

HOME ^{and} FOREIGN FIELDS

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OCTOBER, 1925

No. 10



LUTHER RICE

From the original in the Virginia Baptist Historical Society, University of Richmond, Virginia.

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HOME AND FOREIGN FIELDS

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THE MISSIONARY PILOT

SENIOR B.Y.P.U.

- Oct. 4—Topic, "Jesus, King of the Ages." See page 4, "The Right of Jesus to be Heard." Each of the four divisions of this inspiring sermon may be given to a member of the group in charge to be given as supplementing the Quarterly treatment.
- Oct. 11—Topic, "The Fruit of the Spirit." What better "fruit of the Spirit" than consecrated young lives given for the Master in Foreign Mission service? Have some one introduce the new missionaries, giving a few words about each, and passing a poster on which the pictures will have been mounted. Close with prayer for the new workers.
- Oct. 18—Topic, "The Church, God's Witness." Let the leader read thoughtfully the article, "Vitalizing the Local Church," page 8, and summarize the conclusions of the writer.
- Oct. 25—Topic, "Missions in Catholic Europe." Dr. Carver, who recently spent several months in Europe studying conditions at first hand, gives a remarkably clear and challenging statement which the leader should utilize in addition to the material given in the Quarterly.

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

The opening worship in every children's meeting in October should be devoted to getting acquainted with the new mission-

aries who have recently been appointed and who have just sailed for their fields. New pages in the "Missionary Album" may be added by cutting out the photographs in this number and pasting them on paper or cardboard; or an attractive poster may be designed. See also the special material in Young People's Department.

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

"Ways of Winning" is the missionary topic for October, and the symposium, "Women at Work for the Master," page 11 following, has been especially provided to furnish helpful ideas for the program. Read with care the article by Miss Mallory, page 21, and use the program outline she has prepared.

SUNDAY SCHOOL

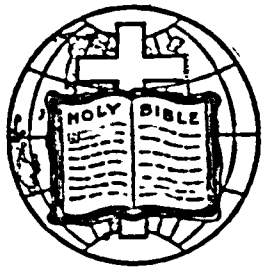
The closing worship of the Sunday School, in general assembly or by departments, will give occasion for introducing the new missionaries, whose life sketches and pictures are found on pages 27-29.

PRAYER MEETING

Devote at least one meeting to a consideration of the suggestions made in the editorial, "Supplying a Fundamental Need." Spend another meeting reading the life sketches of the new missionaries and praying for them. Pray that the burdensome debts of the Home and Foreign Boards may soon be lifted.

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I. J. VAN NESS, D.D., CORRESPONDING SECRETARY
G. S. DOBBINS, EDITOR

OCTOBER, 1925

Supplying a Fundamental Need

In a recent meeting of representative Baptist men a period was given to reports as to conditions among the churches relative to our Co-operative Program. The reports were substantially unanimous that there is everywhere assent to the wisdom of the Program, scarcely anybody dreaming of going back to the old plan of diversified appeal, and no serious anti-mission, anti-board sentiment being discoverable, anywhere in the Convention. "But," the speakers concluded with one accord, "there is very little enthusiasm."

Now, enthusiasm is not the all-important matter in the success of a great united effort; nevertheless it is an indispensable ingredient, and we need seriously to consider the cause and the remedy for this striking lack.

What is "enthusiasm"? Is it a mere bubbling over of high spirits, an overflow of emotional intensity? Not necessarily. The word itself is interesting. The imaginative Greeks, observing that some men succeeded where others failed, that some were irresistible where others were vulnerable, said of the former type of man, "He has a spark of God in him!" and so the words, *en*, meaning in or within, and *theos*, meaning God, were combined to make the significantly descriptive word, "enthusiasm." To be enthusiastic, therefore, is not to bubble over with unregulated feeling, but to be sustained by interests, motives, convictions, desires, purposes so deep and strong as to overcome all obstacles and hindrances, and make success a certainty.

What, then, is the cause of enthusiasm, and what accounts for its lack, particularly in a great enterprise such as the Co-operative Program involves?

Notice, in the first place, that enthusiasm is dependent upon the imagination more than upon the reason. The business of the imagination, some one has well said, is to "improve upon reality." One must be enabled, by the faculty of visualization, to project himself into the future, and see with the mind's eye what the consequences of a course of action will be. Reason has its part, to be sure, but its role is more than that of the critic to check up on the visionary and impractical turn the imagination may take if left to itself. To arouse enthusiasm, therefore, the individual must be made to look into the future and realize what results may be expected from the investment of his time and money in a great co-operative enterprise.

Again, enthusiasm depends upon an emotional color being given to facts and information. Emotion moves. We act according as we *feel* far more than as we *think*. Emotion is

based on the concrete, the actual, the observable, while thought is more concerned with abstractions. One's mind may heartily approve a "Co-operative Program," a "Unified Budget," a "Missionary Campaign," but at the mention of these words one's heart does not beat at heightened rate, the breath does not come and go faster, no tears swell to the eyes, no color mounts to the cheeks. For the feelings to come to the reinforcement of the judgment, thus making a combination resulting in irresistible enthusiasm, the human appeal must be made—the appeal of the orphan in his need, the sick man in his suffering, the old minister in his distress, the lost man or woman in helpless estate. To eliminate this appeal to the feeling is to discount God's wisdom in making men and women creatures of emotion, and is to invite certain disaster. We may rest perfectly assured that apathy will grow more and more pronounced, in proportion as we cease to picture in concrete terms the appealing and appalling needs we are called upon to meet in the giving of our money.

The fundamental necessity for an aroused and sustained enthusiasm remains, however, to be stated: *We must feel that the idea and the undertaking are truly ours.* Have you ever noticed how little fun a child gets from an expensive mechanical toy which he has only to wind up to make it work? Compare this with the toy, however crude, which he makes himself! In the first instance the toy is his only in the sense that he possesses it. He has no feeling of creatorship, no sense of being a cause. The thing has been handed over to him finished and complete, and after winding it up a few times his interest and enthusiasm disappear. In the second instance the toy is his own creation, he has in it a sense of proprietorship, he knows the joy of being a causative agent, his interest and enthusiasm abide.

Is it very far different with us grown-ups in the matters of ideas, of plans and programs? A group of brethren, earnest, consecrated, intelligent, are brought together to devise a plan for carrying on our co-operative work. They do the best they can. They discuss and toil and pray until at length they evolve a perfectly splendid scheme. With much enthusiasm (for they have paid the price of enthusiasm) they then submit the finished product to the brethren, explaining that it needs only to be kept oiled and wound to run perfectly. But somehow, to their sorrow and amazement, the brethren look at it with admiring approval, give it a tentative trial or two, and lay it aside with no enthusiasm (for they have not paid the price which enthusiasm demands).

One of the deepest needs in our Southern Baptist life is to modify this procedure. We need never expect to arouse a great, sustaining tide of enthusiasm for our program until we change this method of approach. It violates fundamental principles of human nature, and it is a great deal easier to modify plans than it is to change human nature. This does not mean that wise and trusted brethren are not needed as leaders. It does not mean that the plans they make are not good plans. It does not mean that the churches are to be thrown on their own resources to work out a thousand diverse and inefficient plans of their own devising. What it means is that the best wisdom and leadership among us are to be brought to bear on the problem of putting it up to the churches as to what we are to do and how we are to do it in our co-operative work; facing them with the tasks, the needs, the difficulties, the perplexities; leading them to discuss and pray and plan; eliciting from them suggestions and schemes that have been of their own making.

The shift for which we plead is from the basis of telling the churches what to do, according to a preconceived plan, even to the minute details, to the basis of facing them squarely with responsibility for working out plans that will succeed, staggering them with the problems which a few are trying to solve, demanding of them that they think and pray until they find a way out, by God's grace and help. Alternatives may be pro-

posed and help may be given in the form of data, information, descriptions of what others are doing and statements as to what others think; but no hard-and-fast scheme is to be offered, their only part in which is to carry it out.

The writer is convinced that our greatest single need for the success of our Co-operative Program is for that spark of divine fire we call "enthusiasm" to be rekindled in our churches. Imagination, feeling, and a sense of personal agency and responsibility in the making as well as execution of plans, are vital elements in the kindling and maintaining at fine spiritual glow of this divine spark. Shall we not meet the conditions, that we may achieve the results?

* * *

Measuring a Church's Strength

"How strong is your church?"

How would you answer that question? Would you say, "We have so many members?" or "We give such an amount of money?" or "We have this and that kind of organization?" or "We have so many at the various church services?"

These obvious means of measurement are, no doubt, indications of strength, but are they the real tests of a church's inner power? We dare to say that they are but superficial indications, and do not give the truest test of strength.

The first test that we would suggest, that goes to the very root of the thing, is: "*Does this church believe what Jesus (and his inspired interpreters) taught?*" and the second is like unto it, "*Is this church doing what Jesus (and his inspired interpreters) commanded?*"

It would be easy enough to reply in a blanket affirmation; but such an affirmation calls for a bit of cross-examination.

Does the church believe what Jesus and the New Testament have taught? Not some man's interpretation, nor a creedal formula, but the New Testament itself? To declare glibly that one believes the Bible from cover to cover is of little consequence. *What* is it that you believe? Do you know—not in every detail, but in the main—what the Bible really does teach? What right have you to declare your "faith" in the Bible when you make no serious and systematic study of its pages to see what it teaches? Is your faith in the binding, the leaves, the printing? Faith in it as a mere book is little different from the faith of the Catholic in the mass, or of the pagan in his idol. Faith, to be of value in the Christian sense, must be in the *contents* of the book—its revelation, its doctrines, its promises, its warnings, its program, its Triune God.

The real measure of a church's strength, therefore, would be the degree of thoroughness with which the Word of God is being made the actual possession of its members—the effectiveness with which its truths and doctrines are being preached and taught.

The next question is still more searching: "*Are the church's members doing what Jesus commanded?*" Not that they shall be expected to conform perfectly to his high and holy standards in this life, for perfection is the flying goal which is ever ahead, beckoning onward; but have they set for themselves this ideal of obedience? And again the question arises, do they know what this obedience involves? To sing, "I'll Go Where You Want Me to Go," and have no notion as to where to go or what to do when you get there is meaningless sentiment. It is quite clear where Jesus wants us to go and what he wants us to do. He plainly says he wants us to go into all the world and proclaim the good news of salvation in his name to every creature of earth. To be effective witnesses for him in such an undertaking we must walk worthily of the calling wherewith we have been called, led by the Spirit and not by the desires of the flesh, having crucified self and enthroned Christ.

The second measure of a church's strength, therefore, would be its power of effective witness, by which souls are won to Jesus, beginning at its own doors and extending to the uttermost part of the earth.

Are not all other measures of a church incidental? If these two tests are approximated will not all these other things of numbers and money, gifts and efficient organization and attendance be added, as God may see best?

We are living in an age of great complexity, and it is easy to become confused. Here are the main matters, so simple and practical as to be understood and applied by the simplest and the wisest. God give to us churches with this divine measure of strength!

"Saviour, lo, the isles are waiting;
Stretched the hand and strained the sight,
For thy Spirit, new creating
Love's pure flame and wisdom's light;
Give the word, and of the preacher
Speed the foot and touch the tongue,
Till on earth by every creature
Glory to the Lamb be sung."

* * *

A Memento of Luther Rice

Perhaps few of the younger generation of Baptists appreciate the services of Luther Rice to the cause of missions and education in the early days of American Baptist history. Luther Rice saw with startling clearness the relation of Christian education to the success of the missionary enterprise, and gave his very life to the two-fold effort of stirring the churches to missionary zeal and establishing and maintaining a great Baptist college. He traveled extensively in the South, where he was greatly admired and loved.

No photograph of Rice seems to have been preserved, but recently a silhouette, said to be an excellent likeness, has come to light, and through the thoughtfulness of Dr. T. B. Ray and the courtesy of the Virginia Baptist Historical Society, we are enabled to reproduce the silhouette on our cover page. A letter, written to Dr. William H. Whitsitt, January, 1905, by Miss T. B. Goulding, of Richmond, gives some interesting facts about the picture.

The letter is as follows:

"The silhouette of Rev. Luther Rice was cut by Mrs. Emily H. Goulding, nee Redd, daughter of Mr. Samuel Redd of Cedar Vale, Caroline County, Virginia, the resting place or temporary home for many a Baptist preacher in the long ago. The date of the cutting is not known exactly, but was cut prior to 1830.

"Mr. Rice in his effort to raise money for the Columbian College was compelled to take long journeys through some of the States. When his work would bring him to Virginia, and to Caroline County, he frequently would stay at Cedar Vale.

"He was very sick once while in that neighborhood. They were all at preaching. He was too sick to drive home in his sulky. Emily Redd gave up her seat in her father's carriage to him, and she mounted his high 'old sulky' and drove home some five or six miles. He was very sick then for a week or ten days. When his clothes were brought in by the washer-woman they were examined and put in order—a thing very much needed. He spent little on himself. All that could be saved must go to the College. There were among the clothes a cravat so worn out it was past mending, which Emily Redd thought no robbery to appropriate, and put another in its place—new, and as much alike as could be, even to the small L. R. embroidered on it. The old cravat was then divided, to be kept as a memento. Mr. Rice was held in high esteem by them all. Emily Redd fell heir to the piece with the initial letters, which probably is the only one thing of his belongings now left.

"Mr. Rice died a bachelor. It was thought at one time he had some notion of going to see a rich widow, I think in King and Queen County, and again, if he did he would stand little chance, as she would be afraid of having all of her money given to the College.

"Cedar Vale was the home of the Redds for nearly two hundred years. Mr. Samuel Redd was the son of Capt. Samuel Redd. His mother was Lucy Rogers, sister of Rachael, wife of Donald Robertson, and of Ann, wife of John Clark, father of General George Rogers Clark. They were of King and Queen County. Dr. A. Bagby says Donald Robertson was a graduate of both Aberdeen and Edinburgh Universities. And when he came to King and Queen he opened an academy, and is known to have taught President Madison, who gave him great credit for his success in life. There was reason to believe he also taught President Monroe and General George Rogers Clark, one of the noted men of the Revolution."

* * *

Respect for the personality of others is the fundamental principle given by Jesus to guide us in our dealings with other human beings. He who treats other fellow-beings as "niggers" and "hunkies" and "wops" and "sheenies" has so far missed the Spirit of Christ that we may well declare with Paul, "He is none of his." Contempt for personality, some one has well said, "is a kind of sin against the Holy Spirit, for it calls into question the love, the goodness, the wisdom and the power of him who made of one blood every nation of men."

* * *

If sometimes you grow disheartened about China, with all its unrest and upheaval and civil war, take the view of our missionaries, who declare that the recent anti-Christian movement has only served to emphasize the fact that Christianity is so deeply rooted in Chinese life that the work would go triumphantly on, albeit at slackened pace, were every foreign missionary to return home and every mission board withdraw. Let us not forget the parable of the leaven hidden in the measure of meal!

* * *

Listen to this testimony of a Hebrew Christian: "All the Jews I know of who became Christians were won by the Christian friendliness of some Gentile." The yearning for friendship, the response to kindness, know no race nor color. Are there Jews or foreigners living near you? Remember that you must win them first to faith in you before you can win them to faith in your Bible, your Christ, your church.

* * *

"Only religious education can bring permanent order out of the chaos of the present, for things never can be right until people are right, and people will not be right until they are right at heart—in ideals, motives, will and habits."—*Bishop Reese.*

* * *

We sing, "I Would Be Like Jesus." Do we really mean it, if by our lives and giving we show ourselves almost wholly lacking in his sensitiveness to the world's pain and sorrow?

* * *

The report of the Telugu Baptist Mission, South India, shows a total of 5,684 baptisms, one of the most fruitful years in the life of the mission.

The Right of Jesus to be Heard

Rev. J. T. Riddick, Norfolk, Va.

Texts: John 10: 20: "Why hear ye him?" Matt. 17: 5: "This is my beloved Son, in whom I am well pleased; hear ye him."

From the days of his earthly preaching and teaching until this day, there have been differences of opinion as to what attitude man should assume toward Jesus' teachings. God has said, "Hear him." On the other hand, man has asked, "Why hear him?" The following reasons are sufficient for him to have an earnest, fair and impartial hearing:

1. *His person.* "Who is this?" was asked by some in the long ago. Let us hear the Scriptures as to who he is: Isaiah 9: 6: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Isaiah 7: 14: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Matt. 1: 23: "Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which is, being interpreted, God with us." Mark 1: 11: "Thou art my beloved Son, in thee I am well pleased."

No wonder his appearance on the scene of the ecclesiastical, civil and social arena of life created a great stir. He is the wonder of all ages, past and present. He is without an equal among those born of woman. He never had an equal on earth, nor ever will have a substitute among men, nor be duplicated by the flowing stream of human genealogy. He has a right to be heard.

2. *His message.* John 10: 10: "I am come that they may have life, and may have it abundantly." His message had to do with his reign on earth, the question of individual sins, social sins, commercial sins, ecclesiastical sins. His message had to do with God, the Devil, Man, Judgment to come, Heaven and Hell. His message had to do with the most profound questions of life and death.

He was the most dogmatic teacher who ever taught man. He used the personal pronoun more frequently in his utterances (but always in the spirit of humility) than any other. He did not sound the apologetic note in his teaching, but taught as one having authority. He was more interested in the life and death of men than any other who ever spoke. "Never man spake like this man" was well said by some who heard him.

3. *His works.* Acts 10: 38: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil: for God was with him." These words of Peter, who spoke out of the abundance of his personal knowledge of Jesus' earthly life, give us the most accurate picture of the most beautiful and useful life ever lived. He was not only a teacher, but a worker. He lived the great doctrine he taught.

His works were of two kinds, ministering to the physical and the spiritual needs of his fellowmen. He healed the sick, he fed the hungry, he visited the poor and opened the eyes of the blind. No wonder strangers felt free to call upon him when they could reach him. Peter tells us that he left us an example, that we should follow in his steps. 1 Peter 2: 21: "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps." Surely one living such a life as he lived should be heard.

He also cast out devils, forgave the sins of those who would accept of his offer of pardon and cleansing. See him sitting on the curb of the old well, talking with a notorious sinner. See him again at the early morning hour in the temple, faced by the Scribes and Pharisees, with a poor old sinful woman asking him what he would do with her. Hear him as he answers

by saying to the woman, "Go and sin no more." Hear him as he was faced by a poor palsied man, "Son, thy sins be forgiven thee." Let us hear him on the question of his works.

4. *His program.* Jesus was not without a well-defined and well-arranged program for the accomplishing of his purpose. His was the greatest program ever launched by man in the history of the world—greater than those of Alexander, Napoleon, the Kaiser, or any other world ruler or warrior.

(1) *Great in purpose.* His program was revolutionary in purpose. 1 John 3: 8: "To this end the Son of God was manifested, that he might destroy the works of the devil." Dan. 2: 44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

He came to combat with and contest the grounds and authority of the devil, to set up his own rule in the hearts of men and women on this earth. Rev. 11: 15: "The kingdom of this world is become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever."

(2) *Great in scope.* It is a world-wide program. He is not after establishing a kingdom in a corner. "The field is the world." "Go ye into all the world." He lived, thought, died, rose again and commissioned his disciples in world terms. He who refuses to work, give and pray for the world conquest of Christ is not in harmony with Christ's program.

(3) *Great in method.* Mark 16: 15: "And he said unto them, Go ye into all the world, and *preach the gospel to the whole creation.*" Acts 1: 8: "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

Jesus has never suggested any other method by which he may possibly carry out his plan of world conquest. He regards his gospel as the most powerful and sure weapon with which to win. Let those who love him call upon the world afresh to hear him. If heard aright, accepted as Saviour and King, he will put an end to all strife. We will need no world courts, no League of Nations, whatever merit these may have, to bring peace among the nations of the earth. When he is accepted as Saviour, High Priest and King, the world will be transformed into one universal choir, singing with one accord:

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

* * *

The Misery in Missions

Rev. S. L. Watson, Th.D., General Secretary of the Sunday School and B.Y.P.U. Board of Brazil

It was the last day of a pleasant furlough, the last afternoon of loving intercourse, the last hour of sweet mingling with loved ones. It was in the mother's home in a little South Carolina town. The last bit of baggage was now ready for the return trip to the foreign field. The mother had been brave up to this moment. Now she slipped into the room where her son and his wife were dispatching their last bag. It was a moment of sweet sadness, that of caressing the whitened hairs, of kissing the aged cheeks, of uttering a prayer to God for his protection and love during the years of absence. But it is not in this forsaking of home, of loved ones, of country, of the natural advantages and joys of working and living among one's own people that constitutes the misery in missions. Indeed, it is only natural that one should find sadness in abandoning all

that has been near and dear in life; but the misery in missions of which we speak is something other than this.

In the strange land the missionary faces difficulties of an almost insuperable nature. His purpose is to preach the gospel of salvation to those who are quite satisfied with their own religion. For centuries the false religion has held in its power the precious souls of thousands and millions of men and women. The missionary soon learns that he is indeed advocating the cause of him who came to bring the sword. It is always a battle against the forces of the kingdom of darkness. But this pioneering work, though it be a struggle of the most strenuous sort, is not that which constitutes the misery we are thinking of.

Nor is it found in the physical hardships which the missionary must sometimes overcome. It indeed happens, once in a while, that a missionary is taken to prison because of the faith that he defends; and it is not an unheard-of experience that a missionary fall into the hands of robbers, as was the case of one of our missionaries recently in China. Long distances must be traversed, by train, by boat, on horseback, over mountains, through valleys, over plains, in parching heat, in chilling cold, in droughty and rainy seasons, by day and by night. But such physical hardships do not constitute that misery in missions which we would consider.

Nor is it to be found in discouragement or in any kind of pessimism. To be sure, the missionary meets with all kinds of conditions and circumstances which tend to discourage him and to sap his heart of its vitality, enthusiasm and zeal. But the missionary's heart does not fail before difficulties nor does it falter before the depressing circumstances of his field of labors. Even when he is cut off from all communication with persons of his own tongue and nationality, even when separated by weeks of travel from the great marts of civilization, he does not lose courage, for his Christian faith ever stands him in stead. So that the misery in missions of which we speak is something worse than any discouragement into which the missionary could fall.

Still again, it is not to be thought of as being the result of small congregations and few conversions in our churches. For wheresoever the gospel is preached in purity and simplicity, in zeal, and faith, and with a yearning for the salvation of lost souls, the crowds gather and men and women seek and find the salvation of their souls. Missionaries everywhere are rejoiced over and over again at the eagerness of the people, in ever-increasing numbers, to hear the gospel, to repent of their sins and to be saved. Indeed, this soul-winning is their very meat and drink. They are rejoiced in their inner man by drinking of this unfailing fountain of joyous service in the Lord's vineyard. Would that every member of every church within the bounds of the Southern Baptist Convention could realize that the world is perishing in sin and that there is in this battle against the forces of darkness certain victory for the forces of light, that the number coming forth from darkness to light is an ever larger battalion seeking and finding peace and salvation in Jesus Christ.

