

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

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No 10



Sunday School of First Baptist Church, Santiago, Chile

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# HOME AND FOREIGN FIELDS

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## CONTENTS

	PAGE
THE MESSAGE FINDS A WAY TO THE HEARTS OF THE PEOPLE. <i>Rev. Jas. W. McGarock, Talca, Chile</i> .....	2
The story of a remarkable series of evangelistic meetings in the interior of Chile.	
TRIUMPHS AND CHALLENGES IN CHILE. <i>Rev. J. L. Moye, Santiago</i> .....	3
Illustrations of the power of the gospel, and of prevailing prayer, in the winning and saving of the lost.	
THE SANTIAGO FIELD. <i>Honorio Espinoza</i> .....	4
A message from a brilliant young Chilean preacher, recently law student of the State University.	
PERSECUTED NIGH UNTO DEATH. <i>Rev. W. W. Enete, Rio de Janeiro, Brazil</i> .....	5
THE CURSE OF OPIUM IN CHINA. <i>Miss Hannah Plowden, Soochow</i> .....	5
AFIELD IN SOUTH BRAZIL. <i>Miss Minnie Landrum, Rio de Janeiro</i> .....	5
BEGINNINGS IN HARBIN AND NORTH MANCHURIA. <i>Rev. C. A. Leonard, Harbin</i> .....	6
"YE SHALL BE MY WITNESSES." A symposium showing how Southern Baptist women are fulfilling the Great Commission .....	7
THE UNDERLYING PURPOSE OF THE WOMAN'S MISSIONARY UNION. <i>Mrs. Wesley N. Jones</i> .....	7
TEACHING MISSIONS THROUGH GRADED W.M.U. <i>Miss Elizabeth Watkins</i> .....	7
THE GRADED W.M.U. A WORLDWIDE MISSIONARY POWER. <i>Miss Hannah E. Reynolds</i> .....	8
THE SUNBEAM BAND AS A MISSIONARY AGENCY. <i>Miss E. Lucy Cleveland</i> .....	9
IMPLANTING THE MISSIONARY SPIRIT THROUGH G.A. AND R.A. ORGANIZATIONS. <i>Miss Katherine Harris</i> .....	10
THE GRADED W.M.U. A MISSIONARY ASSET. <i>Miss Juliette Mather</i> .....	10
THE SPIRIT OF CATHOLICISM. <i>Rev. C. L. Neal, Toluca, Mexico</i> .....	11
A MISSIONARY'S FURLOUGH JOYS. <i>Mrs. Jewell Leggett Daniel, Lai Yang, China</i> .....	12
EDITORIAL .....	13
A NEW INVASION OF THE RIO GRANDE. <i>Una Lawrence Roberts</i> .....	17
THE MISSIONARY MESSAGE IN THE SUNDAY SCHOOL LESSONS. <i>Rev. W. O. Carver, D.D.</i> .....	19
THE LIGHT OF TRUTH IN A WILDERNESS OF SIN. <i>Dick Deter, Curitiba, Brazil</i> .....	21
CHRISTIAN EDUCATION IN CHINA. <i>Rev. M. W. Rankin, Shiu Chow</i> .....	22
DR. NOGUEIRA PARANAGUA, PIONEER, PATRIOT AND BAPTIST LEADER. <i>Rev. E. A. Jackson, Rio de Janeiro, Brazil</i> .....	23
A TESTING TIME IN CHINA. <i>Miss Zemma Hare, Kaifeng</i> .....	24
FROM THE WOMAN'S MISSIONARY UNION. <i>Miss Kathleen Mallory</i> .....	25
FROM THE BAPTIST BROTHERHOOD OF THE SOUTH. <i>J. T. Henderson</i> .....	27
MISSIONARY MISCELLANY. <i>T. B. Ray, D.D.</i> .....	28
YOUNG PEOPLE'S DEPARTMENT .....	31

## THE MISSIONARY PILOT

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

- October 3—Topic, "The Intelligent Christian." In conclusion of the program, let the leader, or the pastor, or some one else who has been specially invited, discuss briefly the duty the church owes to its new members, as indicated in the editorial on page 13.
- October 10—Topic, "Gratitude." Let the "special" for this meeting be the reading of the article by Mrs. Daniel, page 12, supplemented by discussion as suggested in the editorial, "A New Volunteer Movement" (page 14). Show how gratitude may thus find its practical expression.
- October 17—Topic, "Stewardship." Read the article by Secretary Henderson, page 27, "The Crux," making a list of his suggestions on the blackboard and calling for brief open discussion of these items in a practical stewardship program.
- October 24—Topic, "Fundamental Doctrines: Sin." Let some one who reads well conclude the program by reading, in whole or in part, the thrilling story by Dick Deter, "The Light of Truth in a Wilderness of Sin" (page 21).
- October 31—Topic, "Robert Morrison, Pioneer Protestant Missionary to China." Assign to several members the selection of a striking statement, found in the several stories about China in this number, which will indicate progress and problems in this great country since the day of Robert Morrison.

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

It is possible for leaders, as well as the children, to overlook at times the fundamental missionary functions of these auxiliary organizations. The leader will find excellent material for use in a program on the missionary purposes of the organization in the splendid articles on pages 7 to 10.

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

For the missionary topic, "Graded W.M.U.," a splendid array of supplemental material has been provided in the articles on pages 7 to 10. See especially Miss Mallory's outline program on page 26.

