

# HOME<sup>and</sup> FOREIGN FIELDS

Vol. VII

SEPTEMBER, 1923

No. 9



MRS. AGBEBI, OF LAGOS, AFRICA, HONORARY PRESIDENT OF THE W. M. U. OF NIGERIA

"She is a quiet, motherly president and presides with ease and dignity. Under her leadership the native women are led to free and natural expression on subjects before the Convention. The shield was presented to the Igbajaw leader for the best report."

# MISSIONARY WORKERS OF THE HOME MISSION BOARD

ATLANTA, GA.

## FOREIGNERS, INDIANS AND NEGROES

B. C. Henning, Superintendent

### Foreigners

**ALABAMA**—Miss Lila Herrin, 217 N. 22nd Street, Birmingham; C. H. Ekblad, Silver Hill.

**FLORIDA**, (Among Italians) West Tampa: G. V. Romano, Pastor; Miss Kate McLure, Miss Fannie H. Taylor, Miss Mary Hunter, Miss Martha A. Dabney.

**FLORIDA**, (Among Cubans)—Tampa: J. G. Chastain, Pastor; Miss Birdie Lou Clark, Mrs. Emily Black, Mrs. J. M. Mabry, Mrs. Bettie Hoke Mitchell, C. F. Wahlberg (among Swedes), Groveland.

**ILLINOIS**—Miss Mary Kelly, Miss Pearl Baugher, Mrs. Sue Riley, Miss Irene Douard, Miss Jennie Johnson, Miss Ruby Mayer, East St. Louis.

**VIRGINIA**—Miss Nonie Gravett, Miss Elizabeth Watkins, Mrs. Ella Wixon, Norfolk.

**OKLAHOMA**—Pascal Arpalo, Pastor at Hartshorne and Halleyville; Miss Jewell Grimes, Krebs.

**NEW MEXICO**—Miguel Chaparro, Roswell; Pedro Suarez, Alamogordo; J. G. Sanchez, Albuquerque.

**TEXAS**, (Among Mexicans)—Dr. C. D. Daniel, Box 428, El Paso; A. Velez, El Paso; Mrs. C. D. Daniel, El Paso; Gladys McLanahan, El Paso; Lily Mae Weatherford, El Paso; Candida M. Aparicio, Dallas; Francisco Banda, Gonzales; Polcarpo Barro, San Antonio; Paul C. Bell, Austin; Mrs. Paul C. Bell, Austin; Gregoria Garcia, San Marcos; Joel E. Garcia, Laredo; Matias Garcia, Del Rio; Victor Gonzales, Dallas; Carlos Gurrola, Waco; Mrs. Chas. A. Henry, Fort Worth; F. A. Hernandez, Cameron; F. G. Olvera, Rosebud; Isodoro Martinez, Corpus Christi; Carolyn Miller, Waco; Geo. B. Mixim, Brownsville; J. W. Newbrough, Harlingen; L. Ortiz, Uvalde; P. B. Pettipas, Beaumont; Silverstre Rios, San Angelo; Moises Robeldo, Mission; Emmet Rodriguez, Kerrville; Donato Ruiz, San Marcos; Mrs. Nations Smith, Kerrville; William Ybarro, Bryan; A. N. Porter, Alpine.

### Indians

**MISSISSIPPI**, (Among Choctaws)—J. E. Arnold, Union.

**NORTH CAROLINA**, (Among Cherokees)—J. N. Lee, Cherokee; J. K. Henderson, Pembroke (among Croatans).

**OKLAHOMA**—Robt Hamilton, Shawnee; Grace Clifford, Fairfax; T. D. New, Pawnee; William Harris, Avery; M. B. Hurt, Red Rock; C. W. Burnett, Pawhuska; Mary P. Jayne, Pawnee.

**ALABAMA**—Martha Walden, Malcolm.

**NEW MEXICO**—F. E. Graham, Farmington.

### Negroes

**NATIONAL BAPTIST CONVENTION**—W. F. Lovelace, Cor. Sec., Wynne, Ark.; Jos. A. Mitchell, Memphis; Geo. W. Hampton, Anchorage, Ky.; Thos. P. Hilliard, Texarkana, Ark.; J. W. Jackson, Atlanta; W. L. Jeffries, Selma, Ala.; C. N. Hampton, Dallas; A. B. Murden, Athens, Ga.; R. N. Davis, Tillie, Ark.; E. B. Topp, Jackson, Miss.; G. D. McGruder, Union, La.; A. J. Brown, Ybor City, Fla.; Jas. W. Gibson, Louisville, Ky.; J. W. Perkins, Muskogee, Okla.; N. N. Nealey, Montgomery, Ala.

**NEW ERA WORKERS**—Wm. Cousins, Portsmouth, Va.; A. L. Brent, Staunton, Va.; M. T. Boone, Sharpe, Va.; A. L. Johnson, Salem, Va.; J. Golins, Kansas City, Mo.

**INSTITUTES AND COLLEGES**—C. O. Boothe, Chattanooga, Tenn.; J. H. Gadson, Rome, Ga.; J. P. Garrick, Sumter, S. C.; E. D. Hildreth, Selma, Ala.; A. F. Owens, Selma, Ala.; H. E. McWilliams, C. C. Phillips, Ill.

## ENLISTMENT AND EVANGELISM

### Enlistment Workers

**ALABAMA**—J. E. Barnes, T. M. Fleming, 127 S. Court St., Montgomery, Ala.

**ARKANSAS**—A. H. Autry, 1714 W. 9th St., Little Rock; E. J. A. McKinney, 1220 W. 10th St., Little Rock.

**FLORIDA**—C. M. Brittain, Peninsular Bldg., Jacksonville.

**GEORGIA**—B. S. Ralley, 317 Palmer Bldg., Atlanta; J. W. O'Hara, Cartersville; J. Fred Eden, Jr., Toccoa; A. M. Dugan, Cochran; J. T. Griswold, 317 Palmer Bldg., Atlanta.

**ILLINOIS**—E. W. Reeder, East St. Louis; O. W. Shields, L. Tucker, Girard; T. J. Wheeler, J. T. Bell, Robinson; B. W. Cooper, Ewing; J. S. Bright, Fairfield.

**KENTUCKY**—A. C. Hutson, Jackson; F. R. Walters, Manchester; J. A. McCord, Pineville; C. E. Perryman, Paducah; J. G. Bow, Louisville; J. L. Dotson, Louisville; W. W. Payne, Franklin; M. M. McFarland, Louisville; C. J. Bolton, West Point; W. A. M. Wood, Erlanger; J. S. Ransdall, Cincinnati, O.; W. O. Beaty, Louisville; R. M. Mays, Barbourville; E. W. Roach, Hazard; C. J. Olander, Oakland; B. F. Baty, Paducah.

**LOUISIANA**—Box 12, Shreveport; E. O. Ware; Spurgeon Wingo, Box 111, Sildell; D. T. Brown, Mansfield.

**MISSISSIPPI**—A. L. O'Briant, Hattiesburg; T. W. Green, Jackson; Owen Williams, Brookhaven; R. A. Kimbrough, Blue Mountain; J. R. G. Hewlett, Charleston.

**MISSOURI**—J. W. Beagle.

**NORTH CAROLINA**—R. L. Randolph, Bryson City; A. I. Justice, Hendersonville; J. J. Gentry, Marion; N. S. Hampton, Pineola; L. M. Holloway, Hamptonville; C. W. Blanchard, New Bern.

**OKLAHOMA**—J. M. Wiley, 1175 Live Oak St., Muskogee; E. A. Howard, 1729 W. 33rd St., Oklahoma City; G. R. Naylor, Ada; C. H. Carleton, McAlester; C. M. Curb, Enid.

### Evangelistic Staff

**PREACHERS**—W. F. Frazier, 610 E. Elm St., Springfield, Mo.; W. L. Head, 249 Atwood St., Atlanta, Ga.; J. E. McManaway, 211 Leach St., Greenville, S. C.; W. C. McPherson, Cahal Road and Gallatin, Nashville, Tenn.; C. A. Owens, 1004 Healey Bldg., Atlanta, Ga.; E. S. P'Pool, Station "B," Hattiesburg, Miss.; W. J. Ray, Vincent, Ala.; T. O. Reese, Marbury, Ala.; J. A. Scott, 126½ West Main St., Oklahoma City, Okla.; L. O. Vermillion, Route No. 4, Jackson, Tenn.; L. C. Wolfe, 1151 Locust St., Muskogee, Okla.; Raleigh Wright, 2108 Church St., Greenville, Texas.

**SINGERS**—Harry Beckman, 320 W. 8th St., Owensboro, Ky.; J. P. Carter, 8th Ave., East, Hendersonville, N. C.; C. C. Elsey, 803 McNatt Ave., Aurora, Mo.; Theo. H. Farr, Tyler, Texas; W. C. Grindle, 39 St. Charles Ave., Atlanta, Ga.; R. M. Hickman, Petersburg, Tenn.; John D. Hoffman, 46 W. Pine St., Atlanta, Ga.; J. W. Jelks, Box 653, Macon, Ga.; E. A. Patterson, Vincent, Ala.; P. S. Rowland, Macon, Ga.; Jesse T. Williams, 304 Chaney St., East Point, Ga.

**NEGRO EVANGELISTS**—Richard Carroll, Box 419, Columbia, S. C.; A. A. Mathis, 341 W. Fair St., Atlanta, Ga.; W. M. Nix, 4375 W. Bell Place, St. Louis, Mo.

**MISSIONARY TO DEAF**—J. W. Michaels, Mountainburg, Ark.

**MISSIONARY TO HEBREWS**—Jacob Gartenhaus, 1004 Healey Bldg., Atlanta, Ga.

**FIELD WORKER**—Miss Emma Leachman, 1004 Healey Bldg., Atlanta, Ga.

## CUBA AND THE CANAL ZONE

### Cuban Workers

M. N. McCall, Supt., Baptist Temple, Havana; Rev. Ramon Aroche, Rev. and Mrs. Antonio Echevarria, Miss Reitha Hight, Miss Mildred Matthews, Miss Bessie Harrill, Miss Edelmira Robinson, Rev. and Mrs. V. B. Clark.—Rev. and Mrs. W. B. Miller, Matanzas; Rev. and Mrs. Fernando Santana, Guane; Rev. and Mrs. Manuel Turino, San Juan; Martinez; Rev. G. de Cardenas, Pinar del Rio; Rev. Angel Pinelo, San Andres; Rev. and Mrs. Jacobo Gonzales, Consolacion del Sur; Rev. and Mrs. Emilio Planos, Guanajay; Rev. and Mrs. Jose Carreno, Arroyo Apolo; Rev. and Mrs. J. L. Morin, Luyano; Rev. and Mrs. F. J. Rodriguez, Jesus del Monte; Rev. and Mrs. M. R. Ponce, Vibora; Rev. A. S. Rodriguez, Rev. and Mrs. Rene Alfonso, Guanabacoa; Rev. and Mrs. R. R. Machado, Matanzas; Rev. and Mrs. J. B. Silva, Colon; Rev. and Mrs. M. A. Calleiro, Cardenas; Rev. and Mrs. Benigno Diaz, Sagua la Grande; Rev. and Mrs. M. M. Calejo, Miss Christine Barnett, Miss Kathryn Sewell, Santa Clara; Rev. and Mrs. F. de Armas, Cruces; Rev. and Mrs. Ignacio Guerra, Esperanza; Rev. and Mrs. P. E. Echeverria, Camajuaní; Rev. Domingo Hernandez, Sancti Spiritus; Rev. and Mrs. J. L. Greno, Lajas; Rev. and Mrs. E. Calejo, Arriete; Rev. and Mrs. A. T. Bequer, Cienfuegos; Rev. and Mrs. Rafael Fraguera, Cumanayagua; Rev. and Mrs. E. Becerra, Trinidad; Rev. and Mrs. Raniel Hernandez, Caibida.

**Student Missionaries**—Havana: Arturo Corujedo, Ismael Negrin, Enrique Niggemann, Fernando Pando, Miguel Robles, Antonio Perez.

### Canal Zone Workers

Rev. M. F. Roberts, Rev. Stephen Witt, Balboa; Rev. Joseph Thrift, Gatun.

# HOME AND FOREIGN FIELDS

Published by

SUNDAY SCHOOL BOARD OF THE SOUTHERN BAPTIST CONVENTION, 161 EIGHTH AVENUE, NORTH,  
NASHVILLE, TENNESSEE

Entered as second class matter at the post office at Nashville, Tennessee, under the Act of Congress of March 3, 1879.  
Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on  
July 5, 1918.

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

## CONTENTS

	PAGE
EDITORIAL .....	2
BAPTIST SUNDAY SCHOOLS OF NORTH AMERICA. <i>Rev. I. J. Van Ness, D.D.</i> .....	5
A significant paper, prepared by the Corresponding Secretary of the Sunday School Board, and read in his absence by Dr. Lloyd T. Wilson.	
THE PERENNIAL REVIVAL. <i>Rev. W. W. Hamilton, D.D.</i> .....	7
Some requisites to success in a continuous campaign for souls.	
A TESTED EVANGELISTIC PROGRAM. <i>Rev. Raleigh Wright</i> .....	8
The steps to be taken in preparation, conduct, and follow-up of a successful effort in soul-winning.	
A WORTHWHILE CHURCH BUILDING PROGRAM. <i>Rev. Austin Crouch, D.D.</i> .....	9
Our superintendent of the Department of Church Extension points out an imperative Baptist need and how to meet it.	
SOUL-WINNING IN THE SUNDAY SCHOOL. <i>Rev. Louis Entzminger</i> .....	10
A specialist in this field, of wide experience, describes methods that have succeeded and will always succeed.	
ON THE TRAIL OF TWENTIETH CENTURY APOSTLES. <i>Rev. W. O. Carver, D. D.</i> .....	12
Having reached North China in his tour of our mission fields, Dr. Carver describes Peking, Chengchow, Kaifeng, Kweiteh, and the work and workers in these centers.	
OUR OLD MEN OF THE MINISTRY. <i>Rev. William Lunsford, D.D.</i> .....	14
A plea for the adequate support of veterans of the cross, and their dependents, as a wise and Christian denominational policy.	
THE GOSPEL—THE POWER OF GOD .....	16
Stories of evangelism from many fields, showing the efficacy of the old, old story in the salvation of the lost. The Power of the Word of God—The Christian's Part in Winning the Jew—A Remarkable Conversion—Expect Conversions When You Preach—Chinese Dogs and the Spirit of Sacrifice—Evangelism in the Kwei Lin Station—The Evangelistic Opportunity in China—Evangelism to the Front in China.	
THE WOMAN'S CONVENTION OF NIGERIA. <i>Miss Clara U. Keith</i> .....	24
THE DEDICATION OF THE AWE BAPTIST CHURCH. <i>Miss Lucille Reagan</i> .....	26
FROM THE WOMAN'S MISSIONARY UNION. ....	27
FROM THE LAYMEN'S MISSIONARY MOVEMENT .....	28
MISSIONARY MISCELLANY .....	30
YOUNG PEOPLE'S DEPARTMENT .....	31

## THE MISSIONARY PILOT

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

September 2.—Topic, "Loyalty to Christ." See the editorial on page 3, "A New Christian Creed." Let the leader close the discussion by presenting the practical aspect of loyalty to Christ as presented in the demands of stewardship.

September 9.—Topic, "First John." The Quarterly closes with a discussion of "Three Classes of Christians." Let the leader discover illustrations of these classes in the evangelistic stories on pages 16 to 24.

September 16.—Topic, "The Proclamation of Our Baptist Principles." See the paper prepared by Dr. Van Ness for the Baptist World Alliance, "Baptist Sunday Schools of North America" (pages 5, 6), and from it illustrate the propagation of Baptist principles through the teaching of the Bible.

September 23.—Topic, "What Kind of Work May I Expect the Holy Spirit to Help Me Do?" The most important work of all is that of soul-winning, and from the evangelistic stories in this number may be gathered illustrations of rare interest and value.

September 30.—Topic, "Our New Fields in Europe." Have some one give the story told by Rev. V. Wacek, missionary to Jugo-Slavia (page 17).

### SUNBEAMS, G. A., R. A., B. Y. P. U., AND OTHER CHILDREN'S MEETINGS

This is the season of special evangelism throughout the South, and the many practical suggestions for reaching the

children for Christ should be thoughtfully studied and applied by the leaders of the various groups, both for soul-winning and for the nurture of the saved.

### W. M. S. AND Y. W. A.

The missionary topic for the month is "Evangelism in the Local Church." Material for the program, an outline of which is given by Miss Willie Jean Stewart on page 27, is abundantly supplied. See especially Dr. Hamilton's, "A Perennial Revival," and "The Gospel—the Power of God"—a series of evangelistic stories and messages from many fields.

### SUNDAY SCHOOL

Every Sunday-school teacher in the South should read, memorize, and then practice the methods in Sunday-school evangelism, described by Rev. Louis Entzminger on pages 10, 11, and by Rev. Raleigh Wright on page 8. These plans are tested and tried, and will always bring results under the Holy Spirit's power.

### PRAYER MEETING

Pray that this may be the greatest season of ingathering Southern Baptists have ever known, and that evangelism and enlistment may be joined as God intends.

# 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, \$1.00 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**

**SEPTEMBER, 1923**

## The Power of Habit

"How use doth breed a habit!" exclaims that most observant of all writers, William Shakespeare. One of the strongest forces in human life is the force of habit. Indeed, competent analysts of character are accustomed to saying that a man is just a bundle of habits—that character is the sum total of our habitual tendencies to think, feel, act.

What is "habit?" Habit is the tendency to think, feel, act, as we have done before. In human affairs, what has happened once is more likely to happen again. The nervous system, the organ of the mind, has two main characteristics—plasticity and fixity. That is, nerves and brain are capable of being modified, and the changes thus brought about are capable of being made relatively permanent. The fact of modifiability is the physical basis for education; and the fact of fixity is the physical basis of habit. There could be little or no improvement in the human race were it not for these two factors.

Christian workers, in the home, the class room, the pulpit, the streets, are in the business of character building. That is, they are tremendously concerned with habit-formation. Christian education, of every sort, is charged with the task of helping to form good habits and to break bad ones. The more habits of the right sort we can induce our people to form the more successful we shall prove in all our Christian undertakings.

Baptists sorely need to form certain habits by which we would be strengthened, and to break certain other habits by which we are weakened. It is not enough to point out these needed or undesirable habits; conditions ought intelligently to be created that will result in their formation or elimination. Let us look briefly at some of the chief conditions of habit formation.

1. The habit to be formed should take into account instinctive tendencies. It is easier to work with the grain than against it. The springs of action are deep within us, many of them inborn, and must not be lightly regarded. In dealing with men whom we desire to be generous we must take into account the strength of tendencies to acquire and possess, to collect and hoard. In appealing for sympathy for others and habits of unselfish conduct we must bear in mind the inherent tendency to fighting and other forms of self-assertive-

ness and cruelty. In seeking right habits of feeling and will we must remember the power of example, of imitation, of desire for approval, of fear, of jealousy. These great instinctive "drives" are all, without exception, contaminated with selfishness, and must be literally "born again." The tragic fact is that conversion does not immediately destroy the power of self over the Christian, but his carnal nature must be brought day by day into subjection to Christ. These instincts are the bases of habit, and must be reckoned with in the development of Christian character.

2. In forming a habit there must be practice under favorable conditions. A correct start must be followed by regular practice. This means that the consequences expected must be satisfying, and that the element of feeling is properly invoked. Few people will continue, voluntarily, to do a difficult thing the results of which are not gratifying, and about which they do not care.

3. The most permanent and valuable habits, at least in the higher field of moral action, are formed best when there is clear and intelligent understanding of the ends in view. It is not enough to present a course of action as a good thing; the details must be explained, and the possibility of success made clear. This requires a keen realization of the value of the habitual action sought, and is immensely strengthened by favorable environment, the example of others, and, stimulating suggestions and instruction. We may be quite sure that there will be counter-suggestions, and conflicting habits and desires, so that the making permanent of a moral habit requires determination which must be strengthened through sympathy and approval, rather than weakened through opposition and criticism.

4. The formation of a habit is much strengthened by public committal to the action sought. To have published one's intentions is a source of great help in time of temptation to abandon the habit begun. At the same time, the mere appeal to honor or duty in case of lapse is perhaps the least effectual for the average individual. The reason for this is that we are far more influenced in our conduct by habit and environment than by abstract ideas. Not much is to be expected from an abstract appeal based on former intentions.

Vast numbers of Christian people (Baptists included) have not formed the habit of regular, systematic, proportionate giving. Most of them will agree without question to the righteousness of the causes which they are asked to support, and to the claims of duty upon them to give regularly and generously. The great majority do not thus give for the simple reason that they have not formed the habit; and, granting that they are truly converted, most of them have not formed the habit because the conditions of habit-formation, so applied to this specific matter, were either absent or ineffective.

1. Take the first of these conditions—the harnessing of the power of instinctive tendencies. At once we see that unselfish, generous giving blocks the path of every unregenerated instinctive impulse with which a man is born. At once there is set up the conflict of which Paul speaks in the seventh chapter of Romans. "For I know," he confesses, "that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but to do that which is good is not. For the good which I would I do not; but the evil which I would not, that I practice." Notwithstanding his conversion, the apostle still found himself in the grip of the instinctive tendencies which had hardened into habit, and which even his marvelous conversion did not at once break. Here is a matter of the deepest import. To grow a joyous, generous, systematic, intelligent, stewarding giver is to go to the very roots of character in the conquering and crucifying of the carnal nature and the development of the highest type of Christian character. This is no incidental task, but the supreme work of Christian churches and schools after the individual has been won to



Christ. To create conditions favorable to habits of Scriptural giving puts the utmost of demands upon pastor and people for vitality in religious teaching and practice, and is a life-long job.

2. Take the next matter—that of practice under favorable conditions. The habit of just and generous giving, as we have seen, is exceedingly difficult to form and maintain. Regularity, it is pointed out, is an absolute essential in habit formation. If the habit is to be fixed, exceptions must not occur. Do we provide with care and intelligence for this absolute essential? One requisite is a system for making regularity easy—the duplex envelopes, for instance. Another is the annual every-member canvass, in which nobody is left out; another is a worthy plan for taking the public offering, by which regularity is stimulated; another is the reminder of irregularity and the approval of regularity by means of monthly or quarterly statements. Of even greater significance is the feeling of satisfaction which is stimulated by calling attention to gratifying results of the gifts, and creating a sense of personal concern for the objects to which the gifts are made.

3. The third essential of habit-formation applies with great force to the habit of giving—an intelligent understanding of the ends in view, and a realization of the practical value of the habit. Have our appeals for money possessed enough of information? Have we made our people realize sufficiently that in giving they are making an investment of the highest value both to themselves and to others? It is no wonder that people cease to give when month after month passes and they receive no encouraging reports as to the results of their giving. The pastor who does not constantly preach on missions and benevolence, who does not see to it that his people read HOME AND FOREIGN FIELDS, the state paper, tracts, etc., has little reason to expect his people to develop or continue habits of liberality.

4. Observe the importance of our fourth principle in habit-formation as it relates to the habit of giving—that of public committal. The power of public opinion is very great in holding us to a given course of conduct. This is not a mere matter of superficial pride. We are by nature social beings, and we both make and are made by social standards. A public committal to an enterprise in a sense makes it our own. We cease to be passive onlookers, and become participants, after we have committed ourselves to an undertaking. Here is the very heart of the matter. The father does not look upon the support of his family as "charity" or "giving." It is his responsibility, his enterprise, and he is committed to it by all the standards of good society. When a Christian comes to look thus upon the work of the church and the denomination, his unfailing, habitual support may be expected as a matter of course. But have we sought to create this attitude? Rather we have depended upon the weakest of appeals—that of abstract duty—and as a result the habit of support of God's causes has not been fixed.

Tradition is habit over a period of more than a generation. The habit of unsystematic, ungenerous giving has persisted so long with many Baptists of America and the South that nigardly support of the churches and the enterprises of the denomination has become traditional. A habit is hard to uproot, but a tradition is still harder. We face the most imperative demand now being made upon us as a people in the replacing of traditions and habits of unscriptural giving with methods of giving that are scriptural, equitable, liberal, habitual. Real progress has been made within recent years in this direction, and the remainder of the Campaign period, when we are to raise thirty-three million dollars in less than eighteen months, will give unparalleled opportunity for getting our people started doing that which, under favorable conditions that follow, ought to result in habits of giving commensurate with our doctrines and with our wealth.

## A New Christian Creed

A man without a creed is a man without a mind. *What* he believes is to some extent optional; but that he shall *believe something* is not optional. One of the great purposes of the Scriptures is to give us a basis for beliefs that are true and trustworthy, thus saving us from the intellectual pitfalls into which we would inevitably fall if we had nothing better to guide us than the fallible reasoning of men.

Historically, religion has found expression on the intellectual side in creed, dogma, systematic theology; on the emotional side in music, art, mysticism; on the volitional side in right living, heroic service, even martyrdom. Christianity needs interpretation and application in one other vitally important aspect—the possession and use of material things, of property, of money.

The question of property is at the very heart of the world's most difficult single problem today. It is at the center of the huge and ever-growing difficulty between capital and labor; it is the cause of confusion, bitterness, bankruptcy and starvation in the war-torn countries of Europe; it is the chief factor in the social unrest which afflicts our nation. The world's peace awaits a sane, righteous, Christian interpretation and application of the theory of property.