But the misery of which we speak is the plain indifference in the matter of soul-winning—indifference on the part of thousands and millions of Baptists, whose hearts should flame with zeal and yearning for the salvation of the millions of precious souls who are dying in their sin and going to eternal condemnation. Distressing is the fact that Baptists, in almost disheartening hosts, prefer to slumber complacently in their indifference to the conditions of a lost world, rather than to awake and bestir themselves in the task to which the Lord of the harvest has called us all. It is this that constitutes the misery in missions—misery for the secretaries of the Foreign Mission Board, breaking down under the debt that is *ours*; misery to the missionaries who are on the front with skimpish equipment and all too few co-laborers; misery, eternal misery, for the souls of those who perish with no knowledge of the plan of salvation and never a taste of the joys of sins forgiven and of a soul washed in the

blood of the Lamb; misery to the all-compassionate heart of God who gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life. Awake, O Zion! Put off this sleep of indifference! Clothe thyself with the garments of righteousness and the armor of soul-winning. Set forth on an unending crusade of winning the lost world, ever corner of it, for the Saviour, who died to save all men everywhere from sin and death to peace of soul and eternal life with God the Father!

* * *

An Adequate Program for the Southern Baptist Sanatorium

Rev. T. V. Neal, D.D., El Paso, Texas

As pastor at El Paso, Texas, the writer has had four years of personal observation concerning that which has been begun and already accomplished in the building and operation of the Southern Baptist Tubercular Sanatorium located here. We record it as our settled conclusion that no better work could have been accomplished in this field than has been done in the building of the first unit and its operation under the general direction of Dr. H. F. Vermillion with his staff of able assistants. During this time attendance has steadily increased, healing and cases of arrested development have multiplied from year to year, while general efficiency in all departments of the Sanatorium's ministry has been steadily improved.

An adequate sanatorium program for the Southern Baptists would involve among other things:

1. We should realize that an adequate program has already been well begun. Some \$500,000 has been invested and capacity provided for the treatment of approximately one hundred and fifty resident cases. This, however, is only a beginning. As much additional equipment is necessary for the better housing and organization of the scientific and nursing departments of the work. It is not necessary here to go into detail, since the report of the Superintendent to the Home Mission Board is published from year to year in the Southern Baptist Minutes and gives more detailed and scientific information than the purpose of this article would permit.

2. Southern Baptists should come to a renewed sense of the denominational wisdom which led them in the first place to undertake an adequate sanatorium program. Denominational success in institutional fields of service can not be quickly realized. Experience and growth, which can only come with years of continuous leadership and effort, can insure final success. We must not undertake great tasks such as this, and then because they are found to be great, suspend our effort.

3. Such a program requires the unstinted support on the part of Southern Baptists of the leadership into whose hands these enterprises are committed. Such support should be that of confidence, sympathy, appreciation of the complex problems involved, and co-operation in their solution.

4. There must be widespread knowledge coupled with the realization of the thing necessary yet to be done in attaining the ultimate end sought. With reference to the Tubercular Sanatorium in its present stage of development and capacity of service our program should provide for an endowment sufficient to greatly reduce the charges which at present must be made for the service rendered. This would require at least \$500,000 in endowment, which, as the patient capacity and enlargement is increased, should finally reach at least one million dollars. The disease itself is long-drawn-out. Much of the treatment is represented by feeding food which must be

of the most costly variety. Without endowment, with prices which must be charged to help cover the cost of the service without accumulating an annual deficit too enormous for the denomination to stand, this splendid service rendered is beyond the financial ability of many who need it most. Much charity work is now being done but nothing like the demands, that are actually worthy, can be met. †

Our program should also make provision for completing the plans of this institution as at first outlined, involving as they do the construction finally of two more units of approximately the present size. These additional units will not be so expensive as the first in proportion to the beds provided, because much of the initial outlay was made on a scale to cover the whole plant. As an illustration, this is the case with the large heating plant. When these additional units have been provided the endowment of patient service should be enlarged correspondingly if we are to carry out anything approaching a program worthy of Southern Baptists. It will require years to complete the program here outlined but nothing short of that will justify our ever having undertaken it at all.

Some results from such a program would be the housing and treatment of more than three hundred patients per year. Many of these would undoubtedly be cured for life. This would be true of those who came in the early stages of the disease. Many others would so far recover as to be able to live out a normal life of usefulness in reasonable health and strength. Multiplied numbers who are well would be saved from contracting this dread disease. In addition to all this, many who come to the institution without Christ would be led to accept him. There is no greater humanitarian service which Southern Baptists have undertaken to render and they should set themselves resolutely to complete it in a worthy fashion.

What has here been said with reference to one of the hospital enterprises undertaken by the Home Mission Board is equally applicable with reference to other hospitals now committed to its direction, notably the one at New Orleans, only with the adaptation of the facts to meet the local institution's requirements in the different field of hospital service.

* * *

President Coolidge recently spoke a wise word on the race question when he said: "Those who stir up animosities, those who create any kind of hatred and enmity, are not ministering to the public welfare . . . Our greatest need is to live in harmony, in friendship and in good will, not seeking an advantage over each other, but all trying to serve each other." Our obligation as Southern Baptists to promote this spirit among our people and our brethren in black is very great, and can be discharged only as we make possible a greatly enlarged program of Negro work on the part of our Home Mission Board.

* * *

"A church informed means a church transformed." Not to know about our missionaries and their fields, not to be informed about the plans of our Boards, not to keep in touch with needs and achievements, must necessarily result in little interest, less prayer and niggardly giving. Put HOME AND FOREIGN FIELDS into the homes of your people, brother pastor, and watch the transformation!

* * *

"We see the wrong side of the web of this world, and its tangle of broken threads and blurred colors distracts and distresses our minds and hearts; but on the other side of the web God is weaving a pattern of beauty and blessing that will forever fill us with wonder and worship."

Missions to Catholic Countries in Europe

Facts, Reasons, Conditions, Needs, That Call for a Great Baptist Program

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

When the great upheaval and readjustment came in Europe in 1870, British Baptists and American Baptists and Methodists began missionary operations in Roman Catholic Europe. At the close of the recent war a fresh interest and demand caused enlargement and extension of these efforts. Others have taken part also.

British and American Baptists in conference agreed on a policy by which each of the three groups—British, Northern Convention and Southern Convention—would co-operate with the Baptist organizations in the several European countries. Southern Baptists became responsible for Portugal, Spain, Jugo-Slavia, Hungary and Rumania, and have taken over the work of British Baptists in Italy, incorporating it with the work conducted by us since 1870. Dr. Everett Gill represents our Convention with an American family in Italy, Roumania and Spain. It is planned to have at least one family in each country, but the work is to be carried on almost wholly by the nationals of these countries. Thus far our financial co-operation has been pitifully small, but most productive of results.

In studying this subject it will be important first for us to summarize the facts, after which we may formulate the reasons for missions to Europe.

I. SALIENT FACTS

In all Europe, including Great Britain, one finds a State Church, but not always the same church. Including Great Britain, we find three Protestant and two Catholic churches. The Protestant churches are the Episcopal in Great Britain; Reformed (Presbyterian) in Holland; Lutheran in Germany and the Scandinavian countries. The Greek Catholic ("Holy Orthodox") is the official church in Bulgaria, Greece and Roumania; the Roman Catholic in Hungary, Poland, Czecho-Slovakia, Jugo-Slavia, Italy, Spain, Portugal and Belgium, and, with modification and reservation, France. In Switzerland we have the very interesting situation of local option in the matter of the church with the result that the cantons patronize the Roman Catholic, Lutheran and Reformed Churches.

In addition to these State churches, which have marked social and financial advantage by reason of being State churches, there is a varying measure of religious freedom in all the countries. In some countries this freedom, or as it is actually toleration of non-conformist organizations, extends only to the older churches. After a hundred and fifty years of conflict between the Reformation churches and the Catholic churches, a general recognition of the non-State church came into operation; and, so long as the tolerated church made no aggressive efforts to win new converts from the established church, it was not interfered with by the political or ecclesiastical authorities. On the other hand, the State church forces did not, as a rule, any more exert themselves to win the non-conformists to adopt membership in the State churches.

It will be clear at once, when we think of it, that this giving up of all evangelistic effort tended to take the vital spiritual life out of the churches, both the established and the non-established. Necessarily also there came to be increased formalism, ceremonialism and externalism in the Christian bodies. All the non-conformist churches, as well as the Catholic churches, are Pseudo-Baptists. Thus practically all the people were inducted into church membership through "baptism" in

their infancy, and came into their religious consciousness later as already members of the church and putatively saved people in the kingdom of God. To be sure, there were, in many of the countries, small groups of evangelical believers in personal and experiential religion, not identified with either of the two main groups. In Great Britain these free evangelicals became numerous from the beginning of the seventeenth century and onward. Elsewhere they were very few in number and were tolerated only so long as they did not become aggressive in propaganda.

About one hundred years ago there was started a new movement in Europe, a growth of Evangelical Free Churches wholly distinct from the established churches and usually distinct also from the older Protestant churches. This movement has grown until it now assumes extensive and very important proportions. It has a three-fold origin:

1. There is what we may call a spontaneous rise of small groups of aggressive believers in personal experience. There were a few obscure workers and other contacts which, in some cases, originated these movements, sometimes by a chance giving of the Bible or New Testament or a tract, sometimes by personal effort. But, in ways we cannot now discover, the Spirit of God used "incidental" means of starting new religious life in various places.

2. Immigrants to the United States and visitors to England and Scotland came in contact with the vigorous, free Christianity in those countries. Especially in the United States did these immigrants find themselves in the midst of a form of Christianity which had been wholly unknown, and even unsuspected, in the European countries. As a result, some of them were stirred with a passion to go back to their home lands and promote this evangelical, spiritual faith. The denominations with which these converts connected themselves in America gave moral and financial support in their enthusiastic work in their home lands.

3. After the widespread upheavals of 1870, British and American Christians took an enlarged interest in missionary work in Europe. This was especially true of Baptists and Methodists, and later and in less measure of Presbyterians and Disciples.

Definite missionary work, supported and directed from the United States, was carried on in Italy especially. British churches undertook work also in Italy as well as in France and Spain. In the case of Baptists, whereas one hundred years ago on the continent of Europe there was not one Baptist church, so far as can be ascertained, they are now to be found in every country with possibly two exceptions, and number in their membership about a quarter of a million, not including Russia where there are as many as a million.

With a "Los von Rom" movement already interesting and significant before the late war, there came during and just after the war a very extensive breaking of ecclesiastical dependence on the Roman Church, in several countries, especially in France and Czecho-Slovakia. In the latter country there are three-quarters of a million people who, while still holding in general to the doctrines of the Roman Church, have definitely severed their connection with the pope and the authority of Rome.

II. REASONS FOR MISSIONARY WORK IN EUROPE

These reasons grow out of the conditions outlined above, and, for the most part, will be obvious.

1. It is only natural that such conditions in organized Christianity have resulted in a very great number of people becoming either antagonistic or wholly indifferent to religion. State churches and formal, centralized organizations, all with an undue emphasis on the external, ceremonial and sacerdotal, are bound to lose the confidence and respect of many people who are only nominally related to Christianity. Both those who are lacking in vital, religious experience and some of those whose personal experience is hampered by formalism either openly desert organized churches or treat their membership, which was imposed upon them in unconsciousness, with neglect and disdain. Furthermore, the struggle for economic justice and political rights, which has been vigorously growing in all Europe during the past century, has found itself face to face with an interlocked conservatism in State, Church and Industry. The outcome has been open, aggressive, sometimes violent and anti-Christian, and atheistic, social democracy.

It is not possible to expect that the older churches will be able to recover the allegiance of any of these classes which have been lost to its real fellowship. They simply will not return to the forms of Christianity which they have been compelled to fight in order to achieve personal, economic and religious independence and expression. The only hope that these classes, which together include many millions of people, shall again receive Jesus Christ and develop religious life and institutions lies in the propagation of the free church, with its democratic organization and its emphasis on personal experience grounded in the regenerate life. This is not to say that there is no life in the other churches, nor to question the very great service which they are still to render to their own membership and to the renewal of spiritual life in Europe.

2. Looking back over the history of Christianity in Europe it is impossible to overlook the fact that from the third century onward adjustments were made to an unchristian social environment, compromises with heathen morals and ethics, and an adaptation to the forms of political organization. These together have resulted in forms of organized religion, interpretations of Christian doctrine and ecclesiastical systems which do not fit either the essential ideals of spirituality and freedom in Christ Jesus, or the modern democratic spirit so prevalent and so progressive in all parts of the modern world.

In the providence of God it has been possible to develop in America a type of Christianity more nearly corresponding to that of the New Testament period than could be found in any other time or place. By as much as we believe in the genuineness and importance of our own experience are we under obligations, in sympathetic, fraternal interest, to communicate this to the older expressions of Christianity in Europe equally as much as we are to send our interpretations to Latin America.

3. Every obligation to the ideal of Christ, every impulse of fellowship with our brethren of like precious faith on the continent of Europe, and every obligation of loyalty to the principles in which we rejoice by the grace of God, impel us to support and encourage and to labor with the small groups of Baptists in the various European countries, struggling as they are with the hard conditions of poverty in the after-war difficulties, hampered by their inability to meet the material demands of their churches, rapidly growing in numbers and in membership, and with opportunities opening to them on every hand; and at time facing serious persecution, especially in Roumania.

4. If we can thus support our Baptist brethren, we will enable them, in proper spirit, to communicate to other forms of organized Christianity the principles which we believe to be vital to a genuine, permanent, conquering faith. This indirect permeation of other bodies with the leaven of spiritual, demo-

cratic, New Testament, Christian ideals may contribute very greatly to the reinvigoration of European Christianity and to its rescue from the serious defections and corruptions which the Catholic organizations have accepted and perpetuated through so many centuries.

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Vitalizing the Local Church

F. Harvey Morse, Maplewood, Mo.

It takes more than a group of folks, a building and a man called "pastor" to make a functioning church. One day recently the writer saw a beautiful automobile, a new model apparently just recently from the factory. This machine, the result of skillful designing and perfect workmanship, was standing idle at the curb, although impatience was written upon the faces of its passengers. And then a service man arrived with some new spark plugs. In a few minutes the fine car was purring softly, ready to carry its owner whither he would. So our churches need people, need leadership, need buildings—but they need more. They must be vitalized by divine fire.

I. VITALIZING THROUGH LEADERSHIP

A vitalized leadership is needed to produce a living church. That means a pastor who is thoroughly alive to the possibilities of *every department of the church*. Sunday-school workers have often been accused of seeing only their school and not the church of which it is part; and the accusation has often been justified. Yet there are also pastors just as one-sided in their vision—who consider the preaching service *the church*. The Sunday school (the church *teaching*), the young people's society (the church *training and serving*), and the preaching service (the church *worshiping*) should so supplement each other as to form a unified, correlated program of spiritual nurture—the church, in fact.

The pastor should have a knowledge of the work included in the scope of all organizations of the church. He should be not only a preacher, but an organizer, an educator, a director. The importance of this has been recognized by the leading theological seminaries during the past several years, and they now offer courses in educational psychology, school organization and administration, young people's methods, recreational activities, and the like. Moreover, many churches are recognizing that complete leadership of all the rounded activities of a large church is too much of a job for one man, and are, in consequence, engaging the services of trained directors of religious education for the purpose of supervising the educational activities of the church. But unless the pastor, the director-in-chief, appreciates the need of a balanced program of worship, teaching and expression, and unless he knows how to develop such a program, the vitality of the church will naturally be low.

Furthermore, the pastor must be soundly progressive. No church can move along the broad highway of Christian achievement while its pastor jogs along leisurely in the rut of reaction. The pastor should realize that much of our organization is, after all, external, designed to meet conditions as they are at a particular time. If those conditions change, the pastor should be willing to change mere organization to meet the new conditions. Christ spoke but little about organization. The New Testament leaders adopted organization forms suited to their day, in accord with certain fundamentals which Baptists hold highly to-day. Those fundamentals are eternal, yet organization forms have changed and will continue to change with changing conditions. After all, organization is just a convenient instrument with which to accomplish certain desirable results.

Friendliness, impartiality and fearlessness will characterize the pastor who would really build a vital church of Jesus Christ—friendliness that makes itself felt among new and old, rich and poor, impartiality in considering advice and suggestions, merit, rather than worldly possessions being the criterion of worth; fearlessness in preaching the truth as *revealed to him* through the Holy Scriptures and the Holy Spirit, even though that revelation may be opposed to some opinions of his members and to previously accepted theological dogma.

II. VITALIZATION THROUGH ORGANIZATION

While we should not think that organization makes a successful church, we must recognize its value, when properly used. A *vitalized* organization just about means a vitalized church—but bear in mind the emphasis on *vitalization*!

ENLISTMENT OF THE WHOLE MEMBERSHIP

If the local church organization is to become vitalized, it must have back of it the whole-hearted support of every member. A Baptist church is a democracy; no democracy can function adequately if the entire membership is not actively supporting the program of the body. In a class in adult leadership in a community training school, led by the writer, it was discovered that from 50 to 90 per cent of the members of the churches represented were religious parasites—contributing virtually nothing in the way of effort or active support in behalf of church policies or the church program.

This same thought was developed by the Rev. William Russell Owen in the last B.Y.P.U. convention held at Denver. "The church is an ash heap and a junk pile," he declared, "instead of being, as it should be, an organization pulsating with life and vitality." Dr. Owen, one of the South's strongest preachers, continued that unless new angels were brought out of the ash heap, the church would suffer from its unused material. Statistics presented by Dr. Owen showed that "five per cent of the church members do not exist; ten per cent cannot be found, twenty-five per cent never go to church; fifty per cent never contribute a cent to the kingdom of God; seventy-five per cent never go to a mid-week prayer service; ninety per cent do not have family altars established in their homes, and ninety-five per cent never attempt to win a new recruit for Jesus Christ." A church possesses vitality just to the degree that its members are enlisted in Christian service!

REPRESENTATIVE GOVERNMENT

A vitalized church will not be a deacon-run church. Deacons are frequently selected, not because of their knowledge of the work of any specific department of the church, but rather because of age and a vague something called "spirituality," but which is often only the ability to voice pious platitudes. It is an injustice to any department to have regulations made for it by powers not of that department's authorization—it is undemocratic, to say the least. As far as the writer has been able to determine from a study of the New Testament, the deacons are assistants to the pastor in developing a spiritual attitude among the church members, to oversee finances, to care for the poor of the local body and to wait on the Lord's table. To constitute this body a governing board to plan a general program for subsidiary church bodies, merely bringing their findings before the entire church for acceptance, violates every law of democratic organization. A motion was made at a deacons' meeting "to appoint a committee of deacons to oversee the Sunday school," and of that board two were active workers in the school as teachers, but entirely unfamiliar with the general problems the school was facing at that time. Of the remainder, only one or two even attended the school sessions, and they at irregular intervals. What the school leaders really did want was the sympathetic co-operation of the deacons, but invitations to attend workers'

conferences or to visit the school sessions were always responded to half-heartedly.

But should not a church have a governing board to plan tentatively a program for the entire church? Most decidedly; but it should be a board representative of every interest of the church. In other words, it should be a body composed of the pastor, representatives from the diaconate, from the church school, from the B.Y.P.U., from the W.M.U., from the young women's missionary society, from the laymen's organization, and from any other organizations operating as a part of the church—a truly representative body containing young as well as older members and women as well as men. Such a body can plan a definite, correlated program for the entire church. But even then, this body should not be constituted a supreme court; the membership at large should always be free to amend any recommendations of the governing board.

CORRELATION OF PROGRAMS

In the preceeding paragraphs one of the great obstacles to efficiency in church activities was hinted at—the chaos because of lack of program correlation. Although the regular preaching services are designed for worship, it has been found advisable, in order actually to train in worship, to provide worship periods in the church school programs. Then, too, the B.Y.P.U. has its regular worship programs. The school is supposed to be the teaching agency of the church, yet the B.Y.P.U. also offers certain study courses. When we come to missions, we find the church school, the B.Y.P.U., the W.M.U. and the L.M.U. all giving missionary instruction. And when we consider that the B.Y.P.U. is organized for training in Christian service, we may be surprised to hear that the school also sponsors service activities, because the B.Y.P.U. in many cases is not reaching all of the school members. Furthermore, we find that the B.Y.P.U. training program is in no way tied to the school teaching program.

Looking at the matter from another angle, we see that not only is there an overlapping of programs, but in carrying out all the programs work is piled upon the shoulders of just a few individuals. Often the president of the B.Y.P.U. will also be teacher or officer of a Sunday-school class, and perhaps an officer in the young women's missionary society. All this means fatigue on the part of a few willing workers. That this problem is not isolated is manifest by the numerous conferences of denominational and inter-denominational leaders called for the specific purpose of considering this matter of correlation.

It is true that all of these various organizations have developed naturally and legitimately to meet certain unfilled needs from time to time, but obviously such growth has made neither for order nor economy. To some extent correlation is possible through the medium of an advisory committee as suggested above. Ultimately, signs indicate, there will be rather a departmentalized church, offering a unified, graded, correlated program of worship, instruction, and training under the direction of one set of officers instead of three, four, or five.

SELECTION OF OFFICERS

Vitalizing the church is a task which must begin with the officers. No office which is not justified by a worthy task should be permitted to exist. If there are no real duties for any office provided by the constitution, that office should be discontinued. But for those offices for which definite duties are provided, there should be chosen men and women of high spiritual qualifications and thoroughly fitted for the tasks. That precludes elections at which all nominations are made from the floor, often by people who do not understand conditions within the organizations for which officers are elected.

Some churches solve this problem satisfactorily by having nominations either from the floor or by petition a month before election, so as to give the membership a chance to consider

the nominees. Others use the nominating committee method, always with the privilege of further nominations from the floor. Sometimes, too, the various organizations are asked to nominate to the church the officers whom they want for their own organizations. Whatever method is used, elections should be based upon knowledge of the fitness of a candidate for a particular office.

The vitalized church will not get into the rut of thinking that it is electing its officers for life. Church elections are serious things and should not be considered as mere formalities. An officer should be returned to office just as often as he is the best fitted for the office, and no longer. This, it seems to the writer, should also hold true of the diaconate. No board of deacons should be self-perpetuating; annual or biennial election of the deacons would have a wholesome effect on both the church and diaconate.

A large St. Louis church recently made the change from the permanent diaconate to one elected upon a three-year basis, and the improvement in the general church conditions was truly remarkable. And why should not some of the younger members of the church be placed upon the diaconate? That policy, too, is showing splendid results in some churches where it has been adopted.

