

HOME ^{and} FOREIGN FIELDS

Vol. X

SEPTEMBER, 1926

No. 9



Missionary J. F. Ray Baptizing His Daughter in Far-Away Japan.

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HOME AND FOREIGN FIELDS

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THE MISSIONARY PILOT

SENIOR B.Y.P.U.

- September 5—Topic, "Living Right." See article by Rev. and Mrs. Ben Rowland, "By All Means Save Some," page 13. Show the relation between right living and effective witnessing for Christ.
- September 12—Topic, "The Second Table of the Law." Have some one read in conclusion of the program extracts from the evangelistic messages on pages 7-9, showing that our highest duty to others is fulfilled only in bringing them to Christ.
- September 19—Topic, "The Will of Man." Two fine stories illustrate this topic, "The Faith of Amparo," page 9; and "A Russian Priest's Experience of Grace," page 14.
- September 26—Topic, "Enter the Immigrant." Have some one read Dr. Gray's story of his ten days' trip to Texas, page 23.

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

Let the leader introduce the members of our Evangelistic Staff, having members of the group make a poster containing their pictures, and then giving the main facts about each. See also the exercise in the Young People's Department, page 31.

W.M.U. and Y.W.A.

The missionary topic for September is "Personal Service: Soul-Winning." A wealth of additional information and program material is furnished in the evangelistic messages from the Home Board Staff, pages 2 to 9, and in the messages from the W.M.U. leaders, pages 15 to 17.

SUNDAY SCHOOL

Introduce the new Superintendent of Evangelism and his staff to the school, having some class give the main facts about each. Make thorough preparation for observance of State Mission Day, October 10.

PRAYER MEETING

Pray that a great revival will sweep the South, reviving the churches and saving multitudes, and that our Home Mission Board evangelistic program may be restored to its place of power through the prayers and support of the churches.



ELLIS A. FULLER
Superintendent of Evangelism



MAURY C. PEARSON
Evangelistic Singer



E. E. HUNTSBERRY
Evangelist

Evangelistic Staff, Home Mission Board

Ellis A. Fuller

As Superintendent of the Evangelistic Department of the Home Mission Board, Dr. Fuller can command the respect and admiration of the Southern Baptist Convention. One cannot do better than quote the Home Board committee's report when he was elected to this position: "Brother Fuller is a splendid preacher; he has the evangelistic spirit and is held in the highest esteem by his brethren for his character and for his worth and his work's sake."

Dr. Fuller was born in Laurens County, South Carolina, April 1, 1891. He attended public schools, entered Presbyterian College of South Carolina in 1903, and received the A.B. degree in 1912.

After teaching school for five years in his native State he entered the Southern Baptist Theological Seminary, receiving the Th. M. degree in 1921. The following year he did post-graduate work there.

In the spring of 1922 Dr. Fuller left the Seminary to accept the pastorate of the South Main Street Baptist Church, Greenwood, S. C., where he remained twenty months. Then he was pastor of the Earle Street Baptist Church, Greenville, until he accepted the superintendency of the Evangelistic Department of the Home Mission Board in the summer of 1925, and entered upon his duties October 1.

Maury C. Pearson

Mr. Pearson was born in Spartanburg, South Carolina, November 2, 1897. He was educated in Wofford College, and began studying voice at the age of fifteen, later continuing his studies in New York.

Brother Pearson has the qualifications of a soloist and song leader which fit him for the work of evangelism. His personality catches the interest of the young people. He possesses a voice of great charm and he injects into his work a spirit of enthusiasm which is both inspiring and contagious. His address is Spartanburg, S. C.

E. E. Huntsberry

"I am a graduate of Louisiana College, Alexandria, Louisiana, and of the Southwestern Theological Seminary, Fort Worth, Texas. I also did the greater part of the work for the M.A. degree at Baylor University in 1917.

"From 1918 to 1920 I served as State Evangelist for the Baptists of Louisiana and gave full

time to evangelism. Feeling the need of a larger pastoral view-point I accepted the care of the Fifteenth Avenue Baptist Church, Meridian, Mississippi, and spent four delightful years in service with them. It was our happy privilege to lead that great church in the erection of a hundred thousand dollar church plant and see added to the membership approximately five hun-



B. D. GRAY
Corresponding Secretary,
Home Mission Board

dred members largely in the regular services, thus giving a membership of nearly nine hundred.

"In checking my records closely I find that I have had about nine thousand additions to the churches in my ministry, both in my pastorates and in evangelism. Of course these came into our churches as I do not conduct union meetings.

"Address me P. O. Box 12, Shreveport, La."

Brother Huntsberry is a preacher of much power and was selected as a member of the Evangelistic Staff because of his eminent ability.

M. Dow Mooney

Mr. Mooney has recently accepted a position as evangelistic singer with the Home Mission Board. He can be reached at 711 N. Zangs Boulevard, Dallas, Texas.

For several years Mr. Mooney was engaged in Lyceum and Chautauqua work. While singing in New York he felt the desire to consecrate his life and voice to the service of the Master. Leaving for Texas he began singing in revival meetings. Later he spent two years in the School of Sacred Music of the Southwestern Baptist Theological Seminary at Ft. Worth, Texas.

Mr. Mooney is a vocal product of David P. Unruh, Los Angeles; Clark E. Snell, Oklahoma City; Andrew Hemphill, Ft. Worth; and Herbert Witherspoon of Chicago and New York.

Besides using his voice in the Lord's work, Mr. Mooney plays several musical instruments, two of which are the marimbaphone and piano-acordion.

He has had the pleasure of working with Dr. Geo. W. Truett, Dr. F. M. McConnell, Dr. Ray E. York, Dr. O. L. Powers, Lay-Evangelist Howard S. Williams and others.

Robert Harkness

Mr. Harkness is a composer and pianist of world-wide fame. He was converted in 1902, in Australia, under the preaching of Dr. R. A. Torrey. Following his conversion he traveled for seven years with Torrey and Alexander, visiting Australia, New Zealand, India, Egypt, Great Britain, the United States and Canada.

The next seven years were spent with Chapman and Alexander in touring China, Japan, Korea, the Philippine Islands, Manchuria, England, and in revisiting the countries through which he had traveled in former years with Dr. Torrey. The last few years he has been doing his work independently, laboring chiefly in the Fiji, or South Sea, Islands and the United States.

On April 25, 1926, Pastor Walter P. Binns, of Moultrie, Ga., baptized Brother Harkness. He is now a full-fledged Baptist, in full sympathy with our entire program. He will be an asset to our department as a writer of songs, pianist and publicity man. His address is 804 Wynne-Claughton Building, Atlanta, Ga.



JACOB GARTENHAUS
Evangelist

Jacob Gartenhaus

Mr. Gartenhaus was born in Austria and educated to be a Jewish rabbi. After reading the New Testament he was converted to the Christian faith; studied at the Moody Bible Institute and later received the Th. M. degree from the Southern Baptist Theological Seminary. Since that time he has been working among the Jews of the South under the auspices of the Home Mission Board.

At the last meeting of the Home Board he was transferred from the Department of Independent and Direct Missions to the Evangelistic Department with headquarters at 804 Wynne-Claughton Bldg., Atlanta, Ga.

W. M. Vines

Dr. Vines of Greenwood, S. C., has an enviable record as a successful pastor and evangelist. He was educated in the rural public schools and in the high school at Jonesboro, Tenn. He completed his college training at Central Normal College, Danville, Ind., the University of Chicago and the Southern Baptist Theological Seminary at Louisville, Ky. He has held pastorates with conspicuous success at Johnson City, Tenn., the First Baptist Church of Asheville, N. C.; the Freeman Street Church, Norfolk, Va.; First Church, Charlotte, N. C.; First Baptist Church, Augusta, Ga.; and for the past three and a half years at the First Baptist Church of Greenwood, S. C. Besides his great work as pastor and preacher in churches where the membership has always grown, Dr. Vines has had considerable experience in evangelism. As a preacher he combines culture, consecration and power of appeal in a most attractive fashion.



M. DOW MOONEY
Evangelistic Singer

Fred L. Barnes

Mr. Barnes was born in Atlanta, Georgia, in 1902. He received his education in the public schools, Tech High School, and Georgia Tech, and studied music at the Atlanta Conservatory of Music.

His call to sing for the Lord came at the early age of six. He has been responsive to the call ever since, and has made a fine record. When twelve years of age he began singing, and the following year began solo work. His first experience in leading singing was in B.Y.P.U. During the past few years he has been associated in many successful meetings in Georgia. His address is 1016 Washington St., S. W., Atlanta, Ga.

C. C. Wheeler

Mr. Wheeler received training for the ministry in North Carolina at Buie's Creek and Wake Forest, and in the Southern Baptist Theological Seminary, Louisville, Ky.

Over a period of thirteen years since leaving the Seminary Dr. Wheeler has wielded a powerful influence in his ministerial career. He has held pastorates at Southport, N. C., Lincolnton, N. C., Benson, N. C., and has been actively engaged in evangelistic work for the past three or four years. In 1918 Dr. Wheeler was appointed a chaplain in the Navy. Living on a troopship for the greater part of his Navy period, he made ten trips to France. He recorded 563 public professions of faith during his ministry afloat. As an evangelist, Dr. Wheeler is essentially a teacher. With the blackboard



C. C. WHEELER
Evangelist

he presents the doctrines of grace. He keeps the entire program of the denomination before the people and honors the local church and its pastor. His address is Holly Springs, N. C.

John D. Hoffman

Mr. Hoffman was born October 4, 1897, and has lived in Atlanta since childhood, where he was educated in the public schools.

He has studied long and seriously in the development of his God-given vocal talent. He is a singer and song director of unusual ability and proven worth. Possibly his strongest feature is in interpretation of the gospel in song. As a chorus director he stands high, but above all else he has a spiritual interest in the upbuilding of the kingdom of God that dominates his work in every phase of evangelism. His address is 18 Shadowlawn Avenue, Atlanta, Ga.

Byron B. Cox

Mr. Cox graduated from Oak Hill Academy, Kendrick, Virginia; studied in William Jewell College, Liberty, Missouri; and spent three and a half years in the School of Gospel Music at the Southwestern Seminary, Fort Worth, Texas.

For six years he has been engaged, heart and soul, as song leader in evangelistic work—three years independently and three years with Evangelist E. E. Huntsberry, and has a fine record in gospel song.

Mr. Cox's address is Gibsland, Louisiana.



FRED L. BARNES
Evangelistic Singer



JOHN D. HOFFMAN
Evangelistic Singer



BYRON B. COX
Evangelistic Singer

The Business of Soul-Winning

The Method and Appeal of Home Board Evangelism

Denominational Evangelism

Rev. Ellis A. Fuller, D.D., Superintendent of Evangelism

(Address delivered before Southern Baptist Convention, Houston, Texas.)

The same wisdom which inspires Baptists to have their own program for missions, benevolence and education leads them to support their own distinctive program for evangelism—the most fundamental of all our work because it is the taproot of the Baptist tree, which is bearing kingdom fruit of many kinds and yielding her fruit every month and whose leaves are for the healing of the nations. We are convinced that the soldiers who fight under the Baptist banner will be more efficient denominational men if they are begotten spiritually by Baptist parents, born within a Baptist camp, nurtured and trained by the one who bore them.

EVANGELISM THE DENOMINATIONAL DUTY

Soul-winning is the primary duty of every Baptist organization and agency—yes, of every individual; but it is necessary that we have an organized force of redeemed men, whose souls are aflame with the gospel message, abroad in the land evangelizing the people. As we understand evangelism to-day it has a three-fold purpose; namely, to win to Christ the lost who are in the church—and their name is legion, to win to Christ the lost who are out of the church, and to stimulate the saved to find their places in the ranks of God. Not only so, but, as Dr. B. H. Carroll said to the Convention on the day Southern Baptists committed themselves to the support of an evangelistic force, "The evangelists come in on all general work where education, organization and co-operation are needed on broad lines. . . . They serve all the purposes that a general staff, a flying column and a reserve column serve for an army."

1. The word of God is quite clear in support of such a program of evangelism. It is interesting and profitable to observe the use of the verb from which the substantive "evangelist" is derived, as it is found in the Septuagint. In a few instances it signifies "to announce," but the prevailing import of the word is "to

announce good news." Such announcers were always clothed in garments of praise and anointed with the oil of joy. Isaiah's picture of the evangelist is exhilarating. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Yonder at Nazareth the Christ, in stating his own mission in the light of prophecy, said, "The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek," thus indicating his willingness and delight to be an evangelist.

The word evangelist is found only three times in the New Testament—twice in the singular number and once in the plural. But the infrequent use of the word does not mean that we are left in the dark as to the importance of the work of evangelism, or as to the manner in which it was carried on, or as to the character of those who labored as evangelists. The New Testament is not a manual on methods of evangelism, but in it are the records of the activities of those who, through their own labors, demonstrated what effective evangelism is. We read (Acts 21: 8) that Paul, "entering into the house of Philip the evangelist, who was one of the seven, abode with him." Philip is called an evangelist either because of his labors in Samaria (Acts 8) or because he, being full of the Holy Ghost, was set apart to the work of proclaiming the gospel unto those who had never heard. In another place (2 Tim. 4: 15) we read that Paul enjoined Timothy to "do the work of an evangelist." It would be a strained interpretation of the injunction to say that Paul merely urged him to preach the gospel, as he was wont to do. It is evident that the work of an evangelist was to Paul a peculiar work and that Timothy would so understand it. Again we read (Eph. 4: 11, 12), "And he gave some to be apostles; and some, prophets; and some, evangelists; and some pastors and teachers; unto the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." It is quite clear that this passage both classifies the workmen of the kingdom and names the classes in the order of their importance. The apostles constituted a distinct class and were first in importance, as evidenced by the qualifications for apostleship, which were to have seen the risen Lord and to

have been sent out by him. The prophets also constituted a class, and were next in importance, for it was the prophet who received direct revelations from God, and "in the Spirit" spoke words of warning and prediction. The evangelists constituted another order, who are named before pastors and teachers, for the evangelists, depositories of the gospel facts, were to go abroad in the land publishing the good tidings of redemption, thus making ready for the more systematic work of the pastors and teachers.

At the beginning of the third century we find that the writers of the Gospel records were called evangelists. It is quite evident, however, that the word "evangelist" as used in the first century was still in current use. Eusebius says that the Apostle Thomas sent Thaddaeus to Edessa as an evangelist of the teachings of Christ; that in the days of Trajan evangelists went on long journeys, eager to preach the gospel of Christ, and that Pantaenus went as far as India to deliver to the people the divine gospel.

It is quite evident that evangelism was a peculiar type of work in the first century, which was very similar in its nature to the work of our modern missionary. It consisted largely of proclaiming to the heathen that the gospel of God, "which he had promised afore by his prophets in the holy Scriptures," had been made manifest, and that "therein is the righteousness of God revealed from faith to faith." But let it be understood that the geographical division of the world into home and foreign fields was unknown to the early Christians. So far as I can discover, witnessing in Jerusalem differed in nothing from witnessing in "the uttermost part of the earth." Let it be understood, also, that the different orders in which the workmen were classified were not airtight compartments into which none could enter save those who belonged to the particular order. Evangelists could be pastors and teachers; apostles, prophets; and pastors could be evangelists. Paul and Barnabas were chosen at Antioch from among the "prophets and teachers" and sent out by the Holy Spirit to do the work of evangelists.

Telling the gospel truth was the work of the first evangelists we meet in Christian history, and of course they had to know the message before they could tell it. Did they know it? Observe how masterfully and accurately Philip interpreted Isaiah to the eunuch; that Apollos, the evangelist from Alexandria, was

"mighty in the Scriptures," especially after he was taught "the way of the Lord more perfectly" by Priscilla and Aquilla, who were themselves evangelists; that Timothy was given the "deposit" of the gospel which Paul received of Christ.

2. The very genius of our faith creates a necessity, which in turn solemnly lays upon us the duty to evangelize the lost. We believe in the universal priesthood of believers, that the keys of the kingdom are in our hands, that Christ is depending upon us, who know both the goodness and the severity of God, to persuade men. With us there is no sense in which a parent's faith can suffice for the child's salvation, no way in which popes can give indulgences. With us proxy salvation in any form is unknown. The power of the preached gospel is the only power known to Baptists whereby men are delivered from the realm of darkness and stood over into the kingdom of the Son of his love. If these convictions are founded upon fact, then it is *absurdum ad infinitum* not to feel that the most solemn duty which rests upon Baptists to-day is that of evangelism.

3. The strategic position which we, as Southern Baptists, occupy, the peculiar equipment with which we are endowed, the rich environment with which we are surrounded, present such a challenge for evangelism that, as a denomination, we will be unpardonable if we fail to respond. Wherever the highways of commerce met, Paul preached. A cosmopolitan city gave to him his greatest opportunity. What would he think of the South to-day, were he living? The South is not the point of intersection of caravan routes—it is more than that: It is fast becoming the converging point of well-nigh all human interests—educational, social, industrial, political, commercial and religious. The heathen are coming to our doors asking for bread. Will we fail to give them the Bread of Life? In our midst there are 13,000,000 unsaved souls, ten years of age and over. Of that number 7,000,000 are of Baptist preference. Can we claim to be "worthy stewards of the mysteries of God" in a field like this, so long as it takes seventeen Baptists twelve months to lead one soul to Christ?

4. God's plan for us and his expectation of us lay upon us the duty of evangelism as does nothing else. It is both mysterious and marvelous that the doctrine of reconciliation should have been committed to us. Why would such a treasure be put in earthen vessels? Why would God's epistles be engraved upon hearts of flesh? The fact we accept, even though the full explanation is withheld until we shall know even as we are known. What a truth that Christ, who

was made perfect through much suffering, invested his blood in the kingdom enterprise and to-day waits at the right hand of God in patient confidence for us to make up that which was lacking of his own sufferings in our flesh for his body's sake, which is the church! If our conviction that we are co-workers with God rests upon fact, as I profoundly believe it does, we understand why "there is joy in the presence of the angels of God over one sinner that repenteth" and why there is guilt in the hearts of believers when they fail to persuade men.

EVANGELISM THE DENOMINATIONAL HOPE

The deplorable plight in which we find ourselves to-day is causing our leaders to search the heavens for a gleam of hope. Hear me! Evangelism is "the pillar of cloud by day and the pillar of fire by night" to go before us to lead us out of this wilderness of confusion, depression, doubt and seeming failure.

1. Let us not be pessimistic, for pessimism begets fear and indifference in the day of battle; neither let us be too optimistic, for extreme optimism breeds foolhardiness in the day of battle. It is a foolish optimist who denies that a storm of infidelity is beating upon our Southern Zion; that a veritable cyclone of worldliness is testing her sides; that a flood-tide of materialism and greed is attacking her foundations; that many soldiers are loitering in the camps when they should be at the front to forestall the enemy; that kingdom enterprises are almost insolvent, while professing kingdom subjects are "faring sumptuously every day." But he is a defeated pessimist who does not renew his strength when he considers that the same Christ whose "Peace, be still!" allayed the storm on blue Galilee, still lives and is abundantly able to banish confusion from our midst to-day; that the same Holy Spirit who inspired the early Christians to have "all things common" for the glory of God, still lives and is abundantly able to create a spirit of liberality among us which will solve our debt problem. Oh, that debt! It rests upon us with the weight of a boulder upon an infant's breast, when it should be to us as a dust particle upon a giant's bosom. Let us not forget that the same blood which cleansed the dying thief is still available and efficacious unto the cleansing from all sin.

2. Were the ways of God unknown to us, we would faint by the wayside and concede failure and defeat. Thank God that history is to us not a sealed book! From it we learn the fact so clearly stated by Burns:

"The progress of civilization is not characterized by a steady upward march but by an undulating movement in which times of great pro-

gress are followed by times of lassitude and seeming disintegration. Awakened by some fresh ideal, humanity braces itself to heroic effort, snaps every chain which hinders progress, and reaches upward to greater heights than ever before attained. Then, wearied by its exertion, it falls back, becomes skeptical and listless, until, through some fresh awakening, it is once more aroused to renew the conflict and to attain to some loftier peak."

This law of periodicity of revivals was in the mind of John Wesley's father when he laid his hand upon young Wesley's head and said, "Be steady. The Christian faith will revive in this kingdom. You shall live to see it, though I shall not see it." The same law was in the mind of John A. Broadus when he exclaimed to a Brooklyn audience in 1884: "The young who are present to-day, though they may forget the preacher and his prediction, will live to see the time when there will be such a great season of harvest that will astonish mankind." God grant that the utterance was not only a statement of law for the kingdom, but an inspired prophecy which is to be fulfilled in our day!

3. It is a law of God that darkness should be a precursor of the dawn.

When the Normans, Huns, Wends and Czechs had done their worst for Europe, when the church suffered "the reign of harlots," when the clergy "lived rather like monsters and wild beasts, than like bishops," the voice of Francis of Assisi was heard preaching in the Renaissance.

Two hundred and fifty years later the house which had been garnished and cleansed became again the abode of demons; and its last state was worse than the first. Faith decayed, morals became corrupt, culture took the place of piety, "beneath the velvet tunic peeped the dagger, and in the sparkling cup men expected the deadly poison," popes became openly and blasphemously wicked. In the darkness of that night the voice of Savonarola is heard crying, "Repent! Repent! For the Day of Vengeance is at hand!" And again God "makes the progress of a thousand years in a single day."

But alas! The church is soon drunk again on love of money and desire for temporal power. We see her agents, of whom Tetzl was chief, abroad in the land persuading deluded souls to believe that "the gate of heaven opens at the clink of gold," and actually selling "letters of credit" on heaven to get money to maintain a dive of vice which was posing before the world as the church. In the darkness of that night Martin Luther offered his feet for errands of salvation, his hands to fight for right, his heart to believe the truth and his mouth to proclaim it; and again the kingdom rides the crested peak of the wave of progress known in history as the Reformation.

About the same time, yonder in Scotland, "the poor barren country, full of continual broils, dissension, and mas-sacrings," where religion was a jest, the voice of fearless John Knox is heard, whose preaching kindled new life "under the ribs of this outward material death." And Scotland was changed from a nation of outlaws to a nation that stood in the vanguard of progress!

In England, when reason had laughed faith out of court, when the people worshiped God with their lips while their hearts were far from him, when the majority of the prominent statesmen, who "were distinguished for the grossness and immorality of their lives," did not believe in any form of Christianity, God, through John Wesley, ushered in a new day for England, which was, according to Lecky, "of greater importance than all the splendid victories on sea or land by Pitt."

A little later, here in our own blessed land, God, through the labors and lives of Jonathan Edwards, Gilbert Tennent, Frelinghuysen, Whitefield, and others, ushered in The Great Awakening of 1740. Later still, in 1857-58, through the prayer meeting effort, largely of the laity, started when Lanphier announced a noonday prayer meeting on Fulton Street, New York, God sent down from heaven a pentecostal refreshing which became so widespread that a man who traveled from Omaha to New York declared that he had seen a prayer meeting two thousand miles long.

