

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

Vol IX

SEPTEMBER, 1925

No. 9



*Photo by George W. Leavell, Wuchow*

## "COUNT YOUR BLESSINGS"

How fortunate are these Chinese men, who are the few of millions able to secure hospital treatment in their suffering and need.

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# HOME AND FOREIGN FIELDS

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## THE MISSIONARY PILOT

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

- Sept. 6—Topic, "Cultivating the Spirit of Service." See page 8, "Science in the Service of Missions." Let this story be told to illustrate that whatever talent one possesses may be utilized in the service of Christ.
- Sept. 13—Topic, "The True Vine." See page 15, "Spiritual Harvests in Soochow." The leader may assign this article, and other items of a similar nature, to several members of the group, for each to tell in two minutes of some fruit which was borne because of right relation to Christ.
- Sept. 20—Topic, "The Deity of Jesus and Our Personal Religion." See page 6, "Catholicism's Drift to Paganism." Let this article be used to show how the real meaning of Christianity may be obscured, and what the results have been in Roman Catholicism.
- Sept. 27—Topic, "Capturing the Cities for Christ." See editorial, page 3, "The Challenge of the City." Have some one relate significant items from the articles by missionaries in the great cities on our foreign mission fields.

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

An interesting and attractive program is provided in the Young People's Department, pages 31, 32. The leader may

well substitute for a part of the opening worship one or more of the stories from our missionaries, found on pages 14 to 22.

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

"The Meaning of Christian Stewardship," pages 12, 13, will furnish excellent supplementary material for the September missionary program. In addition, striking concrete needs that challenge to more faithful stewardship of money, time, and personality, will be found in the letters from the missionaries on pages 14 to 22.

### SUNDAY SCHOOL

Special attention is called to the State Mission Day program for the last Sunday in September. Material for the observance of this day may be had from The Joint Committee on Missionary Day, 161 Eighth Avenue, N., Nashville, Tenn.

### PRAYER MEETING

Missionary Bowdler, in his essay on "Margins" (page 5), furnishes a good subject for the prayer meeting hour. The occasion for another good hour of prayer is furnished in the responses of the missionaries, as found on page 26, to the letter of the Foreign Mission Board, notifying them of inability to make appropriations and the necessity for rigid retrenchment. Pray that God may soon show us how to remove the burdensome debts on our Home and Foreign Mission Boards.

## HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



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I. J. VAN NESS, D.D., CORRESPONDING SECRETARY

G. S. DOBBINS EDITOR

SEPTEMBER, 1925

## Church Buildings for Our Foreign Fields

No man among us is better qualified to plead the cause of foreign missions than Dr. W. O. Carver, professor of missions in the Southern Baptist Theological Seminary. For twenty-five years he has had a share in the training of nearly all the missionaries who have gone out under our Foreign Board; he has written many books on missions; he has helped to shape the policy of the Southern Baptist Convention at many critical turning points. Recently he spent a year visiting our mission fields, returning with a deepened and contagious enthusiasm for the work and the workers. No man could be more intelligent and earnest in his concern for foreign missions than he. Upon his heart weighs the burden of every missionary on our foreign fields, and he feels with peculiar poignancy the distress which these faithful workers are suffering because of the Foreign Board's heavy debt and the necessity for drastic retrenchments.

Out of this concern and distress has been born an idea so practical, so evident of the Lord, that we seek to the limit of our power of emphasis to make it known to the brotherhood and to commend it for widespread adoption. Its acceptance by the churches would save us from any break in the Co-operative Program, and at the same time would save many a situation on the foreign fields from the disaster which seems inevitable as matters now stand.

Briefly, Dr. Carver calls attention to the unprecedented building movement now in progress among Southern Baptists. The new era in church and Sunday school development has made imperative new and remodeled buildings everywhere. With characteristic American energy and pride, we have gone in for this building program on a big scale, and literally millions of dollars are being invested in modern plants and worthy pastors' homes. To this no objection is raised, for nothing in the homeland is more needed than adequate facilities for the work of the churches and the efficiency and comfort of the pastors. But how can we reconcile our consciences to all this expenditure on ourselves while our missionaries are trying to plant the gospel in the midst of heathenism and Catholicism with little other equipment than rented halls, cheaply built one-room missions, meagerly furnished school houses, combination missionary-homes-and-churches, tents, the open air? True, we have some excellent church buildings; but everywhere new

fields are opening and new calls are inviting, and to enter these fields and meet these new calls some equipment is absolutely necessary. The word from the Board, however, is that not one dollar can be allowed for such advances, or the forwarding of any such enterprises in the older fields, until the receipts increase and the present debt is reduced.

Realizing all this, and the necessity for keeping step in the Co-operative Program, Dr. Carver suggests a way out. Let him tell it in his own words:

"It came to me two and one-half years ago. I was in Bucharest. It was winter, with a heavy, wet snow. We spent two days in basement rooms with the Baptist Executive Committee of Roumania. They were trying to make their small resources meet the demands of their very prosperous work, for which we were aiding them in a sum less than \$20,000 for the year. They hoped and pleaded that we help more extensively to enable them to get a building that would house both the homeless church and the homeless theological school. Dr. Gill told them of the straits of the Board and of the impossibility of more funds. The chairman was reader of several of our American Baptist papers. He reminded us that he had read of a subscription, on one recent Sunday, of \$400,000 for a church building at Winston-Salem, N. C. He said: 'If we could only have one hundredth part of that sum we could, with what we can give, build enough to take care of our church and school for ten years.'

"When we finally turned away, the dim light of the moon shone upon his tired face with its eyes ringed with black, as he asked in a voice of desperation I can never forget, 'What am I to do?' For nearly all his needs he is still waiting for the answer.

"With his question a suggestion came to me. Increasingly I have become convinced of its practicability. I feel that the Lord would have me present it. Here it is:

"Let every church that undertakes a building program include in it a foreign mission building to cost one-tenth the sum to be raised. The Board will be able to assign to any church adopting this plan a definite building just suited to the sum thus provided. It may be a chapel, a church, a missionary home, a hospital, a school building, or a unit of some building. In the case of church buildings, the sum sent from the churches in America will only supplement the funds sacrificially raised by the missionary church. This plan will so sanctify the entire building program, so enlarge the horizon and broaden the sympathies of the congregation as to make easier the raising of the funds. A permanent bond of fellowship and love will be established between the home congregation and the foreign saints.

"I have in mind two congregations just now planning buildings to cost half a million or more. Let each of these include fifty thousand dollars for a building on some foreign field. To be quite specific I may say that these sums might be assigned to the First Church in Rio and to the Cantonese Church in Shanghai. Thus each of these great foreign churches would be enabled to complete a plant costing \$150,000. Such plants would be in cities of a million and a quarter, five to ten times the size of the cities in which the half million buildings are to be erected at home. Such buildings in Rio and Shanghai would be relatively modest and yet would commend our cause to all who are intelligently interested and would represent the most costly undertaking in house building for our missionary work.

"On less expensive scale a place would be ready for every building fund. There are many places where one thousand dollars would just met a critical need and hearten a struggling group; and few of our home churches will be thinking of less than ten thousand for themselves.

"If this suggestion is taken seriously it will solve the problem of Foreign Mission equipment and will be a blessing to all concerned in it."

One further word: Every pastor of experience knows how difficult it is to carry out a building program without friction of some kind developing. So common is this that it has become a common saying that the pastor who builds a church must soon move. The reason is that the people—and sometimes the pastor—become so absorbed in *things*, in money and brick and furnishings and the like, that they lose sight of the spiritual purposes behind their building. Would not such a plan as Dr. Carver suggests obviate much of this, and restore the spiritual note and purpose? We believe that it would, and that it would glorify and sanctify the building enterprise as nothing else could do.

May the Holy Spirit who has revealed the suggestion carry it with the power of conviction to the hearts of those who are responsible for the building enterprises of Southern Baptist churches.



## The Challenge of the City

Numerically, the South remains dominantly rural. Of the 36,824,826 persons in the South, Dr. Alldredge, our statistician, declares that 24,003,253 live in the open country and in hamlets of less than 1,000 inhabitants, while only 12,821,573 live in villages of more than 1,000 and in towns and cities. This indicates a rural population of 65.2 per cent as over against an urban population of 34.8 per cent.

The question might arise, Are the cities and towns only one-third as important as the country? On some counts perhaps their relative value is even less; but on other scores the centers of population take far higher rank than the country. It is worth while to consider this challenge of the city, and the missionary task that it presents to Southern Baptists.

The town and city present more serious religious destitution than the country. We are accustomed to thinking of the country as being religiously destitute, and of the towns, with their multiplied churches, as having decided advantage in this respect. A study of the figures shows this to be an erroneous conception. In Maryland, for example, as Dr. Alldredge points out, there is one Baptist to every 35.3 persons; while in the urban centers of the state there is but one white Baptist to every 54.1 white persons. Again, in Louisiana, taking the state as a whole, there is one Baptist to every 7.9 persons; whereas in the great urban sections of the state there is but one white Baptist to every 16.1 persons. Thus it goes in all the states—the country shows from one-third to one-half more Baptists in proportion to population than the city. With minor differences this ratio holds good for Methodists and Presbyterians, being much more pronounced in the case of the latter.

The reasons why this should be so are apparent. The foreigner population of the cities is very much greater than that of the country; and practically every foreigner who comes to our shores is pagan or Catholic. That they remain such is little wonder, in view of the feeble efforts that are put forth to win them to a vital Christianity. Again, multitudes of those who come from the country to the city never connect themselves with a church, and both their membership and their influence in winning others are lost. Furthermore, the city with its attractions and distractions does not offer a naturally favorable soil for the growth of the spiritual life. To be a consistent and useful Christian in a city requires consecration and devotion of which many do not feel themselves capable, with the result that they soon become drifters and backsliders. Children in such homes inevitably grow up irreligious and worldly, and are won to Christ and the church with the greatest difficulty.

Not only do the towns and cities outweigh the country in destitution and need, but also in influence. The city does not get its style, of dress or of thought, from the country. The country is shaped, for weal or woe, by the city. The fact that a community has less than a thousand inhabitants does not brand it as "the country." In all essential respects it may be thoroughly urban—and if it is not now, the chances are that it soon will be! The automobile, the newspaper, the telephone, the radio, the mail carrier, combine to bring the city to the country, and to make city life dominate country life. The dress, morals, language, taste, thought, of the city are quickly reflected in the larger town and only a little more slowly in the village and open country. It is vain to hope that we can keep the country "unspotted from the world" while allowing the towns and cities to become hotbeds of immorality and seed plots of worldliness. To save the country we must save the towns, and to save the towns we must save the cities.

The towns and cities are of strategic importance because of the possibilities for good which inhere in them. Because there are multitudes of people crowded together it is easier to reach them, and to sustain the efforts for evangelization and

enlistment. In the country the people are scattered and often it is difficult to get them together with regularity and in large numbers. In the city they live within easy access of the churches, and can be reached with a minimum of effort. City people are accustomed to organization and leadership, and more readily fall in with plans for co-operation. City people, as a rule, handle more money than country people, and because they receive their money, as wage and salary earners, with regularity, they can more easily be led to become systematic givers. The average gift per capita of city Baptists for 1923 for local expenses was \$14.54; the per capita gift of country Baptists \$3.87. The average per capita contribution of urban churches to the 75 Million Campaign, \$4.96; of country churches, \$1.29. In other words, town and city churches, with one-third the membership, gave more than three times the amount given by country churches. If country Baptists had given in the same proportion as town and city Baptists, the total gifts would have easily gone to ninety millions rather than fifty-seven millions. And surely no one would claim that \$4.96 per year for all causes is extravagant giving on anybody's part! The fact that the country takes its lead in nearly everything else from the city, and that the city sets this example of larger and more systematic giving, makes it all the more important that the towns and cities, with their majorities of unreached people, be won to Christ and to New Testament church ideals.

The matter of giving is but one of the indications of the latent possibilities of the cities. If our cities were laid hold on for Christ, if their business and professional and working men and women were won to genuine New Testament Christianity, both in creed and in practice; if the spirit of Christ, expressed through strong and well organized churches, dominated the life of these great centers—the tide of materialism and agnosticism sweeping the United States could be checked, and the day saved for the faith of our fathers. Failing this, we may reasonably expect the country gradually but surely to take on the moral and intellectual color of the towns and cities, and at least another generation will be required to win back what we shall have lost.

The salvation of the cities is distinctly a common, co-operative task. It is too much to expect the Baptist forces in any given city, or even in the state, to cope with the problems and tasks and meet the opportunities with which the urban situations confront us. If there were no other fields than that of the evangelization and Christianization of our cities, the Home Mission Board would have a staggering enterprise. Let us unite forces and resources in this mighty undertaking while there is yet time and opportunity, and set ourselves to the business of winning our Southern towns and cities to Christ!

\* \* \*

## A Constructive Missionary Program

Merchants do not display straw hats in their show windows in January, nor do they ordinarily advertise overcoats in July. In nature, in business, and in church life, there are times and seasons which must be observed if the largest results are to be achieved.

"Make your chart before you start" is the slogan of a successful business executive. One reason churches accomplish so little is that they have no clear-cut and definite objectives. Whoever aims at nothing is pretty likely to hit his mark. Of course, there must be left room for the guidance of God's Spirit in all church plans, but is there any reason why the Spirit of God cannot operate as well in the thoughtful making of constructive plans well in advance as on the spur of the moment? It is an indefensible fallacy that God can better guide in haphazard, extemporaneous planning than he can in planning that

is undertaken with deliberation and reflection. God is a God of system and of order, and we imitate him when we exercise foresight and judgment, in things spiritual as well as physical.

September is an excellent month for planning the activities of the church year. No two plans can be made exactly alike, to be sure, for there are no two situations precisely alike; but within reasonable limits every pastor and church can outline the essential activities in which they propose to engage, and indicate the seasons when each phase of the church's calendar will be given emphasis.

The pastor who sincerely desires to create and maintain a missionary, co-operative spirit in his church can do so with no great difficulty by prayerful, careful planning, and intelligent enthusiasm in carrying out the plans. The following suggestions have come out of actual experience and observation, and may prove helpful:

First of all, there should be a carefully planned series of sermons, spread over the entire year. The first Sunday in each month, or some other suitable day, should be selected, and twelve missionary sermons determined upon. On the first Sunday in October the subject might well be "Stewardship and Tithing"; in November, "The Bible's Missionary Message"; in December, "Our Orphans"; in January, "The Baptist Co-operative Program"; in February, "Home Missions"; in March, "Foreign Missions"; in April, "Veterans of the Cross"; in May, "Christian Education"; in June, "The Southern Baptist Convention"; in July, "The Ministry of Healing"; in August, "Evangelism and Enlistment"; in September, "State Missions." Giving to these subjects attractive titles the preacher, with settled mind as to what he should preach about at these twelve morning services, could be gathering material and storing his heart and mind with facts and illustrations which would make these sermons glow with interest and pulsate with life. Lacking such a plan, he is liable to let the year slip by with only occasional statements about these great interests, and an ineffective money appeal at the close of the Convention year.

Next in importance to preaching on missions and the Baptist program is teaching on this subject. It is the exceptional teacher who can bring effectively missionary information and instruction, other than that incident to the lesson, in the brief half-hour period of the average Sunday-school class. Indeed, the effort to bring supplemental lesson material of this type inclines to distract attention, and to make both lesson and missionary talk a failure. A far better plan is to devote the closing exercises of the Sunday school to a constructive presentation of the great causes of the Baptist Program at least once each month. Many pastors arrange with teachers and superintendent to have a class or department present a fifteen-minute program on a subject related to the sermon as suggested above; then with the entire school present, and no break between the program and the sermon, the pastor brings his message. Little difficulty is experienced in having the entire school present on this special occasion each month, and it often becomes a source of great spiritual joy and power in the church, paving the way for a closer relation between the two services.

The reason why many Christians do not come to prayer meeting is that they have very little about which they are vitally concerned to pray over. The best prayer meetings in the land are those where the people come to pray, not to sing, nor to study, nor to be entertained. One prayer service, at least, should be devoted each month to missions and related subjects. How such meetings can be made to throb with spiritual power when the church gets Home Missions, Foreign Missions, State Missions, the orphanages, the hospitals, Christian Education, aged ministers, our boards, our secretaries, our missionaries, our native workers, on their hearts with passionate earnestness and concern! And it is remarkably easy for them to develop this interest and devotion when they are

informed and made intelligent concerning these interests and causes. Any pastor can completely transform his prayer meeting within a year's time by the use of material in HOME AND FOREIGN FIELDS and the State papers bearing on the great causes represented in the Co-operative Program.

Two of the greatest of our agencies for the promotion of missionary interest and information are the W.M.U. and the B.Y.P.U. Those who are enlisted in these Unions are usually the leaders in the missionary work and giving of the church. A comprehensive survey of the membership should be made in September, to discover what young people are eligible for the B.Y.P.U., and what boys and girls and women should be enlisted in the W.M.U. and its organizations. A strong, sustained campaign should then be put on to enroll the last one of these prospects in the place where he or she belongs. No efforts the pastor and people will ever put forth in behalf of missions will yield larger fruitage than that of developing into strength and power the W.M.U. and B.Y.P.U. organizations.

In addition to these plans, every church, or group of nearby churches, should plan to hold each year a missionary institute. A week should be set aside for this purpose, possibly in October, and a strong program of inspiration and study provided. Several classes should be organized, in charge of the most capable teachers available. Suitable missionary text-books should be secured and placed in the hands of those constituting the various classes. The first hour should be devoted to study and discussion in classes; following a light luncheon an address on missions by an attractive speaker, or a stereopticon lecture, might be given; then another hour of study and discussion. In all of this there need be no collection or effort at securing subscriptions, this feature being reserved for a later time when the every-member canvass is made. The experience of those who have tried it, however, is that greatly enlarged giving always results because of the knowledge gained and interest aroused.

How simple and practical are these suggestions! How easily carried out, with modifications and revisions, by almost any church and pastor! Will you not think through and pray through this matter of a constructive missionary program for your church, and use your utmost endeavor to see that it is adopted?

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A recent survey reveals that the average salary of Southern Baptist rural pastors is \$765.31, and of urban pastors \$1,965.95. It is estimated, on reliable authority, that the pastor's "overhead" expenses of books, periodicals, telephone, stationery, postage, traveling expenses, etc., will easily total one-fourth of his salary. When this is deducted from the amount actually paid it is clear that our pastors both in town and country are tragically underpaid. A good way to "raise the pastor's salary" would be to provide in the church budget a sufficient amount to take care of these necessary expenses. What business man would be expected, out of his personal salary, to provide the "overhead" for running the office of the firm for which he works? It is neither just nor honest to put such a burden on the pastor. Here is a call to some fair-minded layman when the new budget is being made up!

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And I believe—believe? Oh, I am sure of it, sure of it—that there is one higher than the highest, and greater than the greatest, and wiser than the wisest, and better than the best, who is working out this world's destiny. And I—I do the little I can do, and leave the rest to God.—*Lyman Abbott.*

## Margins

Rev. Geo. A. Bowdler, Buenos Aires

Back in some college text-book I remember reading a chapter on the subject of "Margins." I do not recollect all it said about them, but I have at least retained a great respect for them ever since. If I remember rightly, the term used was "marginal differences." They seem to exist in every sphere of life's activities. I have thought of them many times in connection with our problems on the foreign field.

Perhaps the best illustration I can give of a marginal difference is one which comes to mind in connection with a little story told long ago. The question up was which of two horses had won a certain race. The race was so close that it was difficult to decide. In the final analysis, it was found that one horse had a pimple on his nose. The judges decided that this horse had won by a pimple—not much, to be sure, but enough to establish the winner.

So a little difference many times makes *all* the difference. It has often been brought home to us as we labor in the foreign field that just a little more help on a given project would have put it through in fine style. We needed an extra worker, an extra thousand pesos, or an extra something else. It seemed that the "powers that be" had almost maliciously planned to give us all we wanted, except just enough to finish and our scheme consequently only half succeeded. I am not alone in this impression; others have told me the same thing. And I am wondering whether this calamitous debt of a million and a quarter which is throttling the life out of many an enterprise on the foreign field is not just another "marginal difference." I haven't the figures at hand, but I would suppose that this debt, enormous as it is, is small in comparison with the total volume of expenditures incurred in the whole sweep of the Foreign Mission Board's activity during the time the debt has been accumulating. But this difference is enough to bring on sleepless nights, to shatter the lives and hopes of Board workers and missionaries and to choke to death many a good work.

In the face of this marginal difference, which if not checked, may lead we know not where, we are called upon to draw in our lines. In order to balance the deficit, we are asked very kindly and very sorrowfully to clip off all those margins of advance, which, although not large in themselves, are nevertheless the vital expression of progress and victory. This church building cannot be finished; that new preaching center cannot be opened; this missionary must mark time; and that school must operate only along very limited lines, while that other over there cannot even start. We are told that an effort will be made to carry the expenses of present work. The trouble is that there is exactly no such thing in Christian enterprise. We all know the trite saying that we cannot stand still; that we must either go forward or fall back. And so it is. What is being clipped off is nothing less than the advance margins—the very things which prove that we have a right to exist, that we are a pulsating, expanding organism.

In my mind's eye, as I glance over the Argentine field, not to mention others perhaps more needy still, I can see many places where the lines will sadly shrink back. Let me mention only two—one from each side of the country. Over there in Mendoza, near the Andes, is the promise of one of the finest church buildings in the Republic. But there is a "margin" lacking. The unfinished temple, so I am told, looks dismal. In the same territory, there is a brave missionary who is wearing himself completely out trying to make up the "difference" which an extra missionary and

an extra native helper could supply. Is that sound business? On this side of the country, in Buenos Aires, the first church organized with Southern Baptist help has been struggling for nearly a quarter of a century, and is just on the eve of securing a church home, but the money granted to secure the land and start the building may yet be withdrawn to help make up the million and a quarter debt. I do not know what that church will do.

If I may be permitted to add our own case here in the Buenos Aires School, I can speak from actual experience. During the six years the school has been in existence, we have counted on getting a real school building. A splendid site was secured. So far, so good. But so long as the school has to put up with improvised quarters in an old family residence, that long the school will be very limited in its growth and influence. We have a continental challenge to meet, and, in comparison, only a village villa to meet it with. And what is more serious is the lack of missionary help. There should be two or three missionary families at this task. Most of the time there has been only one, with the result that the pressure of daily duties in classroom, dormitory, office, and it would seem a dozen other places, has forced many important phases of the work to go neglected. There is now no one ready to step into the directorship in case of sickness or furlough. The Board is fully aware of this. And yet Dr. Ray has written us the only thing he could write: "We closed our books with a debt of \$1,250,000—and since this is the case, everybody knows that we cannot contemplate burdening the current fund with additional new missionaries. It is going to be a very trying year on everybody."

It doesn't seem at all fair that the winning horse should have won by a pimple. No. And does it strike you as fair that many great things will be lost because of missing margins in the foreign missionary budget? After all, a margin is a wonderful and terrible commodity. A little of the right thing, in the right place, at the right time makes all the difference in the world. A pimple on a winning horse may be worth more than the whole bulk of horseflesh on the losing animal. It is the margin which the brokers haggle over in the wheat pit, or any other pit for that matter. In a day a margin may lift a man up on to the pinnacle of prosperity, or dash him down to the brink of financial ruin.

