of R.A. members. As each boy enters he is asked to register. If he is not a member of the R.A. chapter and is eligible to such membership, he is invited to join and is told that an R.A. member will call for him at the hour of the next meeting. The

secret R.A. initiation service also appeals to many boys. If your chapter does not use one, write for a copy to your state R.A. leader.

It is never difficult to get new members in the Sunbeam Band. All one needs are a good leader, attractive programs and interested mothers. Given these three essentials, the children will come and keep on coming.

INTERESTING THE MEMBERS.

To interest girls and young women in missions, try the weekend house party. In some places a Y.W.C.A. camp might be secured, or if in a town or city, private homes might be offered. It has been suggested that Friday and Saturday after Thanksgiving will be a good time for this meeting. All the Y.W.A.'s and G.A.'s of the district or association might send delegates. The days should be planned to follow the idea of the summer conference. The morning hours should be divided into periods, delegates from the same society attending the various classes. One period could be devoted to the teaching of a foreign study book, another to a Home Mission book, another to methods, finance, membership, literature, missionary demonstrations and plays. The afternoon period could be given to games and outdoor sports if the conference is held in the country, and to sight-seeing if a city is the meeting place. On one evening an inspirational address could be given to the delegates and others attending and on the other a banquet could be held with toastmistress, speeches and a missionary play.

In several states "Associational Councils" are held for the Y.W.A.'s and G.A.'s, and in some places there are R.A. Conclaves. It is wonderful the healthy spirit which these develop.

For women and young people hearty indorsement is also given to the "Rainbow Dinner," plans which have proved most effective in the North and West. The chief features are careful planning, personal invitations, wholesome menu, enthusiastic speakers, inspiring music and a definite appeal. One was attended in Washington when all of these features were observed. The "Rainbow" was formed by young women who had volunteered for Home or Foreign Mission service. They sang attractive songs and appealed to other girls to join their "Rainbow Division." At each plate was a tithing card, which was that night signed by more than thirty young women.

One of the surest means to this end is found in the mission study class. One secretary writes that, after a class of young women had studied "Ann of Ava" at the state summer assembly, four of them volunteered for Foreign Mission service. The Union issues certificates and seals for the study of any recommended book and stamps for the mere reading of them. When missions enter through the eye of the mind they generally find ready response from the heart.

On page 35 will be found a copy of the "Enlistment for Service Pledge Card," which will be used by W.M.U. organizations during October. The purpose of such a canvass is twofold: to increase the usefulness to the local church of all the members of the graded W.M.U. and to gain new members for such organizations and for other departments of the church's work. It is believed that the enthusiastic use of these cards will bring large results.

ENLISTING THE YOUNG PEOPLE IN THE CAMPAIGN.

Many are asking: "How are the young people of the missionary organizations to be used to win the 'Baptist 75 Million Campaign'?" In almost 75 million different ways! First, they must realize that each one of them is one of the three million Southern Baptists and that the campaign includes every Southern Baptist and that each one will during Victory Week be asked to sign a pledge.

Many Y.W.A.'s are business women or have an income or allowance. They must be shown that the campaign's success will be determined by the amount they pledge. The big world-

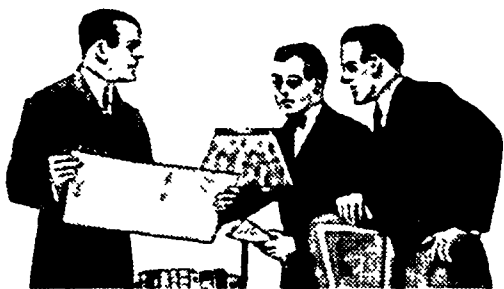
appeal of the campaign can but loosen their purse-strings as it opens wide their minds and hearts. They must be shown, too, that they are needed on the teams of the church and as Baptist four-minute speakers. High school and college have well trained them for public speaking. At the mass meetings of the campaign they will make artistic decorators and attractive, efficient ushers.

The girls and boys, in addition to learning that each of them is essential to the success of the campaign, may be used to interest other boys and girls. They can also be trained as a "Campaign Choir" and be most effective in the local and nearby churches. As messenger boys and distributors of campaign literature they will be indispensable.

The Sunbeams will also delight to sing the campaign songs. Each of them can easily sign the pledge card if their parents or guardians will underwrite it. They will be most attractive as will the older young people in any pageant or play which may be given during the campaign.

Miss Briggs, in her department on pages 38-40 of this magazine, presents some plans and suggestions that are practical and exceedingly clever and attractive. Try them!

Throughout the campaign it must ever be remembered that in five years many of these young people will be entrusted with the real responsibilities of the local church and that many of them will be ministers and missionaries. The whole campaign is justified if they are enlisted.



Enlisting Business Men

J. T. Henderson, Secretary Laymen's Movement

When one undertakes to arouse the laymen in a church to an active, intelligent, and a sustained interest in religious work, he soon discovers that he has set himself to a difficult task.

There are a few, to be sure, in almost any church that are zealous supporters of every good cause; the above statement holds true, however, with the majority of the male membership. Worldliness, obsession with business, and lack of religious knowledge must all be reckoned with.

PERSONAL EFFORT THROUGH PRIVATE INTERVIEW.

Three simple suggestions are offered. First, *personal* effort by the pastor or a capable layman. Arrangement should be made for a private interview when the man you desire to enlist will be at leisure, free from business burdens, and refreshed by a period of recreation. Such a heart-to-heart interview will oftentimes win, when the public appeal would prove unavailing. To be sure, the man who would be effective in such effort must enjoy the esteem of the one he would win and needs to be wise and tactful in his method.

The pastor studies his men with diligence, discovers that he is the man to reach some and that certain zealous laymen would have a better approach and be more effective with others. As a wise leader he will outline this program of personal effort and induce his zealous men to get busy.

There is more hope of this policy than of public denunciation; the element of personal attraction is brought to bear. This private effort should supplement the public declaration of the word "in simplicity and power."

This policy is perhaps equally valuable whether you would induce a brother to undertake some special service, to attend a convention or the worship of his own church, or honor the Lord with his substance.

DEFINITE ASSIGNMENTS TO SPECIFIC TASKS.

The second suggestion is to assign the layman some special work in the local church for which he is best fitted. The private work already advocated has prepared the way for this second step; discoveries have been made. The wise pastor will furnish the needed assistance both by personal suggestion and by providing suitable literature.

A progressive pastor found it wise to invite the laymen to conduct the prayer meetings for a certain period. The pastor selected the topics some weeks in advance, assigned each layman the subject best suited to him, furnished Scripture passages bearing on it, and suggested sources of information. The topics, Scripture references, suggestions, and names of leaders were printed on a neat card and distributed among the membership.

Another method is to assign one prayer meeting a month to the laymen. A committee of two laymen and the pastor should carefully prepare the programs. As many as eight or ten laymen may be utilized in connection with each program; one should preside, two or more lead in prayer, one lead the singing, one read the Scriptures, as many as three or four make talks of four or five minutes each one some phase of the general topic. The subjects selected may embrace stewardship, mission fields, prayer, Christian education, etc.

An occasional debate on Sunday night by four laymen on a live religious subject is an effective means of enlistment.

By all means, get the men to *doing* something; it will provoke them to read, will deepen their interest, and develop their powers.

SELECTIVE DRAFT FOR A BIG PROGRAM.

In the third place, it is well worth while to assign men some responsibility *outside* their own churches. The record of the Flying Squadron in the Columbia Association, of Alabama, was reported not long ago in these columns. Those forty men that visited the churches of that association greatly stimulated the men in these churches and also brought enrichment to their own lives. Multiplied thousands of laymen should be used in the associational campaigns during the 75 Million Campaign.

They can help the men and they can help themselves. The organizers should use the selective draft *freely* but with much discretion. It will be a great mistake to fail here. There never was a time when so many laymen were ready to be used.

In addition to these three suggestions, all will recognize that there are other means of enlistment, prominent among which is the Men's Bible Class.

All At It—Always At It

Rev. Selsus E. Tull, New Orleans, La.

"ALL AT IT."

"All at It" means unanimous enlistment. For years we have discussed enlistment in all our Baptist conventions, associations, and institutes. For one time we are now in the field to do enlistment. The 75 Million Campaign offers both the challenge and the methods. Both of these elements have been lacking in our enlistment propaganda in the past.

This campaign is a sweeping Baptist inventory. We will know when it is over whom God and the churches may really depend upon for service in the future. Any Baptist who is not enlisted by this campaign is not worth enlisting on any lesser grounds. In this great campaign our churches must search all the corners and sift all the hedges for every living soul who dares to own the name of Baptist.

The one absolute element of success in this campaign is organization. While this is so true, the fact stares us in the face that on the very point of organization we find the weakest spot in our Baptist church life. Not one out of fifty of our churches has already any sort of worthy organization by which it can reach every name of its membership on a given issue. Not one out of a hundred of our churches has ever put on and put over an "every-member canvass" for anything. In the face of these conditions, we find ourselves now under a task which demands that we reach 3,000,000 Baptists for a given object between hours on a given day!

The plans of organization set out by the 75 Million Campaign Committee are ample and sufficient to remedy once and finally this reproachful lack of organization in our churches. The means are at hand, for one time, by which Baptists may reach uniformity of plans and concert of action in carrying out a great program.

Uniformity of organization and concert of action are the climax and glorification of the Baptist doctrine of voluntary co-operation between the churches in promoting great common-cause denominational enterprises. I plead, with every possible insistence, that the churches, all over the South, adopt with all possible haste the plans of organization for the churches set out by the campaign committee, and that every one of our churches become at once a veritable training camp in preparation for the great battle on November 30.

A new chapter in the religious history of the world will be written when the 3,000,000 independent Baptists of the South show the centralized religious systems of Christendom that the simple New Testament principle of co-operation among the churches is the one glorious highway along which the armies of the King may advance to the conquest of the world.

"All at It" means the unfurling of 23,000 battle flags over that many Baptist churches in the bounds of the Southern Baptist Convention. "All at It" means the rolling reverberation of the martial reveille from the coasts of Maryland to the sand-dunes of New Mexico which shall awake 3,000,000 soldiers of the Cross to a glorious new day of victory in the Kingdom of our Lord!

"ALWAYS AT IT."

"Always at It" means conservation. When we have won out on Victory Week, and have oversubscribed our budget of \$75,000,000, we will then have just begun in the real work for which the subscription is intended. The work of conserving the subscription, and collecting it up to the last dollar during the five-year period, will be the final test of the whole matter.

On the issue of conserving the fruits of the campaign by 100 per cent collections is where the advocates of systematic church finance and proper local church organization will come into their day of vindication. The inspiration of the campaign will all be gone when the routine process of collections on the subscription is to be drawn out for five years. Every speaker and writer in the present campaign ought to give large place to the conservation program that must carry on for five years following the subscription.

"Always at It" means realization. To realize on all the resources to be discovered by this campaign, Baptists will become one of the mightiest peoples of the earth. We are not thinking in right terms respecting the future if we do not regard the present campaign as only the preparation for future programs beside which this campaign will look like child's play.

We have set apart only six months to prepare for this campaign, which in its demands requires the resetting of the policies and methods of all past history in order to reach a uniformity of action on the part of all our people at a given time. The way is now open, however, for us to put on a system of training that will find us at the end of five years prepared to set movements in operation that will carry our message to the ends of the earth.

If we are to realize on this possibility, we must put on a program of education that shall be sustained, and enlarged upon, throughout the next five years. Such a program may easily be perfected out of the experience and methods of the present campaign.

I close this article by venturing to suggest an outline of procedure which appeals to me and by which we may realize on the present experience and by which we may be increasingly "Always at It":

(1) Every church should be urged to make its campaign organization a permanent feature of its life, not only for the purpose of collecting the subscription, but as an agency for the financial development and education of the church on all financial matters.

(2) Every church should be instructed as to how to install at once a complete system of bookkeeping, and to hold its people to the ideal of a uniform and systematic collection of all subscriptions made to the campaign, and also to put its local expense budget on a similar basis of support.

(3) The Sunday School Board should standardize one system of collection envelopes and church treasurer books and handle no other. By this means the way can be opened to develop in our churches a uniform and intelligent system of financial methods for all church purposes.

(4) The headquarters office at Nashville for the present campaign should be perpetuated when the campaign for subscriptions is over and should be resolved into a *Department of Financial Education* to be operated under the Sunday School Board. Through such a department

all the valuable lessons of the campaign could be preserved, and a program of financial methods could be carried to the churches along lines similar to our departments of Sunday school and B.Y.P.U. methods. The way is open now as it has never been for our Baptist people to be brought to oneness in aim and in methods of work.

(5) At least two lessons a year on *Church Financial Methods* should be put in our Sunday-school lesson system by which to teach the coming generation of Baptists both the duty and the way to support God's work with their money. If we are to be "Always at It," we must perpetuate the lessons which we are learning by the present campaign through a persistent program of education.

"All at It" just once might have a fatal reaction; but "All at It—Always" will mean a program of construction which will grow a people irresistible in organization, and triumphant in action!

Name	<input type="checkbox"/> Married
Home Address	<input type="checkbox"/> Single
Business Address	<input type="checkbox"/> Widower
Occupation	<input type="checkbox"/> Widow
Offices:	<input type="checkbox"/> Child
<input type="checkbox"/> Deacon.	<input type="checkbox"/> Attends morning service.
<input type="checkbox"/> Sunday school teacher.	<input type="checkbox"/> Attends evening service.
<input type="checkbox"/>	<input type="checkbox"/> Attends Sunday school.
<input type="checkbox"/>	<input type="checkbox"/> Attends prayer meeting.
<input type="checkbox"/> Leads in public prayer.	<input type="checkbox"/> Irregular in attendance.
<input type="checkbox"/> Family altar in home.	<input type="checkbox"/> Does not attend.
<input type="checkbox"/> A soul-winner.	<input type="checkbox"/> Member Home Dept. S. S.
<input type="checkbox"/> Will conduct services.	<input type="checkbox"/> Member B.Y.P.U. (Sr.)
<input type="checkbox"/> Tither.	<input type="checkbox"/> Member Junior B.Y.P.U.
<input type="checkbox"/> Gives regularly.	<input type="checkbox"/> Member W.M.S.
<input type="checkbox"/> Gives irregularly.	<input type="checkbox"/> Member Y.W.A.
<input type="checkbox"/> Non-contributor.	<input type="checkbox"/> Member R.A.
<input type="checkbox"/> Subscriber to State paper.	<input type="checkbox"/> Member G.A.
<input type="checkbox"/> Subscriber <i>Home and For. Fields.</i>	<input type="checkbox"/> Member Sunbeams.
Remarks:	

A printed form for classifying the church membership for enlistment, as suggested by Dr. Fort.

RECRUITS FOR SOUTH AMERICA

In this land of neglected opportunity and unspeakable religious destitution our insufficient forces have been achieving marvelous victories for Christ. To their aid we are sending reinforcements, who must be followed by many others.



REV. MARTIN J. BLAIR
Argentina

MRS. MARTIN J. BLAIR
Argentina

MRS. J. R. ALLEN
Rio Brazil

REV. J. R. ALLEN
Rio Brazil



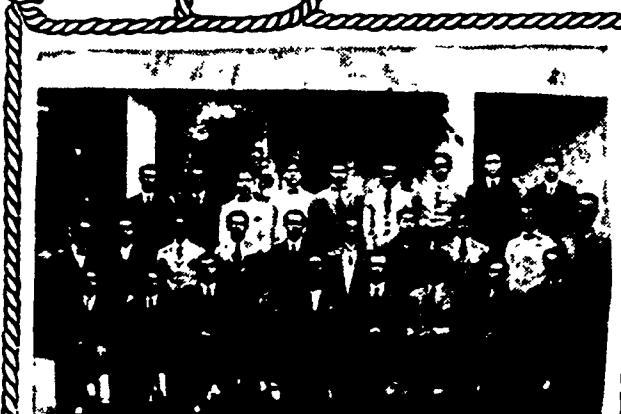
Students of Training School of North Brazil.



Meeting of the Baptist S. S. Convention, Rio de Janeiro.



A group of believers in Mania, State of Rio.



Students Theological Seminary, Brazil.



A baptismal scene in the Campos field. Never does the missionary preach with such power as when he administers this ordinance as the New Testament commands.



Some members of church and Sunday school, at meeting place, Montevideo, Uruguay, where Mr. and Mrs. L. C. Quarles constitute our missionary force for over a million people.

A GOLD MINE OF PRECIOUS SOULS

"We will go down, but you must hold the ropes"

Missionary Solomon L. Ginsburg, of Rio, Brazil, tells thus of the beginnings of Baptist work in South America:

"It was soon after the Civil War that General Hawthorn visited Brazil and combined with that great and magnanimous emperor, Don Pedro II, the establishment of an American colony on the highlands of Sao Paulo. On his return to the States a large group of over fifty families, among them a few Baptists, were sent out, and the General, realizing the need of spiritual as well as material wealth, asked the Baptists of the South to establish a mission in Brazil.

"His plea, made with the eloquence for which the Hawthorns were noted, did not fail, for present at the Convention where the plea was presented were two young men who there and then resolved to dedicate their lives to the cause of Christ in Brazil. These young men were Z. C. Taylor and W. B. Bagby. The first not having finished his education, urged the second to go to the field and prepare himself for the work while he finished his studies. This was done and in 1881 W. B. Bagby and his young bride, Mrs. Annie Luther Bagby, reached Rio de Janeiro after a long and tedious trip on a sailing vessel. The year following the Taylors reached the same port and the same year both families moved to Bahia, then the most important city in Brazil, and on October 15, 1882, organized the first Brazilian Baptist church."