### SUNDAY SCHOOL

Superintendents and teachers will find Dr. Carver's missionary application of the Sunday school lessons, pages 19, 20, of very great value in the preparation of opening and closing programs of worship, and in the teaching of the lesson.

### PRAYER MEETING

Secretary Henderson furnishes an excellent outline program for the "Brotherhood Meeting," which might well be rendered at the prayer meeting hour. A prayer meeting of great interest and power might be made to gather around the discussion of the W.M.U. and its auxiliaries as missionary agencies and assets.

## The Message Finds a Way to the Hearts of the People

*Rev. James W. McGavock, Talca, Chile*

Some two weeks after we had opened our humble chapel in Talca, Chile, the family whose picture accompanies this article appeared on the scene. Our Sunday school opened the first Sunday with thirty, which made us very happy. The second Lord's day we had fewer and the third we had only fourteen. This made us feel very humble. We had worked faithfully but in vain as it appeared from the results.

That special Sunday the Lord gave us this family. It was a wonderful gift. The father was a rabid, selfish, drinking man. His children and wife were afraid of him. They dared not leave the house without his consent. There was not a day passed but some one suffered unjustly at the hands of the father of this family, and often it was the mother. The whole neighborhood knew the family and dreaded to see Gideon Bayolo arrive, especially if he was drinking and that was about all of the time. This particular Sunday morning he and a friend were drinking. They saw Mrs. McGavock and Margaret leave the chapel and later saw the missionary tacking a notice on the door, announcing the services for that night. The two went and read the notice and immediately followed me to our home, that is, near enough to know where we were liv-



"IN OBEDIENCE TO THE COMMAND OF JESUS, AND IN IMITATION OF HIS EXAMPLE"

The baptism of Santiago Correa, after many years of waiting. "Members of other evangelical churches have said that they want to be baptized in the same way that Jesus was."

ing. That night he and his family came to our chapel. The father cheered the singing, the prayers and the preaching. After the services were over, they remained to talk with us. The father related what had happened that morning, how he had followed me to my home and that he wanted us to be the pastor of his family. Since that night he has been a faithful attendant on the services, prays in public, has left off his drinking, loves his family and is as happy as can be. The neighbors say that something has happened in his life. He is a living witness of the power of God in the salvation of the lost. On May 9 it was the missionary's joy to baptize the entire family, together with six

others. All of the family lead in public prayer.

Santiago Correa has been a Christian for a number of years. He was converted under the preaching of the Methodists in northern Chile, where there is no Baptist work. He did not join the Methodist church for two years after his conversion, because he read in the Bible that the people of Bible times were baptized in water. At last, the Methodist pastor told him that he believed as he did on that point and that he would baptize him according to the Bible. Never having seen anyone baptized, the Methodist took him and three others to the ocean and immersed them face down. This brother came to Talca about the time we arrived and soon afterwards became identified with our work. He is a faithful, consecrated man of God.

The first baptizing ever witnessed in Talca took place on May 9, 1926. Thirteen people were buried with the Lord in baptism in the presence of some four hundred people who gave the very best of attention. Brother Honorio Espinoza preached to the multitude before the baptisms and Brother W. E. Davidson read passages from the Word of God during the baptizing. The members of other evangelical churches were greatly pleased and some have said that they wanted to be baptized in the same way that Jesus was.

Our church was organized on Saturday, May 8, 1926 at the close of five months' work. The following Sunday night, after the baptizing in the afternoon, the church observed the Lord's supper.



A "HOUSEHOLD BAPTISM" IN CHILE

"On May 9 it was the missionary's joy to baptize this entire family, together with six others. All of the family lead in public prayer."





THE TALCA SUNDAY SCHOOL AT THE END OF FOUR MONTHS

"All the organizations of the church are prospering. The Sunday school has 65 on roll, with an average attendance of 45 to 50."

On the following Monday night, the church asked that Brother Juan Vallette be ordained to the full work of the ministry, and then called him as its pastor. Brother Vallette and his accomplished wife are products of our schools in Temuco. For a year and a half he was the writer's helper in the Temuco church, in which capacity he served faithfully. After working together for five months in Talca, the missionary and his wife became the helpers of the splendid native pastor and his wife. At the first business meeting of the new church, it assumed a small part of the expenses of the work in Talca, looking forward anxiously to the time when it can bear all of it.

All the organizations of the church are prospering. The Sunday school has sixty-five on roll, with an average attendance of forty-five to fifty. The Sunbeam Band has more than forty regular attendants, a number of which do not come to the Sunday school on Sunday morning, due to the fact that they are compelled to go to the Catholic services at that hour. The Woman's Missionary Society has ten members who co-operate in every phase of the denominational work.

Besides the work here in Talca, we have two more preaching points in this district, with other points where it will be possible to begin work with little difficulty. To the opening up of new work, the missionary is giving the most of his time. But this is practically useless from an economic standpoint. Unless there is a native pastor to take care of the work in the absence of the missionary, the work does not grow as it should. We have the native men, but we do not have the means to put them to work.

We anxiously await help, at the same time giving thanks for the help which we are now getting from our brethren at the home-base in order to help the helpless and needy. In the bounds of this district there are nine towns each with a population of ten thousand or more besides many smaller towns, where the gospel message has not been presented to the people. This is the task before us. Do you want a part in this great and glorious work? We pray that you may and that soon. The Lord has been waiting for so long and have you not heard his voice? May you respond to the call of the people and to the Master's call!

## Triumphs and Challenges in Chile

*Rev. J. L. Moye, Santiago*

Does the Lord hear our prayers and is there hope for the gospel in Chile? The following illustrations will give you the answer.