This seems to be just as true about the kingdom's interests as it does about our physical and economic affairs. There is something inexorable about God's laws. I suppose the mere margin is so important because it is really a measure of quality rather than of quantity. It is evidently a question of character, of soul qualities, which is met in the margin. Just as President Garfield won out in college competition by staying with his studies every night fifteen minutes longer than did his classmate whose light went out at a certain hour in a room across the street, so we shall lose or win great issues according to the quality of our foreign mission consecration. "Good enough" will not pass in the kingdom of God. Our Lord gave terrible emphasis to his First Law: "Thou shalt love the Lord thy God with *all* thy heart, with *all* thy soul, and with *all* thy mind. This is the *great* and *first* commandment." It was nothing less than "*Freely* ye have received, *freely* give." Poor Ananias, and his wife also, fell down because they "kept back *part* of the price." It seems hardly fair; but so it is. The "good," so it happens, can become the enemy of the "best." The truth is that in this margin, this margin over which our hearts are aching and because of which some things and some souls are going to hold or snap, is contained the essence of soul qualities—love, faith, patience, persistence—the things which make all the difference with God.

While we out here pledge ourselves to come up with margins of economy, concentration and consecration, will you at



home cover our efforts with margins of prayer and margins of money?

If so, we can say right now that the Foreign Mission debt, and every other debt, will swiftly and silently melt away like the night's frost before the morning sun. Our sorrows, sighs, and sobs will be turned into songs of victory which will resound across the seas.

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## Catholicism's Drift to Paganism

*Rev. Piero Chiminelli, Rome, Italy.*

Dr. Chiminelli is one of the most brilliant and trustworthy Italian Baptist ministers—an author and scholar of wide reputation, and a preacher of eloquence and power. His survey of the situation in Italian Catholic circles is worthy of thoughtful reading, and reminds us of our opportunity and duty among his people to whom we owe so much.—*Editor.*

Roman Catholicism is little by little, by a progressive and unnoticed descent, getting nearer and nearer to paganism, and that for having willingly detached itself from the teachings of the gospel.

Christian faith as it is given in the gospel is "a firm and sure anchor of the soul." Well, such a clear and definite faith cannot be associated with any other human argument with which one pretends to complete it or to define it, be it called traditionalism, ecclesiastic discipline, papal infallibility or church teaching. Every time that the Catholic Church has tried to add to the gospel some other element with the pretext of integration of the Christian truth and of its practical application, it has succeeded only in altering this truth. At the Council of Trento, the Bible was put beside the *Summa* of St. Thomas of Aquina. The reform which issued from that Council was not one born of the Spirit, but the Catholicism of the present day, rigid and mechanical, is the Catholicism of St. Ignatius and of St. Alphonso, and is in absolute contrast with the conscience and with the religious experience of the world of to-day.

But the worst ill reserved to the Catholic Church for having left aside the gospel—especially to the Catholic Church of the Mediterranean nations, where the evangelical reform with its substantial return to the Spirit of Jesus has not left a mark—is its progressive and every day more fatal and rapid turn in the direction of paganism. To-day, having become bold through her worldly triumphs, the Catholic world sees less than ever the decisive contrast between Ellade and Galilee, and, one could say, between the Oronte and the Jordan, the cross-road to which it has arrived.

The so-called "religious conscience" of modern Italy is an expression equivalent of this problem, but with a tendency to be resolved in a pagan sense. In the same way what in certain papers of to-day is called "the moral value of the Roman Catholic Church" or "the comprehension of the importance of the same church," with the declared aim of giving Italy its "real place of a central and vital nation of the Roman Catholic World" and of arriving at the hybridism of a "complete union between Church and State"—all this brings us to a unique, identical thesis which we do not fear to define as paganism of Latin Christianity. To-day again is renewed the temptation of Jesus in the desert when Satan, as the gospel tells us, offered him "all the kingdoms of the world and their glory," on the condition that Jesus would worship him. In this case the one who is tempting is he who is asking that the church become, in the actual world, an historical incarnation of paganism, "counting in the spirit of the world the universal power of the Roman Empire."

One must really be ignorant of the rudimental elements of the gospel not to understand that Jesus has constantly rebelled

against all idea of an earthly kingdom. And he rebelled in the presence of everybody—in the presence of the Zebedee and of the crowds which in a solitary place would have liked to crown him king, and before the Roman governor, Pilatus, who, influenced by somebody, had, for an instant, admitted the theory that Jesus wanted to be considered as a king.

To-day the process of Christian involution into a victorious paganism is on the point of reaching the maximum of its possibility. It is not a matter of a paganism partly artificial, as in our fifteenth century Renaissance, but a far more serious question, the question of a complete absorption of pagan elements in the Catholic idea, and, by a consequence, of a diametrical opposition between this and the primitive Christian idea. To-day it is really the case of speaking of a return to the paganism of the fourth century which has succeeded in binding her in the bands of deadly Greek rationalism, generator of the dogmas of Byzantium. This new religion, a mixture of Christian definitions and of pagan reality, one concludes, is what it was in the days of ancient Latin paganism, viz.: the cult of the Goddess Rome.

It is certain that very little of the evangelical essence is in the Catholicism of to-day. It is difficult to conciliate the ecclesiastical hierarchy and the Vatican oligarchy with the Spirit of that Jesus who gave the first place to universal service. It is difficult to conciliate the so-called infallible theocracy with due regard taught in the gospel for the autonomy of the individual. It is difficult to conciliate Christian prophecy with the functional priesthood, of pagan origin. It is difficult to conciliate the great, the very great Christian reality as it is traced by the gospel, with the incoherent and insincere life of a church never tired of eccentricities, of political dominion, of earthly riches, of theological intolerances and of desired alliance with the powerful of the earth, even when their militarism and their imperialism can be called anti-Christian.

One must add to all this another not less serious nor less diffused antinomy between Christian spirituality and Catholic worship, a cult redundant with external, pompous forms and magic symbolism. Moreover, we say nothing of the ever-increasing tendency of Roman Catholicism, especially since the counter-reform, of substituting, with a number of intermediaries, real pagan demi-gods, Christ himself, who in the economy of grace and in the plan of redemption, is the only Saviour of the world. This worship for human personalities, raised in the Catholic Church to a real honor of pagan apotheosis, is overshadowing, we could say, until it takes away from the well-intentioned soul even the vision of the Divine Sun. A Roman Catholic, nowadays, sees with difficulty in the Christian sky Jesus at the right hand of his Father. That vision of a pure Christianity is to-day substituted in the Catholic Church by historical, ascetic and ecclesiastical personalities, which answered the call of the church of their time. All this has the tendency to quench, in a thousand human bonds, the thirst of the divine which only Jesus in the Christian conception can quench. Worse than that, even his work of salvation is contested. The saints of the Vatican are very often considered as monopolizers of divine powers, as redeemers, or if one wishes, as co-redeemers of humanity. A concrete example of that is offered by the life of the new Holy Theresa of the Child Jesus, who was canonized in these days. To the Catholics of these days it is pleasant to look at this delicate little nun as to a perfect modern substitute of the Christ *Redemptor omnium*.

The prayer of the dying nun pleases them; the prayer which the poet Manni gave us in verses:

*"Give me to bleed  
Ignored holocaust*



*I for the sins of others . . .  
O give me soon, with the last kiss  
the true, old promise, and may death  
come to me, oh, good one, and to  
everyone your forgiveness."*

They liked, for its romance and sentiment, the last illusory promise of this Sister Theresa to become forever in heaven the mediator of humanity: "*I want to spend my time in Paradise in doing good on earth. After my death I shall send down from heaven a rain of roses!*" All this can be human, Catholic if one wishes it, but it is certainly not theological, nor what is more important, is it Christian. The cry of a Christian is that of a soul who goes straight to Christ, the only Saviour, with the prayer: "*Qui salvandos salvas gratis, salva me!*"

It is to be feared for Italy that the Church, now on this road of paganism, will prevent all attempt to religious reform. This can only take place out of the official Church. Italian Christianity, especially evangelical of to-morrow, will arise from the proclamation of the decline of Vatican Catholicism, which is essentially pagan.

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## Why Should Preachers be Cared for in Their Old Age?

*Rev. William Lunsford, D.D., Corresponding Secretary*

In their youth these men heard the call of God to preach the gospel. They left all and followed him. The very nature of their calling and the smallness of their financial remuneration has made it impossible for them to lay by for old age. When his ministry ceases he has treasures, to be sure, laid up in heaven, but nothing laid up on earth, and he cannot live this life in the body on the treasures which he has laid up in heaven. It is, therefore, the duty of the denomination, in grateful recognition of his services, to take care of him.

### IT IS DIVINELY COMMANDED

The word of God commands that the aged minister should be sustained. God expressly declares that the minister when he is old shall not be forsaken. When a young pastor is installed in a Baptist church he should be enabled to do so with the consciousness that the congregation is promising him that he shall be free from worldly cares so long as he shall continue as pastor of that congregation, and the same thing should be true of the next congregation when he changes, and for this purpose he should be provided an adequate salary.

Not only must the denomination sustain its aged ministers, but it must provide for the widows of the deceased ministers and their orphan children. James declares that the essence of pure and undefiled religion is to care for the widow and the orphan, and the Apostle Paul says that the members of that congregation who do not make this provision for the desolate widow have denied the faith and are worse than infidels.

The woman who marries a preacher has a stout heart and a strong trust. It is generally true that she gets a faithful and honest man. She does not have to hunt him at night with a policeman, nor train a poodle to follow his circuitous trail. She grows up with him in the esteem of the people, and for her husband's sake is a little more highly thought of than other women. She cuts cloth and measures food to suit the husband's purse and walks happily with him through the blessed years of love and labor. His death seems to be far away, and when it comes, is unlooked for, and startles her. She is in a strange and new world in a day. She has to move out from the parsonage and enter the ranks of the glean-

ers of the world with a broken heart and a crushed spirit. Then she comes to know the meaning of those words: "A sorrow's crown of sorrow is remembering happier things."

Let it be understood that right at the heart of our great work is the widow of the aged minister of the gospel. We have now on our roll of beneficiaries 386 widows. What patient, courageous lives some of these aged women live!

Let me tell you about one who came to need in the day of her old age. Her husband had been a good pastor, and had managed to be as thrifty as possible for one in his circumstances, and to lay by a little, which he used to buy five acres of land. When the people found his sermons no longer profitable and his ministry, as they thought, no longer fruitful, this faithful man of God did not reply, he only resigned, and at the age of seventy, toiled in his garden, and by the labor of his hands and in the sweat of his brow provided for his needs. Soon, alas! inflammatory rheumatism laid siege to him, and he was laid helpless upon his back. A little mortgage was placed upon his humble home, because the financial credit of the aged minister is not extensive, and men of the world are exacting in their demands. One night, Almighty God signed the release for the mortgage, so far as the old minister himself was concerned, and took him to that house not made with hands, to which he had an unclouded and eternal title, but as he bade farewell to earth, he left behind him an aged widow, desolate and alone, with almost nothing standing between her and the poorhouse.

It is not the aged widow, however, whose needs are always the greatest. It is usually the mother of fatherless children whose cries ascend unto the Lord of heaven. This class seems to be the favorite of our Board.

### PUBLIC SENTIMENT REINFORCES THE DEMAND

*The movement applies to all the vocations of life.* A great world movement, for a definite provision for the aged, in the form of pensions and annuities, is on. It is a popular movement. It is receiving the applause of the world; it is gaining momentum with every passing day, and can never be stopped until its goal—an adequate annual grant to prevent want in the sunset of life—is actually reached. It is a movement universal and so grounded in right and justice, why should it not be popular? It omits no one of the world's great army of wage earners, and can never be halted this side of victory. It began with the government; was next caught up by so-called soulless corporations; then the religious world fell into line. The movement is here to stay and must be reckoned with. Why not? It is so just, so necessary, so obviously and naturally the right thing.

*Public sentiment increasingly demands it for preachers.* There is no subject that can be presented to the public to-day that will meet with more sympathetic hearing. The spirit of Christ-like service has permeated all society. That the aged ministry be sustained in recognition of their service is universally approved. All men recognize the fact that a great benefit has been conferred upon humanity by the labors of these consecrated men and that they are entitled to the gratitude and generosity of the people. This sentiment exists not only in the church, but outside of it. The laborer is worthy of his hire, and if adequate provision is not made while he labors, he is entitled to consideration and assistance when his working days are over. Not long ago I found an old man with a flag in his hand keeping a railroad crossing, warning people when danger was near and signalling them when the way was clear. When the traffic lulled a little I stepped up to this old man and said, "What are you going to do when you get so old that you can't keep this crossing?" The old man straightened up like a soldier and there was a ring of pride in his voice as he said, "Why, the railroad is going to take care of me." If the railroads and other organizations of a sec-

ular nature make provision in old age for those who have served them faithfully, does it not behoove the Church of God, the grandest institution in the world, to make provision for the aged men who have contributed so largely to its success?

#### IT INDUCES YOUNG MEN TO ENTER THE MINISTRY

When this provision is made, many young men will be influenced to study for the ministry. Now, it may be true that only a small number would be deterred by the hardships of the ministry from giving themselves to God's service. They would be willing to endure hardships and go anywhere in the service of the Master without a thought of their declining years, but while ready to make sacrifices themselves, it is a different thing entirely to face the proposition for their families of a penniless old age. A young man when asked to enter the ministry said, "I would gladly do so. I do not fear privations for myself, but I will not ask any woman to share the financial struggle with me while in the ministry and then look forward to poverty in old age. I will endeavor to serve my God in some other way than in the pulpit."

#### ITS INFLUENCE ON THE CHURCHES IN CALLING PASTORS

Many churches would be influenced to call men as their preachers who are now passed by on account of age. It is very difficult now for a man of sixty years to get a hearing in a pulpit. The churches are afraid that he might be disabled and they called upon to retain a man through sympathy who might not be able to do effective work, hence he is passed by for a younger man; but if this provision was made by the church so that a minister could know that when he was retired he would have a sufficient living, and the churches would understand that the pastor would be willing to take such a step when necessity required, many churches would call pastors who are fitted to give good service, and many ministers could secure a position where they could do commendable service.

Southern Baptists are abundantly able to make this provision. Last year the Relief and Annuity Board received from our great denomination of Southern Baptists less than \$200,000 for the care and support of a thousand beneficiaries, receiving regular aid, and an Annuity Fund with 1,400 members, any one of whom may become a charge on the Board at any time.

Some of the sweetest memories of your life point back to the days of a never-to-be-forgotten pastor, who was the friend of your childhood, who led you to Christ, who stood by your side through some Bethany shadow, and whose tears fell with yours on the graves of your dead.

#### THE PREACHER IS THE ONE INDISPENSABLE FACTOR IN ANY CHURCH

You can dispense with tall steeples, ornamented windows, elaborated decorations, carpeted aisles, rich-toned organs and paid choirs, and still if you have a preacher you can have a church. You can dispense with the church edifice, and if you have a preacher you can hold meetings in school houses, public halls, kitchens, groves, etc. You can do without everything else, but you cannot do without the preacher.

So if you want to undermine religion, you need not waste time in attacking the Bible, all you have to do is to undermine the preacher. Discourage him, starve him out, make his outlook upon the close of life gloomy and apprehensive.

The prosperity of the kingdom of heaven on earth is bound up with the steadiness of ministerial service. To strike at that steadiness is to strike at the whole enterprise of church life and progress.

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Poverty is uncomfortable, as I can testify, but nine times out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim.—  
*James A. Garfield.*

## Science in the Service of Missions

*Rev. C. A. Baker, Rio Baptist College, Rio de Janeiro, Brazil*

I am quite sure that such a title will arouse curiosity, and perhaps fear, on the part of some who are accustomed to read this journal; so I hasten to explain the nature of the article which follows. It is just an account of a little scientific work done by a missionary, one who has the truest and firmest faith in God and the great task of soul-winning, but done in the interest of establishing an entering wedge and influence, and advancing true methods in education. With this preliminary word before us, let us turn to a simple story of the work done.

While in the United States on my furlough it was my good fortune to continue my studies in Peabody College, where I did some work in the field of what may be called "Applied Psychology." When I returned to my work in Rio de Janeiro, it was with a desire to try out some methods and psychology which I had learned. I began to look into the possibility of developing and using some psychological and educational tests, such as are used widely in the better educational systems in the States. Soon my eye caught sight of a little book on "Tests" by Senor Medeiros e Albuquerque, a member of the Brazilian Academy of Letters. It took but a minute to buy the book, and but a few hours to read it. No peculiar wisdom was needed to see that the time was ripe for some one to do some testing in education and psychology, for the book had already awakened interest and would arouse more. While still in this mood, the Secretary of Interior of the State of Minas Geraes, one of the most progressive in all Brazil, invited me, through the introduction afforded by Miss Ignacia Guimaraes, a former student in Peabody, to go to Bello Horizonte, the capital of Minas, and give some lectures on tests and try out one or two. Of course the invitation was accepted. There was some word spoken about the terms, and that part was settled by my telling the Secretary that I would expect only my railway fare paid.

By the middle of January I was translating and adapting two tests in reading and one in intelligence. The ones chosen were perhaps the best in all the field, and by February 10 all was ready to begin lecturing. Four nights were planned for. The first night was to be given to a discussion of educational tests; the second to tests of intelligence; the third to some mathematical problems involved in making and giving tests, and the fourth to some benefits to be derived. But before I began my work some one had said, "You will find the Secretary very liberal and congenial, but the Director of Instruction may be a little more difficult to deal with, for he is a firm believer in the Catholic church." Well, what was my surprise to find both of these gentlemen exceedingly kind and courteous in all of their dealings with me; and I am led to believe that we have established a firm friendship by our contact on scientific grounds.

A day or so before the lectures were to begin, your humble servant was rather embarrassed to see whole columns in the paper given to announcing his lectures, his famous preparation, competency, etc., when he is but an humble student of such subjects. And, when on the first night, we entered the Assembly Hall of the Normal School in company with the pastor of the Baptist church, we were greeted with an audience of the very best that the city could afford—lawyers, doctors, teachers, public officials and priests from the churches. There must have been at least 500 to hear a Baptist missionary speak on education! It was a novel experience for us, for we had not been accustomed to meet with such splendid people, and with our friends of the Catholic church in such a capacity. But everything went well. The other nights were equally well attended. The newspapers spread the news abroad, until it

was copied in other papers and went into various States, that a Professor in the Rio Baptist College was lecturing before teachers and officials on education and psychology.

After the nights' lecturing was over there came the practical demonstrations before a smaller and more select group of teachers and directors of schools, public and private, giving an opportunity to make friendships as well as progress in education. Methodists, Baptists, Catholics, all worked together to put scientific processes in education on the map in Brazil. We came to know each other as honest students, friends, and a mutual respect and friendship sprang up. To-day the writer likes to think that he has made some lasting friendships by those lectures and demonstrations; has learned to think more soberly of all of those who studied with him, and trusts that he may likewise be considered in a more favorable light than that sometimes spoken of with regard to missionaries working in Brazil.

There were expenses attached to such work, for the forms of the tests had to be printed, and other materials prepared. But the officials did not hesitate to spend liberally for the success of the movement. They always said, "You just tell us how many, what kind of paper, type, etc., you want, and we will see to it that it is done." Although we considered that the printers worked a little more slowly on the material than we would like, yet we found them all considerate and courteous in every detail. Even the most humble workman was polite. We were given a free hand to go in and out, correct and demand whatever might be needed. It became interesting to hear the comments and see the faces of the workmen as the writer would appear in the composing room, or proof-reading room almost before the machinery had begun to turn, or at 10 o'clock at night, when they considered that all cultured people would either be in bed or in some society circle. And before we could get the material off the press other invitations were coming in for the Secretary to be sure to send the "professor" over to one town or another. Thus we worked. By eight o'clock in the morning, and until late in the afternoon, we were working. It was a lesson in diligence.

When the work came to a close, the Secretary wanted to know how much to pay. We told him about \$15. He said that it was entirely out of order; that they could not consider such a proposal. But, like all courteous Brazilians he wanted us to be entirely satisfied and wanted an expression from us, and when we would not raise the amount, he made it at about four times that amount. And what was more surprising, we found that when a man wins the praises and esteem of the people, his wife gets the present! So on the day before leaving a committee presented the wife with a beautiful pin, valued perhaps at about \$30, with stones and gold all from the State. It was even suggested that the teacher who had won their confidence should be given a send-off at the station, but we avoided that by leaving on a train before daybreak.

But that was not the end. The Secretary made us promise to visit his home town and examine the school children there with a view to introducing the methods of better classification of pupils, all at the expense of the Secretary. We did that the last week in April, traveling all day to reach the place (Cataguazes, Minas Geraes). People were taught a lesson in diligence when, arriving at almost night, they were informed that a lecture would be given that night, although they protested that a traveler ought to rest first and then take up his work. And during the week we worked from 7 o'clock in the morning until ten at night, testing, lecturing, explaining, correcting papers. At last some one remarked that Brazilians need to learn the lesson of such unremitting diligence as we have seen in this case. We met on a common ground, we formed friendships, we exchanged views about education and life, and even got to the point of comparing notes on religious organizations. That point was raised by a teacher who belongs to the Catholic Church, and she seemed surprised when

we informed her of the simplicity of our organization and authority. The director of the schools talked freely about our position in religion, and spoke favorably of our views. On every hand the Baptist College in Rio was mentioned with esteem. Some even expressed a desire to study there. The plan was suggested of having the Secretary of Interior and the Director of Instruction for the State send to the Baptist College a group of teachers and directors to study with the one who had introduced them to scientific methods in education.

Well, you say, I do not see anything great in all of this! But it means much to us down here. It means that the Rio Baptist College gains in the esteem and consideration of all the people. It means that a Baptist missionary is invited to speak before all the people and lead them, when they themselves have no one to inform them adequately along these lines. It means that little by little friendships are formed which we pray and hope may deepen, not alone for us, but principally for our Lord. It means that right now we are considering the possibility of a group of teachers being sent by the government to study in our college, under our influence, with the possibility of God's power being manifested in their lives through the saving grace of Christ. It means that hereafter missionaries cannot be indiscriminately referred to as ignorant, bigoted, money-bought persons, but must be considered and treated as persons of culture and training. We hope that it may mean that our message is to reach the higher and more cultured classes, as well as the more humble, among whom we have worked principally up to this time. It is a piece of missionary work through science.

\* \* \*

## Power Houses in the Mountains and Their Products

*Rev. J. W. O'Hara, D.D., Superintendent*

The mountain schools are power houses located in the mountain section, sending forth young people with preparation for life, readiness for service and greatly increased powers. The Mountain School Department of the Home Mission Board had its beginning in 1900. Dr. Albert E. Brown was a pioneer in training of mountain youth. The guidance of the Spirit and the wisdom of our leaders resulted in the choice of Dr. Brown as the first superintendent of this department. Wisely did he build and aggressively did he lead the mountain forces. During this quarter of a century possibly 110,000 have been enrolled in these schools. Trails and well-nigh impassable roads have been displaced in the largest measure by highways and graded roads. The log cabin and the one-room schoolhouse have been supplanted by a much better type of residence and modern up-to-date school buildings. Greater interest is manifested in the education of mountain youth by county and state governments. Denominational and private schools have in a few instances given place to the state institutions. However, in the majority of the schools the result has been the enlargement of equipment and increase of facilities for better service on the part of the denominational schools. The thirst for education on the part of the mountain youth has by no means been satisfied, for literally hundreds and thousands are clamoring for an education and are willing to undergo almost any inconvenience to secure it.

### STRIKING FIGURES

The annual report of the Superintendent for the Baptist Mountain Schools for 1924-25 is as follows: Teachers 235, students 5,001, ministerial students 219, conversions 344,



graduates 547, total income \$238,627 of which the Home Mission Board paid \$52,250, total for improvements \$247,339 of which the Home Mission Board paid \$59,500.