In the thirty-four years that have passed the following almost unbelievable results have been accomplished:

In Brazil, Argentina, Chile, and Uruguay we have 237 churches, of which 107 are self-supporting. Attached to these churches are 612 outstations.

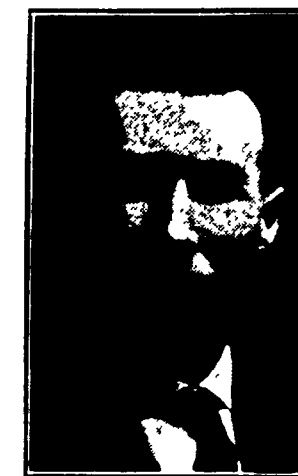
Last year there were reported 2,791 baptisms, which brings the total membership up to 20,511. These native Christians gave last year to all causes the sum of \$123,121.

Success of so great proportions without proportionate additions to the missionary force and equipment has brought sore embarrassment. Missionary Thomas Spence thus describes the situation in this vast continent of fifty million souls, the overwhelming majority of whom are in utter religious darkness.

"If a military term is permissible, I would say that your expedition force has effected a landing, established a base of supplies, and is now engaged in the capture of strategic points in the enemy's territory. Our forces and equipment are insufficient for the occupation and development of the territory, and we appeal to you for more men and supplies."

The Baptist 75 Million Campaign

Has brought inexpressible joy to the workers on every mission field, who with breaking hearts were looking upon open doors which they could not enter, and which they knew would soon be closed, perhaps forever.

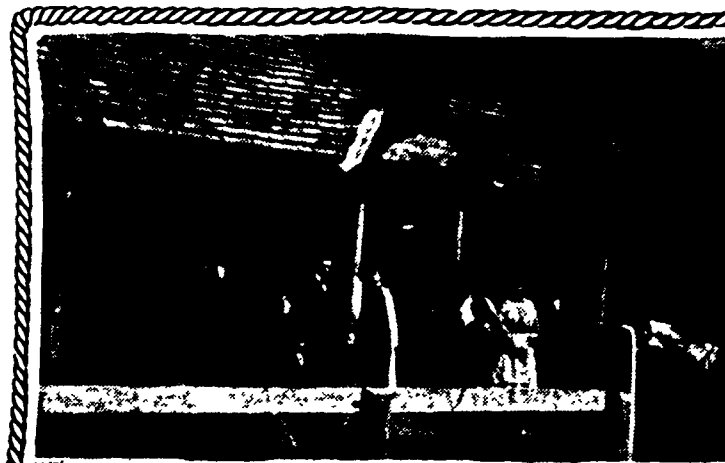


REV. F. A. R. MORGAN
Bahia, Brazil

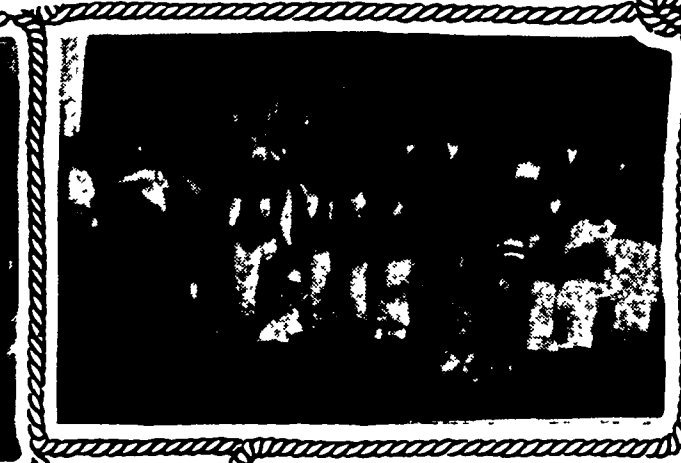
MRS. F. A. R. MORGAN
Bahia, Brazil

MISS ARA DELL FITZGERALD
Sao Paulo, Brazil

R. B. STANTON
Victoria, Brazil



The MacDonaldis and Davidsons, Santiago, Chile.



Baptist church at Villcun, So. Chile. Bro. MacDonald has done marvelous work here.



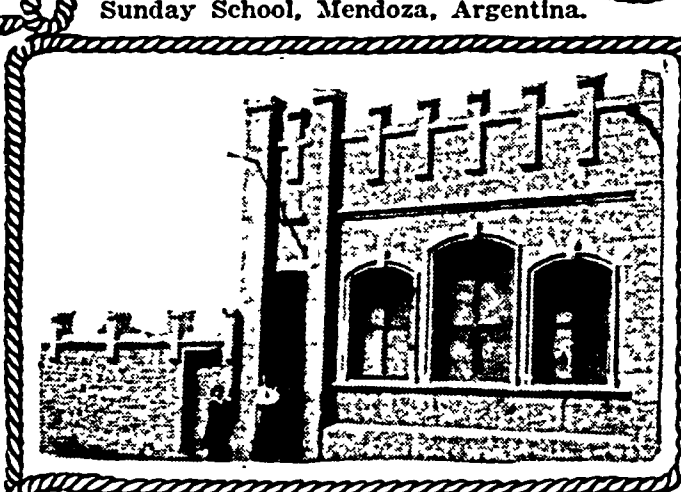
Buenos Aires, capital of the Argentine Republic, a great city of need and opportunity.



Sunday School, Mendoza, Argentina.



A colporter-pastor explaining the Scriptures. The illiteracy and dense ignorance of the Bible are a natural consequence in a land where Catholicism held uninterrupted sway for centuries.



Willingham Institute, Rosario, Argentina—a monument to the labors of Missionary R. S. Hosford. The work of evangelism and training in Christian schools must go hand in hand, particularly in a Roman Catholic land.



LIFE STORIES OF OUR NEWEST MISSIONARIES

JAMES ROSS ALLEN.

"I was born near Blenheim, S.C., on August 20, 1890; lived on a farm until eighteen years of age; took one year preparatory work at Guilford College, N.C.; entered freshman class at Furman University the following year; stayed out of school and worked on the farm one year; finished Furman with the 1915 class, taking the A.B. degree; entered the Southern Baptist Theological Seminary in February, 1916, spending two years and a half in that institution, serving churches in Indiana while there.

"I was never very happy in my Christian experience until in my junior year at college I surrendered to go as a missionary. I had long felt led to become a missionary, but had resisted the pull at my heart. In my sophomore year I listened to one of those soul-stirring appeals from Dr. R. J. Willingham. His great heart gripped mine and just made me miserable for more than a year until I gave up to become whatever the Lord wanted to make of me. Since that day I have been the happiest boy in the world, and working my way through school became a big game. How I wish I had surrendered sooner.

"On June 14, 1919, I married Miss Margie Bell Hammond. Just three days before that I received appointment by the Foreign Mission Board, and my wife and I sailed for our field in Rio de Janeiro, Brazil, on September 4."

MRS. MARGIE HAMMOND ALLEN.

"I was born in Atlanta, Ga., on March 6, 1894, and moved to Greenville, S.C., the following year, which has since been my home. At the age of ten I was converted and joined the Central Baptist Church, of Greenville, S.C., of which church I am, at present a member.

"I attended the graded school in Greenville and, graduated from the high school in 1910. In 1915 I entered the Baptist W.M.U. Training School in Louisville, Ky., and received the B.M.T. degree in 1917.

"In September, 1917, I entered the City Hospital, of Louisville, as a pupil nurse, and remained there until June 14, 1919, when I was married to J. R. Allen.

"I was appointed missionary of the Board on July 10, 1919, and sailed with my husband to our field in Rio de Janeiro, Brazil, on September 4."

MARTIN STONE BLAIR.

"I was born on January 14, 1884, near Martindale, Caldwell County, Texas. My parents are W. P. Blair and Fannie Blair, of Bartlett, Tex. I attended the public schools, the Academy of Baylor University and Baylor University, finishing the University course for the A.B. degree in 1912.

"In 1914 I entered the Southern Baptist Theological Seminary and received the Th.B. degree in 1917 and the Th.M. degree in 1918. While in the Seminary I was employed two and one-half years by the Baptist State Board of Kentucky in city mission work among the negroes of Louisville.

"I was married on September 20, 1916, to Miss Cora Hancock, of Florida.

"In the summer of 1918 I was supply pastor for the Baptist church at Winter Haven, Fla. I entered the Chaplains' Training School at Camp Zachary Taylor that fall, was commissioned as chaplain and first lieutenant, and was stationed at Camp McClellan until I secured my discharge January 30, 1919. Since that time I have been in Texas and resigned as pastor at Troy and Belfalls to go as a missionary under our Foreign Mission Board to Argentina. I received appointment by the Board on July 10, and sailed for my field on September 4."

CORA HANCOCK BLAIR.

"I was born near Kathleen, Fla., February 13, 1890, and am the third child of S. J. and Pauline Hancock, who live near Lakeland, Fla.

I attended the public schools there up through the grammar grades, then entered Columbia College and spent three years. The following summer I attended the Normal at Dade City, Fla., in preparation for teaching, receiving a first grade certificate, and taught three years. I then entered the B.W.M.U. Training School at Louisville in 1913 and received the degree of Bachelor of Missionary Training in 1915. I was immediately employed by the Baptist State Mission Board of Kentucky in mission work among negroes, helping to establish the Settlement House Sunshine Center.

"I was married to Martin S. Blair on September 20, 1916, and we continued the work together until 1918, when my husband received his Th.M. degree from the Seminary, and we went for some months helping in church work in Florida.

"I was brought up in a Christian home, where the Bible was constantly read, studied and discussed. I was converted and united with the Bethel Baptist Church at Socrum, Fla. I early helped in Sunday-school teaching and my joy was full in seeing some of my pupils baptized. God gave me a great love for church work and it was my privilege to get training in young people's work, both in the home church and in college.

"I was appointed on July 10, 1919, and sailed with my husband for my field in Argentina on September 4."

MISS ARA DELL FITZGERALD.

"I was born in Obior. County, Tennessee, on September 9, 1889. When I was five weeks old my parents, Rev. and Mrs. R. A. Fitzgerald, moved to Middle Tennessee, where my father was engaged in State Mission work for thirteen years. I was converted at the age of seven years and was baptized the next year into the Union Valley Baptist Church.

"My early school work was done in the public schools of Tennessee. When thirteen years of age I became an invalid, and in 1905 my father moved to Texas, with the hope that the change of climate might help my condition. Since that time my father and mother have been in mission work in Texas, and at present reside in Hillsboro. At nineteen years of age, while lying on a hospital bed, when it seemed every chance of life had gone, I promised God if He would spare me, I would go anywhere He wanted me to go. At the same time my parents said they were willing for me to do the Lord's will, if He would only restore my health. The restoration was almost immediate.

"In 1911 I entered the College of Industrial Arts in Denton, Tex., and graduated in the Household Arts course in May, 1916. In September, 1916, I entered the B.W.M.U. Training School, of Fort Worth, Tex., taking the course of Bachelor of Missionary Training. In 1917 I was elected to teach Home Economics in the Training School, which position I held for two years, at the same time pursuing my studies, finishing my degree in May, 1919.

"When eight years old I heard Dr. Crutcher speak on Mexico, which set the fires of missions burning in my heart and from that day until this I have never heard a missionary appeal that has not touched the deepest part of my soul. Twice I have set aside my missionary purpose, and each time God has brought me back through afflictions.

"I was appointed missionary to the Girls' School in Sao Paulo on June 11, 1919, and sailed for my field on September 4."

F. A. R. MORGAN.

Mr. Morgan is the eighth child of a family of twelve children who were born to Rev. J. W. and S. P. Morgan. He was born on October 10, 1885, in Cumberland County, Kentucky. When young Morgan was five years of age, his father moved to Texas, where most of his life has been spent.

Realizing the need of further preparation for his work, he entered Decatur Baptist College and attended that school for one year. He then taught one year as principal in the Bridgeport, Tex., high school. It was during this session that close ties of friendship developed between Miss Gertrude Weatherby and himself, and they were married on July 12, 1910.

The Morgans entered Baylor University in 1916, and remained there until 1918, receiving both the A.B. and A.M. degrees. In September, 1918, Mr. Morgan was elected as Professor of English of the Agricultural and Mechanical College of Texas. While teaching here he was selected as head of the departments of English and Bible of the College of Marshall, Tex., but on July 12, 1919, having received appointment by the Foreign Mission Board as missionary to Bahia, Brazil, the College of Marshall released him from his contract, and he sailed for Brazil on September 4.

MRS. GERTRUDE WEATHERBY MORGAN.

The oldest child in a family of ten children was born to Mr. and Mrs. W. M. Weatherby on December 18, 1890, near Decatur, Tex. She accepted Christ as her personal Saviour on July 28, 1899, and was baptized into the fellowship of the Pleasant Ridge Baptist Church the following day. At the age of twelve she felt the distinct call as a foreign missionary. Seven years later she publicly declared herself a volunteer.

Through the efforts of her mother she finished Greenwood Chartered College and began teaching in the fall of 1907. While teaching at Bridgeport, Tex., she met Rev. F. A. R. Morgan, and in the summer of 1910 they were married. After teaching on the plains several years, they went to Waco and entered Baylor University in the summer of 1916, and she finished her A.B. degree (with honors in the Bible Department) in the spring of 1919.

She was appointed a missionary of the Board on July 11, 1919, and sailed with her husband for her field in Bahia, Brazil, on September 4.

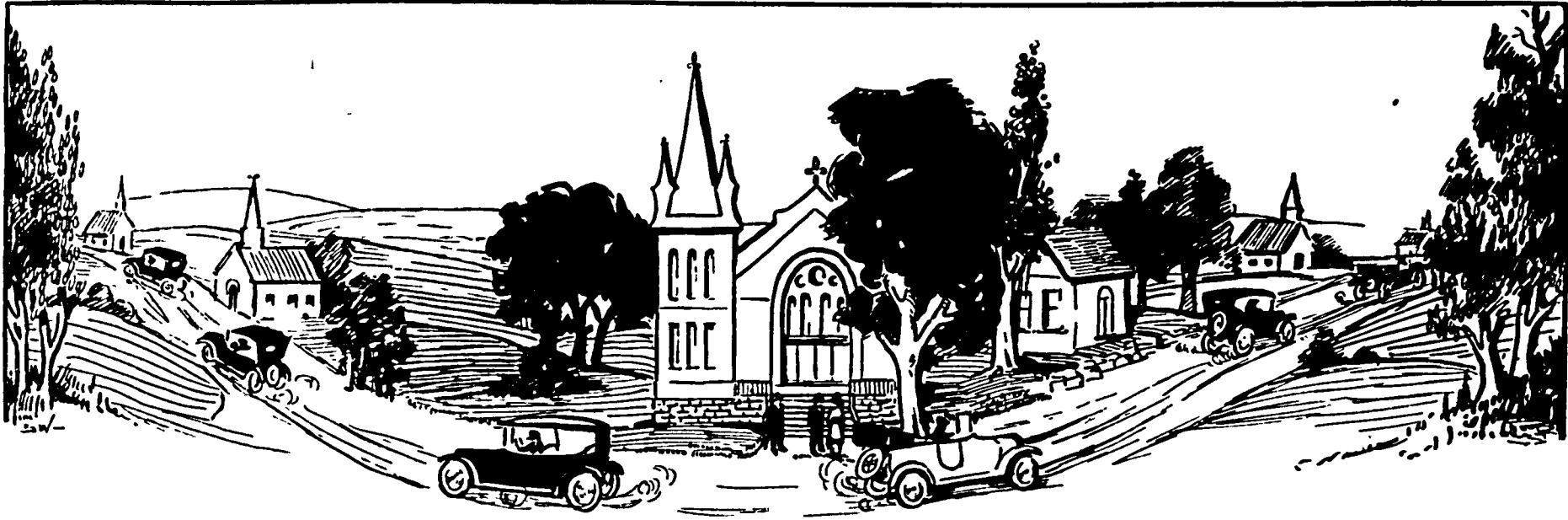
RUFUS BURLESON STANTON.

"I was born at Llano, Tex., March 5, 1893. My father is a Baptist preacher, having been engaged in the active work of the ministry both as a pastor and missionary for more than forty years. In 1912 I finished my high school course at Texarkana, Tex., and in September of the same year I entered Baylor University. I was a student in Baylor for four years, graduating with the A.B. degree in June, 1916. During my junior year in the University, May 5, 1915, I was licensed to preach by the First Baptist Church of Waco.

"In September, 1916, I entered the Southwestern Seminary. The following year I was ordained by the First Church, Waco. In February, 1918, I was called to the pastorate of the Trinity Baptist Church, Dallas, Tex., and also spent a portion of the same year in the service of the United States army as a chaplain. After being discharged from the service, I re-entered the Seminary, and in May, 1919, received the Th.M. degree.

"It was during my seminary course that the claims of Foreign Missions were pressed upon my heart with a new appeal. For months I faced this big question. The call became so insistent that I could not set it aside, the path of duty was made plain, the divine plan for my life was clearly revealed to me; God indicated His will to me in a manner unmistakable. In the light of that will I made my decision to invest my life anywhere in the world where it would count for the most in the extension of His Kingdom's interests and the betterment of humanity.

"I was appointed missionary of the Board to Victoria, South Brazil, on July 10, 1919, and sailed from New York on September 4."



Publicity Points for October Campaigners

CAMPAIGN GLEANINGS

Rev. B. C. Hening, D.D., Assistant General Director

Campaign fires are fast kindling over the entire South. In many states they are burning to a great blaze and the promise is that soon they will be at white heat.

BAPTIST FOUR-MINUTE SPEAKERS.