Men, in trying to find a solution to the complicated problem of property, have advanced a great many ideas. The oldest theory of property is that of *paganism*, namely, that what a man possesses is his, to do with as he pleases. Within certain limits, this is the theory which the vast majority of men hold today. Seeing that this theory cannot be ethical, or for the welfare of the group, others have swung to the opposite extreme, claiming that there should be no private ownership of property, thus developing the Utopian scheme known as *communism*. But the private ownership of property is so grounded in tradition and human nature that efforts at communism have everywhere and always proved failures. Growing out of the theory of public ownership of all things is *socialism*, with its theory that private ownership should be limited to the things which are for use, and all other things—capital and the tools of production—should be owned by the State. The form in which this theory, with modifications, is being tried out on a big scale is known as *Bolshevism*, and Russia the country making the experiment. Bolshevism goes a step further than socialism, claiming that all values are produced by labor, therefore all capital and direction should be in the hands of the workers. History can point to few disasters so tragic as that which has befallen Russia in its misguided efforts at solution of the property question in accordance with these falsely-conceived principles.

Into the midst of this confusion of theories and practice comes the clear voice of the New Testament, asserting the inalienable right of private ownership, but qualifying this ownership as relative, absolute ownership being vested in God alone. Out of this fundamental truth flows the Christian doctrine of *stewardship*, a revolutionary conception of property which alone can cure the world's ills that have grown out of the wrong conceptions so widely current today.

This doctrine of stewardship needs formulation into a creed, buttressed at every point by the Word of God, which will be preached, taught, studied, propagated, practiced, until it lays as vital hold on the minds and consciences of men as the doctrine of the sanctity of human life and the inviolability of the rights of ownership and contract. In his recent book, "You and Yours," which contains much that is helpful and suggestive, Guy L. Morrill suggests at least four points in an adequate creed of Christian stewardship. In accordance with the teachings of Scripture at these points, a Christian steward should be willing to say, heartily and with conviction, "I believe":

1. *That God is absolute owner of all material things. "The earth is Jehovah's and the fullness thereof." It is his*

by right of creation, by right of sustaining power, by right of redeeming grace. He asserts this ownership in no uncertain terms throughout the Scriptures, and the claim is justified and enforced by reason, unless one rejects God and his creatorship altogether.

2. *That I am God's steward, and must account for all that I have.* "Render the account of thy stewardship," was the master's imperative demand to his unfaithful steward. "Here, moreover, it is required in stewards, that a man be found faithful." No sensible man would contend that he creates values. Those factors most essential to the creation of a dollar's worth of anything are not in his control. He does not supply the conditions of life—sun, air, moisture, soil; he does not furnish the laws of nature, in accordance with which he must work; he does not create the conditions of society by which demand gives value to his efforts. In fact, the part supplied by God and one's fellows is overwhelmingly greater than the part supplied by the individual in producing anything to which value attaches. Again Scripture and reason join in emphasizing the profound truth that what we possess is ours only in trust, and that we must give an accounting for our use or misuse of it.

3. *God requires a reasonable proportion in acknowledgement of his claims.* From before the time of Moses on through the centuries when the Bible was in process of making this proportion was fixed at a tenth as an equitable minimum. In no sense is the payment of this amount a requisite to salvation, just as the keeping of the Commandments, or obedience in baptism, is not a condition of salvation; but its payment is an acknowledgment of God's claim, an expression of love, and a practical means by which the Christian enters into partnership with God, through Jesus Christ and the Holy Spirit, in the redemptive plan for a lost humanity. Not to claim this privilege is to miss much of the purpose of God for one's life; and to deny the claim of God by neglecting or refusing to give is to commit a grievous sin of disobedience for which the Christian must suffer the loss of joy here and reward hereafter.

4. *That what remains must be used according to the will of God.* "If the first-fruit is holy, so is the lump; and if the root is holy, so are the branches," argues the inspired apostle. The statement that one-tenth, or one-half, or any other proportion, belongs to God, and the remainder to oneself to be used as one chooses, is an inadequate and superficial view of a far greater matter. To how much is a man entitled for his own use of that which he possesses? Clearly the answer is, "Only so much as is necessary for his efficiency as a good steward." This means that he has the right to the holding of land, capital, tools, *et cetera*, necessary to production; to the fruits of his labor or capital, or both, necessary to the support and proper care of those dependent upon him; to the reasonable necessities and comforts of life sufficient to keep him at a maximum of personal efficiency; and sensible provision for old age or disability. There is nothing unreasonable or inhuman in the demands of stewardship. On the other hand, this great doctrine in its practical application gives dignity and worth to life and labor, to possession and expenditure, as nothing else can. The commonest toil becomes glorified when performed in the spirit of this principle; and wealth becomes a holy and sacred thing when administered in this spirit. All that we earn and all that we spend takes on beauty and significance when done for God's glory and the welfare of others.

The world needs many things, but there are few things which it needs so deeply as this interpretation of life in terms of stewardship. This is the supreme word for the churches in this age of material possessions, and when properly apprehended, interpreted and applied by a sufficient number of God's people it will bring in a new reign of peace and righteousness upon the earth.

## The Need for Information

Now and then the editor's attention is called to a peculiar propensity on the part of widely read magazines to omit mention of any of the worthwhile things which Baptists are doing. There may be reasons for this. One is that we are not sufficiently alert in giving to the world information regarding our affairs. The other is that, consciously or unconsciously, prejudices have been conceived on the part of editors and news correspondents, perhaps because of the independent position which we have taken as a unique religious group.

At any rate, a letter from a Kentucky pastor bears witness to the fact of this frequent omission. He writes that in a nationally read magazine, in a discussion of missionary effort in Brazil, much attention is given to enterprises of Presbyterians and Methodists, while no mention is made of Baptist work.

We at once appealed to our Statistical Department for a comparison as to missionaries, church membership, and gains and losses, on the part of Presbyterians, Methodists, and Baptists, in Brazil. Careful research revealed the following accurate statistics:

In 1916 Northern Presbyterians had in Brazil 39 missionaries and a total church membership of 4,290. In 1922 they have still 39 missionaries and 3,935 members. They have thus made no gain in five years in the number of missionaries, and have suffered a loss of 355 members.

Southern Presbyterians, in 1916, had 36 missionaries and 3,252 members. In 1922 they had 48 missionaries and a membership of 4,562. They have thus added 12 missionaries in the five years, and 1,310 members.

In 1916 Southern Methodists had 46 missionaries and 6,957 members. In 1922 they had 66 missionaries and 10,314 members. They have, therefore, added 20 missionaries in the five year period, and 3,357 members.

Now look at the figures for Southern Baptists. In 1916 we had 53 missionaries and 12,516 members. In 1922 we had 108 missionaries and 23,807 members. We have thus added 55 missionaries and 11,291 members in the past five years.

The 1916 figures are taken from "World Statistics of Christian Missions," by Beach and St. John. The 1922 figures are taken from the official reports of the several denominations here listed. Northern Presbyterians carry the figures of the so-called National Church of Brazil in their tables of 1922, but the report of their Foreign Mission Board shows the figures of their own work as here given (See pp. 312, 320).

It is not difficult to arrive at certain conclusions as a result of this information.

These figures indicate that Southern Baptists now have almost as many missionaries in Brazil as any other two denominations; and that we have 23,807 bona fide members of churches as compared with 18,811 as the combined membership of the three other main denominations.

The gains of Southern Baptists during the past five years are more than twice the gains of these three other main denominations.

Finally, that Southern Baptists, on the one hand, ought to be more aggressive in furnishing to the world the facts concerning their work—not simply for self-glorification, but as an essential factor in gaining the whole-hearted support of our constituency; and, on the other hand, religious publicists ought to be more accurate and careful in dealing with the facts regarding a great enterprise. Southern Baptists are in the field of missions to stay, and no writer can properly reckon with the forces which are seeking to Christianize the world and neglect or refuse to take into account the marvelously effective work which under God we are being permitted to do.

# Baptist Sunday Schools of North America

## A Significant Paper Read at the Stockholm Conference by Dr. Lloyd Wilson

Rev. I. J. Van Ness, D.D., Corresponding Secretary,  
The Sunday School Board, Southern Baptist Convention, Nashville, Tennessee.

It is a mark of the new day in which we are living that the Sunday school is included on the program of this meeting of the Baptist World Alliance on an equal footing with our great missionary activities, and with the expressions of fundamental Baptist principles. Certainly the religious and Baptist life of America could not be properly set forth without emphasizing the modern Sunday school. The history of Sunday school development in America shows a gradual unfolding and development of this institution, until in our day, when it seems most needed, we rejoice to find it ready to our hands. Though the Sunday school is a world-wide institution it has had a peculiar and distinctive development and significance in North America. This development has not only been shared by our Baptist people, but has also been to no little degree the result of Baptist leadership.

The statistics for North America are most encouraging, both from the standpoint of evangelical religion and from the Baptist standpoint. The latest returns show 193,000 Sunday schools of all denominations, with an enrollment of 21,000,000. Fifty thousand of these schools are Baptist schools and we have over 4,500,000 enrolled in them—this is one-fourth of all these schools and approximately one-fifth of their membership. It is fair to say that over 1,000,000 of these are Baptist adults. Of our nearly 400,000 baptisms reported in 1922, probably 300,000 came through the Sunday schools. On a fair estimate over 500,000 good Baptist men and women are officers or teachers in these schools.

The future of our Baptist faith in North America has no brighter assurance than these startlingly encouraging statistics of hope, and in the next decade they will be made even *more encouraging*.

One of the significant developments in the Sunday school in North America (and it may be said that Canada and the United States have kept fellowship with each other in the development of this American institution) is its inclusive character. Nothing at the last great World Sunday School Convention in Washington more impressed our foreign visitors than the great men's parade when 10,000 or more men marched through the streets of the capital city to show their allegiance to the Sunday school as an institution not for children only but for themselves as well. The American Sunday school is more than a mission school. It finds its place in the aristocratic community and in the slums; it appeals to the native born and to people of foreign speech; it is an agency for our great cities, and it reaches to the remotest frontier. The most significant development, however, of recent years is among grown men and women, and the Organized Class movement in America is one of the most vital in the history of our people. The appeal to men, especially in our large cities, has been almost phenomenal. Through these classes many thousands of men and women have not only had the Bible brought back into their lives, but have found new avenues of usefulness and opportunities for Christian activity. The slogan of wide-awake Baptists today is "Every church member in the Sunday school, and every Sunday school member attending the services of the church."

At the World's Sunday School Convention in Washington, referred to above, there was a startling and dramatic pageant, which is typical of American Sunday school life. A great

throng of people had gathered for the evening service, the platform was empty, but at a signal a procession started from the far end of the hall, marching in single lines each of the two broad aisles. The procession was made up of children, young people, grown men and women. They were dressed to represent every country in that great convention, and every state and province of our American country. As they marched down the aisles they sang together, "Onward, Christian Soldiers, Marching as to War," and with this martial hymn they took their places on the platform in lines; then with a command of silence every light in the hall went out, save one bright electric bulb which flashed over the center of a cross on a great missionary map of the world, the cross being between the two great hemispheres. In the silence of the darkness the company caught up the song, "The Whole World was Lost in the Darkness of Sin, the Light of the World is Jesus." When this was finished and its message had gone home the lights all flashed back again, and the whole company, children, young people, women, men, with the great audience sang together "Jesus Shall Reign Where'er the Sun Does His Successive Journeys Run." All classes, all nations, all ages wrought through the power of the Sunday school into the great common Christian purposes of the world.

The development of the Sunday school in America has carried it far also as a Christian educational institution. It was formerly a stock joke among secular teachers and with Sunday school lecturers to ask—"When is a school not a school?" and the answer always was—"When it's a Sunday school." But that day is passing. The rigid uniformity in lessons which prevailed up to ten years ago has been broken. The Uniform Lesson System still prevails and will continue to do so, and it has a far-reaching unifying power, but our American Sunday schools no longer exist for lesson systems nor for co-operative organizations which supply lesson systems. Lesson systems are used as they prove useful. The Uniform Lesson System has itself been modified and improved. The Graded Lesson System, adapted closely to years, has now won its way, especially among our larger denominations, until our well equipped and well organized schools use these lessons, which are carefully studied out and most effectively treated in high class periodicals. This is particularly true of the United States. New systems of lessons are being devised and a series of Graded Lessons by groups or departments will be introduced in 1924, though its use will be by no means universal.

The point, however, is that in our American revelations of the Sunday school, we have made our lesson systems the servants of our schools and relieved our schools from being the servants of lesson systems. We do not try to fit all to a Procrustean bed. It is doubtful whether the American Sunday schools will ever again adopt any one system of lessons for all kinds of schools. Lesson making has also passed largely into the hands of the denominational leaders. The International Sunday School Lesson Committee, now largely under direct denominational control, is still a potent power in America. It has become, however, a clearing house for various lesson systems, lending its full strength and effectiveness to perfecting whatever system may be desired by any group or denominations. Under its present plan of re-organization it faces opportunities



almost unequalled in our modern life. Our Baptist schools practice their apostolic liberty, and have a wide variety of lesson courses. We use the common material, but adjust it to our own needs.

The modern American Baptist Sunday school is now an organized body for Christian education, The Bible is its center, and will be, for whatever its name it is still the Bible school in fact. Its methods, however, are educational, and adapted to the needs of the pupil. Its organization is by departments, and these departments are in turn all graded according to the age of the pupil. Text books and periodicals are adopted to the varying needs. Special buildings are being erected and our modern church architecture provides for both preaching and teaching—for the pulpit, and for the school of the church! The Sunday school is revolutionizing church architecture and properly so. Alongside of the pastor is, in multiplying places, the religious director or supervisor, whose task is to care for the teaching ministry. It is a revolution, but a revolution toward a modern but apostolic appreciation of the teaching function in our Christianity.

The development of the Sunday school along educational lines, and much is yet to be done along these lines, has resulted in a most significant movement for the training of teachers. President Taft while in office attended a great Sunday-school gathering and called attention to the fact on every Sunday morning not less than 1,500,000 people started forth with a Bible in their hands to stand before classes to teach them what God had revealed of Himself to men. This army of teachers have felt the need of training for their tasks, and one of the most significant of all American movements is that of giving to these teachers, ordinary men and women in the busy walks of life, the advantages for training in Bible study, in teaching methods, and in the great fundamental doctrines of our Christian faith. The American Sunday school has thus become a great university of the people (for the higher education of a multitude of our best men and women.) The result of this teacher-training movement, in which Baptists have always led, and indeed have made great achievements, has also been the organization of annual training schools which are carried to the people in our great cities where many churches can combine; in our towns in church classes under the direction of the pastors, and into the rural church by special workers. Great summer assemblies have been organized after the fashion of the Chautauqua movement. The old-time Sunday-school speech has disappeared to a large extent, and in some sections completely, and in its place has come the teaching of books to ambitious men and women anxious to be better trained Christians. The introduction into our church life of these wide-awake trained teachers has influenced the whole life of our churches and is destined to be an even more powerful influence in the future. It has brought back the trained lay worker in a new way.

But the emphasis of the educational ideal has not destroyed with us the evangelistic power of the Sunday school. Among Baptists the notion that children or grown people can be educated into saving Christian faith, has had no place. We in North America believe in salvation by grace for young and old, and in the need of regeneration through the Holy Spirit. Yet we have found value in educational methods in bringing souls face to face with sin and then with the Saviour. The process of education can be made to bring souls to a surrender to Christ, as can other processes of instruction and admonition. The modern Sunday school is more, not less, evangelistic, and with the truest New Testament evangelism. It has the added advantage of leading converts easily and naturally to baptism and church membership. It is safe to say that 80 per cent of our baptisms are from among those connected with our Sunday schools. We count the Baptist Sunday schools of North America as direct evangelistic agencies, and most effective ones.

The Sunday school has become also in American life one of the most powerful of the factors making our political and social civilization. I have pointed out already the significant fact as emphasized by President Taft that over 1,500,000 men and women go out every Sunday to teach the Bible. No such propaganda force goes out in America for any other institution, even including our public schools. Every Sunday nearly 20,000,000 gather to listen as these teachers teach. No such company ever gathers simultaneously in America for any purpose on any day! Nor anywhere else in the world! They teach the Bible with its great fundamental messages of honesty, truth, high purpose, righteousness, and the other principles which make our political life, as well as our religious life. Our American civilization was founded by Bible loving people. John Fiske in his history declares that the American Revolution had its beginning around the firesides of New England where in the family worship the Word of God was read, and where men caught the conception that the king of man's soul was the eternal Christ in the heavens, and that those who feared God need never fear man.

Eight years ago when the new International Lesson Committee was organized, it held its meeting in the city of Washington and was received officially by the then President Wilson. We filed into the President's office and shook hands with him and then waited for him to address us. His speech was brief and at first was disappointing. He said, "Your names and your work are so familiar to me that this seems like a meeting with old friends." I say it was disappointing for we had expected a longer address, but as I thought it over I wondered if it was not out of his mind and heart a simple appreciation, from the ruler of the nation, of a group of men who thought the lessons they formulated, affected the thinking of the nation more potently and powerfully than any other single group, and the President of a great nation might well know the little group whose work magnified itself in shaping the thinking of so many millions.

The American Sunday school is fast bringing back into the American life, from Canada to the Gulf of Mexico, the teaching ministry in our churches. It is thereby magnifying and increasing the power of the preacher, and we believe that as we magnify this teaching function of our churches, we are going back to Apostolic times. It is not remarkable that Baptists have been leaders, and great leaders, in American Sunday school progress. The Sunday school fits our Baptist thinking and ways of working. The Great Commission is not only a command, it contains a philosophy fundamental in the progress of the religion of Jesus. Three great principles for the propagation of Christianity are bound up in this great commandment.

First, that the religion of Jesus Christ was to be founded upon individual disciples. Jesus wanted regenerated men and women. The few after the manner of Judson whose hearts were dedicated and surrendered, and who had tasted the Grace of God, were better than any multitude, taught a creed after the manner of Xavier, but without the faith in their hearts.

Second, Jesus intended His religion to be carried into the world by men who are not ashamed to confess Him openly before their fellowmen, and to confess Him as their Saviour. He bound up in the ordinance of baptism this essential, open, unashamed allegiance of a saved soul to a great Saviour. Jesus did not plan the extension of His kingdom on secret discipleship, nor easy methods of confession.

But the third principle of the Great Commission is that He intended to establish His kingdom not by superstition and ignorance, but by intelligence. An intelligent personal faith openly expressed was to be the continual, constant life of His disciples. The greatest risk of our modern days is the risk of education. We Baptists, however, will have to take the risk, for we cannot do without intelligent faith. Teaching is the cure for radicalism, as well as the cure for ignorance and nar-



rowness. In our American life our Sunday schools stand for this teaching; for an intelligent conception of our great Bible doctrines, and an intelligent conception of our great world-wide purposes.

We in America, in Canada and the United States are united in thinking of the Sunday school as a providential gift of God to our generation, and we look upon its development as His work. We believe it has come into the Kingdom for such a time as this, and these with us, as with the world over, are stirring and fateful times. We are thankful in this day that we have such an institution, that our people love it, and that our churches are utilizing it. We expect to make it more potent and powerful than ever so that teaching and preaching, two great Baptist forces, may never again be divorced, but may go side by side and hand in hand. As I have said, it is no wonder that Baptist men and women have ever been foremost leaders in the development of the American Sunday school. It was inevitable that so apostolic an institution should find among us both understanding and an eagerness for its practical realization.

In North America we Baptist people believe in the Sunday school for children, young people, and for men and women. We believe in teaching, and we believe in an open Bible, understood and loved. We are planning for bigger Sunday schools, better Sunday schools, and thousands more of them. For we know that *tomorrow* must be better than *today*, and God calls us to foresee and to get ready.

## The Perennial Revival

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

"Three thousand in one day!" Three thousand? We hear much of "about three thousand souls" which were added unto them, but not often do we talk of that continuous revival which followed, in which it is said that "the Lord added to them day by day those that were saved." We praise God for the pentecostal times, never to be forgotten, and we pray that it may be with us as with the Christians in Jerusalem that the meetings may not close, but may be continued and continuous, "day by day."

Surely all churches and pastors long for such a revival, and are not content with an occasional or an annual revival. Our ideal is that the seasons of refreshing may come, that showers of blessing may fall, and that the soil thus refreshed may bring forth day by day the returns in perennial fruitage. The need for special meetings will always be felt, and a church will most probably become cold and formal without these pentecostal times. It is also true that the revival seasons are not sufficient, and a church which does not have the day by day spirit may become as ephemeral as the other is liturgical.

As we study the situation at Jerusalem, we find some essential facts connected vitally with the perennial revival which followed the blessings of Pentecost. They will be necessary with us, too, if we are to have the day by day revival, and if we are to have constantly added to our churches those who are being saved. A revival is the requickening of those who are already saved, and the salvation and ingathering of the lost comes as a result of the revival.

1. *Doctrinal teaching was a very prominent feature of this day by day ingathering.* The perfect righteousness of Jesus, the agony of the garden, the death on the cross, the resurrection from the grave, the ascension and promised return were kept before the people, and they were told that this same Jesus whom they had crucified was both Lord and Christ. A perennial revival cannot be maintained without a doctrinal basis. Paul's custom was to give the great gospel fundamentals, and then from

these deduce the exhortations and warnings and appeals, and the teacher and preacher and missionary and personal worker need not expect other than transient results from decisions which have no abiding foundation.

The headlight of an engine is over yonder against the cliffs, out there in the water, back over here on the trees, and is vacillating from side to side as the train rounds this curve or that. Happily the engine does not follow the headlight, but clings to the steady and carefully laid and well built and securely bolted and strongly spiked and substantially ballasted steel track. When the rails come again to the straight stretch of road, the head light is once more in line. The church and pastor need to keep close to the great steel doctrines, and to see that the ballast is good, the bolts secure, the ties and spikes in place. As Professor James in "Varieties of Christian Experiences" says, we and God have business with each other, and in opening ourselves to his influence our deepest destiny is fulfilled.

2. *Spirituality made the doctrines vital and practical.* To so live as to have favor with the people, and to be so consistently Christian as to awaken in others the element of wonder, is to prepare the way of the Lord. Dead doctrines cannot produce living faith. As the body without breath is dead, so doctrine without deed is dead also. We cannot draw near to God with the mouth and honor him with the lips and have our hearts far from him, and at the same time have any part in a perennial revival. Thank God for the "few names even in Sardis" who keep their witness to the gospel as a vital message.

The body of our most beloved friend must be put away, because there is no life in it, and no church need hope to awaken lost men and women to their need of doctrines which are lifeless. Our possessions must be sold, our self-seeking ease must be parted with, our realization of the need of others must take shape in real love and effort to minister as each may have need, if day by day lost souls are to be added to the roll of the saved.

A ragged boy in Chicago was asked by a scoffer, "Do you not think that if there was a God, he would tell somebody to give you clothes and other things you need?" The boy replied, "He does tell somebody, but somebody forgets." We must not forget, if we would satisfy the boy's faith and convince the scoffer of his error. Orthopraxy must follow orthodoxy, the practical must give evidence of the spiritual if we would have the perennial revival.

3. *Fraternity was much in evidence among the people who enjoyed this day by day blessing.* The caste system is based mainly on pride, and pride is of the devil and does not awaken the lost. Our good Secretary Hughes said to the Chinaman when they joined Calvary church in Washington at the same service, "The ground is level at the cross." The Barbarian and Scythian, the bound and the free, the ignorant and the cultured, the rich and the poor with all give power to the gospel, if pride and suspicion and envy and criticism give place to real Christian fraternity.

"House to house," "gladness," "singleness of heart," "praising God," "favor with all the people," "added to the church daily" are significant expressions. Not long ago a minister, who was going to help in some special meetings, received a letter saying, "Our chapel has just been beautifully renovated, and we are afraid the crowds may spoil it." Far better is a tabernacle where the travail of our Lord is satisfied, than a temple of gold with a form of godliness which denies the power thereof.

4. *The miraculous must still be seen.* Fear came upon the people as wonders and signs were done by the apostles. "They marvelled at the gracious words" of Jesus, and were "astonished at his doctrine" and "marvelled" at his works. A changed life filled with spiritual power is always a source of wonder, and is an ever-recurring miracle of grace. "Wonder

is the basis of worship," said Thomas Carlyle in his "Sartor Resartus." "O that men would praise the Lord for his wonderful works!"

Divine power manifested amazed the people so that they marvelled, and were pricked in their heart, and asked the way of salvation. When Paul preached on Mars Hill he was surrounded by a crowd of critics. He must have preached much the same doctrines as did Peter at Pentecost, but Peter had the power of a crowd of praying disciples to give efficacy to his message. The power of God which comes in answer to prayer awakens wonder, because there is evidence of the supernatural present. Then the people are convinced of sin, and call for mercy and help.

A horse tore down the avenue the other day, with both traces loose, pulling by the straps which held him to the shafts of the vehicle. The driver sought to steady him and stop him, but he was frantic, fanatic, slipping, falling, running, menacing everybody. Another horse was hitched up in approved order, but had lost his footing on the slippery street, and was prostrate, useless. One of these was the earnest, active worker without proper and helpful church connections, and the other was the orthodox member who has gotten himself so placed that his power to serve is useless.

5. *Opportunity buyers are the greatest of all ancient or modern merchants.* If the perennial revival is to be a reality, then the Christians of Jerusalem and the Christians of here and elsewhere must make use of the day by day opportunities. Those early disciples went everywhere preaching the Word. They told others of Jesus and of his saving power, for they not only prayed that the promise of the Father might come upon them, but in that heavenly strength they became witnesses by lip and life to the gospel.

Church members who go where they are ashamed to speak out for the Saviour, ministers who teach things which deny the Lord who bought them, people whose life and practice contradict the teachings of Jesus our Lord, self-indulgence and self-seeking which bear no marks of a soul born from above and controlled by supernatural power, will hinder and prevent rather than help to produce and promote a continuous revival.

F. W. Boreham tells of a night ride on a train, and of how he finally spoke to the one other man in the compartment. Finding the man ready and thinking, he told him of Jesus and suggested later that as he walked on home from the Mosgiel station at which they had arrived he lift up his heart to the Saviour, that Jesus would understand. Mr. Boreham continues the story and says that five years passed, and one Monday morning he was seated in the train for Dunedin. The compartment was nearly full. A man entered distributing tracts, and seeing Mr. Boreham said, "Why, you're the very man," and then told how he was saved that night, how he had regretted not asking the name of the one who helped him, and how he had tried to make good use of the opportunities of travel for distributing the good news, because the light had come to him on a railway train.