An appraisal and inventory of the mountain school property records values as follows: Dormitories \$836,100, administration buildings \$826,000, equipment \$221,416.68, dwellings \$167,950, light and water plants \$15,200, land 636 1-2 acres, \$167,500, miscellaneous buildings \$14,625, endowment \$37,879, total \$2,167,670.68. Attention is called to not only the large material resources of this department but also the large amount paid by the mountain people for the support and improvement of their own schools. Their gifts are about four to one.

There are at present 29 schools located as follows: Georgia two, Alabama two, North Carolina seven, South Carolina one, Virginia one, Tennessee six, Kentucky three, Arkansas six, Missouri one. North Georgia Baptist Institute has recently been transferred to the Fannin County authorities for a County High School. Yancey Collegiate Institute, Burnsville, N. C., has decided to leave off the first five grades, maintaining a curriculum from the sixth grade through the high school. Some changes will necessarily come in other schools in the next few years. These schools are located in a territory in which the population is 5,257,811. The religious census of 1916 gave a total church membership of 2,191,827, with about forty-eight per cent of these Baptists.

#### COURSES OF STUDY

All of the schools have the full high school course. A few of them have all the grammar grades. The most of them have only one or two grammar grades immediately preceding the high school. Four of the schools are Junior Colleges, three carrying the full course. A two years course is required in the Bible, Stewardship, Missions and other denominational studies. Music is taught in all of the schools. Home Economics, Manual Training, Agriculture and commercial courses are included in a number of the schools. We greatly need equipment for these special departments and increased appropriations for teachers who understand the requirements of these courses. Twenty-seven of the twenty-nine schools the past year were accredited by state and denominational institutions. The policy of the department is to maintain a rating as near A-1 as possible.

#### CONTRIBUTION OF VOLUNTEERS AND MINISTERS

About two hundred and fifty young men in training for the ministry are found in these schools each year. They are given free tuition and are aided in other ways by employment in special work in order to meet their expenses. In each school will be found a large Volunteer Band whose members are ready for all phases of church work. The influence of these young people is incalculable. The young ministers serve churches in the nearby sections and oftentimes in remote territory. It is nothing unusual for them to walk ten or fifteen miles to an appointment for Saturday night and Sunday, and return for classroom work on Monday morning. The volunteer bands are a mighty force in local church work.

#### RELIGIOUS ATMOSPHERE

The religious atmosphere of the schools is wholesome. Revivals were reported in all of the schools during the past year, and 344 conversions were recorded. The 1925 session closed with practically all pupils converted. At Newton County Academy, Parthenon, Arkansas, on the day the commencement sermon was preached, the four members of the graduating class volunteered for missionary service, and the only unconverted pupil accepted Christ as Saviour. Sufficient organizations are conducted to give a place of service to each pupil.

Their labors are not only in the local church, but they conduct services in nearby churches, in jails, in schoolhouses, and other places where service is needed. The missionary uplift in this form of service is immeasurable.

The teachers in these schools are a great factor in the religious life of the school. The standard has been raised until perhaps two-thirds are full graduates of senior colleges, with special training in their departments. Others are well qualified for the positions they hold. These teachers in the main have come with a definite call to the mountain school work and are diligent in service, fervent in spirit, rejoicing in the Lord, giving themselves unstintedly to kingdom work. They leave an indelible impression of the Christ spirit on the lives of their pupils.

#### EXPENSES REASONABLE

Expenses connected with the mountain schools are very reasonable. Twelve dollars per month will pay for room, board and fuel in the average school; \$1.50 to \$2.50 pays tuition in the grammar grades and \$2 to \$5 pays the tuition in the high schools. Junior College expenses and a few of the schools range slightly higher. In the average school \$150 will pay all expenses of a pupil.

Notwithstanding the smallness of this amount there are many who cannot meet it. A limited amount of work is available for worthy students who desire to pay a part or all of their expenses by work. We have a few scholarships but could use many more. We were forced to turn away a large number of students last year because of lack of means on their part and no funds on ours. The contributions of a few friends greatly aided the department in this respect. We are hoping that next year there will be a large number who will want to support a worthy boy or girl over and above all of their other contributions to the organized work.

#### SOME PRODUCTS OF THE SCHOOLS

The products of these schools are of the finest type. They include successful pastors, able theologians, capable lawyers, efficient teachers, successful merchants, constructive statesmen, wise bankers, consecrated missionaries, capable executives, competent engineers, skilled physicians and surgeons, and qualified citizens for practically every rank in life. Countless thousands of Christian homes have been established by these pupils whose light, leaven and uplift are transforming the mountains. One may travel throughout the mountains and with little difficulty point out the homes in which there are former pupils of these schools.

Begging pardon for personal mention, yet with pardonable pride, we name a few of the many successful graduates of these institutions, as follows: Dr. Fred. F. Brown, pastor First Baptist Church, Knoxville, Tenn.; Dr. W. F. Powell, pastor First Baptist Church, Nashville, Tenn.; Dr. G. C. Bull, Head of Department of Immunology, Johns Hopkins University; Dr. J. B. Hipps, Dean of Shanghai Baptist Theological Seminary, Shanghai, China; Ben A. Morton, influential business man, Knoxville, Tenn.; Hon. B. C. Reece, Congressman from First Congressional District of Tennessee; T. H. Daugherty, U. S. Veterans Bureau, Knoxville, Tenn.; Miss Dana Pierce, Public Health Nurse, Blount County, Tennessee; Miss Laura Reece, teacher of Home Economics, East Tennessee State Normal, Johnson City, Tenn.; Roy Butler, prominent attorney in Oregon; Mr. Wilson, Vice-President of a Portland, Oregon, banking institution doing ten million dollar business annually; Dr. O. E. Sams, President Carson-Newman College, Jefferson City, Tenn.; and great numbers of others. The graduates of these schools are making good in life and many are becoming leaders of renown.



## INFLUENCE OF THE SCHOOLS

Only eternity will reveal the far-reaching influence of these schools. Statistics cannot record the full measure. Some like the ocean are immeasurable. From twenty-five to seventy-five per cent of public school teachers are supplied by these schools in many sections. Evil has been suppressed, morals improved, homes elevated, social conditions transformed, higher ideals inculcated, prohibition and other laws more righteously enforced, crime diminished, citizenship uplifted, missionaries and volunteers secured, anti-missionary spirit overcome, organized work reinforced, Christian workers trained, community conditions revolutionized, and a silent, irresistible influence exerted for good in social, commercial, educational, agricultural, political and religious life.

The writer was told of an ungainly mountain girl who came to one of our schools with an unquenchable thirst for an education. She would go to the room of the matron before retiring at night and ask her to pray for the conversion of her father. Two or more years went by with these nightly vigils and wrestling of heart of matron and pupil. Near a certain Thanksgiving Day the spirit of the Lord moved upon the heart of the father and he yielded to the Christ. This resulted in a large number of other heads of families yielding likewise. They spent the first real Thanksgiving Day in a remote mountain community worshipping the true God. There is now a splendid church located in this section. The girl has grown to beautiful and charming young womanhood and is still a power for God and for Christian uplift. This incident could be matched literally by hundreds of others. No investment has greater possibilities for the return of kingdom dividends than the investment in the boys and girls of the mountains.

## AIMS AND IDEALS

The aims and ideals of these schools are service, efficiency, thoroughness, spirituality, religious activity, moral purity, freedom from vitiating habits with a desire for the highest principles of manhood and womanhood. Coupled with thoroughness of classroom work, we desire to make it easy to live right and difficult to go wrong. We seek to build Christian citizens and send forth kingdom workers. Trained minds, sound bodies, cultured souls, and readiness for service, are pre-eminent in the standards of the schools. The Christ is pre-eminent and his service compelling. The Word of God is accepted without question and followed as the sole rule of faith and guide of soul in religious progress and growth.

\* \* \*

"Lord, help me to escape this strange spell which money has cast over the world. Help me to realize how utterly impossible it is for this perishable thing which was designed only to provide for the perishable part of men's natures to meet any really deep need of an immortal being. And, dear Lord, save me from the baseness of turning over money to thy cause from mercenary motives. Forbid that I should give tithes with an eye to getting something from thee in return. Help me, Lord, to think of thee as my Father, and then I shall find joy in giving, even as I find joy in giving to my loved ones around me. Amen."—Edward Leigh Pell.

\* \* \*

In regard to money there is a great advantage in its methodical use. Especially is it wise to dedicate a certain portion of our means to purposes of charity and religion. The greatest advantage in making a fund of this kind is that when we are asked to give, competition is not between self on the one hand and any charity on the other, but between the different purposes of religion and charity with one another, among which we ought to make a most careful choice.—Gladstone.

China's troubles, according to Dr. Charles K. Edmonds, author and explorer and former president of Canton University, are but the evidence of internal growing pains, concomitant with the adjustment of old China to her conditions, "these adjustments being made more difficult and the necessary pains harder to bear because of the ill-considered actions and attitudes of foreign powers." Continuing, Dr. Edmonds declares that "we may feel that the world is destined to profit greatly by events in the Far East if they result in bringing China into the front ranks of human progress, free to be herself, and free to join in making the history of the next hundred years." Never was there such an opportunity, at this time of transition and unrest, for this great nation with its four hundred million souls, to be turned from idolatry and a false philosophy of life to the living God. Surely we cannot even contemplate the contraction of our work and the withdrawal of missionaries from China at such a time! Yet this is what faces us as inevitable unless the support of the Foreign Mission Board is immediately and substantially increased. China lost to Christ when China might be won to Christ would go down in history as the tragedy of the ages.

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Can Baptists, making the Bible their sole rule of faith and polity, develop and maintain a strong and efficient organization through which they can effectively work together? Can an absolute democracy be made practically efficient? Our Catholic and Pseudo-baptist friends have uniformly answered "No." We have refused to accept this answer, however, and have gone steadfastly forward in the perfecting of plans which conform to New Testament principles, and which at the same time are practical. "Southern Baptists Working Together," a recent book by Dr. E. P. Alldredge, our statistician, tells the story of this remarkable development, and shows how nearly we have approximated our historic purpose in church organization and denominational polity. The book should be placed in the hands of every leader and Christian worker among us.

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"The Business of Missions" is a striking volume by Cornelius H. Patton, secretary of the American Board of Commissioners for Foreign Missions. In this book this veteran secretary tells the remarkable story of the growth of the foreign mission movement, from five boys in 1806 praying under the shelter of a haystack to the present force of more than seventeen thousand picked men and women with many times that number of native workers, preaching, teaching and healing in the name of Christ as the representatives of churches which contribute more than forty million dollars a year to make their labors possible. The book concludes with this message: "Let us hear the conclusion of the whole matter. *The church has the word for which humanity waits. Whether the church will give or withhold that word is the supreme issue of our time.*"

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How much owest thou, O Christian, of thy time, to the Lord?

How much owest thou of thy strength?

How much owest thou of thy opportunities?

How much owest thou of thy intellect?

How much owest thou of thy place in the world?

How much owest thou of thy income, to the Lord?

What shall we render unto the Lord for all his benefits?

Shall we not say: Lord, take me, use all I have, for thy good purposes?

—Missionary Review of the World.

# The Meaning of Christian Stewardship

## Quotations from Essays Submitted in a Recent Contest

### THE SUPREME STEWARDSHIP

The gospel of the grace of God has been definitely entrusted to the church by the Lord Jesus Christ for the good of the whole world. Upon every redeemed man and woman rests the responsibility of this stewardship. The supreme business for which Christian men and women are here in the world is to give the gospel to every creature. Everything else in life is to be made subordinate to this and is to contribute to it. This is the original, simple, all-sufficient plan of the Lord Jesus for the evangelization of the world.

This gospel is the bread of life for hungry souls and it is entrusted to God's children for them. This gospel is the water of life for the parched and perishing and Christians are the trusted bearers of it. This gospel is heaven's light for the myriads in mental and spiritual darkness and it is our mission to cause it to shine forth everywhere and dispel the darkness. It is the power of God unto salvation to everyone that believeth, and we are commissioned to preach it to every creature. There never has been an entrustment more sacred than this nor weighted with more solemn responsibilities. This is indeed the supreme stewardship of all stewardships.—C. A. Cook.

### THE WHOLE OF LIFE UNDER THE LORDSHIP OF CHRIST

The stewardship life is but the expression, through our lives, of the Spirit of the Incarnate Christ. This lifts acts of service from the plane of perfunctory performances into fellowship with Christ himself. It sanctifies Christian personality in its fulness rather than a mere fraction of it. The whole of life is under the Lordship of Christ. Hence not one-seventh of one's time nor one-tenth of one's money, but all our life must be recognized as a stewardship from God in sharing his earnest concern for the salvation of the world. The superficial division of life into the sacred and the secular fades away in the light of this truth. Everything becomes sacred when rightly related to the kingdom of God. Livingstone thus expressed it: "I shall place no value on anything except in its relationship to the kingdom of God." All of life's talents, privileges, powers, opportunities, resources, influence, time, money, are given us in trust to be used for God.—B. P. Richardson.

### A RECOGNITION OF OWNERSHIP

Stewardship is the Christian's recognition of God's rightful ownership of all that pertains to him, his acknowledgment of the Lordship of Jesus Christ in his life, and his acceptance of the consequent obligation to administer his life for its Owner and Lord. The Christian steward acts as God's agent. His purpose is to disburse what talents, time, education, and substance he possesses for God, the original owner. He realizes himself as a possessor only, not as an owner. To-day he possesses health, personality, friends, and wealth; to-morrow, if death has come, all is gone and even the grave in which he will lie will belong to another.—A. J. Dahlby.

### MAN'S INDEBTEDNESS AND THE SOURCE OF PAYMENT

Modern meditation and Biblical research have discovered or re-discovered a new wealth of meaning in the ancient terms of God's OWNERSHIP, and man's STEWARD-

SHIP. In these two words may be found the sum of man's indebtedness to God, and the source of payment for the same. It is the failure of many Christians to interpret and apply the meaning of these terms to their own lives and to the problems of the world which more than anything else explains the sin and strife and sorrow that are found in every land to-day. If the divine and human principles involved in these old-time terms can be given their proper place in the knowledge and the practice of the children of God, then will "the kingdoms of this world become the kingdoms of our Lord and of his Christ."—Fred. W. Peaks.

### A REVOLUTIONARY DOCTRINE

The secret of the doctrine of Christian Stewardship simply stated is this—God, as the owner of all things, has put each man in temporary possession of certain portions of his creation. He has reserved a certain portion of each man's possessions for the work of the kingdom. The balance is to be used for the ordinary affairs of life, judiciously, in the consciousness that it is being administered as a trust for God. This doctrine revolutionizes the Christian's entire thinking about Christian giving and service, and it puts the plane of all his labor and living on the high level of partnership with God. His giving becomes liberal and joyous. His labor becomes dignified and worth while. His pleasures and recreation become sane and constructive. Frivolous wasting of time and money becomes to him a sinful thing. The selfish use of his talents and personality becomes the delinquency of an unfaithful steward, and he welcomes every opportunity to be of service to his fellowman for his Lord's sake. All of life, indeed, becomes, to him, sanctified. When every Christian shall have welcomed the doctrine of Christian Stewardship, then a new era will have dawned in the Church of Christ. Then the Church will no longer be embarrassed for funds for her work either at home or abroad. Then there will be laborers enough for the harvest, and the harvest truly will be plenteous.—Russell B. Thomas.

### THE STEWARDSHIP OF PERSONALITY

Christian stewardship involves more than the administration of the Lord's money. It involves the steward's *personality*. He is not his own; he has "been bought with a price." He belongs to his Lord. It follows then that he is bound to invest his life so that it shall count for the greatest use to his Lord. It may mean that he shall be a successful business man; it may mean that he shall become an efficient farmer; it may lead to his developing unusual skill as a mechanic. Or it may mean his simply doing faithfully in these lines of occupation his plain duty, and never "shining" in any of these vocations. It may call him to devote himself to the finest equipment for success in some professional field, and then laying that equipment on the altar of missionary service. To all this the saving Lord has a perfect claim; and to the recognition of this claim the saved man has dedicated his life.—Edward M. Fuller.

### THE STEWARDSHIP OF TIME

The man who wrote the following words had a fine appreciation of the stewardship of time. "Look unto this day for it is life, the very life of life. In its brief course lie all the verities and realities of your existence—the bliss of growth, the

glory of action, the splendor of beauty. Yesterday is but a dream, to-morrow is only a vision. But to-day well lived makes every yesterday a dream of happiness and every to-morrow a vision of hope." Time is the one thing most of us do not value as we should. In youth time is a laggard, in middle life it breaks into a run, in old age it has taken to itself winged feet. Time is a section cut out of eternity for us and defines for us the limits in which our work must be done. It is a great gift with a great responsibility attached. To know the value of time we must know the value of the fragments of which it is made up. To make the most of the hour we must make the most of the minutes of which it is composed. The most dangerous moment of a man's life is reached when time hangs heavy on his hands. Time is not measured by hours but what we put into the hours. Some moments of life are bigger than others, bigger not alone in emotions but in results. The light shone around Paul but for a moment, but that moment bore the germs of the church of the Gentiles and an enlargement of the world's knowledge of the Redeemer. We can never be sure which moment carries the crisis of our lives, therefore we must not waste any. Our time, all of it, belongs to God and we must use it as his stewards. I must use my time to help bring in the kingdom of God. Such an expenditure of time will not be in vain.—*H. R. MacMillan.*

#### A DENIAL OF COVETOUSNESS

Stewardship is the denial of covetousness. We cannot live as stewards, and think of self first; we cannot live as stewards, and keep our idols in our hearts; we cannot live as stewards and be niggardly in our giving. We must not think of money only in the discussion of stewardship. Money is sometimes the easiest thing a man can give. With some men religion is simply a matter of paying for proxies. There are Christian men who say, "Here's my check, but do not ask me to serve anywhere." But stewardship covers every phase of a man's life—time, voice, training, wealth, every talent and every possession.

Stewardship is not a question of large gifts; it is rather a question of being faithful with what we have. God does not *measure* what we bring, he *weighs* it. He simply asks that we shall bring what we have, our very best, and lay it at his feet.—*H. A. Vernon.*

#### STEWARDSHIP AND SONSHIP

Stewardship is not the handling of *things* but the handling of *self*. Nobody but a Son of God can be a steward of God. The Biblical doctrine of stewardship presupposes and predicates Sonship. We talk of "Christian Stewardship." There is no other. A man cannot be a "good steward" unless he is a Christian. Neither can he be a good Christian unless he is a good steward. Stewardship is not *giving*, it is *living* the godlike life.—*W. T. S. Spriggs.*

#### IN PROPORTION TO PROSPERITY

Most resolutions for stewardship will break down unless this dedication of the Lord's portion becomes a fixed habit. It is here that one comes to a grip with himself as to whether his resolve means what he professes. This calls him to take inventory of his income and to keep books with the Lord. It will mean a humiliating experience for many who have rested in the easy assumption that because they were giving frequently they were giving largely, when a balancing of the books would show that they were not approaching the tithe, nor even half of it. Here a very practical question emerges: "What portion of one's income shall be thus set apart?" I am persuaded that the New Testament, acting on the liberty

of grace, leaves the answer to this question with the individual, recognizing the great principle which Paul suggested, "As he may prosper." If one is earnest enough to consider the whole question in the light of the teachings of Christ with a desire to do that which is pleasing to him, he will surely come to a basis that is satisfactory to his Lord.—*Millard Brelsford.*

#### A QUESTION OF OWNERSHIP

All property in the world implies ownership. Back behind the screen of things, behind this pageantry of wealth—these homes in which we live, these great buildings in which we work, these markets laden with their merchandise, the vineyards bending with their fruitage, the broad acres golden with their harvests, the cattle grazing upon a thousand hills, the factories and railroads, the mountains rich in ore, the forests rich in timber—back of all this manifold and multi-form wealth there are unseen hands that hold it, and unseen hearts that claim it. Property implies ownership.

The only question is, Who is the owner? Are these elements of wealth handed over to us in fee simple? We must make a distinction here between having and owning. I do not ask how much you have, but how much do you own?

Do you own your time? If so, why do you not save it, and store against the day when you will need it? Time is not yours to keep; it is yours as a loan to invest.

Do you have an absolute claim upon your health and strength? If so, why do you not hold them against the drafts that time and toil make upon them? You cannot. You are simply the paying teller behind the window. The real owner draws upon your trust funds every day.

What about your property? Do you own it? I stood beside a man whose house was burning to the ground, and he said to me, "There goes the only house I ever owned." My answer was, "If it was your house, why did you not prevent it from burning down?" Look at Japan. Where prideful merchants made their boasts of wealth and plenty, in a few hours there were ruins and tangled masses of debris, black and horrible, like huge plague spots of inexpressible anguish.

What, then, is the conclusion to be drawn? Simply this: that back of your things and mine there is a Divine owner. That is the only logical conception of God for the Christian—that he is the Creator of all things, and therefore the owner of all that he creates. Such is the unfaltering testimony of the Book from its first word to its last. The whole story of Scripture proceeds upon the assumption that God is the absolute owner of all things.

This is the truth that we have lost in the maze of the world's life. We talk about "YOUR things" and "MY things," and we forget that behind yours and mine there is a Divine and sovereign "His." The fact of stewardship is rooted in the fact of Divine ownership. Circumstances may change, but the Divine ownership never changes. We are forever handling trusts.—*H. A. Vernon.*

#### NOT LIMITED TO MONEY

Stewardship is not to be limited to the paying of money into the Lord's treasury. That would be to commercialize our religion and to make our offerings a tax. Stewardship involves also our time, our talents and our heart's devotion. It places the whole life with all its possessions and possibilities upon God's altar and humbly and reverently acknowledges God's ownership.—*J. W. Brown.*

Reprinted from "Missions"

## "The Anti-Christian Movement Has Come Too Late!"

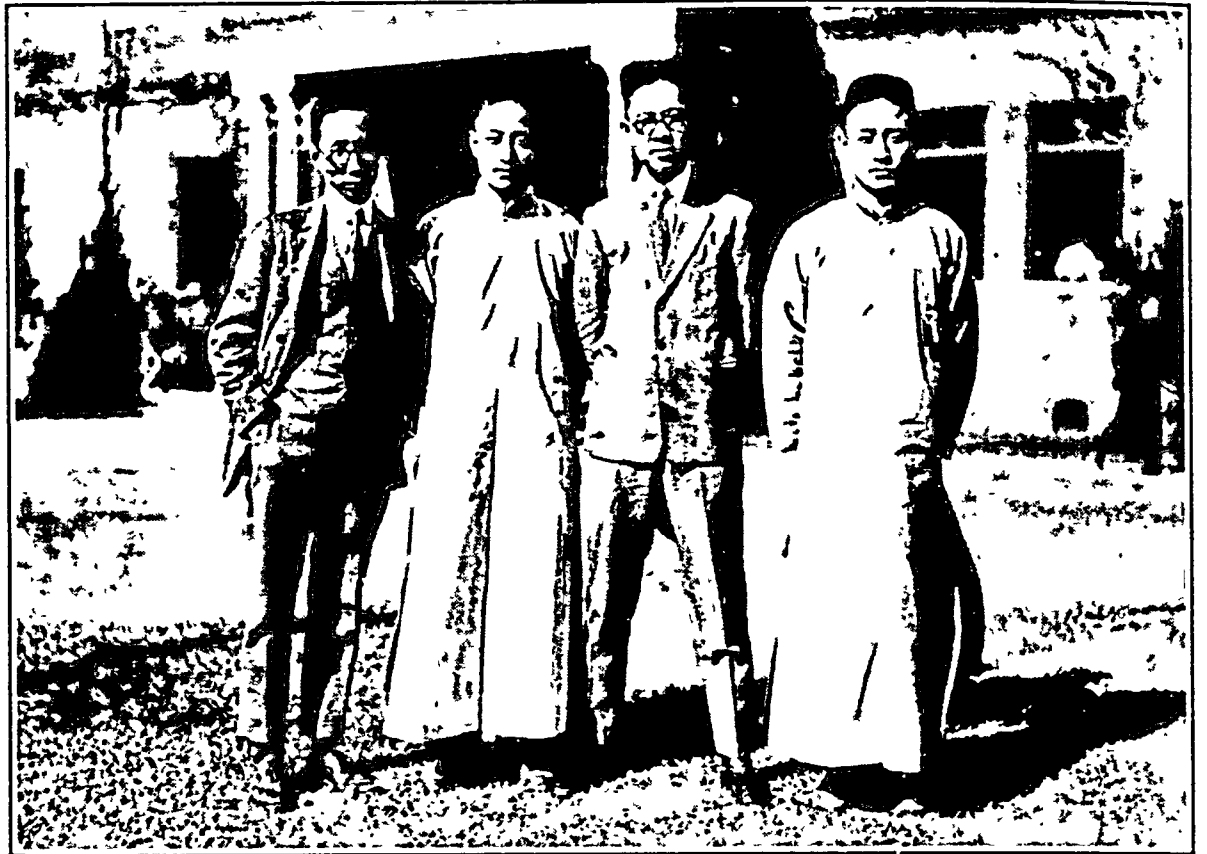
*Rev. Gordon Poteat, Shanghai Baptist College and Seminary*

To carry on college work to the accompaniment of the distant boom of big field guns is a unique experience. But we are used to so many strange things on the mission field that such happenings do not disturb us. For weeks the war was going on, with real fighting, within twenty miles of the college.

