

# HOME AND FOREIGN FIELDS

Continuing  
The Foreign Mission Journal  
The Home Field



**"PREACH THE WORD!"**

Rev. Raleigh Wright, Home Board Evangelist, speaking to men at noon-day shop meeting, Mobile, Ala.

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

Entered as Second-Class Matter October 26, 1916, at the Postoffice at Nashville, Tennessee, Under Act of March 3, 1879.

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Teachers, paid from tuitions and regularly employed, but not under direct appointment by Board: Miss Angelina Hernandez, Havana; Miss Cruz Armas, Cruces.

## A Quarter More—But Worth It!

In a recent newspaper contest for the best definition of the word "optimist" the prize was awarded for this: "*An optimist is a man who believes that the high cost of living is worth it.*" Soaring paper and printing costs have at last compelled the Sunday School Board to add twenty-five cents to the yearly subscription price of HOME AND FOREIGN FIELDS—but it is worth it! The new rate will be effective April 1. As formerly, one subscription will be given free with each club of ten paid subscriptions. The new price will still be less than the cost of production. Our aim is 100,000 subscribers before the close of the year, and constant enlargement and improvement of the magazine. Help us achieve this goal.

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## THE MISSIONARY PILOT

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

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

- April 4.—Topic, "Samuel, a Man God Could Help." See page 5, "The Campaign Commission's Evangelistic Program." Use this statement of Dr. Scarborough's in connection with the opening or closing services.
- April 11.—Topic, "Repentance and Faith." See page 15, "Mayor W——'s Conversion." Assign this effective story to be told at the conclusion of the program.
- April 18.—Topic, "The Church in the Home." See pages 20-22. Assign to various members one each of our new missionaries, to tell in one or two minutes the essential facts of their call to service.
- April 25.—Topic, "The Sunday School Board." See page 10, "The Sunday School Board and the Forward Movement." Supplement the material in the Quarterly by this informing article of Mr. Burkhalter's.

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

It is suggested that a special program be prepared on, "How We Won the Victory." Or, this subject may be emphasized in the devotional services of each meeting during the month. See especially Miss Briggs' material in the Young Peoples' Department.

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

For the "Victory Program" some thrilling stories are furnished by our missionaries, showing what the 75 Million Campaign has meant and will mean to their stations and people. (See pages 24-31). Use also Dr. Scarborough's article on page 5 in connection with Miss Mallory's material on pages 34, 35.

### SUNDAY SCHOOL.

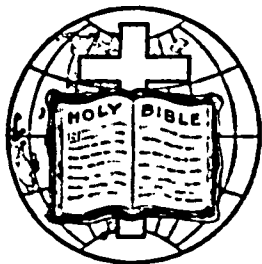
Every Sunday school should be acquainted with our new missionaries as they go out. An interesting exercise for the opening or closing service would be the introduction of these new missionaries to the school. Assign to an Intermediate or Senior class. See also Miss Briggs' "Campaign Program," page 40.

### PRAYER MEETING.

Let the leader present the plan for our campaign of indoctrination and of evangelism, as set forth by Dr. Scarborough, page 5, in the editorial pages, and in other articles bearing on the subject. Kindle evangelistic fires by united, earnest prayer.

# Home and Foreign Fields

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



Published Monthly by

**The Baptist Sunday School Board**

161 Eighth Avenue, North

**NASHVILLE, TENNESSEE**

Subscription price, 75 cents per year. One free subscription given with each club of ten, where cash accompanies order, and all names are sent at once

**I. J. VAN NESS, Corresponding Secretary**

**G. S. DOBBINS, Editor**

**APRIL, 1920**

## Our New Subscription Price

When the Sunday School Board was ordered by the Southern Baptist Convention, at its meeting in Asheville, to publish the combined missionary journal, the commission was accepted heartily and plans made for the publication of a magazine worthy of the great cause which it was set to represent. During the years that have followed no pains nor energy have been spared to achieve our purpose, and HOME AND FOREIGN FIELDS has made for itself a real place in the life of the denomination. From a very small circulation it has grown steadily until at length the 70,000 mark has been reached with bright prospect for 100,000 before the year closes.

From the beginning the publication of the magazine was recognized as a missionary enterprise. The subscription price was placed so low that the price could not possibly prove a hindrance to its circulation. It was deliberately decided to publish the journal at less than cost, the Sunday School Board paying the deficit as a missionary investment.

But what was less than cost in 1916, with a 20,000 circulation, has come to be an alarming deficit with a circulation of 70,000 and soaring paper and labor costs in 1920. On every copy we send out the margin of loss has increased steadily for three years until at length the local members of the Board, wise and cautious business men that they are, determined that the denomination could no longer expect its Sunday School Board to bear so heavy loss. It was therefore decided to raise the subscription price to 75 cents, effective April 1.

To the individual subscriber the additional 25 cents is a small matter. Multiplied by 70,000 it will reduce the deficit to a reasonable loss—for this will still be less than the cost of production—and make possible the continued effectiveness of the magazine. We do not believe that one Baptist in a thousand will refuse to subscribe because of this reasonable and necessary advance.

HOME AND FOREIGN FIELDS is an absolute necessity in the life of the denomination. It is the official organ of all our general boards; it is the connecting link between the missionaries on the fields and the churches at home; it is an indispensable tool for use in the missionary societies, the B. Y. P. U., the Sunday school, the prayer meeting; it is a source of constant help and inspiration to the pastor; it provides the necessary point of contact between the giver and the object to which he has given. We propose to make it increasingly use-

ful, and we call upon our friends for cordial response to this advance in price, which has been made only after conditions have forced us to it.

One of the strong recommendations of the Campaign Commission is that in the revival meetings, conferences, associational meetings, etc., a vigorous effort be made to place HOME AND FOREIGN FIELDS and the State Baptist paper in every Baptist home. Through the State offices this campaign of information will be pressed, and an attractive clubbing offer made for HOME AND FOREIGN FIELDS and the State paper. We urge the heartiest co-operation in this effort, and the sending in of large clubs so that we may be enabled to reduce our deficit somewhat before the meeting of the Convention in May.

The magazine is yours. We are ambitious to make it the greatest missionary publication in America. Give us your prayerful and sympathetic help.

## A Mighty Soul-Winning Drive

Dr. J. F. Love, our Foreign Mission Secretary, declares that the most noticeable weakness of European Christianity which he observed is its lack of evangelistic fervor. Preachers and laymen alike, he says, seem to be devoid of soul-winning passion. We would naturally expect this to be true of state churches, but he asserts that it is almost equally true of the free churches, or dissenters—Baptists included. One of the supreme needs of our Baptist brethren in England and on the Continent is that their thinking shall be animated and their preaching set on fire by the love of lost souls.

Is there any connection between evangelistic passion and sound doctrine? Between loose religious thinking and indifference toward the lost? Certainly there must be. The quest for souls leads one to the heart of the gospel, and keeps one's eye fixed on Christ. The neglect of soul-winning may be either a cause or an effect. The Christian who does not make the salvation of the lost his supreme concern inevitably loses his grip on the fundamentals; and the Christian who wavers on the fundamentals just as surely loses his passion for souls.

It is therefore logical and sensible that we should go out with a doctrinal tract and the open Bible in our hands, and our hearts aflame with zeal for the lost, in a mighty soul-winning drive. A series of tracts has been prepared, under the direction of the Campaign Commissioners, which deal with vital doctrinal and evangelistic subjects. These tracts will be supplied free of cost through the State Mission Boards, and should be ordered in liberal quantities by every pastor who contemplates a revival meeting in his church. They should be ordered well in advance of the meeting so that they may be wisely used both in the preparation for and prosecution of the special evangelistic effort.

"The South and the World for Christ," is our slogan, and with eagerness of spirit and unspeakable yearning of heart we face the season and the opportunity for the greatest ingathering of souls our churches at home and abroad have ever known.

## A "Victory Program"

A fire will not continue to burn that is not replenished with fuel. Already we can observe here and there a lessening of interest in the 75 Million Campaign. The victory has been won, the amount asked for oversubscribed. The tension having been released, and the winter months having prevented many from regular church and Sunday school, the campaign has necessarily dropped into the background of the thinking of numbers of people.

The observance of Missionary Day on the last Sunday in March will serve to quicken interest in Home and Foreign Missions and renew determination to be faithful to the pledges made for the support of these two great objects. In June a



like occasion will be provided for Christian Education, in September for State Missions, and in December for General Benevolences. These special days will not be primarily for the raising of money, but for the giving of information and the inspiring of our people to keep up faithfully their payments. The Sunday schools will use these opportunities for collecting the sum of \$2,500,000 apportioned to them, their gifts not being credited to individual givers, but allowed to count on the church's campaign quota.

In addition, the women in April will put on a "Victory Program" in their meetings, and in the meetings of their auxiliary societies. This program should be thrilling in its interest, and of powerful influence in stimulating to renewed enthusiasm for the campaign. Special material for use in these programs will be found in this number of HOME AND FOREIGN FIELDS.

Our Methodist brethren have adopted as their slogan, "*No Shrinkage, but an Increase.*" It is a good war-cry, and we shall do well to make it ring in the ears and hearts of our people.

Let us feed the fires of missionary interest with the fuel of information and inspiration.

## The Power of Conviction

A Christian without conviction is like an automobile with the gasoline tank empty. There may be everything to be desired in the mechanism and appearance of the machine, but it positively will not run—except down hill. To move it, power must be applied from the outside. A Ford with a tank full of gas is worth any number of gasless Packards to the man who wants to get somewhere.

The fatal fallacy of unionism is the assumption that results can be accomplished without conviction. A beautiful piece of machinery is constructed, like the "Community Church," or a vast program projected, like the "Interchurch World Movement," and power applied from the outside, or a steep grade selected from which to start. The demonstration satisfies until the power from without is withdrawn, or the bottom of the hill reached. Then ensue the same disappointment and chagrin which the man experiences when he discovers that his car won't go.

Conviction is defined as "strong belief on the ground of satisfactory reasons or evidence." There are great fundamentals about which Baptists have this sort of strong belief. If their witness were removed, testimony to these vital truths of God's Word would be seriously weakened, if not made to perish from the earth. Conviction is a compound of intelligence, conscience, loyalty and determination. We cannot but speak the things which we know and believe. It is not a question of choice.

Now, Baptists are not the only people with conviction. Methodists and Presbyterians of our acquaintance have been known to possess some measure of this same thing. It has made them the mighty power which they have become in this and other lands. It is bound to assert itself in the working out of schemes for church union and federation. Baptists need not fear that they shall be alone, nor relegated to an obscure corner, because they protest against the overlordship of a group of men in New York who want to manage the religious affairs of the evangelical churches of America—and, eventually, of the world. We are keeping faith far more truly with our Christian brethren of other denominations when we stand apart from such an undertaking than if we joined it.

Three millions of Baptists are more convinced than ever before in their history of the unique mission and message which they have. The road is clear, the tank is well filled, with plenty of filling stations along the way; the machinery may not be of the latest type, the polish may be knocked off in spots,

and a distinct rattle may be occasionally heard; but the throttle is open and we're running well, and doubtless by the grace of God will make the trip.

## A Notable Pronouncement

On February 18 the secretaries of the Baptist State Mission Boards met in Nashville in their annual session. This was followed by the meeting of the Campaign Commissioners and the Executive Committee of the Southern Baptist Convention. The report of the Campaign Commission was received with enthusiasm and joy. Many important problems were faced and discussed, and far-reaching plans laid for the conservation of results and the inauguration of a great campaign of evangelism and indoctrination. Elsewhere Dr. Scarborough, our General Director, sets forth in detail the plan for a soul-winning drive that will match in results the 75 Million Victory.

The question of the relation of the Interchurch World Movement to our Baptist work received careful and thoughtful attention. The Convention in Atlanta passed upon this subject in no uncertain terms, with all the facts before the delegates, who voted with hearty unanimity to refrain from participation in the movement. Notwithstanding this fact, representatives of the Interchurch Movement have persistently urged Baptist churches to disregard the expressed will of the Convention, and have frequently overstepped bounds of courtesy in going directly to churches and pastors with appeals for co-operation.

In a vigorous though kindly and fraternally-worded paper, the attitude of Southern Baptists was again set forth in the recent Nashville meeting. Briefly summarized, the points taken are these:

(1) The Interchurch leaders elected to present their cause to the Southern Baptist Convention, which firmly refused to vote its approval. The movement is therefore under obligation to respect this action. This it has not done.

(2) The Interchurch Movement proposes an overlordship, or super-control of the denominations, with its officers not subject to recall or its actions to review. This is anti-scriptural and contrary to Baptist genius.

(3) Loyalty to Jesus Christ prevents our entering into any arrangement which will limit us in our program or delimit us in our territory.

(4) Demand for economy in the use of sacred trust funds forbids our expenditure of sums which would have been necessary in carrying out the elaborate programs proposed by the Interchurch Movement.

(5) The success of the 75 Million Campaign pledges us to the carrying out of our plans without change. "We believe that we can better serve the cause of our Lord and Master and better promote the gospel of His grace in the long run by pursuing the course which we have adopted and thus remain true to New Testament principles and to our convictions. We are profoundly convinced that the sure progress of the Kingdom depends upon the efficiency and faithfulness of the churches and their ministers. We hail with inexpressible gratitude every manifestation of the spirit of Christian fraternity and every approach toward union upon New Testament basis."

The spirit of Southern Baptists is no doubt well voiced in this utterance. Time will show the wisdom of our position, and will vindicate us in the fraternal, frank, conscientious position we have taken.

Copies of the full text of the paper may be had free in any quantities desired upon request to the nearest State Board of Missions.

Mr. G. Sherwood Eddy, a widely-traveled missionary secretary, in a recent address declared that an American officer, clad in uniform, would be spit upon by the women of the average European city. We do not know whether it is yet quite

so bad as that; but certainly America has lost infinitely by the pitiful, piddling policy which our "statesmen" have pursued regarding the Peace Treaty. Whatever may have been his motives; Mr. Wilson made a mistake in playing a lone hand. The fight against him on a narrow plane of partisanship was thus made possible. Meanwhile thousands are starving who might have been fed, economic and political unrest is steadily growing, and America's moral influence is on the wane. A strong letter of protest to your congressman and governor will help. For the sake of a stricken world that is looking to us for moral and religious leadership as well as the necessities of life we must not longer sit idly by.

Along with our splendid determination to rid other lands of degrading evils should be our resolute purpose to suppress the shameful things that disgrace our own social life. The modern dance is coming more and more to be a thing of such abhorrent evil that its harmfulness cannot be overlooked. A recent writer uses this plain but justifiable language: "The waltz, born in the ball-room of a woman of ill-fame, the mistress of a French king, was the first step toward the perversion known as the modern dance. . . . But the waltz is as the cool breath of a sleeping infant in comparison with a blast from the furnaces of hell when likened to the dancing permitted in ball-rooms today." Reform the dance? The devil laughs.

Who are the Czechs? We have heard much of them and their new republic, Czecho-Slovakia. They are the people of Northern Austria, and their government now includes Bohemia, Moravia, Silesia, and Slovakia. The republic is about as large as the state of New York and has a population of 12,000,000. Theirs is the land of John Huss, who was burned at the stake by the Catholics in the fourteenth century. During the war they were subjected to incredible sufferings at the hands of the Germans and Austrians, betrayed by the Bolsheviks of Russia, and cut off from Allied assistance for five years. The future of the little country now seems secure, and the opportunity for Baptist work is without parallel in Europe.

It is gratifying to note that the great denominations of the South are turning at once to the achievement of other high and worthy aims now that their money campaigns are practically ended. Southern Methodists propose an enlistment and evangelistic drive from March 21 to April 4 that will line up the churches for service and result in large ingatherings. Southern Presbyterians, having launched their forty-million campaign, propose to enroll 10,000 new members in the young people's societies; add 40,000 new pupils to the Sunday schools; receive 50,000 new members into the churches; place the church paper in every family, and erect the family altar in every home.

Our greatest danger as Baptist churches is the peril of inaction. If we do nothing, undertake no big jobs, make no enlargements, win no lost souls, baptize no converts, neglect our young people, content ourselves with the old ruts, create no impression in the community that we are alive, it matters not how much we boast of our orthodoxy the people will go where there is something happening. "Go ahead, do something, and be willing to take the responsibility," was the sound advice of Theodore Roosevelt—advice that applies to a church as well as to an individual.

Those who have attended the Interchurch Conferences have been impressed with the fact that they are not "conferences" at all, but occasions carefully planned with a view to putting over the schemes which have already been fully formulated.

Baptists do not take orders from their own leaders, and do not arrive at conclusions until every man has spoken his mind. A "cut and dried" Baptist program is well-nigh an impossibility. We shall not very seriously consider going into movements and adopting plans concerning which we have had no voice.

Read the life-stories of our new missionaries, as given elsewhere in this number. Study their photographs until you feel that you are personally acquainted with each of these representatives you are sending in your stead into needy foreign fields. Pray for them constantly, and write an occasional note, desiring no answer, that will tell them how much you are interested in their work. Then watch for the glorious reports of success for the Master which we shall soon expect them to be sending in.

There is a story of the war which tells of the cordon of aeroplane watchers thrown about the coast of England to protect against invasion. These guards were blind men! Their more acute sense of hearing enabled them to detect the approach of a Zeppelin many miles farther away than was possible by one with all his faculties. We are made to think that in our battle against the forces of Satan those who do most to protect from his treacherous assaults are the watchers in prayer in the secret places.

It is related that Horace Greeley once received a letter from a woman who stated that her church was in distressing financial straits. They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, a donkey party, turkey banquets, grab-bags, sock socials, etc. Could the editor suggest something new? Mr. Greeley replied tersely: "Try religion." The church that has a worthy constructive religious program will not suffer for lack of financial support.

The pastor and the deacons are not the guardians of the purses of their brethren, but there is a responsibility which rests upon them in this connection. There are many needy causes which are appealing for our support, and to them we must not turn a deaf ear. However, there are unscrupulous beggars and rascally solicitors abroad in the land, and much care should be exercised in inviting strangers to speak in the churches. The people are due this protection.

"The Revised Mandarin Bible" is the new translation which has recently been completed for the Chinese. The chairman of the translation committee says that the translators have learned in the course of their labors that the Mandarin Colloquial is a language worthy to stand among the great tongues of the world. The language of the Bible, almost free from abstract terms, lends itself peculiarly to translation into this tongue.

Are you going to Washington in May? Is your church planning to send the pastor? The opening session will be held on Wednesday, May 12, at 3 P.M. instead of 10 A.M. as stated in these columns last month. It will probably be the most largely attended Convention in Southern Baptist history. Make your hotel reservations early.

"Three things are needed if we are to be faithful witnesses in the foreign field," says S. D. Gordon. "A clear vision, a spirit of obedience, and a heart of love." Pray that these needful things shall be supplied in the case of every missionary who has gone out to carry the message of the gospel to a lost world.

# The Campaign Commission's Evangelistic Program

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

On February 19th a Great Meeting of the Campaign Commission and Executive Committee was held in Nashville. The General Director Summarizes the Plans Contemplated in Following Up the 75 Million Campaign

The successful campaign of money raising with its attendant products and by-products has brought upon the denomination a new obligation to follow up and enlarge our victory. The fact is, our victory is not complete. It is only in its initiatory stages. One objective has been obtained and one triumphant period has ended. Enlistment clear up and down the line in all its varied fields of need and activity must continue.

Wise, aggressive policies for collecting the pledges subscribed by hundreds of thousands of loyal Baptists must be inaugurated and applied full length for five years. We must not stop with 90 millions, nor even 100 millions. Every new church member, whether by letter or baptism, should at once face a campaign pledge. Many givers gave too selfishly and small. Their gifts must be enlarged. The work of enlightenment should go on with intensified vigor. Our Baptist papers must be carried to 500,000 other Baptist homes; and a great publicity program must be inaugurated and pushed.

A South-wide, intensified, extensively applied program of indoctrination should be carried out. The forces which seek to compromise Baptists and unionize them with other alien forces should be met by an indoctrinated, informed, organized force. They should meet the Baptist conscience, solidified and made adamant by the doctrines of the happy God. All this must go on, and more, while we are going after souls. We must not let up anywhere. A South-wide Baptist offensive, aggressive, organized, with the martial spirit, must be pushed to all our churches and through all of our institutions. We will have a happy time doing this, if we do it on the road after lost souls. The predominant spirit must be evangelistic. We must work by the divine compulsion of an aroused compassion for lost men. The Campaign Commission recommends to the denomination the following program for soul-winning:

1. That the time be divided into two periods—March and April for the first campaign. This will apply to the larger churches where the evangelism is carried on in the spring; and this period is to be divided into two—one group of meetings held in March, say two or three weeks; another group of meetings held in April, covering the same period. Some of these meetings will run four and six weeks, harvesting a complete crop of souls. It is necessary to divide this period in order to give a greater supply of evangelistic leaders, both in gospel preaching and gospel singing. This division will double our supply. The second period is to be in the summer, mainly in July and August, and will apply especially to rural-village evangelism.

Of course many of the larger churches will have their meetings in the summer. But mainly this will be for the country meetings, when the crops are laid by, and open, out-of-door evangelism is easy, when all the people can go afield and in tabernacles and tents and brush arbors, can have a great "round-up" for souls. This period should also be divided into two—one in July, say, and the other in August, or some even in September. In this way we can double the supply of evangelistic preachers. The pastors who have held their meetings in their own churches in the spring can join in the summer meetings. What a great sight to see thousands of Baptist preachers from cities and towns, with the New Testament in their hands, with the power of God on them, going to the brush arbors and tabernacles and into the open parks and streets of the cities, preaching a saving gospel! Nothing could be more pleasing to the angels in heaven.

2. It is recommended that great emphasis should be put on prayer, that there be special prayer days and prayer seasons, and that everywhere people be called to their knees and to the true source of evangelistic power and communion and fellowship with God and His endueing Spirit.

3. It is recommended that before all these seasons of soul-winning a careful religious census be taken of Baptist opportunities and needs, that each pastor and worker carefully survey the field looking for backsliders, unidentified people and unsaved, securing their addresses, and thus making easy the opportunity to reach them with the gospel message.

4. That a wise, aggressive policy of advertisement of these meetings be put on locally and throughout the states, that the secular press be utilized in a large way, that money be spent in page and half-page advertisements, and that circulars and posters and the religious press be greatly used.

5. That for each of these meetings the best possible evangelistic help be secured, the right sort of preachers to preach and singers to conduct the singing and pianists to lead in the gospel songs, that gospel song books be secured and supplied in abundant fashion, that all the people may sing, that large places for meetings be provided with room for large choirs on elevated platforms close up to the people, and that the movement be an outdoor movement as far as possible and be carried to the great masses of the people, that everywhere possible simultaneous meetings in the cities and larger towns be held, where all the Baptist forces go in unitedly and co-operatively winning the cities to Christ.

6. That along with this, great use be made of the denominational papers and all sorts of aggressive, popular publicity, so that the whole Baptist message may be carried to the people. The Campaign Commission has prepared, in connection with the work already done in this line by the Sunday School Board, a large group of well-selected tracts on doctrines and evangelism; and these tracts will be subject to the orders of the pastors and denominational leaders everywhere and will be supplied in sufficient numbers to cover the needs of the people. These tracts are especially prepared for this campaign by our denominational leaders, covering a large range of subjects. These tracts should be widely used.

7. It is recommended that at least one day in each of these revival meetings be set apart as denominational day, in which the denominational program will be set out before all the people; popular speakers, using both men and women, shall be used and wide publicity given to these meetings and especial efforts made to bring the people together and hold them. In many thousands of cases dinner will be served at the place of meeting and the people will spend the day in prayer and information and inspiration on the great denominational program.

8. It is recommended that in all this evangelistic period before the meetings are held the wisest sort of evangelistic organization shall be set up in the churches and thorough preparation made in all the departments of the church life. The young people, the women, the Sunday school, the deacons, all the phases and forces should be organized. Soul-winning bands should be organized and instructed in the methods of soul-winning. The "Victory Schools" should be enlarged to include the whole force of the church and wise evangelistic and indoctrinating instruction should be given to them. The campaign organization of organizers and publicity directors and teams and their captains and the boosters and the four-minute



speakers should all be mobilized and carried over into the soul-winning campaign. Laymen and women should deliver soul-winning messages straight to the hearts of the people.

9. It is recommended that each meeting organize an especial agency for securing subscriptions to the Baptist papers from every family in the churches, that renewals be secured and new subscribers obtained, until the denominational papers are put into the homes of the people everywhere. These papers will be filled with soul-winning and indoctrinating messages; and we will do a great constructive work, permanent and enduring, by this method. In other words, the commission calls the denomination to go in with renewed and intensified interest and sacrificial effort to win men to Christ and to indoctrinate our church membership and organize them for more complete efficiency in the Master's service.

It is understood that this campaign is to be largely conducted under the responsibility of the state secretaries and their forces

and the associational organizations. These state secretaries are the pivotal forces in this campaign. They are to utilize their organizers, their publicity directors, their W.M.U. forces, their associational organizations out to the limit. It is understood that our general Boards will throw their whole field forces in behind this movement and co-operate with all the strength of their Boards and secretaries. It is confidently expected that the denominational press will go full length in putting over this campaign.

These are some of the suggestions and plans proposed by the Campaign Commission. With a united Baptist front in the high spirit of victory, with the forces co-operant from Maryland to Mexico and from Florida to Missouri, we expect to go afield in humble prayer, seeking the will and power of God in conquering faith, with the power of a holy passion for a lost world burning in our souls, seeking to bring evangelism's crown to Christ and produce a unified, mobilized, triumphant Baptist force for the use and glory of Jesus Christ.

## How to Grow an Evangelistic Church

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

"The Lord added to them day by day those that were saved," is the Record of the Spirit-Led Church of Jerusalem; and that Such Perennial Evangelism is God's Ideal for His Churches Today is the Conviction of Our Superintendent of Evangelism

Every church ought to be evangelistic. If it is not so, then surely it can be made so, when the conditions are fulfilled for producing this very desirable result. A church which is evangelistic can grow to be more intensely so, and here again are laws to be obeyed and conditions to be fulfilled.

In the five years now ahead of us Southern Baptists have their greatest opportunity for lengthening the cords and for strengthening the stakes. We should not only seek to extend the borders of the Kingdom, but we should intensify the life and purposes of the churches at home.

Evangelism is the surest means of developing a church in the many graces of Christianity, and is the shortest path to the heights of joy. From these heights the child of God gets his widest and best view of the promised land.

If any church is not evangelistic how may it become so? How may this natural and most desirable condition be brought about? How can a church grow to be evangelistic?

1. *Encourage the pastor to be evangelistic.* Some churches make the terrible mistake of thinking that they are to be ministered to rather than to minister, and regard themselves as babies to be nursed rather than servants to serve. The church is a life-saving crew, an organization for helping the Saviour in seeking the lost.

The pastor should be asked more often to conduct the special meetings, and should be assured by the deacons and the membership generally that they will stand by him and pray for him and help him. Such meetings are usually the very best, and strengthen the bond between pastor and people.

Let the church secure the services of a good gospel singer, or do their own singing, and by prayer and personal work uphold the pastor's hands in a special series of evangelistic services.

Encourage the pastor to accept invitations to help other churches in such revival meetings, and the sacrifice made in having him away will be rewarded manyfold in the uplift which he will receive and the blessings which will come back to the church in the enriched ministry.

2. *Seek to maintain a regenerated church membership.* Family characteristics come by birth, and are not to be had by mere association, or environment. Love of souls is one of the marks of God's children, and if those who come into the church have had this wonderful new birth, it will not be so difficult to enlist them in work for the lost.

Membership should then be made to mean much, and a craze for numbers should not be allowed to take the place of the Spirit's gracious work. The careless and meaningless way in which some are admitted to church fellowship does not impress those who come with the solemn mission committed to every body of baptized believers. An earnest word of instruction at this welcome hour should be given as to being laborers together with God.

3. *Make the Sunday school evangelistic.* A study class in "Winning to Christ" will help in giving the true tone to the teacher's work, and will enable the superintendent to organize his forces in any special effort for souls.

Plans can then be made for the safest and surest type of work in the homes of the young people and among the children. Those who come from the school into the church will then have interest in all future efforts of the church to win others.

Special efforts should be made with individual classes, and with departments, and with the whole school. This carrying out of a regular and persistent plan of evangelism in the school will have much to do with growing an evangelistic church.

4. *Enlist the missionary and other organizations of the church in an everyone-win-one campaign.* These gatherings will be much more meaningful and far more enjoyable if the value of souls is emphasized and if the purpose be not merely social or literary or financial.

The purpose of these societies should be to save the heathen surely, but should they not also practice this same glorious privilege at home? A report at these gatherings of the "Everyone-win-one" plan should be a part of every program.

This would make real to the members that the fundamental basis for such organizations is the value of souls, and is not merely the giving of money, nor the study of books, nor the visiting of members, good and important as all of these are.

What a joyful condition of affairs would be brought to pass, and what a state of revival would be maintained, if every society in the church had soul-winning woven into its constant and regular work!

5. *Prepare for and hold special revival meetings.* Remember that a revival is a re-quickenings of those who are already saved, and that when the church is happy in the joy of salvation then will they teach transgressors God's ways and sinners will be converted.



Hold meetings for the quickening of the spiritual life of the members, and let them understand that this is the special purpose of these extra services. If the spiritual life of the church is abundant, it will be easier to maintain a soul-winning program.

Follow this with a campaign for the lost in the local church or in a city-wide or county-wide or association-wide effort. The larger the scope of the meetings the more intense will the interest probably be. Take the initiative, plan for a big work, take plenty of time, make the most thorough preparation, and expect great things from God.

6. *Have the evangelistic note constantly in the regular worship of the church.* Pray and plan and work for and expect conversions at the Sunday services. An occasional after-meeting for requests for prayer will bring surprises and will show that many are carrying burdened hearts and are eager for sympathy and help. The most spiritual will come to a brief prayer meeting held before the evening sermon, and will help make an evangelistic atmosphere for that so often trying service.