These workers will be in full swing from October 5 to November 30. A handbook of facts and points giving information to all who want to know and speak about the Baptist 75 Million Campaign can be secured by applying to the central office at Nashville. Everybody in charge of our Baptist church services and meetings must aid the Baptist four-minute speakers in every way possible so as to make their work most pleasant and most effective.

ORGANIZATION.

Every state has its campaign organization complete, having general director, state organizer, and state publicity director. These state organizers are pressing hard to secure a campaign organization in every district association and local church. This work is progressing rapidly now.

WOMAN'S MISSIONARY UNION.

The W. M. U. leaders are fast organizing the women and young people and are willing to vouchsafe their portion of the \$75,000,000.

FACTS, NOT FANCIES.

One Tennessee layman has subscribed \$200,000 for the campaign. A Texas deacon has subscribed \$60,000. A widow, a member of a country church, has subscribed \$5,000. One layman has given a thousand acres of valuable land to the campaign. Associations and churches everywhere are accepting their share of this big amount with great enthusiasm and assurance of victory.

POINTS TO BEAR DOWN UPON DURING OCTOBER.

1. Every member of every white Baptist church in the South engaged in such a propaganda of prayer and publicity for the campaign as to prove that his own interest is fully enlisted in it.

2. Everyone of our parents, pastors and Sunday-school teachers making special prayer to God and wise appeals to our young people under their care to give their lives formally and fully to the work of Christ as ministers and missionaries and other special lines of service.

3. October 26 should be a great day of decision. It is set apart as such. On that day thousands of unsaved boys and girls should take a definite stand for Christ, and hundreds of other young folks should dedicate their lives in great devotion to definite lines of Christian work.

4. Efforts, strong and persistent, should be made all through enlistment month to line up every one of our Baptist people and their children in attendance at all the services of the church and Sunday school. A series of special enlistment services should be held by pastor and people as outlined elsewhere in this magazine. If they are enlisted in the work of their own churches during October they will be interested enough to be enlisted in assuring the victory of the campaign November 30 to December 7.

POINTERS IN PUBLICITY.

The campaign is receiving wide publicity through the *Baptist Campaigner*, HOME AND FOREIGN FIELDS, denominational state papers, the secular press, tracts and campaign talkers and speakers. It should receive far more publicity. Pastors and local church workers should get their local papers daily and others, to publish outlines of their sermons and addresses on the campaign. This many of these papers will be glad to do.

They should advertise the campaign in every possible legitimate way. Local Baptist business men should put the campaign in their own private advertisements. They could do so without additional expense, and with great advantage to the 75 Million Campaign; without injury to their own business, but rather to its advantage. Such an inclusion of the campaign in a private business advertisement will make it attractive, and show a liberal spirit in the business man so including it.

PERSONAL.

This campaign is distinctly personal. It beckons with its index finger to every individual Baptist in the South to come to its help and do a full part in putting it over. Not a one of us can be left out or lost in the multitude. Your share is assigned you and is waiting for you. Every Baptist should prepare himself to count the greatest possible in this campaign both in stirring up interest in it and in giving to it.

GIVE BIG.

Everybody can pledge a big amount to this \$75,000,000 fund, for the reason that he will have five years in which to finish paying it; and because of the further fact that this subscription will include everything he is to give to all missions, all Christian education, all ministers' relief, all Baptist hospitals and orphanages for five whole years.

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SERVING OUR GENERATION

Rev. Henry Alford Porter, D.D.

Acts 13: 36. "After he had served his own generation by the will of God, he fell on sleep."

What a summing-up of a life that is! We can add nothing to the simple majesty of the words. All that we can do is to gather something of their significance, and something of their application to the enlistment to which Southern Baptists are being called this month.

Life a Service. Let us note, to begin with, the significance of the thought that lies here, that life is a service. "After he had served." The keynote of life is service.

President Hadley, of Yale, in an address to the students, said: "We think of life as a goblet to be drained; is it not, rather, a measure to be filled?" Life is a pitifully shallow cup when we seek to drain it of its pleasures and ambitions; but how it enlarges as we seek to fill it with unselfish service.

Edward Everett Hale imagines a man waking in the morning with a divine feeling that "this world is to be a better world tonight because I am in it; this world is to be more God's world because I am in it; God's kingdom is to come nearer today because I am in it." No better statement of the philosophy of life can be found. Life is a service.

The Sphere of Service. Then we note the further thought that lies here, that the sphere of service is our own generation. "After he had served his own generation."

Timely service is doubly acceptable and valuable. Offered too late, it counts for little or nothing. Suddenly the midnight cry heralds the passing of opportunity and the door is shut.

The greatest work ever given to man since the creation of the world rests upon this generation. I would it might be given me adequately to express the meaning of our own generation. But I am conscious how bankrupt language is faced by such stupendous facts.

It seems to me that earth is nearing the supreme and crucial hour of human history, and I would rather live today and have some part, however humble, in such an enterprise as that to which Southern Baptists are setting themselves, than to have lived and served at any previous period in all the annals of time.

The day has come when you and I have another chance to strike hands with a great cause. Perhaps in years gone by we lost our chance of doing some noble thing. But God, in infinite mercy, is giving us another chance, an unprecedented chance. Now is the time to enlist. Now is the time to lift the voice. Now is the time to strike blow after blow. How thrilling and grand it is that this new chance is given us!

The Supreme Motive. Then we must note the final thought that lies here, that the motive of the highest service is the will of God. "God made man to go by motives," says Beecher, "and he will not go without them, any more than a boat will go without steam."

Here is a motive mighty enough to raise these mortal lives of ours to any height of heroism—God wills it, God wills it.

The will of God will be done. The only question is whether we shall share in the doing of it or not. Will I now march on to duty in service of my own generation according to the will of God? Will you?

"After he had served his own generation by the will of God, he fell on sleep." Blessed sleep that comes to him who has served his generation thus!

*It matters little where be my grave,
Or on the land or on the sea,
By purling brook or 'neath storm wave,
It matters little or naught to me;
But whether the angel Death comes down
And marks my brow with his loving touch,
As one that shall wear the victor's crown
It matters much!*

THE CURSE OF THE SHIRK.

Judges 5: 23. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

Israel was swept from end to end with the rapture of triumph. A victory had been won which was to bring long years of rest to the land. Nevertheless, the hour of success was shadowed by the memory of apathy and disunion. One instance of disloyalty stood conspicuous. The men of the village of Meroz had ignored the call that fired the rest of the nation. They had been deaf to the call of duty. The fate of Israel had trembled in the balance, but Meroz had folded her arms and never lifted a finger to help. No wonder that in the midst of her triumphant pæan Deborah's loyal soul bursts out into the fiery indignation of the text.

The Sin of Meroz. What awful sin had Meroz committed to draw upon her this terrible malediction? Listen! She had done nothing. It was a day of vast issues for God's cause. Heaven bent down to watch the outcome; yes, to have a part in it. And Meroz, where were the men of Meroz? "They came not. They came not." Meroz did nothing. In the time of peril and need she did nothing. When God called she did nothing. When men pleaded she did nothing. That was all.

It was the sin of omission for which Meroz was condemned. It was the curse of the shirk and the slacker that was launched against her.

Does the language of the text seem too strong? Would you say that it belongs to the reign of the law and not of the gospel? On the contrary, numerous illustrations could be cited which would clearly show that to the mind of our Saviour the great sin, the sin of sins, is the sin of doing nothing.

Meroz stands for the shirker in national affairs. The men of Meroz failed in the duty of patriotism, failed in a great national crisis.

There were men who played the part of Meroz during America's struggle with Germany. They stood idly by while a nation exalting force above faith, militarism above mercy, might above right, the mailed fist above the nail-pierced hand, trampled justice, truth and honor under foot.

And theirs was the curse of Meroz. "They came not. They came not." And shame will be theirs forevermore.

The Man Who Won't Help. Meroz stands for the shirker in the home. Does anyone doubt that the father holds a strategic position in the home, even as Meroz did in Israel? Is not Jean Paul Richter's saying true, that "the mother puts the commas and semicolons into the boy's life, but the father the colons and periods"?

And Meroz stands for the shirker in the church. When the church has a great battle to fight, the men of Meroz do not go over openly to the enemy. They do not fight against Israel. They simply refuse to help. They nail their colors to the fence and there they sit.

The forces of our denomination are engaging in a desperate struggle. If we are kept back from victory, it will not be by the Canaanites, the outsiders. It will be Meroz who by supine inaction will rob us of our rightful triumph. If we do not win, it will not be because of the vastness of the task. It will be because of Meroz who came not up to the help of the Lord against the mighty.

When the British garrison was besieged in Lucknow, waiting for reinforcements that did not appear, and facing the necessity of surrender, a young Scotch lassie put her ear to the ground and listened, then sprang to her feet with face shining and hair streaming, and called out, "I hear them coming; I hear them coming."

Today, with ear to earth on the King's highway we hope we can—we think we can—hear them coming to enlist in the mightiest movement Baptists have ever undertaken.

Individual Responsibility

Rev. F. C. McConnell, Atlanta, Ga.

The Baptist 75 Million Campaign furnishes the opportunity for identification. The individual gets lost in the mass, and this is not wholesome for Baptists. All the Bible seeks to call out the individual. The church polity and government given us in the New Testament insists upon identity of life. No one can stand sponsor for another. Every soul must stand for himself. Faith is individual. Repentance is personal. Regeneration is the work of the spirit in every separate soul. All proper questions are settled in Baptist churches by the vote of the entire membership. From the oldest to the youngest every voice is equally important in the settlement of all questions, great and small. No more can others assume your responsibility for the advance contemplated by this truly great movement than they can become responsible for your act of faith through which you are saved or your union with Christ in the fellowship of eternal life.

Individual consciousness is enhanced by voluntary co-operation. When you do your duty before God in a great movement like this you become a fellow participant in the entire movement and a real partaker of the benefit of the whole of the movement. When an undertaking is accomplished by the co-operative efforts of more than one each of the participants is to be credited with the success of the whole. It is not a stock company where one exposes only the capital employed. It is a co-partnership where all the partners have assumed all the risk and therefore a co-partnership in which all the partners shall have all the blessing of all the good done. There is a blessing for everyone who joins in this great movement equal to the blessing one would receive if he should do all of it himself alone.

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A Conference Prayer Meeting

Rev. E. M. Lightfoot, Columbia, S.C.

Have a round table, or general conference, at which every person may ask questions. Prepare some questions for the timid. Start something going. If it goes too fast for you, have the questioner answer his own question.

Scripture: Matthew 12: 46-50.

1. What do I mean by enlistment?
2. Who can and ought to enlist?
The task includes all.
3. Why not enlist?

The need is imperative.

A big task calls for my best. Jesus gave His all.

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The Enlistment of All Southern Baptists

Powhatan W. James, Lynchburg, Va.

The enlistment of Southern Baptists is a subject that fires the imagination. The big task before our people is the enlistment of our three million members. Given that, and the 75 Million Campaign is easy. Given that, and the campaigns following the five-year period will make the present task seem like child's play. Given that, and worthy temples to our God will rear their stately spires in every needed place and faithful ministers of Christ will proclaim his unsearchable riches within the hearing of all the people. Enlist Southern Baptists and noble institutions of Christian learning will throw wide their doors to all who wish to enter; no orphan will need to go hungry or naked or be denied the blessings of a Christian home influence; the sick and suffering will find worthily endowed and equipped hospitals offering their tender and Christ-like ministrations at the lowest cost; thou-

sands of our choicest young men and women will go to those who sit in darkness, carrying to them the light of hope as it is in Christ Jesus and teaching them the way of the abundant life. Enlist Southern Baptists and all that is best in them will be translated into terms of Christian service unto the ends of the earth. Enlist Southern Baptists and the Kingdom of God will be brought perceptibly nearer to this old world.

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Some Prayer Meeting Topics for Laymen

Secretary J. T. Henderson

SCOPE OF CAMPAIGN.

1. Mention the different enterprises it includes and stress the importance of each. Missions, education, hospitals, ministerial relief, etc.

2. Broadening and unifying effect of such a comprehensive program tends to cure us of narrowness and develop our interest in all that Baptists do.

3. The program is in keeping with the example of Jesus. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people." Jesus engaged in teaching, preaching, and healing; He ministered to the intellectual, spiritual and physical needs of the people. We have hospitals, schools, and churches in the foreign field as well as in the homeland.

PAYING AT LEAST A TENTH.

Scripture references: Lev. 27: 30; Prov. 3: 9, 10; Mal. 3: 8-12; Luke 6: 38.

- (1) Effect on my business.
- (2) Effect on my spiritual growth.

What a man does with his money determines what his money does with him.

"If ye have not been faithful with the unrighteous mammon, who will commit to your trust the true riches?"

It brings both material and spiritual blessing.

PROSPERITY PERILOUS.

"If riches increase set not your heart on them." Psalm 62: 10.

"They that will be rich fall into temptation and a snare," etc. 1 Tim. 6: 9.

"The love of money is the root of all evil." 1 Tim. 6: 10.

A RECIPE.

"Make to yourselves friends of the mammon of unrighteousness that when ye fail they may receive you into everlasting habitations." Luke 16: 9.

Your interest goes with your money. "Where your treasure is there is your heart also." Matt. 6: 21.

If the successful business man will invest his money in a large way for the Kingdom, he may grow "rich toward God" while he grows rich in material substance. The 75 Million Campaign should prove the spiritual redemption of many prosperous laymen.

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Blessings for Ministry

Rev. E. J. Forrester, Sparta, Ga.

Text, Luke 4: 39: "And he stood over her, and rebuked the fever; and it left her; and immediately she rose up and ministered unto him."

The blessing that Jesus brought to this woman yielded fruit in ministry to others.

God is wonderfully blessing Southern Baptists. These blessings should result in world-wide ministries.

Such use of blessings is indicated by that constitution of things to which we belong. The

mineral Kingdom ministers to the vegetable; the vegetable to the brute; the brute to the human. So, in human society, he who most ministers to that society is the man who is living most in accord with the constitution of things in which his life is set.

Such use of blessings is in antagonism to selfishness; and that also indicates that to use blessings in this way is the best way.

Selfishness is the heart and source and seed of sin; and in using blessings for ministry we are antagonizing sin in ourselves at its source.

Such use of blessings puts us, at that point, in accord with the example of Jesus who came, not to be ministered unto, but to minister.

You cannot make better use of money than to put it into the great 75 Million Dollar Campaign, the object of which is supreme ministry to humanity.

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The Glory of God the Christian's Dominant Motive

Rev. Robert H. Tandy, Louisville, Ky.

Text, 1 Cor. 10: 31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

I. The Glory of God as the Christian's Dominant Motive Changes His Attitude Toward Worldly Wealth.

II. The Glory of God as the Christian's Dominant Motive Changes His Attitude Toward His Fellowmen.

III. The Glory of God as the Christian's Dominant Motive Changes His Attitude Toward the Future.

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Inexcusable Idleness

Rev. Lewis M. Hale, St. Louis, Mo.

Scripture: Matthew 20: 6.

The parable is spoken in explanation of the aphorism recorded in verse 30 of the previous chapter. The fundamental facts set forth are:

I. THE TASK IS SO GREAT AND URGENT THAT THERE IS NEED OF ALL.

1. Of all men.
2. Of all money.
3. Of all effort.

These lessons have been well and effectively taught in our five-year course in the school of the World War.

II. THE REWARD IS FAR GREATER THAN MANY WORKERS CAN CONCEIVE.

Peter's question was, "Behold, we have left all and have followed Thee; what shall we have therefore?" Peter is thinking in terms of monetary consideration. The reward offered is:

1. Not on the basis of value received, but of willingness to work and of faith in the Lord of the vineyard. The first agreed to work for a penny a day; the others, willing to work, and trust the Lord of the vineyard, went without question of what they were to receive.

2. The greater reward is in the consciousness of work well done. No soldier feels that he has been paid all the money his labors were worth; but he is satisfied in the consciousness that he has done his part in the world's struggle for freedom.

3. The greatest reward is in the blessing our labors bring to others. When shall we see of the travail of our souls and be satisfied? When the "world has been made safe for democracy" through the regeneration of mankind.

Conclusion—Our task for today is to make every child of God understand that inactivity and idleness is not only inexcusable, but unpardonable as well, in this day of unparalleled need, and opportunity, and promise of the Kingdom of God.

A General Survey of the South Brazil Mission

Solomon L. Ginsburg, Rio de Janeiro

"We may sum up in one sentence the outlook of the South Brazil Baptist Mission," says the writer: "The light is breaking all around us. Praise the Lord."

As we look back upon the thirty-four years since Southern Baptists began work in Brazil it is almost unbelievable what the Lord has done! The tiny seed planted amidst great trials and difficulties and cruel opposition has grown and is now a mighty tree, spreading its branches into all parts of this great South. It will certainly be a great task to state in a short sketch like this all that we wish to tell about what the Lord has done.

I. THE FEDERAL DISTRICT FIELD.

From the small group of believers that thirty-four years ago were organized into a Baptist church and that for years met for worship in a small, noisy, upstairs front room, we have now in this district alone about 2,000 believers, organized into ten regular working churches and about fifty preaching places. It is in this district that the consecrated Soren works and exercises his marvelous organizing capacities, giving to the Baptists the glory of the best organized evangelical church in Brazil. To tell of the activities of the First Baptist Church in Rio would require a whole volume. It is also in this district that the Rio College and Seminary is located as well as the J. S. Carroll Memorial Publishing House. Most of the churches in this district are supplied with well-prepared native pastors. Only two churches have missionaries for their pastors, and this only temporarily. The work is growing apace, new preaching places being organized constantly and continually. The association meets annually, but its board, composed of fifteen members, meets every month and is constituted as an evangelistic agency, Dr. Entzinger as president leading in evangelistic work. The outlook of the work in this district is beyond all imagination.