BUSINESS MEETINGS

Of vital importance to the church desiring to work effectively are regular church business meetings, held through the year as often as conditions require—at least quarterly. No church can conduct its affairs properly if such meetings are not held.

Yes, it is true that some churches conduct their business after the morning sermon, and sometimes following the observance of the Lord's Supper. This practice has much to condemn it. If we are to set aside the preaching services for worship, it does not seem to the writer that business can be obtruded and a spirit of worship maintained. Furthermore, there are always present visitors at the regular church services who are likely to be somewhat embarrassed at the discussion of family affairs. Then too, members are usually disinclined to spend time discussing business Sunday morning after a service. The women are anxious to return home to prepare dinner; some members having been active during the church school period are really not in condition to talk business after two and a half hours of strenuous activity. The regular church business meeting, separated entirely from other church services, is needed by every church if a real church consciousness is to be developed.

III. VITALIZING WITH EQUIPMENT

A spiritualized church will do good work with even poor equipment, but it will not be content with poor equipment very long. And often a discouraged group of Christians will receive a new forward impetus when provided with better equipment.

It is almost trite to state that a church should have a building adequate to its needs. Yet even to-day, with the splendid architectural help available from denominational boards, many churches are building without due regard for a complete program of Christian activity in the present and future. An adequate building will include provision for education, with departmental assembly rooms and classrooms, built with sound-proof walls and solid partitions, an attractive, well-designed, comfortable auditorium for preaching services and larger assemblies, and necessary rooms to permit the development of a graded social program. And with the right kind of a building should go adequate, attractive furnishings—tools with which to work efficiently. It is indeed difficult to create enthusiasm for work conducted in water-logged basements, in rooms with torn curtains, broken plastering, and with chairs and tables afflicted with chronic rickets. Man's esthetic instinct can be utilized in developing a more interested church membership.

IV. VITALIZATION THROUGH UTILIZATION

Life, vitality, growth, depend upon activity. *I will not develop by means of your exercise.* The individual church member will fail to grow spiritually simply by listening to the preacher—he must participate in the work of the church.

THE PLACE OF LAYMEN

We must understand that the world cannot be transformed into the kingdom of God by our paid church workers alone; the task is too enormous. Progressive church leaders are recognizing the important place of laymen in kingdom work. They are beginning to emphasize that the command, "Go ye and preach unto all nations," was also meant "for those also who shall believe on me through their words." Only as the entire church membership is enlisted in Christian activity will the local church become truly vitalized.

It will be necessary for the pastor and other church leaders to stress the importance of lay activity on every occasion—from the pulpit, through the teaching and by the personal touch. There should be constant emphasis upon stewardship. Every individual Christian should be brought to a realization that all he has, he holds in trust—money, time, talents. Really, there is entirely too much of an attitude of independence from God even among so-called good Christians.

STEWARDSHIP EMPHASIS

A proper conception of stewardship will lead naturally to the formulation of a comprehensive religious program—a program in which every member of the church will be given a balanced spiritual nurture suited to his needs. No church should be satisfied to operate with a 60 per cent parasitism among its membership. No church will cease persistent enlistment efforts until every last member takes part in regular worship, study, and expressional activities, organized according to a unified plan. Our churches must bring those "new angels out of the ash heaps."

No church will be content, when truly vitalized, to continue with an antiquated, inadequate financial plan. Stewardship implies fair dealing of the individual members with God, but also economy through sane business methods by the group of individuals acting as a church. Experience has shown a well-planned budget to be a powerful vitalizing element. The ideal will be a budget providing not only for general church needs, but also for the church school, the B.Y.P.U., the missionary societies, etc. All members will then make *one* contribution each week from which the church program will be supported. A unified budget is one of the greatest forces at the church's command for the unification of its program—and for vitalization.

A TRAINING PROGRAM

If we are willing to admit that laymen must be enlisted in activity, we must also recognize the obligation of the church to train its members thoroughly for that activity.

We expect a trained pastor; we know that an untrained leader of a church cannot possibly bring it to a high state of spirituality or efficiency. Yet we still maintain—tacitly by our indifference—that it is unnecessary to train teachers to lead boys and girls, young men and young women, into a knowledge of life through Jesus Christ. In spite of the wonderful reports of all the denominational boards regarding teacher training, in spite of all the influential community training schools in many centers, we have hardly scratched the surface in the matter of a trained lay leadership.

"I've read the Bible through many times," stated one good brother, "and can't find anywhere that it says you must have a diploma to teach a Sunday-school class." Sometimes we can read the Bible without real understanding. When one considers the forty years' preparation of Moses for his life work, the thirty years' preparation of the Master Teacher,

the unequalled, intensive training given the twelve, and the broad education of the great Apostle to the Gentiles, to mention just a few cases, one cannot honestly say that the Bible advocates service without training. We must have this trained leadership if we truly want to vitalize the churches!

V. THE HEART OF VITALIZATION

As we have been discussing leadership, organization, equipment and enlistment, it must have been apparent that underlying the whole problem is the fundamental theorem that the membership of a vitalized church must be in right relationship to Jesus Christ. The church that forgets that is slipping. The vitalized church will be definitely and consistently evangelistic. That does not mean spasmodic, spectacular revivalism, but preferably the continuous, heart-to-heart, personal leading

of folks into fellowship with the Master. It means that the preaching, the teaching, the training, and even such activities as the choir, the ladies aid, and the socials will all contribute toward the evangelistic aim. It means that the membership is a praying membership—"the prayers of a righteous man availeth much," even in such matters as organization.

But we must not stop with the winning. If our evangelism is properly oriented, we will realize that winning is just a step toward activity. With the true spirit of Christ existing among even a few leaders of faith, there will develop a vital, Christian church life. Without it, the finest leadership, the most elaborate, smoothly-running organization, the most spacious and beautiful building will not bring a vitalized church nor bring in the kingdom of God.

Women At Work for the Master

Ways of Winning That Commend Themselves by Their Success

How We Have Interested Our People in Mission Study

Mrs. Hans Busch, Houston, Texas

How we have interested our people in mission study is a hard question to answer, but realizing ignorance is one of the stoutest foes of the missionary enterprise, and that lack of interest and of co-operation comes from lack of knowledge, also knowing that information is the road down which will come a new interest and co-operation in missionary work, we have striven to enlist every woman in mission study.

Realizing, too, that an informed society will be a transformed society and that the powerlessness of our prayers for missions is not due so much to heartlessness as it is to a lack of knowledge of the things for which we pray, mission study must have a large part in our program, if we would energize our latent forces and direct them into channels of practical service for Christ and the world.

Give your women a bird's eye view of a foreign field through the experiences of a returned missionary, one who knows how to tell others what she has seen and had a part in doing.

Select a teacher who is vitally interested in missions, who knows how to impart her knowledge in an interesting and snappy way. To me the first book should be the W.M.U. Manual of Methods, which can be given so the smallest society will see that the organized way is possible. Let her teach so that the women will get missions from the Bible; so that they will get giving from the Bible; so that each woman will feel that there is a work for her to do. Let her make a blackboard outline so the women will not be afraid of the examinations, for many have a fear of that part of the mission class. This can be made the inspirational book for all mission study. Be sure your teacher is in perfect harmony and sympathy with our great mission program, since much harm can be done by one out of line with the work of kingdom building.

Hold a school of missions. Spend a little money and bring in an outside teacher. Make every woman feel that she is essential to the success of the class. Do not rush through with the book, give at least six or eight hours on a book. Our best classes have been in two all-day meetings from 10 A.M. to 3 P.M., in concentrated study, each woman bringing

lunch and spreading together, thereby leaving every woman free to take the course of study. Women have come as far as twenty-five miles in a rain to attend one of these schools. The books can be made so attractive the women will be glad to take examinations. Let the women see the awards given is just one of the steps in co-operating with our great Southern W.M.U. Many women fail to catch the real object of the class by hurrying through; ask questions, conduct a round table, give each an opportunity to have a part.

Offer a banner to the society which will get fifty per cent of its active membership to take a book and get awards. Do your young people's organizations the same way.

Have a circulating library. Get every woman in every church to give five cents a year for this fund, buy a dozen copies of each book, cloth bound, so they will not be easily destroyed. (Foreign Mission Board or Sunday School Board will make you a good price on books for a library.) Lend to the society for a limited time. Women will be more likely to study if they do not have to buy so many books. Get some women to give books they have studied and do not care to keep. Our library is four years old and we now have nearly 300 copies bought in just this way. Use maps, get curios and clothing of natives if possible. Get all the outside information you can.

Do not be discouraged if only four or five women come, remembering if you enlist just one new woman each time that that one may be able to enlist dozens of others. One of the best classes I ever attended had about five women, the teacher had made wonderful preparation, and the lessons learned still stand out clear in my memory.

Have a service flag, something on the order of the beautiful one belonging to our W.M.U. Training School, having stars for the girls from your association who are in the service either in the home land or on the foreign field. Keep in touch with these girls and the work they are doing. This has done much to get our women interested in the mission fields and created within them a real desire to know more of the work these are doing.

In short, give your women a taste of the wonderful mission program and the work being done and of the opportunities of service afforded each of us, and through this study interest in missions and giving to missions will surely grow.

How We Have Interested Our W. M. S. in Enlistment

Mrs. R. L. Harris, Knoxville, Tenn.

Some five years ago the W.M.S. of the First Baptist Church of Knoxville, Tennessee, awoke to the fact that though our W.M.S. was composed of the most loyal and lovable women of our church, we were failing in one point, that of not being able to interest all of our women. At this time we divided our Society into ten circles, geographically (you must remember, the First Baptist Church of Knoxville is a downtown church in the fullest sense of the word.) As our new pastor, Dr. F. F. Brown, came at this time, it met with his hearty approval. He felt that with groups of women in all sections of the city, each circle would be equivalent to an assistant pastor, as they could report the sick and distressed of their neighborhood as well as the "newcomers." Then we had an average attendance of less than 35. In meeting, the same faithful few would pray, sing and talk.

The next year we worked out our programs in a most satisfactory manner. From the second page of *Royal Service* we found a list of the months with topic for each month. As we had ten Circles, we gave each circle a month, the two months left being cared for by the officers and the circle leaders. As the circle that drew January, by way of example, gave the program that month, cared for the Communion linen (be it known, we had combined that blessed aid with the missionary society when we formed our circles), so now each circle has its duties to the church. They were also responsible for the pulpit decorations that month.

We soon discovered that in order to carry out our programs we remained too late at our meetings, our little folks came home from school, our husbands returned from office on those short winter days when we were trying to have a missionary society. It was poor policy if we left before the meeting was over and it was worse for our own happiness if our families returned home before we did.

Then we hit on a happy solution. We'd spend the day! Every woman would bring a small lunch and the circle in charge would make the coffee, buy the cream and sugar, paying for same out of the general fund. We went at 10 o'clock after husbands were at the office and children at school. We had our luncheon at noon, and what a lovely social hour we enjoyed! Our pastor joined us and at the close of the luncheon hour would bring us a short message on any plans he wanted to see carried out by our W.M.S. Then we assembled in meeting again at 1 P.M. Some months the business session was held in the morning with the program in the afternoon. Other times the order of program was reversed.

Of course circle pride caused all the women to want their month to be the best from both the standpoint of program and attendance, so they found all new Baptist women in their neighborhood and urged them, went after them and brought them to the Society. Before long we outgrew our room, and now we have an average attendance of 112. We have splendid programs each month given in an individual way.

Baptist interests have grown so in the last five years, we must needs keep abreast of the times. So now we have a Fellowship Club among our men. Once a month they have a Fellowship Club banquet and the circle who is on duty that month serves that banquet, the women waiting on the table. Then we must have supper every Wednesday night before prayer meeting for our Sunday-school officers and teachers. Again the circle does this. We also have a nursery at both morning and night services. Of course our women serve there. As each circle serves only once a year the burden is not heavy. When the month is over they give a sigh of relief, but also add, "We truly have enjoyed it."

Then we grew to need a Housekeeping Committee ("Ladies' Aid" dead and buried now five years, though the blessed memory is quite green in the minds of a few), so we selected two women from each circle, who were interested and enjoyed that phase of the work, for a Housekeeping Circle, so that burden was rolled away. We have readjusted during the five years, until to-day we have eight geographic circles.

All our business women belong to a Business Women's Circle and meet the first Sunday in the month, before the evening service. In that way many women from other circles attend. Most attractive programs are put on. We count their attendance since they are not able to leave their places of business to come to regular monthly meeting. Then we have about sixty or more young matrons; they are divided into two circles with most enthusiastic, competent leaders. In one are all the brides who join us; the other all the young matrons who have been married a few years. Oh, what a wonderfully fine new missionary society we are training, and what a blessed privilege for those young homemakers and mothers to begin their homes for Christ.

Our old First Church W.M.S. has always been numbered among the best of the South, but we feel that to-day we have a vision of missionary enthusiasm and endeavor never before dreamed of. "First they gave their own selves" as workers together with Christ. We hope by our prayers and our gifts to go into all the world and be his witnesses.

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How We Have Interested Our Women in Tithing

Mrs. W. W. Stark, Commerce, Ga.

OUR SLOGAN: "Honoring the Lord with our substance and with the first-fruits of all our increase."

My first work as Superintendent of Stewardship has been to perfect a complete organization for a stewardship campaign. This organization includes:

A Chairman of Stewardship for every W.M.U. Division, and Divisional Young People's work.

A Chairman of Stewardship for every Associational W.M.U. and Young People's work.

A Chairman of Stewardship for every Woman's Missionary Society and Young People's organization.

The Divisional Chairman will keep in close touch with every Associational Chairman and every Associational Chairman with the Woman's Missionary Societies and Young People's organization Chairmen, also with their leaders.

The W.M.S. Chairman's duty is to see that Stewardship programs are put on in every society during September, to make house-to-house canvass of every member, and solicit them to sign the "Stewardship Covenant Cards."

OUR EDUCATIONAL PROGRAM

"Study to show thyself approved unto God." Our aim is to make this injunction a reality through a definite program, which includes:

A study course of one of the books on Stewardship in every society and Young Woman's Auxiliary.

Distribution of literature to every member, explaining, informing and inspiring them to be good stewards.

I want every woman to fully understand the meaning of stewardship. That her life is a plan of God. That she, with all her possessions, belongs to God, and as his steward, must some time give an account unto him, and that all we have belongs to God. We emphasize such Scriptures as:

"The earth is Jehovah's and the fulness thereof: the world and they that dwell therein." Ps. 24: 1.

"For every beast of the field is mine and the cattle upon a thousand hills." Ps. 50: 10.

"Ye are not your own, for ye were bought with a price." 1 Cor. 6: 19, 20.

God expects a definite share, as shown in such statements as:

"The first of the first fruits of the ground shalt thou bring unto the house of Jehovah thy God." Ex. 23: 19.

"Honor Jehovah with thy substance." Prov. 3: 9, 10.

God emphasizes the right use of money, as in Matt: 6: 19, 20; Luke 12: 33; Luke 6: 38; Acts 20: 35, etc.

Study the Bible to know God's plan:

Give without display—Matt. 6: 2.

Give liberally—Matt. 10: 8.

Give cheerfully—2 Cor. 8: 1, 2.

Give sacrificially—2 Cor. 8: 3.

Give systematically—1 Cor. 16: 2.

The woman with property in her own name, with an income, does not need to be told *how to tithe*, but we are training her to do so through an understanding of her trusteeship for God.

We are also training the women who get monthly salaries to give weekly to the cause of Christ.

The largest number of women to reach is the group of women who have no income, no money ever passing through their hands. There are thousands of women who yearn to give to the Lord, if only they had the means. Thousands think they have nothing when really they have, but need to be informed and led into a broader field of service. There are those who raise chickens (the farmers' wives) and we are training them always to give the tenth to the Lord. Then there are women who sell milk and butter. There, too, we have shown they have an abundance of gifts. In the same way can be given the tenth can of fruit, pickles, preserves, jelly, etc.

We try to help women make money to tithe. We show them that they may tithe their time.

There are women who plant seed—flowers and vegetables—and sell plants. Others sell bulbs, plants and shrubbery from their yards and give the tenth.

Then there is the woman with her needle consecrated to God. Hundreds of them could make fancy work; dainty sewing and embroidering may be a means of great gifts to God.

These women need the touch of inspiration from another woman who knows the glory of giving to the Lord. We are seeking to help them overcome all obstacles, and make their money to tithe. We are training them to *lay by in store*, so that they will be ready to honor their Lord with the first-fruits of their labor.

We are teaching them the joy of giving—giving their time, talents, influence. Ofttimes a woman's influence will touch the life of another and result in marvelous gifts.

However small the gift, we are teaching our women to give systematically, and to impress on their hearts and minds that *it is a gift to God*. (Oh, how many do not seem to realize this great privilege.)

We have a meeting (our circle meetings) when we ask for testimonials from women, who give marvelous experiences that stir other women's hearts to give.

A life consecrated to God will seek to do his will. Through the consecration of their time, talent and means, they are getting a new vision of life through service.

In *titing their time*, life is taking on a new meaning. Thousands of women who have been careless about their Lord's money are becoming awakened into a new spiritual life.

So we are teaching our women to tithe, by *deepening their spiritual lives*, through the study of his Word, and surrendering their lives, time and talents, influence, and means to God as his stewards. We are teaching them to tithe through stewardship of prayer. Oh, how God releases power through prayer!

One woman prays continually to her Lord for his blessings on her efforts to meet her pledges. Last autumn pledges were coming due for payment (she had made large ones) and she asked God to give her the means to meet every obligation. Her husband was elected to office that paid a large salary, and so appreciative was he of her services to him that he rewarded her with a sum to meet her obligations, praised her for her unselfish life of service to God, and told her he would give her \$25 per month for four years to do even greater things for her Lord.

* * *

How We Have Interested Our People in Personal Service

Myrtle R. Creasman, Knoxville, Tenn.

Personal service has been defined as "Christlike living in one's own community." It is the Christian's effort to minister to the needy and evangelize the unsaved in the locality where he lives. It is service done for those who are near at hand, and is, therefore, "personal." Through our personal service work every Christian may be a missionary. By our gifts we send missionaries to carry the gospel to the lost in distant lands. By our prayers we unite with God in furnishing the power which brings assured success to our missionary work. But by our personal service we are missionaries going out to win the lost and to relieve the sufferings of the unfortunate.

It should not be and indeed is not difficult to enlist Christian people in personal service. Some Christians, because of prejudice or ignorance, do not believe in missions in the broad sense of the term, but few there be claiming to be Christians who do not believe in helping those close at hand. However, it does not follow that all of those who believe in helping those at home are really engaged in constructive and resultful personal service. But it is true that with the right kind of efforts most Christians may be enlisted in some kind of personal service. This is especially true of women, for, ever since the women from Galilee followed Jesus, ministering unto him, women who love the Master delight in loving ministrations, and have learned by joyous experience, that inasmuch as we do it unto the least of his, we do it unto him. Christian women of to-day still desire to follow the footsteps of him who went about doing good, and, like Dorcas, are honored and loved for the almsdeeds which they do. While there is perhaps not a Christian woman in the world who does not sometimes do a deed of personal service, there are many who are not enlisted in definite organized personal service. The following suggestions may prove helpful to our societies in enlisting these unenlisted women:

Organization. Some people object to organizing for personal service, feeling that everyone should do all they can for everybody else, and that no organization is needful. However, "what is everybody's business, is usually nobody's business," and we can never be sure that all the needy ones of the community are being reached just because every Christian is trying to help somebody else. Through organization, we find those who need our help. Through organization, all women are enlisted and given work best fitted to their talents and dispositions. Through organization, the best Christian results are obtained. It is our aim then to have a Personal Service Committee with its chairman in every society. It is the duty of this committee to plan and direct the work and receive reports of what is done by

individuals. A committee of this kind, definitely assigned to the tasks of ministering to the needs of the community, can become a valuable ally to the pastor and a powerful factor in the spiritual growth of the church. It is unnecessary to mention here the larger organization in Association, District, State and General Union, each with its chairman, planning and directing the work of those under them.

Definite Work. We have found that the results are better if the work is made definite. Definite women for definite tasks is the secret of success. Many women have in their hearts an indefinite longing to do something for somebody, but they do not know just what or when or how to do it. But how joyfully will those women serve if they are given some special service to do! One society organizes its visiting program, dividing the territory into districts, each district directed by a member of the Personal Service Committee, who looks after the needs of the district and sends women to visit in definite homes. Another society has taken for its definite work conducting a Sunday school in the county jail. The chairman of this work asks certain women to teach on certain Sundays, and the response is always prompt and joyous. Good Will Centers, Homemaker's Clubs, Industrial Schools, and Daily Vacation Bible Schools furnish many definite tasks for definite people.

I know of one church which had a most successful Daily Vacation Bible School without one employed worker, because, on the request of the pastor, a large number of women and girls agreed to do a certain small part of the work. A Good Will Center in our State did a marvelous work for many months with only one paid worker, because the women of the churches supporting the center were organized for definite personal service. One woman looked after the grounds, another the kindergarten, another conducted a class in millinery, still another cut hair. By each woman having her specific task, the work was all done and well done, and many women were blessed.

Reports. Reports are necessary for organized personal service. By reports, we know what is being accomplished and all are inspired to greater efforts. We are commanded to "let our light so shine that men may see our good works," not that they may glorify us, but "may glorify the Father which is in heaven." Individual report pads have been a wonderful help in the personal service work in Tennessee. These pads are furnished by our State Headquarters for five cents apiece. Each pad contains twelve blanks, one for each month. The blanks correspond with those used by the society and the associational chairman, thus making the reports uniform all down the line. Some women have found it helpful to keep the record of their personal service on a large calendar. Each day the work is marked by means of abbreviations on the calendar. At the end of the month, it is easy to count them up and place total on report blank.

High Ideals. We are enlisting our women in personal service by giving them high ideals of what personal service really is. We are helping them to see that it is their opportunity to be real missionaries in their own community. We are magnifying the slogan of the year, "Personal Service for Christian Results." We are placing the emphasis on the more spiritual forms of spiritual service. Too often we have thought of personal service in terms of old clothes, discarded magazines and duty visits. We are trying to clothe the more material forms of personal service with spiritual services. We are leading our women to think more of the spiritual blessings which may result from material gifts.

Who can count the joy that goes,
With a needed bundle of old clothes?
Who has scales on which to weigh,
The kindness on a well-filled tray?
And who can estimate the power
Of love contained in one small flower?

We are writing "In His Name" at the top of our personal service report blanks. We are teaching that the purpose of all personal service as of other missionary work, is to win the lost to Christ. We are striving to help our women realize that

The measure of the work we've done
Cannot be counted one by one,
In kindly deeds or visits made,
In gifts we've given or prayers we've prayed
But in the souls which we have won.