4. All of these awakenings were produced, from the human viewpoint, by the same general type of preaching. The gospel has always been and will ever be the "power of God unto salvation," when it is fully preached, without fear or apology. The two doctrines which have characterized the messages of the men whose preaching have set to going veritable billows of righteousness are the doctrine of sin and the doctrine of redemption. Oh, how fearlessly did they unsheathe their swords against sin! They speared it, but never spared it. They ran the "sword of the Spirit" up to the hilt in the bowels of infidelity, social rotteness and ecclesiastical corruption. With what results? Men and women came under terrifying conviction, and repented in humility before God. An illustration of the effects of such denunciation was seen when the vain people of Florence, at the preaching of Savonarola, brought their jewels together and burned them in the streets. Another illustration was in Scotland, where, at the preaching of Knox, people were seen "night and day sobbing and groaning for the Bread of Life." The world will never forget that sermon of Jonathan Edwards on "A Sinner in the Hands of an Angry God,"

which affected his audience so profoundly that they cried aloud, "Is there no mercy with God?"

It is deadening to spiritual life for a Christian to forget his "cleansing from his old sins." The great preachers of God's marvelous grace have been men who never forget that they themselves were sinners saved by grace. All through the work-day of life, through the night of death, and on through eternity the redeemed shall sustain the relation to Christ which Dr. Carroll so graphically stated in his description of Spurgeon's arrival at heaven:

"See the saint casting all his star-crowns and honors at the nail-pierced feet—crying out, 'My Lord and my God'—and shouting, 'Grace, grace all grace—a sinner saved by grace!'"

5. How lazily is our program being carried forward in many quarters! When we realize that only about a fourth of our boasted army of three millions are active in this day of battle, when we count it phenomenal to get even "the faithful few" to mid-week prayer service, when it is impossible to get the majority of our members to support a campaign for the lost, we know something is wrong. What is it? I fear that this condition is due to the fact that we have allowed the fires of evangelism to die, except for the few dying embers which cast their ghosts upon the floor. Let us replenish our revival fires and surely the denominational pot will boil again.

How appalling is the paucity of our gifts in the light of our untold prosperity! God's part of our annual income, according to the Jewish law of the tithe, is \$150,000,000, and yet we failed woefully to give to the Lord in five years one-half of what we are due him each year. Our gifts to the kingdom are always proportional to our love for the King. Love for Christ in the heart causes money to fall from the hand into his treasury. Then our task is not to increase gifts, but to evangelize in a way to beget abundant love in the hearts of our people for the Saviour, and then sufficient gifts will be made joyfully and voluntarily. A trait of love is this—it loves to suffer in behalf of that upon which it is lavished. This fact explains Calvary. It is the hope of the kingdom of God.

Nothing presents a sadder spectacle to God than faith which has either withered, or become streaked with doubt. While many among us believe the Bible to be the divinely inspired word of God—"A vein of pure gold unalloyed by quartz or any earthly substance, a star without a speck, a sun without a spot, a moon without its paleness, and a glory without its dimness"—there are others who discount their professed faith in it by trying to

trim or twist its message to square with new theories and to fit the mould of finite reason. Many accept Christ as the pre-existent, all-powerful, Virgin-born, uniquely divine Son of God; others belie him by declaring he was the world's best man and therefore only an inspiring and worthy example. Hear me: our denomination will never wear the yoke and take up the cross until we rid ourselves of the burden of doubt. Duty and doubt are too heavy to be borne at the same time.

But reason will never cure doubt. The ladder which stood upon the earth and leaned against the portal of heaven was taken down when Jacob finished with it. Reason can no more comprehend God than a tea-cup can contain the waters of the sea. There is no cure for doubt. We do not want a cure for it; it should die. Hear me: Holy Ghost evangelism is death to doubt. It demonstrates the power of the gospel to make good its claims. A genuine experience of grace is the only thing which can teach a rationalist to walk by faith. There was a time in the history of Yale University when practically all of the students were avowed infidels. They actually assumed the names of the leading English and French infidels. In the providence of God Timothy Dwight, a grandson of Jonathan Edwards, came to the presidency in 1795, just at the time when the infidelity was rankest. The first thing he did was to create an open forum, that the students might air their views before each other and before the faculty. Thus he demonstrated that "the world by wisdom" can not know God. The next thing he did was to conduct a series of revival services in the chapel. He did the preaching himself. Of the two hundred and thirty students, seventy-five were saved and united with the church. About half of that number were so convinced that "the foolishness of God is wiser than men," that they entered the gospel ministry. I would say that our greatest need to-day is for a Southwide spiritual awakening—one which will give new life to our churches, enlist the unenlisted, lift all debt from our boards, banish all doubt from our schools and bring the hordes of the unsaved to Christ. Let us hope, work and pray in the faith of William Olney, who said:

"Lord send that fire once more!
Let the world know
Still on the throne art thou!
And, as on Carmel and at Pentecost,
Let the flame glow,
Till convinced souls implore
Pardon, and at the cross of Jesus bow.
Let the blest fire of true revival burn—
Thy Spirit lead from sin a mighty host,
Who shall to Jesus turn."

"Soul-Winning, the Supreme Task of the Church"

Rev. E. E. Huntsberry, Shreveport, La.

Soul-winning is the supreme task of the church. In the Great Commission Christ commands us to preach the gospel to all the world. Again he says, "As my Father has sent me, even so send I you." In these stressful days of institutionalization and intensiveness, care should be taken lest we forget the primal task, personal evangelism. We must have religion of the heart as well as of the head to cope with present-day tendencies and serve our day and generation. The world needs the gospel to-day in purity and power more than in any other period in its history.

The flames of evangelism are not keeping pace with other departments of our work. Progress has been greater along other lines than in the field of evangelism. The records show that we are winning one soul to Christ each year, per seventeen members of our churches, which is one for each church every six weeks. These figures are staggering when you think of our culture and equipment. You are almost compelled to question whether or not we believe in evangelism.

We should give ourselves to prayerful thought concerning God's purpose and program for the world, the condition of lost men, their possibilities in the Lord Jesus, and then busy ourselves in directing the forces anew in the one supreme task—evangelism. May God lead us to this great task!

* * *

Sound Evangelism

Rev. W. M. Vines, D.D., Greenwood, S. C.

Never since the organization of the Christian church has there been a greater need for sound evangelism than to-day. This, which is the "main thing," needs to be freed from eccentricities, fanaticism, commercialism and other abuses.

What should we mean by "sound evangelism"?

1. In its *theology*, the evangelical appeal should stress the goodness and love of God and the justice of God also. The certainty of punishment for sin in this life and that which is to come should be emphasized. Hell, as well as heaven, should be preached. The supreme authority of the Bible, the supernatural birth, life, teachings and work of Christ,

including his deity and vicarious atonement, constitute an essential part of the content of a sound evangelism.

2. In its *anthropology*, the dignity and depravity of man, his capacity for religion, but his impotency to save himself without the regeneration of the Spirit and repentance toward God and faith toward our Lord Jesus Christ, should be proclaimed.

3. In its *sociology*, the message of the preacher and the scope of evangelism includes the individual first of all, but the social order should not be ignored. To fight sin, especially the organized forms of evil, such as the liquor traffic, war and all sort of vice, is the imperative duty of the preacher and the task of the Christian church. The goal of evangelism, which, of course, embraces the thought of the saving of human souls for eternity, but it should not be forgotten that it includes the establishment of the kingdom of Christ and the triumph of our Lord "until every foe is vanquished, and Christ is Lord indeed."

4. In its *methodology*, "sound evangelism" means hearty co-operation in all our denominational enterprises; the upbuilding of the local church in unity, benevolences, and in all worthy missionary effort. A genuine revival of religion should leave the local church strengthened in the great doctrines of the gospel, and should create a tide of spiritual momentum which should lift the entire community to greater heights in evangelical and civic life, and influence and power in all righteous endeavor.

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Evangelism That Informs

Rev. C. C. Wheeler, Holly Springs, N. C.

Experience has lead me to feel that in this hour of crisis our churches need information—doctrinal information. Much of our present-day evangelism has left the people uninstructed in the doctrine of grace; thus, they are without any sure anchorage for their souls. A strong, virile, Christian character cannot grow out of the superficial. Christianity functions when it is built upon an evangelism that informs. The people need to know that Christ died for their sins. The significance of this death that Jesus died should be thoroughly interpreted. When this is done, the entire program of the New Testament church should be taught. This is doctrinal information, or an evangelism that informs. With this kind of evangelism our churches will triumph over all opposition, and our people will become indeed, "stewards of the manifold grace of God."

Evangelistic Music

Ernest O. Sellers, Director of Music, The Baptist Bible Institute, New Orleans, Louisiana

A study of great revivals reveals the fact that the simple gospel hymn type of song has always been prominent, but with the progress of the church in culture, ritualism and ornateness there has been a diminution of evangelistic fervor and a dying out of these songs. There have been revivals with little or no preaching and with little of prayer but none lacking an outburst of song.

Some critics condemn evangelistic songs because of their strong emotional appeal, their frequent lack of adaptation to various ages and differing degrees of educational attainments and also because of the lack of appropriateness so often observed in their selection and use.

The evangelistic song is a special type and for a particular purpose, namely, to lead men to think upon spiritual affairs, accept Christ as a personal Saviour and to enroll in his kingdom enterprise. Evangelistic music must be selected and judged by the results obtained. Good, bright, attractive gospel songs will act as a magnet; they are not, however, to be used with vaudeville methods, stunts or buffoonery.

Some of these songs are exceedingly simple, but they are superior to the more chaste chorals, oratorios or even the classical hymns. This is because they are not restricted to one or two emotions, such as worship and praise, but they express other aspirations and experiences and are a motivating agency, causing men to act in spiritual matters. Music is a servant and gospel songs are not chosen solely by artistic criteria—"art for art's sake." Let us also remember that there are grades of gospel songs just as there are various grades among other sorts of musical composition.

One of the great values in the use of gospel songs, the tabernacle choir, orchestra, children's choir, the program interspersed by suitable and attractive solo, duet or quartette selections, is that the unsaved will come to listen to the music and will come repeatedly in greater numbers than will attend the high grade concerts. We are convinced the reason for this is psychological, the feelings are enjoyably affected, the emotions are played upon, the music is more simple, the crowd can easily understand and appreciate to a greater degree these songs than other kinds of music. Then there is also the attractive power of the simple gospel message.

Once the crowd is present we have our opportunity to make the spiritual appeal and impression. The very fact that they are present voluntarily is evidence of their willingness to listen and be impressed. It is also true that many will go away with the simple gospel message attached to an easily sung melody humming in their memory when the more formal and spoken word is forgotten.

The gospel song, simple in structure, direct in appeal, unencumbered by intricate music, avoiding idle and often senseless repetition of words or phrases, does the work directly and effectively where the more ornate and perhaps aesthetic music appeals only as a passing moment of entertainment and is soon forgotten.

Evangelism ought not to be an orgy, not an excursion, but an honest effort to enlist every resource of the church in a united effort of the whole church to one great end. The music of evangelism ought to enlist musical resources and be a permanent contribution, an asset, by inspiring and developing the congregation.

Every detail needs careful attention. It is generally best to begin a service by using a familiar hymn. Let the choir sing the new songs before the congregation is asked to take part. Judiciously use special, attractive numbers. Let the leader avoid too much "talk" and as quietly and as quickly as possible let the congregation get out of its mind any idea that it is present to be entertained; rather he should emphasize that it is a privilege, opportunity and obligation, to take part by singing or else prayerfully and sympathetically to listen.

Leadership, such as we have in mind, is rare and few there be who will not be criticised for some fault, real or imaginary. But one who does succeed will soon learn that his work is appreciated and his reward will far outweigh the few flea bites of captious critics who are ever ready to hinder rather than to help.

The music after the sermon is highly important. Simple invitation songs, reverently and prayerfully sung, seem to be an absolute essential in all modern evangelistic appeals. Do not change the hymn too frequently during the invitation, it will not harm to sing the same hymn through several times. The frequent singing of the same hymn will avoid the element of curiosity and quickly fix the minds of those present upon the desired action.

Many a man has had his feet set into motion, his will moved to action and his lips opened in confession of faith by the winsomeness of song who otherwise would have remained untouched.

Evangelistic fires are most often kindled by prayer and the voice of testimony expressed in song. The chief asset of the spoken work is the atmosphere created by

song. Let us prayerfully and persistently capitalize our great evangelistic agency—the gospel in song.

* * *

The Evangelist and the Pastor

Rev. L. E. Finney, Dallas, Texas

Every evangelist ought to serve as pastor, for a time, at least. And he ought to be a continual student of the pastor's problems. He must be not only a soul-winner and a gatherer of members—he is a specialist who must be able to diagnose the local situation and enter into hearty and sympathetic co-operation with the pastor to bring about a healthy condition in the church and the best understanding of the pastor's problems, duties and responsibilities.

The right sort of evangelist can be of untold value to both church and pastor in bringing about conditions that will make the church prosper and the pastor be happy in his work.

* * *

Evangelism At Work

Rev. Robert Harkness, Atlanta, Ga.

The reality of evangelism is evidenced by its definite results. A changed life, a regenerated heart and a reformed soul inevitably go hand in hand with true evangelism. The history of the church is the history of evangelism. And just to the extent to which evangelism permeates the work of pastor and people is the blessing of revival experienced. Evangelism at work is the only kind of evangelism worth while.

In a recent campaign in a Missouri town an excellent illustration of the power of evangelism was seen. The young people of the town were organized into a junior choir. Nearly three hundred boys and girls met regularly for rehearsal and instruction. Under the capable leadership of John D. Hoffman, a member of the staff of the Evangelistic Department of the Home Board, the young folks sang the songs of Zion. But there was one boy who refused to obey orders. He was poorly clad, barefooted and unkempt. When remonstrated with by a worker he rudely replied that he did not care what happened to him. "But you will be put out of the chorus," said the worker. "I don't care," said the boy. He then rose and made his way out of the hall, shuffling his feet and pushing over the seats as he went. Special prayer was offered for him. Next night he was back in the chorus. Meanwhile a worker discovered

that the boy's father was in a convict camp. His home surroundings were vile and he was in an environment of the worst type. But that night when the appeal to make public decision for Christ was made the boy stood up. The worker talked with him and he made a clear-cut decision to become a Christian.

The following afternoon, as the boys and girls gathered for the usual rehearsal, this boy climbed on to a large cannon placed in front of the hall. It was a relic of the World War, and in his boyish enthusiasm the lad climbed to the end of the cannon barrel. Then something happened. He suddenly slipped and fell. His ankle was broken. Doctors said he would be a cripple for the remainder of his life.

The meeting was drawing to a close when one evening the boy was wheeled to the front in a chair. He sang with the other children. His face was white, his voice faltered somewhat. The song leader noticed him and soon beckoned to friends to lift the lad to the platform. A solemn hush fell over the crowd of two thousand as the little fellow in clear tones sang "Over the Top for Jesus."

The writer and Mr. Hoffman had the boy as a guest for supper at the hotel the next day. It was a great occasion. With happy face the boy told us of his love for Christ. He wants to grow up and become an evangelistic singer. His heart was changed. His life has been regenerated and he is rejoicing in a new-found Saviour.

The workers of the Evangelistic Staff of the Home Mission Board have many, many stories of evangelism at work in many fields. And it is for this specific work that the Southern Baptist Convention has brought into being its great corps of consecrated workers in the cause of evangelism.

* * *

The Rights of An Evangelist

Rev. W. H. Major, Atlanta, Ga.

When an evangelist goes to assist a pastor, that pastor has a right to expect of him all that is in him for the time of his stay. Certainly he should be loyal to the Lord, the church and the pastor. Anything else is a spiritual crime.

On the other hand there are certain rights that the evangelist has. It is a shame to expect the evangelist to do both the seed sowing and the harvesting. Many meetings fail because there has been no harvest planted for the season of sowing. Evangelism is harvesting; pastoral work is primarily seed sowing and cultivating. And this is hard, slow, laborious work.

It is done from the pulpit, in the homes visited, in the Sunday school, and in personal work. To ask an evangelist to come to a field before this work has been done is either to invite failure or else superficial hasty work.

Plow your ground deep, sow good seed at the right time, cultivate painstakingly and thoroughly and then send for the reaper.

The evangelist has the right to expect the proper material preparation to be made for the meeting—a clean church with good lights. This writer remembers going to a meeting house once for revival services where the lamps had to be cleaned before they would give enough light to sing and read by.

The evangelist has a right to expect that the meeting shall have been properly advertised in the community. We take too much for granted in the matter. Dr. A. C. Dixon used to tell of a family living directly behind Spurgeon's Tabernacle in London who did not know the name of the church or who was pastor.

He has a right to be a helper of the pastor and not the whole team. Dr. Fred Hale was holding a meeting for one of our most distinguished Southern Baptists, long since gone to his reward. This pastor did not lift his finger in the meeting. One day Dr. Hale told him of a meeting he had just had in a church pastored by a student under the man he was then with. He told of this young man's tireless activity among the unsaved and the blessed results. The point was seen and felt. The great man took off his coat and went at it. The effect of his great personality and his passionate labor can be seen in a fine community to this day.

The evangelist has a right to expect to be made comfortable while a guest of the church. A certain pastor of my acquaintance was sent to a home where he had to try to sleep in the same bed with a brother who weighed 300 pounds. The weather was exceedingly warm; this brother of much avoirdupois had the habit when sleeping of holding his breath until you thought he was dead, and then exploding with a loud hissing sound. As a result, the evangelist lost a full night's sleep, had his nervous system torn to pieces, and was utterly unfit for service. Of course, this is an extreme case.

The evangelist should receive a living wage. Because some few famous men get huge sums for their work, some people think most evangelists do. This is far from being the truth. Protracted meeting work is both exacting and exhausting. In a two weeks' meeting a conscientious minister will give the very cream of his sermonic work, a tremendous amount of vital energy and the very best of all that is in him to the church. Common honesty

demands that he should be fittingly remembered personally.

Revival services are revealers of what has been done in the church before the evangelist comes. If something has not happened before he comes then his coming is not worth while.

* * *

The Guide to Truth

My friends have loaned me
Books galore,
To guide
My questing feet,
And some have left me
Bitter sore,
While others
Lingered sweet.

But none can show me
All the grace
That meets
My upward look,
When simple faith
Sits at the feet
Of the Author of The Book.

—Laura S. F. Woodruff, in *S. S. Times*.

* * *

Teaching Heathen Worship to Chinese Children

Mrs. L. W. Pierce, Yangchow, China

A few days ago I witnessed that which made me realize the faithfulness of heathen mothers in instructing their children in the worship of the unseen. As I was passing along the street I saw standing before a fire of burning paper a child of six or seven years. Behind the child and clasping his hands in her own, stood the mother. She was instructing the child in the worship of his ancestors, showing him how to bow to the spirits of the dead.

As I looked I wondered at the painstaking manner in which this woman performed, as she truly believed, her sacred duty to her child. During this act of devotion to the dead both mother and child were utterly oblivious to the presence of the foreigner. The idea of training up a child in the way he should go is faithfully carried into effect even though wrongly trained.

In these days one in China has wonderful opportunities of influencing the young. Multitudes of children in our mission schools are daily learning of their heavenly Father; Jesus Christ their Saviour; and the Holy Spirit, their Guide. No agency for the propagation of the gospel in China can compare to mission schools where the blessed truths of the Word are faithfully taught to the pupils. There are schools many and methods and teachings many, but only those who are putting first things first are doing the work that the Holy Spirit has sent men and women to heathen lands to do. Notwithstanding the anti-foreign and anti-Christian spirit which has prevailed throughout China the past year, most of our schools are full of pupils daily studying the Bible.

The past ten years have been golden years for Bible instruction to the youth of China. How we should praise the Lord for these wonderful opportunities. May we be much in prayer for their continuance and the cessation of Satan's efforts to hinder or abolish them.

But to all who long to see China saved, there is one great cause for grief—the revival of opium cultivation. Should the people become addicted to the drug as was the case thirty years or more ago, will not the hopes of China's friends be dashed to the ground? Should China again become bound by the shackles of the opium fiend, will not the cry go forth, "All hope is lost"? And yet with God nothing is impossible.

The Faith of Amparo

Rev. J. J. Coucser, Rio, Brazil

Amparo, the faithful deacon in the Engenho de Dentro church, wouldn't give up. Twelve years ago the preaching point was started in Marechal Hermes, in the suburbs of Rio de Janeiro, Brazil. The devil began working harder at the same time. Preaching was started in the home of a believer. It passed from one home to another for various reasons. Houses were owned by a big factory and used only for employees; believers were constantly moving, and sometimes not giving the proper influence; persecution by the Catholics; lack of enough helpers at times—these make up some of the difficulties that Brother Amparo and his church had to undergo and conquer through these years in order to give the gospel to the people in this section.

Finally the factory offered for sale a section of land in lots, payable monthly. Amparo immediately proposed to the church to buy a lot, which they did. He has made the monthly payments and about half the debt is paid. The work has taken on new life and the church decided to raise some money and borrow the rest from our Church Building Board, to erect a house on the lot. One of the members took charge of the construction, giving his experience as contractor and much of his time, working along with others who worked or gave a part of the material. Amparo gave most of the brick. The house was finished in April. It cost eighteen contos, or about three thousand dollars at the present exchange. The church owes eleven contos or about two-thirds of the cost. They have raised this money without affecting the regular offerings of the church. In fact they have increased their offering to the denominational causes, raised the pastor's salary and done repairs on their church building.

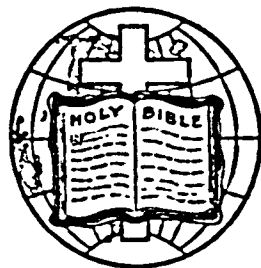
On April 21 the house was dedicated. It was a holiday, the hour to begin being 7:30 P.M. We arrived about seven. Already we could see people in the street before we arrived. The house was full, standing room and all, and the yard around the house was full also. There were at least three hundred people to attend the dedication service. A protracted meeting continued for ten days following and produced fine results. A good offering was taken to help pay the debt. At the close of the service a fine bouquet of flowers was presented to the pastor who had led his people so nobly in the development of the preaching point, but he, in words very appropriate, asked permission to present the same to Amparo, which was permitted whole-heartedly. When this preaching point is organized into a church it will be able to go forward and on self-support.

This makes the fourth place in the past nine years where the Engenho de Dentro Church has begun work which has developed this way. The other three are churches now, and doing fine work. It is the policy of the church to get a lot and build a house if thought wise, before the church is organized, and then to train the members in giving so the work will be self-supporting or nearly so, when they leave the mother church. It has proved a blessing to the mother church each time she has organized a new church. It might seem that the going out of forty or fifty of her members would weaken her working force, but the reverse has been true. A few years ago she organized a church with forty-eight of her members. The mother church increased her offerings and her life spiritually was warmer, while the newly organized church began at once to build on the lot acquired by the mother church.

Pastor Ricardo Pitrowsky is doing a great work in the Federal Capital, not only with his church and the preaching points, but in the general work of the Master's cause in the denomination.

HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



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I. J. VAN NESS, D.D., Corresponding Secretary
G. S. DOBBINS, Editor

SEPTEMBER, 1926

Giving or Investing

A rich man died the other day and left an estate of twenty millions of dollars. This huge fortune was largely the result of fortunate investments made in the early days of an industry that since has become one of the greatest in America. When this struggling young business man put his money into the business he assumed considerable risk. If the business had failed he would have lost everything he had, to say nothing of the time and energy spent in developing the enterprise. Yet there is scarcely a business man who would not commend the investment, and who would not jump at the chance to make an investment yielding only a fraction of the dividends.