When saved people realize that they are to be witnesses for the Saviour in Jerusalem and Judea and Samaria as well as unto the uttermost parts of the earth, when we daily look for and expect and buy up the passing opportunities, when we realize our responsibility and pray and are anointed with power, when doctrine and life are seen together, when daily we manifest the supernatural power of the new creature, then we may have and will have the perennial revival.

\* \* \*

"As a ship can never overtake the ocean horizon, so the missionary's hands and feet can never reach as far as his eyes and heart."—*Frederick S. Arnot.*

\* \* \*

Duty makes us do things well, but love makes us do them beautifully.—*Phillips Brooks.*

## A Tested Evangelistic Program

*Rev. Raleigh Wright, Home Board Evangelist*

This article is not an elaborate treatise on Sunday-school evangelism. At the request of the editor of HOME AND FOREIGN FIELDS, I am setting forth briefly herein my method of conducting an evangelistic service in the Sunday school. Allow the writer to say modestly that this method has been commended warmly by many pastors and Sunday-school workers as sane, simple, and Scriptural. Every rightly conducted evangelistic service in the Sunday school naturally divides itself into three parts: the preparation, the evangelistic appeal, and the follow-up.

1. *The preparation.* Having secured the names of all the officers and teachers of the Sunday school, I write each of them a personal letter. In this letter a conference of all Sunday-school workers is arranged; a signed list in duplicate form of all the pupils of each class, beginning with the junior age, who are not members of the participating church, is requested; a list of all possible new pupils is asked for: each teacher is requested to organize his class with a two-fold objective—winning the lost to Christ and church membership, and reaching all his possibilities; much emphasis is laid on prayer; and a plea is also made for co-operation in all that pertains to the best interest of the meeting. Conferences, in which results are carefully checked and plans are formulated, are held from time to time.

2. *The conduct.* The conduct of the evangelistic service is divided into three parts. All the church workers spend an hour in prayer. Then the Sunday-school workers go into conference for thirty minutes. In this conference the evangelistic service is planned in detail. Never more than thirty minutes are given to the opening exercises and the class period. In the classroom every teacher is an evangelist.

When the school reassembles it forms by classes and departments. The juniors, intermediates and seniors are seated in order in the middle of the building. The adults occupy the side tiers of seats. Each teacher sits with his class. The beginners and primaries carry out their regular program.

The message is a brief, simple and clear presentation of the plan of salvation, shot through and through with timely Scripture quotations and objective illustrations, but void of sensational and emotional stories. All of the church members standing, the school then sings "Just As I Am." Those who will accept Christ as their personal Saviour are urged to indicate it by rising. During the invitation, each teacher becomes a personal worker with his own class. I never fail to urge that no one should accept the invitation because I ask him to or because some one else does, but because that in his heart he has a sense of need, and that Jesus alone can meet that need.

3. *The follow-up.* The evangelistic appeal ended, all those who have indicated their acceptance of Christ are taken into a room to themselves, the teachers and pastor accompanying them. Here I go over the plan of salvation again, tell them what salvation includes, and give them some Scriptural evidences of salvation, laying great emphasis on obedience to the known will of God. This means baptism, church membership and a life of service. Those who wish to do so are told to talk to their parents, teacher or pastor before uniting with the church. All others are urged to unite with the church at the next service. The pastor is given the opportunity to say anything that he may wish to say. The teachers take the names and addresses of those of their respective classes. During the following week all the workers join the teachers in a great and an untiring follow-up effort of what is usually a blessed evangelistic experience in the Sunday school.

# A Worthwhile Church Building Program

## An Imperative Baptist Need and How to Meet It

*Rev. Austin Crouch, D.D., Superintendent Church Extension Department*

In 1913 Dr. L. B. Warren wrote his first article as Superintendent of the Department of Church Extension. That article bore the title: "Urgent Need of a Building Fund." The first paragraph read: "This article should have a mourning border as broad as the phylacteries of the Pharisees. We are 2,500,000 Southern Baptists, with an invested property of \$3,500,000,000; and yet we have over 3,000 churches without houses of worship. To lead all the denominations of the South in numbers and in wealth and also to lead all the denominations of the South in homeless churches is a swift descent from the sublime to the ridiculous." At that time the Church Building Loan Fund was only \$70,000. After the Fund had reached \$1,000,000, Dr. Warren wrote, in his last report: "Our present Loan Fund is inadequate, as inadequate as a pail of water for the irrigation of the Sahara."

Up to the present time Southern Baptists have not launched a really worthwhile church building program. A Million Dollar Loan Fund may seem like a large amount for aiding churches. But is it? If the average loan made to churches were \$5,000, only 200 could have loans. The loans now being made average more than \$7,000. This means that less than 150 churches can have loans out of \$1,000,000. Several states each have more than 200 churches needing loans!

### THE NEED IS IMPERATIVE

*There are more than five thousand homeless churches.* Think of such a condition existing in the South—five thousand Baptist churches without any kind of a house of worship of their own! Surely these call loudly for help. Listen to some others on this subject: "A homeless church in a community has no faith in itself. The members are always on the ragged edge, mere pensioners. The people do not regard them of any force."—*Dr. W. B. Crumpton.* "A church without a house is like a family without a home—unsettled and uncertain."—*Dr. George H. Crutcher.* "The history of civilization shows that building and progress go hand in hand. In our church work the same is true. There must be that degree of permanence which a building gives, if a church organization would prosper. It creates confidence, gives a feeling of security and stimulates activity."—*Dr. J. B. Lawrence.*

*There are some fourteen thousand churches with only one-room buildings.* Can they do any great work with such meager equipment? Modern church methods demand well-equipped buildings. There was a time when churches could get along with one-room buildings, but they cannot do it now. The day was when the "little red school house" met the educational needs of the community. But today one sees everywhere large brick school buildings. The Bible school should have a building as well equipped as the day school. A church building should be well planned, large enough for all needs, beautifully finished and with all necessary equipment. These are wise and true words of Bishop W. A. Candler: "Church buildings must be in keeping with the kind of houses in which men live. The primitive Methodists worshiped in log meeting-houses and the Lord blessed them there, but He is not going to bless the Methodists of today if they undertake to worship in shacks while living in palaces."

*Thousands of church buildings are out of date.* Nearly all church buildings that were completed as much as ten years ago are now wholly inadequate. Many churches must abandon

their present houses of worship and build new ones. Thousands of others must remodel and enlarge. The various departments of church activities have grown within the last few years beyond the visions of the greatest seers of a generation ago. Because of this, hundreds of our largest churches are planning to build expensive additions. Hundreds of other churches have already remodeled within the last five years. Practically all churches have to borrow some of the money needed to complete their buildings. This is true of all denominations. I have before me a booklet published by the "Real Estate Loan Department" of a Trust Company. It has listed 41 churches to which it has made loans and ten of them are Baptist churches. I also have before me a circular sent out by a Security Company advertising \$65,000 worth of "First Mortgage 6 per cent Serial Gold Bonds" of a Baptist church.

### FOUR CHURCH EXTENSION NEEDS

Southern Baptists need four things in their church building program:

*Southern Baptists need a gift fund.* No church should be allowed to sponge upon the denomination. Every application for a gift should be most painstakingly investigated. Policies concerning gifts should be very carefully worked out and rigidly adhered to. The great majority of churches do not need gifts and should not receive them. But there are some situations where gifts would tell marvelously for Christ's cause. The fortieth annual report (1921-22) of the Board of Church Extension of the Methodist Episcopal Church, South, gives the following resolutions, which were unanimously adopted:

"Resolved, First, That in view of the pressing need for church buildings in communities where educational institutions under state control are located, of such a character as to meet the needs of these communities and fulfill the responsibility of Methodism, and also the urgent need for churches in other strategic centers, it is the judgment of this Committee that not less than two million dollars be required, in addition to the amount which may be raised in the communities themselves in the next five years as donations. . . .

"Fourth, The first claim in this comprehensive program of church building should be given to educational centers where there are large groups of students to whom we should be prepared to minister, these to be cared for in the order of their urgency and importance. The next consideration should be given to providing for strategic centers in our cities and other places where provision has not been made for important groups of population."

"The Joint Committee on Educational Centers" had a meeting January 5, 1923. "Conditional appropriations were made at this meeting amounting to \$1,018,000." This shows that the Methodists are alive to the needs and are taking steps to meet the needs in a most worthy way.

By some means Southern Baptists should provide a special Gift Fund. Methods by which this might be done will not now be discussed.

*Southern Baptists need a Five Million Dollar Loan Fund.* The facts that have been stated concerning the five thousand homeless churches, concerning the fourteen thousand churches with only one-room buildings, and concerning the hundreds upon hundreds of our largest churches with inadequate buildings, show that a larger Church Building Loan Fund is greatly needed. When it was expected that the 75 Million Campaign would add another million dollars to the Loan Fund, Dr. Henry Alford Porter wrote: "An added million for the

Church Building Loan Fund is a good beginning, but in my judgment altogether inadequate. Southern Baptists should have an endowment for this object of not less than five million dollars. All hail to the added million, but it must be only the prelude and the promise of millions more, if Southern Baptists are to enter the great gates of opportunity which are now swinging back to admit us into a new epoch."

*Southern Baptists need a lower interest rate.* At the present time, with heavy expenses upon the Department of Church Extension, it is not wise to charge less than six per cent. But just as soon as conditions will permit, the rate of interest should be placed at four per cent. This would be a real contribution to needy and worthy churches.

*Southern Baptists need to take the initiative.* There are hundreds of places in need of church buildings that should be encouraged. We need to offer assistance. By this means most of these situations could be stirred up to do big things. As it is, with so small a loan fund, we have to wait for appeals for help and then have to deny most of them. Evangelism only excepted, there is no work that will count more largely for the cause of Christ than church building. All of our work depends very largely upon the equipment of the local church. A church worshipping in cramped quarters cannot grow. It cannot enlarge its program of service. The need for a worthwhile church building program for Southern Baptists is imperative. May the Lord lay this matter upon the hearts of our people!

# Soul-Winning in the Sunday School

## Methods that Have Succeeded and will always Succeed

*Rev. Louis Entzminger, Sunday School Evangelist*

Along with the wonderful results that have come to Southern Baptists during the 75 Million Campaign, apart from the money raised, is the greater impetus given to the matter of soul-winning. But none of us are satisfied with our present attainments. The field is ever widening and the opportunity is constantly becoming more and more alluring. We are constantly trying to find better methods and to make our work more efficient. In compliance with the request of the editor I am setting down here a few practical things that have brought success to the soul-winning work through the Sunday school, and to emphasize a few fundamental things in connection with Sunday-school evangelism.

### I. THE FIELD

As the writer sees it, the church's greatest field for soul-winning is the Sunday school.

1. Because the Sunday school provides an organization for finding the lost. In that great passage where the Master said, "The Son of man is come to seek and to save that which was lost," we have never yet placed the proper emphasis on that little word "seek." It implies that we are not to sit down and wait for people to come; we are to find them, seek them. The Sunday school is amply able through its organization to search the streets and lanes of the city and even the highway and hedges as diligently as the woman sought the lost coin in the very room in which she lived, and as the shepherd on mountain, in ravine and cave sought the lost sheep. Jesus was constantly seeking the lost.

2. The Sunday school is the one institution organized definitely for reaching people of all ages and classes. It is graded and departmentized and all the way from the Cradle Roll to the Home Department in departmental and class organization is prepared to reach out and bring in the people. The outstanding idea in all this organization is to bring in the people to the gospel feast. No other organization is for that specific purpose.

3. It is the one organization with the message of life—the heavenly dynamite, which is the power of God unto salvation—and if it is doing its work as it should it is not only teaching the Word of life to its membership, but the greater part of its membership above the non-studying age is also hearing the message from the pulpit. It offers an unlimited field of opportunity for winning the lost.

### II. THE FORCES

1. The pastor as leader of the forces will exercise his prerogative here in keeping constantly before the organization the supreme task for which this institution has been created. His prayers, his personal example, his constant compassion expressed in word and deed, his constantly urging this matter in all the services, will necessarily have to be the predominant influence upon this band of soul-winners.

2. It is practically impossible to make the Sunday school really a soul-winning institution unless the superintendent impresses upon the forces under his leadership the fact that this is the supreme task. He, too, in word and deed will set the pace in soul-winning.

3. *The Departmental Superintendent.* These leaders, too, have to make winning lost souls the supreme passion of their lives, and in their conferences with the officers and teachers of the department and in the conduct of their programs, and in their prayers, will manifest great interest in the salvation of the lost in their departments.

4. *The Teachers.* The teacher will also manifest this spirit in many ways. Their prayers should be characterized by intercession for the lost; in the preparation of their lesson, regardless of what the theme may be, there should be a message for the lost in the class, showing them the way of life and urging their acceptance of Christ. This is exceedingly important. There is scarcely a lesson that would be selected between the lids of the Bible but that somehow, some way, would give opportunity for an appeal to the lost in the class.

5. *The Class Officers.* The class officers of the organized classes should all be impressed with the fact that they are an important part of this soul-winning band, and their interest and activity should be enlisted in winning the lost in the classes.

6. *Some Training.* The Sunday-school officers and teachers with the class officers constitute all the personal workers' organization necessary in the church. *Why seek to organize a "Personal Soul-winning Band" when already the personnel of the Sunday-school organization, as a rule, is the cream of the church's membership in character, intelligence, spirituality, devotion and loyalty? If the pastor of a church can't mold and develop this force into a soul-winning band, he is wasting time to try to look elsewhere for a band of personal soul-winners. If he can't win with them, he will win without them, or most likely he will not win at all.*



I hesitate to emphasize here the importance of training for personal soul-winning, and yet it cannot be honestly minimized; yet so many people stand back at any effort because they are not trained.

A few weeks ago in a revival meeting a lost man thirty-five years old, on a fire department, who knew nothing about church or church life, who hadn't been inside a church in years, was won to Christ at his place of business. In less than a week he led to Christ six or seven men in that fire department, and yet he could not quote a verse of Scripture, not even John 3: 16. But he could look these fellows in the eye, with his hand on their shoulders, and speak the language of heaven that brought results.

It is possible to win souls without knowing how, but certainly once every few months some special work along the line of training should be provided for the officers and teachers of the Sunday school. It may be a book in soul-winning, or it may be a few evenings together studying the Scriptures on the plan of salvation, under the leadership of pastor or teacher; it may be a series of special talks made by some one qualified. The biggest difficulty is to get people started in this work, but wise leadership with patience and persistence will win.

### III. THE FACTS

There is no place in all the world where there is more generalizing and as little definite effort put forth as in the work of soul-winning. Who is to be won in the class, in the department, in the Sunday school? Who are the lost? Let us find out who they are and how many they are.

1. *The Records.* If the Sunday-school records are of the right kind and properly kept, the secretary of the Sunday school with little effort can provide a list in every class and department of those who are church members, and of those who are not. The Sunday school that does not keep this information and keep it up-to-date, is very deficient at a most important point. We ought always to be able to make up a list of those who are not church members, who, as a rule, would be lost, from our Sunday-school records. If this be impossible, there is another course to pursue.

2. *A Census of the Sunday School.* Put census cards in the hands of all the teachers and secure the information necessary, and from this a list of the lost can be made up. When once this information is secured, enter it on the records and keep it up.

3. *A Census of the Community.* This would lead us beyond the present Sunday-school membership and open up to us a still larger field for winning the lost and should be a part of the plan of the Sunday school at least once a year, if not twice, and certainly preceding every revival campaign.

4. *Visualizing the Task.* Do not stop at securing these facts, but display them. In class meetings put up before the class the fact that "five of the members of our class are lost, let's remember them in prayer." Or in the departmental conferences, "so many in our department are lost," or what is better, have a list of those who are lost and display it before the teachers: "Here are the names of the lost ones in our department, let's pray for them." And in the meetings of all officers and teachers of the school the superintendent will display on a chart on the wall, or on the blackboard, the names of the lost in the Sunday school and urge prayer for them.

Make up a "work-sheet," which would be the names of all the lost in the Sunday school, and keep it up-to-date, striking off the names of individuals as they are won, and adding the names of new scholars as they come in. If necessary, the pastor can get behind this work and without doing a great deal of detailed work himself can have the information kept and have it displayed from time to time. This will enable the leaders to secure sympathetic interest and co-operation, not

only on the part of the Sunday-school officers, teachers and class officers, but of many of the church membership. This securing and keeping facts before the workers is absolutely necessary if we are to keep up interest and secure sympathetic co-operation in prayer and teaching and personal work for the lost. *This is the weakest place, so far as method is concerned, in all our activities to win the lost to Christ.*

### IV. THE FRUIT

We have before us now the field, the force, the facts—all of which presents a glorious opportunity for winning the lost to Christ; but gathering the fruit, reaping the harvest, is after all the important thing. Do not let us organize and train and secure facts and spend our time alone at these things; let us do the reaping.

1. *The Environment.* Here is an exceedingly important thing. The right atmosphere or environment is absolutely necessary. That can be created if the pastor will make up his mind that this institution is to be a soul-winning institution, and in all conferences, deacons' meetings, prayer meetings, preaching services, everywhere and at all times, he will make this stand out. He will soon have an atmosphere in which it will be easy to win people. He will not have to preach a sermon to the lost every time he preaches.

The largest number of conversions I have ever seen in a single church service was in a service where the pastor preached a concluding sermon of a series of five on "Tithing and Stewardship." Seventy-nine people from the ages of nine to eighty years were received into the church on profession of faith. It was because there was an environment conducive to such a thing. A little special work had been done by the superintendent and officers and teachers in the different departments and organized classes—no "Decision Day" proposition, but just a little praying and work—and with the invitation, a personal word by teachers and class officers, the people responded and heaven came down to earth.

Take this weekly program of a pastor for one week and notice how the atmosphere for this kind of thing is created.

In the deacons' meeting on *Monday* he presented the names of the lost men in the different organized men's classes, young men and older ones. He asked at the close of the meeting that we engage in a season of intercession for these men.

On *Tuesday* afternoon he was asked to speak a word in the ladies' meeting. He talked to them about a number of different things, the last of which was the lost women in the women's organized classes of the Sunday school, together with the names of a number of women who were out of touch with the Sunday school and Sunday-school life, and asked them to engage at the close of their meeting in a word of intercession for these lost women.

*Tuesday night* at a meeting of the teachers and class officers of the Young People's Department he had a few words to say at the conclusion of that conference. He displayed a long list of names of lost young men and young women in those classes and asked for a season of intercession for these lost ones before the meeting adjourned.

*Wednesday night* at the regular meeting of the Sunday-school officers and teachers he had displayed a long list of the lost in the Sunday school and urged upon all a special effort in prayer and teaching and personal work for their salvation, closing with a season of prayer for the lost in the Sunday school. In the regular midweek prayer meeting which followed he presented the facts as to the lost in the Sunday school and urged upon the church earnest prayer for the teaching force and for these lost ones.

*Friday night* at a business meeting and social of the five B.Y.P.U.'s. in the church, after everybody had had a delight-

ful time, he was asked to close the meeting with a brief prayer, the burden of which was that these young people in their B.Y.P.U. work and in their different relations in the Sunday school pray and work for the salvation of lost souls.

In the Sunday school Sunday morning there was an environment. Some were saved in their classes, led to Christ by their teachers. At the eleven o'clock hour the only thing in the way of special emphasis, so far as the lost was concerned, was in prayer and announcement. The sermon was preached with a special application to foreign missions, but an earnest appeal was made at the close by the pastor and as the invitation was given twenty-three people came to the front seat, confessing faith in Christ, ready to follow their Lord in baptism. Nothing else in the general rounds of the pastor's work was neglected. Everything else that ought to have been done and said by him was attended to, and with a great deal more effectiveness because it was almost literally baptized with the soul-winning passion.

2. This work will be especially emphasized in teachers' meetings where plans for personal work among their pupils and special lessons to be taught will be discussed and emphasized.

3. Departmental and class prayer meetings from time to time for the lost will help in the reaping of this harvest.

4. Special efforts will be made in the departments and classes to touch some who may not come to the preaching services, and there is always necessity for this kind of thing, as there are some who can be reached effectively that possibly could not be reached otherwise.

5. In the regular services, of course, regardless of what the theme of the preacher's message may be, he will always close the services both morning and evening with earnest appeal to the lost to trust Christ and confess him. This will be the crowning effort if all the other work has been done. A little personal work during the invitation by teachers and officers and class officers among the lost—more a word of encouragement to them than anything else, perhaps, to make the surrender to Christ—and there will be a perpetual revival; people will be

saved Sunday after Sunday in the regular services, and such a church and Sunday school will neglect nothing else, but will do everything they ought to do with greater ease and effectiveness and exceeding great joy.

6. *Recognition.* We are none of us working for earthly rewards, our rewards are in heaven. But it is exceedingly important and practical that some recognition or special mention be made of those who are engaged in the soul-winning work and winning the lost. One or two simple and yet intensely practical things might be mentioned. In making out the card upon which those who join the church are to be enrolled, of course there should be the question as to whether the applicant is a member of the Sunday school or not, and if so, the next line would carry the name of the teacher of the class of which the applicant is a member. In this case the pastor or secretary in reading out the name of the applicant, when said applicant is presented to the church, would read clearly and distinctly the teacher's name in whose class the applicant is a member. This emphasizes and in a way gives recognition to that teacher for the work. If a bulletin is printed in which appears the names of those uniting with the church the previous Sunday, it would be an easy thing to mention the teacher's name of the class of which they are members. It would not be out of place also in baptizing a candidate, in an introductory word or two, to say that our brother or sister is a member of a certain class, giving the name of the person who teaches it. This is a very simple matter, and yet we cannot estimate the encouragement it gives to faithful workers to know that they are enshrined in our thinking and in our speaking and that we are cognizant of the fact that they are winning or helping to win the lost to Christ.

We believe that these simple suggestions are practical. We know they are, in fact, for we have seen them tried and tested, and where methods similar are used in the right spirit there will be a perpetual response to the gospel of Christ. People will be confessing him and following him in baptism fifty-two weeks in the year, which we believe is as it should be.

## On the Trail of Twentieth Century Apostles

### "Touring in North China"

*W. O. Carver, Professor of Religion and Missions, Southern Baptist Theological Seminary*

From Chinkiang, where I attended our Central China Annual Mission Meeting, I set out for Peking and our Interior Missions stations. At Nanking one crosses the great Yangtse. Two hundred miles above its mouth this great river is too deep and treacherous for bridging, and is crossed by a fine steamer that connects the train service between Central and North China. I found that the train schedules had just been changed on account of the banditry so extensive along the line, thus avoiding passing by night through the Lincheng region, where the recent capture of almost thirty foreigners and a hundred Chinese has produced an international situation of primary importance. I had five hours to wait before leaving on the superb all-steel vestibuled train, one of five recently purchased from an American company at reputed figures which would represent enormous profits or "squeezes" even for one of the finest trains to be found in any country. It was good to have such excellent service for the long ride of twenty-five and a half hours to Peking. I found second class accommodations quite good enough.

Peking is ancient, romantic, mysterious, magnificent and dirty. For months it seldom or never rains and the winds

drive sand and dust into everything and everybody. There is no escaping it. The street sprinkling system is very limited, and where in force at all consists of coolies with a big vessel from which the water is flung onto the dusty street by means of a dipper made of rattan splits. Peking is four walled cities, all in one; and, as always with a Chinese city, there are extensive suburbs outside the walls. In some cases, Soochow, for example, the most progressive and modern section of the city lies outside the walls.

Peking's "Chinese" and "Manchu" cities are contiguous, with the foreign concessions and two railway stations lying along the dividing line. The walls that served for points of deadly attack on the penned-in foreigners in the terrible Boxer siege of 1900, are either demolished or commanded by foreign forces and surmounted by the American radio station. Inside the Manchu city lies the extensive "Imperial City," and inside this is still the "Forbidden City," no longer forbidden since 1900. Each of these cities is shut in by high walls, with massive, towering gates, where soldiers are ever on guard. The fine buildings with the imperial yellow tiling of all the roofs glistening in the burning sun present a unique and

imposing picture. Besides the city walls Peking's houses are walled in. I am sure it is the most walled city in all the world. One cannot see the city for the walls. From certain vantage heights one can get a fine *tout ensemble* impression.

A month would be all too little to see the important sights. I had but five days. I had the good fortune to be in the hands of friends, former students, who enabled me to get the most in my limited time. I saw the Temple of Heaven, with its three-storied marble altar of Heaven, world famous for centuries, bearing witness to the ancient Monotheistic faith of early China. Truly here is one of the great religious centers of human history and human hope. Some day China will be turned from her superstition and idolatry to the spiritual worship of that *Shang-ti* (Exalted One) under whose *Tien* (heaven) this ancient altar rises, without image or symbol, for direct worship and prayer. For centuries unholy knees of unworthy emperors bent here in formal compliance with a tradition which could not be forsaken. Now, under the republic, even the tradition has lost its force. But the God of Heaven waits for the gospel of His Son to call men in every place to that spiritual worship which he seeks and which will sanctify the life of China redeemed. I saw the Confucian Temple, with its imposing grand hall of the tablets of the "Great Master" flanked by those of the four "great disciples" who helped give influential grip to his social philosophy on the order of this mighty people. A dozen other teachers of "the Great Learning" are honored with tablets smaller than those of the four. The wide grounds have other buildings and memorials which we must now pass over. Hard by is the Lama Temple, most famous of Buddhist symbols in all China. Into sixteen different temples and shrines we were permitted to go. Fifteen hundred monks are associated with this temple-monastery, all but some four hundred being away for various errands or reasons. All sorts of idols, images and symbols abound, from the towering seventy-five foot Dalai-lama Buddha, to the talismans which the dirty, ignorant priests urge you to bargain for. They include great obscene images holding central place in secondary chapels and openly worshiped, and a case of phallic symbols concealed in a locked cabinet in a second-story room. Into this room a daring neophyte for a fee permitted us to ascend by the dark stairs and then became so alarmed that he urged us to hurry down. He would not—said he could not—unlock the cabinet, but a lighted match revealed through doors partly parting, the nature of the contents. This upper room had also, besides two special shrines, a large number of volumes of Buddhist scriptures, all carefully wrapped in cloths.