II. THE MINAS FIELD.

From Rio de Janeiro the work spread into the neighboring state of Minas Geræs.

Rev. C. D. Daniels, now superintendent of Mexican missions in the United States, who had come to Brazil soon after the arrival of the first missionaries, moved into that field. On account of bad health, he did not stay long in Brazil, but in his short stay accomplished a great work. After the Daniels came the Sopers, a couple of consecrated English Baptists; the Downings moved into that field, and afterward the Porters and J. J. Taylors. All of these, after some short stay on that field, left for one reason and another. Meanwhile the good seed was being sown into the hearts of the people, and in its own time the fruits would appear. It was only about five years ago that it was laid upon the heart of Brother Crosland to take up the work in this great state. Since then the work has been moving onward and forward in a most marvelous way. Last year Brother O. P. Maddox, of the Federal District, was led to move into this field and they have organized a convention composed of eight churches, most of them self-supporting and all of them full of zeal and glorious hopes for the future. There is a great future ahead for this, one of the most promising fields in this great republic.

III. THE CAMPOS FIELD.

The city of Campos is one of the most important commercial centers of the state of Rio. It is not the capital, because it is situated a little bit to one corner of the state, but it certainly is far ahead of any other city of that state. In its neighborhood over 300 sugar factories can be found and it is considered the greatest sugar center of the country.

Our Presbyterian brethren had been working in this city for some time, but with very little success, and had almost abandoned this district, the congregation having closed its doors and the worker gone to another place. A call came to Dr. Bagby to visit this city. This was in

1892. He went and preached, and before returning to Rio organized a church, leaving with them a native helper. The outlook of the work in this new field was so promising that Dr. Bagby prevailed upon the missionaries stationed in Minas to move their headquarters to Campos. This was done, and the Sopers and the Downings moved into Campos about the same year. Unfortunately, the health of both couples was not good, and ere long both had to move, the Sopers going to England, where soon he was called home, and the Downings to the States, where Mrs. Downing underwent a serious operation. In 1893 a revolution broke out in Rio and drove the writer of this to the city of Campos, where he remained till 1900, carrying on the work so wonderfully begun the year before. The Lord's blessing attended his labors and before leaving for the North of Brazil he was able to establish several churches and a good many preaching places, having suffered great persecutions. In 1902 came the Dunstons, and then the Croslands and Christies, and today you will find the Christies and Meins developing one of the most prosperous mission fields in Brazil. There are now over forty churches and over 150 preaching places. All the churches are self-supporting and most of them own their own church-property and have, besides their evangelist and pastor, a school and one or more teachers. In the city of Campos exists an academy, where the best families of the state send their children to be educated. This school is under direct supervision of the Meins, while the Christies give themselves entirely to the evangelistic work. More than forty churches to look after and about 150 preaching places is no small undertaking, but Brother Christie knows how to do it and to make the work grow and develop. The Campos field is certainly the most marvelous field in Brazil and its history would make one of the finest chapters in the annals of modern missions.

IV. THE SAO PAULO FIELD.

A good many years before the organization of any of our Brazilian Baptist churches an American Baptist church



The Woman's Missionary Society of the Campos Mission, South Brazil—an example of thorough enlistment.



A group of members of one of our suburban churches, Rio de Janeiro, Brazil.

existed in Santa Barbara, the American colony. Most of our first missionaries went there to study the language and become acclimatized to the work. The church in the colony did not prosper, as the Americans gradually decreased, some returning to the homeland and others moving to different places. But a small group of believers existed—enough to give the Baptists a good start—and when the Bagbys, on account of bad health, were forced to look for another place, they naturally moved to Sao Paulo, a city situated about 3,000 feet above the sea level.

The moving of the Bagbys to Sao Paulo was certainly providential, for it opened up to the Baptists one of the most progressive states of the Brazilian union. The native element is one of the best, and besides the whole state is permeated with Italians and other European peoples, which makes the Sao Paulo people one of the most cultured and best prepared for evangelistic purposes. Then also we have in that state a good many churches composed of Russian Letts, a sturdy, hard-working and God-fearing people. The Bagbys were joined by the Taylors from Minas, the Downings, who returned from the States, and later on by the Deters, Edwards, and Langstons. The work has prospered in every department. The girls' school is a great success. The First Church has a splendid building situated on one of the best public squares of the town. The second church is erecting a magnificent building for which they do not wish one cent of help from the homeland and which they are well able to build. In the interior, churches are springing up everywhere and new congregations are begging for preachers. Altogether the work promises great and marvelous things for the future. And now that the Board has appointed two new men, we will yet hear greater and more wonderful things.

V. THE VICTORIA FIELD.

Several attempts were made to start the work in the Victoria field. The first was

in 1892, when the writer visited the field and began preaching on the streets of the capital. We managed to rent an upstairs hall and left a native helper to continue the work. Unfortunately, the native helper did not succeed in keeping the work up and soon the field was abandoned. Later on, when stationed in the Campos field, we tried to enter the field through the south and managed to preach the gospel and baptize several families in some of the places. But the real work was started when the Renos moved into the state and began the organization of what is now known as the Victoria Baptist Mission. Untiring and self-sacrificing to a marvelous extent, the Renos have accomplished a great work. Most of the time all alone, they have multiplied themselves in the lives of others and established the Kingdom of God in almost every nook and corner of this field. Churches, congregations, day and night schools are to be found everywhere, nurtured and upheld by the mission and missionaries. Lately the Jacksons have moved there to help them, and both families are doing a great work for the Master.



Kindergarten children in the preparatory school, Rio, Brazil. The young lady teachers are fine native Christian girls.

VI. PARANA AND RIO GRANDE FIELDS.

From Sao Paulo the work also spread to the south. In the state of Parana a native convert who had been working for years preaching, teaching and organizing churches on the New Testament basis, happened to find out that the Baptists were doing the same thing, and gladly joined forces with us. Brother Pettigrew is now stationed there, developing the field and accomplishing great things for the Master.

In the state of Rio Grande we had some isolated believers and several Russian Baptist groups. The Dunstons resolved to move into that field, and during the few years they have spent there have accomplished marvels. They now have eight self-supporting churches and a good many organized congregations that promise great things for the future. Several of the churches own their own church buildings, and some have even school buildings annexed. Brother Dunstan works quietly but thoroughly and builds permanently. He is certainly building up a great work for the future.

VII. OTHER INSTITUTIONS.

The schools, colleges and other educational institutions of our denomination were not thoroughly organized until 1907, when our general Convention was organized in Bahia. Then a plan for a general educational program was presented to the Baptists of Brazil by Dr. J. W. Shepard and he was chosen by the Board in Richmond to carry out this educational program. What he has accomplished in that sphere only eternity will be able to reveal. The fact is that we now have in Rio de Janeiro one of the finest buildings for a future university and property enough to enlarge this work to a great institution. Besides the college in Rio, we have another large school in Pernambuco, with every opportunity to grow and become likewise a great institution. Another col-

lege of great future we have in Campos, and a splendid girls' school in Sao Paulo, while in every mission station as well as church education is thoroughly appreciated and given the right of way. In the college in Rio we are educating about three hundred boys, coming from the best families, and among these we have about thirty who are studying for the ministry.

Besides the college and seminary, we have also in Rio the J. S. Carroll Memo-

rial Publishing House. There we print our Baptist literature. Our weekly paper has an edition of 3,500 copies, and our Sunday school quarterlies have passed the 10,000 mark long ago. This year we have printed besides our usual publications a new edition of our Baptist Hymn Book, a new edition of Dargan's "Doctrines of Our Faith," and are preparing several other books for our Sunday school normal course.

ary had not completed his fifteenth year on the field, and any fair-minded person will say that the work in Argentina and Uruguay is worth the while and that the converts are not "rice Christians."

Let it also be borne in mind that we are reaching at present mainly the poor. It is so at the beginning on every field. It also requires time to teach the natives the duty and privilege of giving. Some of them are already tithers. Space forbids going into details, but I will mention the case of a man who had to keep it concealed from his wife when he gave to the work. Thank the Lord, she is now converted. This woman charged her husband with taking bread from her and her children to give it to the church. It is hard for a husband and father to give under such circumstances, yet he did give, not only of his means, but also of his time, to preaching of the gospel. He is a deacon and received no pay for his church work.

The Progress of the Kingdom in Argentina

Missionary Thos. Spight, Buenos Aires

Work Being Done and Immediate Needs in this New and Promising Field which Plead for Our Prayers and Help

In order to properly understand the work and its needs in Argentina, it is necessary to have a map before you. Not even then can the situation be properly comprehended. It is necessary to be on the field and see the needs of the people.

Without entering into the degraded and degrading social conditions, let me tell you of a Roman Catholic who has been converted recently. He told me that he formerly thought that one did not need to bother himself much about God except when in need or in trouble. In other words, God was a sort of servant to be called when needed. Now he says that he understands that the case is reversed and that we should serve God at all times because of what He has done for us. The Roman Catholic conception of God is wholly different from that of evangelicals. Does it matter if one regards Christ as Judge instead of Saviour, or servant instead of Lord? True, He is judge and servant, but not in the Roman Catholic sense of the terms. If their sacrificial lamb is penance, privations and poor works, instead of the Lamb of God, will their sins be borne away? You may give the answer.

FIFTEEN YEARS IN ARGENTINA.

The republics of Argentina and Uruguay constitute a territory more than one-third the size of the United States, and with about ten millions of people. If this territory were in a square, it would make our problems simpler, but look at the map and you will see that one of our most serious problems is distance. Roman Catholicism, per se, is a problem, but not our greatest. Sin, in all forms, is the greatest.

Inadequate means, shortage of men and of time constitute other serious problems. Southern Baptists can provide the means. God has provided missionaries and placed them at the disposal of our Board. We are praying and hoping that Southern Baptists will provide the means for them to be sent. The native preacher problem is more difficult, and yet can in part be solved by Southern Baptists.

At the close of last year there were twenty-six churches connected with our mission, with a total membership of 1,403. These twenty-six churches conducted services at fifty-six other places, the most of which will become churches in the no distant future. There were fourteen ordained native preachers and seven unordained. The contributions amounted to \$10,140.80, or a little over \$7 per member. There were 264 baptisms during the year. This seems small, but suffer me to make some comparisons in order to show proportions. Compare with Tennessee:

<i>Argentina and Uruguay.</i>	
Baptisms	264
Per church	10 plus
Total contributed	\$10,140.80
Per member	\$7.15
<i>Tennessee.</i>	
Baptisms	8,178
Per church	4 plus
Total contributed	\$1,072,212.89
Per member	\$5.80

I have taken Tennessee as a comparison for no special reason. I do not know if other states will make a better or worse showing.

Let the difficulties be borne in mind, and also the fact that our oldest mission-

LOCATION OF OUR WORK.

Our work was first begun, and rightly so, in the large centers—Buenos Aires, Rosario, Santa Fe, and Montevideo—and ought to have been begun long ago in Cordoba, Tucuman and Bahia Blanca, but we had neither the men nor the money. The most of the other places where we now have churches have been opened through the removal of members from the first three places mentioned or through some personal relations flowing out from these places. In a few instances work had been begun in an independent way and later became related to our mission.

The national capital and the province of Buenos Aires are of first importance in the republic. In the capital, with over 1,600,000 people, we have seven churches and several outstations. One of these churches has several outstations outside of the city limits, one of which has recently been organized into a church with twenty-four members.



"On vacation"—the children of Mr. and Mrs. Thomas Spight, Buenos Aires, Argentina. Front to back: Edwin Lindsey, Julia, Gail, Thomas.

In the province of Buenos Aires we have churches organized at the following points: La Plata, the provincial capital, with over 100,000 population; Lincoln, a prosperous small city; Pergamino, an important railway center; Rufino, a town of 6,000. We also have work begun in Canelas and Colon.

In the province of Santa Fe we have in Rosario, the second city of the republic, four churches and a number of outstations, all with native pastors except one. Santa Fe, the capital of the province, has one church with over 100 members; other work is done in nearby towns by the pastor. Also in San Jorge we have a small church.

In the province of Cordoba we have two small churches in the country, which have to do with an occasional visit from a missionary.

In Cordoba, one of the great intellectual centers of the republic, we need a live, active missionary. It is a splendid climate and a great opportunity for a life-work. In Mendoza, a large and prosperous city, we have one church which does some work in the adjoining province of San Juan.

We will now come back across the country to Corrientes, the provincial capital, where a small church has been established by our local mission board. Now, down the river to Parana, the capital city of the Entre Rios Province, we have begun work again after several interruptions. In the old town of La Paz we have a small church cared for by the native preacher in Parana. In Gualeguaychu we have a small church recently organized.

While we are profoundly thankful for the Lord's blessings and the progress made, yet the untouched and needy places weigh heavily upon our hearts.

We go now to Uruguay, with that beautiful capital city, Montevideo, with 300,000 people. What have we there? One small church and a few outstations. Nothing else in the whole country. One lone missionary to over a million people. Remember that ours is the only Baptist organization working in these countries.

PROBLEM OF NATIVE PREACHERS.

The missionaries are in perfect agreement with the Board and with our constituency regarding the necessity of laying the work of the pastorate upon native shoulders and also of placing in native hands as much of the direction of the work as possible. The great problem before us is to get capable persons for the task. I will try to describe the situation.

With all the appearance of the sacrificial spirit in Roman Catholicism, I think that I might say without exaggeration that the idea of self-sacrifice for the good of others is well-nigh absent. The idea of "conveniencia propia," personal conven-



Mrs. Hart and the women of the First Church, Rosario, Argentina. This rented hall is soon to be abandoned for the new building made possible by the Board.

ience or profit, is the dominating idea in the popular mind. The ministry of the gospel offers nothing which appeals to persons of that mind, or practically nothing. The salary which our mission can give to native pastors combined with what the churches can give does not tempt.

The social feature of our churches is no attraction to the higher classes. The educational attainments of the members is, in general, meager. Their only riches are spiritual, but these are "foolishness to the Greeks." All that is left to appeal to the young man to enter the ministry is the lofty Christian ideal, which has impelled thousands of our young men of the Southland to renounce all and follow Christ. Self-sacrifice is the price everyone must pay in order to succeed in this work. You should bear in mind that these young men do not have generations of Christian example and training to inspire and guide them. Now you will see one of our great problems. Pray with us, that our appeals to the highest ideals may be heeded by the called and chosen of the Lord.

OUTLOOK FOR THE FUTURE.

Judging by reports from different sections of our field, it would seem that an awakening is beginning in Argentina. The year 1919 has been the best since our mission was organized. This is gratifying and encouraging, but it brings up again the need of native preachers. Even were a respectable number of worthy men to present themselves for preparation, we could only take care of a very few of them with the funds at our disposal.

One more fact shows the need of men and preparation. Our attitude toward the "union movement" is quite clearly defined. That movement finds scarce sympathy among the Baptists of Argentina and Uruguay. This necessitates stronger forces and better equipment if we are to face the forces of unionism, Romanism, and the many other isms in our field on anything but very unequal terms, so far as

human preparedness is concerned. To some it may seem foolhardy boldness for the few Baptists to mark out for themselves a separate program and refuse submission to the overlords of unionism.

We certainly have not lost the respect even of those who could not dominate us. You sent us out expecting us to be faithful to Baptist principles and practices and to preach those principles to the peoples of Argentina and Uruguay.

If a military figure is permissible, I would say that your expeditionary force has effected a landing, established a base of supplies, and is now engaged in the capture of strategic points in the enemy's territory, but our forces and equipment are insufficient for the occupation and development of the territory. We appeal to you for more men and supplies.

A CRISIS UPON US.

When there was so much talk of crises on the different mission fields, I was bold enough to say before the Southern Baptist Convention in Oklahoma City in 1912, "If you will give us the men and the means we will make a crisis in Argentina within fifteen years." After a little more than six years a crisis is upon us. Our opportunities are greater than we can meet. I detest exaggeration and do not pretend that the curtains of the future are drawn back before my eyes, but unless I mistake the signs, we are at the beginning of the greatest opportunity for the gospel ever seen in Argentina. Many forces have brought about this opportunity, some of which are hard to define or determine. How long will it last? Taking into consideration the rapidity of similar movements in other times, and all movements in our time and the character of the Argentine people, I tremble at the prospects of our being short of men and means to make the most of the opportunity.

If the opportunity of giving political freedom to the world appealed to the imagination and to the heart of American

people and caused them to lay their all on the altar of liberty, shall the opportunity of giving spiritual freedom to multitudes in Argentina open wide its doors to Southern Baptists and find them unprepared to enter? Shall we put political freedom above the freedom of the soul; the life that now is; above the life that is to come; the kingdoms of this world above the Kingdom of our Lord and Saviour Jesus Christ? I refuse to believe that we will. After your magnificent example of self-

sacrifice for political freedom, the world's eyes and the world's hopes are turned toward you, looking for and expecting a nobler sacrifice for the liberation of the world from the dominion and tyranny of sin. What shall it profit a nation if she gain democracy and lose her own soul?

May the God of all grace grant to Southern Baptists to measure up to the hopes, needs and opportunities which call them with clearer and nobler tones than the bugle blasts of political freedom.

the A, B, C of what America did in caring for her soldiers. Here the men seem only to have roughness—rough shoes, rough clothes and food of the same description and little or no provision made for the right amusements and uplifting service. The pastor's wife at Sanpiedarena said that often the soldiers on arrival were like bears, but when they had frequented the halls awhile they became like tame doves. So much for their manners; the inner change is often greater.