Business men everywhere are seeking opportunities for profitable investment. If the returns appear sufficiently attractive they are willing to take some risk, though the less risk and the more certainty of profit the greater their willingness to invest their time and money. When an attractive proposition is put before them they are not asked to "give" or "contribute," but to *invest*, and the two principal talking points of the seller are the security and the yield of the investment.

A great many people have a sense of irritation when they are asked to "give" and "contribute" to church and missionary causes. They have the feeling often that money so spent is gone, and gone forever, and that they have nothing to show for it in return. Of course, they may have had it impressed upon them that they are laying up riches in the hereafter, but sadly enough ours is an age when this appeal has little practical weight with a vast number of people. While they may not be "wordly" in the usual meaning of that word, they are distinctly not "other-worldly," and are not much impressed with the idea of giving money the fruits of which they will not see until they reach heaven.

Ought we not to recognize this practical-mindedness in making our appeals for money? Instead of calling on our people to "give" and "contribute" to a budget which represents "the worthy causes of the church and denomination," why could not a list of "investment opportunities," similar to those issued by banking houses, be prepared, showing what the money is needed for, where and how it is to be spent, and what returns it will yield? A little study of the Southern Baptist Convention Minutes, of HOME AND FOREIGN FIELDS, and a bit of correspondence with the secretaries of the various Boards, would make it possible for a very attractive listing of such

opportunities to be made. Each Sunday, for five minutes before the sermon, attention might be called to these opportunities for investment, with a brief word of explanation. The congregation would then be invited to investigate further through the reading of appropriate tracts, articles in this magazine or in the weekly papers, or by personal conference with the pastor.

This does not mean that various individuals would pick out the objects which especially appeal to them and put their money into these particular causes to the neglect of all others. This would be unfair to the neglected objects, and would result in confusion and hardship. The total enterprise in which we are seeking to secure investment from our people is the Baptist Co-operative Program, the various interests of which are indicated in the several major lines of effort, such as Home Missions, Foreign Missions, State Missions, Christian Education, Benevolences, etc. Each of these offers its peculiar promise of returns on investments made, and all combined serve to present an opportunity unparalleled in business circles. It would be safe to challenge any business enterprise in which men may now ordinarily invest their money that will produce results at all comparable to those which may be practically guaranteed from the investment of money in our Co-operative Program undertakings.

Take Foreign Missions, for example. Where can men and women of the type and efficiency of our foreign missionaries be found who can be employed for anything like their present salaries? Where can native labor be secured that will any wise equal that which can be had in our native missionaries on the foreign field? Where can property be bought that will so steadily and surely increase in value as that which may be had for our foreign work? Where can the same amount of money be expended and produce as many conversions among people whose Christianization will insure the peace and security of the world? Where can schools be established and maintained that will train a generation of young people for Christian ideals and world-service so economically as in China, Japan, Africa, South America, Europe, Palestine? If Christianity is worth propagating at home, and if churches increase property values, promote peace and security, and guarantee rights of life and liberty, then it is worth propagating in these foreign lands in tremendously greater degree, for the welfare of every nation is inextricably bound up with the welfare of all the nations. If there were no other reason than this, it would pay business men to invest in Foreign Missions, for only as the nations of the earth become Christianized may we ever expect peace and business stability. Then when we count the worth of a human soul, and realize that every time a native Christian is won he becomes the best possible agent for reaching his own people, thus preparing the way for a Christian civilization around the world and enlarging throughout eternity the citizenship of heaven, it begins to be evident that we do not merely "give" and "contribute" to Foreign Missions—we make investments the returns of which are enormous and real here below, and will continue to rejoice all heaven through the endless ages of the future.

It would be no less difficult to make the case for Home Missions. When we send missionaries to the Indians, the Negroes, the foreigners, the neglected and uncared for of our own land, we are not doling out charity, we are making investments that will safeguard the future of the nation and provide for continued peace and prosperity in a land where diverse elements will grow more and more antagonistic unless brought together in ideals and purposes by common bonds of Christian faith and love. When we establish schools in remote and neglected districts we are not making gifts that are soon gone, but we are investing money in men and women whose lives will richly bless the world. When we support a great evangelistic staff that will go forth to win hundreds

and thousands to Christ and church membership we are not throwing money to the winds, but putting it where it will bring dividends of joy and happiness on earth to untold numbers of homes and communities, and providing for an eternity of blessedness that would otherwise have been missed.

We need to interpret anew the word "give," in terms that will be more meaningful and understandable to the modern business man. This is not essentially a new interpretation, for Jesus had much to say about the investment of life and money for the gospel's sake, and Paul pleads with inspired eloquence for bountiful sowing that will yield bountiful reaping. The great givers have always been those who have looked upon their gifts as investments, bringing to themselves returns of spiritual satisfaction and to the kingdom returns of souls saved, lives built, Christian institutions strengthened, the cause of Christ advanced. The thoughtless or merely emotional givers have never counted for much in the permanent forwarding of Christ's kingdom.

Why not emphasize this aspect of the money-appeal, giving to it every care and consideration that a great business firm does when it proposes to offer the public an opportunity for the purchase of its stocks or bonds? It will take more work than preaching a sermon or making a "talk," but the chances are that it will get the ear of business men and women whose niggardly "giving" may be transformed into magnificent investment.

* * *

Missions and the District Association

Next to the local congregation, the district association is the most potential factor in our Southern Baptist life for the promotion of missions. Throughout our Southern Baptist history these associations have played an immensely important part in unifying the churches and concentrating their energies upon Southwide and world-wide Baptist undertakings. They are the indispensable link between the churches and the general boards, and their prosperity and power are matters of utmost importance in the ongoing of our co-operative work.

Unconsciously in recent years we have tended to disparage the district association. The larger State and Southern Conventions have somewhat overshadowed the smaller associational meetings, for one thing; and even more hurtful has been the tendency to make the associational gathering a time for merely listening to the appeals of the brethren representing the general interests, without giving much opportunity for discussion of their local affairs, and without much privilege of thinking through and planning out ways and means by which the churches might best work together to make successful the programs adopted by the boards. We are beginning to swing back to our former emphasis on the associations, and one of the healthiest signs of our denominational life is the vigorous program that is being put on by the associations, not merely at the time of assembly but throughout the year.

The season for the associational gatherings is at hand, and this is a plea that they be made to count for the utmost in the interest of our co-operative work, and especially in the interest of Home and Foreign Missions. Several suggestions are in order.

First, let every provision be made to give not only the Co-operative Program but these two major causes a good hearing before the people. Nothing will do more to maintain a spirit of enthusiasm throughout the year than the presentation before the messengers of the associations of the tasks, the needs, the opportunities, the imperative demands, the sacred privileges and duties, that present themselves in this critical hour in connection with our Home and Foreign Mission enterprises. Take the missionary appeal out of our united efforts and they will

lose their power to stir the hearts and imagination of our people. As important as are all the other subjects, they lose much of their challenge if dissociated from the great missionary commission of our Lord. After all, the supreme mission of the churches is missions, and when this appeal is not stressed with mighty emphasis the other calls upon our prayers and money somehow grow stale and flat. At every association in the South this summer and fall the tide of missionary interest and devotion should roll high, carrying with it interest and enthusiasm for all other related causes.

Again, specific information about the work and the workers on our home and foreign fields should be made available. Copies of the Southern Baptist Convention Minutes, of the Southern Baptist Handbook, of the Baptist State paper, of HOME AND FOREIGN FIELDS, should be secured, and an exhibit board arranged on which these will be displayed, with markers calling attention to significant items. In addition, pictures of the missionaries, the Foreign Mission Album, and various books on missions intended for use in study courses, should be displayed. A committee of the body should be appointed well in advance to provide this exhibit, and a member of this committee should be in charge to take subscriptions to the State paper, HOME AND FOREIGN FIELDS, *Royal Service*, *World Comrades*, and to take orders for the missionary books which are displayed. Much of the time spent during sessions in idle visiting could be employed to great advantage in the study of the sources of information and inspiration by means of which a missionary spirit is to be established and maintained in the churches the year round.

Finally, every effort should be made to see to it that the work of the association in its annual session shall "carry over" into the program of the churches throughout the year. To this end the association should be divided into convenient districts, with an executive committee representing each district, who will meet at least quarterly and plan in behalf of the common interests and enterprises of the churches. This committee should arrange for fifth Sunday missionary meetings, at least four in each district each year, when pastors and people will gather for a day of preaching, prayer, study, inspiration, that will send them back to their churches renewed in their determination to stand by our great denominational undertakings, and ready to sacrifice and labor that the missionary work of Southern Baptists may not fail. In addition to such special meetings, plans could be made for mission study courses, for extension programs by laymen, for co-operation in improvement of financial plans, for dissemination of information through tracts and other available literature. There is no estimating the worth to our work of associations thus organized and carrying on throughout the year.

Is it any wonder that our people often grow lethargic and indifferent, when so little intelligent effort is put forth to keep them informed and enlisted. If we but would, we could put on through our district associations programs that would so arouse and thrill the churches that they would go far beyond any of their past records in the matter of giving, not because pressure has been put upon them to give, but because they love the cause and know why they give. May this be a clarion call to the associational leaders to begin now to work out plans that will make the district associations count as never before in the missionary life of the denomination!

* * *

Prayer is the strategical point which Satan watches. If he can succeed in causing us to neglect prayer, he has won; for where communion between God and his people is broken, the true source of life and power is cut off.—*Andrew Murray*.

The Co-operative Program

A period of transition is nearly always a period of difficulty. Dr. Gambrell used to warn of the danger of "swapping horses in the middle of the stream," but in the case of our denominational work we are always in the stream, sometimes in deeper water than others, but always compassed about with the waters of urgency and emergency so as to make the transition from one policy to another inevitably dangerous.

Some seven years ago we undertook an almost complete reversal in our plans for the support of our denominational enterprises. Before that time each interest or agency had gone directly to the churches, making its appeal through its own agents, and securing such support as it could. This was a dangerous, wasteful, complicated, unfruitful procedure. We had reached the limit of its usefulness, and necessity was upon us for a change. The change was projected with the launching of the 75 Million Campaign. It has been fraught with enormous difficulties, some mistakes have been made, it has not worked with complete success; yet we entered into another Convention year with results that point to the wisdom of the policy, in general, and give definite assurance of success if we persevere.

The report of the committee on the Co-operative Program heartily accepted, and its recommendation unanimously indorsed, at the Houston Convention, needs to be kept constantly before the churches. The heart of the report is as follows:

1. That the financial objective for 1927 for both State and Southwide objects be fixed at \$9,000,000. If this full amount is raised it will enable the general boards and other institutions and activities to carry forward their work without further retrenchment and begin to take care, in a reasonable degree, of their indebtedness.

2. That the distribution of the Southwide funds be made among the Southwide objects upon the following basis:

Foreign Missions	50 %
Home Missions	22½%
Relief and Annuity Board	9 %
Southern Baptist Theological Seminary	5 %
Southwestern Baptist Theological Seminary	4½%
Baptist Bible Institute	3½%
Education Board	2 %
New Orleans Hospital	2 %
W. M. U. Training	1 %
American Baptist Theological Seminary	½%

3. That the boards and other agencies and activities of the Convention which have debts be instructed to proceed immediately with arrangements for extending their obligations over a period of years, if this is necessary, in order to take care of those obligations gradually without too greatly curtailing their present work.

4. That under the direction of the Co-operative Program Commission there be inaugurated this year the most intensive effort there has ever been conducted among Southern Baptists for the full enlistment of the churches in systematic and proportionate giving, through a regular budget that shall give due recognition to the claims of the general work of the denomination as well as the local work of the churches. To this end it is recommended that an effort be made immediately to enroll at least 500,000 tithers among Southern Baptists.

5. That the every-member canvass for the enlistment of the churches in the support of the causes embraced in the Co-operative Program be pushed with greater vigor than ever before.

Collections on the Co-operative Program for the past Convention year amounted to \$6,752,361.64, according to the report of the Commission. Of this amount only \$4,604,174.23 was in distributable funds, shared by all the co-operating causes upon the established percentages; the Christmas love offering for foreign missions as sent through the State offices amounted to \$744,786.24, while other designated gifts amounted to \$1,403,401.17.

Special campaigns in behalf of individual interests were discouraged and the churches appealed to give their whole-hearted support to the whole program to the end that every cause represented therein may be assured of an adequate support.

There is nothing impractical or visionary about the suggested financial goal of nine millions. Three million Southern Baptists giving three dollars apiece for the entire year would accomplish it. One million giving ten dollars each would go beyond it. The whole matter depends upon co-operation, information, en-

listment. The inner circle of budget churches must be increased until it becomes the majority, not the minority. The inner circle of givers in each church must be increased until there are more giving regularly than now give spasmodically, or not at all. The amount given is nothing like so significant as the fact of regularity, of system, of prayerful interest.

It is hard for us to go from the old system of waiting until the close of the year to take "missionary collections." If somehow our pastors could be aroused to the imperative necessity of beginning *now* to preach and teach missions and enlist the whole membership in every-Sunday giving, by the close of the year we would have the nine millions and more.

* * *

The July number of *The Missionary Review of the World* is devoted to the country church, and contains a wealth of contributed as well as editorial material on this vastly important subject. A summary of "The Real Job of the Country Church" by Rev. John McDowell, Secretary of the Presbyterian Board of National Missions, states this task as witnessing to and for Jesus Christ in the following five fold capacity: (1) To witness to the saving power of Jesus Christ—evangelism; (2) to witness to the developing power of Christ—education; (3) to witness to the healing power of Christ—medical service; (4) to witness to the transforming power of Christ—character-building; (5) to witness to the reconstructing power of Christ—community building. "Let the rural church speak the gospel of good cheer as the Master did, not to the farmer, but to the man who farms, not to the workingman but to the man who works, and it will win its way into the hearts and homes of the people." The weak spot in the argument of most of the writers is that country church problems will be solved if somehow the churches are consolidated so as to give one "union" church to each community—an experiment tried over and over with indifferent success and frequent failure.

* * *

Have you ever had a "missionary prayer meeting" in your church? Try it, and see if it does not bring a blessing both to those who pray and those for whom the prayers are offered. The plan is quite simple: After devotional worship, in which the promises of God to answer prayer are read and quoted, present a list of missionaries, representing one or more fields. Have several people tell about these workers and their work, and bring some stories from HOME AND FOREIGN FIELDS that illustrate their needs and opportunities. Then assign to various members of groups the fields and workers, with names and addresses written on small cards which may be passed out. With this information in hand, devote the remainder of the meeting to definite, earnest prayer for these men and women and their fields. Have each of the prayer-sponsors write to the missionary or missionaries for whom they have especially prayed, telling them they are praying for them. What power this would put into prayer meetings that often grow powerless!

* * *

Have you ever tried to state in a single sentence the comprehensive purpose and task of Foreign Missions? Here is such a statement from the Manual of the Presbyterian Board of Foreign Missions which is worthy of careful study: "The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their divine Saviour and to persuade them to become his disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to co-operate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

"By All Means Save Some"

Rev. and Mrs. Ben Rowland, Shiuchow, China

Our methods of reaching people with the gospel up in the Hakka Hills are not essentially different from those employed in America. Indeed, it is possible that we are sometimes too much influenced by Western devices to the neglect of the Scriptures and the Spirit. In a word, our ideal is to preach and teach Jesus as the only and sufficient Saviour of mankind, to testify as to what he has done in our own lives, to call attention to the characters of a few well-known Christians, to demonstrate personal interest in the individual Chinese and in his country, and to leave the matter confidently in the hands of the Lord.

However, we also find certain natural means, when definitely committed to the Spirit's control, very helpful toward getting acquainted, securing attention, presenting the message, and following up first impressions. We strive to emulate Paul's example of being "all things to all men, that by all means we may save some." We seek also to apply the practical psychology and pedagogy of Christ, and such other methods as have already borne spiritual fruitage. Most of our missionaries, like the Master, devote themselves primarily to training native workers, and helping the churches towards truer living and more active service—a part of our program which is vital to their development and is increasingly necessary because of the growing spirit of nationalism. Yet even so, it is our joy to assist them in preaching the gospel to their people.

The old-fashioned evangelistic meeting has been a very important means of publishing the glad tidings in the cities and towns where our chapels are located, especially during the holiday season at Chinese New Year. Through these meetings multitudes hear the Word who otherwise would know Christianity only as a foreign superstition; many are actually won to faith in the Saviour; others form the habit of church attendance and later believe; while great numbers go their old way of indifference and sin—each manifesting the type of soil into which the seed was sown. One of our converts from a New Year meeting in Yingtak accepted Christ in the face of his family's opposition and threatened persecution, has completed our Grammar and High School courses, and is now one of our most beautiful characters and effective workers at Shiuchow. Several others from the same meeting are also proving their worth.

A few years ago we purchased a gospel tent which has been a means of reaching some who would never enter a chapel. Yet comparatively few of those who enrolled as believers or inquirers have materialized as church members. Besides, it has been difficult to find a native evangelist who was equal, without the encouragement and co-operation of other Christians, to the strain of perpetual preaching and teaching and open conflict with heathenism. Then the great expense of transporting the tent and equipment by coolie from upland town to mountain village rendered it inadvisable. Preaching and distributing tracts at the market places serves to give the masses a bare introduction to the gospel, which often leads them to the chapels and to learn the Way of Life. At Big Market, an employe of a pawn shop heard enough of the Word to arouse his soul and to bring him to the chapel. It was our privilege to assist the local preacher in explaining the plan of salvation till after midnight and again next day, and later to baptize him. After some years we were very happy to see him helping on their gospel team among the neighboring markets.

Large Scripture posters at the markets, tea houses, and other frequented places; Sunday-school picture cards, illustrated Bible stories, etc., have also been used of the Lord in

planting the Seed in responsive hearts. In the January HOME AND FOREIGN FIELDS, we described several very happy experiences in evangelism when we visited Kiangsi Province.

The Chinese are great lovers of literature. Thus we have found our public reading rooms a practical means of contact for personal evangelism with many scholars, soldiers, and business men. A grey-bearded grandfather who lived in Yingtak knew nothing of the church which had been in his city for many years, but he came to examine the literature so freely displayed at the Main Street Library. From the evangelist in charge, he heard the message for which his soul had been starving, gladly trusted Jesus, and became a faithful church worker. His wife refused to believe and deserted him, but his son followed him in the Way.

Our Yingtak Hospital has not been most fruitful, as an evangelistic agency, because of the many changes in administration and for lack of a regular hospital evangelist. Yet it has been the means of disseminating gospel light and exemplifying the spirit of Christ throughout the North River basin. Our present physician in charge, Dr. Wong, became a Christian after locating at Yingtak, and is now one of our most faithful and effective workers. His consuming passion is to make the institution tell for the kingdom.

Schools have been established throughout the field for two definite purposes—the evangelization of children in every community where practicable to promote such schools and the systematic teaching of Christian children for constructive life and service. These are very productive of conversions and transformations of character. A Yingtak man brought his son to enter our Boys' School. A few months later, this father confided to our cook that the school must have some wonderful magic to have changed his boy so radically. Before that he had gambled and dissipated and made his home almost unbearable, but since he had been studying about Jesus, he was living a clean life and doing all he could to help his father and mother about the home. This boy is now an efficient nurse in one of the hospitals of Canton and his father also became a Christian. At the end of last year, practically all the students in our Shiuchow Boys' School were following the Saviour.

At the opening of the Woman's School last year, about two-thirds of the forty students were not Christians, although they were the wives of preachers and Christian workers. They had not been with their husbands, but were back in their heathen homes and working in the fields. Before the end of the year, all except one (a Catholic) had trusted the Saviour and made more or less progress in their new life. Likewise, the kindergarten, night schools, mothers' meetings, childrens' story hour in various centers, have been the means of gaining a foothold in several communities previously closed to the gospel. Two children who came to the kindergarten and night school from specially prejudiced neighborhoods became Christians and joyously went home to tell the Good News. Their families persecuted them and prohibited their returning to school, but they could not extinguish that Divine Light which shines in their faces and illumines their souls, and some day we shall hear of conversions from their testimonies.

Birthdays, weddings, and funerals give opportunities for presenting the great essentials of Christian character, the ideals of a Christian home, and the glorious hope of eternal life. Some Christian business men put up posters in their stores which testify that they are doing business for the Master. Our teachers endeavor to make friends with the government school faculties and to win them. Last year, our Seminary professors thus brought the teacher of a village school to Christ, and although he lost his position thereby, he went out with them to preach in the city missions.

In the examination of candidates for baptism, we strive to ascertain the essential facts of their new faith and practice and

thus give them an opportunity to testify before their neighbors as to the work of grace in their hearts. These questions and answers on the fundamental things of every day life and of eternity are much more effective than many sermons, but the Lord especially honors these personal confessions of Jesus by word and by the act of baptism. Then when they become personal evangelists among their families and friends, he must indeed rejoice. Therefore we count it the greatest privilege "that by all means we may save some."

* * *

A Russian Priest's Experience of Grace

Rev. Hoyt E. Porter, Anderson, S. C.

At a conference held in Moscow shortly before I left Russia I noticed particularly one new face; the man was a tall somewhat slender fellow, with heavy black hair and beard, quiet in demeanor but with unusually bright black eyes and alert, intelligent countenance—a countenance, I soon learned, that could break into the most genial of smiles upon occasion of entering into personal conversation or exchanging greetings, revealing, on the physical side, a fine set of teeth that gleamed milk-white between the black-bearded lips; and on the spiritual, a personality of unusual sympathy and sensitiveness—unusual, at least for any but a Slav. I seized an opportunity to make his acquaintance, and found that he was the pastor of the Baptist Church in Eupatoria, a summer-resort town in Crimea, on the Black Sea, nearly one thousand miles to the south—educated originally for the priesthood, but now supporting himself by working as a bookkeeper. He is one of the most zealous and active leaders in the missionary work in Crimea, including work among the Tartars and other Moslems, and Greeks, of whom there are a large number in that district. Eupatoria, while only a small city, is a town of considerable culture, and it is only of late that a Baptist organization has existed there. Here is Brother Sinitzin's story, as he wrote it out, at my request:

"MY CONVERSION"

"In 1909 I finished the course in an 'Orthodox' (Greek) theological seminary. From a formal standpoint I was ready for the pastoral office: there remained only to present my petition to the archbishop, marry, (for according to the law of the Church I could not be a priest at that age without that), and then provide myself with the proper garments and receive ordination. In a word, there remained only external formalities, which, when I had observed, I would become guardian and shepherd of a flock in the Orthodox Church.

"My inward state at that time might have been described, perhaps, as 'indifferentism'. God—the living, personal One—I did not know; but I was no outspoken disputer of his existence. My soul wandered eternally, seeking something good, bright. During my stay in the seminary I was attracted by all sorts of things: now books, now music, especially singing—I was leader of the choir—now I craved to learn to draw. But no one directed me along the path of the quest for God—in fact, there was nobody to do it. All my instructors were, if not atheists at least career-seekers: out of them all there was just one to whom the students would come and express themselves openly even on religious questions. And he permitted himself merely to listen to us, but not to tell us anything. So I do not know whether he himself was a believer or an unbeliever.