Two of the buildings were literally falling to pieces and most of them were decadent. This again is a sign of the decay of a faith that cannot satisfy and a call for a religion that can save. We saw a vesper service in the great hall, with the ceaseless intoning cries to Dalai-lama, to the time beating of gongs, drums, bells and flutes. The tragedy of it was some little boys, the youngest certainly less than five years old, with gleaming, intelligent eyes and fine faces, beginning this routine. One wondered how long till they would look as unsightly and unthinking as the old priests who led them.

In the Forbidden City one saw the palaces of the once powerful and terrible Manchus, in one of which the "boy emperor" is permitted to live with his wife, taken a few months ago. He is a sort of "guest" of the republic. Not far away is the presidential mansion, whose present occupant is about as impotent a ruler as the world affords. (While these lines were writing he gave up the effort and ran away.)

We made a trip to the "summer palace" of her late imperial and demoniacal highness, the Empress Dowager. It is extensive and splendid in its provisions for privacy, luxury and intrigue.

Of other "sights" of the city I cannot speak. The "Indemnity College," in which are trained hundreds of picked Chinese youths to enter American colleges and universities, is splendid in appointment and equipment and a great bond of friendship between our country and China. The friendship of America for China is almost universally recognized and appreciated by intelligent Chinese, and many who know little of the world in general know that America is a country they do not fear or hate.

Naturally Peking is one of the chief centers of missionary agencies. Shanghai and Peking are about equally important in this respect. Great names, of dead and of living messengers of the cross, are on the list of Peking's Christian roll of honor. Here are to be found several of the chief efforts for institutional union for the Christian and western impact on China. The Peking Union Medical College—"P. U. M. C."—in the common phrase—represents the basal investment of more than ten million dollars and the annual payment of more than a million for current expenses. It is the most elaborate example in all history of philanthropic undertaking in behalf of a backward people. The last word in medical college and hospital equipment and the finest of experts are here seeking to lay the foundations and inaugurate the efforts that shall redeem China in the way of medicine, surgery, sanitation and sane physical living. A weekly service on Sundays in the beautiful chapel, with the exquisite organ, emphasizes the essentially Christian motive of the whole enterprise. It is to be hoped, however, that the address I heard, by one of the most noted of American-trained Chinese educators, is not a sample of what the audiences usually hear there. The hymns and prayers, the scriptures and the benediction, as well as the whole bearing of the service were thoroughly Christian. The address, on "A Personal Philosophy of Life," was not only lacking in any positive Christian note, but was definitely non-Christian in some of its ideas. The speaker, although supposed to be an outstanding Christian Chinese, seemed purposely, as he did actually, to avoid mention of the name of Jesus Christ. I was told that some most vital and inspiring Christian sermons are heard in this chapel, as well as much that sends away empty the heart that would feed on "the bread of life."

The American Board has a beautiful and commodious compound and missions at the head of which is the forceful, courteous Christian leader, Dr. Ingraham, heroic leader of the foreigners besieged in the British Legation in 1900, still full of energy and virility. In this mission is the Union Bible School for Women. The Methodists conduct the Union Theological Seminary, "union" of only the three Methodist bodies, however.

Peking University is the most imposing union school of higher education. It has some 200 men and 85 women, on separate grounds, but all under one management. Their School of Theology requires college graduation, the only theological school in China with this condition. It has 22 students. Its dean is a man of great spiritual force and intelligence, trained in America, studying in both South and North, and sometime professor in Columbia University. He is a Methodist.

Presbyterians have extensive missions in the capital city and the Salvation Army has its headquarters for China in fine barracks on a principal street. They entered China only a few years ago.

I had a long-standing promise to visit the North China Union Language School and make some addresses. Its president, Dr. Wm. B. Pettus, is a Baptist from Mobile. He had to leave for America shortly before my visit but I had the pleasure of a social visit with his family. Mrs. Pettus is a daughter of Dr. DeForest, distinguished missionary at Sendai, Japan. Many of our Southern Baptist missionaries attend



this school, although we have no official share in its support and control. I found six of our missionaries in attendance and another temporarily living in one of the hostels of the school. Several others had been in attendance during the year. I was the guest of the school and enjoyed the opportunity of speaking to these young people just entering upon their great work in China. At one hour I spoke of "Southern Baptists in China—Their Work and Aim." I had the most courteous and interested attention as I explained the principles of our people and how these principles determine our aim and methods, as also our relations with other Christian forces in China.

Among many pleasant incidents in my stay was a visit from Dr. Arthur H. Smith, for half a century one of the most impressive personalities among the missionary forces of China. Although more than four score years lie behind him he is full of intellectual and physical vigor. In his note, from his station some twenty miles from Peking, proposing to take dinner with me, he declared that when he was in America in 1910 he found our seminary "the liveliest theological institution in America," and expressed the hope that it continues so.

I turned next to Chengchow, first station of our Interior China Mission, where my old friend and classmate, W. W. Lawton, is the senior missionary. He and his daughter, Mary, recently a graduate of our Training School in Louisville, met me at the end of my twenty-four hours' trip from Peking. All our missionaries united in welcoming my visit and in showing me the work we are undertaking in the city, which is also a center for important "country" work in surrounding towns and villages. We have in Chengchow, a small hospital; a fine "religious life center;" a good church building; two other centers where there are chapels, book stalls, reading rooms and primary schools. In one of these provision is made for self-help of orphan boys by weaving. A girls' school will open soon. Good homes are provided for the missionaries.

After two nights I went on to Kaifeng, the capital of Honan Province. Here we have developed an important missionary center more rapidly than anywhere else in all our history. Our work is already impressive and rich in promise of expanding power and success. The missionary force is relatively large and the interests varied. They include the "college," a splendid school of "middle" grade, the special responsibility of the Sallees; a girls' school of primary and middle grade on which Miss Savage bestows her educational skill; a Bible school—really two schools, for men and for women, where the Harrises train workers, and where provision is also made for teaching children; a school center where Mrs. Sallee and native helpers crowd about 400 boys and girls into rambling rented quarters, instructing them in lines of religion and general learning, and also teaching many boys and girls how to earn their way by lace making. In this center preaching is conducted regularly. Then we must include the school of animal industry, with its fine cattle, its pigs and goats, chickens and ducks. Two fine young North Carolinians have gone out for this work, one expert in animal husbandry and the other in agriculture. Besides registered animals imported from America they now have the distinction of having the only two cattle (calves) born in China but registered in America. The missionaries believe that through this phase of work they provide self-help to twenty students, make a fine advertisement of our presence and mission in China, and give definite service to China's farmers who constitute eighty-five per cent of the whole population.

In a sense our whole Kaifeng work heads up in the splendid evangelistic center, an institutional church in the heart of the city. The Sunday of my arrival was a high day. Twenty-one were baptized, the Lord's Supper was celebrated by 200 communicants, the young people had a quarterly rally,

coming in from all the schools and chapels in battalions. It was a thrilling experience to speak to near a thousand of them, crowding floor and gallery of the great new church auditorium. It was no wonder E. M. Poteat, Jr., radiated grateful pride and made his splendid organ express his joy. The Poteats' home is hard by the church and school compound and Miss Walker's is near by also; so that they are at hand for this center of gospel light and life.

Away in the country, going about among the people, was Miss Cox, whose praise as an evangelistic worker and missionary was in the mouths of all her fellows.

From their nearest railway point a public auto carries you nearly forty miles through fields waving with wheat, just harvesting gaulion (a sort of corn), peanuts, beans, with occasionally alfalfa and, sad to say, poppy, to the city of the Bosticks. There are two families of them here in Pochow, where they have labored long and built a worthy church and are developing an agricultural school of considerable importance. Dr. Mary King and Miss Barratt hold the fort in the important center inside the walls and Miss Riddell lives in the midst of the little groups of girls that constitute the girls' school waiting for a new building in which to grow.

After our two nights with them their Ford took us back through these same beautiful fields stretching endlessly over the plain. What multitudes of people! From twenty to fifty villages and towns, one always in sight, out of which the people poured to cut the grain, glean the fields, uproot the stubble for fuel. They gathered about the numerous threshing floors to "tread out the grain" and winnow it or to grind at the mills.

A few hours and a hospitable meal at Kweitch with the Townsends was all time afforded. It was enough for us to see the beautiful commodious and well-appointed church within the walls and the school and residence compound in the city growing without the wall, and to catch the inspiration of those ardent and faithful three workers, the Townsends from London, and Miss Bostick. They are all full of good cheer and good works and the Lord is with them to save and to bless the people.

The next day took us through the section of the bandits—although almost every section of China is today bandit territory. Lincheng, where the famous bandit raid took place, is a prosperous looking station in the midst of flourishing fields. In sight are the mountains where a number of foreigners and a greater number of Chinese were still held. All foreigners were released the next day. I was now in Shantung Province, the location of our most rapidly growing mission in China, which is to be the subject of my next letter.

## Our Old Men of the Ministry

*Rev. William Lunsford, D.D.*

Southern Baptists constitute a great host, and have a way of getting together once a year in a great convention, to talk things over. Now, if at any time during the session of that convention, the question should be raised, Southern Baptists would not hesitate to declare themselves as believing that a young man who, at the outset of life's activities and opportunities, turns aside from all other prospective vocations and deliberately dedicates himself to the ministry of his denomination, is entitled to a sufficient support for himself and family while his years of active service continue, and an adequate provision for disability and old age when compelled to retire.

A statement of that sort might not have passed the convention fifty years ago, but there is no question about the fact that it would easily pass now, and there is good reason for it. Our people are coming to see that without the work of the Relief and Annuity Board constantly enlarging and faithfully



functioning, the best progress cannot come in building the Kingdom of God. How can we advance the Kingdom of our Lord, or participate in its blessings, if we fail to provide for those of our own household and faith? Can we be Christ's and neglect these needy ones? Can we be Christians and fail to provide for the old and retired preacher, and for the widows and orphans of the faithful servants whom He has taken unto Himself? One of the best proofs that we belong to the Kingdom should be that we do this for those who have given all for Him. While Baptists may not have prescribed rules for a man who enters the ministry, there are some things that are distinctly expected of him. For instance, that he must be well educated, specially trained, and gifted with those qualities calculated to make him a success in other fields of life. Besides, it goes without saying that the minister, on the day of his ordination, must take upon himself certain implied obligations. For instance:

To go where he is called to work.

To accept, as a general proposition, the remuneration offered.

To devote himself exclusively to the work of the ministry.

On the other hand, there is an implied agreement on the part of his denomination to supply him:

A field of useful service.

A sufficient support while so engaged.

And an adequate provision when he reaches the age of retirement.

#### OUR PROBLEMS

The problems of ministerial relief are comparatively new to Southern Baptists. Here and there within the past half century a few of the states have played a little at the game, but the question of giving relief to our worn-out preachers was never really tackled until five years ago.

What are some of these problems?

First, there is the problem of bread and butter. In this problem comes shelter, and clothing, and food, and the actual necessities of life, for those who, by reason of the kind of service they have rendered, and the smallness of the remuneration, have been unable to provide for themselves.

The average pension paid to the beneficiaries of our Relief Board is about \$150, which represents at least from thirty to thirty-five years, in most cases, of faithful service. Not in every case does it follow, by any means, that these men have given their lives wholly to the ministry. Some of them, in order to live at all, have been compelled to farm, teach school, work as mechanics, or do something to supplement their income.

Quite a number of our widow claimants are young mothers, with groups of children in the home, and receive an income equal to that of any of our beneficiaries, where it is possible to provide it. Quite a number, however, are old, and reside with their children, and receive only a small pension.

We must be as liberal as possible with that group of widows who have been left with little children to rear and train and take care of. These might be regarded as the favorites of the Board. Where it is possible we make the largest provision for them.

These average pensions are less than half of what is necessary, in these days of high living, to provide the bare requirements, let alone a modestly reasonable degree of comfort, to which the recipients are certainly justly entitled.

There is also the problem of consistency. Our Southern Baptist churches have never failed to lift up their voices in protest against unscrupulous individuals and greedy, soulless corporations, who have persistently refused to pay their employes a living wage, and who have, without any hesitation, cast these employes into the scrap-heap when their services were no longer of any value.

Doctor O'Dell, who has probably done the ablest writing of any man in the country on the subject of ministerial relief, says that the churches of this continent are guilty of the same crime which they have so loudly condemned and so persistently exposed. They have paid their ministers such meagre stipends that it has been simply impossible for them to make provision for old age or premature disability, and they have failed—not intentionally, perhaps—to make an adequate provision for their ministers and their families, who voluntarily gave their lives to ministerial service.

So the question is, "Why preach honesty and probity in business relations if these cardinal Christian virtues are missing in their relations with those who have spent themselves in their service? Why hold up justice and fairness as essential requisites for members of the church in their private and commercial life, if the churches themselves permit their honored servants to finish their days in genteel penury and privation, after being sadly underpaid during their lifetime of service?"

The reputation of Southern Baptists for honesty and fair play is at stake, and nothing less than a very substantial enlargement of present provisions for men who have come to their day of retirement, will convince a critical world that the denominations of this country sincerely believe what they preach.

There is also the problem which directly and intimately relates itself to the whole question of pulpit supply for the future. Southern Baptists must be able to convince young men who are growing up in the churches, and who are looking for the widest sphere of useful service, that if they choose the ministry, the denomination which they elect to serve will protect them and their families in the time of old age and disability. We cannot afford to close our eyes to the human side of this question of preaching. It will not be easy for our young men to consent to enter the ministry of the denomination which promises its ministers only a pittance in active life and puts them on starvation rations in old age. This does not mean that these young men who thus turn away from the ministry are lacking in the spirit of self-sacrifice, but it does mean that they have a reasonable share of self-respect. Our young men are not lacking in the spirit of self-sacrifice, as the recent war has shown, but they are persuaded that the denomination which demands heroic sacrifice on their part, must be prepared to make commensurate sacrifice for them. Spirited and talented young men, fresh from college halls, are chilled by the prospect of inadequate support from a prosperous church, and inevitable penury in old age, and are turning away from the churches to find opportunities for the exercise of their talents and the investment of their lives in secular callings. If our churches are to have the highest type for leaders, they must be able to guarantee them against unnecessary privation and hardship by providing an adequate retiring allowance.

Young men of character, ability and consecration today are asking the question, "If I lay aside all opportunities for success and financial gain in order to serve the community through the direct ministry of the churches, what guarantee have I that my family and myself will be adequately supported during my working days and afterward?"

It is a pertinent question, and upon a fair, generous and convincing answer will depend, in no small degree, the continued success of our churches as the supreme influence in the community in the days to come.

For the sake of our own future, the answer must be adequate and satisfactory, for never was the summons to leadership in the community and nation so imperative as today, and at no other time did the response to the summons involve such inevitable sacrifice.

"We have no apology for being in earnest about this thing of foreign missions, and will make none until Jesus Christ tells us He made a mistake in coming to the world as a missionary."

# The Gospel—The Power of God

## Stories of Evangelism in Many Fields



GOSPEL TENT READY FOR MOVING

Everything was carried by the coolies on their shoulders ninety Chinese miles. This trip was planned for three weeks and lasted much longer. About forty were baptized as a direct result of the meeting.

### Evangelizing the Yellow Man

*Rev. Hendon M. Harris, Kaifeng, China*

In the city of Seville, Spain, there is a little book with a wonderful history. It is Christopher Columbus' copy of Marco Polo's story of his travels in China. Marco Polo, the Venetian, spent several years in China, traveling overland across Asia and after incredible hardships reaching the court of the great Khan at Peking. On his return to Italy he was imprisoned and while in jail he wrote the story of his adventures, and this book was one of the greatest of all influences in moving Christopher Columbus to sail westward to seek this wonderful land of Cathay. Nor should we forget that Columbus had in mind all the time the Christianization of the people he was to visit. The dream of Columbus was not fully realized, but he was destined to discover the new world that is now sending over half of the foreign Protestant missionary force to evangelize and Christianize the land of the Yellow Man that the great discoverer sought in vain to reach.

Protestant missionary effort in China is a matter of a little over a hundred years. The first missionary began work in the year 1807 near Canton. Note the progress of evangelization in the following table:

- 1807—No Christians (Protestant).
- 1814—One Christian—after seven years of effort.
- 1865—3,139 Christians—after nearly sixty years of effort.
- 1876—13,035 Christians.

1906—178,251 Christians—after 100 years of labor.

1920—366,524 communicants and 245,049 students in mission school.

The full meaning of the triumph of the gospel indicated in the above figures will never be written on earth. Only the archives of the upper land hold the full story of the hardships, the heartaches, the separations, persecutions and martyrdoms endured by the pioneers of the gospel in China. The tears of thousands of faithful workers have watered this land of China, their blood has enriched its soil and their heritage has been handed on to us who still labor on at the tasks they bequeathed us.

One of the writer's childhood memories of a Mississippi farm is of the burning of the sedge grass in the low places. A negro would take a handful of straw and set it alight and move rapidly with it brushing off sparks into the tall grass below. It was fascinating to watch the tiny frame flare up as it caught the dry leaves and then to see the small fires link together until it became a long roaring, leaping wall of fire sweeping onward in power. So, too, the missionary drops a little spark of gospel fire here and there, perhaps he opens a little preaching place in a heathen market town, sodden in its superstition and ignorance. Sometimes it appears that these heathen hearts do not take fire from the story of the cross as he had hoped; the heart is too flinty, the mind is a morass of cupidity and selfishness. Nevertheless the fire will ignite and the gospel flame is beginning to link into a great wall that will sweep onward with irresistible force.

It is not always easy to preach the Gospel to the Chinese. Life in China is not often "one glad, sweet song"; the eternal

question of keeping body and soul together is a very absorbing problem among China's swarming millions. The Yellow Man is not inclined to mysticism; the mystic religion of India he has made over into a more practical religion and more to his liking. In America we say, "Money talks." But in China we might say that money shouts! For a little money may mean the difference between life and death in a land where so many live on the ragged edge of starvation and misery.

To the ordinary Chinese the missionary is a man of wealth and affluence. The missionary may be perplexing his mind as to how he is going to pay his next insurance premium and keep his children in school on his salary, but to the Chinese laborer or merchant he is a man of wealth. Soon after coming to China, in a conversation with a Chinese I said, "I am a poor man." "You are a liar," he retorted. But there is no keener or quicker appraiser of character than the Chinese. Nothing escapes their observation. They quickly respond to a spirit of loving unselfishness—they know when you are really interested in them. In their ancient books the Chinese have some writings of wonderful beauty, fit to be compared with the best of Grecian thought. But the Gospel lived as well as preached makes a strong appeal to the practical Yellow Man. Perhaps the favorite text of General Feng, the famous Christian General, is the following verse from the book of James—that preacher of Christian living—James 4: 17: "To him that knoweth to do good and doeth it not, to him it is sin."

At the present time there are many hopeful features to missionary work. More and more each year the Chinese workers who labor beside the missionaries are increasing in numbers and advancing in training and experience. This does not mean that there are not still many places where pioneer work is to be done. Nevertheless there is a distinct advance continually in the character of the workers and the efficiency of their work.

Ninety per cent of the population of the province of Honan is rural. As President Butterfield of the Massachusetts Agricultural College has said in a recent report of a visit to many places in China, "It is the village and country people who will conserve the best in China and hold the nation steady during the present difficult period of transition." And it is among these substantial and sturdy folk that the gospel at present finds its most ready acceptance. If an adequate force were available to preach and evangelize the villages of Honan, I verily believe that there would be a turning to the Lord that would astonish the world. We need an immediate and large access to the numbers of those who give themselves to the work of direct evangelization among the country people. May God raise up a large number of young men and women who will offer themselves gladly for this work.

There are over fifty thousand Baptists in China, but they are scattered far and wide, though we dare to dream that the day will come when our Baptist people will be far more closely united than now. There are Northern Baptists, Southern Baptists, Swedish Baptists and Mennonite Baptists, besides many independent Baptist bodies that are at work here. Besides this, two of the largest missionary bodies in China do their work along Baptist lines—I refer to the China Inland Mission and the Christian and Missionary Alliance. Most of the work of the Christian and Missionary Alliance is truly Baptist in principle. A number of bodies in China such as the Presbyterians and the Episcopalians are uniting into national bodies. It will be a great step forward when Baptists unite and begin to feel what a great people they are already in China.

Assuredly we are going to win the victory for Christ in the Yellow Man's Land, but it will not be won easily. Many difficulties and discouragements are to be surmounted. Many fiery trials may await us. But we will win. We cannot doubt this.

## The Power of the Word of God

*Rev. V. Wacek, Missionary to Jugo-Slavia*

My travels led me, one day, from Upy (Kolodvor), fourteen kilometers into the very hill and forest country. To Kolodvor, I came by train at half-past three o'clock in the afternoon, and night soon came upon me there in those forests where the people are even at this time quite primitive.

It was just after the elections, which were not long ago, and therefore the uncultured people were excited like wild animals, for the Serbian party had lost, especially in those districts where the majority of the people are Serbs. As I was walking through the forest and the villages along the way, everybody gazed at me with an evil stare, so unkindly that I, myself, felt a chill on my heart. The family which I was seeking were not acquainted with me. I was bringing them a gift from their relatives in Chicago.

To that family I could not go, for they lived in a secluded place in the hills, and therefore in one village I stopped at an inn hoping to secure lodging for the night. The people were afraid of me, nevertheless they took me in and immediately questioned me: "Who are you? Where do you come from? and where in this wild country are you going?" My reply was: "I am a missionary sent from America, to proclaim the glad evangel of Jesus Christ, and that even in this country the Lord has sheep which must be brought into his fold. Besides, I am carrying a gift from America to a poor family nearby."

The wife of the innkeeper confided to me in a mournful tone, that she and her husband were Jews. Then my Lord revealed this to me; "This one is a lost sheep from the House of Israel." Immediately I told them, "I love the Jews very much, for God through them gave us his commandments, the prophets, Moses, Abraham, Isaac, Jacob, David, and others, and especially the Lord Jesus." They listened to me with great patience until it was time for sleep.

I was given a fine bed to sleep on and advised to lock my door. As I went to sleep, I thanked my Lord, who so abundantly blessed his word that it even penetrated a stony Jewish heart. Furthermore, I prayed the Lord to complete His merciful work through the Holy Spirit, so that these lost sheep may be taken into his fold. Thus I fell into a restful sleep, for the Lord gives sweet dreams to those who labor for him.

Early in the morning I awoke, praying to the Lord that he be with me when I spoke further of his great love. The innkeeper's wife greeted me with happiness and after a brief conversation asked me, "Are you not a Roman Catholic?" Gladly I replied, "I was, but glory to God I no longer am, for now I am a Baptist." She, greatly surprised, repeated softly, "Baptist, Baptist, Baptist. Even yesterday evening, I thought and even told my husband that you are not a Roman Catholic."

Then she begged me to tell her who are the "Baptists" and in what do they believe. Thus the Lord gave me another opportunity to speak of the fountain of truth, the Holy Gospel, and that the foundation of the Baptist faith is the Lord Jesus, the Holy Scriptures, the prophets and so on. She listened gladly, and many who early in the morning came to drink whiskey had the opportunity to hear about the water of life.

They gave me a good breakfast and when I asked them what I owed for the meal and lodging, the landlady answered, "Give to me this book of yours in which such wonderful things are written about the laws of God." Therefore I gladly gave to her the New Testament, praying to God that he will influence them through his word and the Holy Spirit, so that we may at some time come together at the throne of the Lamb of God with those who listened joyfully to the Glad Evangel.

I remained with them for a brief time longer and testified for my Lord when a Serb, hearing how beautifully I was speaking of the Saviour, asked me if such things were written in that book. I answered, "Yes." "I would like to buy it, but I have no money," he told me, and observing in his features that he sincerely desired such a book, I gave it to him, urging him to read it and seek the truth of God.

When I was leaving them, they sincerely wished me a pleasant journey and hoped that the Lord will bless the great work which I am doing among these lost people. It is impossible to write about the joy which permeated them and me at my departure.

Such experiences are many here in Jugo-Slavia. In the large cities the people are not as receptive as those in such forsaken districts.

Another time I was at Pravoslavni Uskra, about twenty kilometers from Kolodvor, where resides one brother known to me from America, at whose home I stayed. This district is wholly Serbian, the people being members of the Serbian national church. They received me well and many came to hear me preach.

I was also present at a marriage feast there. Many had indulged too freely in strong drink, but when I asked them to keep quiet for a short time and told them that I was going to sing a song for them and speak of beautiful things, all obeyed. They took their pipes from their mouths, removed their hats from their heads, put away all the liquor, and although it was hard for them to keep still after the festivities they listened patiently for more than an hour and a half. When I left them, I prayed to my Lord that He help them out of their mire of sin.

In the morning several of them came to me saying that they never heard such news before and begged me to remain with them another evening, not at the marriage festival but at a home. Therefore I remained, and many men and women came and listened to the gospel very attentively. Then they begged me to help them remove their names from the church rolls held by their priest, and that they desired to believe as we do. May the Lord help me to make this possible.

## The Christian's Part in Winning the Jew

*Rev. Jacob Gartenhaus, Home Board Missionary*

Ever since I was called to work among my own people, the Jews, I have strongly stressed the point that success in this field is possible only when the Christian within reach of the Jew (and most Christians are) will do his part as a witness. For the Christian to depend solely on the missionary to win this people would not tend much to bridge the gulf between Jew and Christianity.