Much more serious is the onslaught of the hosts of Satan, in the form of the Anti-Christian Movement, which is now stirring the Chinese to their depths. These attacks are carried on chiefly by falsehood and appeal mainly to the ignorant.

As a result, the students in our Academy are harder to reach. But among the students in college, who really know Christianity by years of teaching and experience, it is like a call to arms, which has been responded to nobly. In September, out of thirty-one Seniors, five were not Christians, but in spite of the opposition, three of these have already accepted Christ, as well as many others in other classes.

A thousand people live and work on the campus, among whom are 400 college students, 300 high school students, beside model school and kindergarten. The Kindergarten Normal Building, "Georgia Hall," is the last building to be erected



THE DEACONS OF THE COLLEGE CHURCH

"Christianity is a part of China. Even if all missionaries were removed, the gospel would go on increasing in power."

and perhaps the most complete in its equipment.

Thus we have Christian education work from the lowest grade up to college and theological seminary.

The Seminary has the best enrollment this year that it has ever had, and from a wider area; the representation from Honan, North Kiangsu and Kwangtung being especially encouraging.

Three other college students have just decided to enter the ministry, making a

total of 27 in the whole institution who are preparing to preach the gospel.

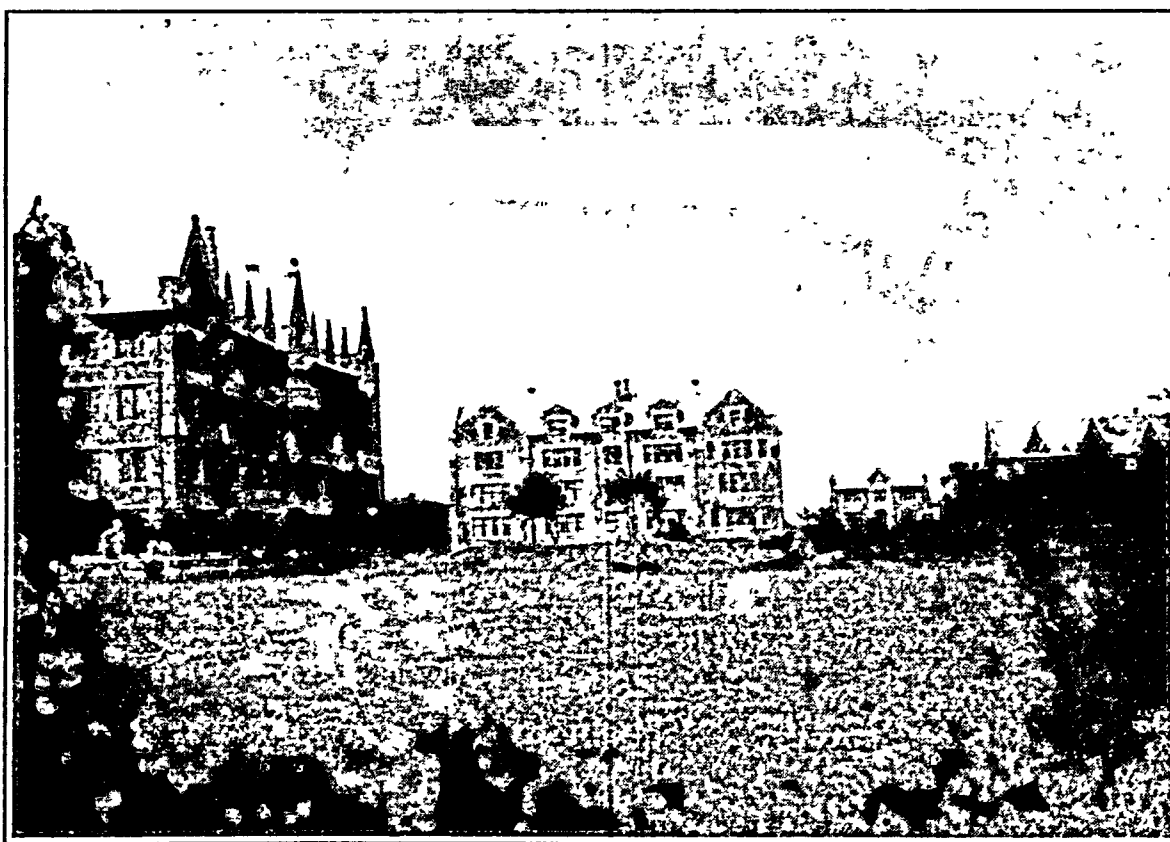
As I was writing this, someone rushed in and notified me that the Cumbum Llama from far Thibet was coming in a motor car to visit the college. He is reputed to be the third most important Buddhist functionary in the world. Some time, some of these young men, who are preparing here, will be preaching the gospel in Thibet. We pray that this man may be among the first fruits to accept the Saviour of the world.

Already thirteen graduates of the college and Seminary are in the ministry and eighty-four out of one hundred and forty-three graduates, or fifty-seven per cent, are in some form of Christian work.

Buddhism was in China three hundred years before there was a single Chinese Buddhist priest; Christianity has been in China only a little more than one hundred years, and there are nearly two hundred college graduates in the ministry and several thousand other consecrated men preaching the gospel.

With nearly a half million Christians, the foundations are so deeply laid that the Anti-Christian movement has come too late. Christianity is a part of China. Even if all missionaries were removed, the gospel would go on increasing in power.

And Christ will be glorified in the salvation of this great people. May Shanghai Baptist College in its faculty and students have so much of the spirit of Jesus that it may do its full share in bringing China to the feet of the Prince of Peace!



A PARTIAL VIEW OF THE SHANGHAI COLLEGE BUILDINGS

"We have Christian education work from the lowest grade up to college and theological seminary."



## Spiritual Harvests in Soochow

*Rev. H. H. McMillan, Soochow, China*

Spiritual results are as sure to follow spiritual service as autumn harvests follow spring seed-sowings. But times and seasons cannot be insisted upon in the spiritual realm, neither can the nature of the harvest be reduced to mathematical exactness.

Baptists have two institutions for carrying on mission work in Soochow—schools and churches. Though we have these two departments, yet we have only one work. On this Soochow missionaries are agreed.

It is very hard to measure results within the space of one year. Now, after a brief number of years, one cannot but see some of the results from our schools. We now have a large and growing number of "second generation" Christians and in every single case I know anything about they are far ahead of their parents. Now that we are able to employ so many of our own graduates as teachers in our schools, it has brought in a new day. Though we have a large number of our academy and college graduates in the school room, I regret to say that we have none in the ministry. But in this field also we can now see the dawn of a new day. We have six Yates graduates in Shanghai College studying for the ministry, and we have a Volunteer Band in Yates Academy with 11 members.

Besides training workers the schools are vital evangelistic agencies. They are



SOME PUPILS OF "THE MODEL SCHOOL"

"A thousand people live and work on the campus, among whom are 400 college students, 300 high school students, besides model school and kindergarten."

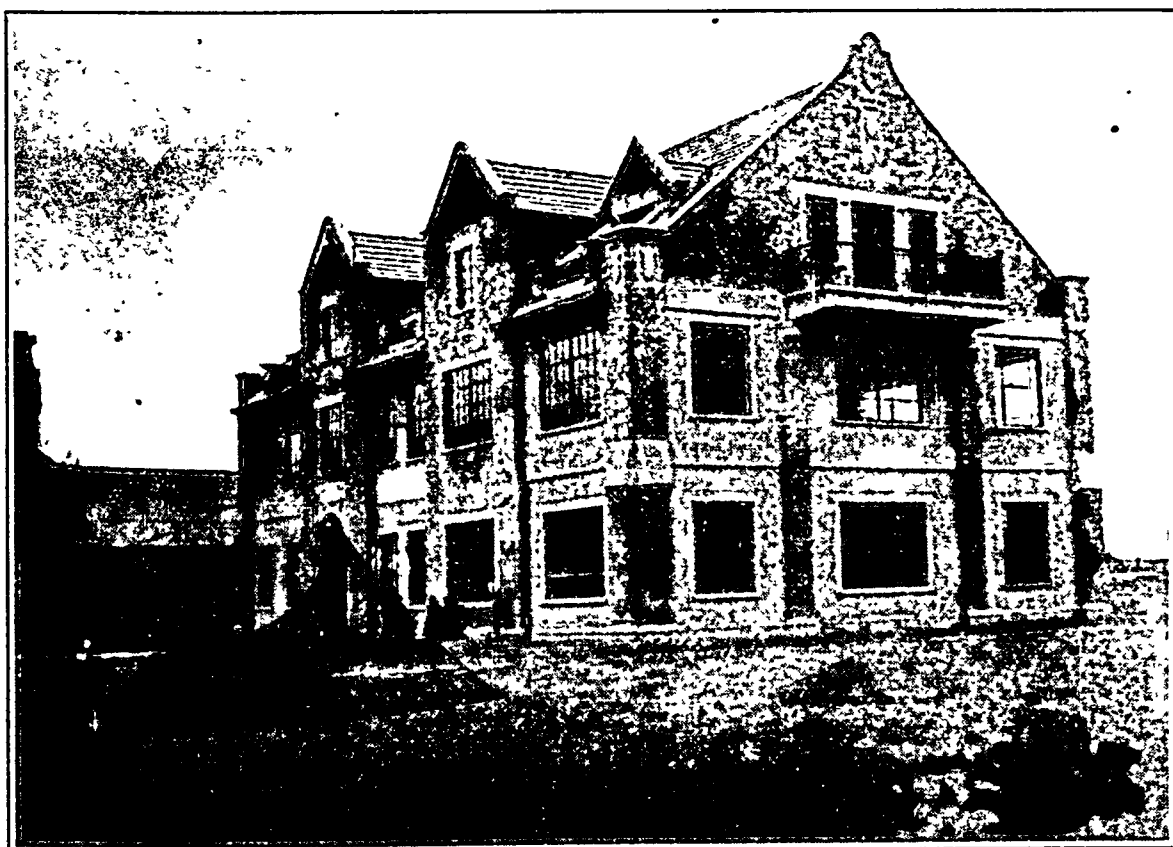
breaking down opposition and are opening hundreds and thousands of homes for the entrance of the gospel.

Our churches and chapels in Soochow serve a two-fold need. They offer a unique field service for all the Christian teachers and students in the schools. In this way the students can render a valuable service in the local churches and chapels, and at the same time receive valuable training for future work. For this reason we put special emphasis on the Sunday schools and the B.Y.P.U.'s.

From the standpoint of direct evangelism, Baptists have an unsurpassed opportunity here in the very heart of this city of over 500,000 people.

Last fall just when all phases of the work were moving along in a very encouraging way, the war burst upon us and our regular work was paralyzed for months. But the kingdom of God can rapidly adjust itself to new and unexpected conditions. When the buzz of airplane was heard overhead and the noise of cannons in the distance, this peace-loving city went into a panic. Our compound was soon flooded with women and children. This was to most of them the first contact they had ever had with Christianity and we took it as an opportunity from God and made the most of it.

Then the trains and boats began to come in loaded down with wounded soldiers. The hospitals were soon filled and many missionaries gave a helping hand. Soon the cries of distress reached our ears from the poor country people in the war zone who were being trampled under the feet of soldiers. In the name of the Red Cross, Chinese pastors and missionaries hastened to their rescue. Apart from the direct good done, these different phases of war service made a deep impression on the non-Christian Chinese and the attitude toward the missionaries and toward Christianity has undergone a great change. So there has never been a greater opportunity for preaching the gospel than now. In the end I fully believe the war shall have proven to be a help rather than a hindrance to the spread of the gospel. Christianity has had an opportunity to show itself superior to all other religions.



GEORGIA HALL, THE KINDERGARTEN NORMAL BUILDING

"The Georgia Hall is the last building to be erected and is perhaps the most complete in its equipment."



VIEW OF KAIFENG COLLEGE CAMPUS

"We are trying to build in Kaifeng a school for boys that will help us in the great unfinished task of evangelizing the thirty millions of Chinese in Honan, and ultimately spread into the neighboring provinces."

And the real condition of a non-Christian society has been revealed.

In the light of what we have said above we beg your prayers. Pray with us for the 1,596 students in the Soochow field. Pray for their families. Pray for the six ministerial students in Shanghai College. Pray for the Volunteer Band in Yates Academy. Pray for the teachers and Christian students in all our schools. Pray for the non-Christian students. Pray for our three pastors and seven evangelists. Pray for our 810 church members. Then, too, pray for your missionaries. What we need above all else is a genuine Pentecostal baptism of the Holy Spirit. We believe God has a great revival just ahead of us, but all revivals come to those who are abiding in prayer. We need men and we need money, but our greatest need is a revival of the Holy Spirit and he may manifest himself here in Soochow because of your prayers.

May the grace of the Lord Jesus Christ abide with you all.

\* \* \*

## Results That Rejoice the Heart

*Rev. W. Eugene Sallee, Kaifeng, China*

I am going to talk a little out of my heart rather than try to write an article on schools. We are trying to build in Kaifeng a school for boys that will help us in the great unfinished task of evangelizing the thirty millions of Chinese in Honan, and ultimately spread into the neighboring provinces. The building of a great school is not the work of a day. This is more especially true in a new

field where we have to find and educate our faculty and win a constituency to Christ from among the unevangelized Chinese.

A few facts will help our friends to understand how some progress is being made. Our first class to graduate from high school had only eight in it. None of them were Christians when they entered school. All eight were believers before they graduated. One of them has just finished his course at the Seminary in Louisville, having first graduated at Georgetown College. He goes back to Honan this summer as an ordained minister to do evangelistic and pastoral work. Another has just graduated from Ouachita College, Arkansas, and goes back this summer to teach in our school. Four others have been working for several

years most acceptably as evangelists and teachers in our Mission, and the other two went into business.

While we had only two in our graduating class last June, both of these had answered the call to preach and have gone on to college to prepare themselves for their life work.

If the first aim of a mission school is find, call out and train Christian workers, surely the Lord is honoring our efforts.

Some years ago a boy entered our school from one of the far western countries of our province. His father was a secretary in the Civil Governor's Yamen (office). Neither he nor his family had had any contact with Christianity before coming to us. Before graduating he became a Christian. Now there are nine boys in our school from his county. One of the nine is his younger brother, who has also become a Christian. A tenth has already graduated and is soon to finish college. The latter is planning to come back and join our faculty, and the first named is the boy who goes back to China this summer with his A.B. degree from Ouachita College.

The Agricultural department led by Middleton and Lee, is growing in interest. Through this department we are not only helping boys work their way through school and preparing them for life, but we are also making contacts with the farmers in the villages which will help us in making friends among the farmers.

I am only one,  
But still I am one.  
I cannot do everything,  
But still I can do something.  
And because I cannot do everything,  
I will not refuse to do the something  
which I can do.

—Edward Everett Hale.



AMERICAN CHICKENS IN FOREIGN MISSION SERVICE

"The Agricultural Department, led by Middleton and Lee, is growing in interest. The original pen from which these white leghorns came was imported from Hollywood, Wash."

## Significant Features of the Work in the Canton Field

Rev. M. T. Rankin, Canton, China

In our work in Canton we are working on the basis that the fundamental objective of the missionary enterprise is two-fold,—to win souls for the kingdom, and to build up a Christian body which will be able ultimately to assume all of the burdens and responsibilities of taking the gospel to the people of China. When the developments in this field during the past year are considered in the light of this two-fold objective they are quite significant and encouraging.

The progress in soul-winning has been significant. Although the actual number of conversions and baptisms during the past year as compared with previous years does not show an unusual increase, still we might well consider the results significant. In addition to the hindrances which have existed for the past several years, the past year has been especially marked by the growth of anti-Christian agitation. This has amounted in several instances to organized opposition to Christianity. During one period of special agitation several revival meetings were in progress in and about our Tung Shan compound. These meetings resulted in over three hundred conversions. The evangelistic spirit of our schools has been the strongest we have seen, more than one hundred seventy con-

versions having occurred in the Pooi Academy alone. When we recall that the anti-Christian movement is largely carried on by the student classes of China, this fact is very encouraging. Reports from many of our churches are equally as encouraging. The Tung Shan church had over one hundred additions during the year.

The most significant progress, however, has been made in helping to build a Christian body, which will gradually assume the task of carrying on the kingdom work in China. Only a bare outline of this development can be given in the limited space given to this review. Progress has been made along several lines.

1. *Co-operation with the Chinese Baptist Convention in carrying on the work done by the Foreign Mission Board.* All of our schools have boards of trustees composed of one-half missionaries of the Foreign Mission Board and one-half members of the Chinese Baptist Convention. During the past year all of the chapels and churches in the Canton field supported by the Foreign Mission Board have been put under the direction of the Home Mission Board of the Chinese Convention, of which Board several missionaries are members. A true spirit of Christian fellowship and co-operation is being manifested in carrying on all of this work. The progress made along this line might be considered as the most significant single feature of our work during the past year.

2. *The advance made by the Chinese Baptist Convention in the work carried on by itself.* Dr. Anderson writes in the annual report of the South China Mission

for 1924: "During the year 1924, perhaps the most stressful year financially of all years, these Chinese Baptists have borne the heaviest burdens they have ever been called upon to bear." Again he says, "The Home Mission Board has put on an evangelistic program for 1925 which is several hundred per cent in advance of anything they have ever done before." The Pooi Ching Academy has just completed a new building costing \$35,000, which was financed entirely by the Chinese. The Leung Kwong Hospital is now constructing a four-story hospital building to accommodate one hundred beds.

3. *The organization and strengthening of the organized denominational work for young people, B.Y.P.U., Y.W.A., G.A., etc., and the further development of the Sunday school work.* Much progress has been made in establishing the work for the young people which will have a far-reaching influence in training our Baptist young people for kingdom service. A number of Sunday school teacher-training institutes have been held during the year which will greatly strengthen our Sunday school work. Especial progress has been made in the amount of Sunday school literature which is being used. The China Baptist Publication Society is sending out an average of more than seventy thousand lesson helps for every Sunday in the year.

4. *The enlistment of our young people in definite Christian service.* There are eighty young people in our Tung Shan schools who have dedicated themselves to some form of definite Christian service.

We realize the impossibility of giving a true impression of the life and spirit of the work done in this field by such an outline as the one above. We would that our Southern Baptist people could see for themselves what God is accomplishing through the work of Foreign Missions. We truly believe that if all of our people could come to see the work and results as they actually are, and to feel the urgency of the needs; if they could come to feel the life and spirit of mission first-hand, the problem of financial support and of workers would disappear completely. Perhaps the greatest cause we have for discouragement in our work at the present time is the apparent decrease in the missionary spirit of our people at home. This is a matter of grave concern to us. We are praying earnestly that a renewed realization of the tremendous importance of Foreign Missions in the redemptive plan of God may come to the people. We trust that this brief review may have a message to that end.



THE BEGINNINGS OF FINE STOCK RAISING IN CHINA

"Through our Agricultural Department we are not only helping boys work their way through school, but we are also making contacts with the farmers which will help us in making friends among them."

## Starting a New Seminary in China

*Missionary J. R. Saunders, Shiu Chow, Kwang Tung, China*

Southern Baptists have had work among the Hak-kas for over twenty-five years. In the early days we had to send our men to Canton where they took their course in the Cantonese dialect. They had to learn Cantonese and adjust themselves to a different dialect and a very different environment.

We found that this was a great handicap to the Hak-kas. They could learn the Cantonese dialect and adjust themselves to the environment of the coast country, but this in many cases unfitted them for the sacrificial struggling interior life that characterizes our work among the Hak-kas in their native environment. They are raised in the mountain sections of South China far away from the great marts of trade and modern city life. We found we must start a Seminary for them in their own country where they could be trained and fitted into the needs of the interior where the masses of the Hak-kas live.

Three years ago we took definite steps to start this institution. After much prayer and years of waiting, the good day arrived when this new institution had its birth with assured life. We rejoice to be able to report that its growth has been most hopeful. We know it means a great responsibility to start a theological seminary anywhere, but especially now in China. But our South China Mission and the Foreign Mission Board decided that the hour had come when we should begin its separate existence. We have thanked God every day since it started.

### OUR PRESENT ASSETS

We do not boast of material assets. We do not own one bit of land. We have no building we can call our own. We have no certain dwelling place, but none of these things hinder our hopes. We have something far more valuable than these things. We have been operating our Hak-ka Seminary for two years. We now have twenty-five young preachers whom, we believe, the Lord has called from among the heathen and entrusted them to us to mold for his kingdom. The three years previous to our opening the Hak-ka Seminary we had on an average of about one man a year to volunteer from our Hak-ka field to study for the ministry, but during the two years we now have twenty-five studying with us. Also our high school for boys in this field has a number of the most promising boys as volunteers for the Lord's high calling of



FIRST-YEAR HAK-KA SEMINARY STUDENTS AND FACULTY

"The greatest need in any mission field in China is well-trained native preachers to whom the Lord can entrust the preaching of his gospel to the masses."

preaching the unsearchable riches of the gospel of Christ our Lord.

The greatest need in any mission field in China is well-trained native preachers to whom the Lord can entrust the preaching of his gospel to the masses. Men trained for this holy task in China should be men used to hardships and trials and sacrifices. The heroic spirit that characterized the early preachers in the New Testament times should be the one element that should dominate the lives of these men if they are to count greatly in the warfare to win China to Christ. We feel that the hardships of our early efforts will yield most gracious results in the new program of advancement we are now seeking to inaugurate in this vast field.

Twenty-five years ago this coming winter I sat with Dr. R. H. Graves around his dining room table while he conducted evening prayers with his Theological Training Class. We had about twelve men studying for the ministry with him, as I now recall. These were the days of splendid hardships where a heroic type of men were prepared for the Lord's work in South China. From these efforts the wonderful results of Baptist work in South China have come. In twenty-five years this small Theological Training class has developed into three institutions for training men for the ministry and we have a few more than one hundred men in training. Truly the Lord is hastening the day for large things for his people in this land.