"In the seminary we were surrounded by an atmosphere of religion, but not of faith: sometimes splendid in form, but devoid of substance. The questionings of the soul were not satisfied, and hence we sought to forget these in different kinds of pleasure. Permitting to go to waste the good impulses of our souls, we abandoned ourselves to the depths of drunkenness, carousing and immorality. I can say positively that every student, even if only once, had to drink himself drunk; among us there was not a single one who had not drunk vodka. But with respect to other forms of immortality conditions were better: around 10 per cent of the entire body were non-smokers, and perhaps 25 per cent had not been guilty of licentiousness. I praise the Lord that he kept me from the latter.

"The stamp of disillusionment was early placed on my heart. I was loath to break entirely with that which had been instilled into me from the cradle with the influence and atmosphere of religion, but on the other hand reason, developing within me, demanded the explanation of many questions the answers to which I never received, so I fell into a state of formalistic indifference. And in that condition I started out on life's road. I refused priestly rank, for the simple reason that that trade didn't suit me. I beheld round about me civil-servant-priests, who had become accustomed to their position and performed their service not because of any call but for the sake of good earnings. But I felt a desire to earn my bread some other way.

"My experiences during the ensuing years can be reduced briefly to this: ten years of tossing hither and thither on the waves of life's sea. I had many experiences of various kinds—met, talked and argued with many people, and also received many personal shocks and disillusionments. Looking back I can see God's hand directing me toward an end for which I was definitely predestined from above.

"The Lord sent across my path a certain believing soul who, meeting me and my wife, was seized with a wish that we might give ourselves to the Lord. She tried more than once to talk to us, but without success. We were confirmed in our views, and my wife particularly was an extremist in her attachment to the Orthodox faith. Then this sister began to pray to the Lord for us. It was only afterwards that we learned that it was on the very day when she was fasting and praying, that my wife's heart was moved to attend a meeting.

"At that time I was away from home. But when, after a month, I returned, I did not know my wife: she was a believer. I became interested, recognizing that some new fountain had been opened in our life. In the evening we set out for the Baptist meeting. When we entered all were kneeling in prayer. Some sort of power made me get down on my knees also. But immediately I found myself in a difficult position: I saw everybody else was praying, but I did not know how to pray. Only then did I realize the emptiness of my own soul; in this place it was revealed to me that God was not with me, that I did not know him, and could not appeal to him in simplicity, like these people around me. I arose from my knees with a heavy heart: sad it was for me to realize the emptiness of the days I had spent in the world, and I sorrowed for the years I had lost. I had sought in so many different ways, but here were people who had something; and besides that they came to God so simply and conversed with him, and you could see they received something from him. The singing, the preaching, praying aloud, in short, all the circumstances of the meeting, affected me in a way to make me conscious of my own smallness, insignificance, weakness.

"At one of the meetings soon after this there came to the stand a blacksmith brother, just out of the railway shop. He had not had time to wash up, but got up to preach, all sooty and smutty. I liked him very much: his talk was simple, but it came from the depths of his heart. He read Luke 15: 1, and brought out so clearly and simply how the love of God draws the hearts of publicans and sinners, that my heart began to tremble with a presentiment or in anticipation of something great, important, and of happy consequence. This was the moment when my heart opened to the Holy Spirit, and he began his marvelous work in me; this was my call. My lips soon opened in praise to the name of the Lord, and I entered by the way of baptism into the church of Christ.

"My theological education had furnished me nothing in the way of a practical approach to God, but the sermon of a blacksmith and the prayers of a believing soul had led me to the fountain that floweth unto eternal life. Blessed be the name of my Lord and Saviour forever.

"V. I. SINITZIN."

* * *

New conditions demand new methods in missionary work. Dr. R. E. Chambers, Corresponding Secretary of the China Baptist Publication Society, points out the vastly increased opportunity in the use of the printed page in Chinese evangelism. "The use of Christian literature," he declares, "is pre-eminently the method of dealing with the present situation in China. Books and tracts work none the less effectively because they work quietly. They transform enemies into friends. The printed page for reaching Chinese is the least prejudiced and the most acceptable method. We earnestly appeal for large numbers of missionaries and Chinese workers to give more of their time to the preparation and circulation of Christian literature. Let us make our slogan, 'Sow China down with Christian literature.'"

* * *

"Be true to your conscience and your God! Never say or do in business or anywhere else anything you cannot expect God to smile upon!"—Gipsy Smith.

"They That Win Souls Are Wise"

The W.M.U. as an Evangelistic Agency

An Open Door of Opportunity

Mrs. Chas. E. Maddry, Raleigh, N. C.

The Woman's Missionary Union has a complete missionary program including study, giving, personal service and prayer. Through the personal service department of the local missionary society it hopes to reach the unsaved of the community. How well this is being done, or to what extent it is neglected, depends on the individual society.

The purpose of this department is to minister to every kind of need, the ultimate aim being to lead the members into definite soul-winning, so that at all times the Woman's Missionary Society shall be as distinctive for its zeal for the unsaved at home as it is for its interest in foreign missions.

In our state a plan has been presented to the societies, having special reference to the large number of revival meetings that are held throughout the state during the summer months, but which we hope will become a permanent part of the personal service plans for each society. This is, first, to enlist as many as possible in a class to study soul-winning, using one of the excellent books on this subject; second, to form a permanent soul-winning band.

Without question, every Christian should be a seeker for the lost, but we know there are countless numbers who allow other things to absorb their time and interest. We need to be aroused to the fact that hosts of unsaved are about us, even in Christian America; to the urgent call for workers, consecrated to the task of winning these to our own responsibility in giving them the message which has been intrusted to us.

We have learned that efficiency is needed in Christian work as in other activities of life. Our preachers, Sunday-school workers, young people, are seeking the best training, and surely in this most delicate and vital work of all, leading the lost to Christ, we want all the wisdom and understanding obtainable.

The formation of a class for the study of this subject is the first step. This is done in the usual way, except that there should be an unusual effort to interest every member of the society. If the church already has a soul-winning band, naturally the women will be in that, but if there is none the W. M. S. should take the lead in forming one and in urging all who will to join it.

Secure as leader the best available person, usually the pastor: give careful consideration to the time and place of meeting, use the book that will be most helpful to your group. The W. M. U. has adopted "The Plan of Salvation," by Austin Crouch. This study will review the steps of salvation, and present methods of reaching people who for various reasons are not Christians, while from the discussions together will come valuable suggestions from the experiences of others.

In the class should be the seasoned soul-winners to bring encouragement to the young Christian to learn this way of serving, the timid one to gain confidence through knowledge. The heart of each lesson will be reached only through prayer that the Master's teaching may be revealed, and that all who are studying may fully consecrate themselves to this cause.

The workers banded together for mutual helpfulness, for fellowship and prayer, become a far stronger force than if they were working individually. There should be a regular time for meeting, kept sacred for that purpose, when they bring

together their problems, discuss methods and pray. Ways are devised for seeking out the lost through a survey or census if one has not recently been taken; prayer lists are made and supplemented from time to time: the winning of one individual sometimes becomes the task of all.

Another purpose in having this band is that it may be the means of making soul-winning continuous. The Sunday-school workers are interested in those enrolled in their classes, but there are many outside who might say "no man careth for my soul." The members of the missionary society have an unusual opportunity of reaching the mothers in their homes as they carry on their personal service, whether it be in relieving the need in a lowly home, or coming in contact with those of high social position and wealth.

One of the great needs of our churches is that we show the same fervor in winning the lost all through the year that we have during the special revival season. The pastor, single-handed, can not reach all the individuals of a community, but when the members of his church are going with him day by day to seek the lost, it soon becomes apparent to all that this is a church which is living up to its greatest privilege, and nothing can hold it back.

Here is a door of opportunity before every Woman's Missionary Society. Let us enter!

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The First and Chief Business of the Christian

Mrs. W. J. Neel, Cartersville, Georgia

Amos R. Wells has said, "The Christian that is not making other Christians is as much a contradiction in terms as a fire that is not heating or a flame that gives no light." The controlling motive of the organized womanhood of the church has ever been to reveal Christ as the Saviour to the unregenerate. One of the chief aims in W.M.U. Plan of Work is personal soul-winning. No society is recognized as a standard honor society that fails to incorporate in its regular program personal service with definite spiritual welfare of the community its aim.

To be an effective agency for personal soul-winning the missionary society must have the mind and the passion of the Master, who came to seek and to save the lost. "And he said unto them: come, follow me, and I will make you fishers of men."

PREPARATION FOR PERSONAL SOUL-WINNING

No service in the society is so sacred nor calls for more prayerful preparation than that of winning a soul to Christ, leading an immortal soul from darkness to light, from death to life. "Intercessory Prayer," "How to Pray," "Prayer and Missions," have made large and gracious contributions in deepening the spiritual life of missionary societies and in preparing them for effective soul-winning service. Two other choice text-books, "Talks on Soul-Winning," by Dr. Mullins; and "The Plan of Salvation," by Dr. Austin Crouch, hold important place as inspirational guide and stimulus to this first and chief business of the Christian. Prayer leagues, composed of members specially endued with the spirit of be-

lieving prayer, come together for the sacred service of seeking out the unsaved among their own households and in the homes of the community. Most prayerfully and lovingly are these names listed on the prayer cards and distributed among the members of the league, covenanting to make daily intercession for their conversion. As the Spirit guides an interview is had, and prayer made with each one on the prayer list. Appropriate Bible text and tracts quietly placed in the hands of those for whom prayer is being made, often carry conviction when human words fail. Prayer, individual and united, is a W.M.U. ideal. There must be the special season of united prayer by societies or circles, when name by name on prayer cards the lost are remembered. Testimonies as to God's leading and God's answer in conversions will give renewed faith and courage and a new deep joy in the blessed service. Just as truly as his Word shall not return unto him void, just so surely will this Spirit-directed labor of love for and with the unsaved be blessed of God in the conviction and conversion of lost souls.

There was joy not only in the church but in the presence of God and his holy angels recently when a consecrated lady of a missionary society, through personal and united prayer and effort, led six girls to confess Christ as Saviour and Lord of their lives.

Two un-Christian boys in un-Christian homes in the outskirts of a Georgia city were put on the prayer card of a missionary society, who to-day have the joy of seeing both of them preparing for definite Christian service. In one of the strong pulpits of the State is a gifted young pastor, who years ago was found in a foreign neighborhood and without a knowledge of Christ, by a band of praying soul-winning women. Personal responsibility, personal interest, personal prayer and personal effort have never failed of God's reward and blessing. As "laborers together with God" the Woman's Missionary Union was able to report last eight months of 1925, a total of 22,319 special religious services and 7,728 conversions through personal soul-winning services.

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Developing Love for the Lost

Mrs. E. C. Angell, Chairman Florida Personal Service Work, Lakeland, Florida

That our societies may become interested and effective in soul-winning, certain conditions must obtain; certain preparation of heart and mind must be made; our women must have a mind to work; there must be the desire and the interest in the most glorious of all work; our women must be taught that they may become interested—people are rarely interested in any movement they know nothing about; ignorance must be dispelled, light and truth must enter; selfishness and pleasure-seeking must give place to service for others and worthwhile happiness.

How can this be brought about? How can the members of our societies be led to desire and to possess this spirit?

In the first place (but not first in importance) there must be a leader. Ask God to help you to find one—some one with a vision—one who can see the ravages and awfulness of sin and the need of a personal Saviour for all; while with the eyes of faith she will see the joys of salvation that come to the redeemed; one who is willing to work hard and set other people to work. She must be able to impress upon the society that their friends and neighbors need God and that it is their

business to help them to find him; they must be led to realize that human beings are agents in soul-winning; that the need is great, the time is short and the reward is the greatest possible.

There must be a survey of the field and the members. As in a political campaign a city must be worked different from the country, and the uneducated can not do the same kind of work as the educated—but God can use all kinds of people and he does use imperfect service.

The greatest factor in leading women to want to win souls is prayer. To fill one's own heart with heavenly things is a splendid preparation for improving the hearts of others. To get one's heart and life right before God is required before helping others to get right with God.

Prayer and the spirit of prayer must be in evidence. As we look back through the past we realize that abundant prayers of believers preceded every revival and every attempt at soul-winning. It is the testimony of the Bible, it characterized Christ's life, and it is the secret of success of every soul-winner since his day.

Prayer not alone helps in soul-winning, but it creates the desire, the wish to win souls. One who seeks to be filled with the Holy Spirit, to be fully consecrated, one who prays at first for herself, will soon pray that the blessings of salvation may come to her neighbors, friends and loved ones, that they may see the glory of God and the loveliness of Christ. Communion with God will help them to realize the blessings of a great salvation and they will naturally want others to enjoy the same good things that they enjoy. We should all desire to experience the joy and satisfaction of this service, remembering the promise, "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

A praying society or church is ready for all kinds of service; their time, their talent, their money, all are at the Master's disposal. Appeals to live and do and serve are needless; every member is ready for service and sacrifice.

A survey of the field will show all kinds of people to be won, and all kinds of soul-winners among our members. The heart of one goes out for her Sunday-school class; a mother finds herself pleading that her boys and girls may find Christ; a wife longs for the salvation of her husband, another wishes that a friend might share her joys and peace. Fortified by prayer, encouraged by God's promises, confident in God, depending upon the Holy Spirit, taught from God's Word, these soon respond to the call to win souls.

A wonderful love for the lost was developed in one of our circles in Lakeland, Florida, through a series of cottage prayer meetings. Many in that circle were uneducated, but under efficient leadership they came to know God through prayer. At first an hour was set for prayer. Later the cottage prayer service was used. Members who could not read or take part on a program could pray. All prayed. (People are drawn close to each other in this type of service; when neighbor kneels by neighbor, prayers are real and it helps in the daily living, too.) Men and children became interested because they knew mother was praying for them. Many were converted. A new church was started.

This spirit of evangelism is often created and helped on by talks on the subject at regular circle meetings by a sermon by the pastor. A study of the soul-winners of the Bible will help others to do their duty.

May we all have that love for souls that characterized our Saviour, and help others to desire and to receive it.

Putting Soul-Winning at the Center

Mrs. Lee Shahan, Chattanooga, Tenn.

When we begin to study the things that go to make the personal service work the work of soul-winning, the first thing to be considered is, What kind of a president is needed? and at once everyone will agree that she should be a woman that is vitally interested in the lost, one who is a soul-winner herself, one who recognizes that the greatest work of any missionary society is to bring the lost soul to the seeking Saviour, one who will inspire others to do what she is striving to do, not only to send the gospel to heathen on the foreign fields, but also take the story of a Saviour's love to those at home.

Next, the value of soul-winning should be known and stressed by each circle leader. Seek women for leaders who not only know how to plan the material work and see that it is done, but who can also instruct and encourage women to ever keep before them the all-important work of soul-winning. Often in our large city churches where there are several hundred women in one society and where the personnel changes so often, it is impossible for the president to know each woman personally, and she cannot therefore come into the intimate touch that the circle leaders can, and who have the inestimable advantage of the personal touch.

The predominating thought of the devotional hour often is and should be personal soul-winning. But how are we going to win the lost unless we know where to find them? Right here we can best speak of soul-winning work. The most blessed work any Personal Service Committee can do is to go out and find the unsaved, for they do not often come without an invitation from some one. And while the personal service worker may not be one who can lead a lost soul to come out and confess Christ herself, yet there is no Christian woman who cannot give the unsaved a cordial invitation from the heart to come to God's house, where they will be brought under the influence of the minister's message. If they will not accept the invitation to come, then the visitor can give their name to the pastor or some worker who will be glad to take the message to them.

Luke 14: 23 might read this way for us: "And the Lord said unto the Personal Service Committee, Go out into the highways and hedges and compel them to come in that my house may be filled."

All personal service work should only be the means to an end, whether that service be visiting the stranger, the sick, the disinterested—for whatsoever visiting we do we should do it all in the name of the Lord and for his glory.

Let us emphasize prayer, not only when we gather for our regular meetings, but I believe every W.M.S. should have a prayer circle composed of women who really know the value of intercession. This is often called the "inner circle," usually it is a very small band, sometimes just two or three, yet large enough to claim some of God's most wonderful promises.

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Soul-Winning Through Personal Service

Mrs. G. E. Crowell, Sylacauga, Alabama

Personal service may be defined as social service with the gospel as its motive and conversion as its aim.

Since soul-winning is the ultimate aim of all personal service, and since individual personal service is Christ-like living

in one's own community, to have a part in this personal evangelism one must conform to the exhortation of the Master: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

How can this be done? Through prayer; by faith; with him —

"I talked with Jesus—
Now I go to those in need
With words of cheer
That they may hear
Of One who is the Word indeed."

Christ's earthly life was one of unceasing prayer. Everywhere in his Word God calls his children to the prayer life. Not only was his life here on earth one of unceasing prayer, but we are told; "He ever liveth to make intercession." We dare not disobey his call to us to live with him the life of prayer!

"I walked with Jesus,
Now I tread the ways of men
With loving care
And whispered prayer
To win them unto him again."

True faith is reliance on God. It is the link between the soul and Christ. It is the soul receiving or believing in the Lord Jesus. Without faith it is impossible to please him. We have his Word for it that "Whatsoever ye shall ask, believing, ye shall receive."

"I lived with Jesus.
May my light from him so shine
That men may see
And learn through me
Of him who is the Life Divine."

The central message of Christianity is Jesus Christ, the Lord and Saviour. Without Christ there is no Christianity. He is the very heart of its message. The soul-winner's one task is to present Jesus Christ. The more closely we live and walk with him day by day, the better prepared are we to win the unconverted to a personal relation with Jesus Christ. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

As any great railroad system would be tied up with helpless "dead" locomotives if they did not stop long enough to get power, even so a great deal of our Christian work becomes futile if we do not spend time in communion with God and thus become imbued with the power of his spirit.

During these important days we are making a new missionary adventure, the ministry of love and friendliness to those in our home communities who are in need, the sick, the strange, the friendless. We share our lives with the Master in so far as we share our time and talents with another's need.

"I gave a beggar from my little store of wealth some gold;
He spent the shining ore, and came again and yet again,
Still cold and hungry as before.
I gave a thought—and through that thought of mine,
He found himself, the man Supreme, Divine,
Fed, clothed and crowned with blessing manifold;
And now begs no more."

The greatest of all soul-winners is our best model. We can succeed in our personal service work only as we work through prayer; by faith; with him.

As we carry the gospel of love and neighborliness from house to house and heart to heart, may we not forget that there is no more beautiful promise in the Scriptures than "They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Stewardship and Women

Mrs. T. J. Phelps, Bluefield, West Virginia

We all believe theoretically in God's absolute ownership of all things, but perhaps we do not actually realize this truth; at any rate we do certainly fail at times to exemplify it in our lives.

How feverishly we strive and plan, how eagerly we work to acquire wealth, social position, culture and all the good things of life; perhaps rightly so to some extent, but how many of us seek these things with the idea of faithful stewardship of our opportunities and abilities as the main inspiration of our efforts, developing and multiplying the talents committed to us primarily that we may win the Master's approval when called upon to give an account of that with which we have been entrusted?

In the circles of our missionary society we have recently studied some women of the Bible. Perhaps that was what led me to think especially of stewardship as it affects and is exemplified by women—the seriousness, sacredness and delicacy of those phases of stewardship that are peculiar to and have been especially entrusted to women.

Is not every sin we can think of the outcome in one way or another of unfaithful stewardship—selfish misuse of that which the Lord has committed to us as his stewards, his servants, his children? Our awakening in this respect seems to me one of the most encouraging and significant signs of the times.

Those women of the Bible! The record of their stewardship, their sacrifices and brave deeds, their strength and weakness, wisdom and folly, faults and failures are set down without polish or palliation for our instruction, encouragement and inspiration.

What stupendous and far-reaching consequences followed poor Eve's one recorded act of unfaithfulness and selfish disobedience. She was not altogether selfish, for she seems to have been quite generously willing to share with Adam the fruit of her wrong-doing.

Consider Sarah, Hagar, Rebecca, Rachel, Leah; Miriam the quick-witted sister of Moses, obedient to her brave, anxious mother, alert and eager in her loving care of the imperiled baby brother over whom she had been bidden to keep watch; poetess and singer, raising her voice in songs of praise to Jehovah the deliverer of her people; jealous, scornful, humbled, repentant, forgiven.

Think of keen, far-seeing Rahab, the harlot; strong, wise Deborah, who judged Israel and led the armies of the Lord to victory; of Jael the treacherous, beguiling to his death the man who trusted her in his extremity, yet whose evil deed was made to work good to the people of the Lord; of Delilah, crafty and false; of Abigail who in spite of her surly husband—that man of Belial as she called him—showed gratitude and kindness to David and his followers in their hour of need, later becoming the wife of the hero she had served, Israel's greatest king; of Bathsheba the beautiful, who so infatuated this same David that he committed murder to possess her—Bathsheba, who was later to become the mother of Solomon, reputed the richest and the wisest of all the kings of the Hebrews, the man whose renown caused another woman—the Queen of Sheba—to make a long, dangerous and wearisome journey that she might witness and pay homage to his wisdom and glory.

Recall Jephthah's daughter, example of filial obedience and devotion, the consecrated maiden whose name we do not even know. Vile Jezebel, whose name became a synonym for all that is detestable in woman! Imagine how differently the history of her times might read had she risen to a realization of her high stewardship, had she become a faithful servant of the God of her adopted people, instead of following the abominations of Phoenician baal-worship as practised in her native Sidon—the most repulsive form of Semitic paganism known

to us, introducing the evil practises and priests of her own land and seducing the children of Israel from their worship of the true God. Think of the spirit and energy and the strength of character of this woman before whose threats brave Elijah quailed, fleeing for his life and hiding in the wilderness—Elijah who had the courage to defy the king and all the prophets of Baal and to hold up their god to scorn! Had her wonderful personality been used to wisely support and tactfully direct selfish Ahab and to sustain the prophet of the Lord in his fight for righteousness and purity of worship, what a prodigious difference it would have made! What a marvelous opportunity, what gifts and pride were hers! "The wages of sin is death" and the recompense of the unfaithful steward was hers in full measure.

Contrast gentle, dutiful Ruth, whose beautiful words of self-renunciation have sung themselves down through the ages—"Thy people shall be my people and thy God my God." Jezebel—Ruth—oh, the contrast! The one passing out in ignominy and despair, a by-word for all generations to come; the other honored in song and story, beloved of her people, blest of the Lord, ancestress of the Messiah!

Think, too, of Hannah, the yearning and sorrowful, to whom was granted the desire of her heart and who in humble gratitude faithfully paid her vow; of the Shunammite woman who wisely administered that which the Lord had committed unto her, in the service of his prophet Elisha and who received due reward for her womanly devotion; and of Esther whose story we all love, who met the challenge of Mordecai, reminding her of her stewardship—"Who knoweth but thou art come into the kingdom for such a time as this"; and her brave response. "I go unto the king though not according to the law, and if I perish, I perish." God's child and steward, though at first seemingly but an instrument in the hands of her stern cousin Mordecai—true to her people and her God, though queen of an alien and profligate court, favorite for a time of a voluptuous oriental despot, but using all her power and every advantage of position and circumstance for the well-being of her religion and her people, true to her trust even unto the uttermost!