The Jew not being approached with the gospel by his Christian neighbor thinks that he is not wanted. This also moves his racial pride to conclude that his own religion is as good, if not better, than the Christian's. It is, therefore, highly essential that the Christian help in this work, as it is absolutely impossible for one or even a dozen missionaries to come in direct touch with the thousands of Jews scattered throughout the towns of the South. Even those within reach of the missionary would be nearer the Kingdom had they been previously approached by their Christian neighbors and the missionary's message would not appear to the unbeliever so strange. To illustrate this point let me cite two of my experiences:

Visiting a Jewish store, after some general remarks with the owner, I told him the story of the Redemption. As soon

as he understood the meaning of my words he flew into a rage, crying: "It is you and your kind that cause so much trouble. I have been living here for over thirty years and no one has told me that I must change my religion, that if I don't believe in Jesus Christ I am lost."

"How do I cause you trouble," I asked, half-surprised, "since my mission is one of love and service for my fellow-man?" "Well," he retorted, a little calmed by my calmness, "you go into the churches and tell the people that the Jews are lost. And, of course, they look upon us as heathen. For the last two days I have had more people to talk to me about their Jesus than in all the years since I came here."

Had any Christian the grace to talk to this Jew about Christ before my visit, his attitude would have been altogether different. Yes, Christians, this Jew would have said, "Yes, my friend, I have read some literature and have had quite a few Christians speak to me on this subject. But you see they are Gentiles and don't understand our point of view on this matter. But you, as a Jew, and knowing both sides of the subject, ought to be able to explain certain points which are not clear."

Not long ago I visited a town in which lived a number of Jewish families. The lady who invited me to come to this town told me that her heart's desire and prayer to God was that these Jewish families might be saved. After she had done all she was able to do she sought my assistance. To begin with she proved her love to a Jewish lady in her neighborhood by ministering to her in time of illness through which, of course, she won her confidence, and through this Jewess she became acquainted with others, and thus the soil became ready to receive the seed of the gospel. Then this earnest Christian worker secured literature and distributed it among her Jewish friends and to her great surprise their friendship was not disturbed. I was greatly impressed with this experience and more especially with the wise method she employed in her efforts.

As I visited these same Jewish families one Jew on learning my mission at once asked, "Have you met Mrs. ———, she is one of your friends?" "Yes," I replied, "I am staying in her home," and we proceeded in good will with our conversation. "There is an honest Christian lady who loves the Jews," another told me. "If you could make all Christians like her you would accomplish a great work."

These people already had glimpses of true Christianity. The family ministered to by the Christian lady had an example of Christ's love, and others had learned of it through the literature. On Sunday I spoke in one of the churches in that town. The congregation was surprised to see the Jews present, attentively listening to the gospel message. It could not have been made plainer. One Jew who had remained to attend the service acted as forerunner to another town to see his brother and prepared the way for my message there and through him and his brother many Jews heard the gospel without prejudice.

Won't you, Christian friends, make a special effort to reach your Jewish neighbors? There are many ways open to you. Your helpful service is needed in winning these people for Christ!

## A Remarkable Conversion

*Superintendent, C. D. Daniel*

Brother Matias C. Garcia, Home Board's Missionary Pastor, at Del Rio, Texas, is one of God's noblest, truest, best men, intellectual, cultured, eloquent, consecrated.

During an address to the Mexican Baptist Convention at San Marcos, Texas, he used the following simile with trem-



endous power: "Many coasts are composed of small grains of sand, loosely thrown together, yet they hold the angry waves in bounds. So our Baptist people, apparently loosely thrown together, with no law except God's Word, with no superior in the spiritual realm, except God Himself, form the coast that holds in check the deadly waves of heresy, of Romanism and of all other isms." Dr. B. C. Henning of Atlanta, Ga., who sat under the sound of his melodious voice, watching his radiant face and scintillating eyes, was charmed, and declared that the speaker possesses unusual oratorical powers.

Brother Garcia was born in the State and City of Zacatecas, Mexico, in the year of our Lord, 1872.

During four years he studied in a Romish Theological Seminary, preparing himself for the papal priesthood. The immoral lives of the professor priests, and of his fellow-students for the priesthood, so filled him with loathing and disgust that he abandoned the institution, repudiated Romanism and became an outspoken free thinker.

Leaving this theological hot-bed of iniquity, he decided to prepare himself to make an honest living, while laboring to free his people from the blight of four hundred years of a corrupt priestcraft. He matriculated in a government school, specializing in pedagogy, receiving his diploma after four years of intensive study.

Later he was appointed superintendent of public education for the State of Chihuahua. He was also consular agent at El Paso, Texas, during the presidency of Madero, Mexico's martyr President.

After the assassination of President Madero, Brother Garcia sought temporary asylum in San Antonio, Texas. One Sunday evening, as he motored over the city, for mental rest and recreation, with his faithful wife, he was providentially guided to the Mexican Baptist Church house on South Laredo Street. Brother F. E. Buldain, now head of Baylor University's Spanish Department, was delivering one of his masterful sermons on the power of the gospel of Jesus Christ.

Through curiosity Mr. Garcia stopped his car and listened for a moment or two. But, during this brief moment, the Holy Spirit awakened his dead soul and changed the course of his life for time and for eternity.

"For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Mr. Garcia never recovered from the wound produced by this two-edged sword of Gospel Truth, until healed by the blood, the soul-cleansing blood of the Lamb of God.

The following Sunday he and his wife returned and entered the house of God, where they could hear the strange, life-giving message amid more favorable environments. That matchless gospel preacher, ex-priest, F. E. Buldain, then pastor of the church, under the influence of God's Holy Spirit led both of them to the Lamb of God who taketh away the sin of the World. They both joined the church and were buried in baptism with Christ.

Immediately he began to preach the unsearchable riches of Christ. For four years he was Brother Buldain's helper, in San Antonio, Texas.

He is now missionary pastor at Del Rio, Texas, under appointment of our Home Mission Board. God is greatly blessing his labors, with large congregations and many conversions and baptisms.

I deem it a great privilege to have been intimately associated with this intellectual, consecrated Christian gentleman of Mexican nationality, who day by day in every way honors God and his nation.

## Expect Conversions When You Preach!

*Rev. J. E. McManaway, Home Board Evangelist*

I was a young man and in my first pastorate after marriage. I was pastor of three country churches. Early one Sunday morning I left my home to preach at one of my churches. It was a wintry morning and the church was thirteen miles away. The road was bad, the mud deep, the ground frozen, and it was raining. I was in my buggy and driving a cheap horse. It was a hard drive and took several hours. There were not many present to meet me that day and I had them to come together in the "amen corner."

After the service was over I went home with one of the members for dinner and as soon after dinner as was possible I started for home. The wintry days were short, the road long and heavy, and I knew that night would overtake me before my journey was ended. It was a hard day—altogether different from getting into a sedan and going twenty miles over a hard surface road, but it was the Lord's work, and while night found me weary it also brought me rest.

The following morning about noon I was in my study when I heard footsteps on the front porch and a knock at the door. I opened the door and there stood before me a young farmer and his wife. They lived near the church in which I had preached the day before. He grasped my hand and said, "I was converted while you preached yesterday and I want to preach." I led them in to the fire, and calling my young wife, we talked and wept and rejoiced together.

He had very little education. There was a one-room building on the parsonage lot which was used as an outhouse. I said to him, "If you desire, I will help you fix this house and you can live in it and I will prepare you for college." He was poor and accepted gladly, and soon he was my pupil and nearest neighbor.

He was anxious to preach—to tell the old, old story—and as there was a large number of negroes in the country he got invitations to go and preach to them. They were good to him and would take up collections for him. How this did cheer him on, and how his face would shine as he would tell me about it on his return! His preaching days in the flesh were very brief. He had a weak constitution and a deadly disease soon cut him down.

That experience changed my ministry and my whole life. I was surprised when he told me he had been converted while I preached, but from that day my sermons have been prepared and delivered with that one thing in view. The gospel is the power of God unto salvation to every one who believes, and it has been my business to see that that power went into the sermon. I have become a soul-winner.

That young man was my Timothy, and what an inspiration he has been to me! What a blessing Timothy was to Paul! How he cheered him while he lived and how Paul longed for him when he died. "Make haste and come to me, my life is going out and I need the cloak of love and your strong, young arms about me." O, that cry of the grand old warrior, how hungry his heart; how sad that Timothy could not get there and be with him when he was leaving the earth. Paul's Timothy outlived him. My Timothy has gone ahead of me, but is waiting on the other side. His ministry was brief, but how telling on my life! I have other Timothies—preachers and missionaries—and they are a constant source of joy, but my dead Timothy lives deepest in my soul.

I wonder if that is not always true? If my young brethren in the ministry will suffer me one word it is this: Expect conversions when you preach. Have your sermons stained with the blood of Christ.

## Chinese Dogs, and the Spirit of Sacrifice

*Rev. J. R. Saunders, Canton, China*

Dogs are very numerous in the Orient. They are found everywhere. They fill the streets at times, meet us in the doorways, follow us in great droves and show their sharp teeth as we pass along. They are especially angry with foreigners. They are not like our home dogs and we are not like their own people. Many missionaries use walking sticks not for looks, but to fight the dogs.

### A DOG AND A GRATEFUL GENERAL

These animals are used for various purposes by the Chinese—guard-dogs, hunting dogs, and to delight the Chinese people at their feasts. No greater dish can be provided in the eyes of many of the Chinese than a fat dog. They love their dogs for more reasons and possibly better than we do ours.

These howling enemies of the missionary are often a barrier to our work, yet sometimes they are a real help. I was greatly touched the other day as one of the generals in the Northern army brought me his dog and said, "I want to give you my dog. He is a fine one and I greatly love him, but I have been helped greatly in the Ramsuer Memorial Hospital at Ying-tak and I want to show my appreciation by giving you my dog." His wife looked on the transaction with much concern. I turned to her and protested that they must keep their dog. He looked with his big eyes and sympathetic touch into the faces of those who had been his master so long and seemed to say, "Do not send me away. That foreigner may not treat me so well as you have during the years." The general called

for his servant, who took the dog with me to the hospital and asked me to receive him with all kindness in appreciation for the great blessing the general had received in the Christian hospital. I hated very much to see the dog torn away from his old master, but it meant much to the general. He showed in this way more than can be expressed, how he loved the work of Christianity in its wonderful ministry of healing. This great general will ever be the friend of Christianity in this land.

### A DOG AND A SACRIFICIAL CHRISTIAN

Recently we opened a new chapel in the Hak-ka field. There were but a few believers. They had given beyond their ability already to open the chapel and make ready for the Lord's work. Still they needed more money to furnish the building. They talked and prayed and saw no way to give the needed money. One of the Christians said, "I have a dog. This dog is worth several dollars. I will give my dog to help secure the money to meet the needs." He did this and the others were so moved they joined him in further sacrificial giving and the money was secured. We know the Saviour appreciated the widow's gift because it was part of her living. It was real sacrifice. This Christian who gave his dog when he had no mite to give, no doubt was greatly appreciated by the Saviour who counts our gifts according as they touch the heart. More such giving will mean the redemption of these benighted lands. How we long for God's people everywhere to join us and these Christians here in the spirit of sacrifice and devotion to the task that is so well-pleasing to the Father. I wonder if this is not the great need of our beloved Southland to enable our people to become among the most sacrificial givers in all the world and not be among the smallest givers as the present reports show. Such giving purifies our ideals and "constraineth us" to go everywhere preaching the Gospel of good news and salvation to all the peoples of the earth.



SOUTHWEST CHINA BAPTIST ASSOCIATION, KWEI LIN

One whole day of the work of the association is given over to street preaching. Every delegate from the out-stations is supposed to go and do his share. It creates the spirit of responsibility for winning others in the hearts of the delegates.

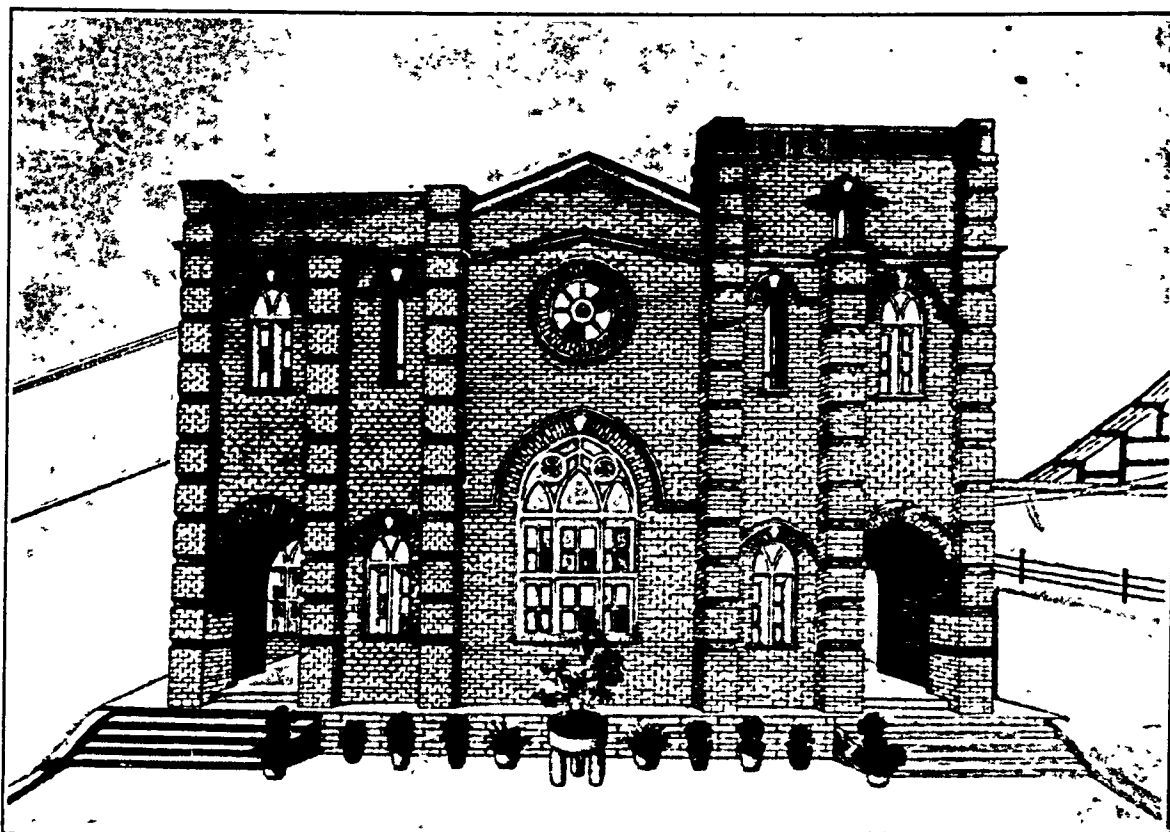
## Evangelism in the Kwei Lin Station

Rev. C. J. Lowe

The gospel of Jesus Christ is still the power of God unto salvation. The Chinese, since the general political chaos, have begun to definitely realize that faith in their many gods is of no avail. They have prayed to their idols; yet the soldier-bandits have come just the same and caused consternation, for they have kidnapped the rich and forced many of the others to join them in their devilish work.

Because Jesus has commanded us to go tell the good news, and because the hearts of the Chinese are longing for help and salvation, we must lay much stress on direct as well as indirect evangelistic work. The aim of every true follower of Jesus Christ, whether he be teacher, doctor, student, preacher, or layman, should be to win others to a saving knowledge of him. In the Kwei Lin station of the South China Mission we try to make the evangelistic phase of the work the main issue and center of all our work. Our main center, the Kwei Lin church, is in the very heart of the city, with preaching stations or halls at North Gate, West Gate, and on the river front, with a gospel boat to reach the boat folk and a tent to reach those who will not enter the other places. We aim to develop the spirit of service in all our work, not for service's sake, but because Christ commands us to serve.

We have gone into the city of Kwei Lin and the great province of Kwangsi to evangelize the people. In the heart of our beautiful city we have our large church building that will seat about a thousand. The church has held many successful meetings, the schools and all phases uniting to make them a success. The Bible school students are called upon to put up notices of the meetings all over the city and to hand out the circulars that invite the people to the meetings. The boys in our boys' school, under the leadership of Mr. Bausum, go to parade the streets with their bugles, drums and banners, thus advertising the meetings and, too, leading many that follow into the chapel. The teachers and preachers, with Dr. Ngeo, our faithful doctor, stand at the front of the church to welcome those coming and to invite others that pass by the chapel. All feel responsible that the audience is quiet while the preacher is giving his message or while the girls and women from the schools are singing. When the invitation for the raised hand is given each one will do his part towards getting the inquirer located in an inquirer's room. The Bible students then write



FIRST BAPTIST CHURCH, KWEI LIN, KWANGSI

As a light set upon a hill it is sending its rays throughout dark Kwangsi. Many have found Jesus by hearing the preached word in this building, which is one result of the great 75 Million Campaign.

down the names and addresses of those entering and tell them the simple plan of salvation from their Bibles, and we request that they not use arguments but use the word of God. In our six or more rooms we have had as many as two hundred inquirers at one time. Many have been won in this way.

We never allow the doors of the chapel to be closed, whether the city is occupied by bandits or soldiers. Soon after, the force that was following Dr. Sun Yat Sen left the city, the bandits entered, so we put on an evangelistic campaign. The bandits would come into the chapel with their daggers and guns, but all were very respectful and many heard the glad news of Jesus. This particular crowd was driven out. Shum Hung Ying, the man fighting Canton now, came to the city with his soldiers. We put on an evangelistic campaign. We had heard the word "Foreign Devil" by his men often, but a few days after the meetings started they all knew us and we had our so-called names no more. One night a young officer who had command of ten or more men was urged to come into the meeting. He held up his hand and was dealt with personally. He came the next night and decided for Christ and was baptized the following Sunday. He gave a splendid testimony. The meetings continued the following week, so he invited some of his men to come, and finally he had the joy of seeing most of his men accept Christ.

Another one of these soldiers was also led to Jesus and was treated kindly by the Christians and those at the church. After leaving Kwei Lin he wrote a letter

to the writer, asking that he pray for him as he was unhappy, for he felt he should do the Lord's work. He was written to and prayed for and encouraged in what he wanted to do. Even though he was in the army and far away from Kwei Lin he could not get away from the thought of studying in order to help prepare himself to tell his own people about Jesus, the true friend he had found in Kwei Lin. He is now in Kwei Lin in our Bible school, getting ready to fulfill the command of Jesus. Pray for him. All these men are from distant provinces, but they will return with a story of love to tell their own people.

The strongest asset that we have for evangelism is the church. The pastor always has a message for the unsaved. Government students, business men, farmers, and all classes have found Jesus in our church and preaching hall. We have two meetings in the hall daily.

Just across the street from our church is located our Baptist True Light Bookroom. We have tried to make it attractive in appearance as well as by putting in attractive tracts in order to attract those that enter to Jesus. This distribution of Christian literature here has been the feeder for our Kwei Lin work. We lay stress on the Word itself. We do not force anyone to listen to the gospel, yet we are ready to pull in the line when we feel we have a bite. There are three reading tables in the front where those who are curious enter to read the newspapers and to look, and perchance pick up a tract or a New Testament to read. Our method is courtesy, politeness, and



BAPTIST TRUE LIGHT BOOKROOM, KWEI LIN, CHINA

The printed word has been proved over and over again the way to a man's heart. He first becomes interested through reading and then is dealt with by the manager of the bookroom, and won. It pays in souls.

earnestness. All are welcome. About thirty thousand tracts and gospel portions were distributed to Dr. Sun's army while stationed in Kwei Lin. The generals and high officers as well as President Sun were presented with Bibles.

The secretary to General Li Lieh Kuin was won to Christ while in Kwei Lin and was very earnest and testified that General Li always read some in his Bible each morning. We have space in each of the three daily newspapers in Kwei Lin in which we print a direct and definite Christian message each day. The gospel has been taken into the best homes, big schools, guilds, brothels, gambling dens, and official residences all over the province by these papers. The people there know the gospel. The harvest is ripe. Mullins' "Baptist Beliefs" has been published twice.

Jesus worked through men, so we have tried to inculcate the true spirit (for there is a false) of true evangelism into our preachers, teachers, and workers. The Southwest China Baptist Association, without the knowledge of the missionaries, voted always to give one whole day to street preaching when the association meets. Different leaders are selected by the association and the different bands are read out from the platform and all delegates are supposed to go out to help in any way. This move was made in order that the laymen delegates might get full of the fire of enthusiasm for such work and return to his or her station on fire to do the same for his locality. Jesus

used men. We must use men. Moody said, "It is better to put ten men to work than do ten men's work." True evangelism is doing it yourself and thus inspiring many others to do it, too. If we don't want the fires of evangelism to die down in our work on the foreign field let us send out only those men and women who have a consuming passion for the lost, and are willing to help save them.

Our Bible Training School students are taught in theory, but must put into practice what they learn in the classrooms, for they are required to do practical work. The Southwest China Baptist Training School has already proven its worth as a real asset for evangelistic work.

Another adventure in direct evangelistic work is our Baptist Gospel tent. We had feared that the people would not receive us, but would be unruly and cause trouble. We have been disappointed in this. We have tried to organize the different campaigns, first by getting the consent and goodwill of the gentry and the protection of the officials. The first campaign was on the compound for the students. Many of the boys and girls as well as some of our neighbors accepted Jesus. We then went to a large market town about one hundred li away. The tent and workers were received very cordially and more than forty were baptized as a direct result of this campaign. The workers would visit the villages and talk with those who could not come to the meetings. Miss Reba Stewart would take

her Bible women and enter the homes to talk with the women. The third campaign was held right in the heart of the city of Kwei Lin on government land in the Imperial City. We had the official's consent as well as his protection. The fourth campaign is being held in a heathen town that we have recently opened for the gospel. The tent is erected on a vacant space in the front of the stage where the actors play before the idols on his birthday or some other day. Truly where his Word is honored the opportunities are marvelous. He always opens the way. We do not need new methods, new plans, new presentations of the gospel, but we do need a clear, earnest, direct gospel message that the human heart whether in China or America craves.

The missionary often gets tired and weary in well-doing; things often seem against him; sometimes he gets greatly discouraged when a longed-for building that is so badly needed is refused him, yet the fire of evangelism is rekindled when on Thursday evening the missionaries meet in their own prayer meeting to discuss in an informal way the work and pray for themselves, those with whom they are dealing and for the workers. After all, "It is not by might nor by power but by my spirit." If we in our institutional work! If we in our hospital work! If we in our preaching or seminary work are growing cold and indifferent towards true evangelism, let us examine ourselves, for we will find that our vital touch with the throne has been interfered with. We need a new vision.

If we would institutionalize our work on the foreign fields, let us do so at home. If we would create a great spirit of evangelistic endeavor, let us do so at home. It is not necessary to bolster up the gospel message with medical work, nor educational work or anything else. Yet all these are mighty factors in the kingdom as a means to an end. The hearts of the Chinese are groping in the darkness for something that they haven't. It is Jesus.

The call rings loud and clear for a forward movement in your evangelistic work on the foreign fields. Brethren, let us pray daily for China, for Jesus is their only hope.

"Go, for the Savior sends thee,  
To call from the distant East  
The idolators for whom he died,  
To the heavenly marriage feast;  
The gospel that thou bearest  
The power of God shall prove,  
To triumph over the souls of men,  
By the omnipotence of love.  
And remember, while thou lingerest,  
The voice of thy brother's blood—  
A million a month in China  
Are dying without God."





"FUK YAM MOK,"

the three Chinese characters meaning Gospel Tent. "Last year more than three thousand made their start for Christ in our tent meetings." Missionary Anderson's picture is indicated by the cross.

## The Evangelistic Opportunity in China

*Rev. P. H. Anderson, Canton*

I have been repeatedly asked: "Is there an opportunity in China for the missionary evangelist?" Many good men and women have expressed to me their utter surprise, when they have heard me tell of my own experiences in evangelistic work in China. Nothing that I have said during my furlough has seemed so to inspire my audiences with faith in the ultimate triumph of the cause, as the fact that the hearts of the Chinese are responding mightily to the appeal of the gospel. Let me give one concrete illustration of this great evangelistic opportunity.

Our Gospel Tent has been in operation in South China for more than two years. By actual count this tent will seat a thousand people. With the sides lifted, more than two thousand people can easily be brought under the sound of the gospel. Last year more than three thousand people made their start for Christ in connection with these tent meetings.

During the last few months before coming on furlough, it was my privilege to do the preaching in a half dozen series of meetings conducted in the tent, perhaps the greatest of which was in Shiu Hing City. We were there more than two weeks, much of the time holding three services each day. These meetings made a mighty impression for the gospel on an immense population.

Special meetings for children, under the direction of Miss Rea and Miss McMinn, held each morning at eleven o'clock, with

a daily attendance of from three to five hundred, proved to be of great benefit. The children were taught gospel songs, choice passages of Scripture, and Bible stories; while picture cards, with Scripture verses printed on them, were distributed among them. These meetings were instructive and inspiring, and far-reaching in their influence. No doubt several hundred homes in Shiu Hing City felt the power of the meetings, through the influence of the children alone.