Senor Honorio Espinoza, who has written the article, "The Santiago Field," is a living example of the effectiveness of prayer. After he had accepted Jesus, his father told him that he must give up his religion or be disinherited. With the help of the prayers and earnest efforts of Brother Davidson, who found him and took him into his home, and Brother McGavock, who became his spiritual father after Brother Davidson went home on his furlough, Honorio remained faithful to the Lord. Now his father is his friend again and is greatly interested in his career as a preacher.

About two years ago Honorio was engaged to a girl who is not a Christian nor interested in the gospel. We often prayed that in some way this engagement might be broken and that he might get married to one of our own Baptist girls who could help him in his work and be an honor to the cause. Our prayers were answered on the ninth of June, when he and Miss Luz Brando were married. Miss Brando comes from one of the best Baptist families of Chile. This young law student is a great preacher and has great possibilities for the future.

Senora Alvarez is another example of the power of the gospel. About four months ago she began assisting in our services. She was different from so many people, because from the very first she



NEWLY ORGANIZED FIRST BAPTIST CHURCH, TALCA, CHILE

"At the first business meeting of the new church, it assumed a part of the expenses of the work, looking forward anxiously to the time when it can bear all of it."

was deeply convicted of sin and shortly after had a wonderful religious experience. In telling her experience she said: "I had a large wine barrel in my house where all the neighbors came and drank wine until they were drunk. I gave feasts to my friends and served wine in abundance." She was one of the worst women to drink in all the community. In Chile the women drink almost as much as the men. It is a common sight to see drunken women on the streets. "But now," she says, "I am going to spend my money in the cause of the Lord." It would do your soul good to hear her testimony and see her work. Last Sunday she brought to Sunday school not less than twenty children. She is very much interested in helping us buy a lot for our church.

Last Sunday afternoon in our Sunday school in our ante-station we were all made to realize the presence and power of the Holy Spirit. There is by the side of our chapel a circus and Sunday afternoon when we arrived the circus band was in the door of our chapel playing, trying to take our children away from us. I asked them to please leave our door, so they went a few steps above and begun playing. I invited all the children to come inside and sixty-three men, women and children entered, and, oh, how we did sing, "The good news of the gospel rings in all the world." When we had finished the Sunday school, the band had gone and their door was closed. We had won the victory. This Sunday school is only four months old.

Last year our church baptized forty. The Sunday school increased from 35 to 100, general offerings increased 50 per cent and offerings to pastors' support 40 per cent. We have in the Sunbeam Band 60 and we could easily reach 60 more children if we had the equipment to care for them. Spring begins here in September, how I do wish we could get ready by that time to reach the people who are in the vicinity of our church! The report of the Southern Baptist Convention cheers our hearts, *but don't forget us, for our work, your work, the Lord's work is suffering.* "Inasmuch as ye have done it unto one of the least of these my little ones, ye have done it unto to me."

\* \* \*

## The Santiago Field

*H. Espinoza, Law Student of the State University*

Santiago, the capital of the Republic of Chile, has a population of more than 600,000 inhabitants. The fifth part of the inhabitants of Chile live in the Capital. In Santiago are found all types, from the poorest who find their homes

under the river bridges to the aristocrat who lives in his luxurious palace associated with the most distinguished of other countries.

To preach the gospel to this great multitude we have only two missionary couples and one single missionary, who are assisted by three native pastors poorly prepared. The task is enormous. From the time that the Spanish discoverer took this land of semi-savage Indians it has not received any other religious instruction except that of the Roman Catholic Church. After the conquest the city was founded and the Catholic religion was made the official religion. From that day all the spiritual needs of the entire population has been ministered to by the Catholic Church.

When Chile won her independence the religion of the Catholic Church still remained the religion of the State, recognized by the Constitution, thus giving to the Roman Catholic Church unfair privileges. Santiago, the heart of the Republic, religiously keeps this tradition and they blindly accept the teachings that the priest gives them. Some of the poor class, victims of this false teaching, and the intellectual people, who are persuaded by the doctrines of the French and German authors, Renan, Voltaire, Comte, Haeckel, Nietzsche, have thrown overboard the religion of the priest and they openly work against any other religion.

In the schools, in the colleges, and in the universities, the students who believe

in God are ridiculed by the professors and their fellow-students. It is to this people who do not know the contents of the Bible, only the cover which the priest makes them kiss on solemn occasions, and the infidels, that five missionaries and three natives workers have the responsibility of carrying out the Great Commission.

Preaching halls are opened and invitations are given, but the great class distinction and the absolute indifference to religious questions, make it impossible that the rich attend church services with the poor, and he who thinks he is intellectual does not want to sit by the ignorant. Although we are confronted with these great difficulties, still a few now and then are accepting the redeeming gospel.

I say today as I said to Dr Love a few years ago, that I am grateful with my whole soul to the good Christians of the Great American Republic for the help of the Foreign Mission Board in money and missionaries who are sacrificing themselves for the cause of Christ in Chile. What Santiago and Chile need, is not the false philosophy of the selfish German and French philosophers, nor the false teaching of the priests, but more men and women missionaries of North America who will give for the love of the Master their lives to preach Christ to this needy people in this corner of the earth. From each corner of my country, small groups of faithful Baptists are crying: "Come over into Chile and help us."