Recall the little captive Hebrew maid whose faith in the God of her native land and pitying sympathy for her master in his affliction led her to express to her mistress the wish, "Oh, that my master were with the prophet that is in Samaria, then would he heal him of his leprosy," with the beneficent results that followed.

So many, many more we might mention both in the Old Testament and the New. Elizabeth, mother of the last and greatest of all the prophets, forerunner of the Christ. The virgin Mary, honored above all women, quietly, humbly bearing the suspicions of the evil-minded; perhaps pierced we know not how deeply by the momentary distrust of him to whom she was betrothed, who needed divine assurance before his faith in her could be reestablished, sharing uncomplainingly the sorrows and sufferings of her divine Son and after his death soon passing out of our knowledge.

Mary and Martha of Bethany, friendly, kindly, earthly associates of the Master, whose hospitable home often afforded rest and shelter to him who said, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." Busy, responsible, purposeful, straightforward Martha, ministering solicitously to the needs of those whose comfort depended on her, bravely and publicly acknowledging Jesus as her Lord. Mary the gentle, adoring listener and learner at the feet of the Saviour, whose "better part" shall not be taken away from her, and whose generous deed of devotion and sacrifice "shall ever be told as a memorial of her."

The Magdalene to whom much was forgiven and who loved much, the beautiful woman whose story has inspired poet and artist to our own day.

Those courageous, sorrowing, devoted women who followed the Saviour over the hills of old Judea, ministering to his physical needs and comforting his loneliness, listening to his words with him to the end—"first at the cross and last at the tomb." Lydia, Dorcas, Priscilla, who skilfully and wisely used their time and strength in the service of the Master and the brethren. Eunice and Lois, who reared and instructed Timothy so that when Paul had need of him he stood ready, prepared for his ministry.

The interests of women are wider, more varied perhaps, our responsibilities and privileges far greater in this modern day, but along many lines our essential and peculiar work is unchanged, our stewardship the same.

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Evidences of the Power of the Gospel

Mrs. Chas. G. McDaniel, Soochow, China

"LIFT UP YOUR EYES AND LOOK"

It was New Year's Day in China. According to Chinese astrologers it was the year of the Tiger, lord of all wild animals, and promised to be a prosperous year. Since the revolution in 1911 China has observed two New Year days, January 1, in common with the rest of the world, and the day which falls on the first full moon after the sun enters Aquarius: this year it was February 13. This is the real China New Year, and is, perhaps, observed with as much hilarity as when the festival was first established some two thousand years ago. But there is one feature of the day that is very different from anything that ever happened in the days of old, and we who have been in this country for a long period of years have watched its development with thankful hearts. It is the Christians' New Year's prayer meeting.

That day at 2 o'clock the Christians of the city had a union prayer meeting, and it was well attended. Leaving the many other attractions of the day, this goodly number of true worshipers gathered in a central place to worship God. The presiding officer was a Chinese pastor; the speaker was a Chinese pastor; the prayers were made by Chinese; with the exception of four, all of the listeners were Chinese. And I am sure that these four counted it a great privilege to be among the worshipers. I knew what was happening in Soochow was happening in every large center of work throughout this great country, many thousands of Chinese Christians voluntarily going up to the house of the Lord for a New Year's prayer meeting. "Lift up your eyes and look on them," you will be strengthened and thank God for the thousands in this country who are not bowing the knee to Baal.

"FOUND IN HIM"

Several weeks ago one of our women died. She had been a Christian for a number of years, and at one time had expressed the desire to become a Christian worker; she was not encouraged in this because one or two of our Chinese brethren felt that she was not without blame in separating from her husband some years previous. We believed that she was a Christian, but felt that her faith was weak. She developed tuberculosis and went very rapidly. We kept in close touch with her, feeling that her faith would need strengthening in the last days, as she lived all alone in a heathen environment. But we ourselves were strengthened by her, and by her determination to have a Christian funeral.

Her older brother, who would have charge of the funeral, is not a Christian, and she was afraid he would insist upon a heathen funeral. She said she didn't want any heathen rites at all over her dead body, and asked that we write, "Waiting for the coming of the Lord" on her tombstone. She said, "I feel that my sins are forgiven," and slipped quietly away.

The older brother willingly consented to a Christian service at the home; neighbors and friends gathered beyond the capacity of the house. The service was simple but impressive, and must have done good. The brother thanked us for holding it. I have been told that two other women in the house are now willing to hear the gospel after knowing the life and seeing the death of their Christian co-occupant.

TRUSTING IN THE CROSS

Early one morning recently we were told that our city evangelist's baby had died during the night, and that a service would be held in the chapel at ten o'clock. We went. The chapel is a small one, the floor being made of pieces of brick laid in dirt.

My first impression upon reaching the place was a distinct shock at seeing a small, unpainted coffin resting on the ground floor. Then followed a feeling of joy upon seeing a cross painted in red on the top of the coffin. This cross expressed the faith of the parents. While tears were coursing down the cheeks of the father and the mother was bowed in sorrow, yet they were not without hope.

The neighbors gathered in the chapel, some of them with babies in their arms and leading older children, and listened quietly during the touching little service. The contrast between such an event in a heathen home and here must have made a great impression. Before the service was over the flowers which had to be gotten together hurriedly, were brought in and covered the barren little coffin lid. After the service a bamboo pole was tied to the coffin and two men bore it to the cemetery—the father following silently. The mother turned away with her other children clinging to her. This family had testified to their belief in the cross of Christ before their heathen neighbors.

* * *

A Remarkable Sunday School Class

Rev. E. A. Jackson, Rio de Janeiro, Brazil

The January *American Magazine* in an article on "Influence" mentions a Sunday school in Scotland in which there were seventy-five boys. Largely through the influence of their teacher there came from this group of boys twenty-one ministers and thirteen missionaries.

A Sunday school of one class with an average attendance of half a dozen grown people was what the missionary found in Campo Grande, Matto Grosso, Brazil. After his family had joined him there and the house of worship was ready for occupancy the Sunday school came to have as many classes as there had been pupils. The missionary, besides having to serve as superintendent while training another, took the class of boys over twelve, in which eight were enrolled. On account of his frequent trips to the other churches of the field, the class at times had to be left with a substitute. The regular lessons were taught for their edification and stimulus to decision and personal work.

After some months, on the missionary's return from a trip, the substitute greeted him with the question, "Do you know your whole class wants to be preachers?" It was a most joyful surprise to the missionary, who had made no direct appeal, but had prayed frequently in the Sunday school and church services for the Lord of the harvest to raise up more laborers. Four of these boys are now serving as evangelists while in training for the ministry, two in the Federal District, one in Sao Paulo and another in the State of Minas, and two others (sons of the missionary) are preparing for the mission field at Carson and Newman College.

Pray for them all that they may be good soldiers of our Lord Jesus Christ. We hope, too, that many more classes of boys may yield similar results, for the greatest dearth in all the world is still *the dearth of laborers for the Lord's harvest field.*

The Missionary Message in the Sunday School Lessons

Rev. W. O. Carver, D. D., Professor of Religion and Missions

SEPTEMBER 5—Exodus 33. Special Section 7-16

General Topic: THE TENT OF MEETING—COMMUNION WITH GOD.

Missionary Topic: MEETING PLACES WITH GOD, AND THE NEED FOR THEM

Missionary Text—Verses 14, 15: *My presence shall go with thee, and I will give thee rest. . . . If thy presence go not with me, carry us not up hence.*

Man's highest privilege and deepest need is for communion with God. From earliest times men have both sought and feared to meet God, or whatever gods they imagined in such forms that they dared to think of meeting. In this lesson we have an expression at once of the fear and of the sense of need for approach to God on the part of Israel. The manifestations at Sinai and the consciousness of their own sin and impurity caused the people to ask that God would not come too near to them but would have meetings with Moses in their interest. This Tent of Meeting was for this purpose. The reverent standing at attention at the doors of their tents of residence when Moses and God were meeting at the Tent, outside the camp, was an expression of this fear and need. Later the Tabernacle would be erected in the midst of the Camp, God dwelling thus in the midst of his people, but still to be approached only by the priests, and intimately only by the High Priest, once a year.

With this we are to contrast the revelation and redemption in Christ Jesus, who is set forth as the "propitiation," the mercy seat, the meeting place between God and man so soon as man will accept him. And we have the words of Jesus that place worship does not belong to the right understanding of God, but that true worship is of the heart and finds a meeting place with him everywhere. For us there is "opened up a new and living" approach to God, and all men are invited to "draw near with boldness into the throne of God's grace" through our great High Priest. The missionary appeal of all this is too obvious to require more than barest statement.

1. Through Jesus Christ all barriers to approach to God are broken down, and God in Christ is constructing a habitation for himself in a new humanity, reconstructed in redemption. In this human dwelling place of God every section of the human race is to have a part. (Eph. 2: 19-21.)

2. But how shall men everywhere call on him in whom they do not believe, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent? (Rom. 10: 14, 15.)

3. Missionaries are like Moses in that they go to erect "Missions," which are a sort of Tent of Meeting, at first outside the camp of heathen living, outside their religious, social, economic and national camp. But the missionaries are to bring about the condition when the people will erect a "Tabernacle" for God in the very midst of their camp, and consciously, joyously, reverently live and move and have their being in him.

4. Moses pleading for the people against the judgment of God is the highest expression of the devotion which a leader in worship and in salvation can have for the people to whom he goes as God's servant. It recalls to us Knox's plea to God: "Give me Scotland, or I die." This is the feeling that has dominated the great missionaries who have lived and died that they might lead nations to God.

5. God's answer to Moses is the message of Jesus to each missionary. "My presence shall go with thee." "Lo, I am with you all the days until the consummation of the age."

6. The coming down of God to meet his messenger, and to meet his people, is to have its supreme fulfillment when Jesus shall come at the end of the missionary age to reign in the life of humanity.

SEPTEMBER 12—Exodus 35: 20-29. Full passage 35: 4 to 36: 7

General Topic: GIFTS FOR THE TABERNACLE—GENEROUS AND SYSTEMATIC GIVING

Missionary Topic: HOW SUPPORT THE WORK OF GOD

Missionary Text—Verse 29: *They "brought a freewill offering, . . . every man and woman, whose heart made them willing to bring for all the work."*

We saw in the last lesson that the house which God supremely wishes for his dwelling place, and which he has commissioned all them that love Jesus Christ to construct for him, is the temple of a redeemed humanity. This is the work which Jehovah has commanded believers and his churches to do for him.

Our Lesson Committee has given us for a special topic for this lesson: "Generous and Systematic Giving." The text of the lesson certainly emphasizes generosity in giving. But this was a special giving. It contains principles that will produce systematic giving also. It suggests to our leaders and commissions the importance of specific causes, definite information, intelligent appeal and emotional interest, as lying back of large and worthy giving.

1. The main stress is laid on willing-heartedness. There was no coercion, no authoritative demand. The people saw the value of that to which they gave. They felt the deep religious appeal. Their giving was distinctly a religious procedure, and was done with joy. It suggests at once Paul's dictum that God loves a hilarious giver. He did not wish men to give grudgingly or of necessity to the support of the work of their Lord. Paul knew how to make the people wish to give, up to and beyond their ability, and to do it voluntarily, even begging to be permitted to have a large share in it. Our Southern Baptist program is a far bigger thing than Paul's collection for the poor saints, and it has in it an appeal more profound and compelling. It is here that we have sinned against our people—in not causing them to see how great a cause we have and feel how glorious it is to support it.

2. The people gave sacrificially. They gave up things that they wanted and already had. They then went without what they had previously enjoyed that God might have what he had indicated that he desired of his people.

3. They placed the needs of God's work above their luxuries. That is a difficult thing for us to do in America to-day. We have come to reckon a great list of luxuries in the necessities of living. We are not ready to give up these luxuries for the sake of a lost world, nor for the sake of a Saviour who died for us, nor for the sake of the love of the Father and his lost world. It is well known that the Christians of America, the Baptists of the South, could immediately more than double their support of the Missionary Program if only we would give up any one of a half dozen of our luxuries for the sake of the great cause.

4. They made the offering general. That is made very evident. There was individuality in this giving. Men and women are mentioned repeatedly in the record. That is a most important item in worthy giving and in the worthy support of our Lord's work.

5. The people here gave what they had. Paul shows us how this is the true way to give. First, let there be the willing spirit, then the gift is to be measured on the basis of what one has. Here is the true standard. It is not to be applied to excuse small and unworthy giving on the part of the poor, but for generous giving by all.

6. Israel was giving to build a temporary tabernacle of wood and cloth and skins and metal. We are asked to give to build for our God an eternal house of redeemed human souls and lives.

SEPTEMBER 19—Leviticus 26. Special passage 3-5, 14-20

General Topic: OBEDIENCE TO LAW—ENFORCING LAW

Missionary Topic: OBEDIENCE AND THE KINGDOM OF GOD

Missionary Text—Verse 8f: *If ye will walk in my statutes, and keep my commandments, and do them; then will I give. . . .*

It is well to place at the head of all we say here the words of Jesus: "If ye love me ye will keep my commandments."

The church and the Christian individual should reverently obey the law and should stimulate and encourage obedience to the law and enforcement of the law. Any other course is hypocritical and inconsistent with our profession, and hinders all the work to which we set our hands. To-day we are stressing constantly "enforcing" law. This insistence is needed. But we need also to go much deeper and to cultivate in ourselves, and to inspire in others, a genuine reverence for law. There is our fundamental difficulty in America to-day. In these notes it is hoped to suggest a definite relation between right respect for law and the Christian undertaking to evangelize the world.

1. There is a distinct bearing of our right relation to law and to law-abiding on all the work of the kingdom of God. "Sin is lawlessness." That is not a description but a definition. The subject and predicate are interchangeable. Not all men's laws are right in themselves, but as the expression of the will and the ideal of society they become the basis of order and righteousness. Back of all are the laws of God. Obedience was a chief virtue urged upon Israel. Obedience to the law of the Lord was to be a means of influencing all the other nations to reverence, and ultimately to accept, the God of Israel. Unless God's professed people respect the laws of God and of society they are a reproach to God before all unbelievers. The churches should all be schools of law-abiding; because this is right and because this commends the gospel and the Christian ideal of life.

2. How significant is this principle for the Christianizing of our own country. There is at this crisis nothing that would so commend Christianity and win respect and power for the church as for all its members to be strict in their adherence to the requirements of the laws of the land, faithful in the discharge of civil obligations and loyal to the needs of society. This obedience would attract the attention of all and win respect for the messages of the church. It would save America.

3. Again we call attention to the influence on foreign missionary work of the lawlessness of Americans. This applies both to the disregard for the laws and amenities of the lands where Americans go for trade, for politics and for pleasure. They are supposed to come from the country that knows best the law of Christ and is best prepared to exemplify that law. Our Christianity is everywhere in contrast with Roman Catholicism, with Mohammedanism and with the pagan religions. These faiths are all religions of certain governments and civilizations. The different civilizations are now in comparison and the effect of the religion on the life of the people and the standards of the nation is one of the most important factors now in deciding among the religions. All men in all lands now know of the trial of prohibition in America and of the disregard for this and for other laws. Both the behavior of Americans abroad and the general and deplorable lawlessness in America are seriously hindering the power of the gospel and the influence of Christ in the world to-day.

4. Finally, let each one of us think most seriously of his conduct with reference to this principle of law obedience as it bears on his influence and work in personal evangelism. Personal evangelism is the first form of missionary service for every believer.

SEPTEMBER 26—Deut. 4: 1-10. Context: Ex. 34: 1-10, Deut. 4: 1-14, 5: 28-6: 5

General Topic: RELIGION IN THE STATE—RELIGIOUS FOUNDATIONS OF THE COMMONWEALTH

Missionary Topic: THE SAME AS GENERAL TOPIC

Missionary Text—Verse 1: *And now, O Israel, hearken unto the statutes and unto the ordinances which I teach you, to do them! that they may live, and go in and possess the land which Jehovah, the God of your fathers, giveth you.*

Southern Baptists do well to devote one Sunday each year especially to the consideration of the place and power of Christianity in each of our States, and how we can save the lost and strengthen the influence of the church in the life of the people of the State.

1. Our special text well suggests that for us the State is from God and is for God. That is eminently true, as to the first statement, of all our Southern States. Their founders were God-fearing men and consciously worked and labored with God in the founding of the states and setting them on their way to the making of history.

These fathers and founders believed that the State was from God. And they wished that the states they founded should be for God as well. That is the set they gave them. In our case, as in the case of the Hebrews, the appeal comes to us in the name of the God of our fathers. That means less to the present generation than it ought to mean. Not

that the fathers have any right to control with a dead hand generations that follow them; but that they bring to us the authority and promise of a living God. The appeal of the fathers and in the name of the fathers is that we make ours Christian states.

2. The challenge comes to us also in the force of the values that are contained in our religion. Peculiar honor and opportunity are ours in the ideals and commands of Jesus Christ. Moses said well to his people (verses 7, 8): "For what great nation is there, that hath a god so nigh unto them, as Jehovah our God is whensoever we call upon him? And what great nation is there, that hath statutes and ordinances so righteous as all this law, which I set before you this day?" The nearness of our God and the righteousness of his laws call upon our prudence and wisdom to make him the master of our social and political life and to make his laws the regulation of our relations and the guide of all our aims and ideals as a state.

3. The lesson brings to us a solemn warning that there is serious danger that we shall forget and that we shall lose our nearness to God and our righteous ideals as set before us in his laws. It is well known how terribly Israel did forget and how desperately she suffered in the evils that followed her forgetting. We know—but so extensively overlook and neglect the fact—that our children do not know our God and do not understand the value for righteousness, prosperity and happiness of his laws unless we diligently teach them. That is the burden of the last two verses of the assigned text of the lesson. This is the burden of many a paragraph and page, even of many a chapter of the inspired Word of God.

We are to "hearken" and "do" the commandments and the ordinances. The promise is that then we shall "live;" and that we shall "go in" and shall "possess" the land given us by the God of our fathers.

All this means the constant, unceasing, intelligent evangelizing of each one of the states in which we severally live. Our State Boards of Missions were formerly known as State Mission Boards. Their first function still is to see that their own states are carefully and fully evangelized and intelligently led in the way of Christian society. Our Christian schools are a charge upon us at all times. Our backward sections must be fraternally developed. Our cities must not be neglected to be dominated by worldliness and wickedness and commercial vice and pleasure, to destroy the souls of men and women, to degrade the social organism and to contaminate all the other parts of the commonwealth.

Missions were in the making of all our states; missions are essential to the preservation of the states; missions are necessary to the realization of the ideals for the states. And every state is part of the territory of the kingdom of God which we are ever to put first in our thinking, our praying and our working.

* * *

A Foreign Missionary's Impressions of Our Mountain Schools

Missionary J. R. Saunders, Shiuchow, Kwang Tung, China

Soon after I returned to the United States and located at Mars Hill, N. C., for my furlough, I met Dr. J. W. O'Hara and he suggested that I visit the mountain schools of the Home Board. He gave me definite data as to where all these schools are located and how I could reach the greatest number with the least time and expense, and he also wrote to these various schools and prepared the way so that they would be ready for me whenever I could visit them.

I have had the great pleasure of visiting many of these schools, seeing the work on the inside, learning of their ideals and life and hopes. I have met many of the students and teachers and a number of the patrons. I have gone among the schools when they did not expect me as well as when they did. I believe I have a good idea of what they have done, are doing, and desire to do for the kingdom of God in this and all lands. I have met the student body as a whole and various groups in their separate units. I have had private conferences with many of the teachers, young preachers and volunteers. I have spoken to the schools as a whole in general meetings, to various classes, and to special groups. I have watched these unique power plants for the churches of God in this and all lands, and as my knowledge grows my appreciation deepens as the worth of these schools dawns upon me.

I speak about these schools as "unique institutions" creating great power for the churches. I use the word "unique" advisedly. I have done much work among the schools of the Southland while I have been on furlough, visiting many of our denominational colleges and universities as well as several of our state institutions and institutions belonging to other denominations in both the South and the North. It has been my happy privilege to look into young life in many of the states and watch it in its formative activities. I greatly appreciate all we are doing in our schools for the kingdom of God. I do not minimize the great institutions fairly well equipped and endowed as several of our Baptist institutions are, but I give it as my candid opinion that these mountain schools are laying the foundation and molding young life for our people in a unique way.

1. THEIR POVERTY AND HARDSHIPS

These mountain schools are in for a glorious hard time. The boys and girls, in the main, come from homes of poverty and choose the schools because they are ready for hardships and realize they must struggle for an education. In all of them we find young preachers old in years seeking to make up the lack of early days. They are struggling hard to buy up the years and fit themselves to win in the days to come for their God and Saviour. You will find these hopeful boys and girls facing their hardships and struggles with a determination that is born of the Lord and means great wealth for service in the days to come.

We are beginning to realize, as Philip Brooks did near the close of his eventful life, that our hardships are our greatest friends and they work out for the furtherance of the gospel. If we are to reign with the Lord in the coming days, we must suffer with him in the days of preparation. We find in the foreign lands that the men and women worth most to our Lord are those who came up through great tribulations. The ease and wealth of our present age are blasting many more of our youths than these things are helping. In the great battlefields of the earth we need men and women wrought out in the furnace of affliction if they are to stand true in the trying battlefields of our God.

I believe these mountain schools are doing this fine preparation as no other schools in the Southland. The very conditions that they confront make them the more useful.

2. THE CHRISTIAN ATMOSPHERE

I think we are all beginning to realize that the atmosphere of the school is its greatest factor for good or evil. I recall how the hot winds of Texas—the atmosphere—used to bring withering death to the green fields in a few days in July or August, yet the refreshing rains at the beginning of these winds brought life and fruitage to all the unfolding fields. Just so with the atmosphere as it brings hope and joy and faith to all young life, or if the atmosphere is bad, how these young lives are wrecked and the whole outlook of life is poisoned and dulled for the noble ideals of the kingdom of our Lord! Yes, we need equipment, endowment and enlarged institutions, but our greatest concern should always be for the atmosphere that will truly reveal Jesus Christ as the One who serves and desires that we, even in this age, will follow in his steps. I have found the Christian atmosphere in these schools most wholesome. I believe I appreciate this one feature most of all.

3. TRAINING CAMPS FOR OUR CHURCHES AND FOREIGN FIELDS

I suppose it is natural for me to view all our work in the home land in relation to the problems of world conquest. I think all our schools and home institutions ought to be judged by their relation to the world problems of conquest. I am sure our Saviour would have us do this. Paul did this. Here

and there in the Southland I have found pastors and churches judging their efforts in relation to the passing days and local conditions. They are building great material structures and finding great pride in the glory of the eye and ease and beauty of great buildings. As we see the waiting millions without a messenger we realize that these are not going to be given the gospel as long as we plan for ourselves to have great institutions primarily for our own pleasures. During the last six years we have emphasized more and more our local concerns and given less and less to the world program of conquest. We are more and more growing worldly wise and manifesting less and less of the spirit of lowly service and consecration to the world task that will mean the salvation of ourselves and others.