### THE HAK-KA SEMINARY'S OPPORTUNITY

The greatest opportunity that will ever come to us in this land will be to build men for future leadership in the churches of our Lord in China. This being the test we have one of the greatest opportunities ever committed to Southern Baptists. The Hak-kas, like the highland people of Virginia, North and South Carolina, Tennessee, Georgia and Kentucky, are well fitted to become great kingdom workers. Among the most useful preachers we have in this section of China are the Hak-kas. What these up-berlands in the South have been to the Lord's work in the South and all the world, we may by faith expect these highlands in the Hak-ka country with their hardy race to become to the Lord's work in China.

The Hak-kas are found in predominating numbers in five provinces in South China. We estimate that they number from thirty to fifty millions. They are for the most part an interior people with very little Christian work of any kind, apart from the Catholics and Lutherans, being done among them. They are very hopeful and ready to be guided to the Saviour if we but had men and women to do the work. Most of the Christian work we now have is being done by American Baptists. Our own Hak-ka Seminary is the only institution of the kind we have to train ministers to lead these millions to know the Saviour. We have the glorious privilege to be the first to develop a real doubt that we shall ever have a greater Seminary for the Hak-kas in China. I





SECOND-YEAR HAK-KA SEMINARY STUDENTS AND FACULTY

"The greatest opportunity that will ever come to us in this land will be to build men for future leadership in the churches of our Lord in China."

opportunity to inaugurate an institution that will tell for greater results in reaching the millions of untouched souls in the throbbing life of the interior of China. We daily pray that our faith may be as large as the opportunities God has given us in this field.

Our one hope is to bind men to Christ through the power and wisdom of the Holy Spirit and through his Word and our own lives to fit these Hak-kas to become ambassadors for Jesus Christ to win their own people to his service. We desire to make our Seminary one that easily fits into the needs of this people, relating itself fully and always to Christ and then to the advancing movements of his kingdom in this field. The newness of the work, the undeveloped outlines of the future still in the making, the entire freedom to pattern our work wholly after the Lord's New Testament model, all create in us a longing to see this institution add its contribution to our growing army of Christ's own choosing whom he is preparing to win the masses in this great nation to the Father's obedience.

#### OUR APPEAL TO SOUTHERN BAPTISTS

My chief reason for writing this article to our fellowworkers in the homeland is to enlist your prayers for this new Seminary. We earnestly beg that everyone who reads this article will put the Hak-kas Seminary on your prayer list and pray unceasingly for the welfare of this new enterprise of Southern Baptists in the greatest mission field they have in all the world. Yes, pray often for China. The Lord has never given us a greater opportunity than this nation, but in your

praying for China, please do not forget the Hak-kas Seminary. We have very little to commend us to you, but our present needs and future hopes. Our future usefulness will, no doubt, depend largely upon your prayers in our behalf. Around your lovely firesides, in your churches, and in your own secret place of devotion may there daily rise the prayers of faith to our common Father in heaven for this Hak-kas Seminary. It is your own creation and may it be your glory in the coming days.

The questions of the Hak-kas Seminary's permanent location, men from the home churches and men in China to help develop it, buildings in which to do our work, how to fit it best into the enlarging army of conquest in this great field, how to live and labor with the young men whom the Lord sends to us so as to fit them for the highest leadership,—are all questions needing the prayers of God's people in the Southland. These problems need our prayers and efforts through the years. With our boldness of confidence wholly in him and those of the homeland who are with us in the conflict, we face the future with all its problems with a radiant faith that we shall be more than conquerors through Christ our Lord.

#### HE

HE loved me, the Father's only Son;  
HE gave himself—the precious, spotless One;  
HE shed His blood—and thus the work was done.

#### LOVED

LOVED, not merely pitied. Here I rest.  
Sorrow may come, I to His heart am pressed;  
Why should I fear, if sheltered on His breast?

#### ME

ME! Wonder of wonders! He loved me,  
A wretch—lost, ruined, sunk in misery;  
He sought me, found me, set me free.

My soul the order of the words approve,  
Christ first, me last, nothing between but love.  
Lord, keep me always down, Thyself above.



THE PRESENT FACULTY OF HAK-KA SEMINARY

"We feel that the hardships of our early efforts will yield most gracious results in the new program of advancement we are now seeking to inaugurate in this vast field."

## A Sunday in Yates Academy

Rev. Chas. G. McDaniel, Soochow, China

Sunday with us begins on Friday evening, for one never realizes the full blessedness of a Lord's Day without beginning preparation for it at least as early as Friday. On Friday evening we hold our Sunday-school teachers' meeting in our Science lecture room. This meeting is attended by most of the teachers of Yates and Wei Ling Academies and also by quite a number of our older students who serve as teachers in our afternoon Sunday schools for street children. I have never attended a more wide-awake teachers' meeting—no, not even in America. A large number of our teachers hold diplomas from our Sunday School Board in Nashville. In these meetings we spend something less than a half hour in methods of teaching and then divide into two groups, Senior and Junior, for the study of the lesson.

Sunday is a busy day with us. We begin the morning with a meeting of our Student Volunteer Band. Mr. Bostick is the leader of the Band this year, but Mr. McMillan and I usually attend, and we all have a good time studying the Bible and mutually inspiring one another to continue steadfast in the ministry of the Word. Some of this Band who met with us in former years are now in Shanghai College and Seminary further preparing themselves for preachers of the gospel.

After a little intermission, sometimes a very short one, we begin our work in the Sunday school. If you walked in on us between 9:30 and 10:30 you could easily imagine yourself in Richmond, Nashville, or even somewhere in Texas. The words to our hymns might not be distinguishable, but the tunes and manner of singing would be perfectly familiar. There would be a difference of complexion, but our children would be just as happy looking, all dressed in their Sunday clothes—our girls just as sweet and fresh looking, and our boys just as clean and manly in appearance as those you would find in an American Sunday school. You see youth at its best in a Sunday school the world over. "Blessings on the man who invented Sunday schools!"

The congregation of the preaching service is made up of the same people who attend the Sunday school, with the exception of the smaller children whom we dismiss, and plus a few men and women who do not get up in time to come to Sunday school. Human nature has no complexion; it is only skin that is white,



YATES ACADEMY BASKET BALL TEAM AND COACH

"You see youth at its best in a Sunday school, the world over. Human nature has no complexion; it is only skin that is white, black, and yellow."

black and yellow. So even in China a few of our Christians, but only a very few, have not learned that the Sunday school is the training school for the church, and that four times as much joy comes to the one attending Sunday school as to the one staying at home till preaching service begins—and sometimes staying at home all the morning.

At 1:45 p. m. the teachers of the afternoon Sunday school gather in the church for a short conference before separating to go to the five centers for the afternoon work. Those teachers are made up of the boys and girls from Yates and Wei Ling Academies, with a few teachers from these institutions sprinkled in. Perhaps this work is the finest piece of seed sowing that we do. Think of several hundred children in different parts of our great city, divided into small groups suitable for teaching, and taught by boys and girls from our academies! What does it mean? For the boys and girls, it means training in teaching and an inspiration for further and more efficient service. For the children it means that they cannot grow up in utter ignorance of the gospel, and to the parents of these children it also means some knowledge of Christian truth, for these little candles that have been lighted are bound to shine, and the darker the homes in which they shine the brighter will the lights appear!

In the evening we again gather in the church for a short service, and then divide into two B.Y.P.U. groups.

These several services constitute a rather full day for those who attend them all. But one can rest without being idle,

and there is always recreation in service for the Master.

Some may wonder whether a school in which there is so much religious study and activity can have sufficient time for the academic work and other activities characteristic of good schools. Let me dispel any such doubts by saying that Yates Academy has an enviable reputation for its splendid achievements in all forms of athletics, and the scholarship of its students is attested to by their high standing in Shanghai Baptist College and other colleges in which they are enrolled. A full-rounded manhood is our ideal.

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## A Decade in Shiu Hing

Miss Margie Shumate, Shiu Hing, South China

A few months ago I celebrated my tenth anniversary in Shiu Hing. As I look back over the growth of the work during the past ten years I cannot but praise the Lord whom we love and serve for what has been accomplished. To him, and him alone, is all the glory due for the progress that has been made and for the victories won.

The Shiu Hing field comprises a territory whose population is estimated at a little over a million, but I am sorry to say that still large sections of this territory are as yet untouched by the gospel, and we are barely touching the fringes of the district in which we are working. Most of the field is unoccu-



A VIEW OF YATES ACADEMY

"Our school has an enviable reputation for its splendid achievement in all forms of athletics, and the scholarship of its students is attested by their high standing in other colleges."

pied except for what we Baptists are doing. Baptists have two missionaries in this field, namely, Miss Gunn, who is doing educational work in Shiu Hing City, and myself. My time is given to the development of the women's evangelistic work, but the field is so large and so scattered that in trying to spread myself out and take in the whole field I often feel that I do not accomplish anything anywhere.

As I look back over the past years, I think of many times when in my weakness and helplessness, assisted only by native workers, if anything even more weak and helpless than myself, I have tried to push forward in the evangelistic work, and our puny human efforts have seemed so futile, so powerless to make any impression on the great wall of heathenism and darkness around us. I have gone to my knees in despair and, with tears streaming down my face, I have prayed, "Oh, Lord, how shall this people know that we have come in thy name except that thou be with us?" How I have longed and prayed to see great manifestations of his power, and to see multitudes redeemed from the curse of sin and heathenism. Many of my prayers have not yet been answered, due, I am sure, to the fact that I have not always been willing to pay the cost, and, oh, it does cost! of going *all the way* with Christ, and have therefore not been able to pray *prevailing* prayer. Still, as I sum up what has been accomplished during the past ten years I can see now more clearly than I did as I walked along the pathway of those years that God has been with us and that he has blessed us, and I cannot but look toward the future

with renewed confidence and courage and hope.

I think, perhaps, that by comparing the statistics of ten years ago with those of the present, I can give you a better idea of the progress of the work than in any other way. Broadly speaking, the work has a little more than doubled in ten years.

Ten years ago we had two churches and four out-stations with a membership of less than 400. We now have four churches, two of which are self-supporting and nine out-stations with a membership of nearly 1,000. Ten years ago the contributions for one year amounted to about \$700. Now, over \$3,000 is contributed annually on the field for the different phases of the work. Ten years ago we owned only two church buildings, both narrow, poorly ventilated, poorly lighted and in every way most inadequate for the needs. We now own two commodious church buildings, one at Shiu Hing and one at Lin Tong, and we also own six churches or chapels at other stations. With the exception of less than \$2,000 gold, nearly all the money invested in buying or building these chapels and churches, an amount of nearly \$20,000, Chinese money, has been raised on the field.

Ten years ago we had four preachers and five Bible women. Three of these four preachers have since left the ministry and should never have been in it. At other periods during the past ten years we have also had some preachers, yes, and one or two Bible women, too, who did far more harm than good on the field. More than once have I shed bitter tears over church scandals which

have brought reproach upon the Lord's name in the eyes of the heathen. We now have twelve preachers and twelve Bible women; three or four of the latter are of little use to the work, being aged pensioners whom I inherited from Miss North. Some of these workers are not all that we could wish, but taking them as a whole they are by far the best staff of workers we have ever had, two or three of the men being above the average, and this fact more than anything else makes me confident that we may expect greater things in the future than we have seen in the past. There is at present more life and activity among the workers and the constituency than ever before, which is also encouraging. They organized a local association a year and a half ago, which has unified the field and added impetus and enthusiasm to the work. Another encouraging feature is the fact that the masses of the people are more open-hearted and friendly to the church and the gospel than ever before.

Perhaps the most phenomenal growth at all has been that of Lin Tong. Ten years ago Lin Tong was an out-station of the Shiu Hing church, paying only \$3 or \$4 per month on their preacher's salary. The small day school of less than twenty students was supported by foreign funds. Today, the Lin Tong church is self-supporting, paying their preacher \$40 per month, and the day school of more than seventy pupils is supported and controlled by the local church. The church has a new commodious house of worship, built at a cost of more than \$10,000. This is one of the churches that has in the past had more than its share of church scandals, divisions, strife and such like. It has been a close second to the Corinthian church in that respect. I have even known the members to meet in two or three different places for Sunday worship, being unwilling to meet in the same place. As I look at the church as it is to-day I cannot but think of the words of our Lord when, in speaking of his church, he said, "The gates of hell shall not prevail against it." The devil has done his best to overthrow the Lin Tong church, but there it stands to-day, stronger, larger and on a more firm foundation than ever before.

The boarding schools in Shiu Hing have not greatly increased in numbers, but have improved in equipment and efficiency. The Girls' School has had a new building within the last ten years, and the Boys' School has recently secured a splendid piece of property for its development, but there is still a debt on it.

The facts stated above are encouraging, yet to me they are disappointing. Instead of having won a few hundreds in ten years, we ought to be bringing hun-

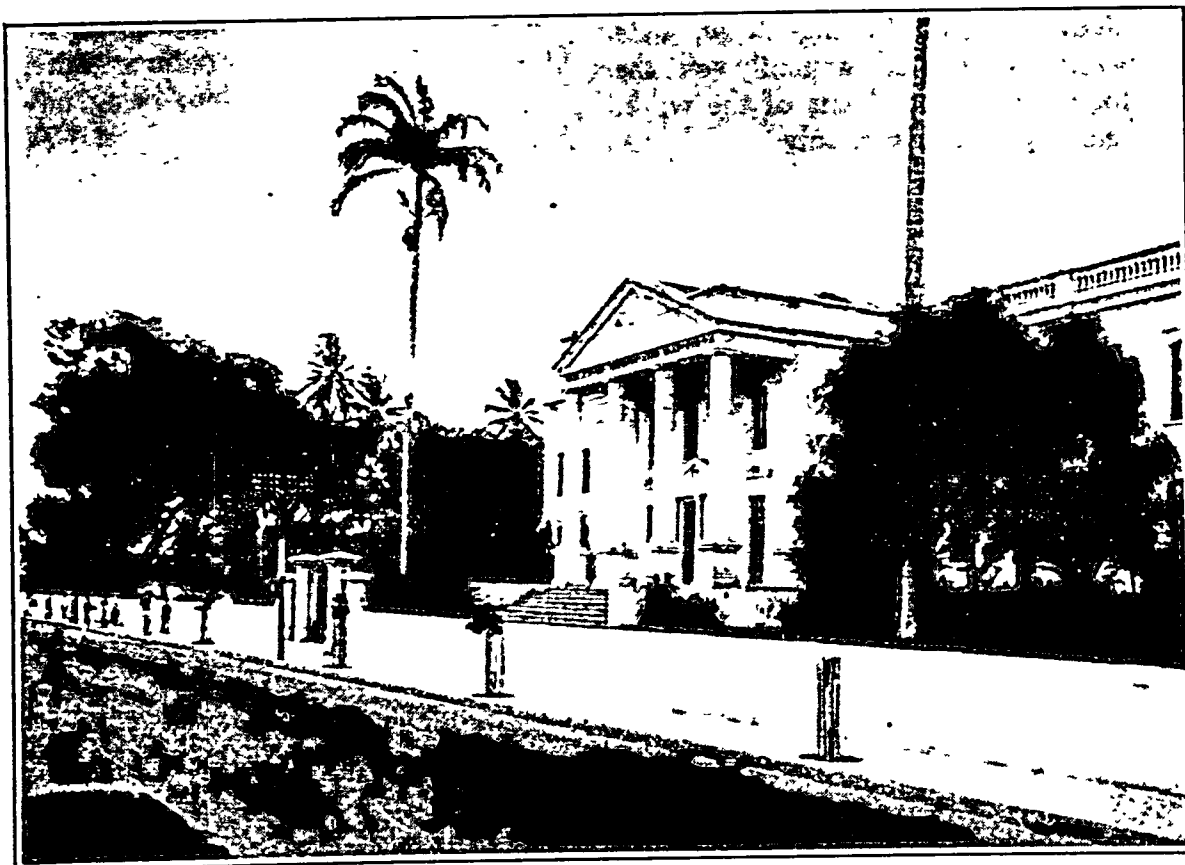
dreds every year into a saving knowledge of Christ. I feel that we are falling far short of what our Lord expects of us, and I am filled with shame when I think of how little we have accomplished. I hope that at the end of another ten years we will report, not that our work has merely been doubled, but that it has grown tenfold, and that we will have a membership of at least 10,000. But what are 10,000 among a million? God's power is not limited, and he can save multitudes. He wants to do it and will do it if only his children live such lives as he can use. Won't you who read this pray for the Shiu Hing field, that during the coming months and years we may see thousands who are now sitting in darkness and the valley of the shadow of death turn to Christ who is Light and Life?

\* \* \*

## Collegio Americano Baptista Celebrates its Twentieth Birthday

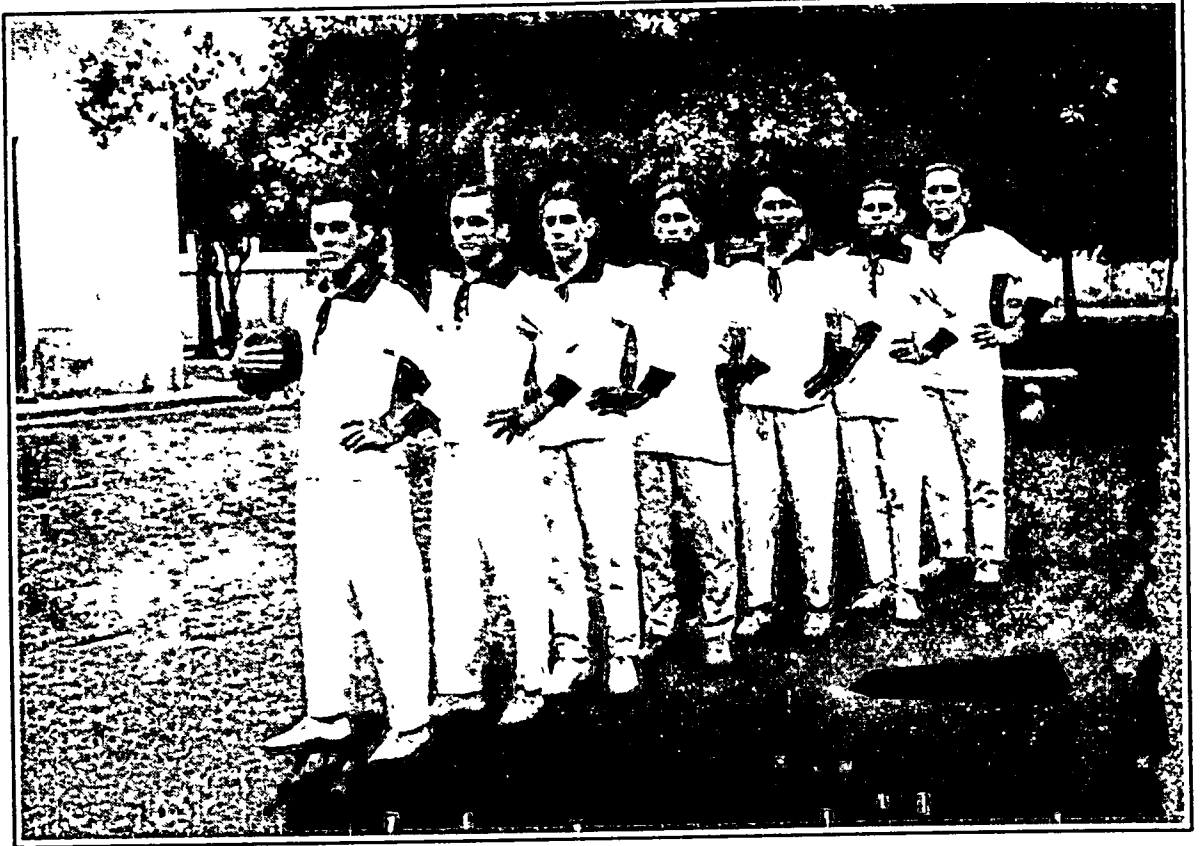
*Rev. H. H. Muirhead, D.D., Pernambuco*

At the close of the present session this institution will complete its twentieth birthday. During these years 6,294 students have matriculated in the various schools, fifty having received bachelor degrees in the College and three master degrees in the Seminary.



PRESENT ADMINISTRATION BUILDING, PERNAMBUCO

"The College and Seminary is situated in the center of this growing city of 400,000, in which there are at present 24 Baptist churches, with some 3,000 members."



SPLENDID SPECIMEN OF SOUTH AMERICAN YOUTH

"Students and teachers say that there has never been a deeper spiritual atmosphere than prevails in Collegio Americano at present. Almost one-half of the students are Christians."

Twenty years is not a long time, but time enough to give a school a personality and to prove its right to a place in the thought, prayers and gifts of lovers of foreign missions.

Mere numbers do not prove the efficiency of an institution, but they do reveal vast opportunities and solemn responsibilities.

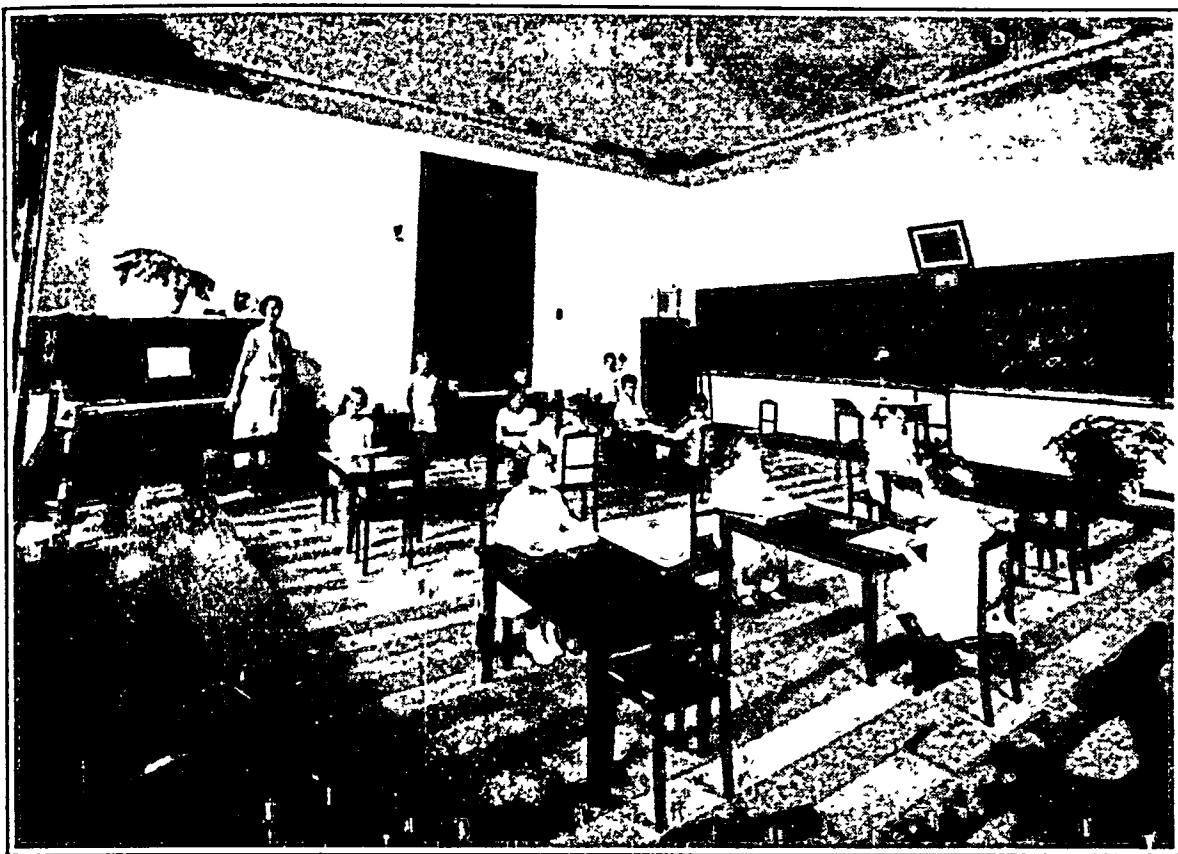
The missionary experts, who shoot at long range and rarely hit the mark, divide mission activities into evangelistic and educational work. The implication is, to

say the least, unfair. The school men in their daily chapel services preach to larger audiences than do the missionaries who give their time to itinerant work, and in their Bible classes teach more of God's Word than a score of Sunday-school teachers, while the opportunity for personal work is limitless.