HONORIO ESPINOZA, BRILLIANT YOUNG CHILEAN PREACHER, AND HIS BRIDE

"What Santiago and Chile need is not the false philosophy of the selfish German and French philosophers, nor the false teaching of the priests, but more missionaries who will give their lives to preach Christ to this needy people."

## Persecuted Nigh Unto Death

Rev. W. W. Enete, Rio de Janeiro, Brazil

One morning before the sun had begun his journey on our side of the world, Dr. E. A. Jackson and I left Rio, and crossing the beautiful harbor, began our journey to the interior of the state of Rio de Janeiro for a few days' meeting.

The first day's journey on train and by canoe brought us within a day's ride on horseback to Barra de Itabapoana. While waiting for our horses I was observing the market and small boats being loaded with fruits and vegetables for the city. One of the boats was named "*Deus e Pae*"—God is Father, but it does not carry the same significance that we attach to the words. It is more of an incantation—words to conjure with.

Our horses came and our journey began in the day's heat. Many speak of the Blazing Southern Cross, but the brightest thing I know is the blazing tropical sun. Night with rain was refreshing but we had not reached our destination. While we stopped at a house for coffee the rain grew worse. We stayed through the night and I was initiated to dirt floors and everything that goes with them. The next day we reached our destination and the meeting began. Dr. Jackson, two colporteurs and myself stayed with the owner of the house.

This house, formerly owned by the Chief of Police and now by his son, shows the marks of the most severe persecution that part of the country has ever known.

In 1910, Dr. Ginsburg, "*The Wandering Jew*," went to the town to baptize some believers. The whole town came to view the spectacle. Five persons were immersed and as a consequence a great disturbance and persecution arose. It began to be unpleasant and also unsafe for the believers. Dr. Ginsburg preached in the home of the Chief of Police for protection and because his family were sympathetic to the gospel.

News came to the believers that a persecution had been planned for Sunday night. However, that night the front room in the house was crowded and Dr. Ginsburg was ready to preach when he heard a signal whistle on the outside. At almost the same instant the shots began and the glass windows began to break. The bullets came through the windows into the room and one buried itself in the wall just above Dr. Ginsburg's head. At that instant the Chief of Police opened the front door and went out. Dr. Ginsburg was close behind him but was hindered by the Chief's daughter. She said, "If you go out they will kill you, but they won't hurt

Father." Dr. Ginsburg was struggling to get out and she was trying to keep him in when a shot rang out and a bullet passed through the door and between them. All of the windows were broken and most of the tile roofing. Dr. Ginsburg was spirited away to another house to pass the night in safety. Only one person was hurt by the shooting. The Chief of Police wired the President for protection. The next day the soldiers arrived from the nearest station and an investigation was made to ascertain who was guilty.

The present owner of the house is the son of the Chief of Police. I had the happy privilege of leading him to accept Christ as his Saviour. He made his decision just outside the door with the bullet hole. This door shows the almost successful attempt to take the life of one of the greatest Christian soldiers the army of Christ has ever known.

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## The Curse of Opium in China

Miss Hannah Plowden, Soochow, China

A week ago I was one of many passengers on a big river steamer coming down the Yangtse. The subject of conversation soon turned to the price of rice. In the past two months it has sold fabulously. Every coolie who does anything for you reminds you when you pay him that rice is so dear. You cannot forget if you would that rice is the staff of life in this great land of China. The captain joined in our conversation, saying that at I Chang, beyond Hankow, rice is now selling for \$60 a pical (\$10 would be an ordinary price). The farmers in that section have given up planting rice for the more lucrative cultivation of opium. The people in mines and factories and shops, etc., can ill afford to pay for this rice brought in from great distances, with much added expense. Added to this there is a shortage of rice throughout the Yangtze valley. Thousands of people will starve this winter in the section where the poppy grows.

Day before yesterday my Bible woman returned from a visit to Mrs. Zee's school in Quinsan. She asked if I remembered Mrs. Ngee, a widow about her age. I did remember her well. She had a sweet face and always seemed so helpful and kind. Mrs. Zee once told me her interesting story. She also asked if sometime I would take her to the country with me. When I said that I would, the girl seemed radiantly happy. One week ago to-day she ate opium and died. The life of a poor widow in China is not an easy one. Very little is known of the provocation that seemed to her greater than she

could bear, but to the bitterness of soul all too many of them count the bitterness of opium sweet. It is available almost anywhere, and one can pawn one's ear rings for enough for the price.

About three months ago Mr. Pu, a man whom I considered our second best country evangelist, was found to be a victim of the habit of smoking opium. We sent him to the hospital and did what we could for him, but he is lost forever to our needy field. The percentage of those who are permanently cured is very low, far below that of drunkards.

Yesterday in "*The China Press*," I read the following: Persia exports 460 tons of opium this year—mostly to China, it is claimed. Advisory committee of the league of nations demands that Persia be forced to stop illicit traffic.

These examples could be multiplied at great length, but are they not sufficient to show that the awful curse of opium like a hydra-headed monster is creeping upon China from without and from within? She cannot battle against this foe alone. She will have to be backed by Christianity, individuals and nations. America has shown her interest and a desire to help. She should not stop until the nations know that we have our hearts set on accomplishing this matter. We hear much nowadays of international righteousness. In this care for a weaker brother in the "family of nations" we can show our determination to help bring it to pass.