The soldiers often know the Bible through our halls for the first time as a personal factor and find God through it. One soldier, after attending the local preaching hall for some time, heard of the birth of his child, and poor though he was, he wired home not to "baptize" the baby, as on his return he wished to teach his people the new truth. We do not want to force persons to become Baptists, but we wish to give them the chance to know Him. Now, though this work among the soldiers may not show immediate results, yet we are reaching about 1,000 daily, and thus following the command to "preach the gospel to every creature."

As we returned through the congested streets where the sunset-glow threw a glory of pink and gold over everything, transforming even the dingy factories into things of beauty, we breathed a silent prayer that the Light of the World might thus shine over the dark lives of these people and make them fit temples for His Holy Spirit.

Baptist Advance in Italy

Mrs. Susy Whittinghill, Rome

During the War Our Work was Restricted to Efforts for the Soldiers. A Review of Results Achieved and Doors of Opportunity Opened Challenges to a Great Forward Movement Immediately

We were anxious to go and see the soldiers' hall near Genova, but when we got to town we found that there was a strike on. Genova has suffered lately days of turmoil when the people rose in revolution to protest against the high cost of living and broke shop windows and helped themselves to the merchandise. Many stores were visibly empty, while others were shut with these words on the outside: "Closed for lack of goods since the pillage."

There were working men marching and knots of people gesticulating excitedly, but we found a car which runs out to Sanpiedarena, a manufacturing center, and thickly populated. In a side street is the *Casa del Soldato* (soldiers' home), rather humble, but home-like, with its long table containing piles of newspapers, tracts and illustrated gospels. A smaller table for writing letters is much in request. The mission supplies writing paper, pen, ink, and postals. On account of the strikes, very few soldiers were present, but usually there are about 200 daily. When the hall opened there was opposition by the authorities, but now when the pastor, after two years' hard work, wished to close the hall to take a needed rest, he was begged earnestly not to do so, and now an ex-colporter has charge of it. This is one of our fourteen halls scattered throughout Italy, and during the past year 337,000 soldiers entered and were benefited. The military authorities so appreciate the work done by our pastors that they write letters to them personally in which they speak in the highest terms of the power for good and moral uplift produced by these halls. At Altamura when the *Casa del Soldato* was opened the government sent representatives and the band to play; this is only done on great occasions. At Novara and Sanpiedarena and Bari not only were the halls frequented by the Italian military, but also by French, English and our American soldiers.

The number of New Testaments and portions given to soldiers during 1918

amounted to 84,296, and tracts, religious books and papers 93,383 copies! I suppose we can hardly estimate the comfort and help these halls mean to the soldiers who are often away from home for the first time when new impressions and influences are most sharply felt. This opportunity for the scattering of the seed is great, as the soldiers come from every part of Italy. Often the most precious things in life cannot be measured, like air and light; so, it seems to me to be with this silent giving of the Truth which does not appear in statistics, but is no less real.

In Italy little has been done for the soldier, and the authorities hardly know

Annual Conference of the Japan Mission

Rev. E. N. Walne, Shimonoseki

The Japan Mission of the Southern Baptist Convention met in Ninooka, Gotemba, for its twenty-ninth annual conference, convening on Sunday, July 27. The members of the mission are all agreed that never before in all of its history has the mission had such a conference. Many of the features which enabled them to characterize the conference as unique are very probably shared by all Christian organizations awake to the challenge of the period—to the part that Protestant missions will have the opportunity of playing—nay, must play, in the great scheme of world-readjustment and reconstruction. In view of the response that the Southern Baptists of America have agreed to make to this challenge, their representatives in Japan were able at this conference to plan a program which provides for work on such an enlarged scale that the hearts of those present were thrilled with new hope and with the joy that must surely come to all who are to have the privilege of living and working in this wonderful age of big events, and almost limitless vision.

It was felt by those who attended the conference that no more ideal location

could have been selected for their meeting than the quiet, beautiful valley lying among the Hakone Mountains, in the very shadow of Fuji. The new clubhouse was completed just in time to accommodate the conference and gave those attending a happy opportunity for helpful and inspiring fellowship with one another. The conference opened Sunday morning with the service in the church, to which the entire summer community was invited. Rev. J. F. Ray preached the annual conference sermon, taking his text from Acts 17: 23. The note which was sounded again and again in the hour for devotion which preceded each session was the expression of the sincere belief in man's inability to cope with the big problems of the present and immediate future in his own strength, and consequently, the ever-increasing necessity of his absolute dependence upon, and faith in, divine power and guidance.

The interest in the business sessions was greatly increased by the wide scope of the new program outlined. Just before the conference convened, a cablegram from headquarters in Richmond, Va., was re-



Kagoshima Baptist Church and congregation, Rev. H. Sugano, pastor;
Rev. and Mrs. P. P. Medling, missionaries.

ceived by the mission, requesting it to prepare estimates for the men, money, equipment and expansion that would adequately represent Japan's share in the new five-year program adopted by the last meeting of the Southern Baptist Convention, held in Atlanta, Ga., in May. This program provides for a campaign to raise \$75,000,000. Nothing could more clearly bring the members of the mission to a realization of the great change that has come about in the manner of thinking of the American people than these instructions from headquarters to begin to talk and plan in terms of millions rather than hundreds when making financial estimates.

It was decided that in order to carry out the plans for the degree of expansion which could be considered worthy of this movement in the homeland, the Japan Mission should ask for one and a half million as this field's share of the sum to be raised in the five-year campaign. The proposed expansion will effect evangelistic work to the extent of opening and properly equipping six or eight new stations outside of Kiushiu, to which island the mission has hitherto largely confined its activities. Funds have already been received for en-

larging the work begun some years ago in Tokyo and plans for equipping an adequate plant in the capital were discussed.

With regard to educational work the new plans provide for the following: The enlargement of the Boys' Middle School, located in Fukuoka, looking forward to the establishment on one compound of a higher school for boys and a theological

Annual Convention of Chilean Baptist Union

Rev. Frank Marrs, Santiago, Chile

The convention was held at Vilcun, a small station on a branch line northeast of Temuco, about twenty-five miles. It is only a village, most of the people living in the country. But the church there is our largest, having a membership of about 400 people. There attended about 700 people, eleven coming from our isolated church of Nacimiento, 200 miles to the north. Smaller delegations came from our frontier points to the south as far as Osorno and Valdivia, and from each of the four stations on the Argentine frontier about Villa Rica came one. From the larger churches at the heart of our Baptist field came larger delegations.

There were three topics before the convention, a study of the deity of Christ in the first chapter of John, Sunday schools, and chapel building. An hour and a half was given to Bible study daily.

seminary; a girls' high school, to be located in Kumamoto, negotiations for land and buildings being already under way; a kindergarten training school, location to be decided upon later.

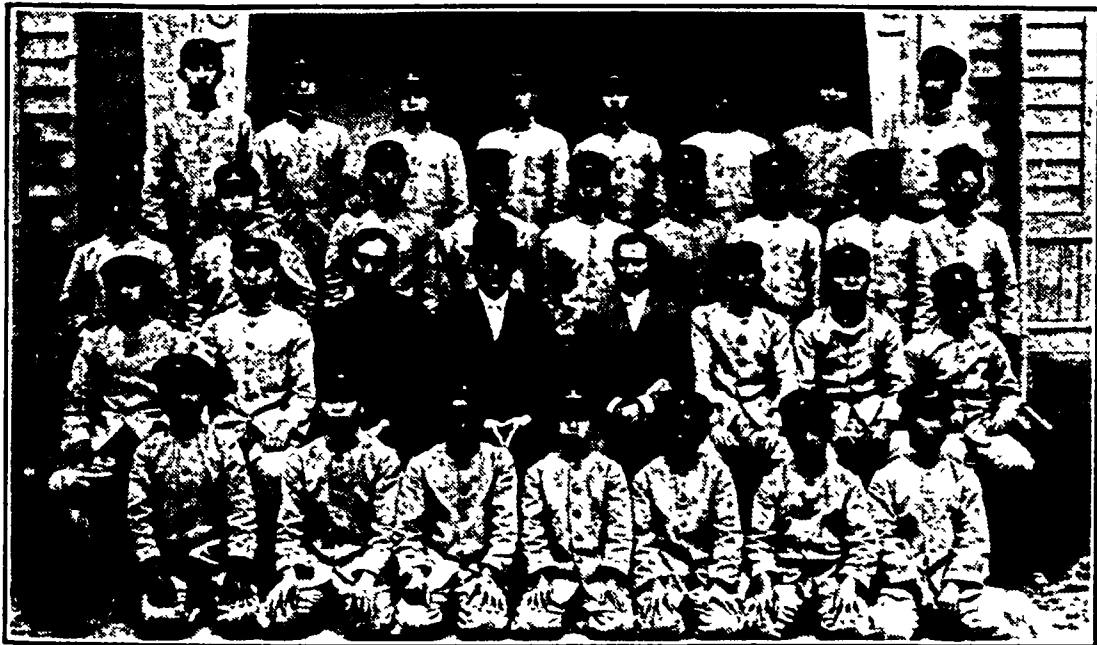
Another interesting feature of the conference was found in the ladies' meetings, where especial attention was given to a plan for a comprehensive organization of all the different forms of work among women and girls.

The program of the conference called for three sessions a day and demanded so great a concentration of effort that, when it was decided to adjourn for an evening of recreation, on Wednesday, the decision met with a hearty welcome. It was during the social hour that announcement was made of the honor which has been conferred upon Rev. G. W. Bouldin, who has received the degree of Doctor of Divinity from Howard College, Birmingham, Ala. Announcement was also made of the coming of a new missionary, who sails, under appointment to Japan, in August, and a welcome was extended to Mr. and Mrs. J. F. Ray, who have recently returned from furlough, and to Miss Florence Walne, who has just been notified of her appointment.

The remainder of the morning was given over to a discussion of Sunday schools. Some of the churches have none, others lay little emphasis on it, and in all the churches the Sunday school needs development. Brother MacDonald vigorously urged that one be established in every church, and that all the pastors treat the teaching department as of the utmost importance. Speeches were made by a number of the pastors showing their increasing interest in this phase of the work. Brother Argillera, the local pastor, began to weep after he had talked a little. He was telling how he was grown before he learned to read, how it was in a Sunday school that he had begun to learn, and how he was handicapped in his work by lack of education. Despite this, he is a powerful evangelist. He is a tireless itinerator, preaching above thirty times a month at almost as many points. He is a man of about thirty-five, and ought to have a great career before him.

The other topic was how to provide the churches with chapels. Of over twenty churches, only a few have suitable meeting places, and only one or two own a chapel. Brother MacDonald has been puzzling over the matter a long time, and at last at this convention launched the Co-operative Society to accumulate funds to buy lots and build chapels for the Chilean Baptist churches. Five directors were chosen, the secretary and treasurer of the mission were made corresponding officers of the society. Persons may become members of the society by taking out shares at twenty pesos (about \$6.00). Forty shares were subscribed at the convention. It is hoped that we can raise 3,000 pesos, or get 150 shareholders within six months, enough to build one chapel. The plan is to continue the society and help first the churches most in need.

There were reported for the year 146 baptisms, loss by exclusion, death and otherwise, ten, making a net gain of 136. The membership last year was 1,255. This increases our membership to 1,391



Dormitory boys in the Seinan Gakuin, our Boys' School in Fukuoka, Japan.

The Coming of the Kingdom

Rev. R. T. Bryan, Shanghai, China

Foreign Missions has Two Sides—the Home Side and the Foreign Side. The Great Things Being Done Abroad Demand that Correspondingly Large Things be Done at Home

One's outlook is always limited by the place from which he looks out; therefore we must change our subject to read, "The Foreign Mission Outlook in China." We can increase the outlook by looking out from several different viewpoints.

THE POLITICAL OUTLOOK.

As it affects Foreign Missions, this is to me, an optimist, very bright and most encouraging. It is true that the Chinese are not at peace among themselves; the North and the South have twice failed to make peace, but they mean to try again and to keep on trying until they succeed. It is also true that there is much corruption in China's political affairs, and that they have much to fear from Japan. Some of us fear the internal conditions more than the external. By being a pessimist for a few days one could easily persuade himself that there is no hope for China. But there is hope, and this hope is in God, who is being made known to the Chinese by Foreign Missions.

China's republic with all of its unrest and troubles is the fruit of mission work. They have learned from the preaching of the gospel that there is something better. They have caught the upward and onward spirit. They are trying to shake off the old and to take on the new. China is in travail, trying to bring forth a new and better country. This is to be a great birth and naturally has its pains and troubles. God began this great work and He will not let it fail. *The outlook is bright, because God will complete what He has begun.*

Some of the prominent leaders are Christians, and many more will be in the future, and they will exercise a great influence for Christianity. The old heathen graft official must give way for a higher type of Christian manhood with less selfishness and a truer patriotism.

The two things now uppermost in the Chinese minds are patriotism and the salvation of China. The Chinese translate patriotism with two words, "love" and "country." It is the foreign missionary's opportunity to tell them that God is love, and that the ability to love must come from Him. The people are the country. Each Chinaman is a little China. How can they love the country and hate each other? They must first love God, be linked up with the fountain of love, and then, and only then, they can love each other and be true patriots.

The blind cannot lead the blind. The unsaved cannot save the unsaved. We are telling them, constantly that he who

would help in the salvation of the people of China must first himself get saved. It is also our opportunity to preach the mighty and only Saviour, Jesus Christ our Lord and Saviour, the soul Saviour, the social Saviour, the country Saviour, the Saviour from sin with its weakening and destroying powers. We firmly believe that God who has opened these great and effective doors of opportunity will help us to enter in and win many children for His home and many subjects for His Kingdom.

THE EDUCATIONAL OUTLOOK.

This gives us a still brighter and more hopeful view for Foreign Missions. The hope of the homes, the churches, and the country, are the young people. We have thousands of boys and girls in our mission schools; many of them have already become Christians and have joined the churches, many have accepted Christ as their Saviour and want to join the churches, but their parents oppose. The attitude of our schoolboys and girls was never so favorable as now. It is also greatly influencing the boys and girls in Chinese government and private schools.

The recent agitations in China have been led by the students. They were able not only to close schools, but here in Shanghai for several days all the shops on the streets closed their doors and opened

when the students told them to do so. They paraded the streets and persuaded the people not to resort to violence. Little boys assisted the police for several days in keeping order. The shops being all closed and the people having nothing to do, many of them were out on the streets, and it was very easy to start trouble. I noticed one day a large foreign policeman and two little boys, one on either side of him, making the people get off the streets onto the sidewalks. Young women and girls also took part.

Many boys and girls are spending the summer vacation making things to sell to help on the patriotic movement. Of course they are young and make mistakes, but they have shown that they have a large and growing influence in this great country. The Chinese citizen of the future will be very different from the old citizen of the past. These new citizens of the future are already beginning to take their places and they are very favorable to Christianity. This not only gives us a very bright outlook, but places on us a great responsibility to make the best use of the present to win the future. The great things being planned at home and these new and enlarged opportunities are both parts of God's great plan to win the world for Christ. To take the proper advantage of the unparalleled opportunities will require sacrifices and gifts and plans not yet even imagined.

THE MEDICAL OUTLOOK.

Here is another bright and encouraging view. Our missionary doctors are now a great power in China. The upper classes believe in them and are being treated in



A view of the great student demonstration in Shanghai, to protest against Japanese infringement by pushing a boycott of all things Japanese.



THE THREE "GRACES"

Po (Grace) Kam, Po Yuk, Po Kit, three sisters, twelve years in our Cantonese school, and among our very best workers.

our hospitals. In this way many who could not have been reached in our churches and chapels are being given a knowledge of the gospel and some of them are accepting it and are being saved.

The establishment of two large medical schools, one in Peking and one in Shanghai (the one in Peking is now in operation by the Rockefeller Foundation), together with the enlargement of the existing missionary hospitals, will very greatly increase the usefulness and influence of all medical mission work. This kind of mission work is something that the Chinese can see and appreciate. This will reach many of the highest and most influential classes and will win many of them to Christ and make all more favorable to the gospel.

Our own Yangchow Hospital building has been torn down and a \$60,000 building is now being put in its place. This will mean far more than we can now realize for our Yangchow station, and this enlarged usefulness and influence will by no means be confined to Yangchow. As we take our stands on the tops of these many enlarged mission hospitals and medical schools we get not one but many bright and encouraging outlooks for Foreign Missions.

THE RELIGIOUS OUTLOOK.

This is the brightest and most encouraging of all. It is the sum total of all the outlooks and therefore the concluding one. I have never before in my thirty-three and a half years in China known the people to be more favorable to the gospel and more willing to listen to preaching.

During the past year, last fall and this spring, about 200 have been baptized in connection with our two mission bands, and there are many more inquirers. We have baptized thirty-five in the last month and will baptize more next Sunday.

Last Wednesday evening at the regular prayer meeting about twenty stood up as inquirers, and we are having a meeting on Thursday evenings to study the Bible with inquirers. So much for the one church of which I am pastor. This is now being repeated in many churches of all denominations all over China.

All denominations are waking up to the importance of the direct evangelistic work. We have two bands in the two sections of our mission to assist the local pastors and evangelists in holding special meetings. Special stress is being put upon personal work. In our two bands there are those whose special business it is to push personal work. It is a great joy to me as pastor to see my members bringing their friends and relatives to church and at some meetings scattering themselves among the congregation to talk with the inquirers.

The great world shake-up is a part of God's plan to hasten the coming of the Kingdom. Idolatry is dying and much of it is already dead. We look out from many standpoints and the views we get fill us with hope and courage. Some of China's millions are already in the Kingdom, others are at the door, and many more are on the way. We are praying that the \$75,000,000 may be raised to meet these great opportunities.