Preach for a verdict, and not just to deliver a sermon. Mechanical messages and professional and perfunctory services do not give the soulful atmosphere in which great decisions are made. Ask God to give a passion for souls and then cultivate this heavenly and wondrous gift.

Give the opportunity for decisions in an expectant tone and manner. To invite decisions, and then act as if we did not expect them, is hurtful to both preacher and audience. Do not become impatient and show anger or chagrin when no one comes. Remind the lost that he is dealing with God and not with you. Assure the lost soul that you know of his struggle, and that you will be glad to see and talk with him after the service, or by appointment at some time during the week.

Have faith in God's Word, and know that it will accomplish the thing whereunto it has been sent. Preach the Word, be instant in season and out of season, have faith in the message and in the Holy Spirit, sow and pray and expect, and glorious will be the reaping if we do not become discouraged.

## Southern Baptists and Evangelism

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

The Greatest Soul-Winning Agency of Any Denomination in America is the Evangelistic Department of the Home Mission Board, the Aims and Purposes of Which the Writer So Forcibly Sets Forth

"Von Moltke might as well attempt to mobilize an army of a million men, transport them, feed them, clothe them, munition them, fight them, without an efficient general staff as our Home Board can hope to fully elicit, combine and direct the mighty energies and forces of this Convention without evangelist coadjutors."—B. H. Carroll, D.D., LL.D., in an address before the Southern Baptist Convention at Chattanooga, Tenn., in 1906.

The greatest address I ever heard on evangelism was by Dr. B. H. Carroll, from whose words I have just quoted. It was his address before the Southern Baptist Convention at Chattanooga, following which the Evangelistic Department of the Home Mission Board was established.

I am fresh from reading the address, which was brought out as a tract by the Home Mission Board. The argument is cumulative and overwhelming and the tides of controlled emotion rise higher and higher through the eighteen pages of logic and appeal. Before I finished reading it I confess tears came into my eyes again, as they did at the time in the eyes of many who heard the address.

Following the address the new department was approved by an overwhelming vote. One lone man voted in the negative. Afterward it was found out that he did so under a misapprehension. Like many a good Baptist before him in other circumstances, he feared for the safety of local church autonomy at the hands of the untried denominational evangelism. It has since been demonstrated that there was no ground for his fear.

Whatever uncertainty there may have been when the messengers of the churches gathered at Chattanooga in 1906 as to the wisdom of establishing the Evangelistic Department of the Home Mission Board, had not grown out of lukewarmness among Baptists as to the value of evangelism, for there was none. If there is any one thing on which Southern Baptists of all shades and degree of culture and of all sections wholly agree, it is that a soul is worth saving and that evangelistic teaching is everywhere and always to be encouraged.

It is our Baptist thought that pastors of churches should give such concern to the evangelistic note in their sermons. In our missionary effort at home and abroad we have always insisted on the primacy of soul-winning. In our theological seminaries our Baptist instinct leads us to insist that culture and learning shall be added to the equipment of men without detracting from their zeal in soul-winning. Thank God, our seminaries are

living up to the spirit of our longing in this! If we start a 75 Million Campaign, a happy inspiration leads us to make soul-winning and the calling out of the called a step toward the raising of big money.

We have inherited a holy and evangelistic passion from our forefathers in the faith. The early pioneer preachers of the South were really more nearly evangelists than pastors. The senior Ellyson, in the long period of his signal secretaryship for Virginia Baptists, won one of his mightiest victories over untoward circumstances when he succeeded in getting the preachers employed by his Board to give up the attractions of the wilderness path and the frontier meeting for the intensive cultivation of the more restricted field.

The once-a-month system of preaching in our country churches in the South has had all its success largely in the evangelistic predilection on the part of the men who organized and served these churches. The system is not adequate to present conditions. But it has wrought more good than might have been expected. Its ability to hold together through several generations thousands of local churches in country communities has been conditioned upon and reinforced by the habit of the annual summer evangelistic meetings, as well as by the evangelistic flavor of the infrequent periodic sermons. Without the protracted meeting not one-half of our Southern Baptist rural churches would have come into existence, or been able to live after they were born.

The Evangelistic Department of the Home Mission Board has justified the hope of its many friends. The record of its work for thirteen years is before me. It includes such facts as the following: *For all the workers employed, including gospel singers, an average number of 468 persons have been baptized per year per worker, and an average number of 628 additions have been secured for the churches. An average of 54 volunteers for mission work and the ministry have been secured yearly by each worker. The department started with only five workers and had no more for two years. But more than 100,000 baptisms have been reported from this work.*

Of course many influences contributed to this happy success. The Sunday-school work and the instruction of the pastors were essential prerequisites and cannot be too much magnified. But the average number of baptisms secured by all the preachers in our Southern Baptist churches last year was only fifteen.

Baptists are greatly blessed in the service of the skilled soul-winners of the Home Mission Board who have been able to gather in 468 yearly for each worker.

The Evangelistic Department is not so large as it is intended it shall be. It is not so large as those who have given most thought to it are anxious for it to become. But it does stand out uniquely as the greatest and most successful denominational evangelistic effort in the world. The representatives of other denominations frequently come to the Home Board to get from us our plans. Not a few of these denominations have better human machinery for such service than Baptists have. We wish every one of them success, but it is a fact till now that Southern Baptists have the only great Department of Evangelism that serves any religious body in America or elsewhere.

A denomination without evangelism has already started on the path that leads toward decadence and death. Northern Methodists are a great religious body. They have the distinction of being the largest single evangelical body in America. But in 1919 Northern Methodists showed a net loss of about 56,000 membership. Northern Presbyterians had a net loss of 28,000 members. Why? It is unsafe to make large deductions from a limited survey of facts. But it is significant that, especially in recent years, there has been less evangelistic fervor and far more preaching of social reform among Northern Christian bodies than Southern. We have not the figures for the Northern Baptists, but are under the impression they have made very small growth during recent years.

*In some quarters there has recently developed a disposition to disparage evangelism and doctrinal preaching, which is really a part of evangelism, as archaic and ignorant. Men who do this usually really have no gospel to preach, only social betterment. It is no disposition to speak ungenerously of other sections that leads me to call attention that there has been very little of this folly in the South. May God permanently preserve us from such vain conceit!*

The 1916 Government religious census shows that Southern Baptists made about the same rate of growth during the ten years preceding that was made by Northern Presbyterians and Southern Presbyterians, somewhat more than Southern Methodists, and considerably more than Northern Methodists or Northern Baptists. In fact, the Northern Baptist growth was less during this period than any of the larger evangelical groups. Their percentage of growth was slightly less than half that of Southern Baptists.

But the number of converts brought into our churches by evangelism seems to have been distinctly larger in proportion to our numbers than was the case in any of these other bodies. Why, then, did Southern Baptists not make a larger net growth than any of them?

Considerable attention has been given by our Southern Baptist papers to certain figures which we have sent out from time to time, that show an alarming percentage of leakage from our Baptist membership. For the five years, from 1914 to 1918, inclusive, we baptized 742,705 converts. But the net increase of our membership during that period was only 298,800, or slightly over forty per cent of the number we baptized. A few more than fourteen per cent were claimed by death, leaving 339,224, or more than forty-five per cent, who did not die and who were not shown in the net increase. They have disappeared.

Writers who have dealt with this alarming situation have usually called attention that much of our evangelism lacks that doctrinal clarity and vigor which characterized the evangelism that Paul trained Timothy, Barnabas, Luke, Titus, and the other brilliant young men of his staff diligently to cultivate.

I am sure they are right in this, though I had set forth the figures to prove another thesis equally pertinent, namely, that our vast leakage in membership is a result of that lack of adequate pastoral teaching and care which inheres in a once-a-month system of preaching.

In his address at Chattanooga in 1906, Dr. Carroll mightily proved that evangelism is not of the New Testament type unless it includes doctrinal instruction. Realizing this fact and its significance, Dr. W. W. Hamilton, Home Board Superintendent of Evangelism, is wont to say that a convert never gets out from under the influence of the atmosphere and teaching under which he came to Christ. Dr. Hamilton is keenly aware of the needs of a sound doctrinal basis in evangelistic preaching and is continually developing and encouraging this attitude among the splendid group of men who were his coadjutors.

Surely it is a note Southern Baptists need to sound forth now as perhaps never before. The world environment in which we must do our work and from which we must capture by the force of the truth and by the Spirit of God those who are to become the Christians and the exponents of the Christian evangel before the world, is today saturated with the prejudice against doctrinal teaching. This prejudice has been assiduously and diligently cultivated from certain quarters by able men, according to the wisdom of this world. Therefore, if we are to measure up with the requirements of the New Testament doctrine of evangelism, our evangelists must make their way to the fortress of the souls of men through stronger and more adroit snares and entanglements than the devil had been able to erect in other days.

I must not close this article without a word of appreciation of what the wonderful growth of Southern Baptist Sunday-school work has meant toward the effectiveness of our evangelism. Not only has the growth of the number of pupils in our Sunday schools been among the largest shown by the religious bodies in America, but the character of work done by the field men of the Sunday School Board and the Sunday-school secretaries in the various states, has been uniformly evangelistic in its flavor and results. From its own angle of approach this great agency, as truly as the Home Mission Board from its more direct approach to official evangelism, is expressing the Southern Baptist passion for soul-winning in a great and worthy way.

Until this day God has given Southern Baptists to see that the great unchanging basis of their usefulness to mankind depends on keeping warm the fires of evangelistic fervor. It is enheartening to observe that there is no present indication of a lessening of concern at this vital point. To the contrary, a true instinct is leading us to begin every new departure in money-raising, Christian education, or for a more general training of our converts, by kindling fresh fires of evangelism.

*With Baptists there must never be any effort at invidious contrast between evangelism and teaching all things Christ has commanded. We must do both, but we must enlarge our teaching program only in an atmosphere shot through and through with the spirit of New Testament evangelism.*

When he drew toward the close of his masterly address on evangelism at Chattanooga, Dr. Carroll held his vast audience of Baptist leaders easily in his hands and played on their hearts music which was very sweet to them. He said—and I cannot close these remarks better than by quoting him:

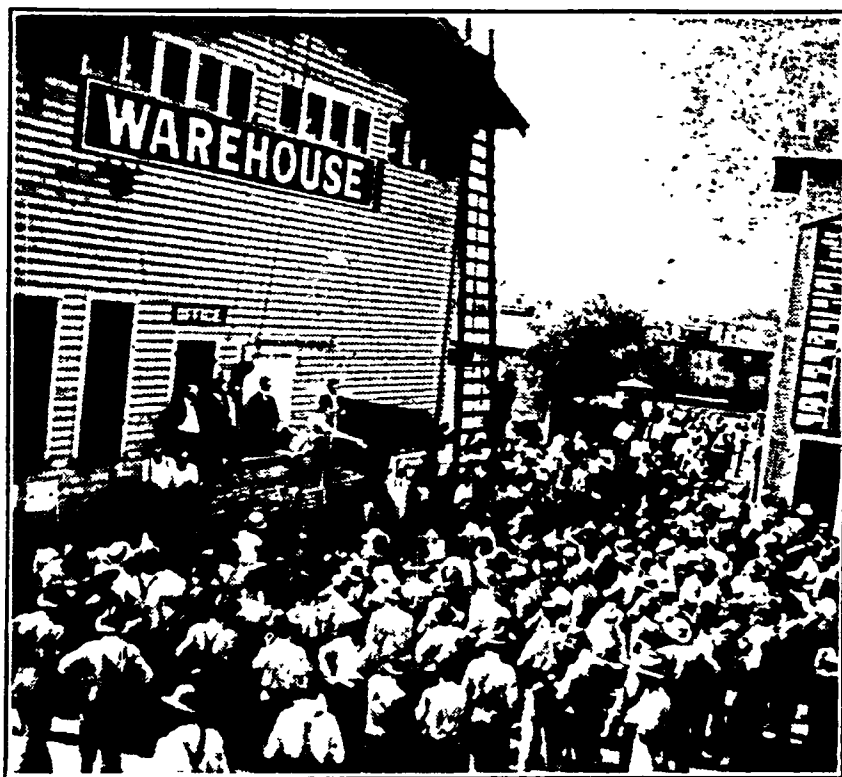
"Brethren, is it sin to love this Southland more than other lands? From the haze of her great, smoky mountains to her tidewater districts on gulf and ocean, may not all of it be very dear to us without disparagement of other lands? It is a battle-scarred cemetery of memory and tears—a land of sorrows. Barred out from many former roads of ambition and promotion, cloud-covered with imminent future hazards, it is yet God's resurrection country, land of destiny and of glorious opportunity, habitat of sound doctrine and home of revivals.

*"Shall we not make it the world's vanguard of pure and undefiled religion, the firing line of world-wide evangelism? If, indeed, like Judea of old, this land has a mission of religion that shall touch eternal shores, who of us would not live and die for Dixie?"*

# HOME BOARD EVANGELISM IN ACTION



Shop men responding to the call to swear allegiance to Jesus as King.



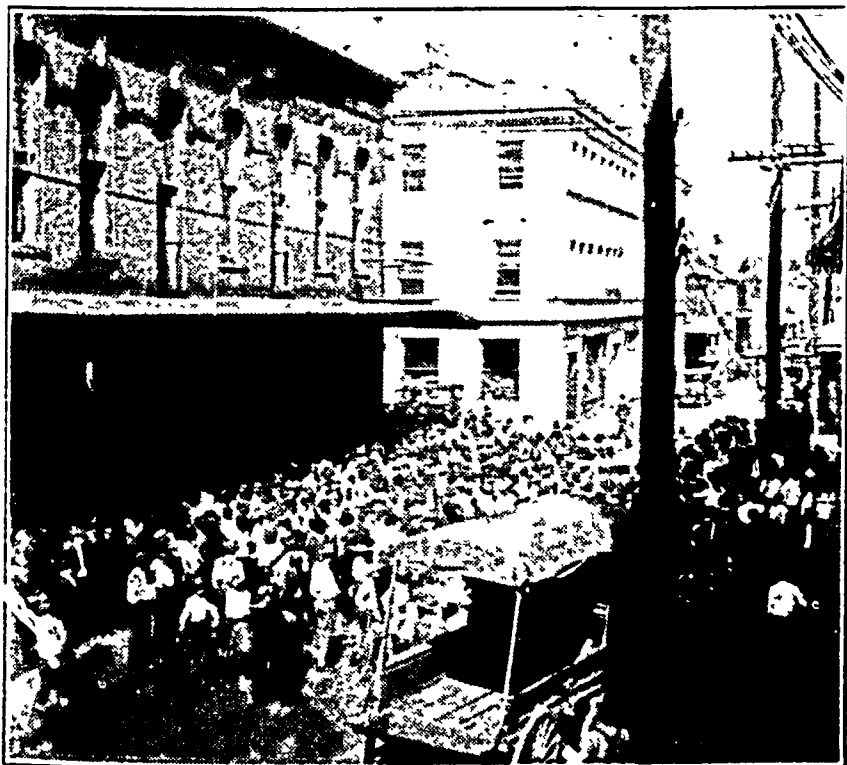
Dr. B. B. Bailey preaching to men in the Mobile shipyards at noon-time.



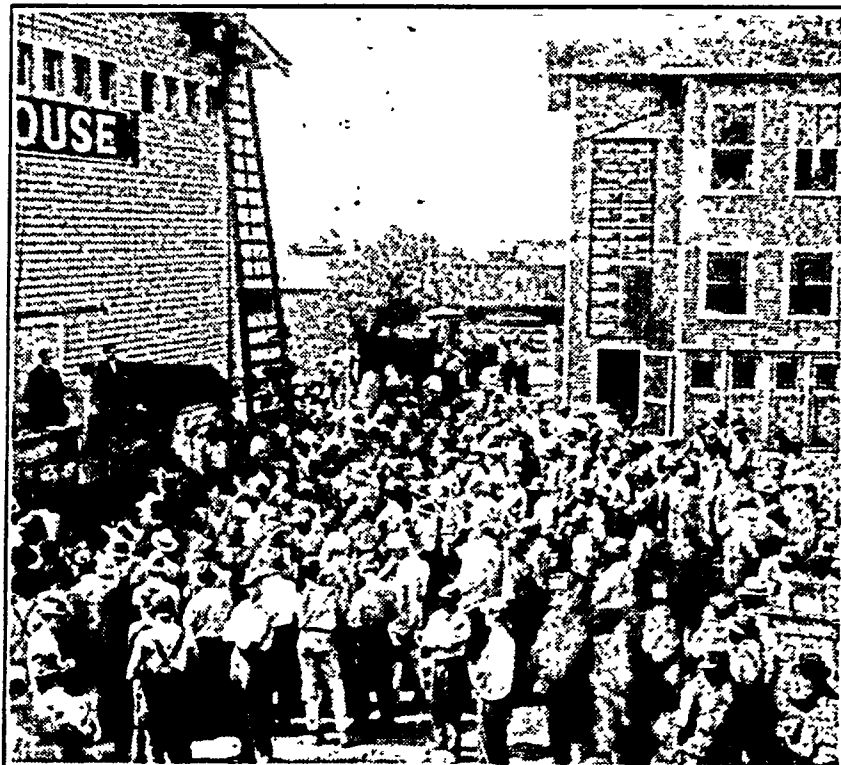
Evangelists and singers ready to start for a noon-day shop meeting.



Male quartet, song leaders in city-wide simultaneous evangelistic campaign.



Crowd gathered for street meeting during Mobile campaign.



Preaching to workingmen, who listen eagerly to the gospel message.



# The Sunday School Board and the Forward Movement

Frank E. Burkhalter, Publicity Director

An Appraisal of this Institution in Its Campaign Activities and Denominational Worth

Just because the architecture of the Baptist Sunday School Board building at Nashville very closely resembles that of a prosperous banking concern, have you come to entertain the idea that the Board is largely a financial institution and is primarily concerned in making money?

During the past few months it has been the writer's privilege to have a close insight into the workings of the Sunday School Board and form a rather intimate acquaintance with the members of the Board and the large force of men and women employed by that organization in the conduct of the large business that has developed under its administration. And feeling that the thousands of Southern Baptists who have not had such an opportunity would appreciate more information about the activities of one of their largest agencies, he is giving below a summary of some of the more important facts concerning the work of this board.

If the Sunday School Board did nothing more for the denomination than supply, through its regular publications, the Sunday Schools, the B.Y.P.U.'s and other organizations of that character with the right kind of literature for the education of our people in the Bible, fundamental Baptists doctrines, and the various forms of missionary and benevolent work fostered by the denomination, its establishment would be abundantly justified. But the publishing work of the Board has been extended into the publication of many millions of helpful evangelistic and doctrinal tracts and a large number of books calculated to promote the education of our people along spiritual lines.

From the proceeds of the small profit made upon the literature published by the Sunday School Board many gifts have been made to other denominational enterprises. On numerous occasions the Sunday School Board has helped to wipe out deficits confronting the Home and Foreign Mission Boards at the end of the year when the offerings from the churches were not sufficient to meet the obligations of these boards. Several years ago when the W.M.U. Training School at Louisville was struggling for existence the Sunday School Board saved the situation by buying a lot and building and donating them as a home for this institution. Among the other gifts by the Sunday School Board are the establishment of the chair of Sunday School pedagogy in the Southern Baptist Theological Seminary at Louisville—the first chair of that character in the world—and the contribution of \$100,000 toward the endowment of the Relief and Annuities Board recently established at Dallas.

Through the special programs arranged for the Sunday schools on the last Sunday in each quarter, emphasis is given to Home and Foreign Missions in March, Christian Education in June, State Missions in September, and General Benevolences in December. From special offerings to these causes during the five years included in the 75 Million Campaign, it is conservatively estimated that \$2,500,000 will be realized for the four objects named, over and above the original campaign pledges made by members of the Sunday schools. And it may be safely added that the educational value provided by these programs will be such as to lead the young people of the Sunday schools to become regular contributors to these major denominational interests throughout the remainder of their lives, the sum total of which contributions cannot be estimated.

It will be interesting to Southern Baptists to know the vital services rendered the 75 Million Campaign by the Sunday

School Board, its field forces and local employes. And this service was rendered unstintedly and gladly, notwithstanding the fact that the Sunday School Board was the only general board of the Southern Baptist Convention which did not benefit from the proceeds of the campaign. Only one gift during the campaign was designated to this board, which received nothing from the apportionment of the general campaign funds.

When the 75 Million Campaign was organized the Sunday School Board placed all its resources of every character at the command of the Campaign Commission. For the general director and his staff ample and comfortable quarters in the board building were provided without charge to the campaign, while an entire building nearby was rented and placed at the disposal of the service department, which assembled and distributed the more than 25,000,000 tracts and other pieces of literature which went out from the Nashville headquarters.

To finance the expense of the campaign headquarters until such time as sufficient cash contributions had come in from the several states to meet this need, the Sunday School Board employed its credit at the Nashville banks in borrowing \$300,000.

The bookkeeping of the campaign and all work of a similar nature was done by regular employes of the Sunday School Board without any expense to the campaign, and every possible service of either a general or special nature which these employes could render was gladly contributed to the cause, in the success of which all the employes of the Board were vitally interested. The corresponding secretary of the Board, the editorial and educational staffs and other office and field men spoke frequently and effectively in behalf of the campaign in many sections.

In addition, the Sunday School and B.Y.P.U. forces of the South were definitely organized through the agency of the Sunday School Board for every phase of the campaign, for the enlistment work no less than for that of the actual drive for funds. The HOME AND FOREIGN FIELDS, the missionary publication of the Board, was enlarged and made the central campaign organ, rendering very large and effective service in this connection.

To facilitate the task of collecting the pledges made in the campaign, the Board, in co-operation with the several state secretaries, prepared and published a uniform treasurer's outfit, including a record book and envelopes.

Another distinctive service to the denomination's future, no less than to the campaign, made by the Sunday School Board consists in the publication of a booklet containing several chapters from Dr. L. R. Scarborough's book, "Recruits for World Conquests," and the distribution of this booklet, along with a personal letter of encouragement, to the 6000 or more young men and women who surrendered themselves to God for special services held in the colleges and churches of the South on the days of "Calling out the Called," October 24 and 26.

Nor did the services of the Board to the campaign cease with the close of the drive in the fall. When the follow-up campaign of evangelism and indoctrination was outlined for the spring months, the Board issued and donated to the campaign 2,600,000 tracts on evangelism and indoctrination and these are now being used very effectively in the various states.

The men and women connected with the Sunday School Board are actively identified with the spiritual life of Nashville. They are among the most effective workers among the



eighteen Baptist churches of that city and make their influence felt for good wherever they go.

As a result of the enlarged life that has come to the denomination as a result of the 75 Million Campaign, the business of the Sunday School Board has greatly grown. The needs of the church will greatly increase with this enlarged life but the Board is keeping in close touch with all development everywhere in order that it may be able to meet every new need as it arises.

The officers and employes of the Board count it a great privilege to have been so closely identified with the headquarters of the great forward movement of Southern Baptists, and to have made so large a contribution to the success of the campaign. Such an experience has put them in more vital touch with the spiritual impulse of that movement. Having thus obtained such a touch with the quickened life of the denomination, I believe the Sunday School Board is prepared to render a still larger service in the future than it has in the past.

## How Will the Foreign Mission Board Use Its Part of the Big Campaign Fund?

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

There are some signs that there are inquiries and anxieties as to how the several agencies of the denomination will use their parts of the money which is to come to them out of the big campaign. This is an altogether reasonable and proper state of mind. The denomination has never before trusted its servants with so much money, and has never put them to such tests in a wise use of money. On the other hand, the Baptist boards and institutions have for so long a time struggled along with small incomes and maintained such cheerfulness under the handicap, that few of us had realized how large were their unmet needs. We have now to readjust all our thinking to come to a realization that these agencies and institutions can wisely use the increased resources which the campaign has given promise of putting into their hand.

As the executive officer of the Foreign Mission Board, and feeling a keen appreciation for the attitude of mind which is inquiring whether this money will be used wisely and economically, I take this occasion to make answer for one of these agencies, the Foreign Mission Board. This Board invites the closest inspection of its record throughout all the years of its existence. We do not believe that any other denominational agency which the denomination has ever controlled can surpass it in the economies which it has practiced while doing a great work. The Board will continue to spend the denomination's money with a conscience, and the brotherhood and sisterhood may be assured that if real needs and real missionary opportunities do not call for the expenditure of the money as it is received, every dollar that is not needed will be held until it is needed and can be used economically and productively. It would not be a great calamity, I think, if the Foreign Mission Board could accumulate a fund which could be used in emergencies or to take care of new opportunities which are presented suddenly, to save interest accounts, and to tide us over periods when receipts are inadequate for a cash basis of operation. If our colleges at home need endowments, and no right-thinking person doubts that they do, then why would not an endowment be a good thing for the Foreign Mission Board, which is the only dependence of hundreds of schools and mission stations?

But the prospect is that the Foreign Mission Board will need all the money it gets from the campaign as fast as it comes in. We would like the reader to reflect upon such facts as these: We have never equipped adequately a single station on any mission field in all the ten nations where the Board is operating. Take Italy, for instance, and Rome, which is but one of the Italian stations which have been neglected. We

have in Rome, in some respects the most strategic missionary center on earth, no equipment worthy of mention. We have there a Baptist church with its Sunday school and other organizations, a theological seminary, a publishing house, and the workers who are necessary to the conduct of these enterprises. We have one little building about the size of a fruitstand in Richmond, and this on an out-of-the-way street. We have nothing in the way of equipment for either the seminary or the publishing house, and our workers are driven from pillar to post in search for places in which to live and from which to do their work. Out of the new resources of the Board we must have a new location for the church, ground and buildings for the seminary, the publishing house, and homes for the missionaries. Rome is a city of three-quarters of a million population, property is high and steadily going higher. We are surrounded by magnificent churches and gorgeous cathedrals. Will somebody stop to calculate the amount of money that would be called for in a city like this in America for the purchase of land, the erection of buildings, equipment and support of a theological seminary, a publishing house to meet the demands of the whole nation, and a church building suitable to such surroundings, etc.? But Rome is one only of the cities of Italy where we must furnish equipment from the ground up. We have no land or building in the great city of Florence, for instance, although we have a brilliant young pastor who is filling to suffocation the quarters which we have rented and which we are to be forced out of the first of May. A long list of other cities and towns could be given which are entirely unprovided for. The figures put down in the "Survey" are modest. Much more than is there named for Italy will be required if we are to take care of the Italian work.

What we have said of Italy can in varying degree be said of each of the ten countries in which we are at work. The brotherhood need not, therefore, have any fear that the Foreign Mission Board will not be under necessity of practicing economy in the expenditure of its part of the 75 millions. There is danger that some of our fields will suffer seriously and great opportunities will pass before the money is available with which to buy them up. Our treasurer tells me that we need \$345,400.98 at this writing with which to cancel the deficit which the Board has already incurred.

Brethren and sisters, if you will give us the money we will try now as in the past to be faithful stewards. The policy of the Board is to take care of the work which we have on hand first of all, to put the main emphasis on real mission work, and to enter new fields only as we are able.

### THE NORMAL SCHOOL FOR SUNDAY SCHOOL AND B. Y. P. U. WORKERS OFFERED BY THE BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENNESSEE

Opens May 30—continues four weeks. Offers special normal training for leaders in Sunday School and B.Y.P.U. work, including field workers and paid church workers. Expenses kept at minimum. No fees and no charges of any kind made by the School. Effort will be made to secure board at lowest rates. Text-books free. Railroad rates to Nashville from all points in the South applied for. The school is not offered for the untrained and the inexperienced. Students ought to hold the Blue Seal Diploma.

For information or descriptive literature, address P. E. Burroughs, Secretary of the Faculty.

### "Can We Do It?"

This is the question raised by Evangelist L. O. Vermillion, of the staff of the Home Board Department of Evangelism.

"My heart rejoices unspeakably at the thought of a really concerted, well-planned simultaneous South-wide campaign of evangelism," he continues. "Can we mobilize for soul-winning as we mobilized for the raising of money? Can we get our secretaries, evangelists, pastors, missionaries, teachers, hospitals, orphanages, and all of our forces to go at it with the vim and enthusiasm needful to put it over?"

"If so, we are upon a new day and the most glorious day the hosts of Southern Zion ever saw. We will go far in arresting the tide of indifference and worldliness that is sweeping over our land. It is very difficult for one evangelist to impress a local community. In some communities it is next to impossible to stem the tide of worldliness both in and out of the church, and so far as present indications go, the effort is a failure. In others the social and religious life is plastic, and good revivals are the result. I had hoped to win a thousand converts to Christ this year, but the pace will have to greatly increase if I succeed. My plans are to enlist every member of the church for active, definite service; to try to train and inspire them in the day services to individual work with lost friends; to organize prayer circles in the various parts of the community; to indoctrinate the church and do my best to set it afire.

Soul-winning is the fundamental work of our churches; but intelligent understanding of the great doctrines and methods are fundamental to soul-winning. All of our campaigns ought to be saturated with the great doctrines of God's Book. Oftentimes there are conversions while preaching on baptism, the Lord's Supper, the church, and like themes.

"The most striking experience I have had during this year was in my home community over in Texas, where many of my kinsmen after the flesh live.

"One of my nieces had been under conviction for a year and coming forward for prayer at every opportunity. She came forward for a week or more in my meeting. Her friends around her own age were converted all about her, she was left

## Sane Evangelism

Evangelist W. E. Neill

High and Worthy Ideals Must Characterize Our Great Revival Meetings, and the Writer Points to Some of the Things that Are and Are Not to Be Desired

In these days of so much that is unreal and unreliable, one wonders if modern evangelism does not partake of the spirit of the times. This article will be confined to the work of the Home Mission Board evangelists: For the past few months I

have been in close touch with several of the evangelists—being on the staff myself—and in several city-wide campaigns.