Like money, opium talks, but what it says is "death" and "destruction"

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## Afield in South Brazil

Miss Minnie Landrum, Rio de Janeiro

It was in the month of September that I made my first missionary journey in the state of Sao Paulo. Mrs. Edwards is Corresponding Secretary of the woman's work in that state and she invited me to come down and do some work with her. She had talked with the women of the missionary societies of our four Baptist churches in the city and they decided they would like to study our W. M. U. Manual. We delivered diplomas to twenty-one who took the examination and passed. It was a great week for me and I was made to see more than ever how eager our women are to study. Some of them made real sacrifices to attend the class—they worked all day and then didn't get home from the class until eleven or eleven-thirty because they lived so far from the Liberdade church.

Mrs. Edwards and I took the train for our two weeks' interior trip in the state of Sao Paulo. We traveled more than a thousand miles on this trip and every minute of it was enjoyed to the fullest. In every place we had a nice crowd of women, also men came to hear about our



work, and they listened two hours or more without going to sleep! How they do love Mrs. Edwards, and how tenderly they spoke of Mr. Edwards. Many of them brought out the picture of him that came out in the *Jornal Baptista*, and as some of the older men spoke of Mr. Edwards they were not able to keep back the tears.

Sao Paulo is one of our richest states and has an advantage over all the other states because nearly all of the towns and cities are connected with railroads or a good automobile road owned by the Government. Unfortunately our work is very slow in the Sao Paulo field. Where we have work we have good churches, the work is well organized and the Christians are earnest and eager to serve, but we have in that great and rich state only eighteen Baptist churches, four of them in the city of Sao Paulo, one in Santos and thirteen scattered along few and far between. Then the pastors are fewer than the churches because in a few cases one pastor serves two churches and one or two congregations. What do we need? We need more workers, more evangelistic men and women to give their lives in that great and needy field. What a privilege to serve there, and such a pity that so many fine, intelligent men and women are growing up, living and dying without a knowledge of the Light.

We landed back in the city of Sao Paulo on Sunday morning, September 27, and on Monday night it was my privilege to begin a class in our W. M. U. Manual for the Christian girls in our Baptist College. There were 47 to matriculate, 37 of whom passed the examination and received their diplomas. I have never seen a finer and more enthusiastic group of girls. It made me so happy to see how much interest they took in the study, and so many of them are going to be such a great help to their home societies. I enjoy the work with the women, and I always have tenderness for them that I do not have for others because I have a good, kind mother and I know the sacrifices of mothers; but somehow I rejoice more when I have an opportunity to teach a group of college girls because I count it such a great privilege to help them dedicate their lives to a work that will honor and glorify our Master. On the last day many of these girls said, "I want to witness for Jesus, and with his help I intend to make my life count for him." It was a great month for me. On Saturday night I left for Rio feeling that one of the happiest months that I had had in Brazil had been spent on this first missionary trip in the Sao Paulo field. I shall spend the summer months.

We are remembering earnestly our work of the Southern Baptists and pray that each and every one shall have a bigger vision of the world and its needs.

## Beginnings in Harbin and North Manchuria

*Rev. C. A. Leonard, Harbin, Manchuria, China*

Had the reader been able to attend the Chinese church services here last Sunday his heart would have rejoiced, for at that time twenty-eight earnest men and women were baptized into the membership of the Harbin Chinese and Russian Baptist churches. Twenty-five were Chinese, more than the total baptisms of the whole of last year. The other three were Russians. Such joint services are frequent, and are always an inspiration. In these meetings and even closer co-operation of the Chinese and Russian work, Southern Baptist mission work in China and Russia is thus linked together here in Harbin, the connecting city between the two largest countries of the world.

The Foreign Mission Board's work in Manchuria is only in its beginning. Dr. and Mrs. James and the writer and his family came here last summer. We are the only Baptist missionaries to the Chinese in these three Chinese provinces of Manchuria with an area of five and a half times that of the New England States, and a population nearly one-fourth that of the United States.

Two places, rented last fall, are being used as preaching halls and for the medical work. There is preaching or Bible classes at each of these chapels every night, with Sunday school and church services on Sunday; also evangelistic services for men once a week in another part of the city. The attendance is good and the people as a rule are responsive. A special evangelistic campaign was conducted during the Chinese New Year holidays. It is easier to interest the Chinese here in Bible study than in Shantung, where the writer formerly labored, and we are now conducting a half dozen Bible classes for men and women in different parts of the city. In these classes are being produced Christians whom we hope will be an honor and give acceptable service to their Lord. In addition to the twenty-five recently baptized a number of enquirers receiving instruction are to be baptized next month. Pledges for church work have almost doubled over last year. The total number of baptisms for the present year will probably be more than twice the number of baptized last year.

The Woman's Missionary society, recently organized, is taking an active part in the women's work and Sunday school, and Mrs. Leonard has also just started another Bible class for women. There are special evangelistic services every week for women. A B.Y.P.U. is to be organ-

ized next Sunday. The members plan to go forth in evangelistic bands this spring and will distribute tracts daily at the railway station. A primary school for boys and girls, begun at the first of the year, is well attended. Another faithful young evangelist and his wife, fresh from the Seminary, have recently come and are much help in the medical clinic and general evangelistic work among the 300,000 Chinese of Harbin. This evangelist will also assist me in work of other cities along the railway. Work was begun at the beginning of this year in the large provincial city of Heilungkiang, an evangelist being located there. The writer leaves in a few days for this and other cities along the Chinese Eastern Railway where there are numbers of Chinese.

The medical clinic as conducted by Dr. and Mrs. James is a great help to the evangelistic work. Some forty to fifty patients attend the clinic daily. These hear the Word while in waiting, and some remain after treatments to hear more. Several patients have been accepted for baptism. This is the only Christian medical work in Harbin and is wielding a most wholesome influence for good on the Chinese of this section.