As our women get this lofty conception of personal service they will be more interested, more willing to serve in his name who said, "Inasmuch as you do it to the least of these, you do it unto me."

* * *

One of the most "fundamental" commands of Jesus is to go into all the world and preach his gospel; to be his witnesses, beginning at Jerusalem and extending to the uttermost parts of the earth. The most "modern" thing in Christianity is the missionary enterprise, with all its challenge of need and opportunity. To refuse obedience to this great command, to neglect to have a vital share in this great enterprise—this is the greatest heresy of all. The best answer to the agnostic, the higher critic, the evolutionist, the materialist, the doubter and disputer of Christianity, as well as to the "hardshell," the fatalist, the extreme literalist, is a great missionary program, at home and abroad. The best defense of the Bible is to teach and preach it, with fearless earnestness. The best defense of the deity of Jesus is to go out under the authority of his commission and make disciples of the nations. We need indeed to meet infidelity and agnosticism with vigorous exposure; but, after all, our apologetic that cannot be answered and that will smash all opposition is a magnificent loyalty to Jesus in taking the Bible and its message of salvation to the whole world. One of the gravest charges that can be laid against us as a people is that while we proclaim our orthodoxy, our Home and Foreign Boards are being strangled nigh to death with debt which we could remove within a year by sacrificial obedience to Jesus and the clearly revealed will of God regarding our money. In the defence of the faith, God help us to be faithful!

* * *

I am not belittling wealth. I am not saying that there is any glory in being poor. But I am saying if you take it as a supreme objective of life you have gotten off on the wrong foot, you have taken the wrong key to happiness. The thing to do is to decide that so far as you are concerned you are going to put your life into some enterprise that brings joy and service and blessing and help to your fellowmen.—*A. W. Beaven.*

* * *

Less preaching, more teaching, less talking, more silence—more prayer; that is the need. Only a new spirit can change the world—the spirit of the Prince of Peace living in and demonstrated in the lives of men and women.—*Bishop Furse at Washington Foreign Missions Conference.*

* * *

He does most to Christianize the world and to hasten the coming of the kingdom of God who does most to make thoroughly Christian the United States.—*Josiah Strong.*

* * *

The kingdom of God can never be established by raising money; but it can never be extended without raising money.

Messages from Our Missionaries

News and Stories from Many Lands



AT THE OPENING OF A BAPTIST ORPHANAGE IN RIO DE JANEIRO, BRAZIL

A Brazilian Baptist State Convention

Mrs. Edith Ayers Allen, Rio de Janeiro, Brazil

The engine puffed in long, hard coughs and the whine of the car wheels on the curving rails made a sing-song accompaniment to its regular puff-puff-puff. Dusk had fallen, and up above the encircling mountain walls the Southern Cross hung in its glittering beauty. Higher still, the brilliant evening star challenged the attention, and hearts were lifted in praise for the beauties of nature in Brazil, while thoughts went back to the four days just past, spent in fellowship with a courageous group of Baptist believers of the State of Rio de Janeiro, in convention. Thirty-four years ago their first church had been organized, and to-day there are seventy-three, all but six self-supporting, with a membership of 7,990. Poor though they are, they had reported gifts totaling \$150,000 for the period of the Campaign, and this past year they had welcomed 837 new members by baptism.

Suddenly the train stopped. There was a long pause, a sudden lurch, a few revolutions of the wheels forward and then twice as many backward. Three times the train attempted to move forward and each time we slipped back farther than before. "He hasn't up steam enough for this grade," a passenger remarked. Another lunge, then the steady puff-puff of the engine and the song of the wheels began again, and some hours later we reached our destination. Our thoughts returned to the convention hours and the steady, faithful upgrade planning that had

been done there. We thought of the Brazilian people without Christ—how like that engine—powerless to make the grade of life. Only the Lord can supply the motive power that transforms impulsive, spasmodic, purposeless lives into steady, constructive, forceful ones.

Two hours of the convention stand out above the others, both significant of a new day in our work. On Saturday morning, after thorough discussion, the convention accepted full responsibility for its State school located at Campos, with the understanding that the funds heretofore sent by the Foreign Mission Board for its maintenance be applied on the present debt of some three thousand dollars. When the motion was made, Mr. Christie arose and once more made clear that voting to accept would mean the assuming of much larger obligations than they had ever carried, but when the vote was taken it was unanimously in favor of the forward step. Eyes were moist when all arose to lift our hearts in prayer and thanksgiving and dedication to God for the new task ahead. Thus was realized for the first time in Brazilian Baptist history the ultimate hope and aim of all our mission work, that of turning over to the Brazilians as rapidly as possible responsibility of all the work.

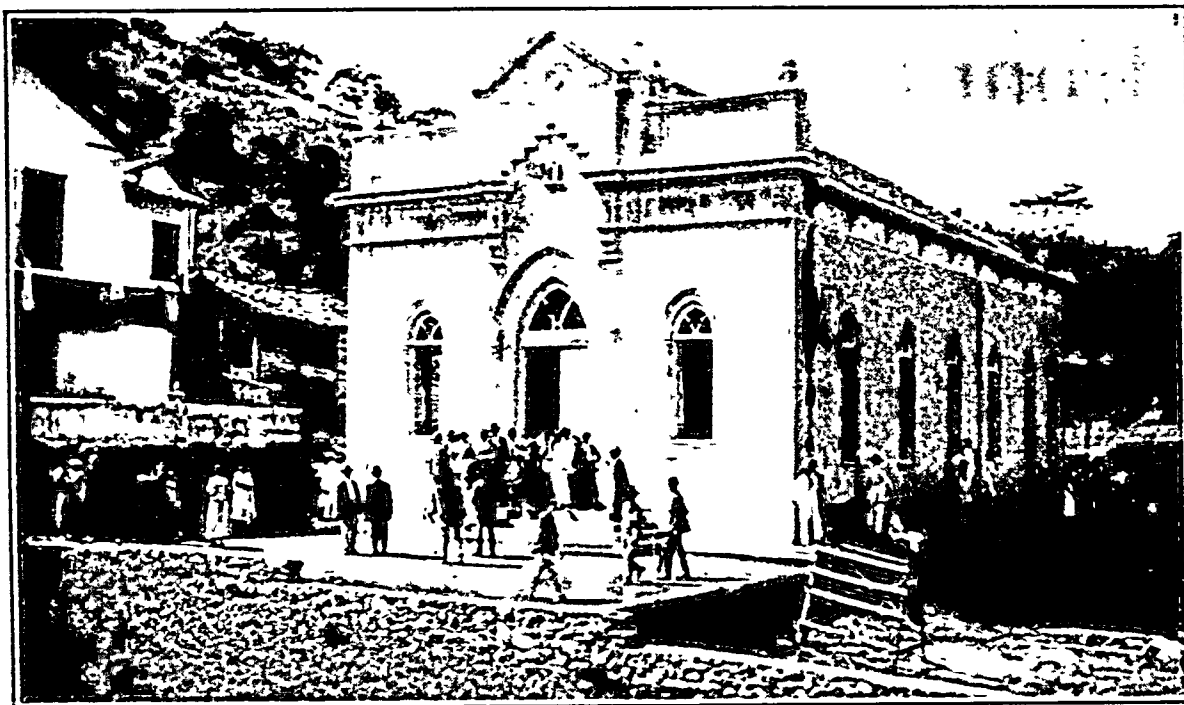
Saturday night seemed more like a convention night in the States than in Brazil. After a splendid address on Foreign Missions by the president of the convention, Sr. Manoel Avelino de Souza, there stepped to the platform a fine looking young Brazilian, Achilles Barbosa by name, who in a ringing voice told of his call and answer to go as a foreign missionary to Portugal. Recently accepted as the first Brazilian foreign missionary, he and his wife, trained in the college and

seminary of Rio de Janeiro, sailed July 7 for their field of labor. His appeal for their support and prayers was the first of that sort ever made before the convention and is the augury of the day when many of our young people will be following in their footsteps.

The convention has the interesting record of having met five successive years in newly built and dedicated church buildings. The building in Natividade de Carongola, where it met this year, is one of the most commodious in the whole State. The membership of the church is 332, ranking third in size in the State, but its contributions were *more than double* those of any other church. This is easily explained by stating that the pastor is an ardent tither and no one is received into that church who does not promise to fulfill his financial obligations before the Lord. The church has had a really phenomenal growth, developing in a few years from a weak, struggling group cruelly persecuted by the Catholic leaders, into the great moral force it is, respected and honored in all that part of the State.

In the two years since we last attended the convention, the most noticeable advance has been made in the woman's work. Keen interest and live questions instead of apathetic attention due to lack of information marked the sessions of the W.M.U. Macedonian calls came in from recently organized societies begging that some one come and teach them how to carry on their work. Who will go? The workers are overloaded and there is no one who can go at present.

The great majority of the 8,000 Baptists in the State of Rio de Janeiro are humble people with little training, but on



WHERE THE BRAZILIAN STATE BAPTIST CONVENTION MET

"The Convention has the interesting record of having met five successive years in newly built and dedicated church buildings."

fire for the salvation of their people. In the midst of the dark, sinful environment in which they must necessarily live, their redeemed lives shine out white and clear like the tumbling rapids of the river along whose margin we traveled shone in the moonlight. In the country, in the cities, groups of new believers are developing faster than the two missionaries, Mr. Christie and Mr. Jackson, can take care of them. Will you not pray for their school; for their State hospital opened to the public July 19, 1925; for the workers; but most of all that help may be given the Foreign Mission Board before the burden of the work breaks the bodies and hearts of those who are carrying on?

* * *

Dr. Sampey in Brazil

Rev. A. B. Christie, Campos Field

Although we have many needs and the load is heavy, the Lord has continued to bless the Campos field. A new pastor and a new church have been added to our working force. We are 35 pastors, with 75 churches.

Dr. Sampey visited five of our churches, and his messages and presence were much appreciated by all.

The Campos School is taking on new life and is paying its own expenses, and little by little reducing its debt that has been hanging over it for more than two years.

We have just had the second round of our five district associations. The way the natives are taking over the financial support and direction of the work is inspiring, and the development of the district associations along with the state convention has passed our fondest expectations.

Sunday, July 19, was a red letter day with the Baptists in the State of Rio. They opened the doors of the first Baptist hospital in Brazil, in South America. The native brethren have done the work and raised all the money in the hospital, and have an organization ready to carry on the work. The Baptist Hospital opens with 32 beds, and is ready after sixteen years to begin its work.

Santiago—the Heart of Chile

Rev. J. L. Moye, Santiago

As every one understands who has studied the history of South America, and especially that of Chile, Santiago is the heart and center of the Republic of Chile in a far greater degree than Washington is of the United States. The ambition of every young Chilean is to come to live in the capital city, because it is the center of the political, social and religious life; and hence the importance of Santiago as a center of our work.

The work of Southern Baptists was begun here about six years ago. When Brother and Mrs. Davidson went home in 1922 Santiago was left in the hands of Brother and Mrs. McGavock, who spent their first year here studying the language. Because of illness the Davidsons were prevented from returning at the end of their furlough, and so the whole responsibility of the district fell on the native pastors. But they were faithful and the Lord wonderfully blessed them.

At present we have five missionaries here, Brother and Mrs. Davidson, Miss McCoy and Mrs. Moye, and myself. The pastors and missionaries are spending much time reorganizing the Sunday



DR. SAMPEY VISITING COUNTRY CHURCHES IN BRAZIL

The beloved Seminary professor, known familiarly to his students as "Tiglath-pileser," is mounted on the white mule at the right.



A BAND OF DEVOTED BAPTISTS IN SOUTH MEXICO

"Surely the blessing of the Lord has been upon us, and in his good providence we believe a great and far-reaching work lies out before us."

schools and other organizations of the church. Brother Davidson also has a school of the prophets in his home. Please God, we hope some day to have a great Baptist school here.

North of Concepcion, Santiago is the only place where we have any work. So at present the Santiago district is responsible for more than one-half the population of Chile.

In northern Chile there are several towns with from 10,000 to 40,000 people and most of these are towns that have never seen or heard a Baptist preacher. Valparaiso, the greatest port in Chile, with a population of 200,000, has not a single Baptist worker. Antofagasta, the great nitrate center of the world, has 40,000 people and not one to give them the Baptist message.

How we do need more native helpers, more missionaries for these new places, more money to build or rent churches! To say nothing of the surrounding district, we must, in Santiago alone, reach 400,000 souls with the Baptist message. We have given our lives and you at home should give your money, and some of you should give you lives to help save this great people. Our task is a big one, but thank God, it is a glorious one.

What of the future? Do we have anything to encourage us? To this I can say, we most certainly have. For I am certain that in Santiago alone from January to March we have had more than one hundred professions of faith in Jesus. In my little church we have baptized eighteen this year and have sev-

eral others approved for baptism. Brother Davidson is one of a committee of three to present a petition to the government for the separation of the church and state. And when this comes, for come it will some day, we Baptist people shall have a wonderful opportunity to preach our great message of democracy and religious freedom.

You can help us with your prayers and with your money. Will you do it?

"Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."



DR. SAMPEY ON STEPS OF THE CAMPOS SCHOOL

Chihuahua Baptist School for Girls

Rev. D. H. LeSueur, Chihuahua, Mexico

The State of Chihuahua is one of the largest and richest states in natural resources of all the Republic of Mexico. Chihuahua, the capital city, is a picturesque little city of something like fifty thousand inhabitants. It was quite prosperous before the Revolution, but it suffered like other places during that period of turmoil and strife. Business conditions have improved greatly in the last few years, and there appears to be reason to expect to see a city here of from seventy-five to a hundred thousand people in the not distant future. Here are located a number of historic and imposing edifices, such as the Cathedral, the Federal and State buildings, the City Hall and Public Library, Theater of the Heroes, etc. The Catholics have a number of churches and schools, and are making desperate efforts to hold on to the people. The city is very well equipped with public schools, and the State has its Normal Institute for the training of teachers here.

Our school, considering all the conditions, is doing very satisfactory work and is growing and prospering. It was established by Brother Newbrough before the Revolution, but was forced to suspend during that stormy period. When we arrived on the field five years ago it was struggling along as a small day school with some four or five grades. The buildings were in a terribly dilapidated condition, the furnishings very meager, and everything showing very plainly the destructive effects of the Revolution, or series of revolutions, that had devastated the country. Little by little the buildings have been repaired, and the grade of the school increased, as much as our meager appropriations and conditions generally have enabled us to do. We now have room for some fifty girls in the boarding department, and sufficient classrooms for our present needs both for our elementary and Normal departments. But if we expand our work as we ought we shall soon urgently need more room.

In all of our work the program of the Government is strictly followed. This requires six years in the primary and elementary grades and five years in the Normal course. We have successfully organized our Normal course up to and including the third year, and we hope to add the other grades from year to year as they may be needed, until the course is complete. This will enable us to educate our own teachers in the future, preparing them not only for teachers in our day schools, but also as helpers and work-



THE HUITAMO CHURCH, SOUTH MEXICO

"When the good people at home realize the straitened condition of the Foreign Mission Board, and how much we are losing by not being able to take advantage of the opportunities before us!"

ers in all of our mission work. In addition to the regular program of studies required by the government, all of our boarders have regular daily classes in the Bible, and from time to time instruction in the Sunday School and B.Y.P.U. courses of our Sunday School Board. Some of them have completed the study of the greater part of the Old and New Testaments, and quite a number have received their diplomas for the study of the Sunday School and B.Y.P.U. Normal Manuals, and their seals for the completion of several books of the Sunday School course. An effort is also made to give them such practical training in the different departments of church work as will fit them to be efficient helpers wherever the Lord may desire to use them. Daily chapel exercises are maintained for the benefit of all the pupils. In this way numbers of children from Catholic homes learn to sing our gospel hymns and are taught to appreciate the Bible, and our manner of worship. This serves to break down their prejudices and that of their parents, and brings them into our Sunday school and other church services. In this way a number have been brought to Christ and to the church.

We are earnestly endeavoring in every way to make our instruction as practical as possible. The girls are given regular courses in cooking and sewing, and have practice in laundering and mending their own clothes, and also are required to keep their dormitories and yards clean and in good condition. In these different ways they are given a practical training that will be of great benefit to them all of their lives.

Surely the blessing of the Lord has been on our school, and we believe that in his providence a great and far-reaching

work lies out before us. A great opportunity is ours.

If we had the room and facilities for them no doubt we could soon have a hundred girls in our boarding department instead of fifty, and our day school also could easily be doubled in attendance. And every time we have a *fiesta escolar*, or Commencement Exercises, we realize anew how greatly and urgently is needed an adequate assembly hall to take care of the crowds that throng to our exercises, many of whom have to go away, not being able to find standing room much less a seat.

When will our good people at home realize the straitened condition of our Foreign Mission Board, and how much we are losing by not being able to take advantage of the great opportunities that lie out so entreatingly before us! Surely if our schools in the homeland need larger and better buildings and endow-

ments, our brethren ought to realize how greatly and urgently their help is needed in the really desperate condition of our Foreign Mission Board. May the great Lord of the Harvest give to our people new visions of the millions going down in error, vice and superstition, and may he move upon their hearts to have compassion upon their perishing neighbors, so that they shall be willing to divide with them the Bread of Life upon which they themselves are feasting, through no merit of their own, but only through the mercy of him whose voice comes ringing down through the ages—"freely ye have received, freely give"!

* * *

The Hakka Ebenezer

Rev. Ben Rowland, Shiuchow, China

Tucked away among the hills, largely unknown, tragically neglected, the Hakka people are forging ahead in many worthy achievements. Wisdom and equity demand that Southern Baptists give this important tithe of China our intelligent attention, prayerful interest, and practical assistance.

"HITHERTO HATH JEHOVAH HELPED US"

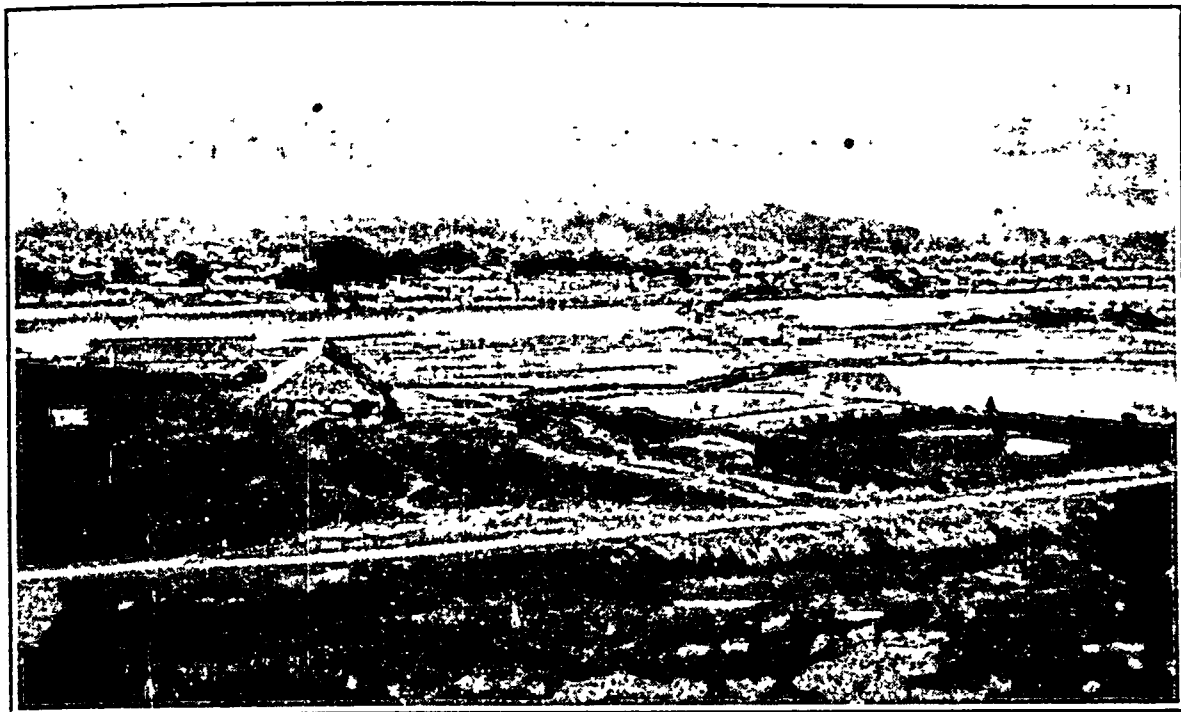
As the Lord established Israel despite their enemies, so he is helping his chosen people of these southern mountains, in the face of tremendous hindrances from within and without. Therefore, as Samuel raised his Ebenezer in gratitude, so would we write a word of praise for spiritual victories:

Evangelistic success. By public message, personal testimony, and united intercession, we seek to give the Word to the dying multitudes. The Shiuchow church and schools do evangelistic work at several centers in the city and neighboring towns.



FRUITS OF THE GOSPEL IN SOUTH MEXICO

"May the great Lord of the Harvest move upon the hearts of our people that they shall be willing to divide with perishing millions, the Bread of Life."



MIDDLE SECTION OF SHIUCHOW

Here may be seen other matshed barracks, the Old East Gate, and the roadbed of the new railroad being extended to Hankow.

Altogether, about a dozen churches and a score of chapels, with thirty preachers, seven colporters, six Bible women, and a tent evangelist do direct evangelism; and all share the joys of harvest.

Building achievements. In pioneer mission work, the spiritual and the material seem inseparably interwoven—preaching the priceless gospel and talking price on property; building character and erecting houses. Since moving from Yingtak to Shiuchow, two residences and three school buildings have been constructed, though all are not completed. We have a large church auditorium, and have just bought an adjacent house for classrooms, etc. Our Yingtak property (except the hospital and book room) have been sold, and new quarters for the church and primary school will be purchased inside the city.

Educational progress. Since our Master's commission is all-round, we must emphasize teaching and training equally with evangelism. Hence we promote a semi-annual Preachers' Conference, Religious Education in our churches, five boarding schools, four night schools, and twenty country schools. We rejoice over the sixty-eight Christians among the seventy-six students in the boys' school, the encouraging progress of the woman's school in its several special undertakings, and the marked progress of our other schools.

Native enterprises. Our Hakkas appreciate the work of the Board and of their missionaries. They make no radical demands for the control of our institutions, but we are eagerly praying and working to prepare them properly for full responsibility in all departments of the work. We are gradually placing more burdens upon them, yet standing ready to assist in every constructive way. The Hakka Association (organized in 1919) now functions in all institutions and activities, through its boards, namely, Home Mission Board

Sunday School Board, Education Board, Ministerial Board, Benevolence Board, Trustees of Schools, and various committees. They aid six congregations, sixteen schools, an orphanage, and the Yingtak Hospital. They are raising \$1,000 Church Building Fund for 1925, and hope to help erect one church per year. With the aid of the China Baptist Publication Society they have a field secretary to develop the Sunday schools and the general work of the country churches.