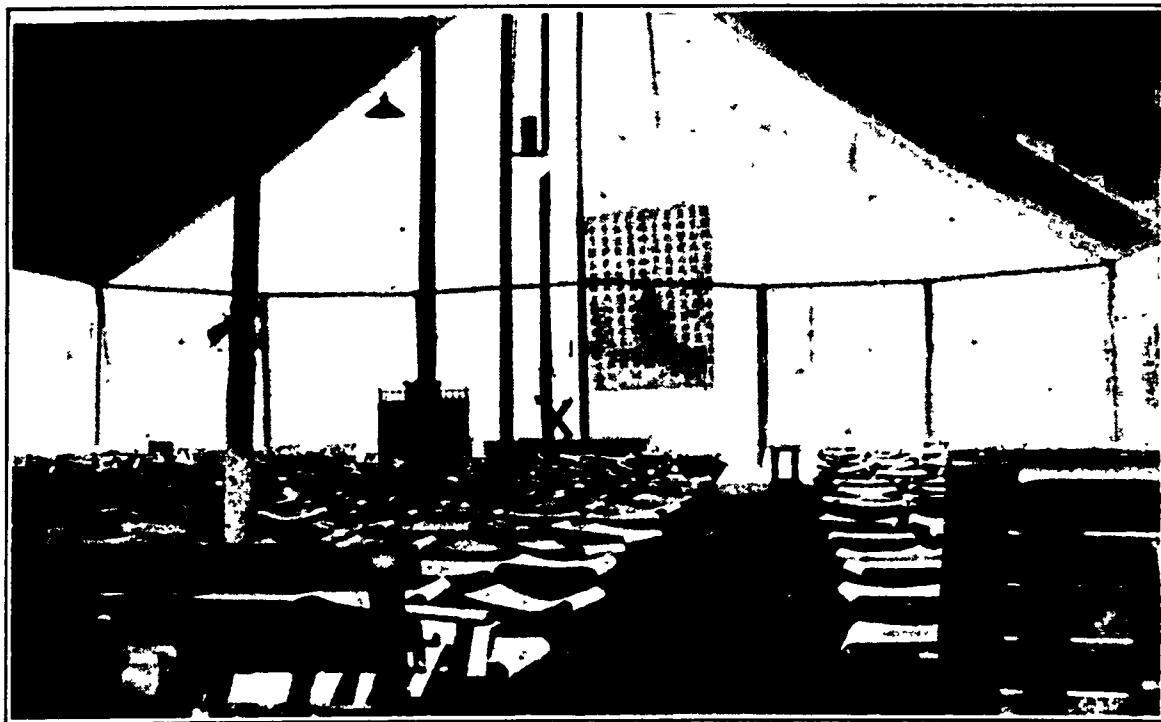
The day meetings, held at one o'clock, were for the country people, who came into the city to market their farm products. The personnel of this day crowd changed radically every day, but much broadcast sowing of the gospel seed was done. These unlearned country folks, who almost filled

the tent day after day, gave a remarkable hearing to the gospel. Perhaps more than a thousand homes outside of Shiu Hing City felt the power of these meetings, through the testimony of these country folks. It will be difficult for the pastors who read these lines to realize the possibility of having six to eight hundred unsaved people at an evangelistic service in the middle of the day. That was our opportunity in Shiu Hing City.

The evening services were attended almost exclusively by the people of Shiu Hing City. Night after night, for more than two weeks, the tent was packed and running over with masses of humanity. At least two thousand people each night gave an earnest consideration to the claims of the gospel. They came to hear. They came early, packing the tent before the first song was started; and the whole mass of folks would hold on until the benediction was pronounced. For such great throngs of people to give such an intense hearing to the gospel, through such extended services, must have caused a stirring among the angels of God.

We had good music. To us, the music of the Chinese (heathen) is like Paul's "sounding brass and clanging cymbal." But the Chinese are greatly moved by the power of gospel music. Mr. Leung Teng Shang, a graduate of the Graves Theological Seminary, led our music, and did it well. His voice is unusual for a Chinese, and he has remarkable command even over large audiences. Both in his solos, and also in leading the congregation, Brother Leung made a vital contribution to the interest and success of the meetings.

The Old Gospel was a feature of special power. We have learned anew that nothing so stirs and holds the people as the simple gospel of the Son of God.



INTERIOR OF SOUTH CHINA GOSPEL TENT

"With the sides lifted, more than two thousand people can easily be brought under the sound of the gospel."

In a simple, straightforward way I told the people what the Bible teaches on such themes as the following: God, Satan, Sin, Death, Judgment, Hell, Love, Redemption, etc. The unfolding of these great themes was an inspiring revelation to those heathen minds and hearts.

Many made their start for Christ. I made but one appeal during the meetings, and that was an appeal for men to surrender to Jesus Christ. I would be afraid to say how many stood up before the throngs indicating their determination to follow Christ; but the number went into the hundreds. Some of the most hardened sinners in that part of the country publicly confessed Christ as their Saviour. The churches in and near Shiu Hing have had a good ingathering, and the cause has been strengthened in many ways.

1. The Chinese are hungering for the gospel of Christ. The old religions have failed to satisfy. There is nothing in them on which a soul can feed. Politics, even under the republic, has brought to the people nothing but disappointment of heart. Political chaos is the order of the day, while the hearts of the people are hungry and sad. They need the gospel, and their hearts are hungering for its spiritual message.

2. The greatest opportunity facing missionaries in China today is in evangelism. I would not speak disparagingly of any worthy phase of the foreign mission enterprise. There is much work, of many kinds, to be done. But no other phase of the work offers such opportunities as evangelism. And it is doubtful whether the spiritual interests of any other phase of the work needs so much to be safeguarded, as those of evangelism.

3. To allow such evangelistic opportunities to go to waste is a tragedy beyond the power of language to describe. It is a tragedy for those whose hearts are open to the gospel appeal. It is a tragedy for the churches there, which need to be strengthened by a great spiritual revival. It is a tragedy for China, whose house can not be set in order until the country is established on the righteous principles of the gospel. And it will be a tragedy for the Christian forces of this and other lands if they allow themselves to sleep when the hearts of such dying multitudes are crying out for our Christ.

4. The call of the hour in China is for missionary evangelists. China's supreme need is not our scholarship, but Christ; not our great leaders and experts, but Christ; not our wisdom and our civilization, but Christ; not our wealth, as displayed in brick and mortar, but Christ. Missionary evangelists—men and women—are needed in great numbers, to go everywhere preaching the Word, so that China may be filled with a knowledge of the truth.

## Woman's Convention of Nigeria

*Miss Clara U. Keith, Oyo, Nigeria, West Africa*

The fourth annual convention of the Woman's Baptist Missionary Union of Nigeria met in Ibadan in April. Thirty-four churches in the Convention sent delegates, the total amount of dues sent in was £18-16-0.

It was a very helpful time together. The women seemed to be greatly interested and to be very anxious to learn about the work. The presence of Mrs. Agbebi of Lagos, the honorary president, greatly encouraged the women and gave spirit to the meetings. She is such a quiet, motherly president and presides with such ease and dignity. She knows all the women and she knows just the proper word with which to meet every difficulty in carrying out the programme. She leads the native women to free and natural expression on the subject before the Convention, or closes the discussion and takes it up outside the meeting if the women do not understand.

There were many instructive things for the women to help them when they go back to their churches.

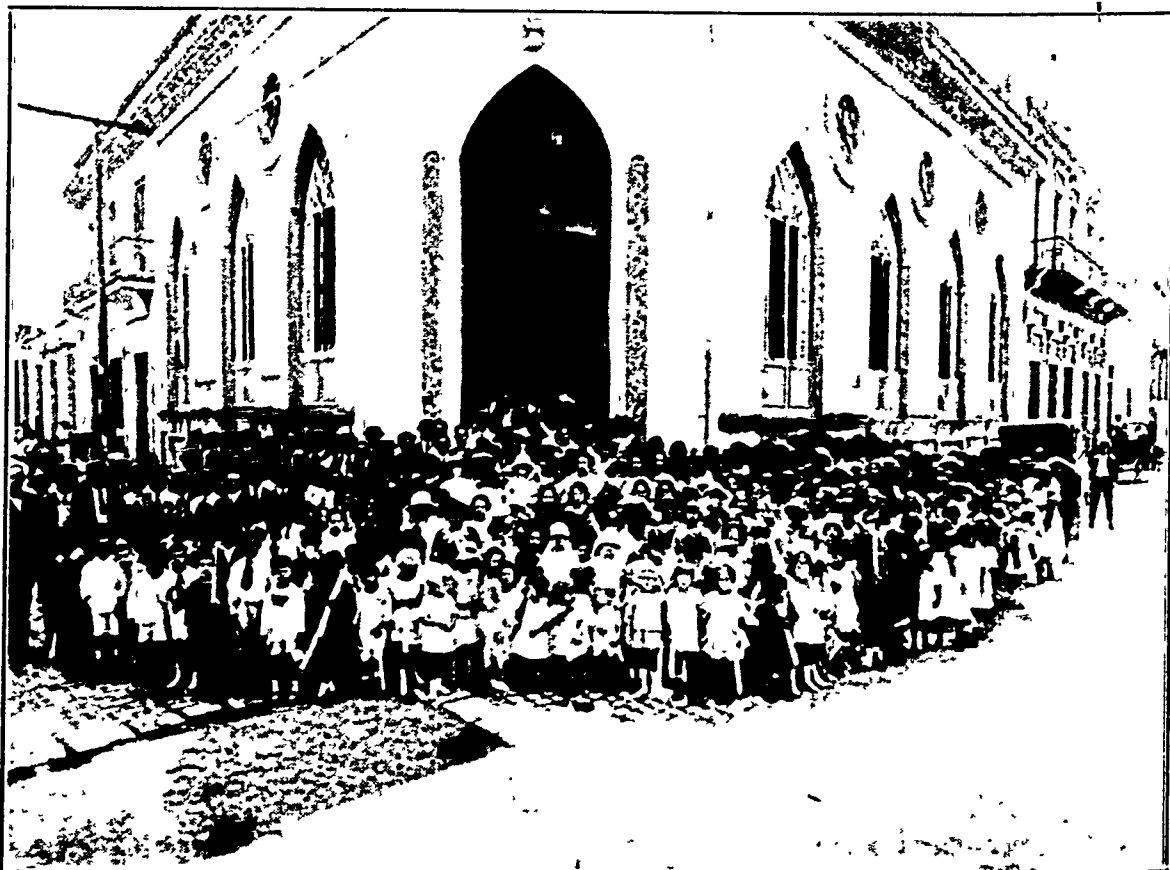
Friday evening's meeting was the best of the entire Convention. After Miss Edens conducted the devotional, using the sending out of the seventy, Mrs. Lajide, the secretary and a daughter of Mrs. Agbebi, sang, "Arise and Shine;" then Mrs. Carson talked on women in other

lands, making contrasts and comparisons to the Yoruba woman, closing with some facts about woman's work at home and out here. Mrs. Agbebi presented £7 to Dr. Green to purchase a bed for the W.M.U. of Nigeria and place in the hospital at Ogbomoso. Then came the reports of societies having the best record for the year and Mrs. Agbebi was at her best as she held us in suspense, keeping everyone laughing with her witty expressions, at last asking every one to cheer before she gave the shield, because so many would not feel like it afterwards. She then asked for the Igbajaw leader to come forward and receive it. Amidst great cheering the old mother from Igbajaw came and took it. Dr. Green then asked for a word and told of a visit he and Mr. Compere made there in 1907. This old woman was the only Christian they found. She made them very welcome and gathered the children under a tree for a service. The society has 108 members who can read the Bible; 43 were baptized last year.

Mrs. MacLean warned us that Iwo is on the map and will get the banner next year. She spoke on the Standard of Excellence.

The service closed with a Processional of the W.M.U. delegates led by Mrs. Agbebi, twenty-four Y.W.A.'s, a number of G.A.'s and a dozen Little Stars.

It is indeed good to see the increased interest in woman's work. Miss Young is giving full time to it. Last year she visited nearly all of the societies, and it was due to her efforts that we had such a large number of delegates present and such splendid reports.



SUNDAY SCHOOL, FIRST BAPTIST CHURCH, MATANZAS, CUBA

## Evangelism to the Front in China

Rev. P. W. Hamlett, Wusih

There has been some criticism that mission schools in China are putting too much emphasis on education as such to the neglect of evangelistic work. It is not my object in this article to make any defense for mission schools. Their work can speak for itself.

I want to mention briefly the evangelistic work which I have had occasion to take part in and to observe. During the past ten years evangelism has come to the front in nearly every kind of church and mission conference. The sentiment seems to be general that unless churches or schools put the salvation of souls first they don't deserve the name.

Sixteen years ago, when I went to China, there had been few if any city-wide or province-wide efforts to reach all classes with the gospel. But during the past decade there have been many large campaigns in nearly every mission center in China. The motto for the Christian churches is: "China for Christ." The motto for Soochow is, "Soochow for Christ," and so it is for every other big city where Christians are located.

Among the many successful gospel meetings, I will mention the one I know most about. This was in Soochow, a city with a population of about 750,000. It began several months before the evangelistic meeting with an old-fashioned prayer meeting and revival for all the Christian forces in the city. Never in my life have I heard such scriptural preaching and stirring appeals to the church members, urging them to go out and testify to their lost brothers and sisters. All of this wonderful preaching was done by Chinese pastors. During the period of preparation personal workers' bands were trained. Cottage prayer meetings were held in various parts of the city. Several days before the meeting attractive announcements were published in the daily papers, and gospel posters were scattered throughout the city. A combination tent and mat shed was put up in the very heart of the city with a seating capacity of about 3,000. Here for two weeks day and night thousands of people came together to hear the most wonderful gospel preaching I have ever heard. The emphasis was placed on the awfulness of sin and the necessity for the supreme sacrifice for sin on the Cross. When the invitation was given dozens of people, mightily convicted of sin, would come to the front to be prayed for and to confess their sins. Opportunity would be



SOME NEWLY-BAPTIZED CONVERTS

Group of boys with their pastor and two personal workers, of Grace Baptist Church, Shanghai.

given to the crowds to disperse, but they would stay on and on in the night and listen with hushed silence to the vivid and heart-rending descriptions of the havoc wrought by sin, and then to the tender, heart-soothing sketches of the matchless love of God in Christ.

About eight hundred made confession in one way or another. The meeting was followed up by a systematic visitation of all inquirers. Appropriate gospel literature was placed in the hands of everyone. Then, training classes were organized by local churches all over the city where all the new converts had a chance to join some church.

The results of this meeting were so gratifying that the churches decided to hold an annual meeting on a similar large scale in a different section of the city.

The evangelistic work in the outstations is just as encouraging as in the

larger cities. Successful tent meetings are being regularly conducted with great results. Large crowds attend and listen well. It is a common occurrence for from forty to eighty to enroll their names as inquirers.

Every church of any size conducts a revival in its community once or twice a year. Often the lay members leave their daily employments and give their time to distributing tracts, inviting people to church, or to some other form of personal work during the protracted meeting.

In the larger city churches, where there is a large student element coming from mission and government schools, great soul-saving seasons occur. Hundreds are called upon to make a decision for Christ. During such meetings the Christian students are organized into bands of personal workers who do very efficient work in leading their fellow-students to Christ.

The Shanghai Baptist College the past session had a band of sixty picked students and teachers engaged in special evangelistic meetings, and in the regular evangelistic work of the college. A great number of the students were won to Christ, in the college, and many of them dedicated their lives to Christian service.

Last session over one hundred men confessed Christ in a protracted meeting in the Soochow University, and many of these offered themselves for the ministry.

I could relate numbers of other instances of great soul-saving meetings in city and country which have taken place in various sections of China. The work has begun on a large scale. The Holy Spirit is leading. We hope to see within the next decade the greatest spiritual revival that the world has ever known in this great republic across the Pacific.

### Pray—Give—Go

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

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

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

Nor all can go; not all can give  
To arm the others for the fray;  
But young or old, or rich or poor,  
Or strong or weak—we all can pray.

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

## The Dedication of the Awe Baptist Church

*Miss Lucille Reagan, Oyo, Nigeria, West Africa*

Early Christmas morning Mr. Powell and I drove out to Awe. The town was gaily decorated in red and yellow flags having the inscription, "Peace upon Awe." Already groups of men and women were marching down the main street carrying their banners. It was evident that the dedication of the new church building was to be a great event in the town life.

Happy people soon began to gather outside the building until by nine o'clock, when the services were to begin, a great crowd was ready to follow the leaders in a procession around the church building singing praises to God. They then gathered before the church and listened quietly as the pastor, J. A. Babalola, read "Make a joyful noise unto Jehovah, all ye lands . . . ." All bowed in silent prayer, after which Mr. Powell pronounced the Dedictory Sentence and unlocked the church.

The church was soon crowded and overflowing. Among those present were the King of Awe and many of his chiefs and followers, although some of them are Mohammedans and others are heathen.

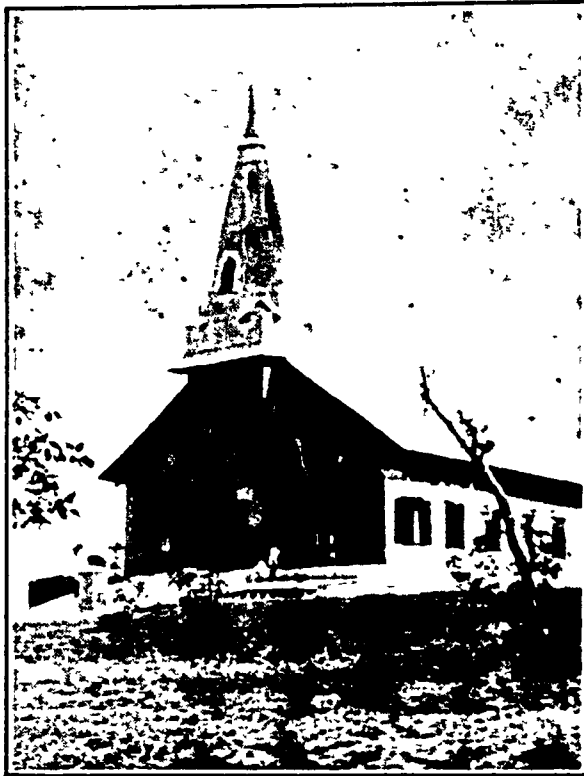
Everyone joined in the singing of the Doxology. Then the pastor read Psalm 27: 4, 5. The dedicatory prayer was offered by Mr. Powell. After this Rev. A. A. Puddicombe, pastor of the Araromi Baptist Church, Lagos, read Solomon's prayer at the dedication of the Temple, 2 Chron. 6: 18-42, and sang "God Will Supply All Your Need." Mr. Powell preached. He spoke especially of how appropriate it was to set aside this splendid new building for the Lord's worship on Christmas day and commended the people for their earnest effort thus to glorify God.

After a special song by the choir Rev. Puddicombe presented Mr. Powell with a certificate of appreciation for his assistance in erecting the building, and a Bible to James Ogundipe, the man who had given his time for two years to superintending the building of the church. Different societies brought gifts for the church, which were presented at this time; gifts of money, gasoline lamps, the clock, the pulpit stand and a pulpit chair, collection plates and even a goat.

The church Secretary, D. A. Olaopa, read the financial report. Two thousand pounds, or approximately \$9000, had been spent on the building, besides much of the labor which was given freely. A

debt of only 500 pounds remained. (Over £200 of that has already been paid this year.) £80 was given by the Board of S.B.C. This church has two hundred and seven members in Awe, but many of her members have moved to Lagos and to other places where they are now members. These, too, have helped in the building of the church.

The service was closed with song and prayer.



AWE BAPTIST CHURCH

This African church has a membership of more than four hundred members.

### "Money Well Invested in a Busy Workshop"

*Eugene E. Steele, Shanghai, China*

As I go in and out of our church daily and see the hundreds of people who make use of it each day and then think of the church that I first attended in my boyhood days, I get a view of two extremes—too much use and not enough use.

My first impression of a church was a large one-room building off to itself, in a grove, whose doors were opened only once per month for about two hours, except the month of August, when we held our protracted meeting. Then they were opened each day for a whole week. My last impression is the one of Grace church building here in Shanghai whose doors are never closed except from 11 p.m. to 6 a.m. I am not saying, however, that money invested in our country churches, even though they were used only once per month, was not well invested. *It was*, for if it had not been for our country churches our Southland would not be what it is today. What I am saying is this, that money invested in such a workshop as ours is here, is an unusually good investment as I will try to show from its use.

On Sunday, beginning at 8:45 a.m., is the American School Sunday School. In it there are some two hundred or more. From 9:15 to 10 there is a teacher-training class for the regular teachers. (There is a special training class for substitute teachers on Friday afternoon, and also another training class for the teachers of the Junior department, seventeen in number, from

9:00 to 10:00.) At 10:00 a.m. the Chinese Sunday School begins. In this there is an average attendance of four hundred and fifty or more. The different departments have their own separate department openings. The two outstanding departments are the Junior and Intermediate. The others are good and well organized, with their own superintendents and separate apartments, but these two are the best. The Junior department has Mrs. E. E. Steele for superintendent and eighteen young men and women teachers. They have their own teacher-training class with a full attendance at almost every meeting. In this department there are over one hundred and practically every boy and girl brings his or her Bible each Sunday. Many of these classes make a hundred per cent record every Sunday. They enter as heartily into a contest as any American children. They all seem to have about the same likes and dislikes. The Intermediate has Miss H. F. Sallee for superintendent. They are well organized and have their own chair. They are doing splendid work, many classes making a hundred per cent each Sunday.

At 11 a.m. we have our regular morning sermon. From 1:30 to 3:00 p.m. we have a special Sunday-school service for children who come in from the streets. Many of these come from homes that are just straw huts. We have an average of about sixty in the Sunday school.

From 6:30 to 7:30 we have a special service for children. This is composed of songs, talks, prayer and Bible slides, etc. In this we have an average of about one hundred thirty. At eight we have our B. Y. P. U. At B. Y. P. U. we have an average attendance of about sixty-five. On Monday at 8:30 school begins. On the first floor there is a Kindergarten school of fifty, also two classes of lower primary. On the second floor there is a lower primary school for boys, with more than a hundred students. On the third floor there is a free school especially for the poor boys and girls. In this, in addition to regular school work, the children are taught how to do things that will best fit them for usefulness in such environments as they are compelled to live. These schools run from 8:30 to 4:00. In addition to the above there are two night schools—one on the second floor for the laboring class. In this there are ninety-six students, mostly young men from shops who have no other chance to study. The one on the third floor is a free school for the poorer children who can not attend a day school. In this there are about sixty. In both of these schools, along with the regular courses the Bible is taught and many from these schools come into our church each year.

This is the daily program for the week, except Wednesday, when we have our prayer meeting. This service is really a preaching service with an average attendance of more than seventy-five. I count this a great evangelistic opportunity, for I often preach here to more than a hundred young men, nine-tenths of whom are not yet Christians.

The W. M. U. and a special Bible class that meets twice per week, meet in our home near the church as they can not find a time or place in the church that is vacant. The different committee meetings also have to be held on the outside for the same reason.

In addition to the regular school work, we have table tennis and other games that afford good clean recreation to dozens of boys before and after school hours. There is no such thing as finding the building vacant between eight in the morning and eleven at night, unless the servants have locked it up for a few minutes to get the auditorium cleaned up for another meeting that is to follow.

One type of church is not given enough use, because it ought to better serve its constituency. The other is given too much use because it is never vacant long enough to be cleaned up for the Sunday morning worship.



## June in Soochow

Miss Sophie Lanneau

The morning service in our church on June 3rd was conducted by the Student Volunteer Band. Six of the young men spoke or read the Scripture and others sang. The talks were to the point, and showed real conviction of a call from God to preach the gospel to their fellow-contrymen.

On June 10th the Sunday school observed Cradle Roll Day for the second time. Six mothers took seats at the front, holding in their arms six "little preciouses" who had come into their homes during the year. Among these were little Harold Johnson and little John McMillan. The older babies of last year's enrollment were carried up to get flowers, amidst much smiling, crying, laughing and hand-clapping. The pastor's talk and Mr. McMillan's gave point to the enthusiastic demonstration and the half-hour was well worth while.

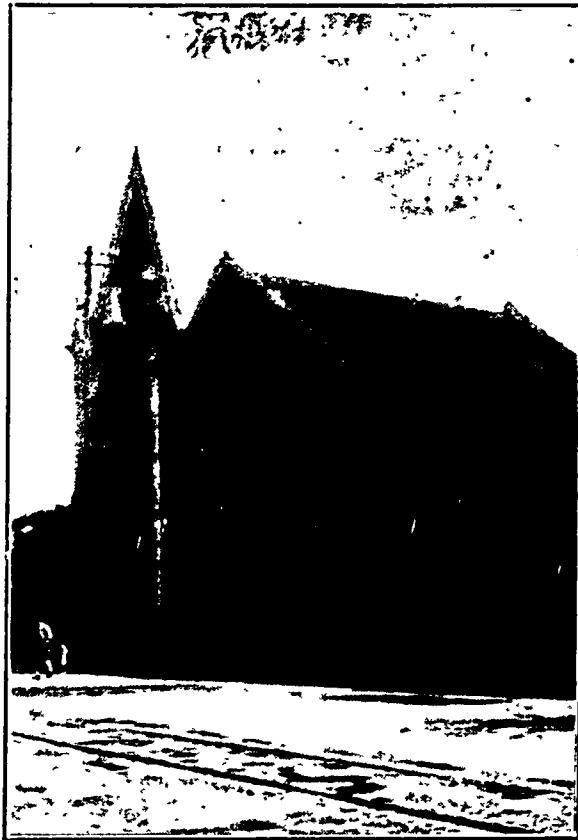
On June 17 the Sunday school had another red-letter day, when Diplomas from the Sunday School Board were presented to thirty-two young men and young women who had studied the New Convention Normal Manual under Miss Groves and Mr. Zum. Seals for the completion of the second book and one for the third, were also given. A new era of teacher-training has begun among us.

On one Sunday there was a large church-meeting called for a sad duty, to consider the conduct of six members who have been performing the ordinances in the country without being authorized by the church. These six men and women have been led away by the Apostolic Church people. They claim to speak with tongues and to work miracles of healing. After long effort to hold them in the church and to direct their zeal according to knowledge, it became necessary to expel them from our church. The vote was unanimous, taken very quietly

and sadly, but with prompt wisdom in avoiding a "scene," as the six were present and eager to speak.

On the last Sunday night before the close of school, all the B. Y. P. U's. met together in the church for a final rally. Real progress has been made this spring in this new phase of church work.

School commencements closed a session of record-breaking attendance, and really commenced work on the new system for the fall.



GRACE BAPTIST, SHANGHAI

"Money invested in such a workshop as this is an unusually good investment."