Dr. A. B. Langston of our Rio College and Seminary has just closed a ten days' meeting with us. Each morning he brought a live evangelistic message to the 400 students gathered in the chapel (it is most unfortunate that only two-thirds of the student body can be seated in the chapel), and at night preached to several hundred teachers and pupils in the church across the street from the campus. Some fifteen made profession of faith, and many of the Christian students reconsecrated their lives to the Lord's work. Students and teachers say that there has never been a deeper spiritual atmosphere than prevails at present. This is in a large part due to the fact that almost one-half of the students are Christians with 85 per cent of the day pupils earnestly attending the voluntary Bible classes and the efforts of the church across the way.

Also the Seminary and Training School are doing the best work in their history. Many seminary professors in the homeland would be proud of the opportunity to teach a class of seventy-two bright young men and women who are preparing for kingdom work. That is one of the many opportunities of the seven professors in your Seminary and Training School here. The pity is that the equipment with which they have to work is not such as to guarantee the best work. We are already over-crowded, and yet





KINDERGARTEN IN NORMAL SCHOOL OF COLLEGE AND SEMINARY, PERNAMBUCO

"The pity is that the equipment is not such as to guarantee the best work. Both College and Seminary must have larger quarters."

what are 72 men and women in preparation for special work in a field with ten millions of hungry souls!

The editor of HOME AND FOREIGN FIELDS asked me to say something about our needs, but I can't. They are too many. There is the girls' dormitory of which we have dreamed and for which we have prayed for ten years. The health department of the city is demanding that we build an up-to-date infirmary. The Seminary must have larger quarters. There is urgent need of an administration building with a chapel capable of seating not only the student body but also furnishing a gathering place for the Baptists of this city.

The College and Seminary is situated in the center of this growing city of 400,000 in which there are at present 24 Baptist churches with some 3,000 members. There is not a meeting-house that will seat more than 400. There is no place for general gatherings. The Baptist churches of North Brazil have never asked the Board for help in the construction of their meeting-houses. The logical rallying point for the Baptists of North Brazil is their central institution here in Pernambuco, but they are not yet strong enough financially to build a chapel in which to meet. Southern Baptists could make no greater contribution toward the evangelization and training of the ten millions of souls in this territory than the erection of a suitable chapel on the grounds of the College and Seminary of Pernambuco, the oldest Baptist institution, with perhaps one possible exception, in Brazil. A twentieth birthday present would not be out of order.

O Thou who hast given us this fair world in which to dwell, we bless thee for its beauty and its adaptation to our needs. We bless Thee for the maturing season with its fruits, which speak of the blessings of God. Teach us the lesson, our Father, that all the experiences of the year are necessary to the welfare of mankind, and that not less needful are the various incidents of joy and sorrow that befall us on the highways of our lives. AMEN.

### My Wage

I bargained with Life for a penny.  
And Life would pay no more.  
However I begged at evening  
When I counted my scanty store;

For Life is a just employer,  
He gives you what you ask,  
But once you have set the wages.  
Why, you must bear the task.

I worked for a menial's hire,  
Only to learn, dismayed,  
That any wage I had asked of Life.  
Life would have paid.

—Jessie B. Rittenhouse.

### Suggested Leaflets—Supplement to W. M. U. Program

SEPTEMBER—STEWARDSHIP OF TIME AND PERSONALITY

	Cents
A Call from the Master Foreman.....	3
As Thy Servant Was Busy Here and There	2
A Strange but True Story.....	2
Christine Miller's Home Coming.....	4
Eleven Good (?) Reasons for Not Attending Missionary Meetings.....	3
Our Stewardship of Personality.....	3
Such as I Have, I Give.....	3
Third in a Great Succession.....	3
What One Talent Did.....	5

(Order early, please, the above leaflets at the listed prices from W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala.)



PARTIAL VIEW OF CAMPUS, COLLEGE AND SEMINARY

"Southern Baptists could make no greater contribution toward the evangelization and training of the ten millions of souls in this territory than the erection of a suitable chapel on the grounds of the College and Seminary of Pernambuco, the oldest Baptist institution, with perhaps one possible exception, in Brazil."

## From the Woman's Missionary Union

MISS KATHLEEN MALLORY

### W. M. U. Items

Heaven will harbor no uneven scales, for it is described as the land of plenty, that floweth with milk and honey. But until the heavenly gates open there is many a pilgrim who on the journey thither really suffers for sufficient food and clothing. Among these are quite a few frontier missionaries and for them the Woman's Missionary Union is eager this fall to secure help in the way of boxes of clothing and household supplies. Any individual or society willing to render such help, without in the slightest lessening the contributions to the 1925 Program of Southern Baptists, may secure full directions by writing to W.M.U. Headquarters, 1111 Age-Herald Bldg., Birmingham, Ala.

Another choice chance to help is through the canning of vegetables and fruits for the three S.B.C. schools where young women are being trained for more effective Christian service. Only a housekeeper knows how preserves, pickles, stewed fruit and canned vegetables vary the menu and stabilize digestion. There are literally thousands of excellent S.B.C. housekeepers and each one of them who can afford to do so is urged to "share the shelves" of her pantry with one or more of the following schools: W.M.U. Training School, 334 East Broadway, Louisville, Ky.; Baptist Bible Institute, 1220 Washington Avenue, New Orleans, La.; and Fort Worth Training School, Seminary Hill, Texas. Of course every good housekeeper is a good packer and will thereby insure safe delivery. To "make assurance doubly sure" in affording the school a chance to say "thank you," the address of the donor should be enclosed in the package as well as put on the outside. In almost every Southern Baptist state there will be found the following reasons for further sharing of what has been laid by in store: Baptist orphanage; Baptist school; Baptist hospital; Baptist aged minister. "Give and it shall be given unto you."

Almost without exception in every S.B.C. state there is a season of prayer for state mission work, the time being either September or October. Perhaps there have been years when the state work was in a more precarious condition, but certainly this year seems to be a critical one. With two out of every three not a professed Christian, with only one out of every eight Southern Baptists "carrying on" the work of the Convention, and with Southern Baptists giving last year to all causes less than \$38,000,000 out of an estimated income of \$1,500,000,000—under these "accusations"—surely there is need of prayer for more state mission work. Every society, whether among the women or young people, is urged to observe its state season of prayer.

So far as the statistical reports are concerned which will be rendered at the W.M.U. annual meeting next May, the observance of the state season of prayer will be the only one required to reach that clause of the uniform Standard of Excellence. The reason for this is that the work to be reported next May will cover only eight months, the period embracing the time from May 1, 1925, to January 1, 1926. This is being done to get the W.M.U. statistical as well as financial year in line with the calendar year. Every society, therefore, which in these eight months observes its state season of prayer will, as said above, be regarded as fulfilling that

clause of its standard and, similarly, it will be free to substitute the figure eight everywhere the figure twelve occurs in the standard. If these explanations are not perfectly clear, a society is urged to get more specific information from its state W.M.U. headquarters. Thus informed, each and every society, whether among the women or young people, is encouraged to attain A-1 on its respective standard. This will be a means of winning for each church the Union's pennant for a Standard A-1 Graded W.M.U.

Some societies still seem confused concerning the Union's plans for personal service reporting. As always even so now is it the longing of the Woman's Missionary Union that every one of its members shall "go about doing good" in the home community—visiting, carrying flowers, giving clothing, supplying food, distributing literature, teaching illiterates, winning souls. But from now on the Union will not render at its May annual meeting as detailed records of personal service as in former years. Accordingly, the societies are urged to continue to stress every phase of "Christ-like living in one's own community" but to keep the record only of what is done under the direction of the society's personal service committee. There is perhaps only one exception to this ruling and that pertains to soul-winning, which is usually very personal and individual. In this case, it is urged that no conversions be reported which are not known to be the direct result of personal service by members of the society. Ever to be borne in mind is the year's slogan: "Personal Service for Christian Results."

September is not too early to plan for a "School of Missions" in each church. Talk it over with your society, with the leaders of the W.M.U. organizations among the young people, with your pastor and with the board of deacons. The co-operation of all is highly desirable but is not essential to real success in such a school. Write to your state W.M.U. headquarters concerning the best books for each class, how and when outside teachers may be secured if needed and by "faith and works" have in your church a "School of Missions."

"Take time to be holy" the sacred song says and many Christians heed it. To increase the number among S. B. C. women the call has gone forth for the setting aside for prayer—nothing but prayer—of the whole hour preceding every meeting of a society or circle. As manifold as the mercies of God are the pleas of prayer but specifically is it hoped that these hours of prayer will be used in pleading for the lifting of the debts on the Home and Foreign Mission Boards. Every society or circle is, therefore, asked to have some committee or member responsible for having the place of prayer ready for use one hour before the regular meeting assembles and also to have some one present to guide, humanly speaking, in the prayers of the hour.

In July's closing weeks it was the good fortune of the W.M.U. corresponding secretary to attend the Leaders' Encampment near Abilene, Texas, and the Mandeville Assembly about fifty miles from New Orleans. Each of these was presided over by a consecrated, influential layman—Mr. C. M. Caldwell, of Abilene, and Mr. Clarence Managan, of Lake Charles, Louisiana. It, therefore, goes without saying that each

meeting was conducted in a most efficient, business-like manner but that the spiritual side was uppermost. At each assembly the attendance was remarkably fine, the Sunday-school enrollment at Lueders being over 4,000 and at Mandeville over 700. Excellent also was the work done by the women and young people of W.M.U. organizations, Miss Lilius Penick and Mrs. C. M. Caldwell directing it at Lueders, and Miss Georgia Barnette and Miss Ora Fleming at Mandeville.

### Program for September

TOPIC—STEWARDSHIP OF TIME AND PERSONALITY.

*Piano Solo*—"Give of Your Best to the Master"

*Prayer of Thanksgiving* that God desires, directs and blesses the work of Christians

*Scripture Lesson*—"Going" and "Witnessing" through Soul-Winning: Prov. 8: 17; Ezekiel 34: 11-16; Luke 19: 10; Isaiah 58; Psalm 9: 10; Isaiah 26: 9; Matt. 6: 33; 7: 7-14; John 1: 35-46.

*Hymn*—"Sowing in the Morning."

*Chain of Prayers* that members may realize that "the King's business requireth haste" and that they may have "come to the kingdom for such a time as this"

*Review of Mission Study Books*—"Stewardship and Missions," by Cook (Order books for 35c from Baptist Foreign Mission Board, Richmond, Va.)

*Discussion of Book Thus Reviewed*—(If a different person is made responsible for leading out in the discussion of each chapter it can but prove more helpful.)

*Prayer* that the members may realize that much of the evangelization of the world depends upon the stewardship of their time and personality.

*Hymn*—"Is Your Life a Channel of Blessing?"

*Review of Mission Study Book*—"Woman and Stewardship," by Pearce. (Order book for 25c from Baptist Foreign Mission Board, Richmond, Va.)

*Discussion of Book Thus Reviewed*—(Let a different person be responsible for leading discussion on each chapter.)

*Prayer* that the members may realize the power for good which as Christian women they possess.

*Hymn for Year*—"Revive Us Again"

*Three Talks on Bible Characters*—The Stewardship of Time and Personality as set forth by: (1) Esther; (2) Shunammite Woman; (3) Mary and Martha

*Testimony of Faithful Stewards of To-day*—(See pages 12 and 13).

*Prayer* for all missionaries and native Christians.

*Hymn*—"I Want My Life to Glorify My Lord and King"

*Reading of Leaflet*—"Our Stewardship of Personality." (Order leaflet for 3c from W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala.)

*Business Session*—Minutes; Message from W. M. U. Year Book; Reports of: (1) W.M.U. Organizations among Young People; (2) Every Member Enlistment in 1925 Program; (3) Treasurer, Showing Amount Due by January; (4) Plans for State Season of Prayer; (5) Mission Study; (6) Personal Service; (7) Associational Meeting; (8) Offering.

*Hymn*—"I'll Live for Him."

*Prayer* that the members and Southern Baptists in general may give of their time and personality so that the debts on the Home and Foreign Mission Boards may be paid.

*Benediction*—Matthew 28: 18-20

## From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

The following quotations from Dr. Silas Evans' new book, "The Currency of the Invisible," are worthy of thoughtful consideration.

If our standards are those of Christ, we will not want to buy "that which profiteth not." Rather we will barter the lower for the higher. We will lose, give away from our selfish grasp the life inferior and passing, to gain for our deeper self the life superior and eternal.

It is a poor bargain to barter the soul for silver, to sell one's heritage for a mess of pottage, to have one's barn full and the soul empty, when it is required to check in for a report.

We hear a man sometimes speak with pride about "my car," "my yacht," "my bank account," "my summer home." The great life lived with God will speak about "my missionary," "my church," "my student in college." Many a Christian man could maintain a missionary on the proceeds of his superfluous automobile expense, and what a great bargain this would be with life!

Go to the baker. Ask him where he gets this bread. He will direct you to the miller, from whom he receives his flour. The miller will refer you to the farmer. This farmer takes you out to his fields of waving grain and says, "Look! that is where my wheat is made. My hired man plants; clouds of heaven water; the Lord giveth the increase." The Christian farmer will further say, "I am trustee for this piece of ground. The *eminent* domain belongs to the State. The *absolute* domain is God's whose are the plains and their products, the thousand hills and the fruits thereof."

God gauges a man by the way he spends his money, more than by the profession he makes in prayer-meeting.

"Ye cannot serve God and mammon," ye may serve, must serve, God with mammon.

The Church everywhere is beginning to see that the best way to sustain missions is to promote the study of missions. The bestowal of all my goods to feed the poor or the giving of my body to be burned is profitless without love; but the bestowal of the body and the goods which the body produces, in a Christian way is not at all likely, without the love of Christ.

Giving makes for life enlargement. Stewardship is "God's school for raising men, not man's scheme for raising money." It is our privilege to get abundantly more than we give. If this does not appear in the home affairs of the Church, it cer-

tainly will when we turn to the benevolence portion in the duplex envelope.

To earn his money honestly and profitably and to distribute it justly and charitably,—this is the whole financial duty of the Christian.

Horace Bushnell, one of America's great spiritual voices, spoke almost in the wilderness these words in his day: "One more revival, only one more is needed, the revival of Christian Stewardship, the consecration of the money power to God. When that revival comes, the kingdom of God will come in a day."

### A Pastor's Endorsement

The Eighteenth Annual Report of the Executive Committee of the Laymen's Missionary Movement arrests attention. One of the items is the matter of Stewardship. Let me call attention to the Stewardship Conference especially. Mr. Henderson was with us in Columbia recently for a whole Sunday. We had him speak to the Business Men's Class in the Bible School, at the morning and evening service and at a round table discussion on Sunday afternoon. His visit greatly helped our laymen to feel the kingdom responsibilities. He approaches the truth from the layman's point of view. I cannot speak too enthusiastically of those visits from one of the sanest and safest men among us. —T. C. Skinner, First Baptist Church, Columbia, S. C.

### W. R. Hamilton

The tragic and untimely death of W. R. Hamilton, Treasurer of the Executive Committee of the Laymen's Missionary Movement, not only brought profound sorrow to his immediate family and friends, but cast a gloom over the entire city of Knoxville. As he drove to his home on the evening of July 25, he was pursued by two intoxicated negroes and fatally stabbed after reaching his own premises. This dastardly deed was committed without cause or provocation so far as is known. The large company of representative citizens at the funeral and the extensive floral offerings were a worthy tribute to the high character of this patriot and Christian.

### Oklahoma City

On a recent visit west, the General Secretary, in company with Mrs. Henderson, deliberately planned to spend the Lord's day in Oklahoma City with the hope that they might enjoy the long coveted privilege of hearing Dr. Lincoln McConnell preach. As luck would have it, he was at home and scheduled for a busy day in connection with his own church, the First Baptist. He speaks to a large company of men in the Tabernacle, which adjoins the First Baptist Church, at the Bible School hour, on the Sunday school lesson. After brief remarks, he graciously invited the visitor to discuss the importance and offer some methods, of enlisting and

developing laymen; he has an organization among his men and is ambitious to see it function in a large way. It was quite apparent that these laymen respond to his leadership in a most gratifying manner.

Although the thermometer stood around one hundred, the great auditorium of the church was full at the morning hour, and the people came again in large numbers to the Tabernacle at the evening hour to hear a mighty defense of the fundamentals of the faith.

The church is not only meeting its pledge to the Co-operative Program, but is also supporting five heralds of the Cross in other lands.

Dr. McConnell is positive in his own mind that he has the best church in all the country and has no disposition to give serious consideration to any other field.

### Grand Canyon

This journey to the far west was intended to embrace an element of recreation, and therefore three extra days were devoted to making a visit, all too short, to the Grand Canyon of Arizona. This writer finds his power of expression entirely too feeble to attempt any adequate description of this wonder of creation. This Canyon, two hundred miles long, thirteen miles wide from rim to rim, and a mile in depth, with its varied colors and gigantic boulders, presents a panorama of surpassing beauty and grandeur. As one rides for miles along its rim and sees the Colorado River, as it winds its tortuous way in the abyss below, he must be impressed afresh with the might and majesty of the Creator, "glorious in holiness, fearful in praises, doing wonders."

### New Mexico Assembly

This educational meeting was conducted in the buildings of Montezuma College, beginning on July 3, and continuing through six full days. The facilities afforded by this institution were ideal. The class work began at an early hour each day, covered a wide range of kingdom topics, and was conducted in a most thorough and serious manner. The noon and evening hours were given to public addresses of an informing and edifying nature; the afternoon was set apart for recreation.

This secretary has never had a more satisfactory experience in an Assembly; his class in "Financing a Church" was large, ranging in attendance from seventy-five to a hundred and manifesting an interest that was a constant source of inspiration; thirty-eight met the requirements and were awarded certificates.

Dr. Wallace Bassett of Temple Cliff Baptist Church, Dallas, Texas, was Assembly Pastor and his sermons abounded in the very meat of the gospel.

Dr. Homer L. Grice made a profound impression for the Daily Vacation Bible School by his illustrated lectures.

Other speakers from the outside, who were heard with great pleasure, were Mr. and Mrs. W. H. Bussell, Dallas, Texas; Miss Kathleen Mallory, Birmingham, Alabama; and Rev. Joe B. Mosely of Shreveport, Louisiana.

It is impracticable to mention the names of the many local teachers and speakers that rendered valuable service in this Assembly.

While New Mexico Baptists claim only eleven thousand members, and while these are widely scattered over this large state, with inadequate railroad facilities, perhaps as many as five hundred attended these meetings, among whom were some stalwart business men who took the class work, lectures, and sermons in a most thorough way.

## Montezuma College

This was an ideal place for the meeting of the New Mexico Assembly, not only because of the superb physical equipment afforded, but because of the sympathetic co-operation of the president and faculty.

The Program Committee, composed of Secretaries S. S. Bussell, Miss Amy Goodman, and George F. Elam, were strongly reinforced in all their plans by the College authorities.

The management of the College turned aside from the schedule of the Summer School and entered heartily into the activities of the Assembly; indeed, credit was allowed in the College Course for certain work done in the Assembly.

New Mexico Baptists were exceedingly fortunate in receiving these magnificent buildings and several hundred acres of land as a gift from the Santa Fe Railroad, on condition that they devote this property to educational purposes. A half million dollars is said to be a conservative estimate of its value. To be sure, considerable funds were required to equip this plant for college purposes and the expense of maintaining such a large property is likewise heavy.

The main building is constructed of brown stone, covered with slate; it is located on an eminence and is commanding and attractive.

The institution is closing its third year and has made a record of unusual success. The students look out daily upon a most enchanting landscape and breathe an atmosphere that is conducive to physical and mental vigor.

The faculty have degrees from leading Conservatories and Universities, the College has a good working library and well equipped laboratories, and the grade of work is high.

Above all the moral and spiritual tone is unsurpassed and the institution is bound to have a growing patronage and material support.

## Arkansas Assembly

While the grounds of this Assembly are located in the extreme northwestern corner of the state, about two miles from Siloam Springs, Secretary H. V. Hamilton has made the place and the program so attractive that people literally come by the hundreds to this annual occasion of recreation and spiritual refreshment. Young people find ample provision for innocent sports, the program is enriched by a variety of thrilling music, and the class and platform work is of such grade as to command the interest of all classes. While the visit was brief and the opportunity to observe rather limited, there was ample time to see the throngs and to come under the spell of enthusiasm that prevailed. More than eight hundred had actually registered and this writer has never spoken to a finer audience on a hot Saturday night than greeted him at Siloam Springs.

Another most worthy enterprise of this attractive town is the young and growing school founded by Evangelist John Brown and dedicated to the Christian training of indigent and ambitious boys and girls.

It was a great disappointment to have been called away from this interesting meeting by a sad telegram from home before the engagement had been fully met.

## Buchanan Mountain School

This Academy is located in the mountains of southern West Virginia and is conducted on behalf of young people that have no other opportunity for Christian training. While a recent visit of four days in this school was attended with an element of sadness, it was also an occasion of rare interest. Mrs. R. A. Henderson, the wife of the principal, and a mighty factor in the conduct of the Institution, had just been called to her reward. She not only left an abid-

ing impress on the school but her influence was recognized throughout Virginia, both in the affairs of the state, as an influential member of the Legislature, and in kingdom matters, as a forceful advocate of Christian education and missions.

While the principal, faculty, and students were striving heroically to adjust themselves to their unspeakable loss, they wisely gave themselves in a most diligent manner to the duties of the summer school then in session. It was refreshing to note the earnestness, application, and simple faith of these mountain boys and girls. They are orthodox in doctrine and spirit; such material and environment afford the best opportunity to manufacture men and women of stable character and real worth. It was a joy to speak to these responsive students.

Another matter of special interest was a visit to a country church on Sunday afternoon with three laymen, two of whom were untrained but anxious to let their lights shine. At the close of this simple service, conducted by laymen, perhaps twenty-five people expressed their desire to become Christians. Laymen have their work and it is good to see that they are beginning to realize it.

## Laymen's Day

In connection with the Tennessee Assembly at Ovoca, Secretary W. D. Hudgins, who is directing the work of laymen in Tennessee, set apart Sunday, July 26, as Laymen's Day. Of

the fourteen men on the program, all but two were laymen; these men are prominent in business and professional, active in their churches and made a profound impression by their addresses. Among the towns and cities represented were Memphis, Jackson, Fayetteville, Nashville, Murfreesboro, Humboldt, Winchester, Tullahoma, Wartrace, Chattanooga, McMinnville and Knoxville. The morning and evening sessions each reached a climax in the addresses of Editor J. D. Freeman and Secretary O. E. Bryan.

Secretary Hudgins, himself a layman, is effecting an organization of the laymen by Associations that he hopes will prove a valuable factor in the Co-operative Program.

## Laymen's Conference, Ridgecrest

At the time these notes are being written, this Conference is well under way. Two hours each day are being devoted to class work in Stewardship and Missions; the attendance of preachers, women, and laymen is large and the interest is fine. A very attractive feature of the program is the service of song. W. Powell Hale, the impersonator, was heard at two sessions with great enthusiasm. Most of the set addresses are made by prominent laymen and abound in practical suggestions.