I have watched and studied their work, plans, propositions, subjects, methods, etc., and can say if I know what "sane, safe,

and intensely burdened. The whole church was burdened and praying for her. One day she was happily converted, so happily that she shouted in the old-fashioned way, laughing and crying and shouting. It was contagious; her friends shouted with her, and from twelve until two o'clock I witnessed the most beautiful and joyous sight I have ever seen in this world. It made me think of the triumphal entry of my Lord into the City of Jerusalem. May God grant the repetition of old-time conviction and conversion in city and country from Atlantic to the Rio Grande and from Illinois to the Gulf."

and Scriptural evangelism" is, this is the kind of work the Home Board evangelists are doing.

"Old-time, Bible, Holy Ghost, heaven-sent revivals" seem to be the burden of their planning, preaching and praying. Sincerity, earnestness and faithfulness characterize their efforts.

The evangelists differ as widely as do the pastors in their preaching and methods and occasionally one may be a misfit. The peculiarities of the field may be more suited to the preaching of one evangelist than to another, yet in the main each evangelist could have return dates and do equally as good work in a second, third, fourth, and even fifth meeting as in the first. Indeed, I know some of them who have returned to the same church for as many as four and five meetings with unabated interest.

The Bible, as the Word of God, is given its rightful place and the people hear and are made to feel that "all Scripture is given by inspiration of God and is profitable" and that "faith cometh by hearing and hearing by the Word of God."

The power of the Spirit is sought after and relied upon. Men are taught that the

## Elements of Success in a Soul-Winning Campaign

Home Board Evangelists and Singers, Known for their Sane, Scriptural Methods, give out of their Wide Experiences Helpful Suggestions and Practical Plans for the Promotion of our South-Wide Evangelistic Program



The latest group of the Evangelistic Staff of the Home Mission Board. Ten or twelve members of the



board, made during the recent simultaneous meetings in Mobile, Ala. Staff do not appear in the picture.

Spirit convicts of sin and regenerates the believer in Christ Jesus. The doctrines of repentance, faith, regeneration and salvation by grace are among the common themes discussed.

Numbers, as important as they are, seem not to be the objective. It is very manifest in all the campaigns that the evangelists are trying to do sane and Scriptural evangelism. Many helpful things to the pastor and church, aside from winning the lost, result from these meetings. Pastors' salaries are increased, old church feuds and debts are settled, and many hindrances to the progress of the church are gotten out of the way.

I know one meeting, conducted by a Home Board evangelist, where the pastor and church were receiving \$1,000 a year from the Home Mission Board to be applied on pastor's salary. During the meeting the church voted to become self-supporting and in addition increased the pastor's salary \$700. This meeting alone was a saving to the denomination of almost one-half of the evangelist's salary for the full year.

I know another instance where a breach was widening between the pastor and church. Through the tactful work of the evangelist the breach was closed, pastor and church became harmonious, and the pastor remained—to do perhaps the best work of his life.

I know another instance where the work of the church was greatly hindered by an old debt—many had paid their "last dollar on the old debt." When the proper moment came during the meeting the evangelist tactfully brought up the subject of the "old debt" and urged that the thing be forever settled by wiping out the debt in ten minutes. This was done and all were happy.

Some hear the gospel for the first time. Recently in a meeting with one of the churches in New Orleans, on entering the church a woman who was not herself a Baptist introduced to me a neighbor whom she had brought with her, who had never heard the gospel and who had never been inside of any kind of church, except to confess to the priest. In that, her very first gospel service, she was gloriously saved and added to the church.

### Mayor W—'s Conversion

Evangelist J. E. McManaway

It began the very day he fell in love with the sweet woman who later on became his wife. He was not religiously inclined nor were his people, who were wealthy and worldly.

He lived in a splendid mansion which occupied a whole square in the heart of the beautiful city over which he presided as mayor. The house was filled with worldly guests and worldly amusements and was a center of worldly life in the little city. Well-trained servants kept things in tip-top shape from garret to basement and those who watched the young mayor's life of domestic ease and pleasure predicted that he would never marry. But one day there chanced to cross his path a daughter of poverty, but one of rare beauty. It was love at first sight. She was not only beautiful, but she was a Christian.

When they were married the Christian girl reared in poverty went to dwell in the fine mansion. She realized her opportunity. God had given it to her. She held it sacred. That mansion of wealth and worldly amusements must become a home of worship and love and the young master must be won to the Saviour. She had come to the Kingdom at such a time. She would be true in doing her part.

A mansion presided over by a Christian woman is not just the same as one ruled by the spirit of the world. There is a difference. It was not long before that difference was felt as well as seen. Great influences were being set in motion for the saving of a home and the conversion of a soul. No wonder the very servants were made to feel that they were standing in the presence of a new and mighty power. As the first Christmas holidays, after their wedding, drew near, the master bought a beautiful and costly present for his bride. He presented it to her on Christmas eve. It was truly a thing of beauty and he rejoiced at her unconcealed pleasure. Then he asked that if she had a present for him he wanted it at once. He could not wait another day.

Yes, she had a present for him. She had spent every cent of her own money in its purchase. She did not tell him that. She went for the package and handed it to him. Somehow her heart was in her mouth. He unwrapped it eagerly, boyishly, and then dark disappointment came over his face and tears came into her lovely eyes. The present she had given him was a beautiful copy of—the Bible.

Inside the volume was a note telling him of her love for him and the Book, and requesting that he read from it each day of his life. He read the note in sullen silence, and turned and left her. The day was not long in coming when he began to understand faintly what a precious gift she

had made him. Not until they stand together in that world ablaze with Truth will he fully understand.

She sought her pastor and his wife and made earnest request for their prayers.

The time for the annual meeting in the church came. I had been asked to assist the pastor in the work. I remember well two evenings after my arrival, a great storm came up, just at the hour for service. We did not try to go to the church, but while the storm raged outside the pastor told me about Mayor W—, his wife and her earnest request. We had special prayers for them both then and there. The following evening Mayor W— was at church with his wife, and to the amazement of everyone—asked the people to pray for him! It was Friday evening. That Christian wife was almost wild with joy. Her husband was turning his face toward the light of that Book!

The pastor and I were invited to dine with them the following evening. When we entered the mansion we instinctively felt that all was not well. The wife was visibly nervous and anxious. Her husband had gone away that morning, but was to be back early in the afternoon. He had not appeared. The hour for the supper came and went, and still he had not come. We passed from the belated supper to the evening service. Sunday came and went and no mayor at church. He was at home working on his automobile.

He was under deep conviction and was fighting it. Monday morning he was too busy to go to church, but promised his now miserable wife that he would go with her that evening. She stood up that morning in the service and made an earnest request of the people to pray. Monday evening her hour for service came. The wife was ready, but her husband had not come. She placed his Sunday coat across her arm and with his Sunday hat in her hand she started out to find him.

He was downtown in a drug store at the soda fountain treating his friends. She went up to him, told him it was time they were going to church, and as he began to make his excuse of not being dressed to go she held out his coat and hat and said that if he did not make ready to go with her she was going to the church and tell all the people that she had brought as much of him as she could and beg the people to pray for the part of him she had to leave behind.

He went to church. He was greatly moved. The service closed. The mayor and his wife passed down an aisle. Her arm was about his and she was leaning upon him. They entered the vestibule and were making for a door when he turned to her and said, "Wife, I have found the Saviour. Let us go back and tell the people!"

They went back and told the people. He in brave, tender words; she with shouts

of joy and streaming tears of love. It was a wonderful hour and the beginning of a city-wide revival. The woman who had come to the Kingdom for such heavenly service had been weighed in the balances and was not found wanting. The owner

of the mansion and the mayor of the city had been brought to Christ. A good woman, a faithful pastor, the Word of God and the Lord are a mighty combination. Working together, they can save any home, or the mayor of any city.

## Advertising the Campaign

Singer J. L. Blankenship, Director Advertising and Publicity

Publicity Pays, and the Art of Advertising must be Utilized Along Dignified and Proper Lines for the Largest Success of a Meeting. Some Principles are here Suggested that will Prove Helpful

If the time ever was when the population of any city or community would flock to the places where evangelistic meetings were being conducted, at the mere mention of the name of the evangelistic party, or the announcement of the time and place of meetings, that time certainly is not now. That wag, whoever he was, who said:

*"He who by his 'biz' would rise,  
Must either 'bust' or advertise."*

must have had in mind, also, the business of advertising evangelistic campaigns.

In every city where Dr. Hamilton and the Home Board evangelistic staff hold campaigns, as well as in the smaller towns and country places where a single evan-

*"To advertise," says the definition in the latest dictionary, "means to give public notice of; to announce publicly, especially by written notice." Such a conception was adequate in less strenuous times a generation or two ago, but is wholly inadequate for the needs of this hurrying, stressful age in which we live. Its major function is to awaken interest, develop the need or desire for, and persuade the respondent to definite action. The gospel is the world's most precious possession, and we must advertise its worth and press its claims.*

gelist works alone, only a very small per cent of the population attends religious services of any kind.

With the odds so overwhelmingly against them in bidding for the crowd, it is as needfully essential, therefore, for the churches to advertise in launching and successfully carrying forward an evangelistic campaign as it is for any commercial institution, in fields where sharpest competition obtains, to advertise in seeking patronage, or favorable places of power and advantage in the busiest marts of trade.

An evangelistic campaign advertisement is an effort on the part of those under whose auspices the campaign is being conducted to induce every reader of the advertisement to attend the meetings and co-operate in making a success.

Applied advertising is a product of the twentieth century and is still in the rudiments of its development; especially is this

true in the religious realm of advertising. This is due perhaps to two principal causes: The failure on the part of churches to provide the necessary funds for such work and the lack of skilled artists in this particular field of service.

The effective campaign advertisement must put a perfectly accurate estimate of the genuine worthfulness of the evangelistic party and the true merit of the meetings before the mind of the reading public. Brag claims and misleading assertions should carefully be guarded against. An ad ought always to speak the truth.

The success in advertising depends very largely upon the first impression made upon those who are brought into visual relations with the advertisement. A treacherous pitfall in all advertising is for the advertiser to use camouflaged color schemes and designs, display lines, and catch words, to arrest the attention of the reader and then fail to take advantage of that opportunity to vitalize that attention into an undivided, absorbing, compelling interest. Once the attention is lost, it is a double loss: the reader once tricked into pausing to hear or see something of interest will not suffer himself to be tricked again. All "preachments," exhortations, platitudinous sayings and other vague shibboleths of ecclesiastical parlance, only mitigate against the "pulling" power of the advertisement. It is useless to use them and hope for satisfactory results.

Religious advertising has no established standards, no binding traditions and but few precedents to consider. Each advertiser can only follow his individual bent, expressing his own ideas in accordance with the most approved conception of his skill. The medium through which one individual, or class of individuals might be reached, may not in the least appeal to another individual, or class of individuals. "Become all things to all men that by all means," you "might win some."

Perhaps the best and most widely used mediums of campaign advertising are display ads in the daily newspapers, run a few days before the meetings begin, followed by daily breezy news stories, once the meetings are in progress.

Billboards, street car and show window placards placed where the crowds focus.



loudly herald forth their announcements to the passers-by. Streamers, bulletins, blot-  
ters, folders, door-knockers, circulars, side-  
walk posters, announcement slides for  
"movie" fans, pastoral letters and post-  
cards, as well as personal invitation accom-  
panied by an old-fashioned religious hand-  
shake, all are large contributing factors to  
successful campaign advertising.

"Nothing succeeds," however, "like  
success." The amen to the benediction;  
the grand finale to the oratorio; the perora-  
tion to the sermon; the climax to all evan-  
gelistic campaign advertising, is the cam-  
paign itself. "If I be lifted up from the  
earth," said Jesus, "I will draw all men  
unto me." The one great object in all

campaign effort: preaching, singing, pray-  
ing, testimony, personal work, and adver-  
tising is *to lift up Jesus as the world's only  
remedy for sin and to persuade lost souls  
to accept Him personally as such.*

The glorious news cannot be kept secret  
when sinners are being "born again" and  
following the Lord in Bible baptism and  
when "trunk" Baptists repent of their  
back-slidings, return to the Lord and relate  
themselves to the church where they live.  
When these things happen the days of  
miracles will not be over and standing  
room will be at a premium even in the  
largest and most commodious houses of  
worship.

## Open-Air Evangelism

*Evangelist J. A. Maples*

Street Preaching Offers Marvelous Opportunities When Properly Done, and this Veteran  
Street Preacher Tells a Thrilling Story and Makes Many Helpful Suggestions

*"And all the people gathered them-  
selves together as one man into the street  
that was before the water gate; . . . And  
Ezra the priest brought the law before the  
congregation both of men and women, and  
all that could hear with understanding, . . .  
And he read therein before the water gate  
from morning until midday, before the  
men and women. . . . And Ezra the  
scribe stood upon a pulpit of wood. . . ."*  
Neh. 8: 1-4.

Here we have the account of the first  
pulpit ever built for preaching, and it was  
in the open air and on the street. This  
was a great revival that lasted over three  
weeks; and as might be expected, there  
was a mighty turning to the Lord, separa-  
tion from the world, and consecration to  
His service.

Both preaching and revivals started in  
the street—in the open air. Poor old  
Jonah was only a timid street preacher,  
but the greatest and most wicked city of  
his day was saved from utter destruction  
when the whole people from king on down  
turned to the Lord through Jonah's street  
preaching.

Moses got his commission while out in  
the desert, the open air, and did most of  
his preaching in the open air. The law  
was given from a mountain top.

John the Baptist was an out-door  
preacher, and Christ journeyed clear across  
the country to be baptized by this open-air  
preacher.

Christ was made known in the open air  
at His baptism when God said, "This is  
my beloved Son." His sermon on the  
mount, His great doctrines, and most of  
His miracles were in the open; on the  
street, in the fields, seated at the well, on  
the seashore, and in the desert He per-  
formed His mighty works and proclaimed  
His blessed gospel, declaring, "In secret  
have I said nothing," John 18: 20. He

was put to death in the open, gave the  
commission in the open, and from Mount  
Olivet in the presence of His beloved He  
was received up into Glory.

Peter's sermon on the day of Pentecost  
was evidently preached in the open, for  
of the multitude that heard him there were

*Evangelism was born in the open air  
and it was almost 200 years before  
there was a house built in which the  
gospel was to be preached. By open-  
air preaching the Reformation was  
made possible. Whitfield, the Wes-  
leys, and Spurgeon preached in the  
open air. And if more preachers would  
get a soap box and go to the busy  
street corner, go to the harvest fields,  
shops, factories, etc., we might again  
see some of the happy results our fore-  
fathers rejoiced to see.*

3,000 that believed, and there was no  
building that would have held that multi-  
tude.

Paul was converted on the roadside and  
became the mightiest of open-air preachers.

For seventeen years, into every South-  
ern, and into almost all of the Northern  
states, on the streets, into the factories,  
shops, prisons, seaside resorts, have I gone.

I spoke forty-two evenings on the same  
street corner in the city of Little Rock,  
Ark. There were from a few hundred to  
as many as 7,000 or 8,000 present, and  
always standing with me was that prince  
of Baptist preachers, Ben Cox, who was  
at that time pastor of the First Baptist  
Church of that city.

One time there were several float-loads,  
the serenaders using all sorts of bells, pans,  
horns; in fact, anything that would make a  
noise. At another time a poor drunken  
fellow, although he was himself of a good

family, was encouraged to insist on getting  
on the wagon to speak. And when he was  
through speaking he was thanked for giv-  
ing the sober people such a good insight to  
the effects of the liquor traffic, while the  
crowd was informed that this fellow was  
a typical representative of that element  
and that they had been fairly represented  
by one of their own choice.

At another time four fellows, with un-  
covered heads, brought a coffin in front of  
me in the presence of several hundred peo-  
ple. I made as if I was deeply moved  
and very sad, saying, "I suppose by this  
that the saloon is dead, and you want me  
to preach its funeral," which I proceeded  
to do, giving date of birth, career, its bene-  
factions as seen in institutions established,  
such as jails, penitentiaries, orphan homes,  
etc. and the thousands of positions it had  
found for sheriffs, doctors, nurses, etc.

One time we had a parade about three  
miles long marching through the city. Talk  
about "showers of blessings," but this time  
it was "showers of over-ripe eggs." And  
they spared neither age, sex, nor condition,  
for each received "his portion in due sea-  
son." I refused to change or clean my  
egg-bespattered hat as long as I remained  
in the city, but would always exhibit the  
hat every time I got up to speak, telling  
them that I prized the hat as a sort of  
badge of honor. This must have broken  
their hearts, for they never molested us  
again.

I have mentioned Little Rock, not be-  
cause I think it is the worst, for the vast  
majority of her citizens are of the best this  
nation affords; but this was the longest  
street revival, and one attended with most  
happy results, of any with which I have  
been connected. I have seen as many as  
seventeen public professions of faith on the  
street corner, and so joyous were some in  
their new-found experience that they would  
get up in the presence of their old com-  
rades in sin and beg them to turn to the  
Lord.

If you will allow it, I would like to  
mention a few *dos* and *don'ts* I have found  
to be of great help to me.

### SOME THINGS THAT WILL HELP

1. Have some man of good reputation,  
one favorably known, to introduce you.  
Have as little as possible said in praise of  
the speaker. It is better to say nice things  
about those who are to hear than to flatter  
the speaker.

2. Use a small Bible, or Testament;  
something that can be put in your pocket.  
Don't read long passages on the street or  
in factories; remember you are not there to  
worship, but to evangelize. And for this  
reason long prayers on the street are apt  
to make the impression that you are a  
Pharisee. To be sure, there never was a  
cause for which prayers were more needed,  
but these should be offered in secret if we  
are to be rewarded in the open.



3. Have the message so well prepared that it does not matter where it is begun or ended. Then if any unexpected event, interruption, or development occur and thus present opportunity for a better message, you can put aside the "well-prepared message" for the new one. I have tried as many as three times to bring my "prepared message" and after getting up something would happen that would give me something better and more effective. And always the results proved more satisfactory than I could have expected.

#### SOME DONT'S OF GREAT VALUE

1. Don't wear a clerical garb—long coat, white tie, etc. You are going among men who have to work in the dirt and grime. Men who have to skimp and toil to meet rent and grocery bills. They are apt to think the preacher lives on the fat of the land, sits in the shade, etc. Don't widen the breach and double your task by looking too good, soft, and helpless; you are liable to tempt some red-blooded man to pinch you to see if you are really a human.

One of these sweet sanctimonious creatures got the right idea once when someone in the audience interrupted him by saying: "Part your hair on the side and be a man, brother."

2. Don't go on the street to abuse men. It is a mistake to "jump on the mayor," police department, etc., it matters not how corrupt they may be. Remember you are not commissioned to straighten out the government, but to "preach the Word."

3. Don't argue or get into a controversy with someone in the crowd. If someone persists in interrupting, be patient until you are sure you have the crowd with you, then say that you are limited as to time, if you are speaking to men during lunch time; but if on the street, ask if it is information he wants or information he wants to give. If it is information he wants to give, have him get on the wagon and deliver himself. Nine out of ten will get excited if they get up and make some wild or foolish statement.

Be patient and courteous with interrupters and the sense of fair play that most men have will soon prompt them to take your part. By all means, don't get mad and "lose your head." Let the other fellow get mad, the madder the better. One time a fellow got up and misrepresented and abused the speaker, and every time he looked at the speaker the speaker would smile and throw the ranting abuser a kiss until the crowd laughed him out of countenance. I told the crowd that threw the eggs at Little Rock that all the money the eggs cost would not buy my badge of honor (the egg-bespattered hat) and that while the color (yellow) fairly represented them, yet if the leader would get upon the wagon I would let the crowd see me kiss him, so great was my love for him.

4. Don't get discouraged. Remember you are responsible only for faithfulness, results belong to the Lord. Paul expected his "crown of rejoicing" when the Lord returns. The men on the ship turned to the Lord, but not until after old Jonah was far out on the first submarine trip ever taken, so he didn't know what his sermon had done for those sailors.

vided for everybody. Many of our churches make the mistake of not having enough. If a church building will seat 1,000 people, there should be at least 500 song books. It is a good plan to have one or more persons, who know how to smile, in the vestibule of the church to see that a song book is placed in the hands of the people as they enter the building; this adds the personal touch and has its effect.

Much depends upon the selection of the first song. It should be a hymn which is easily sung and one which everybody can

*We recognize music as the universal language, by which the innermost feelings of the heart can be sounded and understood. It is a saving force to point the sinner heavenward, to give cheer to those in sorrow, to lend encouragement to the disappointed, and to help bind up the broken hearted. The value of real live gospel singing in an evangelistic service cannot be questioned. It has been estimated that twenty-five per cent of all those who become Christians are influenced to take the definite stand for Christ by the power of gospel song. In view of these facts we should study how to promote gospel singing.*

sing and loves to sing. If the first song takes with the congregation and is sung well, the rest of the song service should be easy for the leader. Never make the mistake of starting the song service with a new or hard song to sing; this is almost fatal, and oftentimes takes the rest of the period allotted for the song service to overcome the bad effect.

After the opening song, the first part of the song service should be devoted to the newer and more popular songs. It is best for the closing part to be devoted to the more stately of the hymns. It is well for the congregation to sing, while standing, one of the old hymns just before the sermon.

The length of the song service depends upon the spiritual atmosphere. Congregations differ; sometimes fifteen to twenty minutes is all that is required to get the people in a receptive mood for the sermon, and again thirty minutes may be necessary. It is best not to run the song service too long. Oftentimes when the people are singing enthusiastically, a leader is prone to go on with the music because he is enjoying it and leading is a pleasure, but he must not tire the people and thereby lose the very effect for which he has been striving twenty minutes to attain. Let us not forget that after all our work is only a preparatory service for that which is to follow. Try and stop singing early enough for the people to want more, and they will come back to the next service enthusiastic.

## The Power of Gospel Singing

Singer James W. Jellks

Great Revivals have Always been Accompanied by Stirring Services of Song; and "The Sunshine Singer" of the Home Board Gives Some Exceedingly Valuable Suggestions for the Effective Employment of this Powerful Agency

Music is the vehicle of heaven, conveying innumerable blessings from the heart of God to the children of men. Old and young realize it alike. Many times the prodigal has been made to stand still and think on his ways as he hears the sweet songs of home and mother and mother's God.

While a student of the Moody Bible Institute of Chicago, responding to the question, thirty-three and one-third per cent of our class of 500 young men and women, all preparing for Christian work of various kinds, stood testifying that they were influenced to make a decision for Christ through the singing of a gospel song.

During the great Welsh revival, there was little preaching; the meetings consisted largely of praise, testimony and prayer. The great evangelists of the past and pres-

ent have always recognized the importance of congregational singing, and much time is given to it each service.

A song leader is necessary for the promotion of spirited singing. Many times the pastor or evangelist can do much in leading the music, but whenever possible it is best to secure someone who is trained in this special line of work.

The selection of a song book is of great importance. One which contains some of the old and statelier hymns of the church as well as the newer and more popular songs, together with a goodly number of invitation hymns, is best. It is well for a church to change song books every year or two; it is a good investment; one had rather sing an old song from a new book than from the same old book year in and year out. Enough books should be pro-

Don't sing too fast. Many a song service is ruined by fast singing. We should have respect for the older members of the congregation and the children. Strike a happy medium, a movement with animation; after all, it's the message and the volume you are after.

All people are not alike, therefore the song leader must study his audience and vary the songs and thereby interest the largest number of people. The more one puts himself into a service in praise, prayer and testimony, the more he will get out of it; all cannot pray because they do not know the Lord; all cannot testify because they have had no experience; but all can take part in the singing; so one of the primary objects of a song leader is to induce as many of the congregation as possible to sing.

One's emotions are like oil to the intellect, and music appeals primarily to the emotions, so singing puts the worshiper in a better frame of mind for the reception of the truth which follows in the sermon.

Sometimes the atmosphere of a service is such that the congregation does not respond very readily to the suggestions of the song leader. There is no fixed rule to overcome this difficulty, but there are various ways to arouse the people to sing. We find that a short, crisp story, not more than a minute and a half long, sometimes creating a smile, will stimulate the singing. The object of the story is to bring about some action on the part of the congregation as a whole; oftentimes the smile will change to singing. Never make the story long; some song leaders have a tendency to talk too much during the song service; as a rule, people like to sing, and prefer singing to listening to a singer talk. Remember that the preacher is there to do the talking.

Sometimes if you will let the congregation select one song during the song service it will create interest. Call attention occasionally to the message in the words of the song.

A good chorus choir is almost necessary to good singing. It is an inspiration to an audience to have a good chorus leading them. The larger the chorus the greater the inspiration. A large chorus of ordinary singers is better than a small choir of experts for evangelistic meetings. It is too often true in many of our churches that they pay the choirs to do their singing for them. In our opinion, there is nothing that so detracts from hearty, soulful congregational singing as this; it should be the joy and duty of every Christian to render his own praise to God.

Last, but not least, the greatest asset to any leader of revival music is a good, sympathetic pianist; one who has the ability to read and interpret hymns, and who can throw himself into his playing and not merely stick mechanically to the notes of the book. The work of our best leaders

is often hindered by a poor pianist. Oftentimes the best musician does not make the best pianist for revival work, but one who can play with vigor and beat out the

rhythm as he plays, does much toward keeping the congregation in perfect time. No song leader is at his best with a poor pianist.

## The Efficient Evangelist

Evangelist W. L. Head

Successful Evangelism Depends Largely Upon the Right Sort of Leader; and What His Qualifications Should Be are here Clearly Shown

Again and again I have heard it said, "An evangelist after the New Testament pattern is *safe, sane and sound*." That is to say, he is *trustworthy, sensible and orthodox*. All of which is not only true but very important—all-important.

How it takes the faith, heart and "pep" out of a pastor to feel that he has an evangelist on his field whose judgment and honesty he has cause to doubt. On the other

*For an evangelist to be safe, sane and sound has always meant no little to the cause of Jesus. But it seems that these characteristics mean more to-day than ever before. Surely there has never been a time when the cause of Jesus Christ demanded evangelists who were trustworthy, sensible and orthodox more than now. The efficient evangelist is not one who merely gets numbers, but who in all things declares faithfully the whole counsel of God.*

hand, there is nothing that stimulates the pastor more than to know that his evangelistic helper is a man of wisdom, tact, judgment and brotherly honesty. Usually an evangelist is a man in whose judgment the church and congregation put great confidence. They believe in him, they love him, they follow him. He can therefore do the church and pastor a vast amount of good or he can do them no little harm. Blessed is the pastor who is fortunate in securing the help of a safe, trustworthy evangelist.

What can I say about sane evangelists? Well, I know a few who are insane. They ride hobbies, they are money-hungry, they count noses, they have spells, they act the fool generally. They do some good, but usually undo it all before they leave the field. They prejudice sensible people against evangelism. They leave a bad taste in the mouth of church and congregation. But I must say such men are few in number, and their very conspicuous earmarks are a fairly safe warning to the sane pastor who is looking for evangelistic help.

I must say a faithful word about orthodoxy and evangelism. I have heard an evangelist who was so broad in his doctrinal views that one could listen to his sermons for three weeks and not know the church to which he belonged. My honest conviction is, such a preacher really belongs to no church. I am sure he is unworthy of membership anywhere. But to be doctrinally correct one must believe in and preach more than two or three New Testament doctrines.

Yes, an evangelist must be safe, sane and sound to be a success. But if an evangelist has a large measure of success he must be more than trustworthy, sensible and orthodox. In addition to these characteristics he must have the thing promised in Luke 24: 49. He must get what the disciples received in the upper room. He must be endued with the thing that Peter had on the day of Pentecost. He will then know from personal experience what our Lord meant when He said, "Ye shall receive power after that the Holy Spirit is come upon you."

## Among the Deaf Mutes

Rev. J. W. Michaels, Missionary to the Deaf

The Unique Work of this Good Man Deserves Highest Praise and Constant Encouragement as he Strives to Reach a Class of Unfortunates for Whom so Little is Being Done

The Lord continues the good work among the deaf-mute people in the Southern field, of whom there are some forty thousand. I am happy to say that since the Home Mission Board started the work among the deaf fifteen years ago many have come unto the Lord who otherwise might have gone on to the worst. Every large city in the South now has its deaf-mute Bible or Sunday-school class. At present there are thirty-three such classes

in operation. There were more, but because of the want of suitable leaders they have disbanded until I can get around to reorganize. I have lately made an effort to secure some well-educated hearing volunteers to learn the mute sign language—which any one of the mutes of a class would delight to teach—and which is very easily learned. Great good could be done by these hearing leaders for the mute. He or she would be not only useful as the

leader or teacher of the class, but could get the mutes in a corner and interpret the hymns, the prayers, and the sermons of the minister of the church, and have them at the church socials and help them understand what is going on. And, too, in a large city the mute might get in trouble and the courts and this teacher friend could step in and be a friend indeed.

I should like to have volunteers write me in this line. The following cities need such teachers or leaders: Richmond, Lynchburg, Norfolk, Va.; Durham and Charlotte, N.C.; Columbia and Greenville, S.C.; Savannah and Atlanta, Ga.; Birmingham, Montgomery and Mobile, Ala.; Nashville, Memphis and Chattanooga, Tenn.; Louisville, Ky.; St. Louis and Kansas City, Mo.; Oklahoma City and Tulsa, Okla.; Little Rock and Fort Smith, Ark.; Fort Worth, Dallas and Houston, Tex.; New Orleans and Shreveport, La.

I worked until recently under the title of evangelist. The Board through Dr. Gray transferred me to that of missionary to the deaf and has allowed me to try out several laymen as helpers in the hope of securing later on an assistant in the work. These men will be of great help, as it takes me traveling the best I can to reach the organized classes and preach to them. There are hundreds of places where there are communities of deaf people in the South that I have not yet been able to go to. These laymen may reach them.

All the deaf Sunday-school and Bible classes contributed liberally to the 75 Million Fund and many deaf persons of other denominations sent in contributions.