The Russian Baptist work has also enjoyed steady progress from its beginning less than two years ago, when the Board's representative, Rev. J. J. Vince, was forced out of Russia by the anti-religious Soviets. The Harbin Russian church now has a membership of 170, thirty-seven of these having been baptized last year. There are four other preaching places among the 200,000 Russians of Harbin; also another organized church and three other mission centers for Russians along the Chinese Eastern Railway.

A great and effectual door has been opened by our God for Southern Baptists in this part of the world. What a pity that the Foreign Mission Board is in debt! We should have money to erect, or at least rent, a building sufficient to receive in-patients for the medical work. In various large Chinese cities such as the great city of Mukden, where little or no evangelistic work is being done, evangelists should be placed. The Russian Baptist work here and in Siberia, which for lack of funds is only struggling along, should be adequately supported until the Russian people get on their feet. An unusual need and opportunity is a theological seminary in Harbin, for the various young Russian Baptist and other evangelical preachers in Manchuria and East Russia whose love and zeal for the Word greatly needs to be supplemented with adequate theological training and instruction in church work. There are other needs and openings, but pray, pray that these may be met!



# "Ye Shall Be My Witnesses"

## Southern Baptist Women Fulfilling the Great Commission

### The Underlying Purpose of the Woman's Missionary Union

*Mrs. Wesley N. Jones, President North Carolina W.M.U., Raleigh, N. C.*

In a recent address at one of the Northfield Summer Conferences Mrs. Henry W. Peabody said, "The greatest, the biggest, the most successful organization of women in the world is that of foreign missions. There are some fifty-five denominational boards and branches, all affiliated into a great federation, founded on the love and sacrifice of the Lord Jesus Christ."

The success of the Woman's Missionary Union, auxiliary to our Southern Baptist Convention, is due to the fact that its underlying purpose is to give to the world the knowledge of the saving power of our Lord and Christ. That is our interpretation of "missions." In the constitution of this organization we find its objective stated in these words: "Desirous of stimulating a missionary spirit and the grace of giving among the women and young people, and wishing to aid in collecting funds for missionary purposes," etc. We find almost the same words in the first constitution adopted by the Union. How well they have succeeded is proved by the fact that in the thirty-eight years of its history the Union has given twenty-five millions of dollars for kingdom work. No one can estimate the results of these gifts, but it is not the large amount of money that the Union has raised that constitutes its chief value. Its purpose as already stated is to carry out the world-wide commission of our Saviour. To do this there must be the power, the dynamic of the Holy Spirit. This comes through prayer and obedience to the known will of God, and so the prayer life of its constituency is deepened and strengthened not only by special seasons of prayer, but by continual communion with him. That his will may be known, and that we may be informed as to the wonderful progress of the kingdom of God in our day and generation there must be Bible study and mission study. The result is an informed constituency.

The Woman's Missionary Union provides for a graded system of organization, from the Sunbeam Society for the small children, the Girls' Auxiliary and Royal Ambassador Band for the growing girls and boys, the Young Woman's Auxiliary, a college organization, and a Nurses' Auxiliary for the young women, to the Woman's Society for the more mature women in our churches.

In the average church two-thirds of the membership are eligible to membership in the Woman's Missionary Union. What should it mean to the church to have two-thirds of its members fully awake to the wonderful opportunities that the present day presents for world-wide evangelization? How much should it mean to have that part of the membership not only believing in the power of prayer but using that power? What should it mean to have that number informed and active in the effort to win the world to Christ? The leaven of this missionary thought and activity in a part of the church should permeate the whole body. Notice the minutes of our state conventions and the minutes of our Woman's Missionary Union conventions. The churches that are giving to missions, and to

our denominational enterprises, are almost without exception the churches that have woman's missionary societies in them. This is true in North Carolina and doubtless is in other states.

The Woman's Missionary movement of to-day is the greatest woman's movement in history, and is world-wide in its scope. It broadens and blesses the life of every woman engaged in it, because it is the work for which our Lord gave his life, and brings his approval and his blessing. Through it our women have been brought to the realization that "missions" so far from being a part of the work of the church is the one thing for which the church was established—salvation in the name of the Christ for every one, for every tribe and nation to the uttermost part of the world.

"Laborers together with God" is the motto of the Woman's Missionary Union. We sow the seed, God giveth the increase. There is no thought or purpose but in this great organization of our women we may apprehend God's purpose in our lives, and may hold high the torch bearing the light of the knowledge of our Lord Jesus Christ so that it may help to lighten the dark places of the earth, and then our task being over we may hand it, still burning brightly, to some who in their turn will pass it on to those who follow. The missionary value of the Woman's Missionary Union is paramount in all its plans and ideals.

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### Teaching Missions Through Graded W. M. U.

*Miss Elizabeth Watkins, Young People's W.M.U. Leader, Oklahoma City, Okla.*

"Let me see!"

"Me, too, let me see!"

Eagerly the copy of HOME AND FOREIGN FIELDS was grasped as boy after boy grinned proudly at little Lois Lee Richardson, smiling at them from the July issue.

The boys of the Richardson Chapter had gathered for their Royal Ambassador meeting. That day their program from *World Comrades* was on Africa, so the Counselor knew that her boys would be delighted with the African pictures in HOME AND FOREIGN FIELDS. She always uses this magazine for charming supplementary missionary material.