The marked improvements that have been made at Ridgecrest of late bring great joy to every Baptist visitor. The Education Board and Rev. R. F. Staples are to be congratulated.

# Missionary Miscellany

Secretary T. B. RAY, D.D.

## Births:

Dr. and Mrs. G. N. Herring, Pingtu, China, announce the arrival of Arthur Wells, on June 27, 1925.

## Arrivals on Furlough:

Miss Ruth Randall, Rio de Janeiro, Brazil. Home address, 15 E. 8th St., Chattanooga, Tenn.

Dr. and Mrs. R. E. Beddoe, Canton, China. Home address, 721 Exposition Ave., Dallas, Texas.

Miss Blanche Rose Walker, Kaifeng, China. Home address, Abilene, Texas.

Dr. Jeannette Beall, Laichowfu, China. Home address, 6318 Baltimore Ave., Kansas City, Mo.

Miss Laura H. Coupland, Canton, China. Home address, Winters, Texas.

Miss Reba Stewart, Kweilin, China. Home address, Jonesboro, Ga.

Rev. and Mrs. J. V. Dawes, Tsinan, China. Home address, Athelstan, Taylor Co., Iowa.

Rev. and Mrs. Roy Mason, Pernambuco, Brazil. Home address, Rochester, Miss.

Rev. and Mrs. G. A. Bowdler, Buenos Aires, Argentina. Home address, 4649 Park Ave., Minneapolis, Minn.

## Marriage:

We have received the announcement of the marriage of Rev. J. A. Abernathy, of Tsinan, China, to Miss Zenobia Jewell, on June 20, 1925, at Taian, China. We extend our congratulations and hearty good wishes to this young couple.

*The Situation in China.*—We do not feel that the present situation in China should be the cause of any undue pessimism regarding the future of missionary effort in that country. The awakening of the spiritual forces of the Chinese

people has been the aim of missionary endeavor for more than a century. That this at last is taking place in the movement that is national in its scope, should be an occasion for real rejoicing. The interest both for and against Christianity in China is undoubtedly very real. Instead of being discouraged, we should be the more determined to utilize fully now the amazing opportunities this aroused interest offers. This is above all things, the time to press our mission interests in China.

*Progress in Self-Support.*—"We have just had our preachers' quarterly conference in which many vital things were discussed. I feel that we are making more progress on self-support than the figures show; for it is the attitude and mind of the Chinese that tell.

"This new situation is sure to help self-support. The Chinese are coming to feel their dependence upon foreign powers and there is a growing reaction to any such dependency or denomination. I am glad the Chinese are able to assert themselves. Christianity has been treated in a passive spirit all too long. The power of Christ is quick and active. It will bring life when given a trial."—D. F. Stamps, Chinkiang, China.

*News from Campos.*—"Dr. Sampey spent seven days visiting the Campos Field. The church members were edified and inspired by his messages and many came to decision. About thirty decided at the Sunday morning service up in the hills where we were holding an institute. We are endeavoring in every way to intensify the evangelistic effort over the field. The Sunday School Committee decided to aim for 50 new Sunday schools, 2,000 new pupils and 1,000 additions to the churches from the Sunday schools during the Convention year."—E. A. Jackson, Rio de Janeiro, Brazil.



*The First Baptist Hospital in Brazil.*—"Sunday, nineteenth of July, our Baptist Hospital, the first Baptist hospital in Brazil and in South America, was opened in Nichteroy. Of course, you know the Board has not put a cent into our hospital. The natives are taking great interest in it and have already spent more than \$15,000. Thirty-two beds are ready and the organization is complete to carry on the work.—A. B. Christie, Nichteroy, Brazil.

*Will Our Churches Do It?*—"We will conduct our work as economically as possible. If the home people lived and worked as economically and applied what they spend above the necessities to the liquidation of the debts on the Boards and the maintenance of the work, the situation would be completely relieved. We are hoping and earnestly praying that the churches may be brought to taste and prove the joys of sacrificial living and giving that the message of life may be sped to the millions dying without a chance to hear."—E. A. Jackson, Rio de Janeiro, Brazil.

*How the Debt Affects the Missionaries.*—"I have scraped together on our part to build this house, working quarters, etc., and to hold land for the Board, something less than \$14,000 Mex., none of which the Board has been in position to repay. Emmett's condition has been far worse. The cares of this whole business have been the means of breaking him down. Had he been backed with proper appropriations from the Board he might have pulled through. You can see in this one case what the gradually accumulating debt on the Foreign Mission Board for the five years of the 75 Million Campaign has meant in the health of the mission body. This is true in many stations; the force is breaking down, hope is being taken away, no recruits are coming, and the nervous strain is telling on the older men (and some younger). A good many, as you know, have during the five years been invalidated or retired for health reasons, and our whole missionary body is feeling the moral and physical effect of that debt."—Edgar L. Morgan, Tsingtao, China.

*The Chill of Debt.*—"The great debt that rests on us sometimes chills our hearts with the dread that though we have surrendered ourselves for service, the means will be lacking wherewith to send us out."—H. Bentley Glass, Waco, Texas, a volunteer.

*Dr. Sampey in Brazil.*—"The place we went to up in the State of Rio is two hours and a quarter run from Nichteroy up the Campos road, and then almost two hours horseback beyond that. Dr. Sampey got a good taste of sleeping on board beds and eating rice and beans, and farinha and pork. Fortunately there were all the oranges and tangerines we could eat so we managed to avoid as much of that other food as we could, filling up on the fruit. It is an inspiration always to go to those out-of-the-way places, for the folks are so hungry and one feels that at least a little good is done. Some of the folks who came got up before four o'clock in the morning and walked over five hours to attend those meetings, returning at night and coming back the next morning again, during the three days. There was a fine group of women who did that, and some men. They came from the churches where we were two years ago, and one of the women nearly embraced me to death when she saw me. It is marvelous what the Lord is doing in those country districts in a quiet way and with so little outlay of real work on the part of the pastor and Missionary."—Mrs. W. E. Allen, Rio de Janeiro, Brazil.

*The Testing Time in China.*—"I must bear again my testimony to my faith in the Chinese people as a whole. They are a great people, and this revolutionary movement by no means represents the masses. But those who constitute the backbone of the Chinese nation have no military power, and so they are also at the mercy of the mob. If communism is put into effect on any large scale, there will be much suffering on the part of the nation as a whole. Much and earnest prayer should be made for Chinese Christians. It seems to me that a great testing time has come upon them. Many will fall away, but we believe that the great majority especially of our Baptist people, will remain true to the faith. They are facing the present crisis calmly, and with the courage born of faith. But their hands need to be upheld at the Throne of Grace.

"Many a storm in China has passed over, without serious consequence, and it may be that this one will do likewise. We pray and hope. Meantime, however, we will not be idle. You will not think of us as being over here holding our hands while we wait for the storm to pass. I have a pretty heavy summer's work planned. We expect to hold several tent meetings in and around Macao, and further spread abroad the knowledge of the kingdom. I hope also to give some time to a course in evangelism which I am working on for the Seminary. Will also give some attention to the needs and work of the Macao church and field. With all the threatened trouble, there are yet great opportunities for service. While the opposition rages, the Lord is opening up many hearts to the Way of Life."—P. H. Anderson, Canton, China.

*Board's Circular Letter.*—"The Board's Circular Letter was certainly one of the most disheartening notes I have received from the Board for the last thirty or more years. Is it not sad? To think that there is so much money in the hands of the Baptist brotherhood of the South, so much so that buildings to the song of a quarter or a half million dollars are being built all over the land, and yet, there is not money enough to uphold the work in the foreign fields, nor stand by the workers already sent out. It is really heart-breaking and makes me feel very sad. What will be the result? Shall we have to return and give up the work for which we have given the best years of our lives? Shall we let the devil rejoice over us? No, that cannot be, and as far as I am concerned, although very near my sixtieth year of life, having spent thirty-five of them in Brazil, you will not be able to get me to leave this work. I am willing, if need be, to look for a job in any or whatever legitimate business, but we will not leave Brazil. You can tell the brethren that. They can drop us but they cannot make us drop the work."—Solomon L. Ginsburg, Rio de Janeiro, Brazil.

*Triumphs in Shanghai College.*—"The college has come through all of these difficulties without being injured materially. The Chinese seem to be well satisfied with our handling of the situations as they have arisen and we seem to have their full confidence.

"We were not able to hold commencement, but our last Sunday was a much greater triumph than any commencement could have been. Four students were baptized, two of whom were seniors, and for these students to be baptized in the face of all the anti-Christian and anti-foreign propaganda, shows that Jesus Christ has thoroughly gotten hold of them. We had a larger number to partake of the Lord's Supper than at any time during the year. This also shows very clearly that Jesus has taken hold of these young men and women in a way that augurs well for the progress of the gospel in

the years to come. Even though mission education might be destroyed, even though the missionaries might be expelled from China, the Christian religion would go on to triumph in the hearts of the Chinese people themselves. I have never felt so encouraged as I feel to-day.

"From the determination expressed by both Christian students and teachers I feel that these fires of persecution are making them stronger and showing clearly what a strong hold the religion of Jesus Christ has upon them."—J. F. White, President, Shanghai College and Seminary, Shanghai, China.

*In Santa Fe, Argentina.*—"I have just returned from a few days' trip up in the Province of Santa Fe. I went on the invitation of Hawkins to take part in an embryonic district association in the central part of the province, and the impressions I gathered were quite favorable.

"Hawkins has a wonderful field. Perhaps it is the most homogeneous one in the country, as he has to deal with Italians almost exclusively; that is, immigrants and their descendants, practically all from Northern Italy, people quite different from our "Dagoes." It is the great wheat section which covers upper Santa Fe and Eastern Cordoba. And, too, he is doing a good thing in following up the influences of and using certain members of the Broda family, of which you have perhaps heard.

"Hawkins, too, has hit on the right way to work that section. He made the sacrifice and bought himself a second-hand Ford, and he has learned that section foot by foot, and does not think anything of going a hundred miles to preach and then back home to sleep after the night service is over. And the people are taking to him, too. During the trip I covered over two hundred miles in his Ford and spoke five times."—James C. Quarles, Buenos Aires, Argentina.

*New Missionaries to Portugal.*—"Our new missionaries to Portugal, Achilles and Djanira Barbosa, sailed to-day for their new field of labor. They were here for supper with us last night. I taught Djanira two years here in the school. She has developed into a really fine woman. They will be a real honor to the Brazilian Baptists in that field of labor. I was glad that Dr. Sampey had an opportunity to meet and know them."—Mrs. W. E. Allen, Rio de Janeiro, Brazil.

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## Home Mission Paragraphs

Rev. B. D. Gray, Corresponding Secretary

"The Lord is with us. During July the gospel was preached by me at two new mining camps, Richville and Ridgeway. Although it was stormy, with lightning and thunder, the congregation was never less than one hundred.

"Last month I covered nearly nine hundred miles. I preached eighteen sermons, held twenty-two prayer meetings; gave away nine hundred and fifty pages of tracts and nearly two thousand handbills inviting the people to the meetings. More could have been accomplished but the car needs some repairs which must be done before another trip is made.

"The opportunities for doing good among these miners are open and the Spirit of the Lord is working among them. I hope the Board can see its way clear to allow about ten dollars more on the expense account in order that this program of blessing may be carried to the mining district of McAlester.

"May the Lord bless the Home Mission Board and you in your great struggle for the kingdom."—Pascal Arpaio, Haileyville, Okla.

"Our heavenly Father has blessed us with his richness. During this month we have had very good services and the Holy Spirit has been manifest among us. Many new people have been coming to our services and we have had some conversions.

"Last Sunday afternoon I baptized two converts after which we had the ordination of two deacons of the Mexican church. Dr. Jno. A. Held was with us and made the examination.

"My report does not include in it eight persons whom I baptized in Cameron, Texas, the twelfth of this month for Brother Hernandez who is ill.

"If it is the Lord's will, I will be in Navasota, Texas, next week helping the good brethren of that place in the camp meetings—July 30 to August 9. I hope and pray the Lord will help us richly, giving us many lives for Christ.

"Please send me a good number of English tracts to distribute for I am visiting places where there are many Americans, Italians and Negroes and I can use some of these tracts very well."  
—*Wm. Ibarra, Bryan, Texas.*

"New York, June 27—(By the Associated Press).—Immigration Commissioner Curran said to-day that only three ships bearing about 500 Scotchmen, Swedes and Norwegians, are scheduled to arrive on July 1, with the start of the new immigration year. Two years ago, in contrast, a dozen ships, their steerages filled with aliens, raced into the harbor to land their passengers first.

"Explaining why the new immigration regulations prevent any rush of aliens, Commissioner Curran said: 'Every immigrant must have a consul's visa, and no consul may issue in one month more than ten per cent of the quota for the year. Selection is made on the other side and the flow is controlled there.'"

"Kindly observe that in connection with Bible Conferences at the Selma University Summer School which closed July 10, I delivered three sermons, five addresses and conducted twenty-four Bible conferences. These conferences were held, with sixty Christian workers taking a ten days' regular course at the school under auspices of the Summer School and for preachers and Sunday school workers at Koenton, Ala., Wilsonville, Camp Hill, Linden and Tuscaloosa. At these places the Bible conferences were held with several thousand Sunday school workers and others attending annual meetings.

"In addition to Bible classes at Walker Springs, Troy, Coffeeville, Wilsonville and Koenton, I have organized classes during the month at Linden and Tuscaloosa. I have been requested to resume work for preachers at Demopolis, Ala. Three of the classes suspend work during vacation of school. This enables me to visit the others at week-ends and work other part of week at annual meetings. The Selma University Summer School enrolled 244, several of whom were pastors."—*A. F. Owens, Selma University, Selma, Ala.*

"I had a most successful meeting at Haysi, Virginia, a mission point on this field, which resulted in fourteen professions of faith and all united with the church. At the close of the meeting we had a business meeting and appointed a committee to choose a building site, and another to canvass the town for subscriptions to the building fund. One man offered a lot and \$1,000 on the building fund. We expect to organize a Baptist church here in the next few weeks and go to work on the church building in the near future."—*Grover Musick, Clintwood, Va.*

"I am glad to announce the organization of a Mexican church at Eagle Pass, the first Sunday in July, with twelve members of the best class of people. The work there is doing well and if it be the will of God I hope to have one of the strongest and best churches in the future. The church called me as their pastor and I accepted with pleasure. On my next visit I expect to make arrangements for a permanent place to gather my people in our regular services."—*L. Ortiz, Uvalde, Texas.*

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### "Tell Me the Way to Heaven"

*Capt. Karl J. Frost, Chaplain Seamen's Institute, Jacksonville, Fla.*

The ship left port with a fair wind blowing. All things on board were well. Soon the clouds began to darken the sky, warning the mariner of an approaching storm. In the Gulf stream, finally a hurricane broke with terrible fury, singing its notes of warning through the rigging, as it passed on its way. The billows were rolling mountain high, carrying everything before them in the circle that sought to engulf the ship.

Suddenly, the heart-rending cry, "Man overboard!" was heard above the fury of the storm. All hands immediately made a desperate effort to rescue the perishing man. Success crowned their efforts and he was brought safely on board.

The first words spoken by the rescued man were: "Please tell me the way to heaven!" Trembling in his fright and still clinging to his rescuer's hand, he repeated the sentence, "Please tell me the way to heaven!" He was pacified and told that Jesus was "The way, the truth and the life" and that by accepting him, who was the way, he would gain the haven of peaceful rest. Then the rescued shipmate was helped to his berth and the wounds which he had received from the angry waves were bound up.

This man had looked death squarely in the

face. He was lost, a sinner without God and without hope for the future. If death should overtake him, the judgment still awaited, although he had been saved from the waves which had nearly engulfed his body. Realizing he would have to meet God, he cried out to know God's plan of saving mankind.

After the storm, the sailor was invited to hear the story of "The Way to Heaven" as told by Jesus while on earth: "I am the way, the truth and the life; no man cometh unto the Father but by me." This was told him now in all tenderness and love, for the speaker knew of Jesus and his wondrous love and had known "the way" for many years.

The sailor heard and received the message gladly. He sought the same Saviour that rescued Peter on the Sea of Galilee as he was sinking beneath the waves. Jesus came and spoke peace to the sailor's troubled heart. The good Book was opened, many precious truths were read and he surrendered himself to the mercy of God. He now rejoices in his Saviour and Friend, with praises to God that he, too, knows "the way to heaven." To Christ be the praise for his precious blood which was shed on the Cross and washes away all sin!

The sailor was given a Bible. It is his daily joy to read again the gospel story which he had read at his mother's knee. Thus the tender, loving mother's prayer was answered for her erring son.

The voyage came to an end and the ship reached safely its port of destination. The sailor set out on leave—a Bethel to seek—better known as a "Sailor's Home." No Bethel flag was to be seen—the flag that always cheers the mariner, no matter in what country he may be, an emblem that shows friends are ashore ready to welcome sailors to their churches and their reading rooms which the people of that place have provided.

Sailors are learning that loving hearts the world around are praying and working for them in order that they may know "the way to heaven" and of him who said, "I am the way, the truth and the life; no man cometh unto the Father but by me."

## Messages from the Missionaries

### Foreign Missions—The Channel of a Life-Giving Stream

*Rev. F. W. Taylor, Bahia, Brazil*

All of us are happy to talk of the progress of the Master's work even though it be possible to mention only the outstanding features of it. Nothing is more marked and impressive than the rapid development of the work in the Jaguaquara field. The fact that the enemy is becoming alarmed, the joy and enthusiasm that possess the Christian people, the enlargement of church buildings and the construction of new ones, baptisms constantly, and multitudes who fill our preaching places and reverently hear the Word, are all evidences of the progress of the gospel. They are blessings that thrill and gladden our hearts.

The ones who are responsible for keeping Brazil's millions from hearing and heeding God's Word do not fail to show their displeasure at seeing the shipments of Bibles and Testaments distributed in the midst of a receptive people. I remember one man now who has come several times, spending one week on foot, to get Bibles to distribute among his fellows. The Word has been read and heard eagerly by the people and the Lord has fulfilled two of his great promises, namely, "If they have persecuted me they will

also persecute you" . . . "My word shall not return unto me void." Continually we hear such statements as these: "Beware of the false Bibles sold by the whiskey-drinking Americans. . . Anyone having bought them innocently is requested to burn them at once." "The believers are going to take Brazil, let's do away with them." However, only on the outskirts of the field has there been in a few instances real persecution. Two weeks ago in a place about thirty miles from here, at the organization of a new church there were four baptized. There was a bomb thrown into the water and a pistol fired a few times but only slight wounds were inflicted by means of flogging as the new followers went on their way home. They greatly rejoiced to suffer for Christ. The woman whose face was bruised with a club pleaded and prevailed in that the matter was not taken to law.

We have been enabled to engage three new workers this year—a former student of the school as colporteur, a ministerial student who finished our school last year, and a pastor. The general condition of the church membership has been bettered these past few months. The increased number of workers has enabled them to have the services more regularly and consequently there have been organized several Sunday schools. Most of the churches have been induced to make monthly their contributions to the State Conven-



BAPTISMAL SERVICE, JAGUAQUAVA CHURCH, BAHIA, BRAZIL

tion work with a large increase in the amount contributed. Mrs. Kate C. White, of Bahia, has succeeded in awakening a larger interest in the woman's work, so that Miss Pauline White, who is helping us this year, has been urgently invited to instruct and develop the members in this work.

Our seven-grade school, Collegio Taylor-Egydio, has had good progress this year. We have been enabled to purchase the three buildings previously rented and with them a most splendid site, a campus of 200 by 250 meters. At the same time we have improved and enlarged the building used for a boys' dormitory. Having a good coffee crop on our farm we not only improved it but paid one-fourth of the debt and installed a Delco light plant in our school buildings. At this present time, the third month of the school year, the enrollment has reached that of the past year.

The school contributes no small part to the work. It is a center where workers live and train other workers. This is the only school the workers of this zone have to attend. Not long ago the church here received seven for baptism, all students of our school. Last Sunday a mother asked for baptism. Well do I remember when she and her husband became interested in the school work, then sent the two children to school, and later began to attend the church. This is a common occurrence.

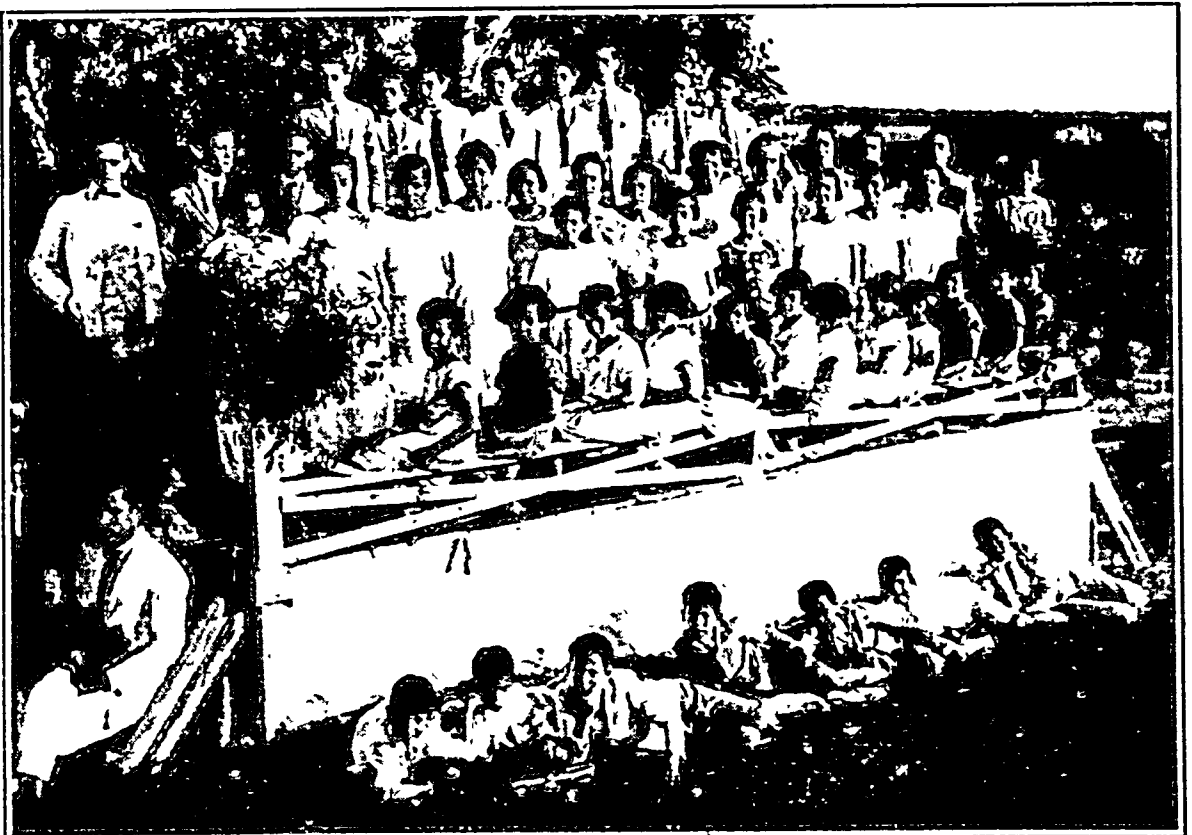
Considering all the worthy institutions, all the wonderful enterprises or means whatever of serving mankind, there is nothing so wonderful as the foreign mission work of Southern Baptists. Many of the natives have talked to me these past months and with great gratitude spoken of the Board in Richmond as a wonderful gateway through which has flown during these years the Life-Giving Stream which still flows and is deeper and fuller so that we dream of "every creature" being touched and refreshed by the Living Water. Among the wonderful works of our age, nothing surpasses it. Christ alone calmed the angry and restless waters of the sea on which he traveled. But in the sea of life he left it for us to calm the souls, restless souls of men with his message of love. He alone conquered death, hell and the grave, but he left it for us to conquer the world in his name.