Missionary Miscellany

Secretary T. B. Ray, D.D.

On August 5 there sailed from Seattle, Wash., on the S. S. *Fushimi Maru* a large party of new missionaries. Along with these new missionaries were Mr. Gordon Herring, who goes out not as a full-fledged missionary, but as a teacher in the Yates Academy, Soochow, and Miss Gertrude Wycoff, who goes out as a teacher of English

in the Ming Jang Boys' School, Shanghai. Miss Wycoff is a cousin of Mrs. J. M. Rogers, of Shanghai.

The new missionaries, with their stations, are:
Rev. J. E. Jackson, evangelistic worker, Shanghai, China.

Miss Mary C. Demarest, Girls' School, Yangchow, China.

Rev. Victor V. McGuire, Pooi Ching Boys' School, Canton, China.

Miss Lila F. Watson, evangelistic work, Hwanghien, China.

Dr. Jeannette Ellen Beall, Kathleen Mallory Hospital, Laichowfu, China.

Rev. and Mrs. I. V. Larson, evangelistic work, North China.

Miss Olive Riddell, Girls' School, Pochow.
Miss Fannie Lee McCall, Kokura, Japan.

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On August 7 Rev. W. C. Newton and family and Miss Janie Lide, all of Hwanghien, China, sailed on the S. S. *Empress of Russia*, from Vancouver. These good friends are returning to their work, after having spent a profitable furlough in America.

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At its meeting on July 10, the Board appointed the following new missionaries:

Mrs. J. R. Allen to Rio de Janeiro, Brazil.
Miss Annie Laura Maynard (now Mrs. Geo. W. Sadler) to Oyo, Africa.

Rev. and Mrs. Martin S. Blair, to Argentina.

Rev. and Mrs. F. A. R. Morgan, to Bahia, Brazil.

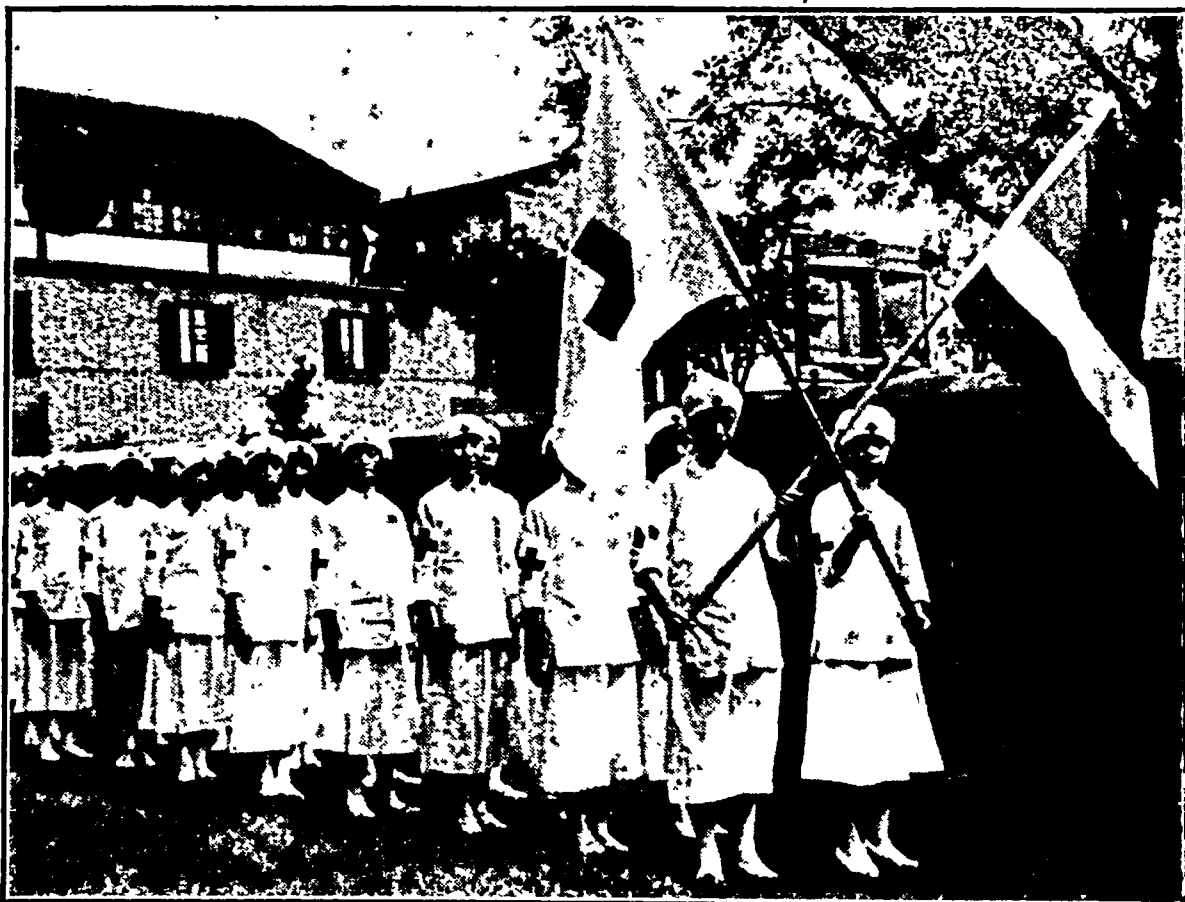
Rev. R. B. Stanton, to Victoria, Brazil.

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There have been several transfers of missionaries of late: J. W. Lowe and family have been transferred from Chefoo to Hwanghien, that he may teach in the Bush Theological Seminary. S. E. Stephens and wife have been transferred from Laichowfu to Tsingtao. Rev. J. S. Cheavens and family have been transferred from Eagle Pass to El Paso, Tex., to take up work in connection with the Mexican Baptist Publishing House in El Paso.

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Miss Mary Willeford, of Laichowfu, China, and Miss Clifford Hunter, of Hwanghien, China, arrived in San Francisco on July 27.



Our Shanghai Cantonese girls in Red Cross parade. These girls, the product of Christianity, stand in strong contrast to their heathen sisters.

FROM THE
Woman's Missionary Union

BALTIMORE, MARYLAND

Miss Kathleen Mallory



Corresponding Secretary

From Strength to Strength

The White Mountains were the background of the evening sermon. The minister told how he and his son had climbed them during their vacation, his closing thought being that the mountains seem to have a climate all their own. "When you begin the ascent," he said, "you are very conscious of a physical lethargy, of short breath, of fear that you won't hold out. But the heights beyond call you and you press forward. A new strength seems to come to you. The rarified, powerful atmosphere enfolds you. You go from strength to strength and the summit with its far-reaching views is yours."

As he spoke, the memory ran to the writer's last conversation with Miss Heck. They were alone in her "Room of the Blue Sky" and she was signing her name in the copy of her history, "In Royal Service," which she was sending to the Baltimore office. "What is it the psalmist says?" she asked. "Oh, I remember now: 'They go from strength to strength.' That is my prayer for the Woman's Missionary Union," she said, as she wrote the Scripture on the page of her book.

Like the hard climbing of a steep mountain had been the progress of the Union for her and her noble co-laborers. At first, indifference and opposition and timidity were akin to the lethargy and short breath and fear of the mountain climber, but she had seen the mists clear away, clouds lift, great heights attained. "Thinking in advance of her constituency," as another describes her, she confidently added, "They go from strength to strength."

Remarkably has her prayer been answered in the intervening four years. There has been a net gain of nearly 1,600 societies; the annual cash gifts are more than doubled; the Jubilate aims for the Judson Centennial and the Church Building Loan Fund have been more than covered by gifts and pledges; and the "House Beautiful" in Louisville is a dream realized. In Revelation golden bowls full of incense, which are the prayers of the saints, are described as being before the Lamb. Well can one believe that all of Miss Heck's prayer has not yet been answered, that it is in those golden

bowls and that the Lamb intercedeth for our Union. Every thoughtful W.M.U. worker knows that there is much yet to be done, calling for much prayer and devoted work.

Especially is this realized as one enters October, which is "Enlistment for Service Month." Quickly come the questions: "Enlistment of whom, by whom, for what, when, where, wherewith, etc.?"

ENLISTMENT OF WHOM?

Answer: Men, Women, Young People.

During October the Woman's Missionary Union, the Sunday school and the B.Y.P.U. will make every effort known to them to increase the efficiency and number of their membership. The hope is that the most earnest workers in each organization will see some way in which they may increase their own church loyalty. Then there are many members of the church who do not belong to any of these organizations. During October they will be lovingly, and it is hoped convincingly, invited to join. Again, there are Baptists in almost every community whose letters are in distant churches. October stands for asking them to unite with the local church. Certain it is, also, that in every place there are those who have not confessed Christ. The canvass includes individual soul-winning.

BY WHOM WILL THE CANVASS BE MADE?

Answer: By Whosoever Wills.

As stated above, the various organizations in the church will carry forward the canvass. The pastor is asked to inaugurate it on September 28 by giving it his hearty indorsement at the Sunday morning service and by guiding and encouraging it throughout October, with the climax on October 26, which is the day for "Calling Out the Called."

FOR WHAT IS THE CANVASS MADE?

Answer: By All Means to Win Some.

The W.M.U. pledge card given below will show many reasons why the canvass is necessary. If from it the church services are better attended, if it means better leaders for the young people, if tithing gets upon the conscience of the people and

if many young women and men offer themselves for definite religious service, the answer will be convincing.

WHEN WILL THE CANVASS BE MADE?

Answer: From September 28 through October 26.

Worth-while ideas grow. At first the plan was merely to have one week for the canvass. Then the Baptist 75 Million Campaign was inaugurated and it was realized that the whole month of October would be needed for "Enlistment for Service" for, with the campaign, come not only increased duties, but also enlarged opportunities. To meet both, each local church must enlist its entire membership and congregation to the greatest possible extent. One concrete example will show how huge is one phase of the canvass: In the 24,851 Baptist churches 521,871 campaign workers will be needed!

WHERE SHOULD THE CANVASS BE MADE?

Answer: In Every Southern Baptist Church.

Individualism with a due regard for the rights of every other individual is a fundamental Baptist principle. Another cardinal Baptist doctrine is the supremacy of the local church. Thoroughly Baptist, therefore, is this canvass: to reach every individual in every Southern Baptist church. How many people does this mean? Three million in round numbers!

WHEREWITH SHALL THE CANVASS BE MADE?

Answer: By the Personal Touch.

The W.M.U. organizations for the women and young people will be furnished with the "Enlistment for Service Pledge Card," which appears herewith. If your society president has not received her supply, please have her write at once to Mrs. W. J. Neel, 161 Eighth Avenue, North, Nashville, Tenn. The card is self-explanatory and will doubtless prove very effective in the hands of willing-hearted women and young people. The psalmist says: "Thy people offer themselves willingly in the day of thy power."



Supplies for Hospitals

Y.W.A. members will be especially interested in the following announcements which will also be interesting to members of the W.M.S. and G.A. During the World War almost all women and girls learned something about rolling bandages or making other hospital supplies. Psychology teaches that one never forgets what is really learned; music, that practice makes perfect; Christianity, that every talent is given to be used for the Kingdom. This winter many societies and auxiliaries will study "A Crusade of Compassion," and will instinctively desire to do

something for the Foreign Mission hospitals. Realizing this fact, Mrs. W. C. James took the matter up with Dr. J. F. Love and he in turn with the S.B.C. medical missionaries. They have not all been heard from, as the following lists will show, but the few who have replied reveal how greatly such hospital supplies are needed.

Enlistment during October will doubtless be easier if prospective members are told that the society or auxiliary will do this kind of work in addition to its many other activities. Every fisherman will tell you that they use different bait for different fish!

Most sincerely is it hoped that many societies and auxiliaries will undertake this beautiful work. In any such work there is of course danger of sending more to one hospital and far too little to another. When a box of supplies is ready to be shipped, please *before shipping* it, write to the W. M. U. Corresponding Secretary, 15 West Franklin Street, Baltimore, Md., telling her to which hospital you wish to send the supplies and just how many of each article the package or box contains. She will then write you whether or not that particular hospital has been fully equipped and, if so, she will tell you where they can be used to greater advantage. Red Cross workers know how carefully all such supplies have to be wrapped and packed to protect them from the dust and wear of travel. It is also needless to say that the *duty* must be *prepaid* so that the expense of this will not be on the mission hospital.

Yangchow Hospital (Dr. R. V. Taylor, Jr.)—300 lightweight pajamas, 200 heavyweight outing flannel pajamas, 200 pairs bed socks, to be worn with slippers in the wards; 150 pairs light slippers, 400 single hospital blankets, 400 single hospital sheets, 110 single bed quilts, 10,000 2-inch roller bandages, 10,000 3-inch roller bandages, 3,650 gauze sponges (3x3), three in a package, 3,650 gauze sponges (3x5), three in a package, 300 many-tail bandages, 200 smallest size bath towels, to be used as wash rags.

Chengchow (A. D. Louthan)—5,000 bandages, 1,000 dressings.

Hwanghien (Dr. T. W. Ayers)—500 bandages, 1½ inches; 500 bandages, 2 inches; 3,000 bandages, 3 inches; 1,000 bandages, 4 inches; 500 bandages, 6 inches; 10,000 gauze swabs; 4,000 gauze dressings, 2x4 inches; 2,000 gauze dressings, 3x6 inches; 1,000 gauze dressings, 6x12 inches. Can use rubber sheeting and sheets for single beds, and 240 pajamas.

Wuchow, Stout Memorial Hospital (Dr. R. E. Beddoe)—Could use thousands of bandages of various sizes, from 1 inch to 3 inches wide. Could use hospital gauze by the bolt—from 20 to 50 bolts per year. As to other articles, such as operating gowns, operating sheets, uniforms,

ward sheets and other supplies, we could use a lot of these. Bandages can be made of either white gauze or bleached or unbleached domestic. 5,000 1-inch bandages, 3 yards long; 10,000 2-inch bandages, 3 yards long; 10,000 3-inch bandages, 3 yards long; 3,500 gauze sponges (4 in package, 3x3); 5,000 gauze sponges (4 in package, 3x5); 50 bolts plain white gauze; 25 operating gowns for both men and women physicians (make of white drill or any other white washable material); 200 plain white single bed sheets; 10 dozen hand towels (any size or quality); 200 suits lightweight pajamas (assorted small sizes); 200 suits medium-weight winter pajamas (assorted sizes); 200 pairs bed and ward socks; 100 pairs lightweight slippers for use in wards; 200 single bed blankets (any quality); 150 bed quilts, either single or double; 100 single bedspreads; 100 many-tailed bandages; 12 dozen bath towels, any size and quality; 1 dozen caps for operating room; 50 white aprons for our women nurses; 10 yards of rubber sheeting.



Program for October

Foreign Mission Outlook

Silent Prayer of Thanks for (1) the Mercies of the Summer, (2) the Return to Work, (3) the Joy of Christian Fellowship

Hymn—"We Praise Thee, O God"

Repeating of Slogan—Lift up your eyes and look on the fields. John 4: 35

Scripture Lesson—Foreign Missions in the New Testament: Mark 7: 24-30; Matt. 28: 18-20; Acts 1: 6-8; 13: 44-49; 15: 36-41; 16: 6-15

Prayer for God's Love for a Lost World. John 3: 16

Repeating of Slogan—John 4: 35

The Baptist Maximum of Service

Mrs. W. J. Neel, W. M. U. Director

On the campaign pyramid poster Christ Jesus is acknowledged to be the chief foundation stone of the great superstructure. Second to His power and presence, undergirding and making possible this beautiful campaign structure, is the "*Baptist Maximum of Service.*" This is a gripping and stirring phrase that sets the mind to many and varied calculations.

Talk—Foreign Mission Rebirth. (See chapter 1 of Miss Heck's history, "In Royal Service," or any book on Carey, the Judsons, or Luther Rice)

Prayer for the Vision and Faith of Pioneer Missionaries

Talk—The Needs of Mission Fields from a Medical Viewpoint. (For material, see "A Crusade of Compassion," price 42 cents, from Baptist Foreign Mission Board, Richmond.)

Talk—The Imperative Need for Increased Foreign Mission Work. (See the former study book, "The King's Highway," the *Missionary Review of the World*, or any publication on general Foreign Mission work)

Prayer for All Foreign Missionaries

Repeating of Slogan—John 4: 35

Hymn—"From Greenland's Icy Mountains"

Talk—Southern Baptist Foreign Missions. (See articles in this magazine, the report of the Foreign Mission Board in the Atlanta S.B.C. Minutes, articles in former issues of this magazine, etc.)

Hymn—"We've a Story to Tell to the Nations"

Prayer for All S.B.C. Foreign Missionaries

Talk—Why Enlistment in the Local Church Is Essential to Increased Foreign Mission Work

Talk—How the Foreign Mission Outlook Should Spur the Local Church to Enlistment

Summary of Articles on Enlistment—(See pages 10 to 19, "A Place for Every Member.")

Repeating of Slogan—John 4: 35

Hymn—"O, Zion Haste"

Business—Enlistment Plans; Outline of Church's Program for October 26; Discussion of Progress in Church of Baptist 75 Million Campaign; Offering

Prayer that fully 20 million may be pledged during Victory Week for Foreign Missions

Prayer for All Workers in Baptist 75 Million Campaign

Hymn—"When Millions Come Pouring In." (Secure from Campaign Headquarters, Nashville.)

The Baptist maximum involves both the counting and weighing of every Baptist in every church of every association in the eighteen states of the Southern Baptist Convention, with all their influence, mental and spiritual energies and material resources. Surely an invincible army, and worthy to be mobilized, enlisted and trained for the spiritual conquest of the world. That is what the campaign program is set to consider and to heroically undertake during October, "Enlistment Month."