I have found these mountain schools manifesting a splendid spirit of sacrifice that will train the kind of leaders we need most in the churches of our Lord if we are to win in the great battles in the foreign lands. I find in these schools many teachers and students ready to go anywhere and do any kind of work that the Lord will commit to them. There are many volunteers among the teachers as well as the students for the foreign mission fields and they are ready to sacrifice joyfully for the Master if our selfish people in the Southland will give the money to send them forth to the waiting mission fields.

One of the greatest blessings that will come to our work in the foreign fields will be the training our boys and girls receive in the mountain schools of the Home Board. As a missionary of our Foreign Mission Board I greatly appreciate what these schools are doing for foreign missions in their work of training soldiers of our God well fitted for the struggling fields far away.

I have been called by the good hand of our God to labor in China among the Hak-kas who occupy the mountains and rich valleys and fertile hillsides in South China. We, too, in China labor away from the great marts of trade and commercial centers that are found nearer the coast and along the great trade routes of the country. Our Hak-kas number anywhere from thirty to fifty millions in these fruitful lands of awakening, struggling China. We Southern Baptists ought to be wise in our day and send a victorious army to conquer these waiting millions of Hak-kas for our King. If we will, in the coming days, we shall have great leaders in China like we have sent to the South and all the world from these fruitful mountains where the Home Board's schools exist and have become the glory of Southern Baptists. I am looking to these training camps to send us many well trained men and women glad to endure hardness as a good soldier of our Christ and help us win the Hak-kas and prepare leaders for China's waiting untouched millions to be won and molded for our Master. The mountain schools conducted by the Home Board and the various state and associational boards are doing much to help us in China and other foreign lands.

(Note by Supt. O'Hara: Recently gathered statistics reveal the fact that there are fifty or more missionaries on Foreign Fields from these schools. Perhaps twenty per cent of the pastors in bounds of Southern Baptist Convention received their early training in them. It is difficult to properly value this contribution.)

* * *

Anti-foreign and anti-Christian agitation has made necessary the closing of several of our schools in South China. All of our missionaries were compelled to leave Wuchow the first of April. Stout Memorial Hospital and the Girls' School were temporarily closed, and Dr. Geo. W. Leavell and family have returned to the United States, partly because of needed rest, partly because of necessity to work out plans that will relieve the situation of the unbearable conditions which had arisen on account of impossible demands made by a group of agitators. Pray that God may soon open these closed doors, and that new victories for the gospel will be won in the midst of these distressing difficulties.

Ten Days in Texas

Rev. B. D. Gray, D.D.; Corresponding Secretary

Just following July first, I spent ten days in Texas in two great centers, Galveston, the Oleander City, and San Antonio, the Alamo City.

GALVESTON, THE PORT CITY

Most of the time was spent in Galveston, the Port city. It is one of the great ports of our country, third in exports, being surpassed only by New York and New Orleans in tonnage and said to surpass New Orleans in cargo values with the probability of surpassing the Crescent City this year in tonnage. It is the City-by-the-Sea, strategically located, about halfway between New Orleans and Brownsville at the mouth of the Rio Grande, the great defense point of the western half of the Gulf of Mexico. Here is located Fort Crockett, commanding the approach to the city with a great flying field for airplanes adjoining, preparations being made by the general government for the greatest bombing air-field on the continent and the hydroplane landing at the eastern front of the island overlooking Bolivar Roads.

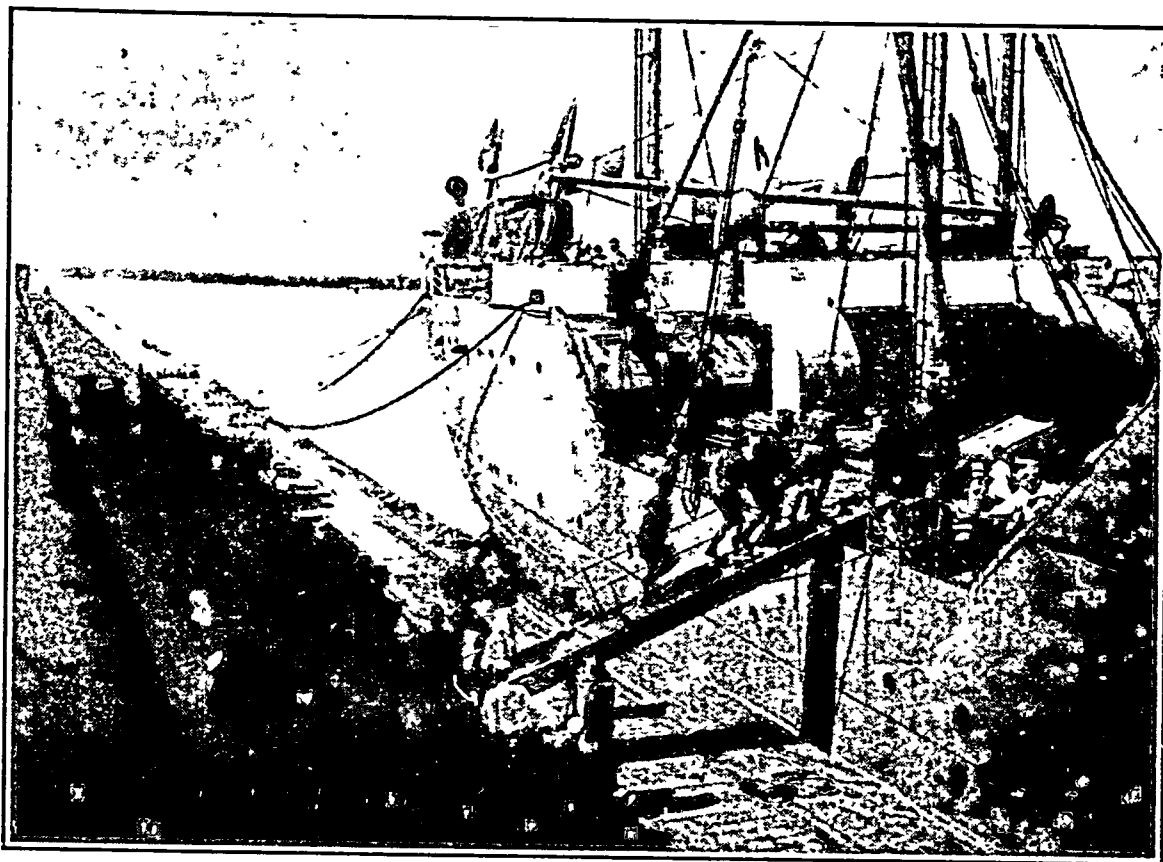
Three great things attract the visitor—the magnificent causeway connecting the mainland with the island, the great sea wall protecting the city from the ravages of storms at sea, and the superb harbor facilities. Of course the beautiful beach twenty-five miles long, as smooth as a floor, and the superb boulevard at the top of the sea wall must not be overlooked.

The object of my visit was not pri-

marily to view these things but to look after our work among the soldiers at Fort Crockett and the port work where thousands of foreigners come and go with the ships.

Rev. A. Foltz is our worker at Fort Crockett and at the wharfs and gave me great assistance in viewing the situation. He is rendering notable service among the soldiers and sailors.

The morning of July 4 I preached to some four or five hundred R.O.T.C. men at Fort Crockett and at night to a great throng estimated between five and ten thousand people at an open air service at Menard Park adjoining Fort Crockett.



SOLDIERS DEPARTING FOR CHINA FROM PORT OF GALVESTON

Brigadier General Paul C. Malone, of Fort Sam Houston, spoke at these two services with fine force and Dr. F. S. Groner delivered a splendid address at the evening open air service.

On July 5th a great patriotic service was held at the Park at which General Malone, Dr. Groner and I made patriotic addresses. It was a notable occasion and produced a profound impression upon the community and thousands who attended from elsewhere.

With Brother Foltz I had conference with Pastors T. F. Harvey of First Church, and C. R. Steward of the Broadway Church, with reference to our whole Baptist work in the city. Hopefulness was expressed by these brethren as to the future, and these pastors gave hearty assurance of the co-operation of themselves and their churches in the soldier and port work.

Two days were spent visiting the piers and warehouses of the various railroads and steamship companies. It is said there are eight thousand employes at the wharfs during the busy season, and a multitude of foreigners coming and going on the numerous vessels that enter that port. It furnishes a great opportunity for work among them. The words of Dr. J. F. Love find full force here:

"For every American missionary we have on the foreign field who reports to us we have among us a thousand foreigners to report to their people on the foreign field a great religious revival among them here."

We have two lots well located only two blocks from the harbor but have no buildings. Brother Foltz is exceedingly anxious for us to erect buildings thereon at the earliest possible time.



A. FOLTZ BIDDING SOLDIERS GOOD-BYE AT GALVESTON, BOUND FOR THE PHILIPPINES

A visit was made to Texas City, across the bay from Galveston, where the largest sugar refinery in the world is located with hundreds of employes. The town itself is a strategic mission point. While we were visiting this industry a vessel loaded with sugar from Cuba came in with 33,000 sacks of raw sugar valued at over two million dollars, the duty on which was something over \$200,000.

THE ALAMO CITY

From Galveston I went to San Antonio the most populous city of the State, full of traditions and stories of valor, culminating in the great massacre of the Alamo. In San Antonio are located at Fort Sam Houston, the greatest military post of Texas, some 15,000 soldiers with a large number of R.O.T.C. men in training for the summer. Here are the greatest aviation fields in the country—Kelly Field, 1 and 2, and Brooks Field.

Rev. Sid Williams is quite as efficient and popular in the soldier work at Fort Sam Houston as Brother Foltz is at Fort Crockett. He is likewise interested in our work among the foreigners and especially the Mexicans who are numerous in San Antonio, numbering, it is said, over 85,000. With Brother Williams I had brief, but profitable, conference with Rev. Matias Garcia, Pastor First Mexican Baptist Church, of that city. He is an accomplished scholar deeply consecrated and is doing great good. He and Rev. E. G. Dominguez are our only missionaries in that great center of Catholic influence which dominates in large measure the whole Rio Grande Valley and is the center of Mexican population in the State.

The greatest opportunity presented to Southern Baptists to touch the foreign element in our midst is presented here at San Antonio and the Rio Grande Valley on the Mexican border from El Paso to Brownsville. There is said to be over a million Mexicans in Texas. We are having wonderful success in our work among these people. Our institutions, our ideals and American thought are making an impact on these people from across the Rio Grande that forebodes a tremendous conquest for the simple gospel of Christ, such as we have not had anywhere, if Southern Baptists by proper support will enable the Home Mission Board to seize this opportunity.

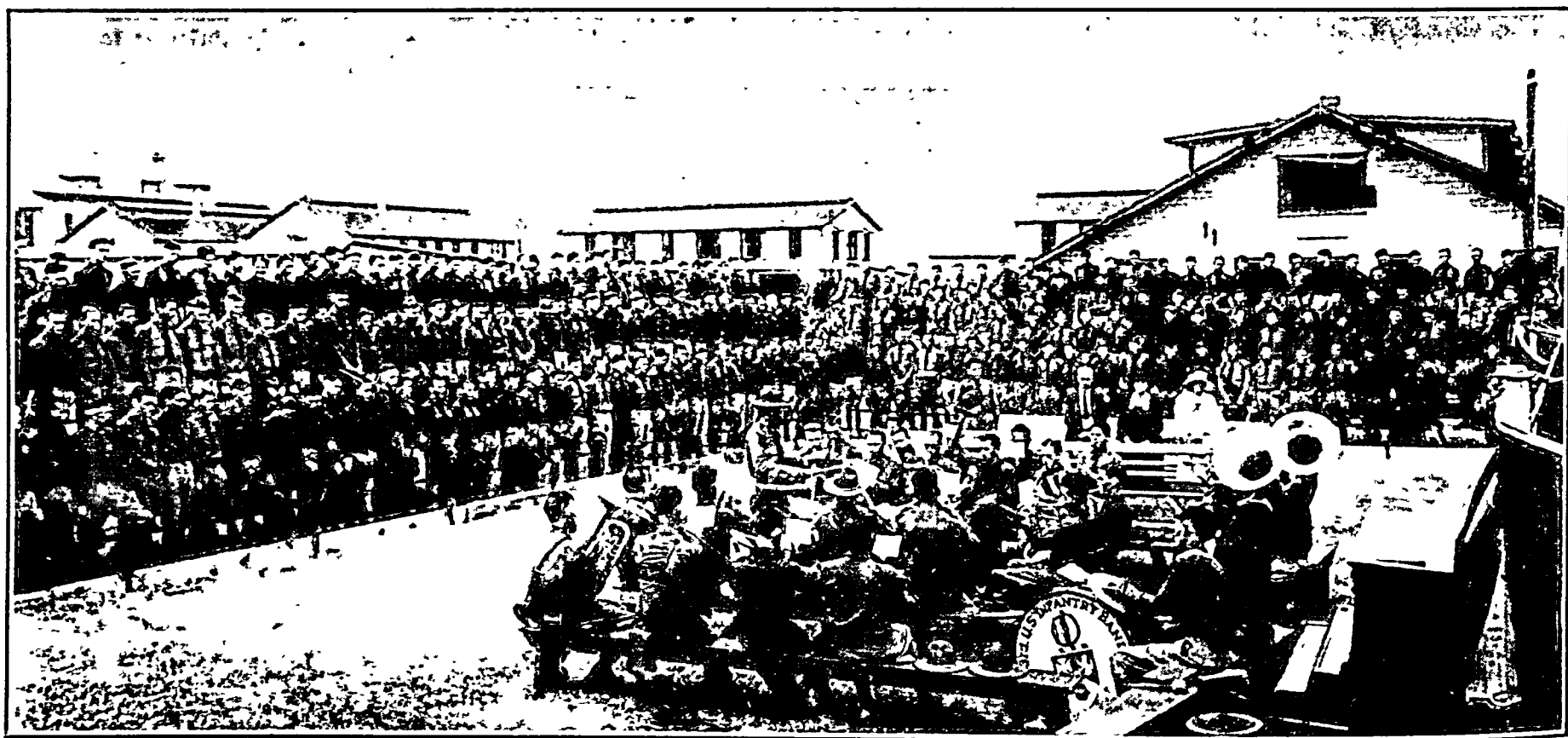
While in San Antonio I learned of the great migration of priests and nuns from Old Mexico, due to provisions of the constitution regarding church matters in that country. Hundreds and thousands have left Mexico, for other parts, principally into Texas. I was told there were at least five hundred priests and nuns in San Antonio and environs. The Roman Catholics have concentrated in this city great wealth in church buildings and schools and countless employes. Here we have presented to us the greatest opportunity for preaching the pure gospel. This calls for redoubled activity on our part lest the presence of these multitudes of priests and nuns impede the rapid growth of our work among the Mexicans in Texas.

For some time Superintendent J. W. Beagle and I have been contemplating an evangelistic campaign among the Mexicans

in Texas under the leadership of a number of our splendid pastor-evangelists. Very recently Dr. Beagle, attending the Mexican Baptist General Association in Dallas, presented the proposition to that body. It met with instant approval and took them with great force, whereupon arrangements were made for an evangelistic campaign beginning in August to continue through November, our Mexican pastors going in groups and pressing the work from the interior and sweeping down into the Rio Grande Valley and reaching over into Old Mexico with its overplus of power. Will not Southern Baptists everywhere be constantly in prayer for God's favor upon this great program?

In San Antonio I supplied, morning and evening, June 11, for Dr. I. E. Gates at the First Baptist Church. The magnificent new church was well filled at the morning service, and, in spite of the terribly hot weather, with a good attendance at the evening service. The absence of Pastor Gates was in a measure atoned for by the hearty and sympathetic audiences and the personal courtesies from the members. On every hand praise was heard of Dr. Gates and his superb leadership in his great church and the city and all that section of the State.

This trip was concluded with the conviction that there is no greater mission field in the territory of the Southern Baptist Convention than southwest Texas. A vigorous program inaugurated and pressed vigorously now will decide, in a large measure, our destiny for a quarter of a century.



SOLDIERS AT FORT CROCKETT, GALVESTON, ASSEMBLED FOR FOURTH OF JULY PREACHING SERVICE

An address by Brig.-Gen. Paul C. Malone of the U. S. Army was followed by a sermon by Secretary Gray who says, "My trip was concluded with the conviction that there is no greater mission field in the territory of the Southern Baptist Convention than southwest Texas."

A Great Simultaneous Campaign in Mexico

Rev. C. L. Neal, Toluca

In March we began a simultaneous campaign in Mexico with the object in view to visit every city, town, plantation and farm that it was possible for us to visit. This campaign was to last three months and we hoped to give the gospel to millions who had never heard it. Eighty-three churches participated in this work and many of them entered the campaign with enthusiasm. The church in Toluca where the missionary lives, after working in the campaign one week had members from it who had visited nine towns and cities and had distributed more than 4,000 tracts, besides a good number of gospels. Hundreds of dollars could be well spent in this work.

Three from the Toluca church went out to distribute tracts in the town of Tlaco-tepec, which is about three miles from the city of Toluca. One of the number is the writer of this article. We had just about finished our work in the town when three or four men began to follow me, and when they caught up with me they began to insult me and demand why I was distributing such literature. I tried to reason with them, but soon I saw that they had planned and were working to that end. I told them that if they were not content with my work I would retire from the town, and if I had disobeyed the law we could go to the mayor and let him deal with me, but by this time the mob had increased to a considerable number. I began to go toward the mayor's office and the people caught hold of my hands and arms, at least half a dozen on each side. By this time the mob had lost all reason and were insulting me with all the vile words in the Spanish language, and there are a plenty of them.

When we reached the center of the town two men drew near, and one stepping forward asked what I wanted, and upon being told that I wanted to see the mayor of the town, with an oath he gave me two licks in the face with his fist and knocked my glasses off and cut a gash in my left cheek. At this point the mob let my hands go free because the man who struck me was the mayor of the town. I think they thought I would land on the mayor and then they would have an excuse to finish me up, but I had forgotten that I had any hands. My first thought was that if not even the mayor would give me protection I had better make my escape.

I had gone only a few steps when some one from the mob threw a rock and hit me on the head and the blood flowed freely. The mob surrounded me again

and the mayor began to exhort them to let me go free but they would not listen to him. We finally reached the mayor's office and the mob was left on the outside to howl for more blood. About five hundred people remained in the street in front of the office from eleven-thirty until three in the afternoon.

Since there was no one to give me protection, a message was sent to Toluca asking for a group of soldiers to be sent to take me there, and about five in the afternoon they came and I was taken to Toluca where I was treated with all the courtesy that could be desired.

The other two who were with me were run out of town, but were not hurt. I thought this would discourage the members of the Toluca church but on Friday night when we had given our experience even girls and women asked for tracts to distribute, and on Sunday two members of the church went out to another town to do personal work and distribute tracts, and one believer who is to be baptized on Sunday night has worked for eight days distributing tracts from town to town.

The Catholics are wrought up as they never have been since I have been in Mexico because of the government sending all foreign priests out of the country that do not leave the work of the priesthood.

* * *

What America Should Know of Mexico

Rev. L. O. Engelmann Fruindt, Morelia

It is rather hard to decide just which of the many traits of Mexicans it is most desirable that we should know, for certainly the more we know of them in any respect, the more naturally will we be drawn to feel friendship for them. The following are some of the more noteworthy traits of the Mexican people, as a nation:

Mexico is a land of agelong oppression. The Spaniards came at the beginning of the sixteenth century and at once began a reign of terror and enslavement which degraded the formerly civilized and somewhat educated Indians to an unbelievable extent. Catholicism was established by the sword, and the people forbidden books, education, even opinions which their masters had not first given them. Any desire for freedom, whether in government, religion, or social life, was punished, not merely with death, but with tortures and horrors which we of modern America cannot conceive. When the Spaniards were driven out, the Catholic church remained and kept up its oppression, so that to-day the people are but beginning to rise from an almost hopeless

condition to at least a desire and an attempt, though not always wise, for a better life.

Mexico is a land of riches. Physically, the wealth of this nation cannot even be estimated, with its mountains of metal, its great oil fields, its wonderful fruit lands, and its timber. But this rich heritage is even yet being exploited for foreigners. And yet Mexico's greatest riches lies in her people. The Indians are very different in their thinking from Europeans, but they are intelligent, and can learn. Precisely because they can learn, is it that the nation is in unrest and that so many movements are on foot for change. There is a widespread longing now for something better. That much of this feeling finds its expression in bolshevism is because the people know of nothing else than oppression and do not know what else to seek.

Mexico is a land of poverty. The people are in general very poor with only here and there a very rich man. Common people work for a few cents a day, and the few of the upper class receive hundreds of dollars a month. We Americans do not know what real poverty is. Our school cook receives a salary higher than most, and yet her monthly earnings are but three dollars and fifty cents and food, with the privilege of sleeping on the floor of the kitchen. Three months ago, in Silao I found a family of Baptists who had had for a week no other food than orange peelings which they gathered up in the gutters, and had eaten. The majority of the people go barefoot, winter and summer, and I have seen them during winter walking barefoot in the white frost of a morning.

Mexico is a land of paganism and superstition. Christianity, as we know it, even Catholicism as Americans know it, is not known here. With the Mexicans the religion is the word of the priest. Idols are openly worshiped, by Catholics in their "churches," and by the hill-dwelling Indians in their fields. Many of their old Aztec gods are still worshiped, and where they are no longer so-called, they are taken over into the Catholic system and made saints. The priests tell all kinds of lies about the Baptists, and the people believe them. For, with the common people, a priest cannot lie. A priest near here told the people that in our church here in Morelia we weekly have a debauch of license behind closed doors and that we end a service by eating the flesh of a child and the worship of the head of a donkey. And the people believe it and hate us for it. The man to whom the priest had told all this was not convinced until he came and attended our church services a few times and saw how we did.

Mexico is a nation which needs Christ. The people are without hope except in him. The Catholics do not believe that

they go to heaven, but that they must first go, even the best of them, to a place called "purgatory," there to suffer the pains of hell until they have *paid for their sins*, or until some friend on earth has done so for them through money paid to a priest or through prayers said in their behalf, or through other means. Death is a terrible thing to them. If a child dies unbaptized he is thought to go to a place called "limbo," and there eternally suffers the pains of the lost. How these people do need Jesus! And they do not even know him. They worship, not Jesus the Son of God, but Mary and the gods, or, as they call them saints. Mary is their intercessor, and Jesus and God are thought of as perpetually angry with the human race and unwilling to forgive.

And yet Mexico is not without her heroes in the faith. In March, as we began our simultaneous evangelistic campaign all over the nation, a young man, who had been led to Jesus but a few months before, came to us and asked that he and his wife be allowed to be the ones to go to his home town and tell the good tidings there, though he was told that several others had been killed there in times past for preaching the truth, and though he himself knew that it is a very fanatical place.

They went, paying their own expenses, and spent four days there, visiting with people of their acquaintance; and distributing tracts, and getting the names of four who were willing to listen, so that we might correspond with them later. They walked to and from the village, a journey of a day and a half each way. The Lord protected them, and they returned safely. Early in the campaign, Brother Neal, our Southern Baptist missionary in Toluca, was stoned and hurt in a village near there, but was rescued by the police and escaped alive.