Enthusiastically they talked:

"Oh, I wish we could do something for Lois Lee."

"Let's do! Why not?"

"We ought to send something to her father and mother, too, 'cause they both went to our own Oklahoma Baptist University."

"Yes, and Mrs. Richardson was born in Oklahoma, so she b'longs to us."

As they continued with their program that day, their boyish hearts were stirred more and more. They saw the great continent of Africa with her 180,000,000 people fearfully in need of a Saviour. They saw a band of thirty brave Southern Baptist missionaries battling heroically with the Bible, the school and hospital against Satan. They sang of being Am-

bassadors of Christ, and in their hearts they longed to be heroes for him. They earnestly prayed for their partners over there in the distant lands. Then at the conclusion of the program, as they again fell to planning some way in which they could send acceptable greetings to little Lois Lee, they decided to have an August Christmas tree for her.

When the news spread, everybody wanted to help. The members of the Young Woman's Auxiliary and of the Girl's Auxiliary and the children of the Sunbeam Band as well as the Woman's Missionary Society mothers had all studied about Africa that month. They, like the boys, now that they understood the needs, longed to do something concrete to help in addition to their gifts and prayers. They asked the boys to let them share in giving to the Christmas Treat, so the tree was planned for the Mission in Saki, Africa, as well as for the missionary family there.

Beautiful it was with candles, bells and glittering objects. Each member of the W.M.U. Family of that church furnished one number of a real Christmas program. There were many lovely gifts for Lois Lee and her parents; there were scrap books, rag dollies, and pretty postal cards galore for the Mission. Soon all of these decorations as well as the presents were placed in the strong box, ready to start to Africa.

The W.M.U. Family is composed of the Woman's Missionary Society, the Young Woman's Auxiliary, the Girl's Auxiliary, the Royal Ambassador Chapter and the Sunbeam Band, all studying missions. But who ever heard of a proper family with the father left out? Those fathers were not willing to miss the joy, so the Men's Bible Brotherhood gave the money for the parcel post. Thus almost every member of that church had a part in the Christmas box. That was, indeed, a happy church because the members through the Graded W.M.U. were learning of the needs of missions and of their joyous opportunities and solemn responsibilities in helping to meet those needs.

The Woman's Missionary Union has a carefully prepared program with courses of study suited to every Baptist from the tiny child three years old to the most thoughtful and intelligent woman. The fresh information arranged in attractive form in the monthly magazines, the extra leaflets, the missionary rituals, the map studies and the mission study books all give the members of the Woman's Missionary Union family visions of the work of our Southern Baptist Convention at home and over the seas that could not otherwise reach the hearts of our people.

These missionary impulses living and glowing in young hearts are to-day revealed in Christ-like service, cheerful giving, and earnest prayers. In years to come—only God knows what will be the glorious fruit in years to come!

Indeed, through mission study, obedience to the Great Commission becomes most real to the boy and girl.

A group of boys were sitting in a Royal Ambassador class at an Oklahoma summer assembly, unmindful of all but the exciting experiences of Livingstone, the Great Pathfinder in Africa. At the close of the class, each boy wrote a letter, imagining that he were a missionary to-day in Africa. Those papers, describing the progress of the work, the vast amount to be done, the loyalty of the black Christians, the need of men, money and prayers, and the heart longings of the missionary eager to push on, were so realistic that an innocent reader of one of them believed it to have come from Africa.

Tucked away in more than one of these letters, the young man teacher found a little note to him, saying, "If God wants me to go, I intend to be a missionary, too."

Does the Graded W.M.U. teach Missions?

## The Graded W. M. U. a World-Wide Missionary Power

*Miss Hannah E. Reynolds, Young People's W.M.U.  
Secretary, Montgomery, Ala.*

The Woman's Missionary Union is a graded organization for women and young people, the purpose of which is to pray for missions, study missions, work for missions, and give to missions. In accomplishing the full purpose of the W.M.U. as set forth in the above definition, each Sunbeam Band, Royal Ambassador Chapter, Girls' Auxiliary, Young Woman's Auxiliary and Woman's Missionary Society should become a world-wide missionary power.

The trouble with some organizations is that they allow their efforts to be diverted from the real purpose for which they were organized. For example, the interest of a W.M.S. may become so centered upon bazaars, suppers and other money-making schemes that mission study, seasons of prayer, soul-winning and sacrificial giving are entirely neglected, with the result that its missionary strength is lost. In the same way the young people's organizations can drift into mere social functions if too little thought is given to the real fundamental aims of W.M.U.

On the other hand, in strict adherence to the purpose of the Union, thousands of W.M.U. organizations are holding high the torch of missionary zeal in their churches and communities and its light is penetrating the dark places of the whole wide world. The value of such organizations as a missionary asset to their respective churches cannot be estimated. It is gratifying to know that the full graded union is accomplishing marvelous missionary results not only in large churches but in small struggling ones as well.

The one church in Alabama which can claim an A-1 Graded Union (all five organizations reaching the Standard of Excellence last year) is a small church at Arton which is now making a great effort to progress from once-a-month to twice-a-month preaching. The pastor, Brother P. W. Lett, writes that the consecrated leadership of the women there has accomplished splendid results and he attributes their increasing missionary zeal to their constant interest in mission study. The president of this W.M.S. writes that the best result of their work has been the deepening of the spiritual life and missionary interest of the young people. Surely these testimonies prove the W.M.U. to be a real missionary asset to the church at Arton.