## From the Woman's Missionary Union

BIRMINGHAM, ALA.

### "Holding Forth the Word of Life"

Paul, writing to the beloved Philipians, reminded them that as children of God they should stand "blameless in the midst of a crooked and perverse generation, holding forth the word of life." From my earliest recollection I have always felt even so about missionaries and have welcomed opportunities to see them "strong in the Lord, doing the will of God from the heart, redeeming the time, turning many to righteousness." Naturally, therefore, I am experiencing a peculiar joy in sailing this September to Japan and China to see our missionaries "as lights in the world" to the east of us. There is so much suffering, so much sickness, so much sin in our own Southland that one need not go to Japan and China to see these scourges. Again I say, there-

fore, that my purpose and pleasure in making the long trip are to see the missionary preachers, teachers, doctors nurses, publishers, colporteurs, steadily "holding forth the Word of Life." Surely my whole after life will be "purer and stronger thereby."

Sailing from Seattle on August 30 I am due in Yokohama, Japan, on September 11. On the Steamship *President McKinley* with me are thirty-six missionaries, about two-thirds of whom have been recently appointed, seven boys and girls, two of whom are tiny babies, and Miss Lucy Yao, returning to her native land after graduation last May at the W. M. U. Training School in Louisville. My room-mate is Miss Pearle Johnson of Shanghai. She and all but three of the others will proceed to China, but Miss Phebe Lawton, Miss Mary Walters, and Miss Florence Walne will disembark with me at Yokohama. You will perhaps be interested to know the

names of the other missionaries. Mr. and Mrs. M. O. Cheek, Mr. and Mrs. Harold Snuggs, Mr. and Mrs. J. M. Rogers, Mr. and Mrs. D. W. Herring, Mr. and Mrs. C. L. Culpepper, Dr. and Mrs. C. E. James, Mr. and Mrs. O. Gunnerfeldt, Mr. and Mrs. A. Y. Napier, Misses Lillie Hundley, Lilla Echols, Irene Jeffers, Mary Phillips, Grace Wells, Lillian Thomason, Nell Lawrence, Winifred Moxon, Cynthia Miller, Alice Huey, Florence Jones, Essie Smith, Nellie Putney, Lora Clement and Messrs. E. M. Bostick and M. W. Rankin.

For five weeks I shall be in Japan, the outstanding event of the stay there being attendance upon the annual meeting of the W. M. U. of Japan. The plan is for me to visit Yokohama, Tokyo, Nara, Kyoto, Kobe, Hiroshima, Kure, Shimonoseki, Kokura, Fukuoka, Kumamoto and Nagasaki. From Japan I purpose writing again to the readers of this magazine.

From tiny Japan to gigantic China I will sail on a small Japanese boat to Tsingtao, where the annual meeting of the Shantung Association will be held. Surely this will be a great experience for me. In North China the following stops are planned: Tsinan, Tsining, Taian, Pingtu, Laichow, Hwang-Hsien, Tengchow, Chefoo and Peking. This will consume the time until December.

Directly into Interior China the journey then leads with visits at Chengchow, Kaifeng, Pochow and Kweiteh. Before Christmas there will be time also to see Nanking, Chinkiang, Yangchow and Wusih, Shanghai being reached on the winter solstice. There with Miss Willie Kelly, whom I have known intimately and therefore loved for fifteen years, and her co-workers, a month will be spent, with visits to Miss Kelly's beloved Quinsan, to Soochow and doubtless other nearby places.

The month of February will be spent in South China, the route from Shanghai to Canton admitting of a stop at Manila. The places to be visited in South China are Canton, Shiu Hing, Wuchow, Kong Moon, Sz Yap Field, Macao and Hong Kong. Each month of the four in China I shall send a letter of greetings to HOME AND FOREIGN FIELDS, of course.

During my entire leave of absence the outline programs for this department will be prepared by Miss Willie Jean Stewart of Birmingham, Alabama. She is well known throughout the South because of her attractive programs for children in Sunday school and Sunbeam Bands. She is a graduate of the W. M. U. Training School and is a valued member of the W. M. U. Executive Committee. It is needless, therefore, to commend further

to you the programs which she will furnish through this department.

At the Birmingham headquarters the office details will be cared for by Miss Ethel Winfield. Assisted by Miss Juliette Mather and Miss Blanche White, she will see that W. M. U. items of interest are published month by month. Thus you who read, they who write and the dear missionaries who give each of us abundant reasons for reading and writing will be "holding aloft the Word of Life."—*Kathleen Mallory.*

## PROGRAM FOR SEPTEMBER

Prepared by Willie Jean Stewart, Ala.

### Topic—Evangelism in the Local Church

Song—"Throw Out the Life Line"

Song—"Rescue the Perishing"

Prayer that we may gird ourselves for the task of winning the lost in our own community.

Song—"The Light of the World Is Jesus"

Bible Study—The Greatest Industry in the World—Soul Winning:

a. *The Foolishness of Preaching.* 1 Cor. 1: 21; Luke 9: 60; Acts 5: 42; Romans 10: 15.

b. *Witnessing of the Saved.* Acts 1: 8; Acts 8: 4; 1 John 4: 14; Acts 22: 15.

c. *The Soul Winning Attitude.* 1 Cor. 9: 22b.

Prayer for the presence of God's Spirit in our churches that we may testify of Him.

Duet—"A Channel of Blessing"

Personal Service Period—A survey of the lost in this community. (See Sunday-school records for number of unsaved in the Sunday school; report on the showing from the last church or school census; report any special unchurched groups, as factory groups, foreigners, etc. Give definite information secured ahead of time. Have a definite plan ready to present for reaching these.)

Prayer for the outpouring of the Spirit in convicting power on the unsaved of the community.

Hymn—"Bring Them In"

Four Brief Talks—Our Church and the Unconverted:

1. *Our Physical Equipment*—Adequacy of buildings, pastor's home, institutions in community supported in part or entirely by church. Question—Does the equipment of this church show to the unconverted that we magnify the name of the Lord and consider His service our supreme obligation?

2. *Our Spiritual Equipment*—Our Pastor; Our Membership, its spirit of service and degree of enlistment; Sunday school and its efficiency; Mid-week Prayer Service and its spiritual results; Special Prayer Groups if any; Personal Service Departments of the various W.M.U. organizations if functioning. Any other definite concerted efforts at soul-winning.

3. *Our Soul-Winning Record for Last Year*—Present actual figures from records; note those won during revival, at regular services, any special seasons, those from the Sunday school, etc. What is the attitude of the church toward this record? Satisfied?

4. *Quickening the Pace*—Prayerful and careful working out of plans to make a better record for the church next year. Include win-one campaign; definite prayer groups; careful survey of possibilities if needed; special services if think wise; etc. Especially emphasize necessity for intercession.

Reading of Leaflet—"When the Reaping Time Comes." Order leaflet for 2c from W.M.U. Literature Dept., 1111 Jeff. Co. Bldg., Birmingham, Ala.)

Hymn—"I Am Thine, O Lord"

Prayer that the women of the W.M.S. may give themselves whole-heartedly to the work of soul-winning in this church.

Business Session—Plan for State Mission Week of Prayer. Appoint Representatives for Annual Meeting; Report of Young People's Or-

ganizations; Marking of Standard of Excellence; Report on Seventy-five Million Campaign offerings; Report of Personal Service Committee; Local Business; Closing Prayer.

### Suggested Leaflets—Supplement to Program

	Cents
Come to Church Sunday .....	2
How to Win Men to Christ .....	3
How Spurgeon Found Christ .....	2
Three Reasons Why You Should Be a Christian .....	2
When the Reaping Time Comes .....	2
Why Join the Church .....	3
(Order early the above mentioned leaflets from W.M.U. Literature Dept., 1111 Jeff. Co. Bldg., Birmingham, Ala.)	

### Hymn for the Year

Tune: "Come Thou Almighty King."

Come women, wide proclaim  
Life through your Saviour slain;  
Sing evermore.

Christ, God's effulgence bright,  
Christ, who arose in might,  
Christ, who crowns you with light,  
Praise and adore.

Come, clasping children's hands,  
Sisters from many lands,  
Teach to adore.

For the sin-sick and worn,  
The weak and the over-borne,  
All who in darkness mourn,  
Pray, work, yet more.

Work with your courage high,  
Sing of the daybreak night,  
Your love outpour.  
Stars shall your brow adorn,  
Your heart leap with the morn  
And by His love up-borne,  
Hope and adore.

Then when the garnered field  
Shall to our Master yield  
A bounteous store,  
Christ, hope of all the meek,  
Christ, whom all earth shall seek,  
Christ, your reward shall speak,  
Joy evermore.

—Fannie E. S. Heck.

### Watchword for the Year

"HE THAT WROUGHT US FOR THIS VERY THING IS GOD."—2 Corinthians 5: 5.

\*Order copies of words with music from W. M. U. Literature Department 1111 Jefferson Co. Bank Bldg., Birmingham, Ala., price 2 cents per copy; 10 cents per dozen.

## From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

### All See It

The leaders in all the denominations have come to realize that the greatest immediate need of the Kingdom is the enlistment and development of Christian manhood. The enlarged program of the present hour can not be "put over" unless men of capacity can be led to dedicate their business sagacity and financial resources in larger measure to Kingdom enterprises. Appreciating this fact, some leaders, who are entrusted with the enlistment of men, came together for conference in New York on June 20.

S. Z. Batten of New York represented the Northern Baptists; A. E. Holt of

Boston, the Congregationalists; G. Frank Shelby, Philadelphia, General Secretary of the Brotherhood of St. Andrew, represented the Episcopalians; Charles H. McDonald of New York represented the Presbyterians, and J. T. Henderson, Southern Baptists. The informal and fraternal discussion was very stimulating. All were agreed that the problem of arousing the mass of laymen to intelligent service and liberal giving is an intricate one. It was also the consensus of opinion that while the Organized Men's Class is doing a vital work, it is inadequate for all the ends in view. It was agreed that the organization of laymen must be most intimately related to the program of the church and must give primary attention

to the promotion of spirituality and intelligence. Two items are vitally important: First, the program of the monthly meeting should be concrete, practical, and attractive; every member of the brotherhood should be induced to take some personal part, however simple, in this program. In the second place, the organization should not only foster every denominational enterprise in a systematic way, but it should devote its energies to some specific work, as the conduct of a mission, helping to procure a building for some needy field, furnishing supplies for pastorless churches, and sending out teams to conduct evangelistic services. Give these men a worthy task that will challenge their best effort!

#### THE WICKER PARTY TO STOCKHOLM

This party of ninety-eight left New York on June 21, 1923, with the thermometer standing about 95; we boarded the Montreal Express at the Central Station and for more than a hundred miles traveled up the Hudson River. Before the turn of the night we called our blankets into requisition, and winter clothes have been comfortable from that hour until the present, July 5.

When we awoke on the morning of July 22, we looked out upon the clear waters of Lake Champlain. It was not long until we had crossed the border into Canada and were gazing with admiration upon the luxuriant crops of wheat, oats, and grass on the broad fields of the Dominion. We soon had a visit from the customs officers, who examined our passports and pretended to inspect our baggage.

On arriving at the station in Montreal, we were promptly driven across the city to our boat, the *Montclare*, of the Canadian Pacific Line. We found Montreal to be a flourishing city of 750,000 inhabitants, the largest in Canada, and the center of an extensive commerce, both by rail and over the St. Lawrence River. We sailed at 11 A. M., June 22, and anchored in the harbor of Liverpool at 4:30 P. M., June 30, debarking at eight, following breakfast.

As a rule the sea was comparatively smooth, and yet a number of our party, during a part of the voyage, found it more comfortable in their cabins than on deck. The Canadian Pacific operates several steamships, among which is the *Montcalm*. One passenger, who was not coming to the dining-room with any regularity, was asked how she liked our ship, the *Montclare*; she replied "Very well, but I think I would prefer the *Montcalm*."

It was reported that one of our party received a Marconigram requesting him to contribute to the *Atlantic Monthly*; he promptly declined on the ground that he

was already contributing to the Atlantic daily.

Although our captain chose the Southern route, sailing south of New Foundland, we saw some huge icebergs; one of these was estimated to be 1,500 feet in length and to extend 200 feet above the water. For a ship to have encountered it would have been equivalent to running into a bluff at full speed. It is no wonder the Titanic went down.

Shuffle-board became a very popular game among our men and added much to the refreshment of the voyage.

On Sunday morning, June 24, about 500 people assembled in the dining-room at 10:30 to attend worship conducted by Rev. W. H. Davidson, rector of an Episcopal Church in Montreal. Most of the hour was given to singing and responsive reading. The preacher, however, delivered a sermon of twelve minutes on fellowship with God as the basis for fellowship with one another. It was a simple and an edifying discussion.

At the evening hour, Dr. J. J. Wicker presided and the worship was very simple and informal. Dr. W. L. Poteat, president of Wake Forest College, read the eleventh Chapter of Hebrews and delivered an able address on faith. Although a layman, he said he would announce the following text: "This is the victory, even our faith." He first defined faith, then discussed its relations, and closed with the consideration of its achievements.

One evening was devoted to a delightful concert given by talent selected from the party.

On another evening the management of the ship gave a moving picture exhibition that afforded both entertainment and information.

All in all the conditions were auspicious and the trip was restful and refreshing.

#### ITS COMPOSITION

Of the ninety-eight members of the party, seven were laymen, as follows: W. L. Poteat, Wake Forest, N. C.; A. D. Foreman, Houston, Texas; S. B. Ezell, Spartanburg, S. C.; P. W. Thorsell, Pittsburg, Texas; F. N. Smith, Clarksville, Tennessee; F. H. Leavell, Memphis, Tennessee; J. T. Henderson, Knoxville, Tennessee.

There were thirty-one preachers in the company; one of these is superintendent of an orphanage; another is retired; one an evangelist, three secretaries, two editors, two presidents of colleges, and twenty-one pastors. There was one boy, one small girl, and the rest were women. All, except two, were Baptists.

#### IN ENGLAND

After landing, the first day was spent in Liverpool, a city of more than 800,000

people. It is located on the Mersey River, has a fine harbor, and a large trade with all parts of the world. Several availed themselves of the opportunity to visit Calderstone Park, the English Garden, and other places of interest.

We found Chester to be a thrifty town of about forty thousand people on the Dee River. Members of the party saw two Baptist churches in this city.

At Stratford on Avon we not only saw the birthplace of William Shakespeare but we visited the home of Anne Hathaway and attended worship in the Episcopal Church where Shakespeare was buried.

The visit to Oxford was brief and we were able to get only a meager conception of Oxford University, the leading attraction of this city and one of the greatest educational institutions in the world.

Our visit to London was far too brief. Our guide claimed that London, including suburbs, has nine million people and yet the census of 1920 gives New York about a million more inhabitants than are shown by the last authentic census of London.

We crossed London Bridge and visited the Tower of London, Tate Gallery, St. Paul's Cathedral, Spurgeon's Tabernacle, Westminster Abbey, The British Museum, "The Old Curiosity Shop" made famous by Charles Dickens, and saw most of the city by auto.

Outside of London, we saw the ruins of Warwick and Kenilworth Castles, stood under the yew tree in the churchyard at Stoke Poges, where Thomas Gray wrote his immortal poem, the "Elegy Written in a Country Churchyard," visited the Windsor Castle and the Palace at Hampton Court. The visit to these places that have played such a large part in making up the record of the British empire and have also indirectly influenced our American institutions, impressed us all that we would find it interesting and profitable to review our English History.

It was a gratifying surprise to learn that the Baptists rank next to the Episcopalians, the established church, both in numbers and influence. Rev. A. Graham-Barton, pastor of Kingsgate Baptist Church, is authority for the statement that London has one hundred thirty-two Baptist churches, not including missions, with a membership of nearly 70,000.

Spurgeon's Tabernacle is the largest church in the list, having about 2,500 members; the congregations each Sunday range from 1500 to 1800. The present pastor, Dr. Chilvers, is regarded a fine gospel preacher and has a manner that is very similar to that of Spurgeon.

The Baptist Church House is located on a prominent street in the heart of the

city, is five stories high, has a stone front, and presents a commanding appearance. It contains the Baptist Book Store, the offices of the Baptist Union of Great Britain and Ireland, other offices, an attractive reception hall, and near the front entrance stands a life size statue of Spurgeon.

#### AN INTERESTING TRIP

The journey from London to Paris included fifty miles by rail to New Haven, England; then seventy-five miles by boat across the English Channel to Dieppe, France; we next boarded a fast train for a ride of a hundred miles to Paris. The trip was made between 10 A. M. and 6 P. M.; the English Channel was on its best behavior and everybody was in good health and good spirits. Both in England and France the country afforded a landscape of enchanting beauty. It was refreshing to see the luxuriant crops of wheat, oats, and grass, also to note the large herds of fat cattle that were grazing in the rich pastures.

We did not see a square rod of worn-out land on all this journey.

#### PARIS

During our three days in this attractive city we have been strenuously engaged in seeing its leading attractions, but space forbids anything more than the briefest reference to them.

Of course we spent some time in the palace at Versailles, the former abode of royalty; we visited the room in which Woodrow Wilson and his associates discussed the League of Nations; we saw the table in Marshall Foch's car on which the armistice was signed. Perhaps the most interesting feature of the visit to Paris was the opportunity of looking upon a painting that shows the proper location of every battle of the World War with the pictures of the officers and soldiers. It is a marvelous painting.

We visited the Eiffel Tower, about 1,000 feet high; Notre Dame Cathedral; the home of Victor Hugo; the site of the famous prison, The Bastille; the summer home of Marie Antoinette, and the Louvre Museum, one of the most famous art collections in the world.

The department stores of Paris are a perfect dream. The women beyond all question have fine ideas of taste. If American women would *correctly* adopt their styles it would be a great improvement over present fashions in our country. The members of our party commented favorably both upon the beautiful dress of these women and their modest and graceful bearing upon the streets. It is very refreshing to read English editions of the *New York Tribune* and *New York Herald* printed in Paris every day.

#### AN INTERESTING INCIDENT

The following is a clipping from the *British Weekly*: "Worshipers at Charlotte Baptist Chapel, Edinburgh, were pleased and surprised at the presence of Mr. and Mrs. David Lloyd George and party at the forenoon service on Sunday. At the close of the service Rev. W. Graham-Scroggie invited the ex-Premier to the pulpit to say a few words. Mr. Lloyd George said he was happy to find in Presbyterian Scotland a crowded congregation of fellow Baptist. He said the

morning sermon he had listened to was most inspiring and sustaining, and the kind much needed at the present day. He said the great world need is peace, and he had come to Scotland with the message of peace to the nation; but we must go back to Bethlehem for peace and goodwill to all men.

Many of the congregation were delighted to have the opportunity of shaking hands with the ex-Premier, and those in his immediate vicinity were heard to remark on his splendid voice in the congregational singing.

## Missionary Miscellany

From the FOREIGN MISSION BOARD

During the month of July the following missionaries sailed for their fields after a year of rest in the homeland:

July 17th, on S. S. *Pocon*—

Rev. H. H. Muirhead and family.

Rev. C. F. Stapp and family.

The Rev. F. F. Soren, pastor of the First Baptist Church at Rio de Janeiro, together with his family also sailed on this same ship.

July 24th, S. S. *Shingo Maru*—

Dr. R. T. Bryan and family.

July 26th, S. S. *President Pierce*—

Dr. P. S. Evans and family.

Miss Frances King.

July 27th, S. S. *Montcalm*—

Rev. and Mrs. E. F. Tatum.

Recent arrivals on furlough together with their home addresses are given below:

Mr. Victor McGuire, of Canton, China. Home address, Murphy, N. C.

Rev. and Mrs. W. V. Nix, Fukoka, Japan. Home address, 111 W. Boulevard, El Paso, Texas.

Dr. and Mrs. R. E. Chambers, Canton, China. Home address, 2205 Elsinor Ave., Baltimore, Md.

Dr. and Mrs. J. M. Gaston, Laichow Fu, China. Home address, 175 Juniper St., Atlanta, Ga.

Miss Sophie Lanneau, Soochow, China. Home address not yet received.

Rev. and Mrs. A. S. Patterson, Saki, Africa. Home address not yet received.

Rev. L. M. Reno, Victoria, Brazil. Home address, R. F. D. No. 2, New Castle, Penn.

Rev. W. H. Tipton, Canton, China. Home address, Jefferson City, Tenn.

We are glad to announce the addition of another new missionary to our little force in Palestine, in the person of Fred B. Pearson, Jr., who arrived in the home of Rev. and Mrs. Fred B. Pearson, Jerusalem, Palestine, on June 30. We extend our heartiest greetings to this new recruit.

"We then went to Harbin, where we spent a week. This is certainly the great city of Manchuria. We had a warm welcome from our Chinese brethren. They have been working faithfully and had a fine lot of enquirers ready for baptism. We received twenty and had a great day Sunday. We took a collection for our Home Mission work and they subscribed \$277.90. This is nearly the salary of one of the missionaries there for a whole year. This

year we have two workers there. They are deeply grateful for the help the Board extends to them in renting the house for them.

"We had a delightful conference with our Russian Baptists. Rev. E. W. Olson, of the Swedish Baptist Missionary Society of America, is the missionary in charge of the work. Mr. Robert Fetter, brother of Wm. Fetter, formerly of Vladivostok, is also there. There is quite a staff of workers located up and down the railroad at the various centers where there are Russian settlements and refugees. There are now in Harbin 100,000 Russians. Most of them are exiles from home because of the reign of Bolshevism."—W. B. Glass, *Hwanghsien, China*.

"Two weeks ago we had our first baptism in our new church, when thirty-three people were buried with Christ in baptism. Two weeks before this, at the close of an inquirers' class, which was held in the new church, there were nineteen baptized; but these were baptized in the old church, as we had not then tested our new baptism.

"From these baptisms you see that we are going forward. In fact, since the opening of our new church in the city our work has taken on new life, and the outlook for it is brighter than I have ever seen it before. My clinic in the new church building is now the joy of my life. I hold a clinic there two hours every morning except Sunday and also two hours in the afternoon. In connection with these clinics I hold a free clinic for children, which is causing many in this city to see and understand the benevolent side of our Christian religion. Last month we had an attendance at these clinics of over eighteen hundred. This location is so far from our hospital that it has not lessened the dispensary attendance there.

"Our evangelistic work for men at the new church is directed by Dr. Glass and Pastor Tsang, who each have a study in the new church building. I expect great results from the labors of these two able leaders. We praise the Lord for our new church building and for the promising outlook for our work."—T. W. Ayers, *Hwanghsien, China*.

"I have read with much concern the reports from the homeland bearing on the financial results of the spring campaign for missions. The report giving a heavy debt on the foreign mission work is disappointing, yet not as bad as we feared. If the hearts of our people can be turned to foreign missions for their emphasis until the close of the Seventy-five Million Campaign, we will soon lift the debt and forge ahead



as never before. During the last two years foreign missions has received less than fifty per cent of the amount we hoped we would get. Perhaps the slack will be partly made up this year and in the end we will receive our proportionate part of the gifts anyway. If we did, then we would be able to clear all debts and go ahead in fine shape. I am praying that this will be the outcome. If we could just for one time get our people to look on the fields in heathen darkness and see the situation as it is, we would forever be a new people with endless possibilities for world-wide service for our Saviour and Lord. I trust the Lord is permitting this to come to us to reveal to us how utterly one-sided we are to the neglect of our greatest task and greatest opportunity to mold the world for our God and Saviour.

"We are trying very hard to inculcate the spirit of sacrifice in the hearts of our Hak-ka Christians. We are not reaching our goal at once, but we have made encouraging headway this spring. The reports I have received during the last few weeks reveal the fact that our Hak-kas this year will give to their own work two or three times as much as they gave last year. The Hak-kas are noted for their poverty compared with the Cantonese and many others in China. It is not the poverty of our Christians that hinders us most, though this is dire and unthinkable compared with our own people in the Southland; it is the lack of the spirit of consecration and sacrifice that the Lord's own life manifested. If we can be used of the Lord through our own lives of sacrifice and devotion to the Father's will to have the spirit and ideals of the Master formed in their hearts, we shall see a new day in China and in all the world for our people. I purpose in my heart to give myself to revealing Christ in all the sublimity of His atoning life and sacrifice and urge all who follow Him here to enter fully into this life of sacrifice as they seek to follow him in true discipleship. By so doing I feel that I can make the largest contribution to the permanent work of the Saviour in this land.

"We are planning in confidence for the enlarged program of the Hak-ka field. The more I investigated the situation in the interior where most of our Hak-kas live the more I realize the utter neglect of these people by all the evangelistic denominations. The Catholics and Lutherans have done considerable in the past, but we cannot expect the gospel to reach them through the Catholics, and not the whole gospel through the Lutherans. The Lutherans and Catholics are not occupying the field at all—only a few scattered here and there, the great mass of the people know nothing about the gospel even as these preach it. We want you to pray often for our Hak-ka field and send us the needed workers to enable us to go forth preaching His Word everywhere.

"I am most hopeful of our work in South China. I think we will be a united people and enter more fully into the Lord's Spirit of unity, sacrifice and revealing the 'unsearchable riches of the gospel of Christ.' When we are one with him in his purpose of redeeming the world, we shall certainly be one with each other as we labor to carry out his purposes. We have had more baptisms in the Hak-ka field these few months this year than we did all of last year, as best I can now ascertain. This is true in spite of the fact we have lived in a state of war all the time. I believe this turmoil will work out for the furtherance of the gospel in the end and these war-torn people will seek the Prince of Peace and find in Him all their needs for the individual and the nation. We need to be ready to tell them of this Prince of Peace."

—J. R. Saunders, Canton, China.