Enlightening literature. We use quantities of scriptures and tracts from the Publication Society and other literature to combat prevalent evils, and to promote sanitation, health, social reform, worthy ideals, consecration, and evangelism. Our association publishes the Hakka Quarterly and Prayer Calendar for the development of our own work and workers. Through our book rooms at Shiuchow and Yingtak, our literature reaches thou-

sands who might not otherwise receive the gospel.

Zeal for the kingdom. Our Master calls for workers whose zeal causes them to leave loved ones and possessions for his sake. Of the 32 missionaries who have been appointed to our Hakka work (within its two decades), sickness, death, and other causes have removed two-thirds; and only 11 now remain. They are: Dr. and Mrs. J. R. Saunders, Theological Seminary; Miss Annie M. Sandlin, Primary Education; Mr. and Mrs. Ben Rowland, Religious Education, Woman's School, Kindergarten; Mr. and Mrs. A. R. Gallimore, East River Work; Mr. and Mrs. M. W. Rankin, Boys' School, Girls' School; Miss Ruth Pettigrew, Country Evangelism; Miss Nellie Putney, Normal Training.

Enlargement Program. During the twenty-odd years of active missions in the Hakka Section, we have had only one station, hence a limited touch with the whole field and limited efficiency. Last year, Brother Gallimore valiantly strove to establish our East River Station at Waichow, but was prevented by war. We are praying that he may succeed, upon his return from furlough next fall. That great field, teeming with Hakkas, is wide open for the Gospel, a most promising opportunity, a tremendous challenge.

Across the watershed, the Southern Kiangsi Field, white unto harvest, definitely beckons to us. It is practically untouched, except for the Northern Baptists in the southeast corner and some scattered forces of the C. I. M. Recently seven Kanchow business men wrote us an urgent appeal for the gospel. The Lord is plainly calling us to extend our efforts quickly and adequately into that virgin territory, and is surely preparing funds and recruits in America to open our third Hakka Station at Kanchow.



SOUTHERN SECTION OF SHIUCHOW

In the distance may be seen the Nine Story Pagoda and Sun Yat Sen's matshed barracks.

Recruits needed. Preparatory to the 75 Million Campaign, we requested a proper corps of workers for these three fields. *That was over five years ago, but we are still asking for practically the same list of necessary recruits:*

North River Field: Man evangelist, woman evangelist, primary specialist, theological teacher, surgeon.

East River Field: Girls' School teacher, woman evangelist, educational man, doctor, nurse, primary teacher, Woman's School teacher.

Kiangsi Field: Man evangelist, woman evangelist, educational man, primary teacher, Woman's School teacher, doctor, nurse.

"I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then said I, 'Here am I, send me.'"

COME OVER AND HELP US!

* * *

The Kongmoon Field

Miss Elizabeth E. Rea, Kongmoon, China

Kongmoon, as some of our readers may not know, is a very busy port, in the great delta of the West River. Our Southern Baptist Mission Station is situated at the Customs Station above the Kongmoon port proper, and is so situated for very excellent reasons, one of which is the following: Here at the Customs Station is the Sunning Railway terminus. One can take the train here and go less than a day's journey, reaching cities and towns which in pre-railway days took days and perhaps a longer time to reach. Here also is the Hongkong steamer landing, and launches and passenger junks from Canton and every other important place in the great delta arrive and depart daily.

Our two mission residences are on a low hill-top, less than ten minutes walk from the railway station, and boat landings, so it is very convenient to get to any and all of our out-stations, provided Dr. Sun's officers and soldiers are not commandeering launches, junks and trains the very day you wish to travel.

The work of our Kongmoon station is different from nearly every other station in our South China Mission. We have no schools, no hospital and no chapel in the immediate vicinity of our residences. We go to our work of preaching the Gospel, instead of it being with us, or coming to us. Thus it can be readily seen that to be near railway station, steamer, launch and junk landings is a great convenience.

This past year, we missionaries have been four in number, Mr. and Mrs. Sundstrom having been obliged to return to the homeland over a year ago on account of ill health. If some of you folks were

here and looked out of your windows several mornings a week, you would see Miss Funderburke hurrying down our hill to catch the train which will bring her to the great city of San Ooi, where she works in homes, in the jail, in school and church.

Or, you might catch a glimpse of Miss Clement as she turns out of sight around the hill on her way to Kongmoon which is an hour's walk from her home, where we have a chapel and girls' school. The chapel is a wee bit of a building, now shut in by tall brick buildings, which are Chinese apartments. But the land has long been purchased, and the money is now in hand for the Kongmoon church to put a new building on a main thoroughfare, where passersby can see it and into which we hope many will enter, hear the Word of the Lord and be saved. They are only waiting now for the plans to be completed, contractor secured, and some good weather to arrive, and we trust the Kongmoon church will begin to have a proper church building.

The third person you might catch a glimpse of leaving our hill on the way to one of our out-stations, is Miss Scarlett. She is on her way to the river to take a small boat across the river, then an hour's walk to the place to which she is going.

Sometimes we go out dry and come home wet, for rainfall is sometimes too plentiful here; sometimes we go out fresh and vigorous and come back weary; sometimes we go a bit discouraged and return encouraged, and sometimes the reverse of this last is true, but we go to help the Bible Women in these places to encourage them by the Word and our example; we go to teach the Christian women that they may grow in grace and in knowledge of our Lord and Saviour Jesus Christ, and we go also to tell heathen women of him who can save to the uttermost.

During the past year we have seen some of the Christian women truly growing in grace, and we have seen some heathen women come out of heathen darkness into the True Light. In the few day schools in our field some girls have been brought, in spite of heathen homes and surroundings, to take a brave stand for Jesus Christ, but the many are still in Satan's darkness and in his net of idolatry and sin.

We appeal to you who love the Lord Jesus, and who send us out to preach the Lord to these women, to pray for them and us. The Christian world over, there is acknowledgment of the need of revival, and we are in need here also. Would not a glorious revival from God, which would set these Christians all over South China as well as in our Kongmoon field, aflame for the Living God and his Son, Jesus Christ, solve all our unsolved missionary problems?

We would make one other appeal. As we see it, the men's work in our field is

undeveloped. The native preachers need encouragement and help and everything that our Bible women need, and there is no man to give it to them. We feel that a married couple for Kongmoon is a great and imperative need. Even if Mr. Sundstrom should be able to return, there is need of another man, who also feels called to preach and teach the Word of God, to pray with, to labor with and preach with our Chinese preachers.

* * *

"Christianity is in China to Stay!"

Miss Sophia S. Lanneau, Soochow, China

The past four weeks have been full of excitement and uncertainty for us, as for all others in student centers. I cannot presume to write about the situation in general, but I can tell you something of our local situation.

Soochow students met the day after the tragedy of Nanking Road in Shanghai. They called a meeting for the next day to which all schools were asked to send representatives. Our two Middle Schools, with permission of the principals, sent representatives, and participated in all the patriotic activities of the following days and weeks.

The Soochow Branch of the East China Christian Educational Association met twice during that first exciting week. One good piece of constructive work was the recommendation to all Christian schools that a committee of faculty members be formed to advise the students and help them to avoid harmful extremes. We did this, the committee of course being composed of Chinese teachers.

To sum up the course of events in our two schools during this disturbed month, let me say what I feel, and what I know Mr. McDaniel and others feel. Our students, boys and girls, have been deeply stirred, have been full of an aroused national consciousness, have been associated in long and heated discussions, and in public parades and other activities with the whole student body of this large city, and they have, through all this, conducted themselves with a dignity, a spirit of restraint and of orderliness, a Christian spirit that has won my increasing admiration.

These boys and girls did not strike. They asked in a proper way for certain half-days, and one whole Saturday, for public demonstrations. We gave permission. They returned to work after each parade or meeting. They settled down to examinations, and we had our Commencement with joy and gratitude. Chinese teachers and Chinese students alike have shown a fine spirit of co-operation with their foreign principals and teachers. There have been many specific instances of this Christian fellowship and personal friendliness toward us.

As you see from the above, we are among the more fortunate groups in China. We sorrow with our Episcopal Mission friends over the unfortunate incident which closed St. John's University, and which has affected other schools of their Mission also. Our own college in Shanghai has been marked by a very fine spirit and has safely weathered the storm.

The other one big thing to say about our experiences of these weeks is this: *Christianity is here in China to stay.* Christianity in China is a living reality in the hearts and in the intellects and souls of Chinese men and women, boys and girls. If every missionary should leave China, if persecution of Chinese Christians by other Chinese should come, whatever reverses might take place for a time, Christ has a hold on his own people among the Chinese, and his kingdom will certainly stand against all attacks.

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

"Rich in Good Works"

In writing to his beloved Timothy (1 Tim. 6: 17-19) Paul gives the following counsel:

"Charge them that are rich in this present world that they be not highminded nor have their hope set on the uncertainty of riches but on God, who giveth richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed."

Rich indeed is this gem from the inexhaustible mine of God's Word as it calls to memory the words of Jesus: "Lay not up for yourselves treasures upon the earth . . . but . . . in heaven;" and of the Psalmist: "No good gift will he withhold from them that walk uprightly." Like the keystone of the arch is the expression "*rich in good works*." The Bible is very clear in its teaching that gold and silver are not carried into the City Celestial, but equally clear is its teaching that "their works follow with them" and that "in the day of wrath and revelation of the righteous judgment of God" he "will render to every man according to his works."

A study of the many uses made in the Old and New Testaments of the word "inheritance" can but yield large returns. Repeatedly are God's children spoken of as his inheritance, and Paul prayed that the Ephesians might have the eyes of their heart enlightened to "know what is the hope of his calling, what the riches of the glory of his inheritance in the saints." Jesus speaks of the treasure which "rust doth not corrupt" and his disciple Peter writes of "an inheritance incorruptible." One of the most precious of all these verses is in Psalm 47: 4: "He chooseth our inheritances for us." Every Christian knows that it hath "entered not into the heart of man whatsoever things God prepared for them that love him," but knowing that Jesus was and is given to praying, it may with assurance be asserted that in the heavenly inheritance there is included:

Riches through Prayer—In the beginning of this article reference was made to Paul's expression, "rich in good works." At first thought it may seem wrong to think of prayer as work and yet, in all reverence, such use of the words seems right. Certainly it involves the work of the mind, the discipline of the body and the control of time and circumstances. If ever Southern Baptists needed to work

their minds now is the time when doors swung wide open are seeming to close in the face of the denomination's disgraceful debts. Each circle and society is asked to think very especially along these lines, devoting an hour each week or month as the case may be to importunate prayer to God to lead Southern Baptists to clear these debts. The plans for such an hour of prayer were more fully discussed in Item 7 on page 24 of the September issue of this magazine. There is every reason to believe that the investment of many hours in such prayer will not only qualify the pray-ers as "rich in good works" but will also decrease the debts. But even as it requires time and planning for one's individual prayer periods, so it will call for much planning if these hours of prayer are faithfully observed before each circle and society meeting. To encourage all who will "work" to this good end there is this "inheritance in Revelation 5: 8: "Before the Lamb—golden bowls full of incense which are the prayers of the saints!"

Not only is prayer associated with Jesus, but the boyhood portrait of him shows that he "advanced in wisdom" until Paul could say of him that "in him dwelleth all the fulness of the God-head bodily." Therefore, in the heavenly inheritance there must also be

Riches through Study—Referring again to the caption of this article, surely it will be granted that study and work are synonymous terms, and yet how refreshing, how stimulating, is the study of God's Word and work as revealed in modern missions. Few investments open to Christians will pay better than such study. October is an ideal month not only to resolve to have the regular weekly or monthly programs more interesting than ever before, but it is also the time to decide about the mission study classes. Do not rob your circle, your society or yourself in this respect!

But not only did Jesus command his disciples to lift up their eyes and look on the fields, but he also set the example of going about in such fields doing good. Therefore, in the heavenly inheritance there will surely be

Riches through Personal Service—In the immortal description of the "Judgment Day" Jesus shows the eternal value of kindly deeds. That every ministration of mercy should lead toward Christ is the longing of all who "in his name" do personal service. May they ever remember that "there is joy in the presence of the angels of God over one sinner that repenteth." Believing that this means that

the very face of the Man of Sorrows, even that of the crucified Christ, lights up with joy when a soul is saved, surely every Christian will give "thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light" and will witness for him.

Not only is Jesus ever praying, not only does he know that "he that winneth souls is wise," but he also taught that "a man's life consisteth not in the abundance of the things he possesseth" but that "it is more blessed to give than to receive." Therefore, in the heavenly inheritance there is every assurance of

Riches through Giving—There really, if only one thinks about it, can be no reason for even wanting to take gold and precious jewels to heaven, for of it the enraptured John writes: "The wall thereof was jasper and the city was pure gold . . . The foundations of the wall of the city were adorned with all manner of precious stones. . . And the twelve gates were twelve pearls." Therefore, there is all the more reason why Southern Baptists should all be tithers and free-will givers! It ill behooves any of them to hoard their money when in the world around there are people—millions of them—who have never learned of the Way to the City of Gold. Terrific are the terms used by Paul in describing such a person when he wrote to the Ephesians (5:5): "No covetous man, *who is an idolater*, hath any inheritance in the kingdom of Christ."

Program for October

TOPIC—WAYS OF WINNING

Piano Solo—"Nothing between My Soul and the Saviour."

Prayer of Thanksgiving that every way wins when the channel is clear between Christ and the Christian.

Scripture Lesson—"Going" and "Witnessing" through Giving: Luke 6: 38; John 6: 4-14; Acts 4: 32-35; 2 Cor. 8: 1-15; Matt. 10: 8; John 12: 3-8; 2 Cor. 9: 6-15; Prov. 3: 9; Gen. 28: 18-22; Mal. 3: 10; 1 Tim. 6: 17-19; Acts 20: 25.

Repeating of Watchwords in Unison—1 Cor. 3: 9; Mark 16: 15; Acts 1: 8.

Hymn—"Sweet Hour of Prayer"

Discussion—Union's Prayer Plans (See pages 10-11 of W. M. U. Year Book, one copy free to each society upon request of state W. M. U. headquarters. It would be helpful to have the society's Devotional Committee come prepared to lead in this discussion.)

Talk—Bible Victories through Prayer

Reading of Leaflet—"God's Answers to Our Questions about Prayer" (Order leaflet for 2 cents from W. M. U. Literature Department, 1111 Age-Herald Building, Birmingham, Ala.)

Prayer for Boards burdened by debt

Hymn—"Wonderful Words of Life"

Discussion—Union's Study Plans (See pages 11-13, 20, 21, 25, 26 of W. M. U. Year Book. It would be well to have the society's Mission Study Committee come prepared to lead in this discussion.)

Talk—Bible Teachings about Knowledge

Prayer for Students in homes, schools and churches.

Hymn—"Throw Out the Life-Line"

Discussion—Union's Enlistment and Personal Service Plans (See pages 11-15, 28, 29 of W. M. U. Year Book. Plan for the society's Personal Service Committee to lead in this discussion.)

Talk—Soul-Seeking in New Testament Times.

Prayer for the Unsaved and for soul-seekers.

Hymn—"Stepping in the Light"

Discussion—Union's Plans for Young People (See pages 19-21, 34-39 of W. M. U. Year Book. Ask the director of W. M. U. organizations among the young people, assisted by leaders of those organizations, to have charge of this discussion.)

Talk—Lessons Taught by and to Young People in the Bible.

Prayer for Young People, especially those in S. B. C. homes.

Hymn—"Jesus Paid It All"

Discussion—Union's Stewardship Plans (See pages 15-17, 27, 31-33 of W. M. U. Year Book. Have the society's treasurer and Apportionment Committee prepared to lead this discussion.)

Talk—Bible Blessings for Giving

Review of Book—"Woman and Stewardship" by Ellen Quick Pearce (Order for 25 cents from Baptist Foreign Mission Board, Richmond, Va.)

Recitation of Leaflet—"How Much Shall I Give This Year to Missions?" (Order leaflet for 2 cents from W. M. U. Literature Department, 1111 Age-Herald Building, Birmingham, Ala.)

Reading of Article—"Rich in Good Works" (See page 21.)

Prayer for Lifting of Debts on Foreign and Home Mission Boards

Business Session—Minutes; Plans for Remaining Quarter of 1925; Report from Hour of Prayer for Lifting of Debts; Offering.

Hymn for Year—"Revive Us Again" (See pages 29, 30 of W. M. U. Year Book.)

Benediction—Deuteronomy 30: 14-20.

Suggested Leaflets—Supplement to program

OCTOBER—WAYS OF WINNING

	Cents
A Plea for the Twelve	2
Ask Somebody Else	3
God's Answers to Our Questions about Prayer	2
How Much Shall I Give This Year to Missions?	2
On Being a Delegate	3
The W. M. S. as a Factor in Evangelization of the World	3
Perrotta's Message to Miss Y. W. A. (Playlet)	6
Seeing the Unseen with W. M. U. (Pageant)	15

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

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

A Matter of Policy

The statement below comes from the Corresponding Secretary of one of the Southwide Boards and embodies the opinion held by this writer for years.

"I have just read again your report to the Southern Baptist Convention last May. I am greatly impressed with the suggestions you make in the latter part of this report, in regard to enlarging the work of the Laymen's Missionary Movement. There are many illustrations of the fact that our laymen can be reached, organized and given a vision, if there is someone to give attention, in a definite way, to the work of reaching them. It seems rather strange that we constantly talk about the fact that our men control the money, and yet, we are doing more organized work to reach every other class of people in the South than the men. If you had a sufficient number of men in your organization to enable your office to reach out and to organize the work in the states, I believe one of our most serious problems would be solved. Every argument that can be advanced for organizing the women's work, the Sunday-school, and B. Y. P. U. work, through special agencies, might be advanced for organizing the work among the men. I hope that the time is not far away when there may be capable laymen in every one of our states. The entire expenses incident to such an organization would be met by reaching and influencing and giving a vision to any one of dozens of laymen that might be enlisted in this way in every state in the Convention."

Ridgecrest Conference

This conference was carried out as announced, with the addition of an extra meeting on Sunday afternoon. The layman who is the largest contributor to the 1925 Program was present for the five days, attending every session, and at different times he stirred the men by his wise and earnest words. Seven states were represented by capable laymen.

A professor in the Seminary at Louisville made this remark concerning the conference: "I am very glad to have been of any help in what seems to me to have been a meeting on an unusually high plane."

Among other things, a secretary of a Southwide Board said: "On the last night of the Conference, practically everybody present agreed to tithe as a minimum. If the spirit of this Conference could spread throughout all the South, every dollar of indebtedness on the Foreign Mission Board would be removed before the Board holds its annual meeting in October."

Such meetings are necessary for the development of laymen in a quickened sense of responsibility and in the art of public speaking. These results are not likely to be realized in our general conventions where the preachers are expected to take the lead.

Blue Ridge, Georgia

The General Secretary has found increasing interest and pleasure for several years in making an annual visit of one or more days to the Georgia Assembly. It is quite gracious of the W. M. U. leaders to make provision to have the laymen represented in their interesting program. Ben S. Thompson, Chairman for Georgia,

co-operated most heartily in arranging for "Laymen's Day" on Sunday, August 9.

The Laymen's Program consisted of addresses by the Secretary at 11:00 A. M. and 3:00 P. M. on "Harnessing the Man Power" and "What God Expects of Laymen." Hon. W. D. Upshaw made a popular and forcible address at the evening hour, stressing a man's obligation to be courageous and faithful, both as a patriot and a Christian. Brother Upshaw embodies these two virtues in his own life. It was a source of deep regret that J. P. Nichols was kept away by illness; the presence of himself and Mrs. Nichols had been a leading attraction of former years.

It was encouraging to hear of the good work of the Baptist Brotherhood of Fannin County; it has a membership of fifty-two, employs an evangelist, and was largely represented at the afternoon meeting on "Laymen's Day." To be sure, John B. Payne is a leading spirit in this organization but he is reinforced by a company of laymen who are "zealous of good works." These men have adopted the wise policy of combining evangelism and enlistment.

Clear Creek Springs Encampment

Nature has been lavish in her gifts to this particular location in the mountains of Southern Kentucky; L. C. Kelly and his co-laborers have made marvelous progress in utilizing and developing nature's bounty since they began two years ago. Dr. John Roach Straton has become so enamored of the beauty, grandeur, and climate of this resort during his two visits that he has erected a summer tabernacle on one of the most commanding summits on these extensive grounds.

The attendance both at the class and platform hours was large and sustained; there was general commendation of the high grade of the program.

The secretary's connection with the occasion embraced two conference periods with laymen and one platform hour. In the conferences, studied effort was made to discuss some vital duties that laymen should be led to recognize and discharge.

J. H. Anderson, of Knoxville, left his large business for a day to deliver an address to this meeting on "Financing the Kingdom." After stressing the bringing of the tithe into the Lord's storehouse the first day of every week, as God's plan, nearly everybody present committed themselves to this policy.

Ensley, Alabama

Seldom has the General Secretary had a more pleasant and satisfactory visit than a recent one to Ensley, Ala. Ensley is a city of more than fifty thousand people and is a part of Greater Birmingham. The First Baptist Church is reported to rank third among the Baptist churches of the Birmingham district. The popular pastor, Rev. D. M. Gardner, was in Texas on his vacation, and this writer accepted an invitation to supply on Sunday, August 16.

The service of the day began with a talk of thirty minutes to about two hundred men and women, representing a joint meeting of the men's and women's classes in the Sunday school; it was one religious gathering in which the men were in the majority. The fruits of the flesh and of the spirit, the topic of the day, is a very fruitful theme; to this was added a brief discussion of "Godliness profitable in this world." The audiences at 11:00 A. M. and 7:30 P. M. were large and sympathetic. The new Sunday-school building is one of the most complete in the land. The church is already laying plans for the erection of a magnificent church on the fine lot adjoining; the visitor offered his usual admonition, namely, not to allow this building

enterprise to detract from the support of the world-wide program.

The visit came to a close Monday night with an address on "The Deacon," to the Association of Deacons representing the churches of the western part of the Birmingham District. These deacons meet monthly for the discussion of their duties and for mutual profit. We have conferences of pastors, women, etc., but whoever heard before of a conference of deacons? Why not? The deacon is the ordained co-laborer of the pastor; his development should be second only to that of the pastor.

The visitor is indebted to C. O. Johnson, a zealous deacon and Sunday-school superintendent, for generous courtesy.

Little Rock, Arkansas

The meeting in this city was a unique one. It was under the auspices of the Baptist Brotherhood of Little Rock and opened with a delightful banquet at the Baptist Hospital, served by the nurses of that institution.