The W.M.U. has a large and well-defined part in this great enlistment problem. There is still a multitude of women and young people in many Baptist churches unaffiliated with any missionary organizations. In more than half the churches, not even the Baptist minimum of service has yet been enlisted for any progressive movement of the Kingdom.

Included in the 3,000,000 Baptist church membership are approximately 1,750,000 women and girls. In the 24,885 Baptist churches we have only 9,010 Women's Missionary Societies and 6,000 Junior Missionary organizations, with an approximate enrollment in the full graded Union of 500,000.

ENLISTMENT FOR SERVICE PLEDGE CARD

To Be Used by W. M. U. Women and Young People During October.

1. Membership in a Local Baptist Church
2. Regular Attendance upon: Sunday Morning Church Service
- Sunday Night Church Service
- Bible School
- Prayer Meeting
- Missionary Organization
3. Membership and Active Service in: Woman's Missionary Society
- Y.W.A.
- College Y.W.A.
- G.A.
- R.A.
- Sunbeam Band
4. Daily Prayer and Bible Reading
5. Family Worship
6. Tithe
7. Regular and Proportionate Giving to: Local Church Expenses
- Local Church Benevolences
- Missions
8. Subscribe or Renew for: *Royal Service*
- HOME AND FOREIGN FIELDS
- State Denominational Paper
9. Personal Service
10. Effort to Win by October, 1920, at Least: One Soul to Christ
- One New Member for Local Church
11. Volunteer for: Foreign Fields
- Homeland
12. In Baptist 75 Million Campaign Co-operate Heartily by:
- Daily Prayers for Campaign
- Service in Campaign in Whatever Way Requested

To secure the Baptist maximum of service for the immediate demands of the campaign and the forward-looking plans of the denomination, the W.M.U. must take most seriously and with deepest prayerful concern the quick awakening of this large dormant force in the denominational ranks.

Prayer and laboring together with God will be needed to secure the co-operation of associations, where not even a superintendent has yet been discovered. The task will not be so formidable as heretofore.

BAPTIST MAXIMUM OF SERVICE IN 925 ASSOCIATIONS.

In the 925 associations the W.M.U. has organized societies in possibly 800. The unenlisted associations are in most cases isolated counties in backward sections, where church houses are inadequate and where once-a-month preaching keeps the spiritual life of the members at low ebb. Stronger nearby associations or churches are feeling responsibility for these weak sections and adopting churches as "litle sisters," to whom visits are regularly made, simple mission literature distributed and suggestions for organized community service and mission study given. The children are gathered into Sunbeam Bands and drilled in simple mission exercises, which interest and win parents. Perhaps without an exception these backward associations are anti-missionary because of anti-missionary pastors. The problem of enlistment must begin with the pastor in most cases.

BAPTIST MAXIMUM OF SERVICE IN 24,885 CHURCHES.

In the 24,885 churches there are 9,010 W.M.U.'s and 6,000 Junior organizations. The unenlisted churches are for the most part found in undeveloped associations, where there is no superintendent or aggressive missionary spirit. The associational standard of excellence has proven a most helpful stimulus in arousing lukewarm churches to organized missionary effort.

Grouping churches in associations under the fostering care of district secretaries is being tried most successfully in many states. Each group holds a quarterly rally as a school of methods and inspirational meeting. The circle plan is most effective for enlisting all the women of the churches in the mission society.

The Graded Union with promotion day exercises is effectively winning the young women and children to mission study.

The energy that has been generated by war demands and the broadening of interest in far-off neighbors by the numerous war-time ministeries, have created a new and favorable condition of mind and heart among our women toward missionary and denominational benevolences. Even the

most backward communities, where women formed Red Cross chapters, cultivated war gardens, bought Thrift Stamps and Liberty Bonds, are ready today with open minds and responsive hearts for the big appeal of the Baptist 75 Million Campaign.

The campaign has created throughout the states and associations a more intelligent and sympathetic understanding of the church's responsibility to lift the world into light. Denominational pride has been aroused. The daring five-year program has jarred and loosened the shackles of apathy and selfishness from many spirits. Now is the psychological time to launch a systematic campaign of enlisting all anti-missionary and "omissionary" Baptist women in the associations and churches.

The campaign furnishes also the largest helps in rich volumes of literature. The surveys of foreign, home and state missionary, and benevolent institutions are graphically illustrated, with conditions and needs that must appeal to hearts even half aroused. The campaign posters sent freely and abundantly to all churches, city and rural, visualize and emphasize the call

to every heart for service. Minds and hearts are more open and responsive than ever before.

Challenge Baptist women to match their Red Cross work and patriotic activities with the same large self-sacrificing service to God and the establishment of His Kingdom of peace and good will among the nations.

Challenge Baptist women to match in denominational loyalty and generous giving the women of other denominations, who are offering their millions for missions and are sending out scores of recruits to their foreign mission stations.

Challenge Baptist women to match in loyalty and love to the Master, those devoted missionaries, our representatives in home and foreign fields, whose maximum of service is freely and joyously given their Lord.

The Eye that is on the sparrow is watching with yearning heart the answer of Southern Baptist women to the challenge of the greatest hour in the history of the church. May He see the whole-hearted, loyal response of every Southern Baptist woman and be satisfied.

FROM THE

Laymen's Missionary Movement

KNOXVILLE, TENNESSEE



J. T. Henderson

Corresponding Secretary

Worth Considering

Two twin brothers went to Louisville to study dentistry. On the morning of the first Lord's Day after their arrival they reported at the Sunday school of the Walnut Street Baptist Church. Be it said to their credit, they did not wait to be looked up and invited. They were assigned to the Baraca Class, of which George E. Hayes is teacher. This is their first summer in the practice of their profession. One writes from a mining town in Tennessee as follows: "I came to this place July 8, and have already more work than I can possibly do. I surely could not have gotten a better location in Tennessee. I am in the mining camps, and when I came I got in with an M.D., which was the best luck I could have struck. He has had me a room in his office equipped, and does not charge me rent. I think I will make from \$300 to \$500 per month. I sincerely believe I will have success as long as I let the Lord have His way in leading me. I am taking your good advice, and every night I have a settlement with the

Lord and am keeping the ten per cent separate from the other. I am going to give half of it to my home church and the remainder to the Southern Baptist Convention. My brother is about seven miles from me. He has about as good location as I, and he is also taking out the ten per cent.

"The people up here believe in wearing gold crowns in front, and believe me, I am putting on gold crowns."



A Great Response

A Virginia layman, after receiving the form letter and three enclosed leaflets sent out by the office of the Laymen's Missionary Movement, writes an unusual letter, from which the following extracts are taken: "The leaflets came just at the right time; the one on the '75 Million Campaign' is just what I want at this time. I feel thankful that the Lord has put it into the hearts of Southern Baptists to undertake great things for Him. If the Lord will, I want to be alert in this work."

"Referring to the leaflet which suggests that Baptist laymen bequeath at least one-tenth of their estates to the Lord, I will say this suggestion certainly appeals to me. In my case, however, I want to do more for the Lord. I am a single man, was never married, and have no one dependent on me for support. I am thinking that I ought to leave *all* of my estate for the spread of the truth as it is in Jesus. I don't think I can do better than to leave what I have to be used in the Lord's cause. Most of my property consists of good real estate, clear of all incumbrance, and I can safely say I am worth \$50,000.

"I hope God will be with you as you go about your great work and that the way may be lighted up by the Holy Spirit."



Men's Unions

In response to the request of the Campaign Commission, the Secretary canceled a number of important dates and has been giving most of his time recently to an effort to help organize the men in the leading centers. He has visited Birmingham, Ala.; Louisville, Ky.; Roanoke and Lynchburg, Va.; Durham and Asheville, N.C.; Greenville, S.C.; Jackson, Tenn. With one exception, the pastors and laymen have received the suggestion with favor. In Knoxville and Chattanooga, Tenn., it has already proved to be a very valuable agency in getting the men together, in promoting fellowship, and in developing interest and enthusiasm for the 75 Million Campaign. Knoxville and Louisville have two remarkable get-together meetings planned for September 7 and 9, respectively, under the auspices of their men's unions. Dr. Scarborough, General Director, is enthusiastic over these organizations, and is to be the speaker at each of the two big meetings just mentioned.

It is hoped that these Unions may become a permanent feature of church organization in the cities.

After the 75 Million Campaign is over, it is suggested that they meet quarterly and that these meetings be made occasions of unusual inspiration.



A Revival

This expresses what has occurred in the Fourth Avenue Baptist Church, of Louisville, Ky. For several weeks the sermons of the pastor, Dr. W. M. Seay, contained a small but wise admixture of missions and stewardship; this skillful presentation made its impression.

A little later, when the deacons and finance committee were considering their relation to the enlarged program of Southern Baptists, Mr. E. L. Davis, a prosperous business man, announced that he

would begin with giving a tenth of his total income as a minimum. Nearly all the laymen present said they would follow suit. (Who can measure the influence of a strong layman?) It was decided to set aside a Sunday for the full and free discussion of stewardship; the pastor was notified that he should make his remarks brief, as the laymen were expected to speak. George E. Hayes, who was present by invitation, reports a remarkable and solemn meeting. Out of a resident membership of about 400, thirty-seven committed themselves to the tithe; this number included the leading members of the church.

Bro. E. L. Davis, chairman of the Mission Committee, in his remarks to the church, made some significant statements. There is space for only the following:

"If we were in real earnest, and loved Jesus Christ as we love ourselves, we could easily give \$20,000 to missions and have plenty left for church expenses. Ten thousand dollars, however, is my aim for missions this year, and I think that we can raise it. To raise that amount we must get in closer touch with the Power that is from above, and when we do, the money will come abundantly."



A Great Meeting

It was the privilege of the Secretary to attend the Intercessional Conference held at Raleigh, N.C., on August 9, 10, and 11. There were about 400 leaders from all sections of the state present, and unusual prominence was given to prayer as the chief factor in this campaign. On Sunday, in connection with the address of Dr. Scarborough, the spiritual fervor that characterized all the sessions, reached high tide. It was a genuine revival.

Another delightful feature of this trip to North Carolina was a visit to Wake Forest. In addition to seeing the college, it was a pleasure to meet some new friends and to find Dr. Graves so happy and useful in this important pastorate.



Take Notice

The executive committee of our movement has issued another edition of the tract, "The Laborer is Worthy of his Hire." Any layman that is interested in creating sentiment for the adequate support of his pastor is requested to apply for as many copies as he can and will distribute wisely. As the cost of living continues to soar, we must provide for the faithful and unselfish pastor.

The following suggestion, which comes from John R. Dickey, of the First Baptist Church, Bristol, Va., is a good one: "In addition to the organization recommended by the Campaign Commission, I suggest that the associational organizer select a good, live man for every weak church in his association and arrange for this selected layman to be at the church on the morning of November 30, make the best talk possible

to the congregation, and then help the local committee secure the subscriptions of the membership. The visiting layman should first qualify himself for service by leaving with his own church a subscription that will be honoring to God. He will then be in the right mental and spiritual attitude to approach others."

This office is sending out to several hundred laymen with a brief form letter, a copy of Livingstone's memorable platform, a tract calling on Baptist layment to will at least a tenth of their estates to the Lord's cause, and a leaflet that deals with the relation of laymen to the Baptist 75 Million Campaign. These are brief and it is hoped that they may receive a thoughtful reading. Any one not receiving this literature and desiring copies will please apply to J. T. Henderson, box 585, Knoxville, Tenn.

EVANGELISTIC NOTES

Rev. W. W. Hamilton, D.D., Supt. of Evangelism

The next city campaign begins in Mobile, Ala., September 21. The Newport News meetings will begin October 12, and those in Spartanburg will begin November 2. Each of these campaigns will run fifteen days.

In the Spartanburg meeting, seventeen churches have asked for workers. Among these are factory, suburban, village and city churches. The Spartanburg brethren are making big preparations for the campaign.

Evangelist W. W. Hamilton and Singer W. P. Martin are in meetings at College Park, Ga., continuing until September 19.

Evangelist L. O. Vermillion, of Tularosa, N.Mex., has begun his work. His first meetings were at Blue Ridge and Altoga, Tex.

Evangelist J. A. Scott is in meetings at Taylorsville, Ky., with Pastor A. N. Parrish. His next appointment will be in Mobile.

At Smith's Grove, Ky., a letter was received dated January, 1865. It will be seen that this church letter was fifty-four years old.

Evangelist W. J. Ray has just closed a meeting at Jackson, Ala., and is now in LaFayette. Brother G. C. Smith is at Black Creek, Va. Brother L. C. Wolfe and Singer C. M. Cambron are at Pine Hill, Ala., and go next to Gate City, Va.

Rev. T. O. Reese and T. S. Rowland are holding meetings at Hattiesburg and Laurel, Miss., and go from there to Camden, Ala. Dr. Raleigh Wright is at Fort Sumner, N.Mex. Brother W. L. Head will be at Kennesaw and Fort Gaines, Ga., this month.

Rev. W. E. Neill will hold meetings at Holden and Livingston, La., before the Mobile meeting. Rev. W. A. Ayres will be at Chalybeate Springs, N.C.

"Goodnight, Tex., First Baptist Church, pastorless at beginning of meeting. Raised \$100 for associational missions. Organized Junior B. Y. P. U. Secured pastor for full time. Secured same pastor two Sunday afternoons each month for Ashtola, Tex. Took party of Buckner Orphans' Home children from Goodnight, Tex., for two services. Secured \$57 thank-offering." This is the note on the report of Singer J. L. Blankenship.

Singer J. P. Carter is in meetings at Craigs-ville, Va. Singer W. W. Combs has just closed most encouraging work with Indians in North Carolina, and begins September 7 with Atmore, Ala., church.

Results of meetings by Home Board workers are most encouraging in every way. Large numbers are being saved and added to the churches, many are volunteering for Christian work, gifts from the churches are liberal, and everywhere the evangelists and singers go they report great interest in the 75 Million Campaign.

Young People's Department

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

Leader's Note Book

Each leader will, of course, make herself familiar with every phase of the campaign as it is presented through the Nashville or state headquarters. No doubt the various states will offer special plans for the Junior Societies, and if these plans do not reach you promptly write to your own state Junior superintendent and secure supplies.

Some leaders today can recall in their own childhood mite-boxes that held small offerings that meant real self-denial, or cards with stars or bricks to be punched as the pennies were saved up. The very fact that offerings of children are accumulated slowly makes the impression of the giving strike deeper. Let the children have a part in the campaign and make it so impressive that the memory will be lasting.

During Enlistment month every Junior Society should work to double its membership. The old plan of dividing into two sides is a good one and will bring in a number of new members. The leader must do her part, however, in holding the new ones after they are enrolled. She should lose no opportunity for preparing herself better to interest and instruct the children. Visiting classes in the public schools will give new ideas and methods for the various grades of mission organizations. The "Correspondence Course for Leaders," as prepared and conducted by the Woman's Missionary Union, 15 West Franklin Street, Baltimore, Md., will prove of great benefit to those who will spend a little money and a few hours a week on it.

Most earnestly should we as leaders pray that this campaign may bring into our own hearts a deeper sense of responsibility, a clearer vision of our opportunity, and a stronger purpose to ally ourselves with those forces that shall make for the coming of His Kingdom. We must first be enlisted before we can enlist; we must first reckon ourselves as stewards before we can teach stewardship.



For Young Campaigners

During the months of the 75 Million Campaign there will doubtless be four-minute speakers at the Sunday schools and B.Y.P.U. meetings as well as at the other services of the church. It may seem best to have missionary exercises of five minutes each Sunday, or one twenty-minute pro-

gram a month. Instruction as to the Sunday school plan of enlistment for October should be given by the four-minute speakers.

FIRST SUNDAY

ALPHABETICAL MISSION EXERCISE. (For Sunbeams.)

Leader—What was Christ's last command?
Children (in concert)—"Go ye into all the world, and preach the gospel to every creature."
Leader—What was Christ's last promise?
Children—"Lo! I am with you alway."

A stands for "All the world,"
Of which our Saviour spake;
B for the blessed Bible
We to the world must take.

C stands for all the Children
Who know of Christ the Lord;
D is for all the Doers
Of His most blessed word.

E stands for Everybody
And for Everywhere as well;
F for Forgetful hearers,
Who of God's love ne'er tell.

G stands for God our Father,
Who made and keeps us all;
H for His Holy Spirit
He gives to those who call.

I stands for Idols many,
False gods that cannot hear;
J for God's dear Son, Jesus,
Our friend, who is always near.

K stands for all the Knowledge
Stored up in God's own book;
L for God's wondrous Light and Love,
Found there by all who look.

M stands for heathen Millions,
Who know nothing of the Lord;
N is for Now, the Saviour's time
For teaching them His word.

O stands for Offerings we all give,
If we love Christ indeed;
P for our own State Paper,
Which tells of children's need.

R stands for all those Ready
Our Lord's command to obey;
S is for those too Selfish
To give, and work, and pray.

T stands for Toils and Trials
Which our dear Lord did bear;
U is for Up in heaven—
He's waiting for us there.

V's for the loving Voice we hear,
"I'm with you all the days!"
W for the Work He bids us do
That ALL His name may praise.

X says that he expects us all,
To do our best to win,
The wandering ones of all the earth
Back from the paths of sin.

Y stands for You, as well as for me,
To whom these words He says;
Z is the Zeal He bids us show;
For US He lives and prays.
—Over Sea and Land.

SECOND SUNDAY

COMMISSION AND DECLARATION OF THE ORDER OF ROYAL AMBASSADORS. (For Royal Ambassadors.)