In the South the deaf people are largely of the Baptist denomination—about two to one of all the other denominations—while in the North they are largely Episcopalians, Methodists and Catholics. The Episcopal dioceses each have a deaf minister and the Catholics one in each large city. The Methodists have five or six in the Northern field and have lately started one in Georgia. The Baptists have only one in the Southern field. The Calvary Baptist Church of Washington has created a mission jointly with the First Baptist Church in Baltimore, and the First Baptist Church of Richmond has also started for trial a mission. These missions are the outspring of our Home Mission missionary to the deaf. The Episcopal and Catholic deaf preachers get very much larger salaries than the Baptists, though they have very small territory to cover.

Two beautiful sights worth mentioning are the group of seven young deaf men baptized at the First Baptist Church in Richmond by Dr. Chas. W. McDaniels some time ago, and a string of nine young men, all between twenty-one and thirty, baptized at the Second Baptist Church in Atlanta by Dr. Porter last fall. Such occurrences are not infrequent in the field.

## The Value of Tent Meetings

Evangelist R. W. Thiot

"That I may by all means win some," was the Motto of the Apostle Paul; and in the Urgent Matter of Winning Lost Men to Jesus we Shall do Well to Employ Every Legitimate Means, One of the Most Effective of Which the Writer here Describes

Besides providing accommodations for so many more than the house could seat, it actually tends to draw large numbers, just because it is a tent and a bit out of the beaten paths. This in itself helps to solve one of the foremost problems confronting evangelism today—getting the people to attend the services. The Word of God has lost none of its old-time power, but the difficulty is in getting the people under its matchless influence. The quest for worldliness and pleasure has become so general it is no easy task to turn the steps of the surging mass to the house of God. If the tent will draw them, and the otherwise unreachable are reached, it has justified its employment.

The tent meeting affords, too, a great opportunity for the enlistment of a larger

*It is a mistake for pastors to feel that they have to have a tent, or something else unusual, in order to have a real revival. Some of the best revivals at all are held by the pastors themselves. It is true, too, that tent, novelty of method, attractiveness of the evangelist, or any other human element, cannot supersede the old-time gospel of Jesus Christ, as 'the power of God unto salvation.' There are conditions at times, however, which make the use of the tent a splendid expedient. When this is true there are many advantages presented by the tent, as Evangelist Thiot points out.*

force of personal workers than is ordinarily possible. A number of the brethren are called upon to prepare the ground, raise the tent, build the platforms, prepare for the seating, etc. Their interest is thus enlisted before the meeting begins. The increased accommodation for a really great chorus enables an efficient song leader to utilize all available talent. In the average village the chorus will number from 150 to twice that number, if properly worked. Their interest in the singing assures their attachment to the meeting as a whole. Many others attend because they are interested in certain members of the choir. There are also a number of ushers, a larger band of workers in the services, many small boys who distribute and collect the books, and other things to engage and maintain the interest of a force sufficiently large to constitute an advertising medium themselves.

Not the least of the advantages of the tent meeting is a psychological effect which

seems conducive to a more ready response to the appeals of the evangelist. Some may fear this atmosphere of freedom, apart from the finer sense of order, as felt under the more stereotyped formalism of the house of worship, will tend to weakness of conviction and consequent evils. Such undesirable results, however, are not because of the atmosphere of the tent within itself, but the spirit of the evangelist and the character of his work. It is always true that the type evangelist employed determines the nature of the meeting and the conceptions of its converts. The danger is not in the freedom of the tent, but the selection of the preacher. If the preacher appreciates denominational order and is imbued with the denominational spirit, as he should be, the new converts will share his views. Converts, under such preaching and ideals, follow their confession with baptism, appreciate their pastor, church and denomination, and are as dependable as any other Christians.

All things being equal, it is safe to say the tent meeting will reach more people, produce more converts, and, under proper leadership, create a wider Baptist consciousness throughout the community than is ordinarily otherwise possible.

Should the pastor feel the conditions on his field call for a meeting of this type, he need not be afraid to try it, but he should be very careful in projecting it. He should be sure in the first place that this is really the kind of meeting he needs and wants. The selection of the "tent evangelist" should be a matter of grave concern and prayerful thought. If he goes into it at all, it should be with a determination to leave no stone unturned in making a most thorough and complete preparation for a really great drive for God. He should be careful to pitch the work and maintain it upon the same high plane of spirituality, sanity, refinement and fidelity to the Word of God, as he would were the meeting in the house of worship. Under these conditions there will be a blessed fruitage. The results should be diligently conserved and developed.

The tent meeting of this type will not be followed by the dreaded reaction or "let down" of the superficial or professional tent evangelism. It will leave Baptist stock at high water mark. Results of real permanency will be obtained. The pastor will in this way reach a constituency which is otherwise beyond his influence, will accomplish a work which cannot be done without some special means and the tent will demonstrate its efficiency and desirability under proper conditions.



## Using Young People in a "Booster Choir"

Singer W. P. Martin

The Only Thing Greater than the Winning of a Soul is the Winning of a Soul Plus a Life; How to Reach the Children in a Most Effective Way is Shown in this Interesting Article

One of the first questions I ask when arriving on a field to begin evangelistic services is, "How many boys and girls have you in Sunday school?" It has been my experience that where there are few boys and girls in a church there is something greatly lacking. I always ask the privilege of meeting with the Sunday school the first day of the meeting.

At this service I try to win the boys and girls by having them sing one of their most familiar songs or teach them a chorus. I usually sing them a solo that I feel they will like. I then announce that I intend to organize a "booster" choir and that on the following afternoon I would like to meet with all the boys and girls between the age of nine and sixteen, or seven and sixteen, if the school is small. I believe the word "booster" appeals more to a boy than the word "children," "junior," or such names. I call them "boosters" because boys and girls are naturally "boosters."

There are usually a goodly number present on the first afternoon. In order that they may become more interested and to get others interested I choose two boys and two girls and tell them I want them to act as captains. I then select two colors or the names of two birds and ask a boy and girl to act as captain of each group. The captains choose their groups or "sides" from those present and then I tell the boys and girls to get as many new members as they can for their respective sides. Quite often they get someone who has not been coming to Sunday school, and he becomes interested in that also. Then I tell them if they seem interested I will take them on an all-day "hike" and picnic the last Saturday of the meeting. I find this pleases them very much.

Then after I have organized them, I arrange to meet them either in the afternoon or thirty minutes before the evening service. At the service I teach them the songs we will use during the meetings and also have them sing some of the more familiar ones. I also teach them verses of Scripture which are more or less familiar to everyone, but ones that tell them how to be saved, explaining each verse. I also have them look up certain passages for me which always interests them. I very seldom give an invitation to accept Christ at these meetings, but when I feel one is interested I speak to that one personally and urge them all to attend the evening services. I feel that in this way the mothers and fathers will not feel that we are trying

merely to get the children in the church. Then at the evening service I have them sing the songs we have learned together and have them sing a "special" chorus. I find the boys and girls like to do something "special." No matter how small it is,

*"When you get the interest and co-operation of the boys and girls you have the greatest advertisement that can be gotten for your church or meeting. They insist on being present at every meeting, and will usually bring someone from home with them. Then others who enjoy the boys and girls, and most everyone does, will be attracted to the church. Wherever you see the young folk you readily know there is life. When they sing they do so from the depths of their hearts. They not only inspire me to sing, but it is also an inspiration to the congregation."*

they will respond. This is all done to get the young people interested and get their co-operation.

The most blessed part of the work with the "booster" choir is that the majority of them give their hearts to Christ. After they become interested in some special phase of church work it is very easy for them to take Christ as their Saviour. It touches the heart of the most hard hearted

to see these young people coming forward, giving not only their heart to Him, but there is a life saved also. They are the future church. It has been my experience that nearly all the boys and girls who give their hearts to Christ during a meeting come from the "booster" choir. They not only are a great blessing to a meeting and are greatly blessed themselves, but they are inspired to do things for the Master.

Among my first work with the Home Board was a meeting in an Alabama town with a population of about 3,000. I organized the first children's choir in the town. There were about 100 in the choir and quite a large number were won to Christ. The following year I was invited back and the "boosters" were in the majority in the senior choir and Sunday-school workers. I was in the army the third year, but had the privilege of going back last year. This time I found the "boosters" were nearly all grown, but were still faithful to the church. An invitation was given during this meeting for volunteers for definite Christian service and about twelve of these "boosters" of four years ago were among others who came. From the testimony of some, I feel sure the Lord used the "booster" choir in influencing these lives. This is just one instance of many in my experience where the organization of the young people has been a blessing to the church.

If you want to interest and keep the boys and girls you have to give them something to do. I know of no better way than to organize a "booster" choir and use them in Sunday school and in the church service as often as you can. I thank God for the privilege of working with the boys and girls and seeing them give their hearts to Christ.

## Preaching the Doctrines of Grace

Evangelist B. B. Bailey

What Shall Be the Evangelist's Message? The Utmost Importance of the Content of his Preaching is Made Evident by a Preacher Whose Ministry of Soul-Winning has been Signally Honored

The story is told of an eminent professor who turned his attention to the subject of skating. After prolonged study he produced an exhaustive treatise on the subject. The fullest instructions were given as to the rules for attaining success. The learned author became impatient and longed for a spell of cold weather, that he might demonstrate his rules for skating. Finally his hope was indulged, and he hastened to put on the skates. To his astonishment he fell sprawling on the ice in the presence of many admiring friends.

The lesson of this story is obvious. There is a wide difference between theory and practice.

Theoretic knowledge of evangelism and the practical art of evangelism are matters distinct, the one from the other.

This is not to say that theory is to be ignored. On the other hand, theory is of great importance, but in order to acquire the art of evangelism, or what to me is the same, "preaching the doctrines of grace," somewhat more is required.

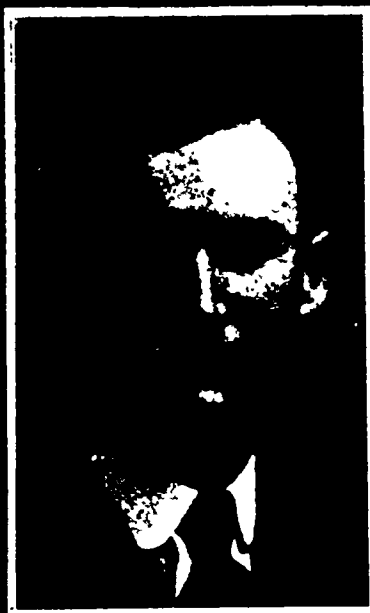
It is a commonplace thing to say that "preaching the doctrines of grace" requires earnestness and sincerity. Besides these, one must have insight and skill and knowledge both in the mystery of grace and the mystery of iniquity.

I think it would be impossible to find a safer guide in both the theory and practice of preaching the doctrines of grace than the Apostle Paul.

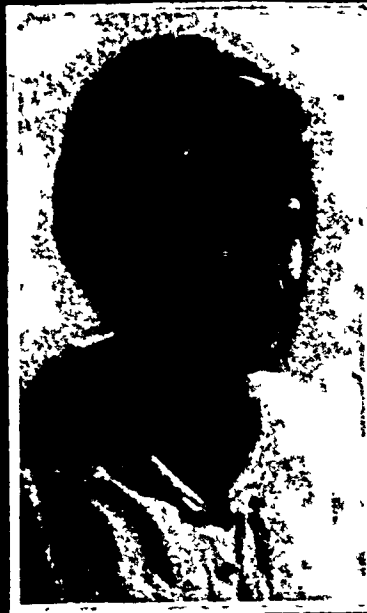
When he was in Corinth, the Lord spoke to him in the night by a vision and

—Continued on page twenty-three—





J.C. POWELL  
AFRICA



MISS MINNIE SUSAN ANDERSON  
AFRICA



MISS CORA CAUDLE  
AFRICA



WILLIAM H. CARSON  
AFRICA



MISS G.A. BOWDLER  
ARGENTINA



GEORGE A. BOWDLER  
ARGENTINA



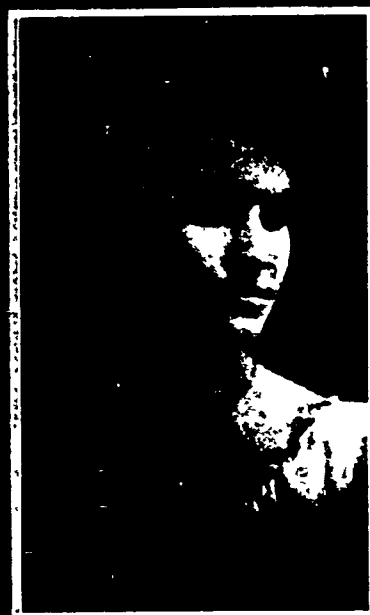
MRS. WILLIAM H. CARSON  
ARGENTINA



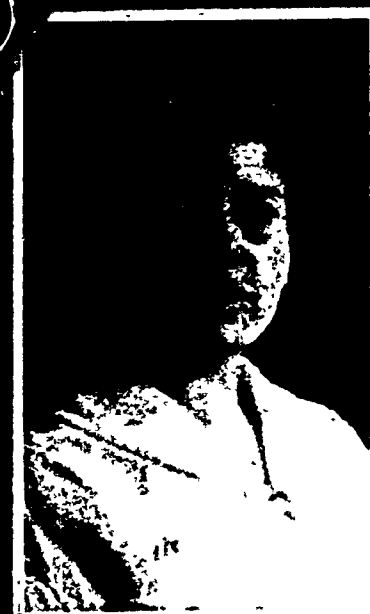
MISS CORA CAUDLE  
CHILE



MISS MINNIE SUSAN ANDERSON  
AFRICA



MRS. J.C. POWELL  
AFRICA



MISS MINNIE SUSAN ANDERSON  
AFRICA

#### MISS MINNIE SUSAN ANDERSON.

Amongst the party which recently sailed for Africa was Miss Minnie Susan Anderson, who was born in Haversham County, Ga., April 1, 1892. Her father was engaged in the lumber business.

Miss Anderson was converted at the age of sixteen and received into the Cornelia, Ga., church. After graduating from the Woman's Training School in Louisville, she became assistant to the pastor of the First Baptist Church, Charlotte, N.C., in which position she served most acceptably for two and one-half years. During a portion of the years 1918 and 1919, she was secretary of the Woman's Baptist Missionary Union of Georgia. The women were very sorry to give up her services, but she resigned on February 1, 1919, so she might join the Yoruban language study class which had been organized by Mr. Pinnock in Baltimore. She was appointed missionary of the Board on December 19, 1918.

After the class was closed in June, 1919, Miss Anderson, along with the other appointees to Africa, had to endure the trying wait for permission to land in Nigeria. This permission came finally and she sailed with Miss Caudle from New York on January 17. She goes to take up evangelistic work among the women in Ogbomoso, Nigeria, West Africa.

#### GEORGE A. BOWDLER.

"I was born of English parents in Santiago, Chile, on January 10, 1889. My father was a native of Dudley, England; my mother, of London. My father was a mining engineer, but never accumulated much in that field of uncertainty. The result was that at the age of five, the youngest of eight children, I was taken to England mainly for economic reasons on the part of my father and for educational reasons on the part of my mother.

"Immediately upon arrival at Stourbridge, England, I was put in King Edward VI's Grammar School. Here I got four years' thorough training and at the end of the period completed successfully in the Cambridge local junior examinations.

"For some reason or other my family set sail again for Chile in 1904 and my boyish dreams of becoming an architect were rudely cut short. On August 18, 1906, the great earthquake came and part of my family, including my mother, decided to return to England for good. My father returned permanently in 1914. I stayed on at my work until I had completed a fourth year's service for the Pacific Steam Navigation Company and then went to work for the J. I. Case Threshing Machine Company in Buenos Aires, Argentina. The most memorable event during my stay in Chile was my conversion on February 19,

## Under the Uncancelled Commission

The Life Story and the Photograph of Missionaries who have Sailed Within Recent Months, with Whom We Should Be Acquainted, and for Whom We Should Pray Unceasingly

1906, while attending some Methodist revival meetings conducted by Dr. Hoover among the Chilians. I had gone there to improve my knowledge of Spanish, but the Lord used the occasion to secure my heart's surrender.

"About this time I had already begun to have convictions that God would have me drop my business ambitions and give my whole time to Christian work. This confession was met by Brother Spight's suggestion that I come to the United States and go to college and seminary. I finally decided to do this, in the face of a number of considerations to the contrary.

"On July 5, 1909, I disembarked at Brooklyn, N.Y. My stay in the United States has been divided in turn between the academy at Union University, Jackson, Tenn.; the University of Minnesota, two years; the Des Moines Baptist College, two years, graduating in 1916; two years as instructor at East High School, Des Moines, Iowa, one year at Chicago in the graduate department of education, and one year in the Southern Baptist Theological Seminary, Louisville, Ky."

Mr. Bowdler was appointed by the Board to educational work in Buenos Aires, Argentina, on June 11, 1919, and sailed for his field on October 8 of the same year.

#### MRS. GEORGE A. BOWDLER.

"I was born in Carlisle, Iowa, April 14, 1892. My father's parents came from England and were among the early settlers of Iowa. My mother's people were New Englanders, coming west from the State of Vermont.

"I had always attended the Baptist Sunday school in Carlisle and it was in that little church that I was converted. My early Christian life counted but little for Christ, but in the last few years my heavenly Father has gradually moulded my life so that I am willing and happy to say to Him, 'Thy will, not mine.'

"In September, 1911, I began my teaching career in the public schools in Carlisle. Later I taught in Des Moines and have just completed a semester's work in Louisville, Ky. My work as

"Had I ten thousand lives, I would willingly offer them up for the sake of one poor negro."—William Johnson.

"China has no sorrow that Christ's message can not heal; India has no problem it can not solve; Japan no question it can not answer; Africa no darkness it cannot dispel."—Judson Smith.

"The burden of the proof rests upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field."—Don Keith Falconer.

"I consecrate to Thee, O God, all I am and all I have: the faculties of my soul, the members of my body, my property, and my time. If Thou art pleased to employ me in this life to lead others to Thee, give me strength and courage to declare myself openly on Thy behalf."—Jean Frederick Oberlin.

An age is dying, nay is dead!  
A breath change the morning's air!  
Ah! yonder bow the skies grow red  
And lo, the sun's sweet harbingers  
Birds of new vision and of thought  
Are everywhere upon the wing.  
Fair promise is the dawning brought  
What shall the coming day bring?  
—Albert Thomas.

a teacher of children has been such a joy and it will bring still greater happiness to me if the Lord can use my life in the educational branch of His service in Argentina.

"On January 30, 1919, I was married to Rev. George A. Bowdler. On June 11 I was appointed as missionary of the Foreign Mission Board to Buenos Aires, Argentina, and on October 8 I sailed with my husband for our field of service."

#### WILLIAM HENRY CARSON

was born on December 27, 1887, at Sheffield, Ala. His father died while he was young and his mother afterward moved to Birmingham. He graduated from Howard College, with the A.B. degree in 1914, and from the Southern Baptist Theological Seminary, with the Th.M. degree in June, 1917. He did some post-graduate work in the seminary and during his seminary career served as the pastor of country churches. He was converted at the age of seventeen and showed evangelistic zeal early in his career. This zeal afterward manifested itself in special evangelistic work as well as in his regular pastorates.

On September 16, 1914, he was married to Miss Grace Schimmel, of Birmingham, Ala.

In the summer of 1918 he was called to be pastor of the Grace Baptist Church, Baltimore, with the understanding that he had applied for appointment by the Foreign Mission Board and that he would be ready to go out to Africa as a missionary whenever the way was opened. At that time it was practically impossible to secure permission to enter the African field.

On December 19, 1918, he was appointed missionary to Africa in order that he and his wife might enter a special language study class in Baltimore under the direction of Rev. S. G. Pinnock, of Africa, who was on furlough at that time.

Mr. Carson resigned his pastorate in Baltimore July 14, 1919, to take effect September 1 of the same year. After long waiting he and Mrs. Carson sailed for Africa on January 10, 1920.

#### MRS. WILLIAM H. CARSON.

who was before her marriage Miss Grace Schimmel, was born November 26, 1891, in Birmingham, Ala.

At ten years of age she was converted and baptized. She was very active in all forms of church work. Her activity manifested itself in connection with the Sunbeams, the choir, teacher of children in the Sunday school, W.M.S. work, etc.

She graduated at East Lake High School in 1909, and afterward spent three years in Judson College, Marion, Ala. While in Judson she paid particular attention to her studies in music. In 1916 she graduated from the Woman's Missionary Union Training School in Louisville.

Upon her marriage to Mr. Carson on September 16, 1914, she became quite active in co-operating with her husband in his work. She was enabled by her musical talents to render him special assistance in his evangelistic campaigns.

#### MISS CORA CAUDLE

was born on April 18, 1884, in Houstonville, N.C. Her father, J. J. Caudle, was a farmer.

At the age of fifteen she was converted and received into the Flat Rock Baptist Church. She was very desirous of securing an education. She entered the State Normal College at Greensboro, N.C., and manifested a remarkable degree of energy and perseverance in working her way through college and, at the same time, rendering financial assistance to her family at home. During the summer months she sold magazines to help pay expenses. In this same period she taught two years. In 1916 she graduated with the B.P. degree.

Miss Caudle then entered the Woman's Training School in Louisville, Ky., and in 1918 graduated from that institution.

She was appointed missionary-teacher to the Girls' School in Abeokuta, Africa, on December 19, 1918, in order that she might enter into language study in the special class that had been formed in Baltimore by Mr. Pinnock. She studied in this special class for several months. After many disappointing delays, she sailed from New York on January 17, 1920.

#### DR. HENRY L. HARGROVE

was born September 22, 1868, at Mt. Vernon, Tex. When he was sixteen his father, who was a farmer, died, leaving six children. He was converted at the age of thirteen.

Dr. Hargrove was educated at George Peabody College, taking the degrees of A.B. and A.M., and at Yale University, receiving his Ph.D. degree from that institution in 1902. He served as Professor of English in Baylor University for



DR. HENRY L. HARGROVE  
CHINA

"I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ. If anything I have will advance that Kingdom, it shall be given or kept, as by giving or keeping it, I shall best promote the glory of Him to whom I owe all my hopes both for time and eternity. May grace be given me to adhere to this."—David Livingstone.

about nineteen years. He studied in Berlin University, Germany, for two years and traveled extensively in Europe.

Having long felt the call to mission service, he went to China in 1913 to teach in the government school at Kaifeng, Honan Province, where the Bible was taught on Sundays. He supported himself and family for six years, then resigned this place to accept full work as missionary. He was appointed missionary of the Foreign Mission Board on June 11, 1919, and during the absence on furlough of W. E. Sallee, is acting head of our Kaifeng Baptist College.

Dr. Hargrove's work in the government school has been greatly blessed. A score of Chinese students have been converted and fourteen have joined the Baptist church of Kaifeng. Several of these being the brightest boys in the class, have been sent to America for further study, where they now are. Some five hundred students have come under the direct influence of Christianity by their contact with Dr. and Mrs. Hargrove.

#### MRS. H. L. HARGROVE,

who before her marriage was Miss Viola L. Frizzell, was born in Mondovi, Wis., December 21, 1869. She joined the Baptist church in her community early in life. She was educated at Wayland College in Wisconsin. She taught voice in Baylor University, Waco, Tex., where she met Dr. H. L. Hargrove, and they were married in 1896.

Mrs. Hargrove went with her husband to China in 1913 and has taught in the leading normal school of Honan, where she influenced many in a Christian way. This school has about four hundred teachers in it taking advanced work.

Mrs. Hargrove was appointed missionary on June 11, 1919, and is giving her full time to service in our mission in Kaifeng, China.

#### DR. CARL F. JORDAN.

was born in Burlington, Iowa, July 15, 1890, and was reared along with two brothers and three sisters, by most devoted Christian parents. At the age of twelve, through sickness in the family and association with a kind-hearted and lovable family physician, the hope began to rise in my heart that I might some day be a physician.

"It was at fourteen that I experienced the meaning of conversion and became a member of the First German Baptist Church at Burlington. Graduation from the public school took place in 1904 and from the high school in 1908. In 1910 studies were begun at the University of Iowa. It was here, through work in the First Baptist Church, that I came in contact with missionary influences, particularly a small group of men and women students whose purpose it was to enter foreign missionary service.

"The decision was made to become a medical missionary and with this decision came a realization that the preparation should not be less but even more thorough than for work at home. After four years of study at the university and participation in Y.M.C.A., church and missionary endeavor, the medical course was begun at the Johns Hopkins Medical School in Baltimore.

"It is a privilege indeed to be assigned to the Yangchow Hospital, where so much of the pioneer work has been done by Dr. Adrian Taylor and is now being carried on by his younger brother, Dr. Richard Taylor. It is with joy that I look forward to the work and with the prayer that some of the Spirit of Christ and all the things that go with it may be brought to many in need in China."

Dr. Jordan was appointed on June 11, 1919, and sailed for Yangchow on October 3 of the same year.

#### ROBERT CECIL MOORE.

"I was born at Fort Green, Fla., on January 28, 1894; converted at the age of twelve and joined the Baptist church at Wauchula, Fla.,

although I had been brought up previous to this time in another denomination. I felt and answered the call to preach just after finishing high school and received the first definite impression that I ought to go as a foreign missionary while in my first year at college. This impression has steadily grown brighter and stronger and more definite as I have studied and heard and learned more about missions in all its phases.

"As I look back I can see all the providences of God, as I consciously sought His leadership and when I tried to stumble on without His leadership as well, leading to this one great end for my life. I was never more certain of anything than that He wants me out there where the need is greatest and the workers fewest, so, therefore, joyously do I dedicate all that I am or have or hope to be to this end.

"I received the A.B. degree from Columbia College, Lake City, Fla., in 1917, and the Th.M. from the Southern Baptist Theological Seminary in 1919.

"I was married in September, 1918, to Miss Mary M. Pimm, of Tampa, Fla., who, like myself, has been a volunteer through her college and training school days. Together we are ready to go as He, according to promise, goes with us."

Mr. Moore was appointed missionary of the Board to Chile on June 11, 1919, and sailed from New Orleans, La., on the steamer *Heredin* of the United Fruit S. S. Company line, on October 8.

#### MRS. R. C. MOORE.

Miss Mary Matilda Pimm, daughter of Mr. and Mrs. Charles H. Pimm, was born on September 2, 1894, in Tampa, Fla. She was reared in Palm Avenue Baptist Church and Sunday School, was converted and baptized at the early age of nine years, and received her first impressions for missionary endeavor about that time, in the little Sunbeam Band conducted in Palm Avenue Church.

She spent the school year of 1916-17 in the Woman's Missionary Training School at Louisville, Ky., where she showed marked proficiency in her studies. Recognizing the opportunity of gaining experience in the particular field of her choice; viz., among Spanish-speaking people, in September, 1917, she entered the Woman's Training School of the Southwestern Theological Seminary, Fort Worth, Tex., from which she graduated with honor in May, 1919, taking the two degrees of Bachelor and Master of Missionary Training.

On September 4, 1918, she was married to Rev. R. Cecil Moore, and together they carried on their work among the Mexican people of Fort Worth during last year.

Mrs. Moore was appointed missionary of the Foreign Mission Board on June 11, 1919, and with her husband sailed for their field in Chile on October 8.

#### JULIUS CARLYLE POWELL.

"The first thing I remember was when my grandmother died, but my mother says I was born some three years previous in the country near Warsaw, N.C., on January 22, 1890.

"All I had to start to high school on were seventeen dollars, a faith in God and a brother's promise to stand by me. Thanks to God and to my brother, he has been true to his promise.

"Four years later I entered Wake Forest College with that same faith in God, brother's promise and \$125. There are few that stick closer than a brother of this kind. Well, my college career was that of ups and downs, especially while I was on the football field, for I was four years a college athlete and I do not regret a minute of my time spent there, as it was the means of preserving my health. I tried to preach all my last years in high school and during my college career. At the close of my college work I dropped out and persecuted the saints for seventeen months and then entered the Southern Baptist Theological

Seminary at Louisville, with faith in God and \$100, and no brother's help, for this brother was now providing for my younger sister. Well, I finished up in June, 1919.

"Some three years ago, when Middle Middleton Anderson went to China, I felt an impression to go into foreign work, but I said, 'no foreign work for me.' When I heard of John Anderson's death in China, impressions rolled in like waves on the seashore.

"I settled this in the face of the message from a girl to whom I had been engaged for years, saying if I went to the foreign work she would not go with me. I tell you there was a funeral in my room that night when I had to take her picture down. I wired mother and wrote the Board my decision. I made this decision with just seventeen cents in my pocket and resigned my church. I knew that God was leading me, and I believed He was leading the Board in their decision. I put the Lord to this test, 'Lord, if you want Rosa Hocutt to go as my wife, have her to decide it and wire me her decision in eight days, and volunteer to the Board to go as my wife.' I asked this in the face of the fact that she had never wired me in her life and that she knew nothing of my test; besides having her freedom already given her when I decided to go. At the beginning of the eighth day I got my wired message and she volunteered to the Board. Now the Board has passed on us both."

Mr. and Mrs. Powell were appointed on June 11, 1919, and sailed for his field in Nigeria, Africa, on January 10, 1920.

#### MRS. JULIUS CARLYLE POWELL.

At Ashton, N.C., on September 27, 1891, Rosa Beatrice Hocutt was born. She was converted when she was about fourteen years of age.

She entered high school at Delway, N.C., during her seventeenth year. It was there that she received her first impressions for Foreign Mission service. Soon she entered Meredith College, Raleigh, N.C. During her stay there the desires to become a missionary often made themselves known.

It was in 1917 that the final decision to go as missionary to Africa was made. The decision came about in this way. She was engaged to a young man at that time a student in the seminary in Louisville, Ky. He announced to her the fact that he must decide to go to Africa. Immediately she wrote him to do the Lord's will, but leave her out of the matter, because she felt she could not go except God send her. This message to him brought in return a message from one of his best friends asking her to reconsider and decide to enter with him this great field of service. She hesitated, but after prayerful consideration decided that she would follow.