If your hearts thrill and rejoice with ours (and they do) keep sending us men and money and above all remembering us at the Throne of Grace.

### How Shall This Appeal be Answered?

*Rev. A. J. Terry, Corrente, Brazil*

I have been notified that our furlough has been marked for the fall of the year, September or October. It will be impossible for us to make use of it. I cannot think of sacrificing the work here that we have labored so hard to establish in order to return to the States. It is true that we need the change and rest. My wife is in no condition to continue the work after the experience that we have had to pass through during the last two years. I have also been prostrated with asthma during each rainy season for the last few years. This year after getting here from the coast I was down with asthma for nearly two months. A change and treatment would probably put me on my feet again and avoid the continuance of this disease. But I cannot abandon the work without having someone to take my place.



GROUP OF STUDENTS, COLLEGIA TAYLOR-EGYDIO, BAHIA, BRAZIL

Another family being sent out now would have to spend a year learning the language, and then would in all probability have to spend another year here on the field getting in touch with the work in order to take charge of it. Therefore, it is very necessary that our workers here be appointed with all haste.

Our only appeal here from a medical standpoint is Dr. Paranagua. He is doing wonders for his age and strength. A few days ago, however, he had a stroke from which he did not expect to recover. His wife, D. Emma, is now in bed suffering from some kind of fever. They are old and no one can tell how long we can depend upon them. He is working beyond his strength, but as long as he can go, he will not deny his medical aid to any who call on him. He has hopes and has begun working on the problem of having a hospital, not in our sense of the word, but a house in which he can receive and treat his patients who come from a distance for his medical aid. The Presbyterian medical missionary, Dr. Wood, in Ponte Nova in Bahia, is doing work of that nature, and is making himself felt in all his section. The daily papers of the capital have commented on his excellent work in the interior. Our need for a medical missionary is urgent. After a few years we may be able to have some of the Brazilian boys who are believers and studying medicine to come to our aid. Dr. Paranagua has a son who is in his second year in medicine in Rio de Janeiro. He has four years after this one. I think that he will come here when he finishes his course, if no one has been found yet. Our problem is to get along until that time comes. However our trust has had to be in the Lord from the beginning, and I am sure that he will care for all of our needs in his own time.

I trust that you will continue to remember us in your prayers for I am sure that it is the prayers of God's people that are saving us and bringing us out of our difficulties. He has manifested his power in many ways, and I am sure that I can see his hand operating for the future of his work.

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### Pray for the Peace of China!

*Rev. Rex Ray, Wuchow*

I have finished the Boys' School building. It is a very good building. The Chinese brethren put the roof on it, which cost them some \$2,700 local money. They haven't it all paid out yet, but I am going to let them sweat it out. The building has room for about 180 boys and room



for four teachers in the dormitory part. There are 10 classrooms, two of which thrown together make the chapel on the third floor. The building stands on the side of the mountain back of the Compound and overlooks the whole city—a wonderful view, besides we get good fresh air for the boys. The foundation of the building is about on a level with the top of the hospital.

We now have in school some 250 boys. Nine of them were baptized about a week ago. Several others were baptized earlier in the year.

Over most of my part of the field it is considered quite safe to travel. So I decided to make another round of visiting the churches and chapels, before mission meeting. I sent my teacher to secure passage on the regular passenger boats, while I went to get my travel expense money from the bank. The association secretary was planning to go along with me on this trip too. After all arrangements were about made, we talked things over, and for some reason we decided to postpone the trip. I feel now that our Good Shepherd prevented us from going on that fatal boat. It was covered with armour-plate steel, and was bullet proof. The boat sailed yesterday morning up the West River about 4 o'clock. About daylight some 10 bandits who boarded the boat in Wuchow, started shooting things to pieces from within. They smashed the engines of the boat, killed three or four people, wounded some 10 others, and then led some 30 other passengers away captives. There were about 30 bandits on the river bank who took a hand also when the shooting began. So had it not been for the protecting care of our Master, doubtless I would have been surveying the mountain wilds again as I was a year ago at this very time. Surely the Lord is good to his own.

We are praying, longing and waiting for another evangelist to be appointed for Wuchow. How we do need another to help carry on. I know that it is too late for a new man to get the language now before my time for furlough arrives. But our great need is another evangelist for Wuchow.

Just at this moment a letter has come from the wife of one of our country preachers about 75 miles from Wuchow. She says that on Sunday night of May 31 while her husband and others were in the home of one of our Baptist brethren who had just died, the bandits made an attack. The bandits stabbed to death one of our old Baptist preachers who was 70 years old, and led away captive our young Baptist preacher who is pastor at that place with my colporteur and another one of the brethren.

Just this morning Mrs. Ray and I read the first chapter of Job, and commented on how strange it is that God permits the devil to carry on such work. Many centuries have passed since the messengers announced to Job the evil tidings. And now just a few minutes after reading this account of the devil's dealings with Job, comes the messenger announcing that one of the Lord's preachers has been slain with the knife, and the others are carried away captives.

Oh, that China may accept Jesus and have peace! And oh, that God's children in Christian lands might rise up in the strength that God has given them, and use it praying and paying to take this earth for Jesus Christ our Lord and Deliverer.

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### Human Lives Sacrificed to Ignorance

Rev. H. H. Snuggs, Luichau City, China

For several months past we have had a Christian Chinese, who is attached to the soldiers of this district, who does a little medical work. He has had foreign training in Swatow and is a splendid man, doing faithfully up to his ability. His coming has helped me a great deal in caring for the sick in this city. Two weeks ago I had

an experience that was unique. I was busy studying in my office when I heard a knock and looking up saw three soldiers outside the office door. Upon inquiry, I learned that their lieutenant had been accidentally shot in the abdomen and being told that at the Chapel there was a white man who did some healing, they came straight to me, imploring my aid. They would not hear to my suggestion that they go for this Chinese Christian doctor; they wanted the Fuk Yam Tong (Gospel Hall) white man. Accordingly, I got together some simple things and went, giving the man first aid. Two days later I took the Chinese Christian doctor with me and turned the case over into his hands. The lieutenant was resting easily and well on the road to recovery. When his wounds were being dressed by the Chinese doctor he inquired whether the medicine used was similar to that used by the white man! Even in this section, among the ignorant people, the value of the things stood for and practiced by missionaries is being recognized.

Ten days ago, at 2 A.M., we were awakened by the sound of heavy firing. I went up on top of the house to see if I could locate the trouble and discovered a large fire outside the South Gate. The firing continued for about an hour, gradually getting fainter until we heard it no more. When daylight came we found that a force of about 75 pirates had tried to force their way into the South Gate to pillage and murder, but were repulsed by the armed guards. During the battle some ten people of the town were killed and eleven wounded. I went with the Chinese doctor to see some of the cases. In all my life, I have never seen such cases, nor the lack of proper facilities to handle the wounded. Two large shops had been burned by the pirates and a restaurant and tobacco store looted. From the restaurant they kidnapped two young girls, but murdered them just outside the city. We walked into a little shop which was so dark we could hardly see the wounded man. He was sitting up on a bed made of boards. A bullet had torn a hole through his chest, coming out through his back. He was allaying the pain by spreading slices of raw pumpkin over the two wounds. We walked through the dirtiest and narrowest streets I have ever seen, filled with Bubonic Plague, to a small tepee; a little shanty built of mats. Inside, on the ground, we found a little street urchin, his face and neck swollen to twice its normal size, bloodcaked and grimy on his body and his eyes blazing with high fever. A bullet had shattered his left jaw, coming out just below the right jaw. Not a whimper or moan out of the little fellow as his wound was dressed. We retraced our steps and met a father carrying another little boy on his back; this child moaning with pain. The father deposited his son on the filthy street and begged for our help. A bullet had entered the left thigh and ranged upward, lodging in the groin. Up the same street, we entered the bedroom of a poor man, so dark that we had to call for a lamp to examine the patient on the bed. He had been shot through the abdomen, the bullet entering one side and coming out the other. While his wounds were being dressed another man came up who had been attended to earlier. He reported that a heathen "doctor" had taken instruments and cut the bullet out of his arm. A fond father then begged us to come and see his oldest son. This boy, about twenty, had been sleeping on the ground of his father's shop when a bullet smashed its way through the thick doors and entered his right thigh, lodging there. We did what we could, but as the Chinese doctor has no operative methods, I do not see how some of these cases will recover. They must be sacrificed as an offering to ignorance and the lack of the Christ.

### Christian Giving as a Divine Service

Rev. Allen Hill Autry, Home Board Enlistment Missionary

"Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty" (Prov. 3: 9).

1. It is right to make money when we can (Matt. 25: 14-23; Luke 19: 12-19).

2. It is wicked not to make money when we can (Matt. 25: 24-30; and Luke 19: 20-26).

3. We should get it right (Jer. 17: 11; Eph. 4: 28).

4. To use it for good purposes will not atone for its evil getting (Matt. 27: 3-7).

5. It is right to use money (1 Tim. 5: 8; Luke 12: 33, 34).

6. Money may hinder one's salvation (Mark 10: 17-26).

7. Money may destroy the soul (Luke 12: 13-21).

8. The love of money may hinder Christians (1 Tim. 6: 6-10; Eccl. 5: 10).

9. The proper use of money will help Christians (1 Tim. 6: 17-19; Eccl. 7: 12; Eccl. 10: 19).

10. To use money for ourselves only will hurt us (Eccl. 5: 13).

11. Unused wealth will be a witness against us (James 5: 1-4).

12. Every one should give, and give regularly (1 Cor. 16: 2).

13. Every one should give at least one-tenth and as much more as he purposeth in his heart (Lev. 27: 30; Mal. 3: 8-11; Matt. 23: 23; 2 Cor. 9: 6, 7).

14. We should give to the poor and needy (Psalm 41: 1; Eoh. 4: 28).

15. We should support the ministry (Num. 18: 21; 1 Cor. 9: 13, 14; Gal. 6: 6).

16. We should help in every good work (1 Tim. 6: 17, 18; Heb. 13: 16; 2 Cor. 9: 6-8; Acts 1: 8). And that means we should give to current expenses, city missions, associational missions, state missions, home missions, foreign missions, Christian education, old ministers' relief, and orphanage work.

17. We should give periodically, individually, proportionately, and preventively (1 Cor. 16: 2).

18. We should also give bountifully, purposefully, willingly, and cheerfully (2 Cor. 9: 6, 7).

19. We should give and support all our causes, because it honors the Lord (Prov. 3: 9).

20. We should support all our work because it is more blessed to give than to receive (Acts 20: 35).

21. We owe it to the Lord's work because it is the Lord that gives us power to get wealth (Deut. 8: 18).

22. We should give ourselves and our means because of the good examples to others (2 Cor. 8: 1-5).

23. Uniform development of each member demands Christian giving by all (2 Cor. 8: 7).

Adam and Eve worshiped and gave (Gen. 3: 21); Abel worshiped and gave (Gen. 4: 4); Noah worshiped and gave (Gen. 8: 20); Abram worshiped and gave (Gen. 14: 17-20; 15: 8-11). Israel worshiped and gave (1 Chron. 29: 5-9). They worshiped the new-born Babe and gave (Matt. 2: 11). When he comes in glory to his temple, they will give their best (Hag. 2: 6-9). And Paul associated giving with the sublimest doctrine of the new Testament—the resurrection of the dead. He broke right in on this glorious doctrine with an appeal for a collection (1 Cor. 15: 51-58; 1 Cor. 16: 1, 2). Our churches will make headway by leaps and bounds when we can weep and cry and shout over a worthy collection. And the world will take us seriously when every member shall insist that he shall have *fellowship* in giving like we have in believing (2 Cor. 8: 3, 4). And each one of us will go "beyond his power" to have "fellowship in the ministering to the saints," if we give ourselves "first unto the Lord" (2 Cor. 8: 5).



# Young People's Department

MRS. T. M. PITTMAN

## God Wants the Boys and Girl

God wants the boys, the merry, merry boys,  
The noisy boys, the funny boys,  
The thoughtless boys.  
God wants the boys with all their joys,  
That He as gold may make them pure,  
And teach them trials to endure.  
His heroes brave  
He'd have them be,  
Fighting for truth  
And purity.  
God wants the boys.

God wants the girls, the happy-hearted girls,  
The loving girls, the best of girls,  
The worst of girls.  
He wants to make the girls His pearls,  
And so reflect His holy face,  
And bring to mind His wondrous grace,  
That beautiful  
The world may be,  
And filled with love  
And purity.  
God wants the girls.

—Selected.

## Wanted—A Man

- I. A man like Timothy—A Bible student (Tim. 3:15).
  - II. A man like Daniel—A man of prayer (Dan. 6:10).
  - III. A man like Paul—Loyal to Jesus Christ (1 Cor. 2:2).
  - IV. A man like Enoch—A man of faith (Heb. 11:5-6).
  - V. A man like Caleb—A whole-hearted man (Num. 14:24).
  - VI. A man like Gideon—A courageous man (Judges 7: 16-20).
  - VII. A man like David—Jealous of God's honor (1 Sam. 17: 26-36, 45).
- Resolution—Suppose there were to be but one man in the world at a time in all respects what a Christian should be, shining in all the graces and excellencies of true piety. Resolved, by the grace of God, to be that man.—Jonathan Edwards.

## Sunbeam State Mission Program

Mrs. Elliott Earshaw, Wake Forest, North Carolina

Processional—"Onward Christian Soldiers."  
Hymn—"I Think When I Read that Sweet Story of Old." (2 stanzas.)  
Sunbeam Exercise  
Sunbeams Asleep and Awake  
(In four parts)

### Part I

Mary and Donald Sleepy

Mary—Isn't it fine, mother says we may sit up till ten o'clock.  
Donald—I'd like to stay up until twelve.  
Mary—So should I! Wouldn't it be lovely to stay up all night, never go to bed at all!  
Donald—I wish mother would let us! Well, I'd better study my spelling. (Opens book.) N-o-r-t-h C-a-r-o-l-i-n-a—that spells "North Carolina."

Mary—Why Brother, that is what I am studying about in my Geography lesson for tomorrow. I never knew before North Carolina was five hundred miles long and nearly two hundred miles wide, did you?

Donald—What do I care about North Carolina? Didn't I hear all about it in the Sunbeam meeting yesterday? Only I didn't listen very much, for I was sitting next to Harry and he was so funny.

Mary—Well, neither did I. Did you notice what a beautiful fur collar Elizabeth Bates has on her coat?

Donald—Course not. Who ever looks at girls' clothes? I know one thing, Miss Katherine wants us to give money for the State Mission offering, but I'm not going to give much of mine.

Mary—O brother, how rich you are! I wish I had a dollar!

Donald—(Takes dollar out of his pocket.) It is nice to be rich.

Mary—What are you going to do with it?

Donald—First, I am going to have it changed.

Mary—It will seem like so much more.

Donald—Then, I'll buy an ice cream soda.

Mary—Brother! And one for me, too?

Donald—Well, I don't know. I tell you, I'll let you taste mine! Then of course I'll take in the movies. There's going to be the finest picture next week—about pirates.

Mary—O Brother!

Donald—Then I'm going to buy a share in Tom Jones' new football, and sister, you know that new kind of candy in Mr. Jones' store? I must have a whole lot of that.

Mary—You must feel like a millionaire, Donald Smith. But the State Mission money? What will Miss Katherine say about that?

Donald—O, I'll have to give a little, I suppose. A few pennies, perhaps. (Yawns.)

Mary—You are sleepy already!

Donald—I'm not! I could stay awake all night.

Mary—I'm not sleepy, either. It seems to me I feel a little wind blowing on the back of my neck. I'll see if there is a window open.

Donald—And I'll rest my eyes for a minute. They hurt. (Spells "North Carolina" sleepily and puts his head down on the table.)

Mary (Comes back to her seat and looks down at Donald.)—I wouldn't be such a sleepy-head for anything. (Opens Geography.) North Carolina is five hundred miles long, five hundred miles long, five hundred—five—five—(puts head down and sleeps.)

Organ plays softly chorus of "Jesus Loves Me."

### Part II

Donald's Dream

Enter Spirit of State Missions who recites:

O beautiful for spacious skies,  
For amber waves of grain,  
For purple mountain majesties  
Above the fruited plain;  
O Carolina beautiful, God shed his grace on thee  
And crown thy good with brotherhood from  
highlands to the sea.

O beautiful for pilgrim feet  
Whose stern, impassioned stress  
A thoroughfare for freedom beat  
Across the wilderness!  
O Carolina beautiful, God mend thine every  
flaw,  
Confirm thy soul in self-control, thy liberty in  
law.

O beautiful for glorious take  
Of liberating strife,  
When valiantly, for man's avail  
Men lavished precious life.  
O Carolina beautiful, may God thy gold refine  
Till all success be nobleness and every gain  
divine.

O beautiful for patriot's dream  
That sees beyond the years  
Thine alabaster temples gleam  
Undimmed by human tears.  
O Carolina beautiful, God shed his grace on  
thee,  
And crown thy good with brotherhood from  
highlands to the sea.

Enter Mrs. Dollar—Pardon me, but who are you?

Spirit—I am the Spirit of State Missions.

Mrs. D.—Would you mind telling me what your business is?

Spirit—I am trying to bring North Carolina closer to God.

Mrs. D.—Oh!

Spirit—You are Mrs. Dollar, aren't you?

Mrs. D.—Yes, I am Mrs. Dollar.

Spirit—I have met you before, but I don't see you very often.

Mrs. D.—I am always so busy.

Spirit—I wish I could have you and a great many of your relatives always with me. My task would be much easier. Dear Mrs. Dollar, I need you so, can't you come with me now?

Mrs. D.—No, I can't come to-day. But I'll send my children. They are about to go out into the world for themselves. I have tried to raise the dear little dimes and pennies right, and I hope they will grow up into useful dollars. Good-bye, dear Spirit.

Spirit—Good-bye, dear Mrs. Dollar, you don't know how I hate to see you go.

(Mrs. Dollar goes out.)

If only she knew how I need her, she would stay.

(Enter the Nine Dimes.)

Spirit—Why how do you do? You must be Mrs. Dollar's children.

First Dime—Yes, we are her older children, the Dimes.

Spirit—How you have grown. Last time I saw you, you were only nickles.

I have been anxious to see you. Do stay with me!

Second Dime—We can't possibly, thank you. We are going out into the world to be spent for chocolate ice cream soda. (First and Second Dimes go out together.)

Spirit (to next Dimes)—You'll stay, won't you?

Third Dime—I'm sorry, but we'll be late for the picture show.

(Goes out with Fourth Dime.)

Spirit (to next Dimes)—My dear children, don't go.

Fifth Dime—It takes such a lot of us Dimes to buy that new kind of candy in Mr. Jones' store, we can't possibly stay. (Goes out with Sixth Dime.)

Spirit (to last Three Dimes)—O stay, please stay.

Seventh Dime—We are in a hurry; we are going out to help buy a football. (Seventh, Eighth and Ninth Dimes go out; just as they are about to disappear, Ninth Dime stops and looks around.)

Ninth Dime—We are sorry to disappoint you, but our baby brothers and sisters, the Pennies, will be along in a minute. Maybe you can make them stay.

(Ten Pennies come in.)

Spirit—You dear little things! Have you come to stay with me.

Penny—We are very little, but can't we help you work for Jesus?

*Spirit*—O yes, I need every one of you. (Spirit and Pennies go out together.)

Organ plays softly "I Think When I Read That Sweet Story."

### Part III Mary's Dream

(Enter the Sunbeam.)

*Sunbeam*—I'm only a little Sunbeam. I wish I knew more about North Carolina, the State I live in. Perhaps if I sit here, quite still, and wish hard enough, some one will come and tell me.

(Enter North Wind.)

*Sunbeam*—Who are you?

*N. Wind*—I am the North Wind. I have come to tell you about the beautiful State of North Carolina. I made the big trees bend low and the little trees tremble as I came by, and I made people put on heavy coats and build fires.

*Sunbeam*—O North Wind, North Wind, did you see any little children as you roared along?

*N. Wind*—O yes! There was one poor little lame girl sitting by the fire, and she was wishing that she could run around like other children. I went down the chimney and told her about the great Baptist hospital at Winston-Salem, where some of the Sunbeam money goes.

*Sunbeam*—O North Wind, I want to give some money to help cure little sick children in North Carolina.

(North Wind goes out. South Wind comes in.)

*Sunbeam*—I know you must be the South Wind, because now I'm not cold any more.

*S. Wind*—Yes, I am the South Wind. I have come to tell you about the beautiful State of North Carolina. I blew across flower gardens, where roses and violets are still in bloom. Don't you smell them?

*Sunbeam*—Yes, yes. But South Wind, dear

South Wind, did you see any children as you danced along?

*S. Wind*—O yes! Some of them wanted to go to Sunday school and church, but there was no place for them to go. And one little girl wanted a Bible very much. I told them that some of the Sunbeam money goes to help build churches and to send preachers to give Bibles to people who have none.

*Sunbeam*—O South Wind, I want to help!

(South Wind goes out. East Wind comes in.)

*Sunbeam*—O who are you?

*East Wind*—Don't you know me? I am the East Wind. I have come to tell you about the beautiful State of North Carolina. I came from the great blue ocean, across the green marsh grass and the shining rivers.

*Sunbeam*—Did you see any children, East Wind?

*East Wind*—I did, and they were strange children. They came on great ships from countries across the ocean. They have come to live in North Carolina; they are homesick and lonely, and many of them do not know about God. I told them that part of the money that the Sunbeams give will be spent to help them.

*Sunbeam*—O East Wind, I want to give all I can!

(East Wind goes out. West Wind comes in.)

*Sunbeam*—All the other winds have come, so you must be the West Wind.

*W. Wind*—Yes, I am the West Wind. I have come to tell you about the beautiful State of North Carolina. I came across the high mountains, where the trees are red and gold, and the apples are ripe on the trees.

*Sunbeam*—Did you see any children as you rushed along?

*West Wind*—I did! Some of them wanted to go to school, but there were no school houses

near enough. And their big brothers and sisters who had gone away to college had written home that the colleges needed money. I saw little Indian children, too, that needed help. I was glad to tell all of these that part of the money the Sunbeams give goes to Christian schools and colleges.

*Sunbeam*—And I can help? O West Wind, I can and I will!

(West Wind goes out.)

(*Sunbeam comes to front of stage*)—I am only a little Sunbeam, and I can't do very much, but if every Sunbeam does a little—why, we'll brighten the whole of North Carolina.

Organ plays softly "Around the Throne of God in Heaven."

### Part IV

Mary and Donald Awake

*Mother (calls)*—Children, it is bedtime.

*Mary (waking slowly)*—Why—where am I? Brother!

*Donald (lifting his head)*—I—don't—know—where—I—am!

*Mother (calls)*—Bedtime, children!

*Mary*—Yes, Mother. O Brother, I have something wonderful to tell you.

*Donald*—And I have something wonderfuller to tell you.

*Mary*—Brother, you see, it's like this: we are only little Sunbeams—but you know that State Mission offering?

*Donald*—I know all about it.

*Mother (calls)*—Hurry and come to bed, children. You must be very sleepy.

*Donald and Mary*—No, mother, we have just waked up.

*Hymn*—(Two stanzas of "Jesus Loves Me.")

*Benediction.*

NOTE—Though this little exercise was written for a North Carolina Sunbeam Band, by simple changes it can easily be adapted to any State. In the recitation by the Spirit of State Missions change "O Carolina beautiful," to "My own dear State, so beautiful."

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