The meetings were held on the roof garden of the magnificent hospital building and following a delightful praise service, about two hundred men, on the opening night, gave respectful attention to a discussion of "Harnessing the Man Power of our Churches."

On the second evening a similar company of men assembled on the heights to hear a delightful service of song by the Men's Chorus of the Immanuel Baptist Church, followed by a most impressive address on "God's Plan for Financing His Kingdom," by that prince of laymen, J. H. Anderson, of Knoxville, Tenn. At the close of this discussion, at least ninety-five per cent of these men committed themselves to the tithe.

The brotherhood adopted some practical measures for the enlistment of the laymen of Pulaski County and for promoting the Co-operative Program among all the churches.

This series of meetings closed the Sunday afternoon following, with a stirring address by M. H. Wolfe, of Dallas, who was reported to have been at his best.

Mr. I. E. Taylor, reinforced by other zealous laymen, rendered most valuable service in promoting these successful meetings.

Nashville Conference

The Conference of the Headquarters Committee and the State Secretaries was in session most of the day, August 28. A rather full and accurate report of distributable funds received during the first three months of the Convention revealed a situation that furnished some ground for encouragement. President Mullins cheered the conference with some hopeful considerations.

There was only one sentiment regarding the support of the Co-operative Program; special campaigns have about run their course. This meeting was a genuine conference; each secretary was requested to report conditions in his state and a little later was called upon to give his plans for the rest of the year. Chairman Van Ness held everybody down to the main issue.

When the time came for the consideration of "Day of Special Offerings," this writer wishes the conference might have decided to recommend that November 29 be observed as "Relief Day," when the Baptists of the South should undertake to make a Thank Offering that would average at least one dollar per capita for the relief of our Boards in this crisis. Let this Thank Offering go to the relief of every enterprise; it could be made to stimulate the Co-operative Program. It would be our semi-annual "Round Up."

Humboldt, Tennessee

The last two days of August were spent with the First Baptist Church of this West Tennessee town. When the secretary arrived, he found the pastor and five of his leading laymen at the station to extend a welcome; a wayfaring man can well appreciate such a reception. In this company were the three Jarrell brothers, whose worthy lives do honor to their illustrious father.

The secretary's initial service was a brief talk to the Men's Bible Class on "Religion in Business." The attendance at the Sunday school was 351, which was perhaps up to the average for the year. This was a creditable record for a hot August day.

The audiences were likewise large, both at the 11:00 A.M. and the 8:00 P.M. hours, and gave earnest heed to a discussion of the Trusteeship of Life. At the 4:00 P.M. meeting there were men present from at least ten churches; among these was Trenton, which was represented by Pastor Todd and some dozen of his laymen. At the close of a talk on a "Double Challenge to Laymen" virtually every man in the audience committed himself to a life of deeper consecration and more zealous service.

The series of meetings arranged for this visit closed with a banquet in the magnificent Sunday School Annex Monday night. Representative laymen assembled from seven or more churches. At 8:20, four score men sat down at the banquet tables; the menu was attractive, the guests were hungry, and everyone performed his part in this initial number in a most hearty and expert manner. The occasion was enlivened with readings and music on violin and piano, also some stirring songs by the quartet of the Humboldt Church.

Following the talk of the visitor on "Men and the Kingdom," brief remarks were made by a number of the laymen, and initial steps were taken to organize a Brotherhood in the local church. The men of the Association are ready to co-operate most heartily with W. D. Hudgins in all his plans for the development of the man power of the churches.

Pastor Bowden who received his degree from the Seminary at Ft. Worth this spring has been with the church only a brief period, but marvelous progress has already been made; he has a strong company of men, who are thoroughly loyal, and he faces the future with bright prospects and high hopes.

Associate Secretary

Mr. L. A. Ellison, of Ada, Okla., attended the August meeting of the Executive Committee of the Laymen's Missionary Movement, made a brief address, and was elected associate secretary. After taking ample time for prayerful consideration, Brother Ellison has indicated his acceptance. He will have his office at the Arkansas Baptist Headquarters, Little Rock, and will enter upon his duties not later than October 1. He will operate chiefly in the territory west of the Mississippi.

Mr. Ellison has been cashier of the Oklahoma State Bank for several years, teacher of a large Men's Bible Class, a deacon in the First Baptist Church of Ada, and a liberal supporter of the Baptist program. He is sound in the faith, modest and genial, popular with his neighbors, and an attractive speaker.

This is a radical change in his life program and he consents to make it from the sole consideration of enlarging his usefulness. He gives up his home, leaves a host of devoted friends, locates among strangers and launches his bark upon an untried sea. He craves the prayerful sympathy of the Brotherhood.

If each state will employ a trained and conservative layman to enlist, organize, train and direct laymen, we may look for better results. As a woman is most effective in reaching women, so it is with men.

Mountain School News

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

Stoctons Valley Academy opened its session this year with 124. At least 150 are expected. Miss Osie Allison, principal, is greatly encouraged. She has an excellent faculty assisting her.

Two friends of the mountain schools in Washington, D. C., have greatly helped certain of the mountain schools with a liberal contribution. One of these friends gives \$400 for a Domestic Science teacher in Hiawassee Academy, Hiawassee, Ga. This teacher also is to give health instruction. Another of these friends gives \$500 for Domestic Science and Manual Training equipment in four schools as follows: Cosby Academy, Cosby, Tenn., \$150, Domestic Science equipment; Harrison-Chilhowee Institute, Seymour, Tenn., \$100, Domestic Science equipment; Doyle Institute, Doyle, Tenn., \$150, Domestic Science equipment; Tennessee River Institute, Bridgeport, Ala., \$100, Manual Training equipment. The gift of these friends is greatly appreciated.

Some changes are recorded in a few of the mountain schools. North Georgia Baptist Institute has been transferred to the county authorities for the purpose of a county high school. Yancey Collegiate Institute is in the process of being sold to Yancey County for a county high school. The sale becomes effective in 1926. Round Hill Academy, Union Mills, N. C., has been taken over by Mr. J. F. Alexander, Forest City, N. C., upon his assuming the indebtedness of the school, and it will be enlarged and equipped for all industrial features, and will make provision for self-help and care of motherless children. Mr. Alexander proposes not only to enlarge and adequately equip the institution, but also to endow it. He has requested that the Home Mission Board continue to co-operate in the operation of the school by payment on principal's salary and help to shape its policies. The Board has this under consideration at present.

Fruitland Institute has had a most auspicious opening. The dormitories are practically filled and the outlook is bright. Addresses were made on the opening day by the Superintendent, Dr. W. H. Fitzgerald, Rev. A. I. Justice, the pastor of the Brevard church, and others. Paul Whittaker and Clarence Coston greatly delighted the audience with special songs. These young men are the products of the institution. The Martha Sullinger dormitory remains unfinished. Plans are under consideration now for the completion of the building during the fall.

Mars Hill College opened its session with an enrollment to date of 466 besides a large number of wives of ministerial students who are taking lessons. In the college department 250 are enrolled. There are at least 50 ministerial students. Every available space has been used in housing the students. Many have been turned away. A large and capable faculty is giving instruction to these pupils. The College greatly needs endowment and better equipment.

Mr. Nathaniel A. Dunn, Raleigh, has established an aid fund of \$1,000, the income of which is to be loaned in helping needy students. Dr. W. F. Robinson has established a similar fund in memory of his wife, Ada Corpening Robinson. Dr. B. W. Spilman has given \$100 as a beginning of the Dr. W. F. Robinson Library Endowment, the proceeds of which are to be invested in books for the library. The First Baptist Church of Asheville has recently made a large contribution toward furnishing laboratory equipment for the depart-

ments of Biology and Botany. The College is fully accredited with the Southern Association of Schools and Colleges.

North Greenville Academy, Tigerville, S. C., began its session with 106 in attendance. Many others will be enrolled in the first few days of the school. Principal Hester makes possible aid to many worthy young people by means of work in connection with the school and on the farm. Dr. H. I. Hester, Furman University, was the principal speaker on the opening day.

Harrison-Chilhowee Institute had an encouraging attendance on the first day. Dr. J. H. Sharpe delivered an inspiring address. New equipment is to be installed in the Domestic Science department, and the school will be brought to a standard of accreditation with all state and denominational institutions.

Mt. Ida Academy, Mt. Ida, Ark., Prof. Roy Wright, principal, will add to their curriculum this year a Normal Training course. This will greatly enlarge the influence of the school. Many needy pupils are applying for entrance. Principal Wright is offering tuition scholarship for \$25.00. He needs a large number. New buildings are planned for this school during the year.

Yancey Collegiate Institute opened its fall session with an enrollment of over 100. Agreements entered into will likely increase the attendance to beyond 150. The property of this school will be sold during the year to Yancey County for a county high school. This school has been in operation for more than a quarter of a century, and its contribution to Yancey County toward better citizenship, better educational advantages, better home life, higher ideals, and improved social and religious conditions, are almost immeasurable. Principal R. M. Lee has associated with him a strong faculty who will aid in making this possibly the best year of the school.

Doyle Institute, Doyle, Tenn., began its session on August 17. A large number of citizens as well as about 150 boys and girls were present at the opening exercise. A special program of music and readings was conducted by

Misses Watters and Davidson. Rev. P. B. Baldridge, pastor, and Dr. F. M. Dowell, pastor of McMinnville Church, were the speakers on the occasion. Principal J. L. McAliley expects this to be the best session in the history of the school. A special gift of \$150 will add Domestic Science equipment, and other recent gifts will make possible the enlarged influence of the school.

Many applications are being received from worthy students for either work or aid in enabling them to secure educational advantages. Four or more have applied to Hagarville Academy, Hagarville, Ark., equally as many to Newton County Academy, Parthenon, Ark., and a large number to both Carroll County Institute, Blue Eye, Mo., and Mt. Ida Academy, Mt. Ida, Ark., and a dozen or more to Eldridge Academy, Eldridge, Ala., quite a number to Blairsville Institute, Blairsville, Ga., and similar numbers to practically all of the schools in the department. One of the schools is offering a tuition scholarship for \$25 to such students. One hundred and twenty-five or one hundred and fifty dollars will pay all the expenses of a pupil in one of these schools. Our policy is to allow the student to pay all possible either in money or work and the school to arrange for the remainder in some way. Here is an opportunity for investment in bright boys and girls, most of whom will develop into strong and useful men and women. Such gifts must be over and above the Co-operative Program. The superintendent, or the principal of any of these schools, will be glad to receive and wisely bestow any funds.

The Department of Baptist Mountain Schools now numbers 29 schools, most of which begin the fall term before or by September 1. We will have possibly 225 young men in training for the gospel ministry. These will receive free tuition. In a student body, which will no doubt reach 5,000 or more, there will be hundreds of volunteers who will be ready for any form of Christian service. The aims of the department are to create high ideals, develop strong character, produce kingdom workers, prepare Christian citizens, and as far as possible, make men and women of strength of character and culture in life.

School for Girls in Toluca, Mexico, Prospers.—"This year there has been a remarkable improvement in the school in many ways. More people are sending their children, pupils from better families attend, even the Governor is sending 4 children, paying for them, too. The new state school laws gave some trouble at first, but many requirements have been met, and the school is one of the few private schools now recognized by the government.

"Under the new laws no religious teaching can be given in the school, so we just take the boarding pupils to the church every morning before school to have an half hour of religious teaching. Many of the day pupils attend from time to time.

"There are 28 boarding girls and 10 boarding boys. These come from eight states of the Republic. Mr. L. O. Engleman has charge of the boys' dormitory and is having a fine influence on the ones in his charge. We have more paying pupils this year, more than half of the boarding pupils pay all or part of their expenses. Our four teachers are good, faithful Christian workers and are influencing the pupils for the Cause."—Miss Annie M. Long, Morelia, Mexico.

The work goes well in Campos.—"The Campos School is improving. There is a general good feeling among our people. The thirty-five pastors are working together in harmony. The Baptist Hospital is opened. At the present I am giving more attention to the Petropolis section. Petropolis is a great summer resort. The President of Brazil, the Governor of the State of Rio, the ambassadors and consuls of the nations have their summer residences there. We are happy in having one of our brethren, who besides being Inspector of Education, is a relative of the present governor of the state of Rio, to co-operate with us in the work. We are going to have a hard pull in the Petropolis section but after years of waiting we believe the time has come to open up work there."—A. B. Christie, Nictheroy, Brazil.

Two Shadows.—"We had a good mission meeting. We had two shadows hanging over us, the condition of China and the heavy debt on our Board, but we felt that both conditions are only temporary. We, of course, planned no new work and cut on the old work just as far as we could."—T. F. McCrea, Chefoo, China.

The Outlook in China.—"However, whatever may happen to foreigners, I am satisfied that Christianity has been established, the church has been planted. Jesus Christ is here and here to stay. I also believe that this cry of the Chinese for independence from the foreigners in their church control will do little or no harm to the Baptists, for in Baptist churches they have always had control. Let them go back to the New Testament and learn for themselves apart from foreign control, what is a church of Christ. They will come to something very similar to our Baptist position, and, of course, we have nothing to lose. But I must stop. I simply want to say that the outlook in China, so far as Baptists are concerned, is distinctly hopeful."—Chas. G. McDaniel, Soochow, China.

Cutting Requests for Appropriations.—"There are several items of importance that I want to mention to you. You will see from the Mission Minutes how our Mission simply cut to the bone in all requests for appropriations. The entire mission is very sympathetic with the Board in the present difficulty and made far deeper cuts in all requests than many felt wise, for there was a fear that such drastic cuts meant drastic retrenchment and consequent discouragement in the work. Folks don't feel inspired to work or to give to a discouraged work. But with all the handicaps, there was a triumphant note to our entire meeting. With all the lack of men and material the work has gone along in a fine way

Missionary Miscellany

Secretary T. B. RAY, D.D.

Births:

Joseph Earl Parker, Jr., born to Rev. and Mrs. Earl Parker, Pingtu, China, on June 9, 1925.

Celeste Porter, born June 30, to Rev. and Mrs. Paul C. Porter, Sao Paulo, Brazil.

Arrivals on Furlough:

Miss Azile Wofford, Mendoza, Argentina. Home address, Laurens, S. C.

Rev. and Mrs. C. C. Marriott, Chinkiang, China. Home address, Liberty, Mo.

Rev. and Mrs. L. L. Johnson, Pernambuco, Brazil. Home address, Walters, Okla.

Dr. and Mrs. R. E. L. Mewshaw, Kweilin, China. Home address, Route B, Roscoe, Texas.

Miss Olive Riddell, Pochow, China. Home address, Dumbarton, Va.

Mrs. C. A. Leonard, Harbin, Manchuria, China. Home address, 3622 Buckeye St., Dallas, Texas.

Rev. and Mrs. G. W. Greene, Canton, China. Home address, Tuskegee, Ala.

Sailings:

August 29, S. S. *Teno*, from New York, for Temuco, Chile:

Rev. J. L. Hart and family.
Rev. and Mrs. W. Q. Maer.
Miss Marjorie Spence.

August 31, S. S. *President Madison*, from Seattle:

Miss Lila Watson, to Tsining, China.
Miss Bertha Smith, Laichowfu, China.
Miss Bonnie Ray, Pingtu, China.
Miss Zemma Hare, Kaifeng, China.

Mrs. Ullin Leavell and son, Hwanghsien, China.

Mr. and Mrs. G. W. Strother, Pochow, China.
Miss Ola V. Lea, Soochow, China.

Miss Martha Franks, Hwanghsien, China.
Miss Bernice Perry, Chengchow, China.

Miss Sarah Frances Fulghum, Kokura, Japan.
Miss Lolita Hannah, Kokura, Japan.

September 1, Rev. E. O. Mills and family, to Nagasaki, Japan.

in every department and the reports from each station brought joy to all. With all the cuts made, there were some things that the mission seemed unanimous on that simply had to be done."—*Frank H. Connely, Tsining, China.*

Girls' School, Tsining.—"I hope our Tsining Boys' and Girls' School Building appropriation is going to be made. Tsining's needs are not 'press material' but urgent needs. The 'middle class' people of Tsining are beginning to notice our school and are demanding entrance. Last year I had to refuse boarding accommodations to a lawyer's daughter because I had no place for her. I couldn't put her four on a single bed as I do the poor girls. Fortunately this particular girl was allowed to come as a day pupil, but this shows her parents were advanced, for the old-school would not allow their daughter to walk on the streets. Now this particular girl was converted before the school term was over and although both parents are heathen, she is being allowed to help in a Daily Vacation Bible School. She would stand a better chance to be "grounded in the faith" if we had her in boarding school. More girls of this type are applying, and it is going to hurt to have to turn them away. This year we have a number of applicants from the big towns to the west of us, and I am going to put them in the new water tower, not the tank, however. Even makeshift space has been exhausted and the time in the growth of the school has reached the point where a building is needed. We are the only Girls' High School in that whole big city of 200,000."—*Mary K. Crawford, Tsining, China.*

Optimistic.—"You perhaps cannot imagine how nonplussed, humanly speaking, we all are these days over the turn affairs have taken. God was good to let it come just at vacation time when the minimum of hindrance to the work is possible. We have faced the possibility of not being able to open schools this fall, but as yet we cannot tell for sure. I am praying that this will not be a necessity. I'm sure that we must dare in his name to go forward and not permit Satan and his cohorts to put us to flight. The battle is the Lord's and he it is that will fight for us.

"Needless to say we are all distressed over the condition of the Board. May God through his spirit stir up his children to a realization of the privileges that are theirs—the doors of opportunity before them that their prayers and means used of him may open.

"All in all, I suppose I may say that I am optimistic and willing to press forward in the face of difficulties."—*Miss Mary Alexander, Canton, China.*

Holding Back.—"In carrying out the Board's request we have made reductions everywhere possible. There are at least five new mission stations on the Chihuahua field where we ought to organize churches and locate pastors, but we shall take care of the work the best way possible till our Board is in condition to give us aid."—*W. F. Hatchell, El Paso, Texas.*

Missionary Joys.—"I've enjoyed my morning's language study and my afternoon's teaching this past school session very much, and I think a finer bunch of girls would be hard to find anywhere. When after the series of meetings about sixty came forward confessing their faith in Christ as their Saviour, some of whom I'd been especially interested in, I was almost shouting happy. One girl in the Senior Class after two years of believing on Jesus, gained the consent of her wealthy parents—her father is a doctor—to join a Christian church, and she has since then begun to hold family worship where her unbelieving parents have heretofore worshiped 'family' ancestors. Such a joy to us! Then another girl from a non-Christian home, one of the brightest

in school, was a member of my Sunday-school class. It was my blessed privilege to see her look of scorn at the mention of Jesus' name turned to interest, then to belief and love, and although she has not yet received parental consent to becoming a member of a Christian church, yet she has confessed Christ by mouth in the presence of a congregation, and she is truly changed, a new girl."—*Lilla E. Echol, Shanghai, China.*

The Awakening Now Overdue.—"We are also praying for the churches that something—a great spiritual revival perhaps—will come to waken them once again to the last few verses of Matthew's Gospel. History records that about once a century the world has a great religious awakening. We stand in awe before the possibility that we may be permitted to have a part in such a movement now over-due. At any rate, we feel it worth writing to you to tell you that we, as a Station, have not lost faith, still believe in the Great Commission, and still believe the Lord made no blunder when he called us to China! We are unanimous that we came in answer to a call; and we refuse to give up hope, believing that "the outlook is as bright as the Promise of God."—*The Kweilin Stations, Kweilin, China.*

Good Progress in Soochow.—"The present troubles in China have not affected us here in Soochow seriously. We were able to close our schools in order and with the usual commencement exercises. I think it was the best commencement we ever had. Yates graduated twenty-two fine young men, and Wei Ling graduated eight splendid young ladies. Mr. McMillan and I were discussing the general situation this morning and remarked that the reason, we think, everything has gone so smoothly with us in Soochow is the fact of the beautiful spirit of co-operation between the Chinese and the missionaries in all phases of our work. Our hope is that this good spirit will continue to increase as the years pass."—*W. B. Johnson, Soochow, China.*

* * *

The Joy of Unfoldment

Miss Mary K. Crawford, Tsining, China

We remember the joy we once had in owning a water lily that blossomed so rapidly that one could stand and watch the bud unfold in the morning sunshine. To-day we are having a greater joy in watching the rapid growth of our schools here in Tsining. Under the influence of the light of the gospel, what was only a beginning a few years ago has expanded into a flower of strength and beauty. Then we reached only a small number of homes; now we influence about two hundred. First, we were a Primary School, then we grew into a Grammar School, and now we are a Junior High. One hears the Chinese Christians constantly saying, "God has given us his blessing." We feel that God has blessed our schools here and that he will make it a blessing in his kingdom work here in Shantung.

As the Chinese feared to trust the foreigners, not so very many years ago the pupils had to be enticed to school; now they are demanding entrance. For instance, in one of our village schools this year a little girl decided to go to school. As we had only a boys' school at that station and as co-ed is unheard of in interior China where "nice" girls rarely ever see the boys they are to marry till after the ceremony, what was one to do? We could do nothing for there were no funds or space to take her into the city school, but she herself decided to break the custom of ages and go to school with the boys. Now she and four others who followed her lead, sit behind a little partition out of sight of the boys and study away.

We are happy to see our boys and girls begin to develop in Christian leadership. We

have heard large pupils explain the gospel to a crowd of old women or children just as clearly and earnestly as a preacher could. All of our older pupils are trained in practical leadership because they have been the only help available for Sunday school teachers in the Primary department and Daily Vacation Bible Schools.

Although poor beyond the conception of an American child, the children are learning the joy of giving. At our school they have "freely received" and now they are making their first steps in helping others. Of their own initiative the Y.W.A's have just bought and made a dress for the poorest of their number. And they always take a great joy in sending of their collection of pennies to our orphanage in Lai-chow. Just the other day they made some pillows for the orphans.

We have an enrollment of over sixty in our Girls' School, but Christianity is so new in this part of the province that only eight of those are from Christian homes. So you see our Christian pupils will be the first generation that can be depended on to start Christian homes. We can do more toward developing and strengthening them if we take them as boarders. But where is one going to find more room in the present old quarters that never were built for a school? They are just old rooms whose mud roofs distress me by falling in every summer during the rainy season. There are already more applicants for next fall than we have space for. Shall we crowd some into the already overcrowded space at the expense of hygiene, and refuse the others, or shall we break ground for a new building?

* * *

Trophies of Grace in Brazil

Rev. W. E. Entzminger, Brazilian Baptist Publishing House

Recently the seventh annual meeting of the State Convention was held with the church at Bello Horizonte, and the reports submitted showed encouraging progress along all the lines to which attention has been given. Seventeen churches have been established in widely separated sections of the State, whose total membership is something over one thousand. Most of these churches have been provided with native pastors and several have built their own houses of worship.