#### MISS MINNIE ETHEL RAMSBOTTOM

was born in Banner County, Nebr., January 3, 1891. She is the daughter of William and Abbie Lowe Ramsbottom, now of Gallatin, Mo. She attended Stephens College, Columbia, Mo., for two years, the Missouri University one year, and graduated in 1916 with the B.A. degree from Grand River College. She graduated from the Woman's Missionary Training School in Louisville in June, 1918.

Miss Ramsbottom was converted at the age of eleven and was baptized in Chadbourn, N.C. She manifested great activity in her church work and has been interested in the work of Foreign Missions ever since she can remember. After graduating from the Woman's Missionary Training School in Louisville, she remained with her parents for a year on account of the fact that her younger brother was in the army and her presence at home seemed to be necessary.

On September 3, 1919, she was appointed missionary of our Board to North China, her station to be designated by the mission. She sailed from San Francisco on the Steamer *Nanking* on October 3, 1919.

## Preaching the Doctrines of Grace

Continued from page nineteen

gave him a program for successfully preaching the doctrines of grace in a city campaign of evangelism.

It consists of four items:

1. "Speak and hold not thy peace."
2. "Be not afraid."
3. "No man shall hurt thee."
4. "I have much people in this city."

Liberty of utterance, courage in action, and protection in danger, are commanded and assured. The divine reason is given in the sovereign declaration, "I have much people in this city."

These things pledged Paul to the preaching of the doctrines of grace, and faithfully did he magnify his office throughout the entire campaign, which continued for a year and six months. During all this time "he taught the Word of the Lord among them." The length of the campaign and the character of the work are significant, if not suggestive of the mighty tasks and the marvelous victories that await us.

It is evident from the specimens of Paul's preaching that he "declared the whole counsel of God."

His prayers indicate his appreciation of the "doctrines of grace." He entreats the Ephesians to pray "that utterance may be given him"; "that he may open his mouth boldly"; "that he may make known the mystery of the gospel as an ambassador in bonds."

Likewise, his exhortations emphasize the "doctrines of grace." "Take unto you the whole armor of God," "Stand, therefore, having your loins girt about with truth." "Take the helmet of salvation and the sword of the Spirit, which is the Word of God." "Above all, taking the shield of truth."

Paul's inventory of the unsearchable riches of Christ sets forth with uncommon clearness the vital character of the "doctrines of grace."

To the Romans he speaks "both of the wisdom and knowledge of God."

To the Ephesians he declares that "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

To the Philippians he gives assurance that "God will supply all your need according to his riches in glory by Christ Jesus."

"Riches of wisdom."

"Riches of grace."

"Riches of glory."

These are the "doctrines of grace" which, without attempt at formal definition, we find to be the very heart of all gospel preaching, whether of pastoral care or evangelistic labor. But more than this, we may see in the method which God hath chosen for the mediation of His riches of

wisdom and grace and glory, the unspeakable need of preaching the doctrines of grace.

Again, Paul shall be our teacher: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich."

And again, "Wherefore God hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow . . .

and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

And finally, Paul declares that Christ is the head of the body, the church, who is the beginning, the firstborn from the dead; that in all things he might have the first place.

*"Oh, let Thy sacred will  
All Thy delight in me fulfill!  
Let not me think an action mine own way;  
But as Thy love shall sway,  
Resigning up the rudder to Thy skill."*

## Reaching the Negroes

Evangelist LeRoy Butler

No More Fruitful Effort has been Made by Southern Baptists than that of Evangelizing our Colored Brethren. A Leader of his Race Tells of Needs and Results

When the Home Board sent evangelists to the colored people a new era began in the religious life of the Negroes of the South. The evangelists before then were men of the most ignorant type. Preachers who could not hold a church were the only kind on the field. The Home Board men are of a better brand. Instead of having the appeal made to the emotions only, the Negro must know the truths of salvation. He needs to know what "getting religion" is. He must be taught that

*"The Negro," declares Evangelist Butler, "needs to be told that the religion of Christ is twofold in its aspects. It renews inwardly and it is altruistic in its dealings with men. To mistreat men is a breach of Christianity. A true test of a good, clean heart is a good, clean life. Man is nearest God-like in his life when he is unselfishly serving his fellowman. There is no such thing as 'getting religion.' A man gives himself to Christ and lives his religion. Religion is something to do, rather than something to get."*

repentance and faith are the first steps of a convicted sinner. The great truths of confessing Christ and baptism are at the beginning of a new life.

The gospel which the Negro needs must deal Scripturally with sin. Sin is more than an error, a mistake. Sin is more than an evil. The sinner flies in the face of God and says, "I will not" to the commands of God. A sinner is an outlaw, and sin is anarchy. He must be told that the penalty for sin is death, which means incarceration in a devil's hell of fire and brimstone forever. The Holy Spirit will use the truth faithfully preached by the humble servant of Christ and men will repent.

Here is a clipping from an account published of one of the revivals conducted by one of the Home Board evangelists. It shows that whatever else the Negro may

be accused of losing, he still has faith in God. This is his legacy left him by his old parents who used to "steal away to Jesus" when their hearts were heavy and their souls sad.

"As a result of these meetings more than 700 people were happily converted and thousands of Christians in all the churches greatly strengthened and revived.

"There were three essential characteristics of these services that deserved special emphasis.

"First: The preaching of Evangelist Butler was unusually sane, practical, and marvelously effective. The sensational elements had no place with him. There was no appeal to the galleries, no clap-trap methods to deceive, and all his discourses were singularly free from abuse and slander. Yet the people came in great multitudes to hear him and in nearly all the evening services overflow meetings were necessary to take care of the crowds who hungered and thirsted for the message. He preached earnestly, fervently, eloquently, the plain truths of the gospel, always making the Book of books his basis and his guide. Prof. Britt also sang with great earnestness and tenderness. He literally swept on the wings of song scores and hundreds into the Kingdom.

"In the second place, these meetings were remarkable for the large number of men converted—and this without particular reference to the men's meetings held on Sunday afternoons. In some way without any effort on the part of the evangelist or others, men in large numbers came to Christ—men of all ages, young, middle-aged, old and bowed down with years of sorrow and sin—found peace with God. It was essentially a men's revival.

"In the third place, there was a spirit of harmony and co-operation among all the churches."

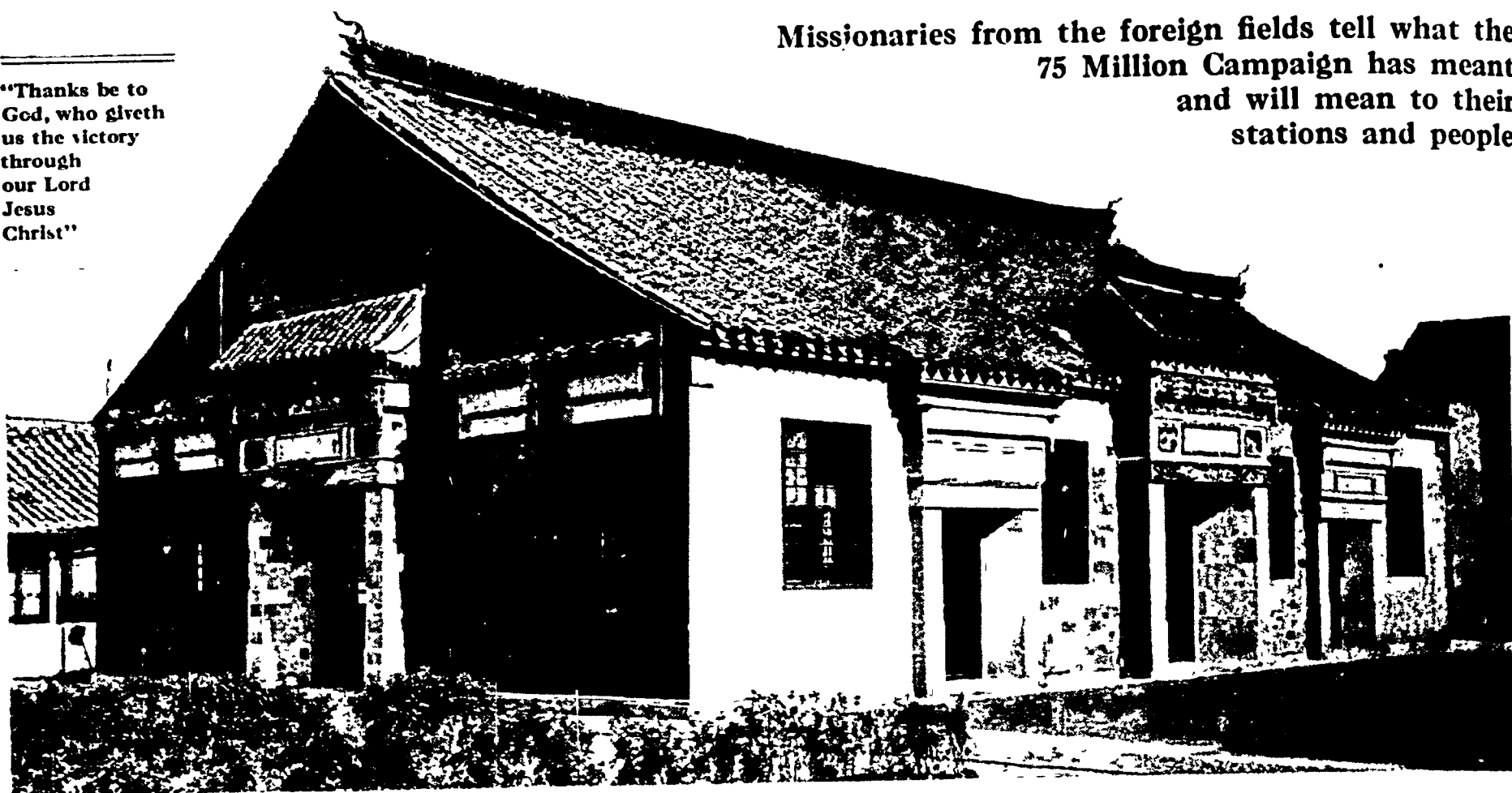
Although so many were received at one time, the pastor said after two years that he could find eighty per cent of the converts active in the church.



# Thrilling Stories for a "Victory Program"

"Thanks be to God, who giveth us the victory through our Lord Jesus Christ"

Missionaries from the foreign fields tell what the 75 Million Campaign has meant and will mean to their stations and people



Our new Chapel at Soochow; a massive, beautifully carved old Chinese residence, remodeled and transformed into a modern house of worship

## Story and an Illustration

*By a Missionary in Evangelistic Work*

At the end of the summer 1918 there came calls to each of our two Yangchow, China, medical missionaries, Drs. R. V. Taylor, Jr., and John T. Anderson, to go to Siberia for American Red Cross work. Both men were willing, if not anxious to go, but it was necessary, for the sake of the hospital, that one of them remain in Yangchow. They submitted the question to a mutual friend, who was competent to counsel in this matter, and as he advised Dr. Taylor left for Siberia, and Dr. Anderson remained in charge of the Yangchow hospital.

Soon after this my wife had an acute attack of appendicitis. Dr. Anderson came down to Chinkiang and accompanied her to Yangchow. I followed with our two boys. Mrs. Taylor and her children were boarding with the Andersons, and she kindly offered us rooms in her home. Our servants came up and we kept house.

On Saturday morning Dr. Anderson was joined by Dr. Nelson Bell, of the Southern Presbyterian Mission, and early Sunday morning Dr. Anderson, assisted by Dr. Bell, removed the patient's appendix.

During my wife's operation and convalescence I was constantly with my family. The house in which we were living was, I think, less than 100 feet from the home in which the Andersons were living.

We therefore saw them often, and we were recipients, at their hands, of many kindnesses.

Before moving to Chinkiang we had for a number of years lived in Yangchow, and were greatly interested in the work there. Almost every day I would ask Dr. Anderson about the hospital work. (In China every medical missionary has three million potential patients.) Dr. Anderson had all kinds of diseases to treat and many operations to perform. I remember that among the operations there were a number for appendicitis. One day Dr. Anderson laid a gallstone on the mantelpiece which he had just removed from a young man's body. The stone was as large as an egg and as Dr. Anderson put it down he told us that it was attached to the walls of the bladder, and that he had thought of trying to sew up the rent, but had decided to put in a drain and to leave nature to do the rest. From time to time I made inquiry about the patient and he was always doing well.

During the month of October my family and I returned to Chinkiang.

The executive committee of the Central China Mission was called to meet in Shanghai on November 13, 1918. Dr. Anderson first thought of starting to Shanghai on the morning of the 12th, but as there were many patients in the hospital and he would miss the afternoon clinic, he decided to leave that evening and travel all night, and thus reach Shanghai in time for that important committee meeting.

On the evening of the 12th, Dr. Anderson called a little boat and accompanied by a Chinese servant he took the boat and went down the Grand Canal. When the boat came into the great Yangtsi River it was about midnight. As the boatman and his wife rowed down and crossed the river, they met a large steamship. The boatman said, "Let us cross in front of the steamer." His wife said, "No." The wife was at the rudder; the boatman in front. Dr. Anderson and the servant sat in the center of the boat under a wagon-like cover. The boatman and his wife got into a fuss about which way to go. The steamship was rapidly approaching. The swift current drew the little boat toward the steamship. Dr. Anderson saw the danger and picking up his lantern and stepping out on front of the boat began to wave the lantern. He was too late! The pilot on the steamboat never saw the light. The little boat was struck and Dr. Anderson and the boatman were thrown into the river. The boatman caught a rope and climbed back on the boat. Dr. Anderson was a fine swimmer, but it was bitterly cold and he was heavily dressed. The little boat was injured and the boatman and his wife lost their heads. In his fall Dr. Anderson was probably thrown away from the boat, and there was the undertow of the ship. He who had saved others could not save himself! About twenty minutes after midnight Dr. Anderson went down in the Yangtsi River, and his body has never been recovered.



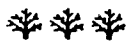
The Shanghai Red Cross Society telegraphed to Dr. Taylor, in Siberia, the sad intelligence of Dr. Anderson's tragic death and requested Dr. Taylor to return to Yangchow. Think of Dr. Taylor's emotions when he came back! He had waited for years for a co-worker. Dr. Anderson had come to China and after a period at Peking in language study had located in Yangchow. Dr. Taylor loved Dr. Anderson. They were true yokefellows. Dr. Taylor's furlough was past due, but now Dr. Anderson, while in line of duty, had lost his life.

Dr. Taylor postponed his needed furlough, and broke dirt to build the new hospital. The plans of the new and beautiful hospital, now nearing completion, call for four foreign physicians, for four foreign nurses and for a large staff of trained Chinese assistants and nurses.

*What does the successful completion of the 75 Million Campaign mean?* The manning and equipment of this great beneficent and evangelizing institution. This is only one illustration. One might go on indefinitely. It means the equipping and manning to efficiency of our hospitals, kindergartens, day schools, high schools, Bible schools and colleges. The building of homes for missionaries and churches for Chinese in our main stations. The opening of new main stations—the Macedonian cry of some of which have been heard for fifteen years or more. The assisting of many homeless churches to build houses of worship and the opening of many new out-stations.

In the gospels we read, "And Jesus went about all the cities and the villages, teaching in their synagogues, and preach-

ing the gospel of the kingdom, and healing all manner of disease and all manner of sickness." And again, "As the Father has sent me, even so send I you." It means, in a word, following the example of Christ, in teaching, preaching and healing, and carrying on in a larger sphere and a more efficient way the blessed work which He commanded, and which He committed to us. Happy are we if we shall be found fully, faithfully, and heartily so doing!



## Making Their Dreams Come True

*Rev. L. W. Pierce, Yangchow, China*

It was a cold but bright day in winter. No rain or snow having fallen for several weeks, the usually muddy streets of Yangchow were dry, making it comparatively easy and pleasant walking for pedestrians as well as the many classes of burden-bearers, pushers of wheelbarrows and others.

Two men, Mr. Wang and Mr. Ling, were walking at a moderate pace along Shien Leang Gai, the street on which the Baptist chapel is located. On approaching the building, Mr. Ling remarked, "There is going to be a special service tomorrow in this chapel, I hear." "Yes," Mr. Wang replied, "you ought to go." "Why so?" was the query. "Well, you will hear something good. They are going to give a Christmas entertainment and there will be recitations and singing by the school children. Last year I went and great crowds filled the hall."

"Is that so?" Mr. Ling replied; "I think I'll go tomorrow, then, and hear what they have to say." "The only difficulty is that unless you go early, you cannot get a seat," the other answered. "The house is large, but often so many people want to go in that there is no room to seat them. Mr. and Mrs. Pih rented this building six years ago for a preaching hall. It will seat 600 or 700 people, but it is an old place. I'm surprised the Baptists do not build a large church right here in the center of the city. They build hospitals and in Shanghai and Soochow I see they have fine school buildings, but in Yangchow, where missionaries have been preaching their gospel for nearly thirty years, they have only a hospital, the foreigners' dwellings, and one school building for girls. Strange, isn't it? Not only is this place too small to seat the people who attend the services, it is so very old and dilapidated."

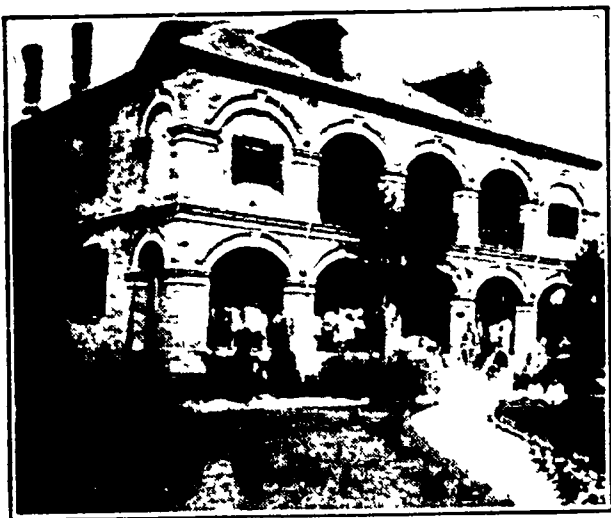
"Over one hundred years old," Mr. Ling interrupted. "Yes, yes," Mr. Wang replied. "Just think, one day I was there and it was raining. There was quite a good crowd, too, in spite of the bad weather. After it had rained awhile, the roof began to leak, and I saw the lady missionary and many of the women and girls change their seats in order to keep from getting wet."

"Well, well," Mr. Ling replied. "I am not surprised. The building was only an old tea shop before the revolution, and I heard the landlord couldn't rent it after the close of the war because people said it was haunted." "Just so," Mr. Wang answered; "these missionaries are very brave people. They are not afraid of any-



MAKING POSSIBLE A NEW GENERATION OF HOME BUILDERS.

Girls' School at Ying Tak, China, Miss Annie M. Sandlin, principal. The capacity of this school is taxed with girls from all over the Hakka country. The one great need is consecrated women help who will give themselves to the work.



**A GREAT CHINESE SCHOOL.**  
Although inadequate in its building and equipment this school is doing a marvelous work in Kaifeng.

thing. They come a month's journey over land and sea to our country and rent buildings for the proclamation of their doctrine, buildings which we wouldn't dare use. Aren't they brave though?"

"Yes, they are. But I've some business at the East Gate, so will bid you goodbye for today. I'll see you tomorrow at the Baptist chapel." "Very well, we'll meet tomorrow," and with a low bow, the two friends parted, Mr. Ling going to his appointment at the East Gate and Mr. Wang to his home.

As the latter turned the corner, he was met by an elderly man who, addressing him respectfully, presented to him a ticket. "What is this?" he asked. "It is a ticket to the Christmas entertainment tomorrow at the Baptist chapel," was the reply. "Oh, thank you!" Mr. Wang exclaimed, taking it. "I'm glad to get this. Now I'll be sure of a seat." "Try to come as early as you can," the other said as he continued on his way, distributing the tickets.

The next day was an ideal day for China, clear, cold and dry. The missionary in charge knew the house would be full, knew that many would hear today for the first time the sweet story of our Lord's coming to earth. As she passed around inspecting the large but damp hall which had been tastefully decorated with cedar and other evergreens by the faithful Christians aided by the school children, she looked up to the gallery above. "We must

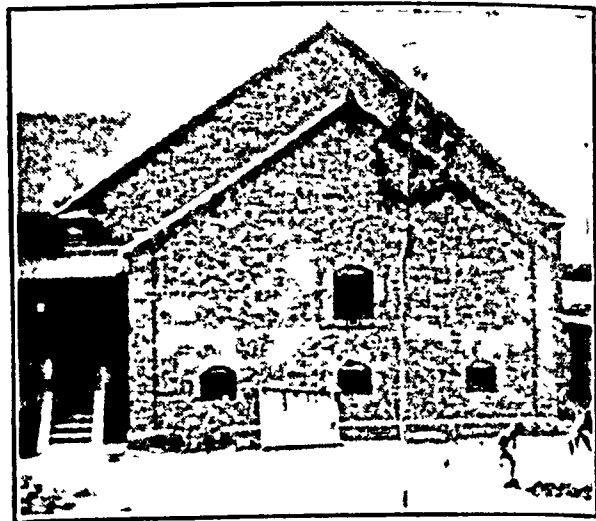
not permit many people upstairs," she said to herself. "The landlord says it is not safe, as the walls are weak. Oh, how I wish we had a suitable building in which to preach this blessed gospel to the people! But we must get it some day. God will surely answer our prayers."

Just at that instant a bevy of bright girls entered from the little school yard adjoining the chapel. The missionary looked with loving eyes into the bright faces gathered around her. She was longing and praying not only for a large house for the proclamation of the gospel, but also for a school building for her large school of sixty-odd girls whom she was endeavoring by prayer and persuasion to lead to the Saviour. "If our people raise the 75 million dollars," she murmured to herself, "then surely we shall have the church and school buildings. Would that we had them even now."

Just then the ushers came in, both men and women neatly and appropriately dressed for the occasion and wearing badges to designate their office. The street door was thrown open and the crowd, which had been standing outside waiting for admittance, came in. The missionary standing to one side recognized many old friends, including parents and relatives of her school children. Our friends, Mr. Wang and Mr. Ling, succeeded in obtaining seats near the platform. "These decorations are fine," Mr. Wang remarked, looking around admiringly.

The building filled rapidly. The bell was then rung to call to order and the service began. Mr. Wang and his friend gave undivided attention to every item on the program. As a little girl ascended the platform and repeated in a clear, ringing voice the words, "His name shall be called Jesus, for he shall save his people from their sins," Mr. Ling turning to his friend asked, "What does that mean?" "It means," replied Mr. Wang, who already had an intelligent knowledge of the gospel, "that Jesus is the Saviour of the world, and if one repents and believes in Him, he may have eternal life." "Is that so?" Mr. Ling answered. "I must hear more of this doctrine."

They had no further opportunity for conversation, as the interesting program

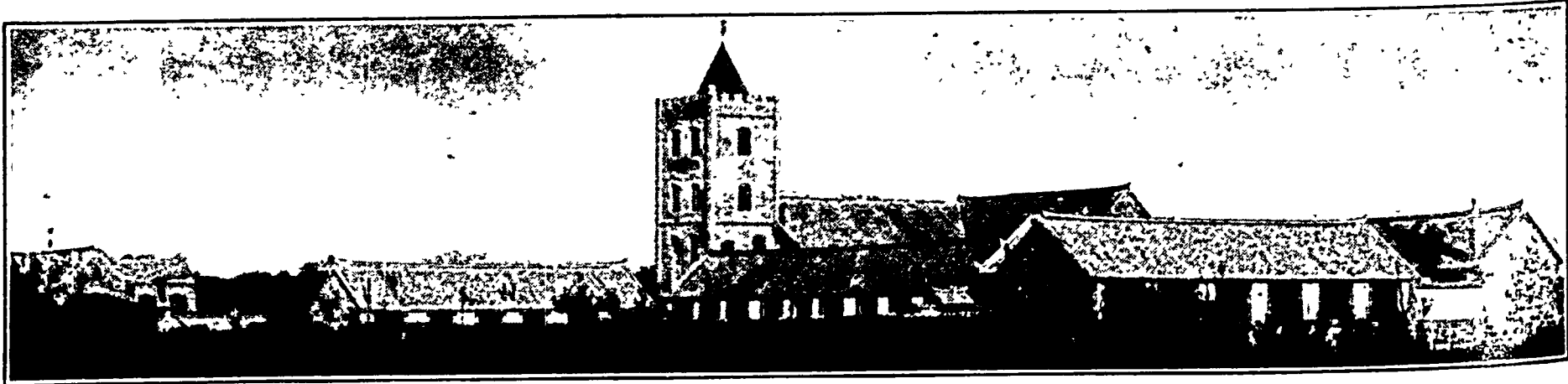


**CHIENCHOW BAPTIST CHURCH.**  
The building as shown is incomplete, but when finished will be a most valuable addition to our equipment on this field.

was being carried out, each item more interesting and novel than the preceding one. At the close, the pastor made a short talk, explaining the meaning of this special service and urging the congregation to believe and turn to the Saviour who came to earth to save them from their sins. The services over, Mr. Wang and Mr. Ling waited after the congregation had gone, and approaching the pastor, desired to inquire further concerning the gospel. The pastor gladly invited them to his study, a dingy little room near the front entrance. Here by the aid of God's Word and prayer both Mr. Ling and Mr. Wang were brought to realize their sins and need of a Saviour.

After the women and girls had gone, the lady missionary returned to her home. There in the quiet of her room she pours out her heart in thanksgiving and praise for the opportunity this day given so many to know her Lord and the prayer goes up that they might be saved. Her slogan for her boys' and girls' school is, "Every child who has ever been in my schools, every child now in my schools, and every child who in the future shall enter my schools, must be won for Christ Jesus."

Her girls' school building, her boys' school building, and a large church edifice in the midst of Yangchow's 350,000 inhabitants, these are some of the urgent needs which may be realized from the 75 Million Campaign.



**CHINESE ORPHANAGE AND OLD PEOPLE'S HOME.**  
This institution is located at one of our outstations, twenty-five miles from Tengchowfu, and was built largely by our native Baptist people.

## The Shantung Christians and Their "Wu Wan" (\$50,000) Campaign

Miss Mary D. Willeford, Shantung, China

This was the amount given to the North China Mission as their quota of the 75 million dollars to be raised by Southern Baptists. At first many said, "We can never do it." There were those more courageous and stronger in faith who said, "With the Lord's help, we can and we will." Knowing as we did the extreme poverty of most of the Christians, it did seem an impossible task.

This news from the Foreign Mission Board came some weeks before the annual meeting of the Shantung Association in



A SUBSTANTIAL NEW MEETING HOUSE.  
THE FUTURE OF CHINA IS IN THEIR HANDS.

take one-third of the whole amount—that was over \$300 more than I thought possible! I wish every woman at home could have seen that little band of women, not more than twenty-five, representing about 700 members of our mission societies (the rest of the 3,000 women not yet enlisted), poor, you cannot know how poor. They earnestly, seriously and gladly got under that burden without one thought of us foreign women and the amount we might give. Later Mrs. Chang, our splendid, efficient president, went before the association, and quietly and calmly told our brethren what we would do—take one-third of the responsibility. You should have seen how they were rebuked for their lack of faith and stirred to enthusiasm. They got busy and soon had their program prepared. The whole topic now is the \$50,000 Campaign. The association joyfully voted to attempt \$7,000 the first year, \$9,000 the second, \$10,000 the third, and \$12,000 the fourth and fifth years. All are going out in the work in good-earnest, believing God is going to give a great victory.

Our women are organized for their part—they are sending two of the women missionaries and two of their strong, consecrated native workers. These are to lay down their present work for a time and visit every corner of the North China Mission, enlist every woman, raise their quota,

win souls for Christ and stir up Christians to pray for more workers. You folks at home are not having all the joy and the good times in this campaign—ours means as much to Shantung as yours does to the whole world. We are asking God to give us 7,000 new converts and to call out any number of preachers and Bible women."

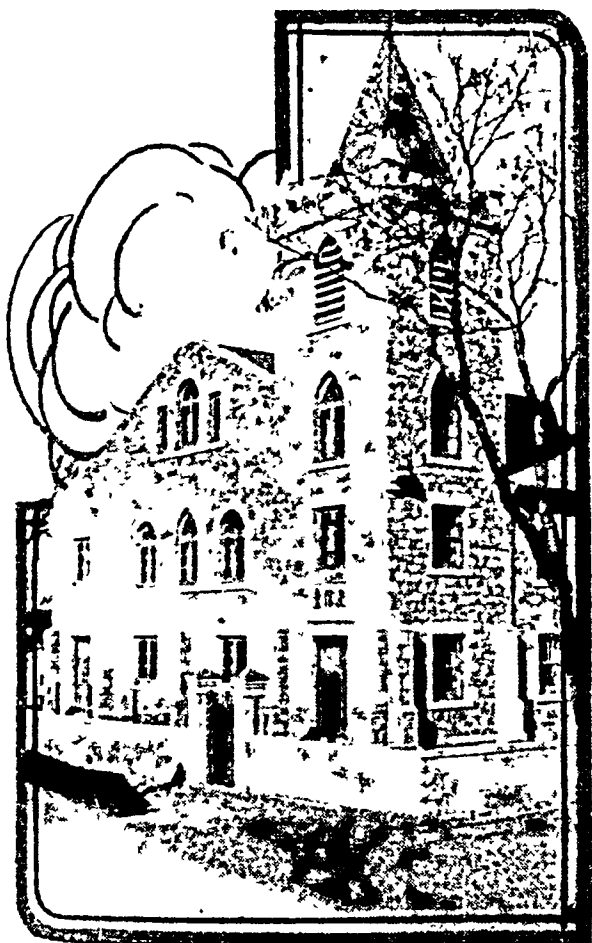


### A Vision—In Four Scenes

Rev. Gordon Potcat, Kaifeng, China

#### SCENE I.

It is a bitter cold night. The winter wind from the north sweeps in through every crack and cranny of the little chapel on Drum Tower Street. The paper windows are frayed in spots, and the torn edges flap in the air. The door is propped by one of the church benches to keep it from blowing open. At the front of the room are huddled a little group of faithful Christians around a tiny fire of coals laid in a charcoal brazier. Those who are not lovers of the Lord are not tempted into that chapel, so bare and cold. The missionary pastor stands in the group with his Bible—they sing and read together and then the missionary talks of the words of Life to the attentive listeners. He presents



A GREAT NEW CHURCH.