More could be said. Mexico needs Jesus as few nations do. *Come over and help us.*

* * *

Preaching the Gospel With Brick and Mortar

Rev. John Mein, Maceio, Brazil

Every town in Brazil has its patron saint who is regaled annually with a festival to which all the people go from miles around. The first time we preached in Tatuamunha was on the occasion of this annual festival. While passing through the town on horseback the people requested us to preach. This we hesitated to do as the festive crowd had gathered and our message might be accepted as an

insult, followed by persecution. On being assured that such would not happen, rather that our message would be appreciated, we preached, then went on our way.

Sometime after we returned to preach for four days. Meanwhile an evangelist lay preacher had been sent to that part of the State. Results followed results and we had the joy of baptizing twenty-seven during the first year. The church was then organized. When we first preached the people thought a curse from God had fallen upon the place, but when the church was organized a new fear possessed the unbelieving population. They prophesied a general decadence of the town. That would have been impossible as it was already without life, its streets being deserted. The very opposite happened, as is always the case when the gospel gets into life.

The church decided to build a temple and the missionary recommended for the work a Christian bricklayer whom he had tried out in service, but the church employed another who deceived them to the point of disheartening them. They finally called the Christian man to the work and a new day dawned for the town. He wrought well on the building. His work attracted many. Property owners became ashamed of their buildings to the extent that the town is now experiencing a material transformation. The bricklayer preached the gospel by his faithfulness as a skilled workman. His is the gospel of Jesus preached through brick and mortar. Several of the houses of the worst enemies of the cause have already been made over by this consecrated fellow. Others await the touch of his hand, and all because the gospel entered Tatuamunha. The gospel is still the power of God unto salvation. It not only makes anew the person but stimulates the saved to transform their living quarters.

This young church also enjoys the distinction of having four of its sons studying for the Christian ministry, and two of its daughters preparing for Christian service. The church is not four years old yet. How marvelous is his grace!

This year I plan to hold a week's evangelistic meetings in each of the nine churches in my field. Beginning on March 21 the meeting was held at the Bethel Church, and on the twenty-seventh we began at Tatuamunha. In these two meetings Brother H. A. Zimmerman, a splendid gospel singer, who had been in Brazil only ten months and is still studying the language, helped me. His love for souls and his persuasive manner in song make him a valuable factor in any meeting. At Tatuamunha he held a daily singing practice for children and another for young

people, the latter being well attended by young women who do not know Jesus. Owing to the absence of the six young people who are at school, the church seemed to be without fervour. Attendance at the meetings was good but there was no enthusiasm at the beginning. However, things changed under the Spirit's power. Souls trembled but hesitated to take a stand. Many stayed away from the services lest they should be won to Jesus. The church was revived and an excluded member became reconciled. Two others who are fifty years old decided to accept Christ. One of them is the mother of a preacher boy and the two girls who are in training for Christian service. It was not easy for her to decide. She is the mother of a large family and has a house full of grandchildren, but is not legally married, so cannot be baptized. However, this does not keep her from following Jesus. Her husband is not far from the kingdom, having asked us to pray for him, and will probably facilitate his wife's coming into the church by marrying her. They have been living together for forty years without ever having gone through a wedding ceremony.

The meeting lasted six days in Tatuamunha with only the above results, but the church was revived. On the last day thirty-seven of us walked to a village four miles away, where we had announced an open-air meeting. The Lord greatly blessed this meeting. On the return journey all joined in singing the Lord's praises, led by Brother Zimmerman.

The next day, accompanied by three of the brethren, we left on horseback for a visit of two days to an out-station of the Tatuamunha church, a distance of fifteen miles. During the day Brother Zimmerman held singing practice and we visited the homes of some of the believers. At night there were great crowds and eleven souls took their stand for Christ. On the second afternoon I baptized three young women who had formerly made profession of faith. The Lord greatly blessed this baptismal service. Those who take their stand for Christ are not baptized immediately. It is necessary that they prove their faith.

Early Sunday morning we were off again on our return to Tatuamunha for another full day's service for the Master. During our absence the Holy Spirit had been working upon hearts and we were to experience some of the best services ever held in that place. After the afternoon Sunday school at which 107 were present, we baptized a seventy-year-old man in the river, in the presence of a great crowd. More reverence and respect would have been impossible in a stately church building. At night everybody in town seemed to be at church. The populace is no longer alarmed at the gospel's

influence. The crowd did not mar the spirit of the meeting; the Lord was with us. After the sermon Brother Zimmerman sang "Jesus Paid it All," and at the appeal six decided for the Master. The gospel is still the power of God unto salvation. The day's work terminated with the observance of the Lord's Supper.

The meeting in the Bethel Church was no less blessed. This church is located in the city of Maceió. It was organized two years ago with six members; to-day it has forty-two. Many of our school children were able to attend these services. From the outset the building proved much too small for the crowd which grew until it filled the street. Thirteen souls manifested their desire to accept Jesus as their Saviour. Among these were five of our school boys and girls, including my oldest boy, Gordon. I thank God for this as we have been praying for him.

During these two meetings we had many direct answers to prayer. God still lives and blesses his preached Word.

Our other work also enjoys the blessing of God. Our school has a matriculation of sixty-five. We have two outstanding needs for which we wish you to pray: 1. The acquisition of the school property. The Board cannot help us in this at present, but the Lord can lay it on some one's heart. 2. For some one to take our place while we go on our much needed furlough.

* * *

"This I Know"

There is a little children's hymn
That childish voices oft repeat,
And when we come to man's estate
What can we find more true and sweet?
Out of the swiftly passing years
Since first we sang it, long ago,
What have we salvaged from life's wrecks
Save: "Jesus loves me, this I know"?

"Jesus loves me, this I know";
When we are drifting, sore perplexed,
Lost on the seething flood of thoughts
With which the minds of men are vexed,
This is the rock forever fixed,
While wordy torrents ebb and flow,
Where we may rest in peace secure,
Because: "The Bible tells me so."

Yes, "the Bible tells me so,"
In hours of darkness and of pain;
Amid the changing things of earth,
Where naught we love can long remain;
In times of trouble and of dread,
When new things come and old things go,
This shall abide, unchanged and sure,
That: "Jesus loves me, this I know."

Though sins weigh heavy on our souls,
Though cares oppress our weary hearts
Yet still the glad assurance rings
And comfort, strength and joy imparts,
No sweeter song our lips can learn,
Than: "Jesus loves me, this I know";
And age can end where youth began
Because: "The Bible tells me so."

—Annie Johnson Flint, in S. S. Times.

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

"Let Another Pray"

The story is told of a very busy foreign missionary who prayed as she started forth on her round of duties: "Dear Father, to-day while I work let another, who is not so busy, pray!" The challenge as well as the pathos of the prayer arrests attention, for the earnest-hearted Christian sees therein not only the over-burdened life of the missionary but also a chance for investment in intercessory prayer of many moments if not hours which otherwise might be wasted. The statement has been made that the strength of the present missionary force would be at least doubled if all other Christians would "pray without ceasing" in their behalf.

As a means to this end the State W.M.U. organizations will observe during this month or in October their "Season of Prayer for State Missions." As one approaches such a sacred service it is well to remember five pre-requisites to prevailing prayer as set forth by George Muller, England's unrivalled interceder and provider for orphan children:

- (1) Reliance solely upon the merit and mediation of the Lord Jesus Christ.
- (2) Separation from every known sin.
- (3) Dependence upon the avowed promises of God.
- (4) Submission to the will of God.
- (5) Persistent supplication.

While each of these pre-requisites is a "soul-searcher," there is boundless comfort in being thus reminded that Jesus "ever intercedeth" and that not one of the "precious promises" of God has ever failed. It is also reassuring to believe that it is the will of God that every one in every State in the South be brought to a saving knowledge of his Son, the Saviour. The thought will not dawn that a pentecostal revival is possible if southern Baptist women and young people will this fall pray for the millions in their very midst who are bending and breaking under the burden of sin. "Let another pray" for them, for few if any of them are praying for their own conversion; "let another pray" for them, for "prayer changes things;" "let another pray" for them, for "he that seeketh, findeth."

There is urgent need also for earnest prayer in behalf of the individual and collective offerings which will form a concrete part of the "Season of Prayer for State Missions." In many of the States the offerings will be used to help clear

the debts on the State Mission Boards and in the others for the regular, forward-moving work of such boards. Dr. Stearns, who was a veritable saint of God in his influence as a minister of the Reformed Episcopal Church, used to say: "I tell the people the facts; I ask God for the money." Even so, will the offerings pour in for State Missions, if those in charge of the programs will "tell the facts" to the women and young people and if they and all the other W.M.U. members "will ask God" to show them and others what they can and, therefore, should give to this particular offering. "Let another pray" lest what could be given to the offering be spent for luxuries or be idly wasted; "let another pray" that strength be granted to thousands of women really to sacrifice for the offering; "let another pray" that W.M.U. young people may in this offering "render unto Jehovah the praise due unto his holy name."

Program for September

TOPIC—PERSONAL SERVICE: SOUL-WINNING
Hymn for the Year—"Jesus Shall Reign (Tune: "Duke Street")

Sentence Prayers by Circle Members of Personal Service Committee

Scripture Lesson—"Seek Ye First The Kingdom of God": Amos 5: 4, 14; Prov. 8: 17; Psa. 27: 8; Heb. 11: 6; 1 Chron. 28: 8; 11 Chron. 31: 21; Ezra 7: 10; Psa. 24: 6; 27: 4; 63: 1; 119: 2; 70: 4; 69: 32; 34: 14; 1 Cor. 10: 24; Luke 17: 33; Isa. 26: 9; 11: 10; Heb. 13: 14; Rom. 2: 7; Matt. 7: 7; 6: 32. (Note: If these 23 verses are given in advance of the meeting to that number of members to be committed to memory by them, the devotional will doubtless be unusually impressive.)

Prayers of Thanksgiving that: (1) "The Son of Man came to seek and to save that which was lost" (Luke 19: 10); (2) "Jesus said—Come ye after Me and I will make you to become fishers of men" (Mark 1: 17)

Hymn for the Year—"Jesus Shall Reign (Tune: "Oh Happy Day That Fixed My Choice")

Dialogue—Directed and Individual W.M.U. Personal Service (Note: For this dialogue secure two copies of the free leaflet by the same name from the state W.M.U. headquarters. If the two members who "ask and answer" the questions will memorize much if not all of the leaflet the audience will be more impressed.)

"That Reminds Me"—(Note: Have six or eight members, preferably members of the Personal Service Committee, thoroughly inform themselves concerning the different points in the above mentioned dialogue. At its close, have them enter into an animated but convincing discussion of its chief points.)

Prayer of Thanksgiving—that: (1) "he that seeketh findeth"; (2) "he that believeth hath everlasting life"

Reading of Leaflet—"A Vision of Service"
(Order leaflet for 4c from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)

"Personal Service Parade" (Order leaflet for 5c from W.M.U. Literature Dept., address above)

Rendering of Poem—"The Hindered Christ"
(Order poem for 2c from W.M.U. Literature Dept., address above. Note: If this poem is committed to memory, preferably by a Y.W.A. member, the blessing will be more than two-fold)

Sentence Prayers that the members will help, not hinder, Christ in seeking the lost

Hymn for the Year—"Jesus Shall Reign"
(Tune: "Sun of My Soul! Thou Savior Dear!")

Business Session—Participation in Season of Prayer for State Missions; Plans for Enrollment in October; Reports of: Committees on Apportionment and Mission Study, W.M.U., Young Peoples Organizations; Minutes; Offering; Plans for Society's Personal Service Prayer by Chairman of Personal Service Committee

Suggested Leaflets—Supplement to Program

SEPTEMBER—PERSONAL SERVICE: SOUL-WINNING

	Cents
A Vision of Service	4
How Can We Help the Negro	3
How to Become a Christian	2
Personal Service Parade	5
Personal Service Demonstration	5
Such as I Have, I Give	3
The Hindered Christ (Poem)	2
The Silver Cup	2
Win One More	2

(Note: The above mentioned leaflets are to be ordered, please, from W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala.)

* * *

The Campos Baptist Convention

Rev. A. B. Christie, Petropolis, Brazil

The annual meeting of the Rio State Baptist Convention was held in Campos on May, 1, 2 and 3. It was in many ways a most successful gathering. Its sessions were marked by earnest and thoughtful discussions. As it had done in a number of its previous meetings the Convention this year took a long step towards complete and final self-support and native administration.

The Convention last year at its meeting with the Natividade de Carangola Church voted to take the direction and full financial responsibility of the Campos Academy, except for a debt that was carried over from the last administration. This year the Convention voted to raise \$45,000 for the Baptist Hospital, \$20,000 for the State Board, \$18,000 for the Campos Academy, \$25,000 for the Rio Baptist College and Seminary, \$4,000 for Home Missions, and \$8,000 for Foreign Missions.

This amount, \$120,000, does not seem a large sum for 9,000 baptists to raise. Yet when we consider the actual condition of the churches and their personal burdens it is no small matter. The churches of the Convention contributed nearly \$400,000 for the year 1925, \$60,000 of which went for the general co-operative work. This year they are to give double this amount to the general co-operative work. Only three of

the 78 churches are to receive aid from the Foreign Mission Board, while all told they owe \$232,000 on buildings put up by them and for which they will get nothing from the outside to help pay it. To add \$120,000 to that debt of \$232,000 and the necessity of paying all their running expenses and pastor's salary after all is no small matter for our churches, considering their age and present state of development.

Another thing of interest voted by the Convention was the taking over the responsibility for all the evangelization in the State of Rio except three churches, Nova Friburgo, Valenca and Barra do Pirahy, and the congregation of the very important city of Petropolis. Thus the missionary and the Foreign Mission Board are released from all responsibility except for financing these three churches and the one congregation just mentioned.

The responsibility for evangelizing the State of Rio, for directing and helping students in the schools and seminary, for determining and making loans to the churches and schools and for looking after the 75 churches on self-support falls to Rev. J. F. Lessa who was elected Corresponding Secretary of the Convention and its Board. Pastor Virgilio Faria was elected secretary by the B.Y.P.U. Convention. Missionary E. A. Jackson was elected Sunday-school secretary and treasurer of the General Co-operative Movement. Alberto Portella is superintendent of the Campos Academy and Leobino Guimaraes is at the head of the Baptist Hospital. These

brethren are responsible to the Convention and institutions which elected them to fill these places, and not to the Foreign Mission Board.

The writer of this article, who for seventeen years has given his time to organizing and developing the Campos Field, feels assured that the brethren who have been chosen to fill the very responsible positions just mentioned, will be able to carry forward their work without having to appeal to the Foreign Mission Board for any further financial help and feels very happy that he is released from these burdens they have so nobly assumed. The responsibility of the Foreign Mission Board becomes limited to a small debt on the Campos Academy which we hope to pay within a short while, and to the three churches and one congregation in Petropolis which we expect to put on self-support soon, or to turn them over to the State Convention to maintain.

* * *

"When I am tempted to repine
That such a lowly lot is mine,
There comes a voice to me which saith,
'Mine were the streets of Nazareth!'"

—Nettie Rooker.

* * *

"Every soul has its opportunity, its asking time, its hour when it may say anything to God."

—Joseph Parker.

From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

Ridgecrest Conference

This report must be brief and therefore undertakes to call attention to only a few of the more conspicuous features of the program.

In the first place, two hours were devoted to the study of the Scriptural Qualifications and Duties of the Deacon. The opening hour was given to a discussion of the first seven verses of the sixth chapter of Acts with practical suggestions and inferences.

The study of the second day was centered on 1 Timothy, Chapter III, verses 8 to 13 inclusive.

Fifteen practical questions were distributed among these men and the freest discussion was invited. Here are some samples: "Should a deacon be elected for life?" "Should a deacon be expected to lead in public prayer?" "Would you favor a study class for deacons?" "Should the deacon be a tither?"

These two conferences were well attended, seven states being represented; a fine company came from the churches of Asheville.

In the second place, a class of men studied Dr. Love's book, "To-day's Supreme Challenge to America." There was striking interest in the discussions each day; quite a number came for a part of the lessons and did not apply for the Certificate. On Sunday morning, Mr. Ben A. Morton, Chairman of the Executive Committee, formally awarded Certificates to eight laymen. These were Mr. J. H. Anderson, Knoxville; Dr. H. E. Christenberry, Specialist, Knoxville; Dr. R. L. Sanders, Memphis Surgeon; Geo. E. Hays, Louisville; J. L. Moore, Elizabethton, Tennessee; J. T. Henderson, Knoxville; J. J. Haldeman, Lakeland, Florida; M. G. Beckwith, New Orleans. Brother Winters of Florida received an additional star.

A third feature was this: At one time during the Conference, the two men on the platform,

the presiding officer and the speaker, were both eminent physicians owning their own hospitals and doing a very large practice, indicating that even the busiest physicians can find some time for the Lord's work, if their hearts are in it.

A fourth feature that was both popular and instructive was the motion picture, "Americans in the Making." The Conference is indebted to Mr. E. H. Rolston, Chattanooga, for this attractive feature.

All the speakers discussed live topics in a very practical and stimulating way. Space permits only the mere mention of these men: W. S. Farmer, Frankfort, Kentucky; George E. Hays, Louisville; Dr. H. E. Christenberry, Knoxville; G. T. Stephenson, Raleigh; R. H. Brown, Morristown, Tenn.; W. H. Rouse, Bristol; Dr. R. L. Sanders, Memphis; J. H. Anderson, and Ben A. Morton, Knoxville; W. D. Hudgins, Tullahoma, Tenn.; Dr. W. O. Carver, Louisville. M. G. Beckwith, a layman, led the singing, stressing the devotional spirit.

All who appeared in this program, except two, were laymen. The two exceptions were Mrs. Beckwith, who played the piano acceptably, and Dr. W. O. Carver, who made two great addresses on Missions.

At the last session, the Conference adopted the following resolution with hearty and unanimous vote:

"Resolved, That it is the sense of the Laymen's Conference held at Ridgecrest, N. C., July 29-August 1 under the auspices of the Baptist Brotherhood of the South, represented by laymen from at least eight states, that we should not longer neglect the perfecting of an organization that will as systematically and thoroughly reach our laymen as our present organizations are now reaching the young people and the women of our churches, and that we do not believe the desired end can be attained without a special worker on salary in each state."

Morristown, Tennessee

This prosperous town now has two Baptist Churches with a growing Mission besides. The Second Church and the Mission have been largely developed by zealous laymen of the First Church, conspicuous among whom are C. Collins and C. S. Stephens.

It was a special pleasure to visit the First Church on Sunday, July 4, and note the evidences of progress, both material and spiritual, apparent on every hand.

The auditorium was being painted and decorated, and the congregation was worshipping in the basement. Dr. J. H. Deere is serving his second pastorate and his usefulness grows with the passing days. This is one of the churches that promote the study of Stewardship and Missions by the men.

About the liveliest institution connected with this church is the Men's Bible Class; Prof. R. H. Brown, superintendent of the City Schools, is the capable and popular teacher. Bruce Crosby, the president, never grows weary in his labors on behalf of this class.

The visitor spoke briefly to this company of men and discussed the Duties of Laymen at the regular hour for the morning worship.

Fayetteville, Tennessee

The General Secretary had a busy and interesting day on Sunday, July 11, with the Baptist Church of Fayetteville and the Concord Church, five miles in the country. Rev. P. G. Carter, the zealous pastor, preaches twice every Sunday to the Fayetteville saints and gives two Sunday afternoons each month to the membership at Concord. Concord has some enthusiastic tithers.

The church building in Fayetteville is inadequate to the needs of a modern Sunday school and the church has recently purchased a very desirable property in a fine location; most of the classes of the Sunday school now meet in the dwelling located on this lot. A little later the church will probably remove the present structure and erect an up-to-date building on this location.

The Men's Bible Class, under the direction of L. W. Alexander as teacher, is growing in numbers and interest; this company of men decided to meet monthly in the capacity of a Brotherhood to discuss the different interests of the kingdom and assemble each Sunday morning as an organized class to study the Bible. These men are also making a systematic effort to win unsaved men to the Saviour.

The Baptists are not strong in Fayetteville, but they are making an honorable record in the support of the Co-operative Program. Pastor Carter is a denominational man and seeks to promote the efficiency of all the churches in the Association.

Demorest, Georgia

The annual meeting of the Habersham Sunday School Convention is an interesting event with the Christian workers of this district of North Georgia. The people of Demorest, an attractive watering place and educational center, extended a hearty welcome and provided generous entertainment to their visitors. Rev. J. W. Farmer, the president and Rev. A. T. Allen, pastor at Cornelia, were the leading promoters.

The meeting opened on July 13 with a good representation from a dozen churches and the attendance was sustained through the five sessions with little variation. The discussion of Sunday school problems was practical and edifying.

The General Secretary accepted an invitation to speak three times and confined all his re-

marks to the different phases of Stewardship. The number of tithers at the closing session was increased from fourteen to thirty-eight.

There is marked material development taking place in this section; the two chief industries are orchards and hydro-electric plants. The peach and apple orchards are large and flourishing, while the electric plants are furnishing light and power for a wide territory.

The Baptist leaders of this section are ambitious to see the spiritual growth keep pace with the rapid industrial progress.

Harlan, Kentucky

While Harlan is a little secluded, being reached by a branch line of the Louisville and Nashville railroad, it is one of the liveliest towns in all the land. The two chief products of this section are coal and Baptists; these two resources are undergoing development side by side. It amazes a visitor to note the multitude of cars loaded with coal that leave this region for the markets every day. The Baptist leaders appreciate their denominational heritage and are diligent in their efforts to conserve and develop it.

Harlan, the metropolis of all this section, has a church building that would do credit to a town four times as large, while Pastor Black and his progressive membership are making a demonstration of church efficiency that is a fine object lesson for the churches at the various mining camps in the outlying districts.

Dr. Jasper, who had an income of ten thousand dollars from his profession, yielded to an urgent call to preach the gospel to these mining communities and is now Associational Evangelist on a salary of twenty-four hundred dollars. After a period of study at the Seminary in Louisville, he is proving to be an evangelist of ability and consecration. The people to whom he ministers count it a privilege to provide the nominal salary.

There is an Associational Organization of laymen, with J. A. Jacobs as president and W. T. Jacobs as secretary, that heartily co-operates with Dr. Jasper.

On the closing day of every Evangelistic Campaign, a session is assigned to the laymen; on this occasion zealous laymen from the various churches make brief and stimulating talks.

The primary object of the Secretary's visit on July 18 was to speak at the Laymen's Meeting in connection with the close of the Campaign at Chevolet. He also had the responsibility of speaking at the morning hour at the First Baptist Church of Harlan; at the close of his talk fifty-six committed themselves to the tithe, a good number of whom were new accessions.

South Carolina Assembly

Two days, July 23 and 24, in Greenville, S. C., attending the Assembly, afforded the opportunity of seeing the attractive grounds and buildings of Furman University, and to hear some unusual addresses. One of these was made by Dr. Z. T. Cody on "The Atonement," two others by Dr. W. N. Johnson on "Stewardship," another on "The Second Mile," by Dr. Carter Helm Jones, and the last by Miss Janie Lide of China on "The Missionary Situation in that Great Country." Another feature of this trip to Greenville was the opportunity to visit with some choice and valued friends.