Ambassador in Chief—What is an ambassador?

All—An ambassador is one who represents the person of a king at the court of another.

Ambassador in Chief—To whom must an ambassador render an account?

All—To the king from whom he receives his commission.

Ambassador in Chief—As ambassador whom do you represent?

All—We are ambassadors for Christ.

Ambassador in Chief—For we must all appear before the judgment seat of Christ.

All—That everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.

First Assistant Ambassador—Knowing, therefore, the terror of the Lord we persuade men.

Second Assistant Ambassador—For the love of Christ constraineth us.

All—He died for all, that they which live should not henceforth live unto themselves but unto Him which died for them and rose again.

Chapter Secretary—Therefore if any man be in Christ he is a new creature.

Corresponding Secretary—Old things are passed away.

All—Behold, all things are become new.

Treasurer—God was in Christ, reconciling the world unto Himself.

All—And hath committed unto us the word of reconciliation.

Ambassador in Chief—Now, then, we are ambassadors for Christ.

Collector—As though God did beseech you by us.

All—We pray you in Christ's stead be ye reconciled to God.



THIRD SUNDAY

"WANTED—A GIRL." (For Girls' Auxiliary.)

"Wanted—A Girl." In a heathen land,
The boy is the great and the sole demand;
But here, where the Stars and Stripes unfurl,
We have learned the worth of the gentle girl.
Wanted a girl, with her pure, sweet ways,
With her smile that brightens the darkest days;
Wanted a girl, with her true, kind heart,
That feels with keenness another's smart.
Wanted a girl, with the willing hand,
For the smallest task or the effort grand.
Wanted a girl—there are so many sad
Whom her gentle presence may render glad;
There are sick and suffering lives, I know,
And her skillful fingers may soothe their woe;
In hut and garret are lonely poor
Who await her knock at their lowly door;
There are darkened hearts that would treasure well
The sweet old message her lips could tell.
At the home, in the school, on the lane or the street,
There are tasks for her tactful fingers meet;
In the business din or the social whirl,
We need the touch of the Christ-like girl.
Wanted—all girls who will stand the test,
And, queen-like, endeavor to do their best;
Whose lives, as they blossom from more to more,
Make girlhood precious the wide world o'er.
—May VanVoorhis, in Missionary Tidings.



FOURTH SUNDAY

BIBLE RESPONSES TO MISSIONARY QUESTIONS. (Exercises for B. Y. P. U.)

1. What are missionaries?

"We are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5: 20.

2. Are there enough missionaries?
"The harvest truly is plenteous, but the laborers are few." Matt. 9: 37.
3. What is our duty then?
"Pray ye therefore the Lord of the harvest that he will send forth laborers unto his harvest." Matt. 9: 38.
4. What is the state of the heathen world?
"The dark places of the earth are full of habitations of cruelty." Psalm 74: 20.
5. What can take away its darkness?
"Then spake Jesus, saying, I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12.
6. What do the heathen worship?
"All the gods of the nations are idols." Psalm 96: 5.
7. Why do they not worship the true God?
"How shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" Rom. 10: 14.
8. Do the heathen want the gospel?
"A vision appeared to Paul in the night; There stood a man from Macedonia and prayed him saying, Come over into Macedonia and help us." Acts 16: 9.
9. Have the gospel messages always been gladly received by the heathen?
"Some fell on stony ground . . . some fell among thorns . . . and others fell on good ground." Mark 4: 5, 7, 8.
10. Does God care for the heathen?
"Thus saith the Lord God, I will lift up my hand to the Gentiles." Isaiah 49: 22.
11. Did Jesus come to save them?
"Other sheep I have which are not of this fold, them also I must bring." John 10: 16.
12. Who are sent to bring them in?
"Ye shall be witnesses unto me unto the uttermost part of the earth." Acts 1: 8.
13. Who sends these witnesses?
"Then said Jesus to them, As my Father hath sent me, even so send I you." John 20: 21.
14. What is the "Great Commission"?
"Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Matt. 28: 19.
15. What does God send them for?
"For a light to lighten the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isaiah 42: 7.
16. Who were the first missionaries?
"The Holy Ghost said, separate me Paul and Barnabas for the work whereunto I have called them." Acts 13: 2.
17. What help has Jesus promised?
"Lo, I am with you alway, even unto the end of the world." Matt. 28: 20.
18. What have missionaries accomplished?
"The people that walked in darkness have seen a great light, and they that dwell in the land of the shadow of death, upon them hath the light shined." Isaiah 9: 2.
19. Has God promised them great success?
"From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles." Mal. 1: 11.



The Campaign Household

Elizabeth N. Briggs

September had been a month of prayer for the Anderson household. When the great 75 Million Campaign had been accepted by the Baptists, Mr. and Mrs. Anderson talked it over with delight and determined to enter into it with all of their strength and ability. They read all that was printed in the mission magazines and Baptist papers, that they might understand the plans as they were developed.

When the association was organized for work, Mr. Anderson was appointed one of the assistant organizers. He seemed to the children to spend all of his hours at home talking to people over the phone. There were long distance calls for him and local calls. Often he ran home for a hurried lunch and then off he went in the automobile for an afternoon conference in his part of the association. He returned dusty and tired, but with the names of new workers to add to his list.

Mrs. Anderson was no less busy. As president of the Woman's Missionary Society, she was head of the woman's part of the campaign in the church. There were committee meetings for her, and the children saw her working over long lists of names that she brought home.

"September is our month for special prayer," Mrs. Anderson had explained to the children. "We are going to pray many times each day for the success of the great campaign. When you pray at night and in the morning, remember to ask God's blessings upon it. Then three times a day at the table we are going to add a prayer to the blessing we ask upon our food. Father will always remember the leaders of the campaign in our family prayers."

With this atmosphere about them, it was natural for the children to listen eagerly to the campaign talk that they heard outside their home. One Sunday Ethel returned from the Sunbeam meeting with shining eyes.

"I'm on a campaign committee, too," she announced, holding out a package of papers carefully folded.

"Another member of the family gone into it," said Uncle Robert, who was just back from France. "Bobby," he said to his small namesake on his knee, "you and I will soon be the only ones left to talk about anything but this 75 Million Campaign."

"But Bobby must talk about it, too," Ethel answered. "Some of these papers are for him to get mother to read to him and let him sign."

"Well, well," exclaimed Uncle Robert, "so Bobby is not to be let off on the plea of extreme youth."

"I pay evvy day, 'Bress ze tampaign,'" said Bobby.

"Miss Gladys says we must help answer our prayers by giving and getting other people to give," replied Ethel. "She says God answers the prayers of missionaries by making us willing to give our money. She says we ought not to pray for anything we are not ready to do our part in helping to answer."

"If that is the case, Bobby," said Uncle Robert, "we will have to look into this literature Sister has and see what share a gentleman of your age and financial standing is supposed to take up of the total 75 million."

"You must let me explain it to you," said Ethel. "You see, I have to go to all five of these houses and explain to the people, so I better begin now so I will be sure to know how."

"Quite right," agreed Uncle Robert. "Better practice on the family. Bobby and I have about average intelligence."

"This is the card the children are going to be asked to sign when we get to the money part of the campaign," Ethel began. "You see it is exactly like the cards the grown people are to sign. You need not read that now, for you will have one for yourself some time. We children must not sign a pledge like this without first talking it over with our mothers and fathers, because we really have very little money of our own to give." Uncle Robert looked into the earnest little face beside him and seriously nodded assent.

"So before we sign the pledge card, we must ask our parents to read this letter," continued the little girl, spreading a paper on her lap. "It will explain all about why we children want a part in the 75 million, and how we are to pay it."

"May I see the letter?" asked Uncle Robert. "You see, Bobby here rather belongs to me since

he sort of stole my name. If he should sign up for some big amount and leave off the 'junior' to his signature, they might come and try to collect it from me."

Bobby grinned and rolled up into a squirming ball under the poke on the ticklish rib from Uncle Robert's strong hand.

Ethel handed the paper to him and watched eagerly as he read aloud.

THE BAPTIST 75 MILLION CAMPAIGN JUNIOR RESERVES.

A LETTER TO PARENTS.

My dear friend:

Last year about this time we were teaching the children to be loyal young patriots by helping them to buy Liberty Bonds, War-Savings Stamps, and War-Saving Certificates. The children themselves worked and bought additional stamps, and were delighted to feel that they had a part in caring for the soldiers and in winning the war.

This year we Baptists have a wonderful opportunity for teaching the children what it is to be loyal, liberal citizens of the Kingdom of God. We may teach them through our own liberality, and also through making it possible for them to have a share in the joy of giving. Surely we plan no happy celebrations in our homes without arranging for the children to have a large share in the happiness. Neither will we wish to have them left out of the joy and blessing that we feel will rest upon the willing-hearted, cheerful givers in this great Baptist 75 Million Campaign.

May we ask the following five things of you:

First. Allow each child in your home to pledge some amount to the campaign, whether it be 50 cents a year, \$1.00, \$5.00, or some larger amount.

Second. See that the children have ways of earning part of the money, but do not insist on their earning it all. Let us not make giving a burden and spending a joy. Too many grown people today find it easy to spend and hard to give.

Third. See that the children pay regularly through the Mission Societies holding their pledge cards. The leaders will keep careful records and give suitable receipts at the end of each year. If a child is graduated into another society, the pledge will be transferred with him, as in the case of grown people moving from one church to another.

Fourth. As this is also a campaign for membership in the missionary societies, please encourage the children and young people in your home to join the junior mission organization suited to their various ages and to be regular attendants.

Fifth. Please fill in the blank attached to this letter and return with the child's signed pledge card.

As our Saviour took the children of old into His arms, laid His hands upon them and blessed them—may His blessing be upon the children of our Junior Reserves, and through them may He bless the children of the world.

Yours in His service,

GLADYS WILLIAMS,
Director of Junior Reserves.

PLEDGE AND PAY.

This is to certify that a pledge to the amount of \$..... to be paid \$..... each year for five years, has been made by
Name
Address
Society
Church..... Association.....
.....
(Name of parent or guardian giving permission.)

Uncle Robert finished reading and looked seriously at the round-faced little nephew on his knee. Bobby hunched himself up in expectation of another poke, but this time it did not come.

"You know I was over there in France," said Uncle Robert. "For months I was where things were sailing around in the air that might knock the junior off of your name, old fellow, and leave you as the one and only Robert Anderson."

"What do you mean, Uncle Robert?" asked Ethel.

"Well," replied her uncle, "some of the fellows that went over with me did not come back, and others did not come back just as they were when they went over. But I got back safely, did not spend a day in the hospital while I was gone, and am stronger than ever before. That is something to be rather thankful for. I thought I would sign up one of these cards when they were brought around, but as this Mr. Robert, Junior, has his card first, I think I can sign up with him for a small amount and still take a card for myself later."

"Oh, Uncle Robert, that would be wonderful," cried Ethel. "Oh, Mother," she exclaimed, running to Mrs. Anderson as she came out on the porch, "Uncle Robert is going to sign Bobby's card with him."

"What is it, Robert?" asked his sister-in-law.

"Bobby and I are just going into this little transaction together," laughed the young man. "I am hoping to do something on my own when the committee holds me up. Just now I thought I could go on with Bobby for five dollars a year and not take that from the magnificent amount you will be expecting of me later."

Mrs. Anderson smiled and answered, "You and Bobby must settle that for yourselves." She knew the feeling that lay beneath the young man's manner.

"This is my letter, Mother, that you must help me to decide about," said Ethel.

While Mrs. Anderson read the letter, the two Robert Andersons were busy signing their names to the pledge card and the paper. Bobby, being just five, could only print his first name in letters of varying slants and sizes. But Uncle Robert could fill in all the other places, and it was a proud little boy who ran to meet his father with the paper and card.

"It's for ze tampaign," cried the jubilant Bobby, and he climbed up on the arm of his father's chair while Mr. Anderson read the letter and James examined the card.

"My dear," said Mr. Anderson, turning to his wife, "this letter sounds about right. We do not have any Christmas or Thanksgiving celebrations in this family without planning a good large share in them for the children. This campaign is about the biggest celebration we Baptists have ever planned and the children must have their share in the joy of it all."

"The point that has impressed me," replied Mrs. Anderson, "is that we must make it as easy for the children to give as for them to spend. Sometimes we are so anxious to have the children earn the money that they give, we are apt to overlook the fact that we are frequently giving them money to spend even on things that they do not really need."

"Will you help me with my pledge, Mother?" asked Ethel shyly.

"Yes, indeed, dear," answered her mother. "You can certainly pledge as much as Bobby, though you and I will have to talk over ways and means. Your father and James must consult and decide about his pledge. Then each one of us will have a share in the great victory ahead. You have set us a fine example, Robert, in signing Bobby's card with him, and we appreciate it so much. I feel that we all would like to make a great thank-offering for your safe return to us. I can but wonder at the families that are setting up memorials of all kinds to the sons they lost in France, and yet not piling up thank-offerings for those who came safely home."

"If I had heard that in Africa I would have known you said it, Sister Annie. Don't you worry about being thankful for me. Just being home is enough. James, what have you got to say about it?"

"I got one of those letters and things at Sunday school this morning," said James, fishing in an inside pocket for them. "Mrs. Rogers said the boys that belonged to the Royal Ambassadors could pledge through the chapter, but that every one of us ought to pledge through the class or the chapter. She said be sure not to sign two cards, for if we did we would have to pay both to make the money and pledges come out even."

"Miss Gladys said that one reason we must have our parents sign with us," said Ethel. "You know we might think it did not matter if we signed two or three cards."

"I know one thing," said Mrs. Anderson. "If we do not fix supper we will be late to church. Come, Ethel, we will see if we cannot have it ready in ten minutes."



OUR PUZZLE CORNER

PUZZLE. SOME 75 MILLION CAMPAIGN LEADERS. WHO ARE THEY?

- To the marks of a warrior add a name for town.
- To the opposite of false add the middle of letter.
- To the first part of a word meaning to leap and skip add the middle of umbrella.
- To the front of an army add the last of greatness.
- To the first of moon add the name of iron just mined.
- To that which supports the sails of a boat add the last of workers.
- To the first of henceforth add the last of one who spends, then add the kin a boy is to, his father.
- To the first of a name for a waterproof overcoat add the name of a famous Jewish captive at Babylon.
- To a word meaning to gain the victory add the effect of touching a hot iron.
- To dried grass add a letter that makes the plural.
- To a conjunction add the last of tender and the first of sonnet.
- To a Scotch beginning add the first of content and the last of a word meaning to ring a bell slowly.
- Take the first letter from the position for prayer.
- To a kind of hammer add the last part of story.
- Change the "r" in rose.
- A famous river in Virginia.



ANSWER TO SEPTEMBER PUZZLE

- Ministerial Relief, \$5,000,000.
- State Missions, \$11,000,000.
- Home Missions, \$12,000,000.
- Hospitals, \$2,125,000.
- Foreign Missions, \$20,000,000.
- Orphans' Home, \$4,700,000.
- Education, \$20,000,000.

Roger Williams Memorial, \$175,000, is included in the 75 Million Campaign.



NAMES OF THOSE ANSWERING AUGUST PUZZLES

- Alabama—Luella Pierson.
 Kentucky—Mrs. C. R. Saunders, Mrs. I. T. Stanley.
 Louisiana—Linnie Mae DeLee.
 Mississippi—Mary E. Cooke, Myrtice Dearman, Ruth Nichols, Hazel Putnam.
 Missouri—Mrs. Queenie Halhert.

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.

October 5.—Topic, "Building of Personal Character." This is the public meeting which has been planned in the "Double-up Campaign" to be put on at the evening preaching service. See page 13, "Training for Service in the B. Y. P. U." Let this be the basis for appeal for efficiency and enlargement in the public service.

October 12.—Topic, "Deborah, the Patriotic Woman." This meeting emphasizes patriotism, and lends itself to a brief presentation of the plans for "Enlistment" in the work of the Kingdom as the highest form of patriotism. See editorial, page 2, "The Heart of Enlistment."

October 19.—Topic, "The Last Judgment." See page 5, "Foreign Missions and the World Upheaval." Close the meeting with a brief re-statement of Dr. Love's argument as to the consequence, now and hereafter, of our neglect of the unparalleled opportunity of making the world Christian.

October 26.—Topic, "Foreign Mission Outlook." See pages 20 to 33. Let the leader conclude the meeting by summarizing the facts and figures given in these survey articles.

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

Every meeting will of course concentrate its interest upon the great 75 Million Campaign. The material in this number can be used to very great advantage by the leader to supplement each of the regular programs. See especially Miss Briggs' suggestions on pages 38-40, and plan to carry them out.

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

The missionary topic for October is "The Foreign Mission Outlook." See especially Dr. Love's article on page 5, and the surveys of Brazil, Argentina, Chile and China, on pages 20 to 33. The missionary topic can readily be combined with the campaign subject, "Enlistment." See Miss Tyler's suggestions on page 17, and the program outline of Miss Mallory's on page 35, together with her article, "From Strength to Strength."

SUNDAY SCHOOL.

The "Double-up Campaign" in the Sunday school will reach its height in October. See especially Mr. Watts' article on page 12, and the suggestions for brief five-minute programs on pages 38, 39. Notice also the plan for the "Junior Reserves," and let every pupil from the intermediate age down be given a copy of this letter, personally addressed to the parents.

PRAYER MEETING.

The prayer meetings during October should count as no other services of the church. See the suggestions on pages 33 to 35 for topics and helps. Plan for a great week of enlistment, and let the prayer meetings, as they grow in power and attendance from week to week, lay the foundation for reaching every member of the church in some activity of the church.

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