This worthy building has recently been erected at Laichow Shantung, China—one of our most strategic and promising stations.

November. In the meantime, there was a call to prayer in all the churches and plans were made for getting the campaign before the association.

The report of the women's part in the program reads like this: "We women had a glorious hour today. We mentioned the 'Wu Wan' Campaign on Wednesday at our all-day W.M.U. meeting, but no figures were set as our part. Yesterday we spent in prayer, and today we had another meeting. You will be astonished when I tell you how much our women are attempting. For two days I have been wondering if we could possibly raise a certain amount, asking myself if it were too much. When I should have added, or is it too little? When the question was put to the body, a Chinese sister made the motion that we



Smith Bible School and Day School, North Gate, Shanghai.  
This photograph was taken on "Dedication Day," following the completion of the church building at Lungkiatsun, China.



a strange figure as he speaks—for he doesn't remove his heavy overcoat or gloves or hat.

### SCENE II.

It is summer and the rains have come. The day is clearing and there is prospect of a bright Sunday. But the chapel yard is still full of water which has drained in from the streets—the level of the yard is below that of the street. The gateman is busy with buckets carrying off the water on the ends of his carrying pole. He pours it in a cistern in another part of the compound. The missionary comes out to see how things are shaping up at the front. The gateman, who is barefooted, carries him over the water to the front gateway. "Well, pastor, I guess we won't have many at church today with the chapel like this"—are his words as he sets the missionary down.

### SCENE III.

It is a glorious sunshiny day in October. Only North China has days like these—the sky without a cloud—a clean azure blue. The Drum Tower Street is crowded with traffic. The bells of the rickshas clang, the wheels of the wheelbarrows squeak. Thousands pass the mission compound door. The chapel is full of men and women and many stragglers are attracted by the sound of singing and come in to stand at the door and watch the strange service. Half of those who are seated on the rough benches which have no backs are not believers in the Good News, but they remain attentive through the whole hour of the morning worship—and some on another day will come again. The missionary remarks to his wife, who



A PROPHECY OF THE FUTURE.

Beginnings in Japan have been slow and hard, but those who have been won are of the sort that give assurance of steady growth and permanence. These are the Christians at Wakamatsu.

played the organ during the service, as they go out together at its door—"Isn't it great to speak to a crowd like that! If we only had a decent building, I am sure we could have such meetings nearly every time we opened our doors."

### SCENE IV.

Several years have passed. Where the old and crumbling buildings of the inn and theater that were used for the chapel and school of the city missionary work once leaned together, sagging at the knees, now stand five new buildings. At the front on the main street of the city—the Drum Tower Street—stands a beautiful two-story men's building, its exterior molded to the Chinese fashion of architecture, its interior fitted for the guests who throng its

rooms to read, to talk, to study and to play. Behind it stands a fine new church and on this Sunday morning its thousand seats are all full—for a famous Chinese pastor has come to preach the dedicatory sermon. He expresses his great joy in coming from an old Christian community in one of the early missionary fields to find in this last provincial capital to open to the gospel of his Lord, such complete equipment for the Master's service—church, schools, men's and women's buildings. "But," says he, "my chief concern today is for that building not made with hands, eternal in the heavens. As we dedicate these buildings of brick and stone may we anew consecrate ourselves as living stones in that new structure." And the people answered, "Amen."

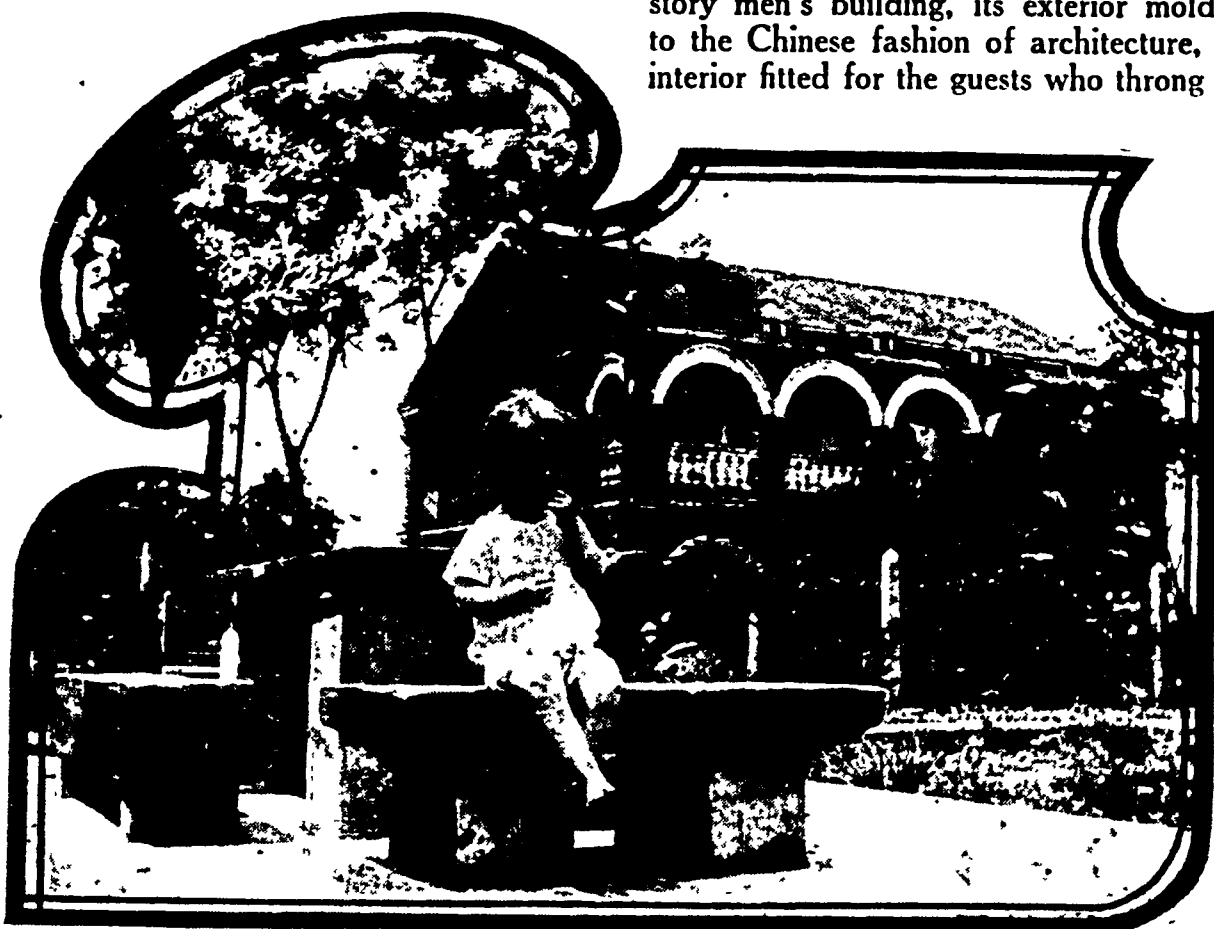
The missionaries of the station stopped together for a moment after the hour was done and one of the old men put in words the thought of every heart—"I have only one regret concerning this day. If only some of those who gave in the Victory Campaign might have been here with us who have builded, our joy would be made full. Ten years ago could we have dreamed that Southern Baptists would so arise to their responsibilities? God grant that they may go on to even greater victory."

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### Does God Answer Prayer?

Miss Alice Huey, Laichowfu, China

One missionary worker said to another recently: "The answers to the prayers of the Chinese Christians encourage me more than anything else on the mission field. God sends innumerable blessings in answer to their prayers of faith, and sometimes He has been known to withhold blessings



MO KWONG HOME FOR BLIND GIRLS.

What a blessed ministry the Victory Campaign will mean for such unfortunates! The baby in the picture is the son of Rev. and Mrs. P. H. Anderson, Canton.



OUR MISSIONARY FORCE IN CHILE.

This handful of Baptist preachers are the leaven of the great lump of four millions of souls.

at their request." The two instances mentioned below are examples of their petitions:

The first of these occurred a year ago at the Bible Conference on Tengchow Beach. During this conference we lived in mat-sheds and held meetings under a cloth tent. Conference opened Sunday morning with fair weather. Monday morning we awoke to find it raining. It got harder and harder. Before the first meeting was over the tent was leaking. The Chinese delegates were getting restless. We realized that if the rain kept up very long they would all go home. The leader, trying to encourage them said, "Never mind, when we think it has rained a season for the crops we will talk to the heavenly Father about it, and ask Him to stop it."

Just before time to adjourn one brother arose and said, "Why wait any longer? It has rained enough for the farmers. Let's ask now for it to stop. The leader said, "Brother, do you consider it has rained a season?" He replied, "I know it has." "Then you lead the prayers," replied the leader. So he began by thanking God for the rain, and acknowledging our utter dependence on Him. Then he said, "Lord, we have met here to study Thy Word. It is the greatest opportunity of our lives, but we can't stay here if this rain continues. So, Lord, we just ask you to cause it to cease."

Conference adjourned with the rain still falling. By the middle of the afternoon it was lighter, but still raining. Residents of Tengchow said, "No use to expect the rain to stop as long as the wind is from the northeast. It is typhoon season, and we are in for a three days' blowing rain." But we kept on praying and trusting. The next morning we awoke to find a blue sky, but the wind was still blowing from the northeast.

The second instance happened this summer in Laichow, when the Christians met for a day of prayer. Several objects of prayer were mentioned; among them the need of rain. The heathen had been doing their utmost to force their gods to send rain. One man had prostrated himself before the god of rain, declaring he would neither eat nor drink till the rain came. When the Christians heard of this they stopped praying for rain, and like Elijah of old prayed that it might not rain. They chose rather to suffer from the drought awhile longer than to allow the idols to get the glory due unto Jehovah's name.

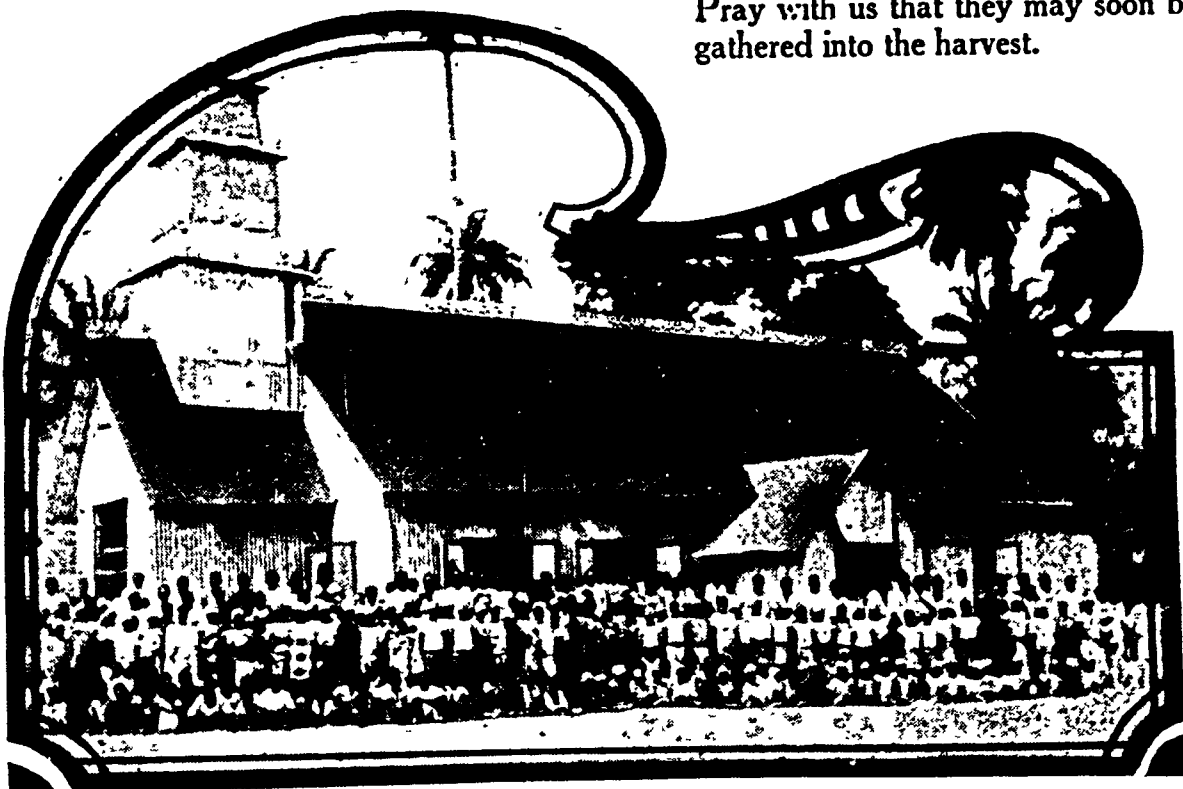
In the afternoon the missionary pastor went with two of the evangelists to visit the county official. They asked him who would get the glory if the rain came. He replied, "We will divide the glory be-

tween our gods and yours." These two Christians, not presuming to speak in the presence of their official, expressed their disapproval by vigorously shaking their heads, so afraid were they that their pastor might consent to divide the glory, all of which belongs to our Lord.

And the rain came not by the space of several days, until after a second day of prayer and fasting had been observed. In the meantime posters containing the following passages: Ex. 29: 1-7; Isa. 42: 8; Deut. 11: 13, 16; Lev. 26: 1-7; Jas. 5: 16-18, had been widely distributed and preached upon.

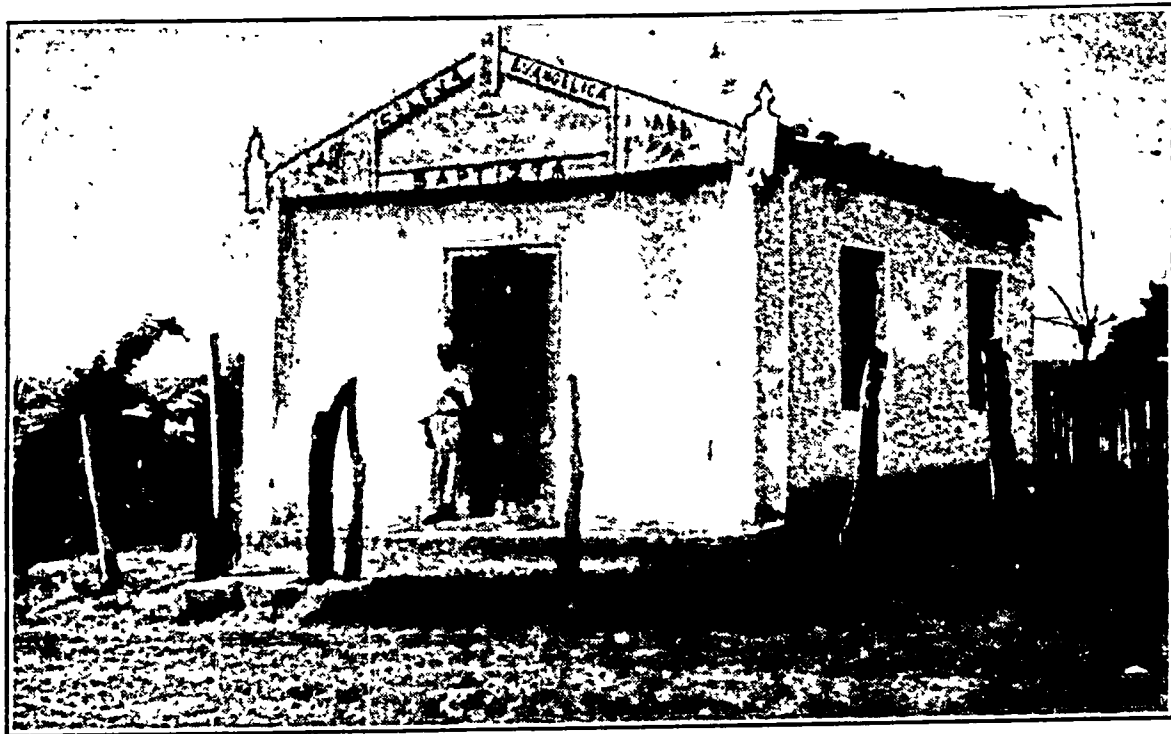
Then another day of fasting and prayer was called. This time a Spirit of penitence and confession fell upon the Christians. One man, after giving a stirring comment on the thirty-third Psalm, prayed thus: "Lord, we are not looking to Thy justice. If Thou didst act according to justice not one of us could stand. Don't look at us; but look at Jesus our Substitute, and act according to Thy loving kindness."

All day the Christians were unusually burdened for the unsaved. They prayed more for the salvation of those who are worshiping false gods than they did for material blessings. Over and over this petition was heard: "Lord, we only want Thy name glorified." About thirty-eight hours after this meeting closed the rain came. More than one heathen has been heard to say since, "After all, the Christian's God is the one who sends rain." Every day since that the refreshing showers have fallen. If God is willing to give us material blessings, how much more will He give us spiritual blessings—even the salvation of many souls. We believe that He has "much people in this city." Pray with us that they may soon be gathered into the harvest.



WHERE THE PEOPLE HEAR THE GOSPEL GLADLY.

Our Baptist Church and congregation in the Niger Delta, showing a Sunday morning crowd at the regular preaching service.



"THE ENTRANCE OF THY WORD GIVETH LIGHT."

Substantial though unpretentious, this little Baptist church represents a good beginning in Matto Grosso, Brazil, where the promise is bright for the future.

## The Campaign in North Brazil

*Miss Pauline White, Pernambuco*

It is inspiring to read of the great campaign among Southern Baptists to raise \$75,000,000, but more so is it to have attended the meeting in which a similar campaign was launched among North Brazil Baptists. And especially was this meeting great when one remembers that the work here is less than thirty years old.

On Sunday afternoon of November 16, 1919, at 2:30 P.M., the auditorium of the First Baptist Church of Pernambuco was full, with some people standing. Rev. Orlando Falcao, pastor of this church, presided. After the opening songs and prayers, Rev. Adriaio Bernardo, pastor of the First Church of Bahia, presented the great five-year program. He spoke with eloquence and fervor. As he gave the message the audience was tense, and the Spirit of God was felt to be there in mighty power. Following this presentation Rev. Joao George Oliveiro, Brazilian Baptist missionary to Portugal, spoke of the wonderful missionary opportunity and the great future the Baptist denomination has. At the end of his address he called for every pastor and seminary student that was ready to stand by the campaign and support it to the last to stand with him. Fifteen men went forward, including Dr. H. H. Muirhead. He then called for the deacons. Fourteen responded. The presidents of the Woman's Missionary Societies were called on to stand, and all present did so. Finally, every person in the audience was asked what he would do, and the whole audience rose, stating their readiness to support the campaign. After a prayer of thanksgiving, "At the Cross" was sung, and surely only the cross of Jesus followed by every believer present

could have resulted in such a glorious spirit of devotion and sacrifice.

The Foreign Mission Board asked that the 6,000 Baptists in North Brazil raise \$200,000, which is one-fifth of the \$1,000,000 aim for all the mission fields to be reached in accord with the campaign in the States. But the campaign leaders here thought this amount too small and they raised it to \$250,000, or 750 contors. This amount is to be divided on the percentage plan among foreign, regional and local missions, parochial schools, the current expense of the North Brazil Baptist Training School and the North Brazil Seminary, church buildings and a building for the training school. Rev. Adriaio Bernardo was elected general director of the campaign. An executive committee was elected to be located in Pernambuco with associate members in all the other fields. The members of the latter are Rev. H. H.

Muirhead, Pernambuco; Rev. M. G. White, Bahia; Rev. A. J. Terry, Piahy; nine Brazilian pastors and one layman. Rev. A. Bernardo will canvass the whole of the North Brazil field and along with him will go Rev. J. G. Oliveiro. They will come in touch with the 6,000 Baptists, enlist them and so unify the forces that there may be a great awakening religiously, an enlargement of vision and a corresponding increase in the denominational work.

The leaders of the campaign with one exception are students of the North Brazil Seminary or have been. They are proving themselves truly worthy and capable. They are able to take the initiative and go forward without much help from the missionaries. This is proven by the fact that in this field there are only two men, Rev. F. A. R. Morgan and Dr. H. H. Muirhead. The former can't speak Portuguese and the latter is so loaded down with school work that he can give only the oversight, direction and inspiration that is absolutely necessary.

The month of December is the month of prayer and preparation, but the campaign will extend until June because of the difficulty in travel and the great territory to be covered. We ask the sympathy and prayers of all our Southern Baptist mission lovers, for the task is tremendous and the laborers are few.

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## The Campaign in Cuba

*Supt. M. N. McCall, Havana*

"What will you do for the campaign in Cuba?" asked a friend shortly after the great plan was launched in Atlanta. I replied that I did not know. The truth is, that at that time, aside from what the missionaries would do personally, it had



A CUBAN SUNDAY SCHOOL CLASS.  
Superintendent McCall and his splendid crowd of men who attend his class at the Templo Bautista.





ARGENTINE MISSION TRAINING SCHOOL.

The seven men standing are students who are planning five to six years of study; when they do go out we may well expect great things of their ministry. The teachers are R. M. Logan, S. M. Sowell, J. C. Quarles.

not occurred to me that we could do anything. We had been pressing the idea of self-support for some years, and had made fair progress, but had not hoped for much beyond that for a while.

The thought soon began to form in my mind, however, that we must have some participation in the movement, if for no other reason than to get into contact with a great idea, and to feel that we had some part in it. It would enlarge the vision of our Cuban churches to do even a small bit in a campaign that included all phases of Christian work for the whole world.

A circular letter was written to all the pastors, laying the matter before them, with as full an explanation as could be given in so short a space. They were asked to say whether they thought we should have part in it or not. Without exception they said "yes," and the reply of some was to take collections among their congregations and send them in at once.

We were faced by the difficulty of the lack of literature on the subject in Spanish. Very few of the pastors, and fewer still of the church members read English. We began to write in our semi-monthly paper, *El Bautista*, and enthusiasm began to kindle among our people. Taking advantage of a visit of Dr. Gray to the island, we held two group meetings of the pastors and he spoke to them, laying before them the greatness of the Baptist cause throughout the world, and the need of general cooperation in the great drive. These group meetings passed resolutions favoring the drive in Cuba and entrusting our Cuban Board of Missions with the duty of organizing the campaign among our churches.

When the Board met, one of their first duties was to set a goal for the entire field. When the writer first began to think of Cuba in connection with the campaign it

had occurred to him that perhaps \$15,000 would be a fair sum, one-third of that to be given by the Havana church. By the time the group meetings were held, he was thinking of \$25,000, and \$10,000 of that to be given by the Havana church. By the time the Board met he was thinking of \$40,000, with \$15,000 of that to be given by the Havana church. Before the

Board meeting was over, it was decided that our goal should be \$91,000, expecting that \$25,000 would be given by the Havana church. Ninety-one thousand dollars was suggested because Dr. Gray had said in the group meeting that for every dollar contributed on the island, the Home Mission Board would add \$10, and we were thinking of a grand total of \$1,000,000 for Cuba in five years.

To supply in part the lack of literature, a catechism was published, based on the one published in Nashville, but adapted to local aims and conditions. We prepared subscription cards in Spanish, and envelopes for the payments.

The writer is pastor of the Havana church, and participated directly in the work of that congregation only. We adopted the plan of a public subscription to start with. Cards were distributed beforehand, and the teams were placed in competition. Before the day came for the public subscription, \$15,000 were signed up. Enthusiasm was high, and many visitors, not members of the church, asked that they might have part in the giving. Giving was never done more joyously anywhere, and our Cuban brethren are still happy over it.



Our church at Colon, Panama, received 122 new members in January and were expecting many more. There were twenty additions at Balboa Heights, and some at other points.



A FAITHFUL AND LOYAL BAND.

Baptist church and congregation, Mugydas Cruzes, Sao Paulo, where the State Convention was held in January.

## Missionary Miscellany

Secretary T. B. Ray, D.D.

Rev. J. W. Lowe and family have moved from Chefoo to Tsinanfu, North China. Tsinan is the capital of Shantung Province and we have a marvelous field there for missionary endeavor.

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Rev. Rex Ray, of Bonham, Tex., sailed on March 1 from Seattle, Wash., on the S.S. Katori Maru, for Hongkong. From Hongkong he will proceed to Wuchow, where he is to be engaged in evangelistic work.

❖❖

Three of our missionaries, while on furlough, are taking special courses in Columbia Teachers' College, New York City: Miss Clifford Hunter, of Hwanghien, North China; Miss Loy J. Savage and Mr. W. Eugene Sallee, of Kaifeng, Interior China.

❖❖

Rev. and Mrs. John Sundstrom, of Kongmoon, South China, landed in San Francisco on January 14. They had to come home on furlough a little earlier than was anticipated, on account of the health of Mrs. Sundstrom. We hope their stay in America will give her complete recuperation. They are, at present, at 1044 E. Ninth St., Oakland, Cal.

❖❖

A cablegram has been received announcing the fact that the party containing Rev. and Mrs. S. G. Pinnock, Rev. and Mrs. J. C. Powell, Misses Susan Anderson and Cora Caudle, arrived in Lagos, West Africa, on March 3. Their friends have been long delayed in their purpose to reach their destination and we are very happy over the fact that they have at last reached their field of labor.

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We are sorry to have to say that Rev. and Mrs. W. H. Carson, who were in the party en route to Africa, were compelled to remain behind in England on account of the fact that Mr. Carson had contracted a very severe case of blood poison in his hand. He pricked the thumb on his right hand, blood poison set in and he was in a very critical condition. He spent some time in a hospital in Crewe, England. He is recovering now and hopes soon to be able to proceed to Africa.

For several weeks we have been carrying forward a wide-spread visitation amongst the Baptist schools and colleges of the South. Missionaries Gordon Poteat, Mrs. Poteat, G. P. Bostick, John Mein, W. C. Taylor, A. Y. Napier, W. B. Glass, J. R. Saunders, Geo. W. Leavell have visited all of our Baptist schools and the Baptist groups in many of our state schools throughout the South. They presented the claims of foreign missions in these institutions and worked up delegations to the three Regional Conventions which are to be held under the auspices of the Foreign Mission Board in Greenville, S.C., Louisville, Ky., and Ft. Worth, Tex., from March 26 to April 4. Many echoes have come from the fine effects of the visits by these missionaries. Their going into the schools has brought widened visions and deepened consecration to great hosts of Baptist students. The effects of their visits will be far-reaching.

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It was with great regret that the Board has received the resignation of Rev. and Mrs. Everett Gill, so long in Rome, Italy, and Miss Ida Pruitt, of Chefoo, North China. Dr. Gill has accepted the pastorate of the Westport Baptist Church, Kansas City, Mo., and Miss Pruitt is to become the Social Worker in connection with the Peking Medical School, Peking, China. We shall miss the association of these workers.

Dr. and Mrs. Gill have long been associated with our work in Italy and we had formed the habit of leaning heavily upon them. They came back from Italy on furlough in September, 1916, but Mr. Gill returned to Italy for about a year's service in the Red Cross during the war. He has recently completed the tour of Europe with the special commission the Board sent to that Continent. We bid these dear friends God-speed in their work in Kansas City.

Miss Ida Pruitt is the daughter of Dr. and Mrs. C. W. Pruitt, of Chefoo, China. She has served through one service period as missionary in Chefoo, where she was connected with our Girls' School. Her gracious personality and ability as a teacher greatly endeared her to the children who attended her school. In the social work in which she will engage in connection with the Peking Medical School, she will have a wide field in which she will have our hearty good wishes.

## Home Mission Paragraphs

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

Missionary Robert Hamilton to Indian schools in Oklahoma had thirty conversions and seventeen baptisms in a meeting he held at Nuyaka, Okla., during February.

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Missionary E. W. Reeder at East St. Louis, Ill., has baptized seventy-five converts during the last nine months and has received as many more into the church by letter. It is a fine record.

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Rev. Frank Dimaggio has become a missionary of the Home Board to the Italians in Southern Illinois. His work is at DuQuoin. During the last few months he has baptized eight converts among the Italians and a mission was organized in February. There is a great work to be done among the Italians and other foreigners in Southern Illinois and our people will be glad to know

that the Home Board has this missionary pastor engaged, as well as the six splendid women who are working among the Italians and others in Illinois.

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The Arcadia Baptist Academy at Church Point, La., of which Rev. J. H. Strother is principal, has been making a healthy growth. The enrollment is now above 150. Prof. Strother is ably assisted by several lady teachers and by Prof. T. S. Row.

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Rev. John Goins is one of the Negro missionaries of the Home Board in Missouri. He was sick with influenza during part of February, but that did not prevent him from raising for the work of the Western College, an approved Negro Baptist school, \$1,278. And it did not prevent

him from preaching fifteen times and making sixteen additional addresses. That was pretty well for a worker who had been down with influenza

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Rev. C. F. Wahlberg, Home Board missionary to the Swedes on the Gulf Coast in Alabama, recently held a meeting in a new Swede colony at Groveland, Fla. The meeting was a success. Dr. Gray is investigating the situation there, looking to the advisability of establishing a work for the Swedes in Florida.

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In Southern cities of 25,000 population and more, the 1916 religious census shows that there are 989,000 Catholics and only 581,000 Baptists. Of the Baptists only 182,000 are white Baptists. The reader may cogitate on this as a monkey-wrench which I have thrown into the machinery of our Baptist joy, in connection with that census.