In his second address, the General Secretary discussed a "Double Challenge to Men" before an audience composed almost exclusively of preachers and women, on the ground that they are our very best broadcasting agencies. It was interesting to note the attendance at the Assembly of two large companies of young people who were in camp, the girls under the leadership of Mrs. Geo. E. Davis and the boys directed by Dr. Weston Bruner. These are

recreational and educational privileges of rare value unknown to a former generation.

The continued drouth in that section was distressing and the spirits of the people were greatly depressed.

Biltmore, N. C.

This is an attractive and a growing suburb of Asheville, and yet it is a separate municipality; it is adjacent to the famous Vanderbilt estate.

The Baptist Church of Biltmore stands on a "hill where it can not be hid." Among the membership are some laymen of capacity, who rank high in the business community, are loyal to their pastor, and deeply interested in the progress of the kingdom. One of them is erecting a magnificent home but seems to be equally concerned that the new building projected for his church shall be adequate and attractive. Like David, he is unwilling "to dwell in a house of cedar while the ark of God dwelleth within curtains."

In the service at 11:00 A.M. the General Secretary read those passages in the twenty-ninth Chapter of First Chronicles that set forth in such vivid way the devotion of David to the Lord's house and the generosity of the children of Israel; as his custom is, however, he made a plea that the need of those "who sit in darkness and the shadow of death" should not be neglected.

Dr. W. H. Fitzgerald, the popular pastor, is thoroughly missionary and means to insist that the proper ratio in distribution of their gifts is maintained during the period of building.

The Secretary greatly enjoyed the privilege of speaking to these intelligent and responsive people.

Evangelistic Conference

This notable meeting was conducted in the buildings of the Asheville School, located about five miles from the city in a most attractive grove. This Conference was promoted under the auspices of the Christian Laymen's Association of Pittsburgh, Pennsylvania, of which Walter P. Fraser, a wealthy business man, is president and Rev. Arthur F. Purkiss, a Baptist Minister is executive secretary. It was in session for four days and it was with the deepest regret that this writer had to leave one day before it closed to meet an urgent engagement.

During these days about one hundred ministers were the guests of Mr. Fraser, among whom were thirty representative Baptist preachers. Through addresses that stressed confession, humility and faith, through conferences of small groups for prayer, in which those present confessed their shortcomings to each other and to the Lord, these preachers were brought face to face with their personal relationship to their Lord, in a most searching way.

The Baptist preachers held a separate conference for a half hour and it was the unanimous conviction of this group that they had never attended a meeting of such spiritual power and they heartily endorsed the policies of the Christian Laymen's Association as set forth in an address by Rev. Arthur F. Purkiss that morning. The plan is simple: it contemplates prayer groups of men in every church, who shall study the promises of the Bible, under the leadership of their pastor, make a list of the unsaved men in their community and by personal effort seek to win them to the Saviour. It honors the pastor, dignifies the local church, and calls for no interdenominational organization.

Mr. Fraser, who is chief promoter and financial supporter of this cause, favors an occasional conference when preachers and laymen of the different evangelical denominations shall come together for prayer, fellowship, and conference;

in such a meeting there can be no discussion of budgets and denominational enterprises and it is much easier to confine the conference to the main issue—consecration and soul-winning.

It is claimed that an evangelistic fervor and activity in a church will prove a panacea for every ill. Jealousies cannot survive in such an atmosphere, brethren will dwell together in unity, the members will abound in the grace of giving and in good works, and the saved will constantly be added to the church.

Suggested Program for Brotherhood Meeting

Seek to make the opening praise service, consisting of Scripture, Song, and Prayer, deeply spiritual.

Let the business be handled with dispatch.

SUBJECT—MISSIONS IN AFRICA

- (1) Nigeria, Our African Field. Five minutes.
- (2) Story of Alabi. Five minutes.

Missionary Miscellany

Secretary T. B. RAY, D.D.

Births:

Rev. and Mrs. J. H. Ware of Shanghai, China, announce the birth of Emily Holden, on June 2, 1926.

Rev. and Mrs. C. L. Culpepper of Laichowfu, China, announce the arrival of Mary Frances on June 12, 1926.

Rev. and Mrs. J. E. Jackson of Wusih, China, now on furlough, announce the arrival of Everett Garrett on July 17, 1926.

Arrivals on Furlough:

Rev. and Mrs. Wilson Fielder, Chengchow, China. Home address, Kerens, Texas.

Rev. and Mrs. W. C. Newton, Tsingtau, China. Home address, Chatauqua, N. Y.

Rev. C. A. Leonard, Harbin, China. Home Address, 3622 N. Routh St., Dallas, Texas.

Miss Edna E. Teal, Yangchow, China. Home address, Villa Rica, Ga.

Miss Cecile Lancaster, Kokura, Japan. Home address, 1924 Mitchell Ave., Waco, Texas.

Miss Doris Knight, Hwanghsien, China. Home address, Quitman, Ga.

Dr. and Mrs. N. A. Bryan, Hwanghsien, China. Home address 1301 Ordway Place, Nashville, Tenn.

Miss Blanche Groves, Soochow, China. Home address, Bridgeport, Texas.

Miss Maggie Whaley, Guaymas, Mexico. Home address, Cleveland, Tenn.

Mr. R. L. Bausum, Kweilin, China. Home address, Annapolis, Md.

Dr. and Mrs. G. N. Herring, Pingtu, China. Home address, 684 16th St., Oakland, Calif.

Rev. and Mrs. D. F. Stamps, Chinkiang, China. Home address, Montreat, N. C.

Dr. P. S. Evans, Tsinan, China. Home address, East Northfield, Mass.

Miss Mary C. Alexander, Canton, China. Home address, 2716 Chenevert St., Houston, Texas.

Sailings:

August 5 on S. S. Empress of Canada:

Rev. and Mrs. S. J. Townshend, Kweitch, China.

Mrs. S. E. Stephens, Tsingtau, China.

Song—

(3) Training for Leadership. Five minutes.

4. Winning Souls. Five minutes.

Song—

5. The Negro Winning his Own People. Five minutes.

6. Voluntary Remarks. Two minutes each.

For information on the first four topics consult the July number of HOME AND FOREIGN FIELDS from page 2 to page 11.

On topic 5, it is suggested that a Negro Christian cannot be successful in Missionary work, except with his own people. He could not win white people to the Saviour, indeed, he would not have much success with the brown and yellow races. His activities must be largely racial, not interracial.

This consideration indicates the importance of urging evangelistic effort among the saved in Africa and of encouraging American Negroes to install a vigorous missionary program on behalf of their own people.

Closing Song and Prayer.

Miss Joy Tatum, Yangchow, China.

Dr. Jeannette Beall, Laichowfu, China.

Miss Mary C. Demarest, Yangchow, China.

Marriage:

It gives us great pleasure to record the marriage of Rev. J. B. Hipps to Miss Margaret Faith Stroh of Wheaton, Ill., on July 29. They are to sail for Shanghai on August 19. Brother Hipps has been teaching as a missionary of our Board in Shanghai College since 1913. God give them great grace and blessing.

G. P. Bostick at Rest:

On June 21 in the Canadian Episcopal Hospital at Kweitchfu, Shantung Province, China, Rev. G. P. Bostick passed to his reward. He died of typhus fever.

Brother Bostick was born in Rutherford County, N. C., May 28, 1858. He graduated from Wake Forest College and the Southern Baptist Theological Seminary. He was appointed in 1889. After a short time on the field he embraced the Gospel Mission idea of mission operation and served with that mission for several years. In 1912 he was re-appointed as a missionary of the Foreign Mission Board, and since that time he has served at Pochow, Anhwei Province, in the Interior China Mission.

He was a zealous preacher of the gospel. With unabated zeal down to the very end of his career, he gave himself to the field evangelistic work. He was a devout Christian man, and left behind him the example of a godly life. In his last hours he showed his assurance in the gospel by calling for the singing of his favorite hymn, "O Love that will not let me go." His brother, Wade, said of him, "that he had never known 'G. P.' to do a selfish act."

We have lost a faithful missionary, and our hearts go out in tender sympathy to his loved ones whose sorrow we fully share.

Gospel Preached by Every Means.—"Of course you have heard all about our having to close up shop for a while. We are again on forced vacation. We thought it best to come away and give the poor antis a rest; they were so weary, poor things; they had been working hard ever since Christmas to get us off on our

vacation. They can never know that they are preaching the gospel more than they are hurting it else they would not name themselves 'anti-Christians.' Whether they laud the Lord's name or blaspheme it, they bring the subject before the mind of people who never had time to consider it before, and as soon as they get half a chance to act according to their own conscience, many will investigate more thoroughly than ever before the name of Jesus. I was in the city a month after the closing of schools, etc., and I want to tell you that the people whom we had never known before, came to see us and to express their feelings that such things should not have happened to the Christian people. Many wanted to know when the school would be opened again, and wanted to enroll their girls. They did not agree with what had been done against Christian work in the city. The majority of the citizens do not agree with it. So you see if the government gets half way settled, and some one takes charge of Kweilin who can handle the situation and keep order, there will be no trouble, because the leaders are few. The masses are not interested in such; they love peace.

"Most of our upper high school girls have already been employed as teachers in the Province School, so I feel that the school is going on in its influence. The people honored our students; the antis did not get one that I know of. Their purpose was to get our students to come to their schools. But they all went home, and their home towns and villages employed a good many of them as teachers. Maybe the Lord wanted them scattered for a while. Acts 8: 4: 'And they that were scattered abroad went everywhere preaching the Word.'

"One of the greatest joys we have this time is our correspondence with the Chinese Christians. Last year when we came they did not realize that we would be gone so long. This time they feared last year's experience would be repeated, so they asked us for self-addressed envelopes. So we had a grand exchanging of envelopes from the girls and the teachers in the schools. Now we are carrying on correspondence with a large number. They have already invited us to come back. But we feel that we cannot go just yet, for their sakes.

The spirit of the Kweilin Christians throughout the whole time has been lovely. I think we have one of the finest groups of people I have ever known anywhere. They are sincere, straight, and sensibly conservative on any subject. I have heard many of the main ones of our church in Kweilin say that they knew that they could not carry on the work by themselves, hence they do not desire the independence from foreign help and workers that some urge them to assume."—Miss Euwa Majors, Shiuchow, China.

Doors Open—Pocketbooks Closed.—"I have two stations of work to look after. The length of the territory is about 165 miles by about 60, and not a penny to bear the traveling expense from now until January first. The last quarter cost me about \$50 over and above the traveling money that is available.

"I have about ten or twelve boys in school and the money is all gone for the year. That is, they have already used more than we can possibly draw for the year.

"We have a dispensary to run and the medical money will not even pay the dispenser's salary, and that leaves us to take care of the public out of our own purse.

"On my last trip to Saki I went a week over in the Ibaribara tribe north of us, and I find that there is absolutely no religious work being done in the entire tribe, so I was told by the clerk of the District Officer of the territory. The only school work being done in this tribe is one school of about 15 or 20 students in the King's school of the City of Kiama, and they do not pretend to standardize the work; they only teach

in the Hausa and Arabic languages, and this is for the sole purpose of reading the Koran. I write this not to discourage you but to show you the open door."—*J. C. Powell, Oyo, Africa.*

Revival in Fukuoka, Japan.—"I know you will rejoice from the bottom of your heart when you read that week before last we had Dr. William Axling of the Northern Baptist Mission with us for six days. He preached for thirty minutes each morning at chapel and three nights at the church services. He also preached at the Sunday morning service.

"When cards were passed out to be kept over night and signed we felt sure that the harvest would be large, but imagine our joy when we found that 190 young men, boys and teachers had signed cards, either as ready for baptism or as wishing to be fully taught with a view to becoming Christians. Some evangelists leave you in a worse state than if they had not come. Dr. Axling was sane all through. He preached the plain gospel in a compelling way. He spent hours in prayer before each service. No high pressure methods were used. Among these boys and young men were some of the best intellects we have, the head of the student body being one of them. I cannot go into details for it would take too much space. Then, too, all souls are as precious as the brightest. Our middle school janitor had asked for baptism before Dr. Axling had come. Yesterday I buried thirteen in baptism and others will join this church later, while many will join outside churches. Our college church does not show the progress as to the number of baptisms. Both dormitories are saturated with the Christian spirit. Mr. Yuya is making a fine dormitory master and the college dormitory masters are all alive.

"The number who have signed has increased since the meetings have ended, and there are over 200 now. A harvest of 200 is one worth rejoicing over. God be praised. He alone can do the work. We thank God for Dr. Axling's earnest preaching. God used him for his glory."—*C. K. Dozier, Fukuoka, Japan.*

Somewhere in Mexico.—"The school at _____ has had a singular success. School opened with 55 but in a few weeks there were enrolled 109. One day about 30 new ones arrived, being brought by their parents—saying that they wanted their children to learn something—to read and write and do arithmetic; all they were learning in the public schools was to tat and say the catechism. One boy had been to school three years and could not read. Others wished to enter, but the two teachers had all they could manage.

"I think that we have a great opportunity to reach the people in _____ and _____ through our schools. There were no visible results in conversions among the children of our schools, but they are breaking down opposition and fanaticism. The Catholics are sending their children to our schools. It is impossible for them to send their children to our schools and continue hostilities. Of course our schools in themselves cannot be evangelical, cannot be evangelistic agencies, but the children in our schools open the doors to the homes of the parents for our workers. The pastors of _____ and _____ have access to the homes of the children who attend school. Through this personal work many of the children and parents should be won. It may take two or three years, but I believe the harvest time is coming, but we need these two day schools as helpers to our pastors. I hope that the Board will see fit to continue these two primary schools. The Board pays the salary of the directors while the assistants are paid from the tuition collected."—*A Missionary somewhere in Mexico.*

A Significant Advance.—"This day has meant much to me. Miss Dorothea Wang this morning accepted the position of Dean in Wei Ling Girls' Academy. That seems a little thing to people who have big institutions, well staffed and well organized, but it is no little thing to me. I have worked for this for years. Certain conditions made it almost impossible for her to accept it now—and the same things make my renewed offer a most dangerous act of faith—if faith can ever be dangerous—But, after genuine, not merely affected, hesitation, she did accept to-day. Now I can hope really to make some progress in the development of the school.

"This young lady is our first Academy graduate. She has been with us since before I came to China, for she was as a tiny girl, a pupil in Mrs. McDaniel's day school. After her graduation from Wei Ling in 1918, Miss Bagby and I sent her to Ginling College, Nanking. She taught for us two years, between her Sophomore and Junior years, then returned to college and graduated with the B.A. degree in 1924. She has taught here these past two years and has been most faithful and active in every phase of the work, church as well as school. She knows the personnel of the student body from 1911, the first year, to the present, as no other person capable of the position could know it. She knows the personnel of the constituency, actual and potential, of the school, as few others could know it. I am hoping that she will develop into a very useful administrative officer of the school, and that she will in time help us to secure not only more moral support but also financial

support from the Chinese community."—*Miss Sophie S. Lanneau, Soochow, China.*

The School Opening the Doors.—"In one sense this is the least promising place on the field. The church itself is dead, there is no church. After having worked a year without results—the people are indifferent, refusing to allow the worker to talk with them, nor would they read literature—we decided to try the effect of a school. The native worker talked with several of the people and they promised to send their children to our school but they themselves would not attend our services. The school was opened in a room of the old church building with thirteen pupils. The first of December I had a letter from the native worker saying that the Sunday before they had celebrated their first preaching service and that twenty people were present, the majority being the parents of the children in his school. Here is one evidence of the value of a little school. The door is opened."—*A Missionary somewhere in Mexico.*

It is A Tragedy.—"Have found the Anti-Christian organization really powerful, but have also found genuine friendliness and much eagerness for the gospel on the part of many and from among all classes of society. There is war between the forces for good and evil in South China now! Does it not seem a tragedy that our forces are so depleted, for we are indeed few, not only foreign but native workers, and all for lack of funds."—*Miss Annie Sandlin, Canton, China.*

Young People's Department

A Children's Exercise

The following exercise, for twelve children and a soloist, may be found helpful in the fixing in young hearts of many great truths in the life of Christ. It is built around the hymn, "More About Jesus," coupled with selected Scripture portions.

Chorus of all children and soloist—

More about Jesus would we know,
More of his life on earth below,
More of his mighty power see,
More his true followers here to be.

First Child—

Christ cleansed the leper, raised the dead,
And made the blind to see.
The hungry multitude he fed,
The Wonder-Worker, He.
Still wonders does he work unseen
In lives made good and hearts made clean.

Second Child—

"Jesus of Nazareth, a man approved of God,
among you by miracles and wonders and signs,
which God did by him in the midst of you, as
ye yourselves also know" (Acts 2: 22).

Solo—

More about Jesus' words divine,
Words that with Heaven's glory shine,
Truth from above to guide our way,
Lighting our path with God's own ray.

Third Child—

He taught with wondrous power and skill
The truth to set men free,
God's law with clearer light to fill,
The greatest Teacher, He.
And those who at his feet would learn
Still find truth's light within them burn.

Fourth Child—

"We know that thou art a teacher come from
God: for no man can do these miracles that
thou doest, except God be with him" (John 3: 2).

Solo—

More about Jesus' loving deeds,
Serving so humbly others' needs,
Setting for us the perfect plan
God has in mind for every man.

Fifth Child—

In doing good his days were spent,
In service glad and free,
To give for others' need content,
The Perfect Pattern, He.
And clear before our eyes shines yet
That Perfect Pattern God has set.

Sixth Child—

"I have given you an example, that ye should
do as I have done to you" (John 13: 15).

Solo—

More about Jesus, he who came
Down to this world of sin and shame,
Bringing to man from Heaven's store
Joy that shall last forevermore.

Seventh Child—

He lifted loads of grief and pain,
And set the burdened free,
The oil of gladness gave again,
The great Joy-Bringer, He.
And still he gives his own to-day
A joy that none can take away.

Eighth Child—

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full . . . and your joy no man taketh from you" (John 15: 11; 16: 22).

Solo—

More about Jesus would we learn,
More to his promised safety turn,
Building on him, the solid Rock,
Lives that shall stand the tempest's shock.

Ninth Child—

Lives that he found so poor and weak
Were built so silently
To strength and beauty all would seek:
The sure Foundation, He.
And those who build on him to-day
Build surely, safely, and for aye.

Tenth Child—

"Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3: 11).

Solo—

More about Jesus' wondrous gift,
More of his power to reach and lift,
More of the life he gives his own,
Life so abundant, his alone.

Eleventh Child—

Forms that in death, were still and cold
He quickened wondrously,
He bade the gates of death unfold,
The one Life-Giver, He.
And still to those who own his sway
He gives eternal life to-day.

Twelfth Child—

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand (John 10: 28).

Chorus of all children and soloist—

More, more about Jesus,
More, more about Jesus,
More of the grace which he imparts,
More of his grace within our hearts.

—Mary Brainerd Smith, in *S. S. Times*.

How God Used A Picnic For His Glory

Miss Minnie D. McIlroy, Buenos Aires,
Argentina

In our own U. S. A. one would hardly think of a picnic as a means of interesting a friend in the gospel. Our picnics are so popular, we have to make "picnic" rules in our Sunday schools here just as we used to make "Christmas-present" rules in the Sunday schools at home in the days gone by, for the Sunday schools surely "fill up" just before picnic-time. I should like to tell you of one picnic that was the beginning of a vital interest in the gospel.

Some years ago, a member of one of our Sunday schools invited Malvina Cacciavillani to accompany her on a picnic. Now Malvina knew very little about the gospel, but she did know something about picnics; so she went with her friend. That was the beginning of her interest in the gospel, and now, although most of her family are still Catholic, she is a faithful follower of the Saviour. She has been able to influence her father to take an interest in the gospel.

The Argentines "picnic" very much harder than we do in the U. S. A. They go early and stay late. They do not wear ordinary washable clothes to a picnic but dress in their best "bib and tucker" and change to some old thing to have a good time in. One of the advantages in such a custom is that they come home, at the end of a glorious day in the open, looking as fresh as when they left.

The fact that practically all of our Argentine picnics close with an evangelistic service is the secret of their Christian influence.

Little "But Then"

Her real name was Annie, but they called her little "But Then," and I will tell you why. Her face was like a sunbeam, and she was always looking for every bit of good she could find in everybody and everything. When Freddie came home and told in a ridiculous way the story of the new boy's first day at school, and how odd he looked in his brother's outgrown coat and trousers, little Annie began with her most earnest air: "Yes, but then I didn't hear him say one naughty word all day, and he helped poor little Kelly out of the mud when he fell down."

"That's just the way with you, little 'But Then,'" laughed Freddie. But he always loved Annie more than ever after such a speech as that; he couldn't help it.

When the day for the picnic, which Annie and Fred had planned, dawned gray and cold, Freddie puckered his mouth ready to complain, but Annie soon snatched away all the frowns. "I know it's going to rain, Freddie, but then you know we can cut those paper chains and hang them all over the attic and eat our picnic dinner up there. And it'll be nearly as nice as in the wood" (with an extra emphasis on the "nearly").

"All right, little 'But Then,'" said Freddie, cheering up. A play with that little "But Then" in the attic was as good as a picnic any day.

When she fell and broke her arm and had to have it bandaged for many days, she said over and over again to her friends as they sympathized with her, "Yes, it hurts, but then it could be worse, you know."

All the other children made fun of poor old Mosey Crosby, but not so with little "But Then." "Of course, I know he's queer," she said, "but then he has no one to love or care for him, and it makes him cross to have the boys tease him so. I took him some flowers, and you ought to have seen him smile and thank me over and over again for them."

And so it was, by trying to see the good and cheerful side of life, that Annie came to be called little "But Then." Would it not be worth while owning such a name if it stood for a sunny disposition like hers, that always smiled at discouragements and tried sincerely to find the good and lovely in everybody?—Anonymous.

NAMES AND LOCATION OF MISSIONARIES

OF THE FOREIGN BOARD, RICHMOND, VA.

J. F. LOVE, Corresponding Secretary; T. B. RAY, Associate Secretary

AFRICA (NIGERIA)

OGBOMOSO, via Lagos—George Green, M.D., Mrs. Green, Miss Ruth Kersey, G. W. Sadler, Mrs. Sadler, W. H. Carson, Mrs. Carson, Hugh P. McCormick, Mrs. McCormick, W. P. Meredith, M.D., Mrs. Meredith, Miss Neale C. Young, Miss Mary Ellen Caver, B. L. Lockett, M.D., Mrs. Lockett.

SAKI, via Lagos—Miss Nannie David*, I. N. Patterson, Mrs. Patterson.

ABEOKUTA, via Lagos—Mrs. W. T. Lumbley*, Miss Olive Edens, Miss Susan Anderson, Miss May Perry.

OYO, via Lagos—J. C. Powell, Mrs. Powell.

LAGOS—L. M. Duval*, Mrs. Duval*, Miss Lucille Reagan, Miss Elma Elam.

IWO, via Lagos—Dr. E. G. MacLean*, Mrs. MacLean*.

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