## Young People's Department

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

### Leader's Note Book

The subject for this month, "Evangelism in the Local Church," is one which comes home very closely to every leader of work for children and young people. First, there is the consciousness of personal timidity and consequent neglect of doing this form of service. As leaders we more often than not fail in our duty and opportunity as personal evangelists. Realizing our own lack we do not train the children and young people. There is the ever-present fear of over urging the very young, and of sending forth little workers who are unprepared to tell the Story of stories. Teaching the great verses of the Bible that set forth the promises and requisites of salvation should prepare the little ones to accept and follow these teachings. Later they can use these verses for others. Each leader also should teach over and over that obedience and thoughtfulness and service prove love more than words can prove it. Illustrate this with stories of home and parents, of school and teachers. Then show how living a life of love for the Saviour can influence others and draw them to Him. The life is the proof of the sincerity of the words.

#### Tai Tai

(Meaning "Lead a Younger Brother.")

Leung Tai Tai was born near Hong Kong, China. At the age of two weeks she was sold by her mother into a life of slavery. Before she was sixteen she was found by an inspector of the British government, and carried to another city to a home prepared by the government as a refuge for such girls. Here she lived for two years and came under the teaching of the gospel by a wise American woman.

Later she was adopted into the family of our missionary, Mrs. E. T. Snuggs, who tells the following of her life:

It was not always congenial for her among the other rescued girls, but her daily life soon showed that she was indeed a child of God. Each day she would steal away from the other girls to be alone in prayer. I often heard her asking the Lord to help her and to make her a blessing among the other girls, and obedient to her adopted mother. Her daily life was so pure, unselfish and noble, so unlike those around her, that Paul's words, "It is no longer I that live, but Christ that liveth in me," were strikingly manifest. What a change in this once uncared for, desponding child! What cannot God's grace do, even for China's benighted women!

She was married to a returned Chinese from America and lived in their native village near Canton.

One and one-half years later it was my pleasure to have her visit me in Canton, when she told me that her father-in-law died and on his deathbed he told his son that his little daughter-

in-law was the means of bringing him to Christ. Her life in his home was the secret of his accepting Jesus as his Saviour. She was then helping her husband in his pastoral work and also seeking to win the little ones for Christ in day and Sunday school.

When our kindergarten opened so hopefully with ten children and our Girls' School could get no teacher because of the dearth of teachers in our Boarding School in Canton, our Tai Tai came to us, and with her the two little daughters God had given her. She soon won her way into the hearts of the children in kindergarten. Her daily life with the Master left its impress upon the molding minds and hearts of all. Day by day and step by step, she took the little minds and poured into them the love of Christ, until many received the Truth into their young and unspoiled lives. One of the stars in her crown is already at home. The mother-in-law, a wee-footed old lady, with trembling hands, came one day and said: "Mrs. Snuggs, I thank you for giving me such a good, quiet, sensible daughter-in-law. She lived in my home 'The Jesus life.' I shall soon pass away, but my soul is saved through the pointing to Jesus by Tai Tai. Don't let incense be burned at my funeral. I believe in Jesus and am soon going to be with Him." A little later she passed quietly away. Her body rests in Shiu Hing Cemetery; we believe she is at rest with Him.

The younger brother of Tai Tai's husband went to Mexico in 1908. Mr. Snuggs gave him a Chinese New Testament and asked that he read it daily. He easily promised, saying: "I have read this Book in my sister-in-law's daily living in my brother's home and have learned to believe in Jesus through her life." In 1911 we heard this young man was killed in one of the riots in Mexico, but his last testimony was one of faith in the saving power of Jesus.

One Saturday Tai Tai came over to see me saying, "Mother, I am going Home." I remonstrated with her, replying, "We need you here." The following day her baby boy came. Life ebbed very low until Monday at four o'clock, sending for me, I greeted her with the last song she had taught in the kindergarten: "I Have a Father in the Promised Land."

"I have a Father in the promised Land,  
When my Father calls me I must go  
To meet him in the promised land."

#### CHORUS

"I'll away, I'll away to the promised land,  
I'll away, I'll away to the promised land,  
When my Father calls me I must go  
To meet Him in that promised land."

Part of the chorus came in a broken sentence from her lips, "My Father calls me . . . I . . . must . . . go." These were the last words she said on earth. Her face was full of peace. Her husband finished with these words: "She was a living example of what Jesus can do in our lives," and in the final passing quietly over of Tai Tai to be with her Lord, he said, "Thank God my life ever touched hers."

The husband is today an active worker in Shiu Hing city, being a deacon, preacher, Sunday-school superintendent and personal worker.

The oldest daughter is promised to me for a kindergarten teacher, while the son, "Peace," is being prayed into the Kingdom to become a power for the Christ in South China.—Mrs. E. T. Snuggs, Canton, China.

## Children of God

There was a ripple of excitement all through the orphan asylum, for a great lady had come in her carriage to take little Jane home with her.

Jane herself was bewildered with the thought. The kind matron led her down the wide stairway, and as she passed the hall door she saw the shining carriage, the fine horses, the liveried servants, and it seemed like a dream.

"I hope she is glad to go," said the great lady in a gentle tone. "Do you want to go home with me and be my child, my dear?"

"I don't know," said Jane timidly.

"But I am going to give you beautiful clothes, and a gold ring, and a box of candy, and books, and dolls, and blocks, and a swing. Now do you want to go?"

"I don't know," said the child, still frightened.

"You shall have a little room of your own, with a beautiful bed and table and chair; you shall have a bird in a cage, and a little dog with a silver collar. Don't you want to go with me, Jane?"

There was a moment's silence, and then the little one said anxiously, "But what am I to do for all this?"

The lady burst into tears. "Only to love me and be my child," she said; and she folded the little girl in her arms.

God finds us orphaned and desolate and defiled with sin, and poor and naked and blind; he adopts us into his family and gives us all that we need in this life, with care, and protection, and his own name, and forgiveness, and the companionship of the Holy Spirit, and an inheritance in glory; and all that he asks in return is that we should love him and be his children.—*Children's Record.*

The more we come in touch with our Lord Jesus Christ, and the more time we spend alone with His Word, the more we realize this: that we are doing most for man when we go away from man into the secret place with God.—*S. D. Gordon.*

The most important thing in a man's life is his religion; and the time to enthrone religion in a life is during the years of childhood and youth.—*William Jennings Bryan.*

## Answers to August Puzzles

### PUZZLE No. I

#### FIRST NAME

1. Manoah; 2. Aeneas; 3. Yam (May).

#### LAST NAME

1. Philip; 2. Eunice; 3. Rahab; 4. Rhoda; 5. Yearly (Perry).

Answer, May Perry, Saki, Africa.

### PUZZLE No. II

#### FIRST NAME

1. Rachel; 2. Orpha; 3. Bethlehem; 4. Exodus; 5. Rebekah; 6. Thomas (Robert).

#### LAST NAME

1. Lamentations; 2. Obed; 3. Golgotha; 4. Absalom; 5. Naomi (Logan).

Answer, Robert Logan, Buenos Aires, Argentina.

## Our Puzzle Corner

### PUZZLE No. I

A missionary in South China.

#### FIRST NAME

1. The mother of Jesus.
2. Brother of Moses.
3. Wife of Isaac.
4. A precious metal.
5. An Old Testament prophet.
6. A country in northern Africa.

#### LAST NAME

1. The wisest man.
  2. The mother of Samuel.
  3. The one David had killed.
  4. A title given to Jesus.
  5. An apostle who brought his brother.
  6. The part the Lord commands us to give.
  7. One fed by ravens.
- Sent by Eileen Snyder, Granite City, Illinois.

### PUZZLE No. II

A missionary in Japan.

#### FIRST NAME

1. Who was Ishmael's first born?
2. The last letter of the Greek alphabet.
3. One name for Moses' father-in-law.
4. Where were Abraham and Sarah buried?
5. Where were the disciples first called Christians?
6. To whom was the rainbow given as a covenant?

#### INITIAL

What did Samson catch 300 of?

#### LAST NAME

1. What are the Scriptures sometimes called?
2. Who comforted Ahaz?
3. Who, though dead four days, was raised to life by the utterance of three words?
4. Who was Paul's hostess the first day at Philippi?
5. By whom was the prophet Jeremiah arrested and put into prison?
6. What king was hewn to pieces by Samuel?
7. Who adopted Esther as his daughter?
8. Who, while being stoned, was praying for his enemies?
9. Who oft refreshed Paul while in prison and was not ashamed of it?
10. To what place was Jonah sent as a missionary?

Sent by Lyda Evans, Gower, Mo.

## Wanted!—Is It You.

*Some one to smile, the sad pathways to brighten;  
Some one to lift, the hard burdens to lighten;  
Some one to tell, in the midst of life's woes,  
Of pardon and peace that Jesus bestows—  
Will it be you?*

*Some one to help in this wide world of sorrow,  
To soothe and to cheer with the thoughts of the morrow;  
Some one to point to the home of the blest;  
Some one to tell how the weary may rest.  
O, may it be you!*

*That some one is you! O Christian believer!  
You of God's bounty the daily receiver—  
You who have listened so oft to his voice,  
Who in his favor so greatly rejoice—  
That some one is you.*

*O answer the want, or sad is your fate;  
Say, "Lord, here am I," before 'tis too late;  
"Lord, send me today: my joy it will be  
To gladden my fellows by uplifting thee.  
That some one is I."  
—Selected.*

## NAMES AND LOCATIONS OF MISSIONARIES

OF THE FOREIGN BOARD RICHMOND, VA.

### SOUTH CHINA

Canton—Mrs. R. H. Graves, Mrs. G. W. Greene, R. E. Chambers,\* Mrs. Chambers,\* John Lake, Mrs. Lake, P. H. Anderson,\* Mrs. Anderson,\* Miss Mary Anderson, J. T. Williams, Mrs. Williams, J. R. Saunders, Mrs. Saunders, Miss Mary Hine,\* Miss Flora Dodson, W. D. King, Mrs. King, Victor V. McGuire,\* Miss Laura Coupland, George William Greene, Mrs. Greene, Miss Mary Alexander, M. T. Rankin, Mrs. Rankin, W. H. Tipton,\* Mrs. Tipton,\* C. A. Hayes, M.D., Mrs. Hayes,\* Roscoe Etter, M.D., Mrs. Etter.

SHIU HING—Miss Margie Shumate, Miss Alvada Gunn.

YINGTAK—via Canton—Miss A. M. Sandlin, Ben Rowland,\* Mrs. Rowland,\* A. R. Gallimore, Mrs. Gallimore, Miss Grace T. Elliott, Miss Ruth Pettigrew.

WUCHOW—G. W. Leavell, M.D., Mrs. Leavell, R. E. Beddoe, M.D.,\* Mrs. Beddoe,\* Rex Ray, Mrs. Ray, Miss Mae Morton,\* Ullin Leavell, Mrs. Leavell, Miss Mollie McMinn.

MACAO—J. L. Galloway, Mrs. Galloway.

KONG MOON—John Sundstrom, Mrs. Sundstrom, Miss Lora Clement,\* Miss Sarah Funderburke, Miss E. E. Rea, Miss Leonora Scarlet.

KWEI LIN—C. J. Lowe,\* Mrs. Lowe,\* Dr. R. E. L. Mewshaw,\* Mrs. Newshaw,\* Miss Hattie Stallings, R. L. Bausum, Miss Mattie Vle Summer, Edwin Dargan Smith, M.D., Mrs. Smith, Miss Reba Stewart.

### PAKHOI

PAKHOI—E. T. Snuggs, Mrs. Snuggs, Miss Faith Snuggs.

### CENTRAL CHINA

SHANGHAI—R. T. Bryan,\* Mrs. Bryan,\* Miss Willie Kelly, Miss H. F. Sallee, Miss Pearle Johnson,\* J. M. Rogers,\* Mrs. Rogers,\* Miss Catherine Bryan,\* Miss Mary N. Lyne, Miss Sallie Priest, Mrs. W. E. Crocker,\* Eugene E. Steele, Mrs. Steele, Eph. Whisenhunt, Mrs. Whisenhunt, Miss Rose Marlowe, Jas. Hamilton Ware, Mrs. Ware, W. E. Hines. SHANGHAI BAPTIST COLLEGE AND SEMINARY—C. H. Westbrook, J. B. Webster, Mrs. Webster,\* J. B. Hipps, Mrs. Hipps, Miss Elizabeth Kethley,\* J. Hundley Wiley, Mrs. Wiley, Gordon Poteat, Mrs. Poteat, Miss Ida Patterson.

SOOCHOW—C. G. McDaniel, Mrs. McDaniel, Miss Sophie Lanneau,\* H. H. McMillan, Mrs. McMillan, Miss Olive Bagby, Miss Blanche Groves, Miss Hannah J. Plowden.

CHINKIANG—C. C. Marriott, Mrs. Marriott, L. B. Olive, Mrs. Olive, D. F. Stamps, Mrs. Stamps.

YANG CHOW—Mrs. Nellie M. Pierce, Miss Alice Parker, Miss M. E. Moorman, R. V. Taylor, M.D.,\* Mrs. Taylor,\* Miss E. E. Teal, Miss Hazel Andrews, E. F. Tatum, Mrs. Tatum, Miss Mary C. Demarest, Dr. Carl F. Jordan, Mrs. Jordan, Ethel M. Pierce, M.D., L. E. Blackman, Mrs. Blackman.

(Continued on Third Page of Cover)

# NAMES AND LOCATIONS OF MISSIONARIES

## OF THE FOREIGN BOARD

(Continued from Page Thirty-Two)

WUSIH—P. W. Hamlett,\* Mrs. Hamlett,\* T. C. Britton, Mrs. Britton, J. E. Jackson, Mrs. Jackson.

### NORTH CHINA

HWANG-HSIEN, Shantung Province—T. W. Ayers, M.D., Mrs. Ayers, Miss Anna B. Hartwell, W. C. Newton, Mrs. Newton, W. B. Glass, Mrs. Glass, C. W. Pruitt, Mrs. Pruitt, Miss Clifford Hunter, C. N. Hartwell, W. W. Stout, Mrs. Stout, Miss Blanche Bradley,\* Miss J. W. Lide, N. A. Bryan, M.D., Mrs. Bryan, Frank P. Lide, Mrs. Lide, Miss Florence Lide, Miss Mary Lawton, Miss Lucy Wright.

PINGTU, Shantung—Mrs. W. H. Sears, Miss Florence Jones, A. W. Yocum, M.D., Mrs. Yocum, Miss Pearl Caldwell, David Bryan, Mrs. Bryan, Miss Bonnie Ray, George N. Herring, M.D., Mrs. Herring, Earl Parker, Mrs. Parker, S. E. Ayers, Mrs. Ayers.

LAICHOW-FU, Shantung Province—Miss Mary D. Wilford, Miss C. A. Miller,\* Miss Alice Huey,\* J. McF. Gaston, M.D.,\* Mrs. Gaston,\* C. A. Leonard, Mrs. Leonard, Miss Bertha Smith, Dr. Jeanette E. Beall, Miss Doris Knight, Robert A. Jacob, Mrs. Jacob, Miss Alda Grayson.

CHEFOO, Shantung Province—Peyton Stephens,\* Mrs. Stephens,\* James W. Moore, Mrs. Moore, Miss Pearl Todd, Miss Ida Taylor,\* Miss Rachel Newton, T. F. McCrea, Mrs. McCrea.

LAI-YANG, Shantung Province—T. O. Hearn, M.D.,\* Mrs. Hearn,\* I. V. Larson, Mrs. Larson, W. W. Adams\* Mrs. Adams\* Mrs. Jewell L. Daniel.

TSINGTAU, Shantung Province—S. E. Stephens, Mrs. Stephens, E. L. Morgan, Mrs. Morgan.

TSINAN—Shantung Province—P. S. Evans, M.D., Mrs. Evans, J. W. Lowe, Mrs. Lowe, Miss Ethel Ramsbottom, J. V. Dawes, Mrs. Dawes, J. R. Mashburn, Mrs. Mashburn.

TSININGCHOW, Shantung Province—Frank Connelly,\* Mrs. Connelly,\* Miss Mary Crawford, John T. Littlejohn, Mrs. Littlejohn, Miss Lila F. Watson.

### INTERIOR CHINA

CHENGCHOW, Honan—W. W. Lawton, Mrs. Lawton, D. W. Herring,\* Mrs. Herring,\* Wilson Fielder, Mrs. Fielder, Samuel O. Pruitt, M.D., Mrs. Pruitt, J. T. Fielder, Mrs. Fielder, L. O. Wilkerson, M.D., Mrs. Wilkerson, Miss Katie Murray.

KAIFENG—W. E. Sallee, Mrs. Sallee, H. M. Harris, Mrs. Harris, Miss Loy J. Savage, E. M. Poteat, Jr., Mrs. Poteat, Miss Blanche Rose Walker, Milton L. Braun,\* Mrs. Braun,\* Miss Addie Estelle Cox, I. D. Eavenson, Mrs. Eavenson, Gordon K. Middleton, Mrs. Middleton, Miss Zemma Hare, Miss Viola Humphreys, Miss Grace Stribling, Miss Minnie Alexander, Jos. Lee, Jr., Miss Nell Hall, Miss Josephine Ward, Miss Louise Willis.

POCHOW—Wade D. Bostick, Mrs. Bostick, G. P. Bostick, Mrs. Bostick, Miss Olive Riddell, Mary L. King, M.D., Miss Clifford Barratt.

KWEITEH—Sidney J. Townshend, Mrs. Townshend, Miss Attie Bostick.

### AFRICA (NIGERIA)

OGBOMOSO, via Lagos—George Green, M.D., Mrs. Green, Dr. E. G. MacLean, Mrs. MacLean, Miss Ruth May Kersey, G. W. Sadler,\* Mrs. Sadler,\* W. H. Carson, Mrs. Carson, Hugh P. McCormick, W. R. Meredith, M.D., Mrs. Meredith.

SAKI—Miss Nannie David, Miss Mary Perry, Miss Neale C. Young, A. S. Patterson,\* Mrs. Patterson.\*

ABEOKUTA, via Lagos—Mrs. W. T. Lumbley, S. G. Pinnock, Mrs. Pinnock, Miss Olive Edens, Miss Cora Caudle,\* Miss Susan Anderson.\*

OYO, via Lagos—Miss Clara Keith, J. C. Powell,\* Mrs. Powell, Miss Lucile Reagan.

LAGOS—L. M. Duval, Mrs. Duval.

### ITALY

ROME—D. G. Whittinghill, Mrs. Whittinghill, via Del Babunio, 107.

### SOUTH BRAZIL

RIO DE JANEIRO—Caixa 352—W. E. Entzminger, Mrs. Entzminger, S. L. Ginsburg, Mrs. Ginsburg, S. L. Watson, Mrs. Watson, Caixa 828—J. W. Shepard, Mrs. Shepard, A. B. Langston, Mrs. Langston, C. A. Baker,\* Mrs. Baker,\* Miss Ruth Randall, L. T. Hites, Mrs. Hites, J. J. Cowser, Mrs. Cowser, Miss Bernice Neel, W. E. Allen, Mrs. Allen, A. R. Crabtree, Mrs. Crabtree, T. B. Stover, Miss Minnie Landrum, A. B. Christie, Mrs. Christie, Caixa 1982—F. M. Purser, Mrs. Purser.

PORTO ALEGRE—A. L. Dunstan, Mrs. Dunstan,\* R. A. Clifton,\* Mrs. Clifton,\* Miss Pearl Dunstan, R. E. Pettigrew, Mrs. Pettigrew.

SAO PAULO—Caixa 572—W. B. Bagby, Mrs. Bagby, F. M. Edwards, Mrs. Edwards, J. J. Taylor,\* Mrs. Taylor,\* E. A. Ingram, Mrs. Ingram, Miss Ara Dell Fitzgerald,\* Mrs. Harley Smith,\* R. B. Stanton, Mrs. Stanton, Paul C. Porter, Mrs. Porter.

CURITYBA PARANA—A. B. Deter, Mrs. Deter, W. H. Berry, Mrs. Berry

CAMPOS—L. M. Bratcher, Mrs. Bratcher, Rua Dr. Alberta Torres, No. 99, Miss Nora Hawkins.\*

CAMPO GRANDE—Matto Grosso, Caixa 78—E. A. Jackson,\* Mrs. Jackson,\* W. B. Sherwood, Mrs. Sherwood.

BELLO HORIZONTE—D. F. Crosland, Mrs. Crosland,\* O. P. Maddox, Mrs. Maddox, J. R. Allen, Mrs. Allen, F. A. R. Morgan, Mrs. Morgan, Miss Jennie L. Swearington.

VICTORIA—L. M. Reno,\* Mrs. Reno,\* Miss Edith West.

SANTOS—Praca Jose Bonifacio 11, T. C. Bagby, Mrs. Bagby.

### NORTH BRAZIL

BAHIA—Caixa 184—M. G. White, Mrs. White, F. Willard Taylor, Mrs. Taylor, J. L. Downing, M.D., Mrs. Downing.

PERNAMBUCO—Caixa 178—H. H. Muirhead, Mrs. Muirhead, D. L. Hamilton,\* Mrs. Hamilton,\* L. L. Johnson, Mrs. Johnson, W. C. Taylor, Mrs. Taylor, Miss Pauline White,\* Robert S. Jones, Mrs. Jones, Miss Essie Fuller, Miss Bertha Lee Hunt, E. G. Wilcox, Mrs. Wilcox, A. E. Hayes, Mrs. Hayes, J. A. Tumblin, Mrs. Tumblin.

MANAUS—E. A. Nelson, Mrs. Nelson.\*

CORRENTE, Plauhy, via Cidade da Barra, Bahia—A. J. Terry, Mrs. Terry.

ARACAJU, Sergipe—C. F. Stapp, Mrs. Stapp.

MARANHAO—James B. Parker.

MACEIO—John Mein, Mrs. Mein.

### MEXICO

TOLUCA—Avenida Juarez, No. 54—C. L. Neal, Mrs. Neal.

SALTILLO—G. H. Lacy, Mrs. Lacy, C. W. Branch, Mrs. Branch.

CHIHUAHUA—D. H. LeSueur, Mrs. LeSueur.

GUAYMAS—Frank Marrs, Mrs. Marrs, Miss Laura Cox.

MORELIA—Miss Annie Long.

EL PASO, TEXAS (Mexican Baptist Publishing House)—J. E. Davis, Mrs. Davis, C. D. Boone, Mrs. Boone.

ON BORDER BUT SUPERINTENDING WORK IN MEXICO—W. F. Hatchell, Mrs. Hatchell, Mrs. J. S. Cheavens, El Paso, Texas; J. H. Benson, Mrs. Benson, San Antonio, Texas.

### JAPAN

FUKUOKA—C. K. Dozier, Mrs. Dozier, G. W. Bouldin, Mrs. Bouldin, Miss Sarah Frances Fulghum, W. V. Nix,\* Mrs. Nix,\* Miss Naomi Schell, Miss Florence Conrad.

KUMAMATO—Norman F. Williamson, Mrs. Williamson.

NAGASAKI—E. O. Mills, Mrs. Mills.

SHIMONOSEKI—E. N. Walne, Mrs. Walne, Miss Florence Walne.\*

HIROSHIMA—J. Franklin Ray, Mrs. Ray.

TOKYO—W. Harvey Clarke,\* Mrs. Clarke,\* Collis Cunningham, Mrs. Cunningham, J. G. Chapman, Mrs. Chapman.

KOKURA—J. H. Rowe, Mrs. Rowe, Miss Effie Baker, Miss Cecile Lancaster, Roscoe Smith, Mrs. Smith.

### ARGENTINA

BUENOS AIRES—Casilla del Correo 1571—S. M. Sowell, Mrs. Sowell, Robert Logan, Mrs. Logan, J. C. Quarles, Mrs. Quarles, G. A. Bowdler, Mrs. Bowdler, R. F. Elder, Mrs. Elder, T. B. Hawkins, Mrs. Hawkins, A. R. Phillips, Mrs. Phillips, Miss Emily Virginia Beck, Miss Alberta Davis, Miss Jessie Crouse.

MENDOZA—F. J. Fowler, Mrs. Fowler, Z. Paul Freeman, Mrs. Freeman.

CORDOBA—Casilla del Correo 18—M. S. Blair, Mrs. Blair.

MONTEVIDEO, Uruguay—Casilla del Correo, 136—L. C. Quarles, Mrs. Quarles, B. W. Orrick, Mrs. Orrick, Miss Marie Leonard.

### CHILE

SANTIAGO, Casilla 3388—W. E. Davidson,\* Mrs. Davidson,\* Jas. McGavock, Mrs. McGavock.

TEMUCO—Casilla 191—W. D. T. McDonald, Miss Agnes Graham, J. L. Hart, Mrs. Hart, Miss Cornelia Brower.

CONCEPCION—Casilla 186—R. Cecil Moore, Mrs. Moore.

### NEW EUROPEAN WORK

LAUSANNE, Switzerland—Avenue Des Mousquinee 38—Everett Gill, Mrs. Gill.

MOSCOW, Russia—Hoyt E. Porter.

JERUSALEM, Palestine—Fred B. Pearson, Mrs. Pearson, J. Wash Watts, Mrs. Watts.

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

\*At present in this country.

# "Come and See" Day

A Special State Mission Program for the Baptist Sunday Schools of  
the South to be Observed

Sunday, September 30, 1923

---

One of the great days in the calendar of our Southern Baptist Sunday schools is observed each year on the last Sunday in September. On this day a special program is rendered, emphasizing the work and the needs of our State Mission Boards.

A unique and attractive program has been prepared by the committee for this occasion. The program is designed to show, vividly and interestingly, the relation between the State Mission Board and the Sunday schools of the State. The exercises will not require a great deal of time for preparation, and can be rendered by the largest or the smallest schools.

An envelope containing all the material necessary for observing the Special Day is being mailed to every Baptist superintendent whose name we can secure. This envelope will be mailed *free* to any address upon application.

Extra copies of the program material may be had likewise upon request.

It is urged by our State Mission Secretaries and the State Sunday-school Field Workers that this program be used throughout the South.

---

For further information, or material for observing the day, address

Joint Committee on Missionary Day

161 Eighth Ave., N., Nashville, Tenn.