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Statistics are dull, but statistics may be made the basis of mighty interesting and instructive study. It would be fine if many of our leaders would study the last religious census. A few deductions from this census given in these paragraphs are important enough to stand on their own legs. They will be still more important when they are orientated in their proper place and proportion in articles and addresses.

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Missionary J. N. Lee to the Cherokee Indians in North Carolina mountains reports thirty-eight baptisms of Cherokee converts. The uniform practice of the Home Mission Board with a married missionary is to pay the salary to the man only. But in many instances the wife is also an invaluable worker. Certainly this is the case in our Cherokee mission. Mrs. J. N. Lee is indefatigable and invaluable in the work.

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The Home Board rejoices in the sustained demand for each of its three mission study books. "Baptist Missions in the South" has run through three editions, and "Country Church in the South" two. Our most recent book, "The Call of the South," has just come from the press in the second edition, with slight revision. Though the increasing cost of printing is making book production expensive, the Board is holding all these books at 75 cents cloth binding, 40 cents paper.

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Rev. C. F. Wahlberg has for a number of years been the Home Board missionary to the Swedes at Silver Hill, Ala. Silver Hill is near the Gulf Coast east of Mobile. The colony was formed in 1896 and is engaged in trucking and intensified farming. They are all Swedes and they are prospering. There are about 550 persons in the colony and our Baptist mission church has sixty-eight members. It is prospering under the capable leadership of Pastor Wahlberg.

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There is an enlarged and sustained demand for the admirable tracts on Home Missions issued by the Home Mission Board. Particularly has there been a great demand for Dr. Gray's booklet, "Twelve Millions for Home Missions." This is the completest setting forth of Southern Baptist Home Mission opportunities and needs which has been issued. If you have not seen it, let us send you a copy. Order a one-each package of all of our tracts. They are yours for the asking.

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The thing which seemed to win the hearts of the American people to Theodore Roosevelt, regardless of their political alignment, was his straightforward Americanism. You did not have to be an expert in analyzing generalizations and abstractions to find out where this virile statesman stood. Here is an utterance of the deceased President on Sinn Feinism: "It is unpatriotic and un-American to damage America because you love another country. But there is one thing

worse, and that is to damage America because you hate another country. The Sinn Feiner who acts against America because he hates England is a worse creature than the member of the German-American Alliance who had acted against America because he loved Germany. The very name of these Sinn Feiners shows that they are not American; that they are anti-American; that they are for themselves against America."

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In the Southern Baptist Convention territory the Baptist membership is 48.2 per cent of all the membership in evangelical bodies. In this territory they are 40.6 per cent of the entire religious membership, including Roman Catholics, who count their entire population. In the South, if we shall count only one-third of the Roman Catholic population as membership—which is fair in a comparison—Baptists have 45.4 per cent of the entire religious membership.

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In 1906 the Baptists were 48 per cent of the religious membership in the mountain sections of the South. In 1916 the Baptists of the Southern mountain region had increased, as compared with the other denominations. In 1916 they were almost exactly 50 per cent of the religious membership in the Southern mountains. During the ten years the number of Baptists in the mountains increased 35 per cent, this increase being greater than that had in any other section of the South.

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In the new organization of South Carolina Baptists, Dr. Charles E. Burts becomes the General Secretary. Dr. W. T. Derieux will have charge of missions and Dr. J. T. Watts of the Sunday-school work. South Carolina has been one of the last states to come to what may be called a centralized organization for the conduct of its work. South Carolina has played a great and worthy part in Southern Baptist affairs and will doubtless continue to do so under the new organization.

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The heart of every loyal supporter of mission work goes out to the faithful and often lonely workers, who are many afield enduring hardness for the sake of Christ. Among the items in the report of Miss Grace Clifford, assistant to the missionary among the Osage Indians at Pawhuska, Okla., are the following: Religious visits, thirty-eight; days spent with the sick, seven; sat up with sick and dead, four nights; conducted Sunday school, each Sunday; prayer services in the homes of aged and disabled members, eight.

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While sprinkling in some paragraphs from the last religious census that are complimentary to Baptists, I am not unaware that there are other things in that census that will not gratify Baptists so much. But we will not study these right now. Here is a fact that will please our Baptist people: In every state in the Southern Baptist Convention, except two, Baptists are more numerous than any other evangelical body. In every state, except four, we are more numerous than any religious body at all. That was in 1916; it is some better now.

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The influenza did its work among the Home Board missionaries, many of whom gave weeks of their time to visiting and helping the sick. Rev. John H. Meyers, who for years has wrought faithfully in our mission church at Galveston, Tex., says in his report to Dr. Gray: "It is my regret that I have no more to report this month. My weak and critical condition deprived me of attending the church services. Twice I attempted to make calls on my people, but with sad relapses. I am slowly on the mend." There are tens of thousands in the South who know what it is to be "slowly on the mend" from influenza. It beats all diseases in assuring a "slow" convalescence. But we are thankful so many are recovering.

At the request of the Editor of HOME AND FOREIGN FIELDS, I purpose later to furnish one or more articles giving a study of the figures of the last Government Religious Census, which has recently become available. The figures are for 1916, but they are the only figures to be had for comparative study of religious bodies in this country, and their rate of growth. The significance of the figures can be set forth better in an article with charts than in brief paragraphs. But some striking statements may be given in paragraphs and a few will be found among those given here.

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After reading "Call of the South," Rev. E. Bosworth, Secretary of the Grande-Ligne Mission in Montreal, Canada, has written the author: "I have seen enough of the book to realize how fully my own sympathies, doctrinal and otherwise, are with your people in the South. If I was twenty-five years younger I would feel disposed to throw in my energies to help you in the magnificent battle you are waging in the great Southland." If the Baptists of the South shall stand firmly for the truth in these days of testing, they shall be a blessing not only to the South, but to all of America and Canada and other lands.

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Rev. M. W. Daily, of Albany, Ga., writes concerning our mission study book, "Country Church in the South": "It has dynamited my soul and has put me to thinking what I can do to help solve the rural problem." The following words are from Mr. Chas. H. Scott, an honored layman in Columbia, S.C.: "I have just finished re-reading 'Country Church in the South' and I have got a new vision of the possibilities of our country churches, combining the views and advice of the book with the awakening of our late 75 Million Campaign. I wish every layman in the South—city, town and country—would read this book."

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Dr. Gray, and indeed all of the Home Board staff, have been gratified at the admirable tracts which the Woman's Missionary Union has gotten out for the March Week of Prayer for Home Missions. The other day it became necessary for the writer to push his way in the office of Dr. Gray. He found Dr. Gray immersed in reading these tracts and there was emotion in his voice as he greeted the visitor with enthusiastic commendation of the good work the women have done. We heartily congratulate Miss Kathleen Mallory, Corresponding Secretary of the W.M.U., her associates, and each of the ladies who wrote one of those tracts. Each tract is a brief human-interest story, and is to the point. Preachers as well as our Baptist women ought to read them.

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In the territory east of the Mississippi River, a digest of the figures of the 1916 religious census shows that Baptists have 50.3 per cent of all the evangelical membership. In this territory they have 46.7 per cent of the entire religious membership, including Roman Catholics at their own count. West of the Mississippi River, Baptists have 43.2 per cent of all the evangelical membership and 30 per cent of the entire religious membership, including all the Roman Catholic population in the count—which is not fair to include. It makes confusion and does not tell the truth. If the Catholics are counted in at one-third their population, Baptists have 49 per cent of the religious membership east of the Mississippi and 37.7 per cent of the membership west of the Mississippi River.

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Socrates claimed that ignorance was identical with vice and knowledge with virtue. But we know better, whether we live up to our knowledge or not. Paul had another view of it. He said man had a knowledge of God by nature, but that he refused to keep God in his knowledge. We believe Paul because he was an inspired writer.

We also believe him because the conscience confirms the truth of his statement. The modern reformer preaches salvation by the changing or improvement of environment. Preachers who have lost their confidence in the power of the atoning Christ to deal with men's souls, also put their main stress on salvation by environment and social reform. But missionaries of the Christ and every true preacher of the Word of God declare that man is a sinner and the merits of the sacrificial offering of Christ are sufficient to save him. This gospel does the business. It has always done it. It is pitiful, it is tragic, when learned men forsake the power of God for the salvation of men and nations and take up with conceits of their own wisdom.

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In 1906 there were six states in the South, the only ones in America in this class, in which the Baptists were 50 per cent or more of the entire religious membership. These states were Virginia, North Carolina, South Carolina, Georgia, Alabama, and Mississippi. In the 1916 census Virginia has fallen very slightly below the 50 per cent class of states for Baptists. This slight decrease was on account of the failure of the Negro Baptists to grow rapidly in Virginia, for the white Baptists grew admirably. But the slight defection in Virginia has been made up by the addition of Arkansas to the states in which 50 per cent of the religious membership is in Baptist churches. Georgia, that Baptist empire, had more than 57 per cent Baptist membership in 1906. In 1916 it climbed up to nearly 60 per cent.

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The 75 Million Campaign administered itself with all due economy, and is also likely to produce economy among a great many Baptist denominational workers in the South. This way: The prompt and necessary enlargement of our Baptist activities in every direction has enlarged the amount of work to be done in every department of every one of the Mission Boards. The writer can speak with authority for the Publicity Department of the Home Mission Board. We thought we had enough to do before to keep us busy. There is twice as much to do this spring. Are we doing it? We are certainly having the best try at it we know how. My present point is that we are getting more done than before through the same workers—which is not to argue that additional denominational workers should not and must not be engaged.

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Some months ago, I wrote an article which was published in several of our papers on "Surveying the Surveyors." Now comes Dr. D. S. Kennedy in *The Presbyterian*, of Philadelphia, of which splendid paper Doctor Kennedy is editor, in an editorial on "A Counter Survey." Dr. Kennedy takes the position I took in an article, namely, that the Interchurch Movement, which is new and untried, is less fitted to make a survey of the work of Christian denominations than these bodies are to make a survey of the Interchurch Movement. The denominations have standing in the court of American public opinion, which has grown out of long and invaluable service. The Interchurch Movement has not this. Let no one think it unfit if the Christian denominations should make a survey of the expenditures, basis of organization, etc., of the Interchurch Movement.

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Some Northern Presbyterian leaders sought to bring about the union of the denominations through a "Council on Organic Union of Evangelical Churches," though the Northern Presbyterians are not all of that kind, by any means. In the discussion which came up when the Council came together the word "evangelical" was stricken out for a more liberal word. As it now stands, the Church Union advocated by this particular group of Unionists would allow Christian Scientists, Russellites, Unitarians and others to come in. Of course this makes their scheme of



union impossible for real Christians. But if liberalism is the test of the extent to which a man may please God, why not take in these non-Christian sects and all others? The Church Union dogma is essentially absurd, though it is very plausible. It shows its absurdity in the above-mentioned action of the "Council on Organic Union."

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It cannot be out of place for any Baptist in good standing anywhere to call attention to the excellence of two books which have recently been issued by two of our most honored Baptist leaders. "The People Called Baptists," by Dr. Geo. W. McDaniel, pastor of the old First Church at Richmond, is dynamic, informing and well adapted to make a preacher do better preaching along denominational lines and give him clearer

and more gripping conceptions on fundamental matters. Yesterday, I read through at one sitting "Baptists and Their Business," by Dr. J. B. Gambrell. It is gripping, exceedingly instructive, exceedingly timely. Dr. Gambrell has said many things and said them well. I think he has never written better than here. I think not even Dr. Gambrell has ever written anything the clear understanding of which is just now so crucial for our people, especially every Baptist preacher. Every preacher in the South should have both these books. Order from the Baptist Sunday School Board, from us, or your Baptist bookstore. The chapters of Dr. Gambrell on the church union business are as the scourge of a whip. Sometimes a whip is needed. Seldom has one ever been in better hands than those of our beloved Dr. J. B. Gambrell.

## Woman's Missionary Union

Miss Kathleen Mallory, Corresponding Secretary

### Victory Is of Jehovah

The title for this article is found in the thirty-first verse of the twenty-first chapter of Proverbs. Happy is that man or woman who in these materialistic days can see the Victor in every worthwhile triumph, the Power in every useful movement, the End which justifies every constructive means. In few ways does Satan employ his insinuating methods more effectively than he does in suggesting to God's children that they were remarkably useful in winning some signal success. On such occasions, however stimulating the Scripture, "Ye are God's fellow-workers," the grateful heart cannot help exclaiming: "But victory is of Jehovah." At such moments it is easy enough in the inner chambers of one's soul to recall how many times the struggle would have been given up had it not been for the comforting Spirit within, to recall how many times the way ahead had been "opened up" by a miracle of grace, to recall how many times the path was blocked and catastrophe averted when neither one's friends nor reason foresaw disaster. In a converse way, such thoughts recall conversation with a woman who was quite annoyed because only one son of a deceased father felt it his duty to pay his father's debts. She said that she told that son that however worthy his attitude was it was unreasonable, "for," said she, "had that father left property instead of debts all of his children would have been eager indeed to claim their share. They should be equally desirous to redeem their part of their inheritance of indebtedness." How often does one hear people questioning the mercy of God because there is so much suffering in the world; how often is He blamed for earth's failures. In all reverence, therefore, it may be said that just as often He should be praised for life's victories. The story is told of General

Haig that when a chaplain was self-confident he severely rebuked him, reminding him that the "victory is with God."

In any God-given victory one fact is assured and that is that the triumph is a part of the great victory which shall one day fill the earth with the glory of God. In other words, it is not sporadic or accidental but is according to the will of Him, in whom dwelleth all wisdom and who seeth the end from the beginning. Acknowledging these facts it becomes a Christian's instinctive habit to ascribe the praise into Jehovah. To those who had a part in the Baptist 75 Million Campaign there are proofs innumerable that the victory was "not by might nor by power, but by my spirit, saith Jehovah." It is also true that as the campaign progressed the conviction grew that it was worth while only in proportion as it asked guidance of God, as it convinced men and women that they are stewards of the Most High God, as it converted sinners and as it called out the called into the ministry and the missionary service.

These convictions received added emphasis at the campaign follow-up conference in February in Nashville, Tenn. At that time plans were laid for extensive evangelistic and doctrinal meetings. One period of these meetings will culminate on April 18. At that time it is purposed that in those churches where the campaign pledges were not taken at the regular time a canvass will be made. It is estimated that at least 25 per cent of the churches which were organized for the campaign failed to solicit pledges. In the Round-Up Period, beginning April 18, it is also hoped that the new converts and others, who failed to make a pledge in churches where the canvass was made, will rejoice to have a part. It is predicted that this second canvass will net at least 10 millions. At the February conference the campaign pledges and cash were an-

nounced to be over 90 millions. The prayerful hope is that by the time of the May meeting in Washington the total may be at 100 millions, 20 millions being cash.

It will be recalled that the W.M.U. was asked to pledge at least 15 millions of the 75 millions. With many societies still not heard from the total of the W.M.U. reports received amounts to much over 21 millions. This is about one-fourth of the victorious pledge and is thus a gratifying increase over the desired one-fifth. Only one of the state unions failed to reach its one-fifth quota and most of the others passed well beyond the fifth. Nine of the states were able to itemize their pledges according to the graded W.M.U. system, the result being that in those states the women pledged \$9,182,984, the young women \$604,989, the girls \$110,472, the R.A. members \$93,719, and the Sunbeams \$186,384. For these notable victories the Union thanks God and takes courage for the Round-Up Period, hoping that of its 10 millions at least \$2,500,000 will be pledged by the women and young people. God is "the same yesterday, today and forever," and if the victory will be used for helping to fill the earth with His glory He will not withhold His favor.

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### W. M. U. Items

"Victory Convention" is the title selected for the approaching annual meeting in May in Washington of the Southern Baptist Convention, to which the Woman's Missionary Union is auxiliary. The Union's official report to the Convention will be presented by Dr. Chas. W. Daniel, pastor of the First Baptist Church of Atlanta, Ga. It will be recalled that Dr. Daniel presided on Convention Sunday last May when Dr. J. B. Gambrell preached the W.M.U. sermon in his church. The report will certainly be safe in his hands. The W.M.U. sermon will be preached this year by Dr. W. J. McGlothlin, president of Furman University in Greenville, S.C. Dr. McGlothlin is known throughout the South as a convincing teacher and as a preacher with a burning present-day message upon which he throws the searchlight of history. There is no fact more pathetically proved by history than that the suffering world needs a Savior. Surely Dr. McGlothlin will burn this message into the hearts and minds of his many hearers on Sunday, May 16. The morning session of the opening day, the 13th, will be devoted largely to the Baptist 75 Million Campaign, one of the talks being made by Dr. L. R. Scarborough, the campaign's general director. At the close of the afternoon session on Friday, the 14th, an inspirational address will be delivered by Dr. George W. Truett. Crowds gathering far in advance of the appointed hour are to be expected when Dr. Truett is to speak, so the Union is indeed fortunate to have gained his promise to make this address. In all humility it should be said that Dr. Daniel and Dr. McGlothlin, and Dr. Scarborough, and Dr. Truett each said that they considered it a distinct privilege to be asked thus to serve the Union.

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One of the choicest features of the May meeting in Washington will be the Young People's session on Friday night, the 14th. At that time many of the women home and foreign mission-

aries will be on the platform, several of them speaking of their work. A pageant showing the effectiveness of the W.M.U. graded system will be presented by the young people, in which the W.M.U. Training School in Louisville, Ky., will have a vital part. Those who attended the Young People's session at the Atlanta meeting last May know what a treat is in store for W.M.U. delegates and visitors on the night of May 14.

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The accustomed Convention Saturday luncheon to our women missionaries will not be tendered this year. A beautiful thing carries its jury with it, especially when the jury is composed entirely of women. The luncheon to our women missionaries is a beautiful occasion and so the women of the W.M.U. Executive Committee were loath to give it up. However, it seems expedient to do so this year so that the W.M.U. delegates and visitors may have Saturday free for attendance upon the sessions of the Victory Convention.

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It will be recalled that in the middle of February there was held in Nashville, Tenn., a follow-up conference of the Baptist 75 Million Campaign. Twenty-seven of the state W.M.U. corresponding secretaries, W.M.U. vice-presidents and other officers of the Union held three full and interesting sessions on the 18th, followed by a joint conference with the men on the 19th. The spirit of those days was certainly one of gratitude to God for the victory, of penitence for any errors which may have crept into the campaign and of eagerness to conserve all of its splendid enthusiasm and devotion. The greatest error which was brought out was the fact that in some way the Million Dollar Building Fund of the Southern Baptist Theological Seminary in Louisville, Ky., was not included in the 75 million budget. A committee was appointed to study out some way of adjusting matters so that this great wrong may be righted and the express will of the Southern Baptist Convention carried out. The spirit of conservation found expression in the plans to get the campaign forces vitally interested as soul-winners. The six weeks of evangelistic meetings, culminating on April 18, should show many splendid campaign workers that there is no joy equal to that of bringing a soul to Jesus. The churches which cannot hold their evangelistic meetings during this spring time are urged to have them in the summer or fall.

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At the W.M.U. Executive Committee meeting on February 18 the following topics were

chosen as the monthly missionary subjects for 1921. The Bible studies will be adapted to these topics by Mrs. James Pollard, of Baltimore, who prepared the monthly Bible lessons for Royal Service:

January—Foreign Mission Outlook

February—Home Mission Outlook

March—Christian Americanization

April—Stewardship

May—Prayer

June—Christian Education

July—W.M.U. plans for 1921-22

August—Information

September—State Missions

October—Ministerial Relief, Orphanages and Hospitals

November—Enlistment

December—China

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The Raleigh Hotel will be headquarters hotel for the May meeting in Washington. It is on Pennsylvania avenue only about fifteen minutes' walk from the Calvary Baptist Church, where the W.M.U. sessions will be held. The Convention will meet in Liberty Hut, which is very near the great Terminal Station. Speaking of the station and thinking of the many who will arrive there in May, it is not rudeness but forethought to warn any one against waiting until the last moment to make her hotel or boarding-house reservation. The sooner this is done, surely the better. It will be really foolish for any one to wait until she gets to Washington to try to secure a lodging-place. Perhaps other cities are as congested in these "no rooms to let" days but it is doubtful. Application for accommodations should be addressed to Mr. John Ruthven, care Armour & Co., Washington, D.C.

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From Nashville in February the W.M.U. corresponding secretary went to Louisville for the mid-year week in the W.M.U. Training School there. History certainly repeated itself so far as joy and satisfaction over the conditions in the school were concerned. These items are being written in Mississippi whose Union made possible the school's infirmary. It is, therefore, quite pardonable to narrate that the infirmary was declared during the influenza epidemic to be the best infirmary in any school or similar institution in Louisville. The report is joyfully made that there have been no fatal cases and only one very serious one this year. The students continued to do a high grade work in the Seminary. They also have their "fun side," for on Saturday night of the aforesaid week they gave a thoroughly original "Surprise Party" in the basement laundry and kitchen. While in Louisville the

W.M.U. corresponding secretary attended the monthly meeting of the Kentucky W.M.U. Central Committee and of the W.M.S. of Fourth Avenue Church, as well as a social gathering of the Highland Church women. It is needless to say that each occasion was interesting and helpful.

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## Program for April

### The Victory Program

Hymn—"We Praise Thee, O God"

Scripture Lesson—Victory according to Scripture: The Source of Victory, 1 Chron. 29: 11-14; The Means of Victory, 1 John 5: 4; Mark 9: 29; James 2: 14-17; Prophecy Which the Baptist 75 Million Campaign Will Help to Fulfill, Isa. 35

Repeating of Slogan—Thanks be to God, who giveth us the victory through our Lord Jesus Christ, 1 Cor. 15: 57

Hymn—"Faith Is the Victory"

Prayers of Thanksgiving for (1) The Campaign. Its Work, Spirit and Victory; (2) The Sense of Personal Guidance in Christian Work

Talk—Essential Factors in Any Victory: (1) Vision, (2) Preparation, (3) Co-operation, (4) Patience, (5) Faith, etc.

Three Talks—How the Baptist 75 Million Campaign Was Helped by: (1) Preparation, (2) Organization, (3) Information

Repeating of Slogan—1 Cor. 15: 57

Prayers of Thanksgiving for all who helped in the campaign's work of Preparation, Information and Inspiration

Hymn—"To the Work, to the Work"

Debate Resolved, That Enlistment Month Meant More to the Campaign Than Stewardship Month Did.

Talk—Prayer, the Vital Power in the Campaign

Hymn—"Take Time to Be Holy"

Talk—Holding Fast Our Victory through: (1) Deepened Prayer Life, (2) Earnest Soul Seeking, (3) Faithful Redeeming of Pledges, (4) Full Enlistment of Those Interested Through the Campaign

Repeating of Slogan—1 Cor. 15: 57

Business—Report from Observance of March Week of Prayer; Appointment of Committee to Assist the Pastor in Soul Seeking Work of Church; Securing of Promises from Those Who Will Pray Daily for the May W.M.U. Annual Meeting in Washington, D.C.; Offering

Doxology

### Third Quarterly Report of Treasurer of Woman's Missionary Union, Auxiliary to Southern Baptist Convention November 1, 1919, to February 1, 1920

Mrs. W. C. Lowndes, Treasurer.

States	Foreign.	Home.	S. S. Board.	Marg. Fund.	Training School.	Schol. Fund.	Special Objects.	Totals.
Alabama	\$ 9,564.26	\$ 5,031.06	\$ 5.29	\$ 33.10	-----	\$ 200.00	\$ 22,111.88	\$ 36,945.50
Arkansas	5,870.29	2,099.76	.75	-----	-----	297.10	564.25	8,832.15
District of Columbia	164.00	75.46	-----	-----	-----	-----	-----	239.46
Florida	3,732.50	3,160.26	5.75	11.21	44.51	336.63	11,849.50	19,140.36
Georgia	5,772.18	4,398.38	-----	-----	-----	-----	69,063.53	79,234.09
Illinois	530.28	244.01	-----	10.00	52.00	98.00	12,890.94	13,825.23
Kentucky	22,190.92	9,602.27	19.48	45.30	437.55	654.47	29,931.44	62,884.43
Louisiana	1,311.69	1,683.48	-----	17.70	157.10	75.00	506.15	3,751.12
Maryland	-----	-----	-----	95.75	520.20	312.92	70.00	998.87
Mississippi	6,003.39	3,642.50	100.00	135.00	67.82	152.95	10,477.77	20,579.43
Missouri	-----	-----	-----	2.45	46.45	100.00	-----	148.90
New Mexico	-----	-----	-----	-----	-----	-----	-----	-----
North Carolina	2,103.21	1,992.08	-----	-----	-----	200.00	30,956.07	35,251.36
Oklahoma	2,018.70	1,235.96	-----	-----	-----	-----	2,845.75	6,100.41
South Carolina	5,862.81	1,231.79	24.54	15.25	121.61	102.55	38,523.70	45,882.25
Tennessee	15,687.17	9,150.85	-----	-----	-----	200.00	31,506.74	56,544.76
Texas	-----	-----	-----	-----	-----	16.00	-----	16.00
Virginia	32,964.45	8,004.22	4.50	-----	-----	475.00	25,582.20	67,030.37
Louisville Campaign	-----	-----	-----	-----	322.79	-----	-----	322.79
Totals	\$113,775.85	\$51,552.08	\$160.31	\$365.76	1,770.03	\$3,220.62	\$286,882.92	\$457,727.57

## Laymen's Missionary Movement

Secretary J. T. Henderson

### The Layman as a Soul-Winner

*A Vital Work*—This is a high-class of service and should make a strong appeal to the zealous layman. The Bible commends it. "He that winneth souls is wise." "Let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." It means enrichment to the faithful worker and eternal life to the man that is won; it also adds a new witness to the saving power of the Gospel. Andrew's life was fruitful because he found his own brother Simon and brought him to Jesus. This work not only saves the soul but lays the foundation for a life of good works. Simon Peter is a striking example.

*An Accomplishment*.—To be able to win our friend to Jesus is a fine art. It implies close touch with our Lord, consecrated tact, holy boldness, a consistent life and a knowledge of the promises pertaining to salvation. It requires that we "take heed unto ourselves as well as the doctrine." Our lives should be more eloquent than our speech.

*An Individual Matter*.—We sometimes speak of mass movements but coming to Jesus is a strictly personal matter. Each soul calls for a separate diagnosis and distinct treatment. Every unsaved man has his own peculiar sins and needs human as well as Divine help while he strives to forsake them. Nothing can take the place of the sympathetic personal touch and the word of private admonition.

*Access*.—The layman whose life is above reproach has an avenue of access to his business friend that is perhaps enjoyed by no other Christian. God holds this man responsible, as His steward, for the proper use of this influence. In this case, because of the business tie, the layman might prove to be a more effective soul winner than his pastor. It is a reproach to a Christian man to be associated in business for years with an unsaved partner and not make a studious and earnest effort to lead him to Christ. To be sure it calls for Christian heroism but the joy that attends victory is abundant compensation.

"They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever."



### Not Enough

While the Bible teaches that we should "Honour the Lord with our substance and with the first-fruits of all our increase," no man,

though he be as rich as John D. Rockefeller, has enough money to pay his full obligation to God.

We owe Him the supreme affection of our souls; "Son, give me thine heart." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

He expects us to live clean and upright lives, that we may be "living epistles read and known of all men." No man can oppress and defraud his neighbor during the week and make amends to God on Sunday by a generous cash offering.

The layman who "does not let his light shine in his home" is not fit to be a father; he can not fulfil Paul's admonition: "And, ye fathers, provoke not your children to wrath but bring them up in the nurture and admonition of the Lord." In a Sunday school of one hundred and twenty-two young people a test was recently made, and it was learned that not one of them had ever heard his father read the Bible or lead in prayer. No amount of money turned into God's treasury can atone for this fatal neglect.

Too many laymen have overlooked the Scriptural admonition, "not forsaking the assembling of yourselves together as the manner of some is." God will not hold guiltless the church member who remains at home and reads the morning paper during the Sunday school and preaching hour, although he may send a generous offering.

Other equally valid applications of this principle will occur to the thoughtful layman, among which are many forms of helpful service.



### Itinerary

The journeyings of the General Secretary for February included a most pleasant visit to Washington City, to which a mere reference was made in last issue. In addition to attending a delightful banquet of the men composing the Baraca Class of the Fifth Baptist Sunday School and of speaking at the Fifth Baptist, Congress Heights and West Washington churches, it was a rare privilege to hear Judge Darlington expound the Sunday school lesson to a thoughtful class of men and women. He continues to find great joy in contributing largely to the salaries of the several missionaries supported by his church. Bro. Ford, another successful lawyer, is superintendent of the Sunday school and an able and a zealous advocate of tithing.

Sunday, February 8, was spent at Jefferson City, Tenn., at the invitation of Rev. W. L. Patton, the popular and able pastor. This visit to the scene of twenty years' labor in other days was full of interest. It was a great joy to meet the comparatively few friends that remain after the lapse of sixteen years. Memories thick and fast came rushing in unbidden from every quarter. It was a disappointment not to meet President Sams but it was cheering to note the spirit of optimism regarding Carson and Newman College. The students made a large contribution to the audience that filled the church at 11 A.M. Following the remarks on "Life a Trust," eighty-one offered themselves for service anywhere that God might indicate and one hundred and forty-four committed themselves to the tenth.

Some ten days of February were spent on a visit to Missouri. During a portion of this tour the visitor had the delightful company of Rev. Geo. W. Graham, the secretary for the St. Louis district, and for three days enjoyed the fellowship of Dr. O. L. Wood, the state secretary.

At Caruthersville, the first stop, the secretary found both a new church and pastorum and

every evidence of marvelous development under the leadership of Pastor Setzer. This is a fine business town, located in one of the most fertile sections on the globe; the Baptist church is the strongest in the community and has some very successful business men among its membership. Several other churches were represented in this meeting.