One of the most intensely interesting features of this Convention, to one who was present for the first time and who made an effort to realize what was really fundamental in mission work, related itself to the messengers from the churches, each of whom seemed to be a trophy of the grace of God and destined to shine in the Redeemer's crown, and some of whom, at least, when the roll is called up yonder, will appear in the list of the genuine heroes of faith. One of the most widely known among us for his sterling Christian character, whole-hearted devotion to the cause and splendid liberality to every good work, is Senoro Jose Monteiro, a modest farmer from the interior. This brother was born in the rural districts of Portugal, emigrated to Brazil in his early manhood and settled on a farm in the State of Minas, as a day-laborer. He soon came under the influence of the gospel, which he accepted whole-heartedly, and from that day on has let his light shine before men to the glory of God. He prospered in business, of course, and became the owner of a small coffee farm, which in this country has gotten to be more lucrative than some of the silver mines of Mexico. All that comes into his possession he conscientiously holds as a trust of his Lord. After deducting what is necessary for the simple life of himself and family he prayerfully invests the remainder in the Lord's work—in building churches, in preaching the gospel in Brazil and Portugal, in preparing

young men for the Christian ministry, etc. As a sample of what he is doing to promote the kingdom of God among men, let us take the case of one of his adopted sons in the gospel and a fellow-countryman, Senhor Antonio Mauricio, the present pastor of the Baptist Church at Oporto, Portugal, and missionary at large of the Brazilian Baptist Convention.

Brother Mauricio came to Brazil for his education in our college and seminary at Rio, where he remained seven years at Monteiro's expense. Four years ago Mauricio returned to Portugal to take up his mission work and during this time Monteiro has been a liberal supporter. Recently this brother came back on a short visit to give some account of his stewardship and appeal for more men and money for the extension of the wonderfully promising propaganda in the mother country. He was present at our National Convention held in Rio in January last, and since has gone around to our State Conventions. The story he has told of the way Portugal is responding to the Baptist message is one of the most moving we have heard in many a day, and the impression he has left is

profound. He has shown himself to be a masterly strategist and promises to become a really great preacher. In response to his appeal for volunteers, pastor Achilles Barbosa and his fine wife have offered themselves for our mission work in Portugal. Brother Barbosa is a native of this State and is one of our best trained men, who should render most acceptable service in the land of his forefathers. In this and many other ways Jose Monteiro's consecrated life gives rise to streams of mercy that go on widening, deepening, blessing the souls of men and provoking songs of praise.

But time fails us to tell of Joaquim Penido, and of other men of valor that made up the personnel of the recent Minas Convention. Suffice it to say that as we sat and gazed upon their transfigured faces, we could not but feel deeply grateful that we, too, at least in some small way, had been permitted for thirty-five years to take part in this the greatest work in the world. How is it possible for one who really knows about it to feel indifferent to the great work of foreign missions?

amount according to the debts. These Indians wish me to assure you and Dr. Love of their prayers for you and the great work you are doing.

"My prayer is that this deed will provoke every Southern Baptist who reads this to do likewise. Instead of our Boards having to retrench it seems we could come to their help in many ways and thereby relieve the embarrassment. If some of our great churches could defer their great building projects, and many of our organizations have fewer festivals and socials, and we would burn less gas for pleasure, we could meet this challenge that our Red brethren have given us, who for the last few years have come to embrace the Lord Jesus Christ as their Saviour. Oh! the pity that in this day of prosperity we let the cause of our Lord so languish that these poor, ignorant Indians beg to be allowed to help on our debts! Why not rise at once and do the task assigned us? Who will answer?"

"We have had splendid conversions and good results in our religious activities during the past month.

"Wednesday evening, August 26, we received thirty-one seamen who had been baptized at the Institute on confession of faith in the Lord Jesus Christ, into the First Baptist Church of this city. The church received them with great pleasure as they realized the great work the Home Board is doing at the Seamen's Institute. At the conclusion of the service many of the members of the church spoke very highly of the Home Board's work in ministering to the needs of the seamen who enter the port of Jacksonville.

"Taking the work as a whole, we have had a larger attendance in every department, as well as in our religious work, during the summer than any preceding summer, for which I wish to thank God for his manifold blessings on our ministry for the welfare of seamen that have visited this city from all parts of the world."—Karl J. Frost, Chaplain, Seamen's Institute.

"Thanks to our heavenly Father for our life and all his mercies. This month we had two baptisms. We would have had seven more but they had to go east to pick cotton because the cotton failed here and all the people are going out except some that have to stay to see after things at home. At our Mayfield Mission we have a regular attendance from forty-five to sixty. Also we had many professions. I have printed tracts, 500 to 1,000 a month, which I have scattered by hand and mail."—F. A. Hernandez, Cameron, Texas.

If you believe our missionaries are idle do not include Rev. Robert Hamilton among the list. He is doing a great work in the school for Indians. Many of them are Baptists and a majority of them are of Baptist persuasion. Here follows his monthly itinerary in Oklahoma:

First Week—Eufaula Boarding School, Eufaula; Jones Academy, Hartshorne; Mekuskey Academy, Seminole; Shawnee Indian Hospital, Shawnee; Bloomfield Academy, Ardmore; Wheelock Academy, Millerton; Tuskahoma Academy, Tuskahoma; A. M. State Tuberculosis Hospital and Choctaw and Chickasha Hospital, Tahlequah.

Second Week—Cherokee Training School, Tahlequah; Bacone College, Muskogee; Euchee Boarding School, Sapulpa; Chilocco Indian School, Chilocco.

Third Week—Chilocco Indian School, Chilocco; Wyandotte Indian School, Wyandotte; Neosho, Westville; Cherokee Boarding School, Tahlequah.

Fourth Week—Cherokee Boarding School, Tahlequah; Westville.

Home Mission Paragraphs

Rev. B. D. GRAY, D.D., Cor. Sec'y

Removal of Home Mission Board Headquarters.—The brotherhood will please take notice that on September 1, 1925, the Home Mission Board headquarters were changed from 1004 Healey Building to 804 Wynne-Claughton Building, opposite the Carnegie Library on Carnegie Way.

We are a short half-block from the corner of Peachtree and Ellis Streets where there is street car service from all the railroad stations.

In the new headquarters we secure more room and save a considerable sum in our rent.

We shall be glad to greet the brethren in our new headquarters.

On returning from the Southern Baptist Convention at Memphis, Rev. P. C. Barnett, our missionary to the Choctaw Indians of Mississippi, gave an account of the Convention and the distressful debts upon our Home and Foreign Mission Boards to the Hopewell (Indian) Baptist Church. The church was mightily disturbed and wanted at once to pay their part of the debt in order to free the Boards from this burden.

The spirit of that Indian church, if it possessed our whole brotherhood, would cause them to wipe out our Boards' debts instantly. And whilst we are not making an appeal for a special contribution for this purpose, the spirit of these Indian brethren ought so to increase our gifts to the Co-operative Program that by the close of our fiscal year, April 30, 1926, we ought to have sufficient funds to clear the debts.

The following graphic account is from Brother Barnett:

"There is on my field an Indian Baptist Church in Leake County, Mississippi, Hopewell by name, which has twenty-four members. Every member of this church subscribed to the 75 Million Campaign and paid every cent subscribed. Every member this year is paying monthly to the 1925 Program.

"As missionary to the Indians I visited them the first Sunday in June. When I arrived they were having Sunday school and the pastor told them when the Sunday school was over he wanted me to tell them of my trip to the 'Big Convention,' meaning the Southern Baptist Convention.

"There were ninety per cent of the members present. I praised them for their neat appearance, their good attendance, their faithfulness, their campaign work and loyalty to the 1925 Program, and then began to tell them of the Convention, of the great speeches I heard and of the work of the Home and Foreign Mission Boards as outlined by Dr. Love and Dr. Gray. Then I told them of the great debt that was hanging over the two Boards and how it grieved the secretaries to have to retrench. I told them it was hard to comprehend the amount of money we owe, being two and a quarter million dollars, but when we thought of having three and a half million Baptists in the Southern Baptist Convention it amounted only to about sixty-four cents apiece from all.

"Just at this point one of the deacons asked: 'Why don't they pay it?'

"I said, 'Well, really, because we don't want to. We are very prosperous and when God's people get to doing well they often forget God, and then, we are not praying for our Boards as we should. I was hoping the Southern Baptist Convention would recommend that it be urged upon all Southern Baptists that we make a special offering at once to relieve the Boards of the great debt so that they might go forward.'

"He then asked: 'How much would that be for us?'

"I told him it would be about sixteen dollars. Then I asked him what he meant? Did they want to pay their quota of the debt? He said he thought they could do it.

"I saw I had touched their emotions very deeply. I told them the convention had planned to meet it in the future, that they had been faithful and generous in their offerings and it was not expected of them; at least, for them not to do it to-day but think it over seriously and pray about it for a month and if they felt then they wanted to do it to send me their check and I would explain about it to Dr. Gray and Dr. Love.

"For two months I heard nothing about it but the first Sunday in August before beginning their revival meeting the first thing they did was to make this offering and send me the check for sixteen dollars.

"I am sending the check to you and will ask that you send to Dr. Love the corresponding



MISS MARTHA LINDA FRANKS

South Carolina; Educational Work,
China.

MISS MAGGIE WHALEY

Tennessee; Educational Work,
Mexico.

MISS BERNICE PERRY

Texas; General Missionary Work,
China.

MISS OLA V. LEA

Virginia; General Missionary Work,
China.

Life Sketches of Our New Missionaries

Miss Martha Linda Franks

Martha Linda Franks was born in Laurens, South Carolina, February 15, 1901. Her home surroundings, her church associations and her missionary friends are largely responsible for her early interest in foreign missions. At the age of twelve years she joined the First Baptist Church of Laurens.

In 1918 she entered Winthrop College, Rock Hill, South Carolina. It was during her second year there on the day of the "Calling Out of the Called" she definitely answered the missionary call and volunteered for that service. In 1922 she received her A.B. degree, having specialized in kindergarten.

During the next two years she taught in Schoolfield, Virginia—one year in the schools and one year in the kindergarten.

The school year 1924-25, she spent in the W.M.U. Training School in Louisville, Ky.

On June 10, 1925, she was appointed to service in Hwanghsien, China, and sailed August 31, 1925.

Miss Maggie Whaley

Maggie Amanda Whaley, daughter of Mr. and Mrs. L. A. Whaley, was born July 26, 1900, in Bradley County, near Cleveland, Tennessee. At the age of eight the family moved to Shawnee, Oklahoma, where she was converted at Good Hope Baptist Church at the age of nine.

She received her high school training at Bradley County High School in Cleveland, Tennessee, during which time she taught two years in the public schools of that county.

Through the courtesy and great hearts of Circle Eleven of the Woman's Missionary Society of the First Baptist Church of Chattanooga, she was permitted to take her Bachelor of Arts degree from Carson-Newman College, and the degree of Bachelor of Missionary Training from the Woman's Missionary Union Training School of Louisville, Kentucky.

She received her appointment from the Foreign Mission Board of the Southern Baptist Convention on June 10, 1925, and left the States the latter part of August for Guaymas, Mexico, where she will be in school work. The First Baptist Church of Miami, Fla., is paying her salary and out-going expenses.

Miss Bernice B. Perry

"I was born in Burleson County, near Caldwell, Texas, August 18, 1893. I lived there until I was twelve years old, when my family moved

to Rogers, Texas, in Bell County, where I was converted. Later we moved to Temple, Texas, where I received my high school education, graduating in 1915.

"It was not until four years later, however, that the way was opened for me to enter college. I entered Baylor College, Belton, in 1919, and took the A.B. degree in 1922. The following year was spent in teaching at Valley Mills, Texas, but with the beginning of summer I entered the Southwestern Baptist Theological Seminary at Fort Worth, Texas, for the summer work, where I remained for two years.

"It was during my first year in college, 1919, during the 75 Million Campaign, in the services for 'Calling out the Called,' that I announced publicly the surrender of my life to God's will, though I had felt the call even before I was converted. The impression has stayed with me through the years and since the Lord has opened the way for me to go to China, I am ready to honor and glorify his name by obeying him.

"I was appointed by the Foreign Mission Board on June 10, 1925, and assigned to the Chengchow, Interior China, field. I sailed August 31, 1925."

Miss Ola V. Lea

"I was born and reared in Pittsylvania County, Virginia, near Danville. I was the eleventh of twelve children, nine of whom were girls. In May, 1904, we moved to Richmond, Virginia. During my residence in Richmond many influences were thrown about me, none of which so impressed my life for good as did the instruction of my Sunday-school teacher, Mrs. William Beverley, of Grove Avenue Baptist Church. There was much sickness in our family that summer. My mother was very ill, so in September we returned to our country home. In October, 1904, my mother went to her home 'over there.'

"Two years after my mother's death I was converted. With conversion came my first impression that God had a definite task for me. I had difficulty in understanding the simplicity of the plan of salvation. As I struggled through it upon my knees in the place of prayer by a tree in the woods near my home, God made known to me that I was having difficulty myself in order that I might better make the way plain to others. Soon all doubts and fears departed.

"The following year I was baptized by my pastor, Rev. J. A. Beam, and united with Sandy Creek Baptist Church, Ringgold, Virginia.

"I graduated from Dendron High School, Dendron, Virginia, in June, 1912. I was very ambitious for a college education, but for financial reasons I could not go. In September of that year I began my teaching career. For seven and one-half years I taught. The last two and one-half years I taught at Schoolfield, a cotton mill town at Danville, Virginia. It was while there that God assured me that he wanted me for definite service in a much more needy field.

"In September, 1921, I entered the W.M.U. Training School, Louisville, Ky., and completed the Junior Course there. The following summer I did Sunday-school and B.Y.P.U. work under my State Board.

"Although I had had much teacher-training work in East Radford State College, summer sessions, yet I still yearned for a college course. In September, 1922, I entered Virginia Intermont College, Bristol, Virginia, and graduated in June, 1923. I helped defray my expenses in college by teaching in the Science Department of the college. The following summer I again did Sunday-school and B.Y.P.U. work in my state.

"In September, 1923, I returned to the W.M.U. Training School, Louisville, Ky., and received the Bachelor of Missionary Training Degree in April, 1924.

"On June 10, 1925, I received my appointment to Soochow, China, and sailed August 31, 1925."

Wynne Q. Maer

"I was born at Eupora, Miss., June 14, 1897. Our family moved to Memphis, Tenn., when I was four years of age, and there I spent my life prior to entering college. At the age of twelve I dropped out of school and took a position with a large wholesale drug company in Memphis. It was while in the employ of this firm that my first definite religious experience occurred. I was converted at the age of fourteen under the ministry of Dr. E. L. Watson, who was then pastor of the Union Avenue Baptist Church, and shortly thereafter felt the call to preach. Later I was ordained to the ministry by the Bellevue Baptist Church of Memphis.

"In 1914 I went to Mississippi College and entered the Academy. Later I transferred my work to Union University, Jackson, Tenn., from which institution I received the B.A. degree in 1921. While a student there I became acquainted with Berta Lou Tooms and the friendship formed led to our marriage which occurred January 12, 1921.



W. Q. MAER

Mississippi. Evangelistic Work.
Chile.

MRS. W. Q. MAER

Tennessee. General Missionary
Work, Chile.

MISS LOLITA HANNAH

Tennessee; Educational Work,
Japan.

MISS MARJORIE SPENCE

North Carolina; Educational Work,
Chile.

"In the following September we went to Louisville, Ky., for theological study, and in May, 1924, I graduated from the Southern Baptist Theological Seminary with the Th.M. degree. It was while in the Seminary that I felt God's definite call to do foreign mission work. We made application to the Foreign Mission Board, and were hopeful of receiving our appointment, but learned later that we were among a number to be disappointed because of the financial condition of the Board. For the past year we have been located in the pastorate at Hernando, Miss., serving the Master here until he opened the way for us to go to Chile. On June 10, this year, we received our appointment to the work in Chile, and sailed August 29.

"While in college I served the North Evergreen Baptist Church, Memphis, and later, the Somerville and Ebenezer churches in Fayette county. During my work in the Seminary I was pastor of the Ekron and Buck Grove churches in Kentucky."

Mrs. Berta Lou Tooms Maer

"Tennessee is my native state, all of my early years having been spent in the little town of Medina, near Jackson. After I had completed my high school education, I was privileged to enter Union University at Jackson, for my college training. In the month of May, 1920, I received my B.A. degree. During a teaching period at Union, I was married to Wynne Q. Maer, January 12, 1921, and in the following September we went to Louisville, Ky., where we began our studies in the Southern Seminary and the W.M.U. Training School. It was my great joy to graduate from the Training School in the spring of 1923. After another year in the Seminary we came to Hernando, Miss., to serve while we awaited appointment to foreign mission work.

"My surrender to Christ occurred when I was only eleven years of age, and almost immediately came interest in and impressions relating to foreign missions. Through the years of school life the impressions deepened until definite decision came while we were in Louisville, and we volunteered to go to Chile. We were denied appointment with ninety other volunteers last year, but rejoice now that special provision has made possible our going this year. We were appointed in June, 1925, and sailed from New York City, August 29, on the Chilean S. S. Teno, for Temuco, Chile."

Miss Lolita Irene Hannah

Lolita Irene Hannah was born in Harriman, Tennessee, January 29, 1903. She was converted at the age of eleven and baptized soon

after. In that same year, while reading the life story of June Nickelson, there came the first definite impression that her work was to be on the foreign field.

After six years of prayer and study she volunteered for Japan, while a freshman at Carson-Newman College. Here she did special work in Bible, graduate work in music and expression, and received her B.A. degree from that institution in June, 1925.

Through the providence of God working in the lives of Mr. and Mrs. H. D. Blanc, of Knoxville, Miss Hannah was appointed June 10, 1925, and sailed to Kokura, Japan, on August 31.

Miss Marjorie Spence

"I was born in Harnett County, N. C., January 4, 1896, being the first of ten children of Carrie and Willoughby T. Spence.

"I was converted at the age of eighteen while attending school at Buie's Creek Academy. At the same time I felt the impulse to do foreign mission work. It was while here at summer school the next year that I made the surrender.

"After finishing the Lillington High School at my home I entered Meredith College, graduating with the A.B. degree in 1920. During my freshman year in college, while studying the needs of various mission fields, God seemed to call me to South America. I have never gotten away from that impression. It has grown stronger with the years. My special missionary preparation was taken at the W.M.U. Training School, Louisville, Kentucky, from which institution I received the M.M.T. degree in May, 1925.

"I have taught four years, one in a graded school before going to college, and three in State high school and a private school for girls.

"On June 10, 1925, I received my appointment for educational work in Temuco, Chile, and sailed August 29."

Victor Koon

Mr. Koon was born, March 25, 1901, at Georgetown, Texas. With his parents, Mr. A. E. Koon and Mrs. Florence Koon, he moved to Zion City, Ill., in 1903 and from there to Gainesville, Texas, in 1911, graduating from high school at Gainesville in 1918.

He felt called to special service the following summer and entered Baylor in the fall of 1918. After graduating from Baylor in 1922 he entered the Southwestern Seminary in fall of 1922 and graduated in May, 1925. While at the seminary he was pastor at Lois and Bolivar, two half-time country churches.

On June 12, 1924, he was married to Miss Aurora Lee Hargrove. On June 10, 1925, they were appointed by the Foreign Mission Board to Chengchow, China and on the twenty-third of that same month sailed for their field.

Mrs. Victor Koon

"I was born in New Haven, Conn., April 21, 1902. My parents are Dr. H. L. Hargrove and Viola Frizzel Hargrove. We left New Haven when I was only six months old and lived in Waco, Texas, until I went to Europe to spend a year in 1908. We then returned to America and stayed here until 1911 when we went to Europe again for a year and then on to China, where my father taught in the government school of Kaifeng.

"I was taught at home until I was fourteen, when I went to the Shanghai American School of Shanghai. I continued there until I finished my high school education and we returned to U. S. A., June, 1920. My freshman year of college was at George Peabody College, Nashville, Tennessee. I then went to Baylor University, Waco, Texas, and received my A.B. there in June, 1923. In June, 1924, I received my A.M. from George Peabody College and married the same month. The past year we lived at Seminary Hill where my husband received his Th.M. in May, 1925.

"I was converted and baptized at the age of six years in Waco, Texas."

Mrs. Martha Krause Strother

"I was born in Omaha, Nebraska, November 18, 1899. When I was seven years old we moved to Montana, where I received most of my education. When I was eighteen years old I began teaching in a rural school in Nebraska and continued two years. Then I attended Grand Island College during the years 1921-22. For four years I have been teaching in the public schools of Mobile county, Alabama.

"During the summer of 1924 I completely surrendered to the call to missionary service and on June 10, 1925, I was accepted by the Foreign Mission Board as a missionary to Interior China. On June 17 I was married to Greene W. Strother, who is also a missionary to China. We sailed August 31."

Greene Wallace Strother

Mr. Strother was born January 23, 1892, near Oakdale, La. His father and mother were John and Caroline Willis Strother.

He graduated from the Long Street High School, Oakdale, and afterwards taught in the



VICTOR KOON

Texas; Evangelistic Work,
China.

MRS. VICTOR KOON

Connecticut; General Missionary
Work, China.

L. B. MATTHEWS

Georgia; Evangelistic Work,
Argentina.

MRS. L. B. MATTHEWS

The Hague, Netherlands;
Argentina.

public schools for five years. He was in the World War from 1917-1919. Seventeen months of that time was spent in France.

He was ordained to the ministry in November, 1920. He received his B.A. degree from Louisiana College in 1923, and his Th.D. degree from the Baptist Bible Institute, New Orleans, in June, 1925. During 1924-25 he served as pastor of the Union Baptist Church, Grand Bay, Ala.

He was appointed as missionary to Pochow, Interior China, on June 10, 1925. On June 17, he was married to Miss Martha Lucille Krause. They sailed for their mission field on August 31, 1925.

Louis Brown Matthews

"I was born in Bartow County, Georgia, March 7, 1896. At the age of thirteen the family moved to Tift County, and it was here that I grew to manhood.

"I was converted and joined the church at sixteen. I then served our church in the capacities of secretary, assistant superintendent and superintendent of Sunday school.

"I graduated from the Tifton high school in 1917 and went to the University of Virginia that fall, planning to take my A.B. degree and then study law. The war came on and in France I gave up the idea of studying law. In the fall of 1919 from being a four-minute speaker in the 75 Million Campaign and an active worker in the B.Y.P.U. the challenge of the mission field was brought to me. During the Christmas holidays of that year I decided that should be my life work.

"In the fall of 1920, I changed to Mercer University, receiving the A.B. degree in 1922 and the A.M. degree in 1923. While in Mercer I preached to churches in Southern Georgia.

"In 1923 I went to Newton Theological Institution, and while there I preached at Hadley Street Church in Lowell, Massachusetts. A year's theological work at Mercer allowed me to finish my work at Newton in two years. The B.D. degree was granted me in June, 1925.