At Cape Girardeau, on the banks of the Mississippi, a live town of some twelve thousand inhabitants, the Baptists are not relatively so strong. Pastor Carson, however, is aggressive, has the esteem and support of his constituency, and is laying plans for an adequate church building. Ten churches were represented at this conference and among the visitors were a dozen teachers and young men from Will Mayfield Baptist College. This junior college is doing a notable service for Southeast Missouri and has recently received such financial support as to insure its permanent success.

Sunday, February 15, was spent with the Baptist church of Fulton, one of the very best in the state. Rev. E. M. Harris, whose labors were so abundantly prospered in Virginia, is the efficient pastor. Judge D. H. Harris, moderator of the General Association of Missouri, is a member here and the able teacher of the Baraca class. There are other choice laymen in this church, too numerous to mention; reference must be made, however, to Dr. Brown, who furnished the visitor such hearty and bountiful hospitality. Drs. Wood and Graham both made good addresses. The Conference on Stewardship called out some striking experiences.

At Jefferson City, on Monday night, at least one hundred and fifty sat down to a banquet in the basement of the First Baptist Church. Perhaps the Secretary has never had a more sympathetic and responsive hearing than was accorded him here as he spoke on "Some By-products of the Gospel." Two laymen of the church, Brethren Stephens and Parker, also Dr. Wood, spoke briefly and effectively. Pastor Weber has not been on the field long but has some large plans for the development of this important field. Among the many strong laymen in this church, it is perhaps proper to say that it was a coveted privilege to meet Hugh Stevens, the worthy son of E. W. Stevens so well-known and so highly honored by Baptists both North and South. The son ranks high in business and equally high in his church.

The Secretary found a strenuous program awaiting him at Sedalia, where he arrived at 2:15 P.M., was warmly welcomed by Dr. Davidson, and made three talks of rather intemperate length between 3 and 8:30. The second performance occurred in connection with a banquet at the First Baptist Church, attended by fifty men. Bro. Robinson is pastor of the West End Baptist Church and the most hearty fellowship and co-operation exists between his church and the First. Dr. Davidson, pastor of the First, not only volunteered for religious work in France but furnished two valiant sons for the service.

The visit was cut short here to give the privilege of attending the Conference in Nashville.

The Secretary had a fine day with the Deadrick Avenue Church of Knoxville on Sunday, February 22; the vote was almost unanimous by the members present to commit themselves to more zealous service as "stewards of the manifold grace of God." This church, under the invincible leadership of Pastor Stevens, recently paid the entire debt against their majestic building; they are happy and face the future with new hopes and enlarged plans.

The closing visit of February was made to Madisonville, Tenn., the first town this writer ever saw, where he spoke twice in a training school under the direction of W. D. Hudgins, who always plans to have practical measures discussed in a most practical way.

The Secretary deliberately planned to linger about the office for a few days at the end of the month that he might give attention to some im-



portant office duties, but primarily to hear Dr. G. Campbell Morgan deliver exactly a dozen lectures on the Bible. These were about the most profitable six days of his career so far.

The expressions of interest from strong laymen all over the South during the last month are very heartening. I give only one, out of many, as a sample. It comes from a very prosperous banker and is as follows: "My heart is in this work and I am really anxious to be of service for my Master in this great Kingdom Movement."



## Four-Fold Program

A folder, which outlines the purpose and plan of the Four-Fold Program of the Laymen's Missionary Movement for 1920, is being sent, so far as the information can be secured, to a layman, carefully selected by the State Board, for each association in the South. Effort is being made to secure the co-operation of laymen that proved themselves efficient in the 75 Million Campaign.

It would be a great day for the Kingdom if the laymen would take such appointment as seriously as the women do.

The service suggested is simple, does not call for a large outlay of time, and can be discharged without detracting from their business and professional duties.

This movement would stress these four vital matters: Larger support for the pastor, better church attendance, tithing bands in all the churches, and bequeathing at least a tenth of our estates to the Lord's cause.

Most encouraging responses are coming from strong laymen, in different sections, agreeing to see that these four causes are presented to all the churches of their associations. Indeed much has already been done in the matter of larger pastoral support and the formation of tithing bands.

Hundreds of churches are making better provision for their pastors and tithing bands are the order of the day.

South Side, Birmingham, holds the first place so far in the number of tithers; the secretary reports 352 cards actually signed.



## Washington Conference

The Executive Committee of the Laymen's Missionary Movement of the Southern Baptist Convention has decided to arrange for a conference of laymen, embracing two sessions, to be held in Washington City immediately preceding the meeting of the Southern Baptist Convention. The opening session, which is fixed for Tuesday night, May 11, will be an inspirational meeting; two or three of the leading laymen of the South will deliver addresses.

The morning session on May 12 will be devoted largely to Conference work, when reports will be called for from the different states as to the progress of the Four-Fold Program, and other practical measures will be considered. This session will close with an inspirational address. It is hoped that many additional laymen will go to Washington City because of this Men's Conference and that they will plan to remain through the entire Convention.



## Pay Up

To be able to report at the coming session of the Southern Baptist Convention not less than one-fifth of the 75 Million Fund actually paid in cash or its equivalent, would create an enthusiasm and inspire such hope as would nerve Southern Baptists to undertake even greater tasks in Jesus' name. Will not every layman that may see this suggestion, make sure that he dis-

charge his personal obligation in this regard and then in a most tactful way seek to have his church and association make a similar record? To redeem the pledge is more vital than to make it.



## A New Tract

A capable and zealous layman recently became impressed with the need of indoctrination among the men of the Southern Baptist churches and suggested that some business man prepare a tract setting forth in clear and concise statement the fundamental doctrines of our faith. His view is in exact accord with one of the leading recommendations of the Campaign Commission.

A prosperous layman in close touch with the business world has written such a tract and has had the manuscript reviewed by a large number of representative laymen and preachers. He sought to employ some phraseology as would make a special appeal to the business man.

This leaflet will soon be ready for distribution and may be had free on application to Emmett H. Rolston, James Building, Chattanooga, Tenn., or to J. T. Henderson, General Secretary, Box 585, Knoxville, Tenn. It is hoped that this doctrinal statement may have a wide reading.



## Interchurch World Movement

While the writer is in hearty accord with the position of the Southern Baptist Convention regarding this movement, it would seem wise that we should guard two points. In the first place, in all our statements, whether by word of mouth

or through the press, seek to be accurate; this is just, strengthens our defense, and wins respect. There is no rebound in such a policy nor any ground for retraction.

In the second place we need to guard our spirit; in all our utterances should breathe the spirit of Jesus. It would be great gain for us, if those connected with this movement could be impressed that we are guided by considerations of loyalty to conviction and that we would not consent to be accounted narrow except for conscience sake.



## A New View

The deacon who makes a careful study of the qualifications for his office, as set forth in the sixth chapter of Acts and in the third chapter of 1 Timothy, must be impressed that he is expected to do something more than take up the offering, pass the bread and wine, and boss the pastor.

While the deacon who is "full of the Holy Ghost and wisdom," will be able to perform even these functions with greater acceptance, the inspired writer surely had prime reference to other and higher duties. Stephen and Philip must have had such conception; the record says that "Stephen, full of faith and power, did great wonders and miracles among the people." It is said of Philip that "the people gave heed unto those things which Philip spake." Many deacons do not seem to recognize any special obligation to develop spirituality and to inform themselves in religious matters, that they may "use the office of deacon well and purchase to themselves a good degree."

How about a course of training for the deacon along side with that for the preparation of the teacher, the B.Y.P.U. leader and the preacher? This would supply a great need and would contribute to better spirit and larger efficiency.

# Evangelistic Notes

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

Dr. F. H. Farrington and the executive committee are planning a great campaign for Birmingham, March 28 to April 11.



Bro. C. M. Cambron, because of recent sickness, has resigned, and for a time at least will not be a member of the Home Board evangelistic staff.



The Shreveport campaign is for the same date as that in San Antonio. We hope now to be able to conduct more than one campaign at the same time.



The Knoxville pastors have selected their workers for April 18 to May 2. Rev. J. L. Dance is president and Rev. H. T. Stevens is secretary of the committee.



Twenty-three churches have planned for the Knoxville meetings, and thirty-three for Birmingham, and more are expected. We are looking for blessed results.



Dr. F. H. Watkins, of Denton, Tex., planned and directed the San Antonio meetings, and Bro. J. L. Blankenship had charge of the music and of the newspaper work.



The Negro churches in Knoxville are planning great evangelistic meetings at the same time with the white churches. We are glad to have this. Great good always results.

Bro. Jesse Williams has changed his address to East Point, Ga. Bro. Williams had great success in the meetings at Pascagoula, Miss. He was with Bro. N. R. Stone.



Brethren J. S. Rushing and C. C. Elsey, two of our singers, have recently married. We extend congratulations and good wishes. May heaven's blessings be on them!



Bro. Wolfe reports good meetings at Burden, Kan., and Flat Rock, Ill. At the former place the pastor's salary was increased \$400. Bro. Wolfe is now at Dewar, Okla.



The church at Beaver Dam, Ky., after the meeting led by Bro. W. C. McPherson, has voted to go from half to full-time preaching, and has gone from \$600 a year to \$1,600.



The Gastonia meetings were called off on account of the influenza epidemic. The decision was too late for many of our workers to notify other churches which wanted them.



Another series of meetings will probably be held in the Canal Zone next January. The Sunday School Board has been asked for a training school to be held at the same time.



Bro. G. C. Smith has promised three meetings in August to Bro. W. J. Yeaman and his churches

in Virginia. These are located around Jonesboro Church in Piedmont section of Virginia.

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Bro. Scott reports that in Aurora, Mo., meeting a lady decided to educate two children in Italy, and a young woman whose sister is a missionary in China volunteered for the same field.

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The Tulsa meetings, led by Dr. B. B. Bailey and J. L. Blankenship, encountered deep snows and cold weather, but there were great and abiding results. We hear fine reports from the workers.

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Dr. R. W. Thiot is at Inverness, Fla., and goes next to Jacksonville and then to the Birmingham and Knoxville campaigns. Dr. Thiot and W. P. Martin visited the Florida State Convention.

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Bro. Vermillion has helped in locating pastors and securing funds for church buildings as well as assisting in meetings in Arkansas and in New Mexico. Baptists have great opportunities in these states.

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Bro. Allen, of Beaver Dam, Ky., reports one of the greatest revivals in the history of the town. He was assisted by Dr. W. C. McPherson. Bro. Allen says many kind things of the evangelist and singer.

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Bro. McManaway reports a great revival in Cosby Academy, Tenn. Every boarding student except one became a member of the church. An offering of \$102.57 was secured for a much-needed library.

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Evangelist U. S. Thomas is much in demand in Arkansas. Great plans are on foot for community and county and association-wide meetings, but Bro. Thomas can't be with all of those who are asking for him.

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Bro. W. J. Ray has been holding meetings at Dolomite, Ala., and the church has gotten together and has called Bro. W. F. White as pastor for half time. Bro. Ray is now at Edgewater and goes next to San Antonio.

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Pastor Kenney at Punto Gorda, Fla., writes: "Thiot and Martin did a permanent work here."

The least item in the list is twenty-six additions by baptism and four by letter. May God bless these men and the Home Board for sending them out."

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Brethren Reese and Rowland have been doing some mission work at Telogia and Mt. Elon, Fla., with quite a number of additions and with the organization of Sunday schools at both places. These men are greatly in demand and are promised far in advance.

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Bro. A. Edgar Lynch has just finished meetings at Lincolnton, N.C., and Norton, Va., and goes next to Granite Falls, N.C., then to Shreveport, Birmingham, and Knoxville. Bro. Lynch is expecting to take further training in voice and Bible and soul-winning this next year.

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Charlotte, Concord, Gastonia and vicinity will all unite in a great campaign for souls from May 23 to June 6. Already twenty-six churches are planning for these meetings, and others will probably join them. The Gastonia meetings had to be cancelled because of the influenza epidemic.

## Board of Relief and Annuities

Wm. Lunsford, D.D., Corresponding Secretary

### As It Goes in the Office

Pathetic are some of the stories that find their way to my office. Some are written by men far up in the eighties and utterly worn out in the work. Now and then, one comes from a widow, alone and penniless in her old age and helplessness.

A striking thing about some of these men, they have never known anything but hardship and toil. They are of the blood of the purest type of the pioneer preacher. In their early boyhood, they lived on the ground where their grandfathers fought the Indian, and defended his family in a block

It is probable that the Board will elect other workers at the March meeting. It has been several months now since any names have been added to our staff. The Board hopes to have fifty workers by the Convention, and in a year or two to reach the "100 workers and the 100,000 souls."

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Great meetings have been held at Sapulpa by Dr. B. B. Bailey and Singer J. L. Blankenship. A notable work was done among the Indians there being many professions among them. There is a good Indian school at this place, and there were eight additions by baptism from the school.

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The Panama daily says: "Ballyhooing the Bible has always seemed to us to be the grossest sort of sacrilege, and when the Rev. P. C. Walker, of Balboa Heights Church, announced the arrival of Dr. Hamilton and Mr. Jelks we feared that the Isthmus was to be exposed to some evangelistic work modeled along Billy Sunday's big awe lines."

"It has given many Isthmians a great deal of pleasure to find that Dr. Hamilton is not of the ballyhoo type, but just an earnest, conscientious divine, who preaches the gospel for all it's worth for all he's worth."

## Making America Christian

Making America Christian is the business of Home Missions—in a unique way. The Home Mission Board is keenly alert to do for Christ and for country a great work for Baptists toward Christianizing every section of life in our beloved land.

The mission supplies for education and information furnished by the Board are singularly adapted to the various needs of pastors, mission societies, young people, and all who are interested in the greatest and most sustained campaign Baptists have ever made to take and hold this country for Christ and liberty.

1. Our tracts are free. Order a one-each package and from them select those you want in quantities for your people.
2. "Twelve Millions for Home Missions," by B. D. Gray, is the greatest setting forth of Home Mission needs ever put before Southern Baptists. Order twenty-five, fifty or a hundred for your church.
3. "There is a reason" why there is a large and undiminishing demand for our three mission study books, "Call of the South," "Country Church in the South," and "Baptist Missions in the South." If by chance you have not read them, get them and see why. Adapted for the reader as well as the student. Prepaid, cloth, 75c.; paper, 40c.
4. Our more than forty stereopticon slide lectures on Home Missions are insufficient to supply the demand. But if you will send us your order, we will try to have a set for you. Free—the borrower paying the expressage.

Publicity Department, Baptist Home Mission Board, Healey Bldg., Atlanta, Ga.

house built in the wilderness by his own hands, and there grew up familiar with the strange wild life of the typical pioneer. At the age when other children hear fables and fairy stories, their childish fancy was filled with traditions of battle, with Indians and highwaymen.

Instead of imagining giant killers, these children heard of real Indian slayers; instead of Bluebeard, they had Murrell and his robbers; instead of little Red Riding Hood's wolf, they were regaled with the daring adventures of the generation before them; of stories of wild beasts on the very road they traveled to school.

In the households in which they were brought up, the old customs held sway the wool was carded, spun, dyed, woven, cut, and made up in the house. The corn-shucking, wood-chopping, quilting, "apple-butter-biling," and log-clearing had not yet fallen into distance. It is possible that many eyes will fall upon this page who can recall something of those old days.

It is well that they are gone now, never to come again, and yet there was something in them that brought out the real heroic element in character that was often so finely displayed in those old men of days gone by. Not infrequently these old preachers were called upon to conquer starvation and exposure. How often have they survived swamps, wild animals, Indians, highway robbers, and bilious fever.

To many of these old men evening has come. The hair is frosted, and the feet do not trip lightly any more as they trudge their way over paths that lead from place to place.

Just the other day a letter came from one telling that he had come to old age, feebleness and penury. He was never an attractive preacher, but always faithful. Those who have known him through the years say the kindest things about him. He has not a dollar of income now. He is without shelter for himself and his old companion, who through all the years has walked so faithfully by his side, and who for months has been taking in washing in the village in order that the gaunt wolf of hunger may be kept from the door. Where are these old men and their wives to turn for shelter and food as the evening gathers about them?

Another with strong body, though white head, and that no church would employ, wrote a Baptist deacon, not seeking financial aid, but entreating this man to secure for him a position as elevator boy or night watchman—and when this deacon reached the bottom of the letter and read the signature he found it to be that of his old pastor. Now while it is true that these old preachers did not, as a rule, give all their time to the ministry, but supplemented their income by secular work, such as farming, working as carpenters, and sometimes as blacksmiths, the obligation is upon our churches to aid them in their old age and infirmities. Their needs are simple, they do not ask for a great deal. The Board must come to their rescue.

But still another letter, more recent, from one of our oldest preachers, a man trained in the colleges, who has done nothing but preach, mostly in country fields, and always a fine preacher. His salary was small, and now he finds himself in old age, without means of support. Here we have a different problem, that of dealing with the man who has given the whole of his life to the gospel ministry, has had no secular employment, and who finds himself dependent in old age. He may not have faithfully counted or pinched the pennies he drew from his pocket. He has been too busy trying to persuade others to follow him in every good cause. It would be the refinement of cruelty as well as a breach of trust not to make provision for men of this type commensurate with their past services and present needs. We cannot do it now, but we must hasten the time when we can.

And then there is the preacher's widow. Two widows were recently placed on our Board as beneficiaries, the first with four children, and the other with three, both destitute of means. In both instances the illness of the husband and father was long drawn out, so multiplying expenses as to make it impossible for the bit of life insurance to last long or go very far. We placed one on the Board at \$30 per month, the other at \$25. They should each have had at least \$50 per month. We hope to do better later on. Our work is just beginning, we must see to it that

widows and children shall not be penalized because the deceased husband and father happened to be a Baptist preacher.

We must hastily get ready for the hour when the orphan children of Baptist ministers must have an equal showing in the world with the children of prosperous parentage in the secular world.

One thing more: A short and cheering word is generally sent from the Board as a companion to the regular stipend. Many are the responses that come back to us, showing how the spirit of love and appreciation dwells in the hearts of these lowly ones, to whose comfort the denomination is making its regular contribution.

*Dr. Wm. Lunsford, Dallas, Tex.*

Dear Brother: Your beautifully-worded note accompanying the increased check was duly received and highly appreciated by myself and my daughter, both of whom are in a measure dependent.

Texas is a long way off, but in this case sends a bright streak of sunshine to the Old Dominion.

Very sincerely,

*Mr. Wm. Lunsford, Cor. Sec'y, Dallas, Tex.*

Dear Brother: Yours with check received, and I wish to return grateful thanks, not for the check alone, but for the kind and cheerful words which came with it. They seem as balm to a wounded spirit. I beg to be kindly remembered to all the members of the Board.

I am sorry to inform you that I am almost blind, unable to go anywhere without a guide, but I hope for improvement in the future.

With much love, and an earnest prayer for your happiness, I am cordially yours,

*Dr. Wm. Lunsford, Cor. Sec'y, Dallas, Tex.*

Dearly Beloved: Your sweet letter and check came to me yesterday. There is nothing so dear to me as the love and confidence of Texas Baptists.

Wife and I have been engaged in this work for fifty years. The money will greatly help us. While I can still do good work, you know that a man seventy years old is not so attractive to the well-supporting churches. I shall continue to do all I can, and your cordial help is deeply appreciated.

Fraternally,

## Young People's Department

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

### Our Prize Essay Contest

It is only due the boys and girls of our Department who sent in essays last summer to explain why they have heard nothing from them. During the late summer and fall, Dr. Masters and Dr. Warren were so exceedingly busy over work for the 75 Million Campaign that they could not read and decide on the best essay. Since then they have been away on long trips and the essays are still in Atlanta. But we hope certainly to publish the result of the contest in the May magazine. We are very, very sorry to have kept the writers waiting so long, and we appreciate the patience they have shown in this delay.

—Elizabeth N. Briggs.

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### Earning Our Own Money for Campaign Pledges

We asked in January that accounts be sent of how campaign money was being earned by the boys and girls. Some helpful suggestions are given in these letters.

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Wilkesboro, N.C.

Dear Miss Briggs: I think you would be glad to know that in the campaign about twenty-five of the little children in our Sunbeams promised \$1 year for five years. I believe they will do more.

MRS. F. G. HOLMON.

Murfreesboro, N.C.

Dear Miss Briggs: I saw in the HOME AND FOREIGN FIELDS last month that you wanted to know how some of the Sunbeams made their money. I asked my band and several said they picked cotton and made it until school started; now they don't get much time for work. Your friend and co-worker. (Miss) ABBIE BROWN.

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Ahoskie, N.C.

My dear Miss Briggs: As our Band did so well during the campaign, I thought that perhaps it would encourage you to hear about the children. Nearly every child in my Band subscribed something and the fifty children subscribed \$1879. Our Society is in a flourishing condition and I know that you will rejoice with me over my Sunbeam report this quarter which is \$140.43. This is by far the largest amount we have ever given during any one quarter, and shows the result of the Campaign. MRS. C. C. HOGGARD.

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Westminster, S.C.

Dear Miss Briggs: I read in the January, 1920, issue of HOME AND FOREIGN FIELDS a request. This request was about how boys and girls earn their money for the 75 Million Campaign. I am not a leader of any organization, but just a farmer's girl, aged sixteen years. I am a Baptist, though, and am going to tell you some of the ways in which boys and girls can earn their money for the 75 Million Campaign. The girls can crochet and tat such articles as centerpieces, yokes, caps, neckties, hats, etc., and sell them for twice as much as they have to pay for the thread. Then they can buy early garden seed and sow them and sell the plants for good profit. They can buy about \$1 worth of tomato or cabbage seed and sow them in hot-beds; as soon as they are large enough to transplant, sell them for about 10 cents and 15 cents per dozen.



Then they will have about ten or fifteen dollars from one dollar. The boys can do this, too. They can raise some early tomatoes, and sell them for good prices. The girls (and boys, too) can pick blackberries in summer and sell them. The boys can have watermelon patches in the summer and sell water melons. The boys and girls can help dry fruit in summer on the "halves" and sell their own "half" for a good price. The boys can run errands and make money. They can catch rabbits, too, and sell them. They can also cut wood and milk cows for father or a neighbor and make money. The girls can raise nice large flowers and sell them. They can sweep yards and wash dishes for mamma or some neighbor and earn money. All of the boys and girls can earn a large sum of money in the autumn days picking cotton. And if all of the little boys and girls had a mite box and every time they attended a moving picture show or bought an ice-cream cone or some chewing gum, they would put in a penny even, they would soon have more than they think of having. If these few simple ways of "earning or saving" money will help anyone I shall feel greatly honored. Respectfully yours,

SUE BOGGS.

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Lewisburg, Ky.

Dear Miss Briggs: In our Sunbeam Band there are ten children that belong to the church. Our Campaign quota per member was \$8.20. We have all undertaken to raise our amount. I am going to pay my part and I want to tell you how I have saved and earned \$30 in nine months.

My daddy supports a foreign missionary and my mother supports a Chinese Bible woman, so I wanted to have somebody at work in China while I sleep here. Last April I began to save and work for money to support a Chinese child in school and by Christmas I had a \$30 Christmas offering. My mother gives me an allowance for school supplies of \$1 each month. I use my pencils till they are real little and write on both sides of my paper when the teacher will let me. Some months I can save the whole dollar and other months it takes it all. One month I had to pay 40 cents for one tablet. I have a treasure temple that I put my money in and save till I get \$5; then I give it to Sunbeam leader. Last summer, during vacation, I taught music to a class of Negro girls and charged half-price—you see, I can't do it very well myself yet. Some of them were just as clean as could be but others I had to speak to about being neat. Mother said that was teaching them to be clean, which was better than music lessons. I sold \$10 worth of "mendets"—that's a little screw and tap to mend pans, buckets and tubs. All the neighbors had used them and wanted them. Our colored girl helped me. She sold some for me and delivered a good many. I helped her clean the yard and bring in a pile of wood in the shed. Mother paid me the same that she paid her. Mother doesn't pay me for helping with the house-work—just the things that she pays someone else to do.

I was twelve years old in November and I had been begging mother to get me a volley ball for my birthday. When the day came she gave me \$5 to do as I pleased with. I just lacked \$8 having the \$30, so I had to forget about the ball, and I am mighty glad I did now, for Santa Claus brought one to me. When I am grown I am going to China as a missionary and I hope this little girl that I have in school there now will be a Bible woman and we can work together. Love from

FRANCES BROWNING.

P.S.—I forgot to tell you about my war garden. I sold the vegetables to mother mostly. I also sowed a mustard bed early and sold the greens at a grocery. One little cripple woman that I never did see heard what I was doing and sent me a dime. Two of my aunts gave me 50 cents each.

F. B.

## Program for April Meetings

1. *How the Pennies Came* (an exercise for small children, to be rendered in opening and closing services of Sunday school or any other young people's meeting).
2. *Katie's Thank-Offering* (recitation).
3. Report of amount pledged by the children and young people in the campaign and statement of payments to date.
4. *Keep the Home-Land Praying* (solo and chorus).

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### KATIE'S THANK-OFFERING

*How did I earn my money?  
Why, easy as could be;  
Because I had ten fingers  
To start with, as you see.  
And then, my dear grandmother—  
She had a dusty room;  
And I had my ten fingers  
And a little red broom.*

*She said: "If you will sweep for me,  
Each morning, nice and clean,  
And then will dust as neatly,  
So no dust can be seen,  
Why, I will pay you, dearie."  
So then I gladly brought  
My broom and feather duster  
To do as I'd been taught.*

*The sweeping and the dusting  
Was only fun for me,  
And so I earned my dollar  
By working faithfully;  
And I don't see why any girl  
Who has a little broom  
Can't earn Thank-offering money  
Sweeping a dusty room.*

—L. A. S.

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### KEEP THE HOMELAND PRAYING

(Adapted to the tune, "Keep the Home-Fires Burning.")

*They are calling loud from China,  
They are calling from Japan,  
Let the Master find us ready,  
At the call to ev'ry man.  
Let no slackers be among us,  
As we pass the word along,  
For the battle is not over,  
We must bravely sing this song:*

REFRAIN.

*Keep the home-land praying,  
The missionaries staying,  
Tell the idle boys and girls  
To work at home;  
Many souls are dying,  
There's no time for sighing,  
We must not give up the fight,  
Till the vict'ry's won.*

*Far and wide there comes a pleading,  
"Help the heathen in distress."  
We must give our all to save them,  
Christ, our Master, gave no less;  
For no loyal, Christian soldier  
To an idol's yoke should bow,  
And a Christian heart must answer—  
"Ready, Lord, to serve Thee now."  
—(Used by Oxford Band.)*

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## OUR PUZZLE CORNER

A MISSIONARY IN SOUTHERN NIGERIA.

1. The man who asked for a mountain (Josh. 14: 12, 13); 2. Third book in New Testament

(Book of St. Luke); 3. The first man God created (Gen. 1); 4. The son of Solomon who was king after Solomon (1 Kings 11: 14); 5. The brother of Moses (Exod. 4).

LAST NAME.

1. The third daughter of Job (Job 42: 14); 2. A prophet who went to heaven in a chariot of fire (2 Kings 2: 11); 3. The husband of Rebecca (Gen. 24); 4. A disciple of Christ (Matt. 10: 4); 5. The woman who planned the death of John the Baptist (Matt. 14).

Sent in by H. Hall Townes, North Augusta, S.C.

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

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### ANSWER TO JANUARY PUZZLE

1. Co-operative Missions; 2. Church Building; 3. Loan Fund; 4. Evangelism; 5. Enlistment; 6. Population Centers; 7. School Work; 8. Foreigners; 9. Negroes; 10. Indians; 11. Cuba; 12. Panama; 13. Soldiers; 14. Marines; 15. Sailors; 16. Sanitorium; 17. Publicity; 18. Operating Expenses.

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### ANSWER TO FEBRUARY PUZZLE

1. Ribs; 2. Sugar; 3. Gavel; 4. Secret; 6. Risible. The whole spells: "Get several subscribers."

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### NAMES OF THOSE ANSWERING JANUARY AND FEBRUARY PUZZLES

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District of Columbia—Nellie Roberts.

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## Little Brother Hymn

*If every little child could see  
The Saviour's loving face,  
I think that each one eagerly  
Would run to His embrace.*

*Though black the hand, red, brown, or white,  
All hearts are just the same;  
Each one is precious in His sight,  
Each one He calls by name.*

*And those who hear in every land,  
With loyal hearts and true,  
Will grasp some little brother's hand  
And lead him onward, too.* —Selected.

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\* At present in this country.

# Entangling Alliances in Religion

In civic, social and philanthropic enterprises, Baptists are glad to co-operate with their brethern of other denominations, and share their full responsibilities as citizens.

But Baptists have carried forward their missionary, educational and benevolent work upon the basis laid down in the Great Commission of the Lord Jesus Christ.

Their work in these directions has prospered in the proportion that they have pursued it with diligence and sought God's blessings upon it.

In view of this fact, and the more vital consideration that merging their efforts with those of other peoples of different religious beliefs would necessarily hamper the Baptist program and place limitations upon what Baptists shall teach and the territory they shall occupy, Southern Baptists have gone on record officially as being opposed to any kind of merger with other religious bodies.

## Are Under Authority of Christ

Baptists feel they are under obligation to preach the whole Gospel of Jesus Christ, as they interpret it, to the whold world.

They are convinced they can best aid the bringing in of the Kingdom of God in the world by preserving their denominational autonomy, and can conduct their affairs most efficiently and economically by pursuing the methods they have found best.

Baptists hold their brethren of other denominations in tender Christian affection.

They gladly note all that their brethren of other faiths are doing to promote the cause of Christ in the world.

They gladly accord to all other denominations and individuals the right to serve God and carry on His work in whatever way they see fit, singly or collectively; but at the same time they ask that they be permitted the privilege to carry on their work, unhampered by others.

Baptists feel, however, that they would be recreant in their duty to Jesus Christ, the one head of the church, if they did not proclaim His whole message to the whole world in the manner which He prescribed in the New Testament, and this course they will continue to pursue.