"On May 28, 1925, I married Miss Reka Blanc, of Hickman, Nebraska, and on June 10 we were appointed missionaries to Argentina. We expect to leave for our field September 26, 1925."

Mrs. L. B. Matthews

"On July 13, 1897, I was born in The Hague, Netherlands. Five years later my father died, leaving my mother and three children. Some of her people lived in the States, so we came to America a few months later, settling in Nebraska.

The Missionaries' Plea

*"Will you not pray for us? Each day
we need*

*Your prayers: for oft the way is rough
and long,*

*And our lips falter and forget their song,
As we proclaim the Word men will not
heed.*

*"We shall behold it! Lo, His Word
stands sure!*

*Our King shall triumph in a world set
free;*

*With joy His chosen ones His reign shall
see!*

*Pray for us, brothers, that we may en-
dure!"*

"At a very early age I accepted Christ, and joined the Dutch Reformed Church. Religious work always held an attraction for me, and my early desire was to become a missionary. I began teaching a Sunday school class at the age of fifteen, and though prevented from completing my education I kept the vision of missionary work before me constantly. Every type of church or philanthropic work appealed to me.

"Seven years after graduating from grammar school I entered high school, finishing the four-

year course in three years. I then entered college and by taking two summer terms at the state university plus three years of college work, was able to obtain my A.B. degree from York College in the spring of 1925. While at school I took an active interest in all types of Christian work, being president of the Life Work Recruit organization, leader of the Sunbeam Band and President of the Y.W.C.A.

"While attending the Student Volunteer Convention at Indianapolis I met Louis Matthews, whom I have since married. Feeling the call to service on the foreign field, we applied to the Foreign Mission Board for appointment several months before we were married. Last Christmas I was baptized and joined the First Baptist Church at Lincoln, Nebraska.

"I was appointed June 10, 1925, to service in Argentina, and will sail on September 26, 1925."

William B. Johnson

Mr. Johnson was born October 24, 1895, in Harnett County, North Carolina. He was educated in the public schools, and afterwards entered the University of Richmond, from which institution he graduated with an A.B. degree in June, 1921. While he was attending the University of Richmond he was very active in his church work, and rendered a very noble service in developing the B.Y.P.U.'s of the First Baptist Church.

On August 9, 1921, he was married to Miss Kate Carper of Pulaski, Va.

On the last of August, 1921, Mr. and Mrs. Johnson sailed for China, where they had accepted positions as teachers in Yates Academy, Soochow. Since that time he has taught in Yates Academy and has rendered splendid service.

On June 10, 1925, he was appointed as missionary of the Foreign Mission Board, and was assigned to service in Yates Academy, Soochow.

Mrs. William B. Johnson

Miss Kate Carper was born in Pulaski, Virginia, October 24, 1897. She was educated in the public schools and afterwards took a two years' course at the Radford Normal School, Radford, Virginia. She had an experience of one year in teaching in America, and since her marriage to Rev. William B. Johnson, August 9, 1921, has been teaching in Yates Academy, Soochow. She along with her husband was appointed as a missionary of the Foreign Mission Board on June 10, 1925, and was assigned to service in Soochow, where she had been working so acceptably for several years.

G. W. Strother, Louisiana, and Mrs. Strother,
Nebraska; Evangelistic Work, China.

Young People's Department

A Song for Being Busy

If you were busy being kind,
Before you knew it, you would find
You'd soon forget to think 'twas true
That some one was unkind to you.

If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you've met.

If you were busy being right,
You'd find yourself too busy, quite,
To criticize your neighbor long,
Because he's busy doing wrong.

—Junior Life.

The One Who Came Running

"Hey, guys, git a move on ye an' come over to de church! Mr. Murray's goin' to start a gym class!" Patsey burst into the dingy alley behind the big tenement buildings, the "base-ball park" of Flannerty's Flats, his black eyes shining and his thin freckled face aglow with joy.

The boy who was picking a dirty ball out of a dirtier gutter brushed back his tangled hair and looked at the newcomer with incredulous surprise.

"A gym at the church! Aw, what yer givin' us?" he said, as he sent the ball on its way.

"It's honest now, Mike, crost me heart an' wisht I may die!" said Patsey, eagerly. "He's fixed up that little room at de back end wid clubs an' dumbbells, an' poles to 'skin de cat' on, an' a ladder, an' a mattress to fall on so's ye won't git hurt! He ses de classes begin at half past six an' he wants all de guys to stay fer de meetin' afterwards!"

"Oi knew dey was some string to it," said Mike as the ball players gathered curiously about. "It's jist a trick to git de guys to de meetin'!"

"No, nor it ain't, Mike," said Patsey, stoutly. "He wants us at de meetin's an' no mistake, but he ses de good Lord wants us in de gym class, too. He ses de good Lord knows we's got bodies dat needs to run an' play an' git strong. He ses a strong, clean body helps to make a strong, clean soul, he ses. He was a-tellin' us guys about one time whin a young feller came a-runnin' to Jesus, a-runnin', mind ye, shinin' an' happy an' all out o' breath, an' he ses, de young feller ses, 'Good Master, what good thing kin I do?' An' Jesus looked down at him, a-runnin' an' a-pantin' an' a-kneelin' at his feet, an' he loved him, he did, jist like he wus! An' Mr. Murray ses 'at if we come to de gym class jist like dat, a-sayin', 'What good thing kin we do?' an' not a-tryin' to do mischief, dat de good Lord'll look down from heaven an' love us, too, an' be glad fer every bit o' muscle we git!"

Patsey stopped in flushed embarrassment to find himself preaching a sermon and the boys stood around in silence, nonplussed by this new view of things.

"Do ye reckon he wants us all to come, Patsey?" asked a little fellow, at last.

"Sure he does, Danny, sure," said Patsey. "He ses if too many on us comes he'll divide us into squads for different evenin's. He ses dat any boy wid a clean face an' hands, who's willin' to say, honest an' true, 'What good thing kin Oi do?' kin be in it. So chase yerselves home now an' scrub, 'cause it's toim we's a-goin'!"

As the good Master looked down into the plain back room that evening and watched that group of lads marching and running, jumping and turning and swinging clubs, in an ecstasy of delight, while the old walls echoed with their noisy mirth, I am sure he looked and loved them, every one. And when, later, Mr. Murray watched them, with their clean faces and refreshed bodies, following his simple service with a new, living interest in their eyes, he remembered the words of the Good Shepherd, "I am come that they might have life, and have it more abundantly!"—*May Griggs VanVoorhis.*

Borrowed Sunshine

You don't get much sunshine in here, do you? said a gentle old lady, as we entered the elevator at the back of the big department store.

"Only what folks like you bring in, ma'am," answered the elevator man, with instinctive courtesy. "Some folks carry enough sunshine round with 'em to light others up a bit."

How many people, I thought, as I stepped out, a moment later, are dependent on others for all the sunshine they get in their lives, and how few of us carry enough extra sunshine around with us to lighten even one dark corner! For all the cheer the passing stranger gets from us we might as well cover our faces with thick veils.

Let us smile and look happy as we go about the streets and into the stores on errands. Maybe we're intrusted with the only rays of sunshine that some people will see all day long.

Let us smile and look happy as we go about our work, too, in school or office or home. Home thrives best in the sunshine, just as plants do, and maybe our smiles will make our fellow-workers happier in their tasks; and certainly our own will go better.—*The Social Circle.*

Hester's Message

It was at the Endeavor meeting, and, as she very often did, poor Hester arose to speak. No one but herself thought it her duty to speak, and some of the younger folks exchanged glances that were almost impatient, while older people, too considerate or reverent for any betrayal of such feeling, inwardly breathed a sigh of weariness. For Hester, as was sometimes explained, was "good, you know, but stupid"—too dull of brain ever to have vied with the bright young students who made up, for the most part, her fellow-members. She was older than most of those present, and her stumbling, slow remarks, often with little bearing upon the topic, were felt to be something of a trial. But this time she was very brief.

"I am so glad that our Lord said, 'Well done, good and faithful servant,' instead of, 'Well done, bright and successful servant,'" she said, and sat down.

God's verdict and ours concerning his servants and their work are not always alike, and many

a plodding, humble soul, doing its best day by day and feeling that it can do very little, its tasks overlooked or underrated by the brilliant, hurrying throng around it, may somewhere meet a very different estimate. One of the most capable and talented of the persons in the little audience that evening, a teacher of fine acquisitions and ability, said afterwards:

"I shrank inwardly when I saw poor Hester arise, but her simple words were the only message of the meeting to me. I have forgotten what the general topic was that night, but I shall always remember what she said. We make so much of intellectual power and talent, but, after all, it is goodness and faithfulness that count the most."

No natural ability can amount to much without those two qualities, goodness and faithfulness. Brilliance may be turned to positive evil, frittered away in selfishness and uselessness, and we all know people of talent and mental capacity who are too fickle and untrustworthy to be of much value anywhere. It is not the great gifts and endowments of the few that are doing the most to benefit the world, but the true, faithful lives of the humble many, lived in quiet places and busied with common tasks. Sometimes we grow restless and discontented; we envy the ability and the opportunities of others, and feel that our place and our work are nothing that can be made worth while. We are inclined to excuse ourselves from doing anything because we have not the power to do what we would like. But there is no place and no work where there is not room for goodness and faithfulness, for being our best and doing our best. That is all that God asks of us, and he asks just that of every one in whatever position. Our ability and our opportunities are the tools he puts into our hands; they are not of our choosing, but the goodness and faithfulness with which we use them are ours.—*Sunday School Advocate.*

The Sunday School Edition

One Sunday school varied its missionary program by presenting a special edition of its local newspaper. A frame about 6x8 feet covered with a sheet represented the page of the paper. A boy or a girl stood in place for each column and spoke the news of that column.

On one day the first column told of the splendid experience of one church in stewardship; the second gave a short, pithy paragraph on the meaning of consecration; the third related a missionary story; the fourth and fifth represented cartoons in which one being dressed as a boy from the coal mines told of his life under the earth, while beside him stood another boy costumed as a protesting bag of missionary money which was to be spent on a non-missionary project.

Headlines may be printed and placed above the heads of the columns, and two frames may be used instead of one, thus displaying four pages of a newspaper.—*Mrs. E. C. Cronk, in The Missionary Review of the World.*

Co-operation

Have you ever sung "You in Your Small Corner and I in Mine," and then stayed serenely in your own corner, never sharing any of your good ideas with others, or letting others share theirs with you?

"You have an idea,
I have an idea;
We swap.
Now you have two ideas,
I have two ideas;
Both are richer.
What you gave you have,
What you got I did not lose—
This is co-operation."

The Fascinating Work of Breaking New Ground

Rev. Robt. F. Elder, Buenos Aires,
Argentina

There is something very fascinating about breaking new ground. It explains in part the keenness of the scientist, the zest of the explorer, the ready sacrifices of the pioneer, and probably forms part of the missionary's call, at least as it is viewed from the human side.

If pioneer work is fascinating it is often very lonely work. I have never felt lonelier in my life than on the occasions when I have arrived at a new town with the object of starting a new work where no one was known to me. It was not for nothing that our Lord sent his disciples out two by two.

But in my district it is not now the lonely work it was twenty years ago. There are willing hands to help now. Thus it happened that four of us went to break new ground in Chascomus, an important town some seventy miles South of Buenos Aires. We took our spacious tent down to run a month's evangelistic campaign. True, I felt a bit lonely the first time I went down to try and make arrangements, but friends were soon found and an excellently situated lot of ground was secured free of charge.

Pastor Nicolas Visbeek, a spiritual son, now one of our Buenos Aires pastors, Don Luis Marinelli, a most excellent colporteur, and my son Jim were my fellow-workers in launching the campaign. While they were attending to the transport of the tent from the railway station to the ground I visited the chief of police and the Mayor of the town to acquaint them with our object, assure myself that we were not likely to violate any municipal by-laws, and secure their sympathy and protection. In accordance with my universal experience, where these public officers have been informed of and consulted about our plans, I was received with the greatest courtesy and kindness, and was given a free hand for the pushing of the campaign.

The putting up of a tent is in itself a great advertisement in a town like Chascomus. The ubiquitous small boys were round in crowds. "Is it a merry-go-round?" "Is it a circus?" Most of them seemed mystified when we told them the tent was for the preaching of the gospel. Some knew what we meant though, for they had gone to meetings in other places. One boy proudly repeated some texts he had learned, and sang a bit of a hymn. I was agreeably touched to find that it was my own sister who had taught him in a town where she did missionary work.

There is usually something to laugh at, even in the most serious of enterprises. On arrival at our ground we noticed that it was used as a run for some very fine leghorn fowls. The neighbor's daughter was not long in rounding them up and taking them into their own yard. When the opportunity came she asked me what we were going to do. I told her, and later we noticed that the hens were let out again in the afternoon. Later on the owner himself, a banker who had as a hobby the breeding of prize leghorns, came to the meetings and became very friendly. Then he told me of the fright they all had, how in the bank a friend had told him that they were going to erect a circus tent on the ground adjoining his house, and how he had visions of some of his best fowls disappearing into the pot. When he went home his wife greeted him with, "You could not guess what they are putting up next door."

"Yes," he said, "I heard about the tent, but what about the fowls?"

"Oh it is all right," said the good wife, "they are evangelicals."

That was why the gate was opened again and all the time the hens ran round us and ate

up the scraps left over after our meals, and of course none of them found their way to the pot.

Colporteur Marinelli was the cause of many a laugh. Following is one instance:

When the tent was ready bills were stuck up all round the town announcing the meetings. This job was done at night by Brethren Visbeek, Marinelli and my boy. In one street Jim was accosted by a policeman who was satisfied when assured by Brother Visbeek that I had permission to have them stuck up. Just then Brother Marinelli, who was crossing the side street, saw the policeman, thought he would avoid him and hurry on with his job. The policeman took him for a suspicious character and made after him. As Don Luis saw over his shoulder that he was being chased, he stopped at a convenient place to stick up a bill.

"Take care! Take care!" shouted the policeman.

"What is the matter, are there robbers?" answered back Don Luis.

"No, but take care what you are doing."

"Oh, yes, I am doing it with care," was the sharp repartee of our irrepressible colporteur.

Then they both laughed and became good friends.

On Sunday we spent the day going from house to house with invitations and a printed statement of some of our beliefs and objects, to prepare for the evening meeting. In this way the whole town knew we were there and what we were about.

After supper, prepared in the tent by Brother Visbeek, we spent a while in prayer. Then came the time of suspense. Would anyone come? We all felt anxious but all showed a brave face. There was one Baptist who lived near the town. He and his family turned up as was to be expected, but he had been eloquently pessimistic about the whole venture. He said he knew the town better than we did. He had tried to preach the gospel personally, but the people would not listen. The people were indifferent and lethargic, nothing would arouse them.

Fifteen minutes after the time announced to start there were only some ten or twelve people present.

"What did I tell you?" vociferated pessimistic Don Tomas.

"They are going to come yet and fill the tent. You wait and see, Don Tomas. You will get a surprise," responded optimistic Don Luis. Brother Visbeek began to play the little organ. The people came in little by little. Then we sang some hymns. Then they tramped in, crowds of them, till all the seats were full, and we were happy and no doubt excited.

It is a great experience teaching an untutored crowd how to sing for the first time. First attempts are anything but harmonious. The repetition of choruses helps out, for they are repeated over and over again. The people are told that they will not get home to sleep till they learn. That puts them in good humor and they enjoy the novel experience. When at last they can sing words and tune, they feel on good terms with each other and with the preacher.

A better behaved crowd could not have been found anywhere than we had that night, and so it continued till the end. Alongside of some texts hung on the sides of the tent we have the words, *Culture, Respect, and Silence*, printed in Spanish. They work magic. At the opening of the first few meetings the attention of the audience is drawn to them. The people are told these are the only conditions stipulated by us for entrance.

Brother Visbeek and I took it by turns to preach for a few nights and then I left him alone with Brother Marinelli. After I had been back for a few more meetings, a young university student from La Plata, named San-

tiago Canclini, joined him. Great crowds came nightly, packing the tent to its utmost capacity and lining the street in front, some people even listening from their motor cars in the street.

Towards the end of the campaign our great evangelist Don Juan Varetto took the place of the others, and thus the new ground was broken. These crowds of 400 to 500 people listened to the gospel nightly for over a month, some being converted to Christ.

We were fortunate in being able to secure a good furnished hall at a very moderate rental for permanent meetings. A Seminary student took charge, going down on Sundays for a Sunday school and service, and the sifting work began.

Recently it was my privilege to go down again with Brethren J. C. Quarles, Bowdler, Vazquez and Varetto. We were formed into an examining committee and nine candidates were accepted for baptism. These I had the joy of baptizing in a neighboring lake, and then they formed themselves into the Baptist Church of Chascomus, with the addition of one transferred by letter. The new church has called student Ramon Vazquez to become pastor next year and has promised to contribute \$20 a month towards his support. Another good group is now ready for baptism and there is every prospect of a truly vigorous church growing out of the newly broken ground.

Those were days worth living out of a life, days that mean much; days with history wrapt up in them; fascinating days that will tell throughout eternity, for they meant the salvation of some souls and the founding of a young church whose testimony will yield the fruits of salvation in many other lives, some of them as yet unborn.

Yes; it is fascinating work, breaking new ground.

* * *

Visiting the "Heavenly Robbers"

Miss Margie Shumate, Shiu Hing, China

I am having a lovely time visiting the "Heavenly Robbers." They are heavenly because they are the Tin Tong robbers, and "Tin Tong" in Chinese are the two words which mean "Heaven," and are so understood throughout the country. But as it happens, the biggest town of this section is also called "Tin Tong," or "Heaven," and so the robbers who belong to this district might be called "Heavenly Robbers," though I must confess that they are not as angelic as they should be.

I said I was visiting the robbers, but I only came into their territory yesterday, and up to date, they have been visiting me so much that I haven't had much chance to visit them. Earlier in the year the big robber chief who is the "power that is" in this heavenly (?) country promised protection to the "Jesus workers," and said that just as soon as he has piled up as much money as he wants, he is going to join the church and be one of us. Perhaps he thinks that joining the church might be a help in case he gets into difficulty later on. He is the "monarch" of all this part of the country, and controls, either directly or indirectly, several thousand robbers. He has more power than the officials, who doubtless know the fact better than anyone else.

Depending on the assurance of protection given us some months ago, I came to Lei Hoh yesterday, Lei Hoh being a small village where we have some Christians. It is almost within a stone's throw of Chue Shoh, the big village across the way where Mr. Robber Chief has his headquarters.

We had no more than reached Lei Hoh when our arrival was noised abroad among the robbers. In a short time a dozen or more, including some of their women, came over to see us. Other people gathered in, and since we had a native

preacher along, we had a service and preached the gospel to them. After the crowd left others straggled in one at a time or by twos or threes.

I remember one young man in particular who had such a benign, bland-looking face, I thought to myself, "Surely this innocent lamb cannot be a robber!" I asked his honorable surname and on being told that his small, insignificant surname was, "Pang," I remarked that I did not know that Chue Shoh had "Pangs" in it. He replied that he wasn't a native of Chue Shoh, that he was just staying there; that he came from Tsan Waan.

I asked, "Are you engaged in agriculture?" "No."

"Well, I suppose you have just come over to visit friends and relatives."

"No," he replied, "I've just come to Chue Shoh to run around and have a good time."

So, I knew he wasn't an "innocent lamb" after all, for when folks from Chue Shoh get to "running around and having a good time," some other poor folks fare badly, having their homes pillaged and some being carried off. He stayed quite a while and was most friendly and seemed interested in the gospel and the tracts that we gave him.

This robber, so meek and mild, was followed by two dashing young ruffians who looked the part as they strutted in with their firearms dangling from their belts. But they sat down peacefully enough and talked for a while. They listened respectfully to the message, but said the gospel was not for such as they. Mr. Ng told them that it was for all who would repent and believe. They accepted the gospels and tracts given them and left.

They were all friendly enough, but later in the evening I began to have visions of them coming back in the night and carrying me off, and decided that I would sleep better if I made a call on Mr. Robber Chief as a gentle reminder that he was a good friend of the "Jesus Church," as he had asserted some months previous. So we strolled over to his headquarters in the cool

of the evening and were kindly received by him and his associates. Mrs. Robber Chief hastened to bring tea and cigarettes. When we refused the cigarettes she brought out a water-pipe, but we told her we didn't "eat smoke" in any form. Not a word was said on this occasion about his protecting us, but I came back to my headquarters feeling quite safe and secure.

Here in Noi Tung, which is a valley in the mountains near Tin Tong, there are some fifteen or twenty villages in heathen darkness, while outside the valley, surrounding Tin Tong, there are scores of villages which have never heard the name of Christ. We have recently been able to rent a chapel in Tin Tong, and now that there is comparative safety as far as the robbers are concerned, we ought to be able to go forward in giving the gospel to the tens of thousands in this section of the field who have as yet been unreached. Won't you pray for this work among these needy people? Already a number from the robber-infested district are turning their faces toward Christ and have expressed a desire to confess him in baptism as soon as they have an opportunity.

* * *

With a Child's Bible

O Little Pilgrim journeying afar,

Have you a chart to show the winding way?

Have you a staff, a passport, and a star?

Have you a sword the evil beasts to slay?

Have you a pillow for your tired head?

Have you a balm for every hurt and ill?

Have you a charm to banish fear and dread?

Have you the word the raging storm to still?

Have you the wondrous bread that ne'er is spent?

And have you learned where crystal springs are found?

A Mighty Conqueror before you went,

You'll see his footprints on the rugged ground.

Brave Little Pilgrim journeying afar,

Here is the chart your every step to guide,

Here you will see the ever-shining Star,
Here sword, and staff, and all your need supplied.

Here is a pillow for the weary head,
Here, too, are songs to cheer you on your way,
Here living springs and never-failing bread,
And here your passport through the Gates of Day.

—Elizabeth Cheney, in the Sunday School Times.

What Can Always be Done

A Christian girl, who was very fertile in her methods of helping to advance an interest in the cause of missions, on one occasion, after she had made a suggestion as to overcoming some seemingly insuperable difficulty was answered by her friend with the remark, "Bessie, I believe that if you were put on an island, alone, shut in a solitary cell, debarred from communication with a solitary person, you would contrive to do something for missions." "Certainly," said Bessie, "I would do there the greatest thing possible for missions; I would pray."—Exchange.

"Go ye and teach the next one whom you meet—

Man, woman, child, at home or on the street—

That 'God so loved them' each in thought so sweet

He could not have them lost through sin's defeat,

But sent you with his message to repeat

That pardon through his Son might be complete.

So shall our land be saved from sore defeat

And gather with the nations at his feet."—Selected.

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