The indifference of many of our so-called missionary Baptist churches toward the great denominational program of Southern Baptists is a real challenge to the W.M.U. Enlisting these churches in missionary activity is the task ahead. In many cases it is hard to change the anti-missionary views of the older church members, but where one interested woman can be found the great work of training the young people in missionary organizations can be accomplished. A splendid example of what can be done along this line is found in another weak and struggling church with preaching only once a month. Through the unswerving determination and consecrated leadership of Mrs. L. H. Dawson, of Waverly, Alabama, the following splendid results as given in her own words have been accomplished at this place:

"Our situation isn't just exactly everybody's. We have to labor to overcome the heritage of the Primitive Baptists who for many years were so prominent in this section of the state. Add to this the indifference found in all places and you can see that our task is no easy one. Many of our church members will tell you they do not believe in missions. Others pro-

fess a belief and belong to the W.M.U., but contribute practically nothing.

"So, in organizing the young people, I set about to teach first the need of salvation, then the Christian's duty to carry out the Great Commission. No boy or girl can go through one of our organizations and say that he accepts the Bible and yet does not believe in missions, at least he can't say it through ignorance. I believe that all of the boys and girls are thoroughly imbued with the missionary spirit. I shall, however, continue to teach and stress missions as laid down in the Bible.

"The study of the programs and mission study books have given a world view of the Lord's work. The teachers in the public school tell us it is easy to pick out the boys and girls who belong to our organization because their knowledge of various countries is unusual.

"As some of the results from these efforts I think we might claim the following:

- "1. Real belief in missions.
- "2. Training in giving (we are taking up with renewed energy the question of the tithe).
- "3. Strengthening of prayer life and Bible study.
- "4. Each member willing to lead in prayer.
- "5. In older organizations every member trained to preside with ease, also to make out program and be responsible for meeting.
- "6. A sense of responsibility for personal service work in community.

"Looking back over the four years I have been here, I can see that our church has grown and I can't help but believe that the young people through their efforts are entitled to a share of the credit.

"May I add this word? Many people think we are over-organized and that this work can be left out, but I believe that the missionary organizations give something that cannot be given in any other way. There is nothing wonderful about our work. It has been done in a most unsatisfactory way but the Lord has blessed our feeble efforts."

Can any better proof be offered as to the genuine value of the graded W.M.U. as a missionary asset? If such results are possible in this church they are possible in others. "*Go thou and do likewise.*"

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## The Sunbeam Band as a Missionary Agency

*Miss E. Lucy Cleaveland, Young People's W.M.U.  
Secretary, Baltimore, Md.*

After some years of actual experience and frequent contact with leaders of little children, I am thoroughly convinced that the foundations for future service in our missionary life must be laid *early*. And I do believe that the Sunbeam Band, through its varied programs, presents a splendid opportunity for such foundation work. Methods and programs must be so chosen as to meet the definite problems of children: teaching them how to live with their playmates, and leading on to a sympathy and understanding of other races. Programs are of most real missionary value which are based; first, on the experiences of the boys and girls, themselves; then which lead on to share the experiences of the needs of those nearest to them, thus gradually widening to world fellowship. The material for such programs is easily collected from various sources, and the stories, song and other suggestions from our own denominational literature can be used first, plus any interesting literature of other denominations.

The following program has suggested itself as the result of a project in missionary education for children, which was used very successfully in one of our great cities, and which can, I feel sure, be easily adapted to any community.

Since we believe that world fellowship will be much more real, if the children's own experiences are used as a back-

ground, we, therefore, start at home and our first step in the program is:

- I. Discussion of our own city (or community). Use Scripture, song or story to start the discussion, which may extend over several meetings.
  1. Children enumerate the things in their city which please God and also those which displease God, and reasons given for their choices.
  2. Children find, between the times of meetings, pictures, clippings, bearing on the discussion.
  3. Such material is tabulated for use. Notebooks made by children.
- II. Result of discussion.
 

Many programs, several on one topic, were based on the following list given by children.

The various topics were developed by visits, wherever possible; by experiences of children and of teacher, by stories, Scripture, songs and handwork to make the experience as real as possible.
- III. The things which please God.
  - (1) Hospitals.
    - a. Doctors.
    - b. Nurses.
    - c. Experiences of children.
    - d. Realization of the need, here and elsewhere.
  - (2) Schools.
    - a. Teachers.
    - b. Learning our language.
    - c. Useful work.
    - d. Happy times.
  - (3) Good Will Centers.
    - a. Clubs for young and old.
    - b. Visits to the center.
    - c. Christmas parties.
  - (4) Daily Vacation Bible Schools.
    - a. A joy of the summer time.
  - (5) Sunday Schools.
    - a. Attractive places where children love to go to learn about Jesus.
  - (6) Churches.
    - a. Beautiful places for people to go to worship God.
    - b. For all people—
      - (a) White.
      - (b) Colored.
      - (c) Those from foreign lands.
- IV. The things which displease God.
  1. Crowded, dirty places in which to live.
  2. No safe play places.
  3. No clubs where children learn to play and live together.
  4. Children working.
  5. Amusement places where there is no real fun—and open on Sundays, keeping children from Sunday school and church.
  6. "Movies" which are not good.

Such a program was used as a foundation for the study of conditions in the missionary lands. Would not such a program be vitally necessary in that it gives the children an understanding of the needs of those around them and creates an intelligent interest in the needs of children of other countries?

Through stories, pictures, maps and other splendid material of missionary education, the Sunbeam leader may lead her children to know of conditions in far off lands and plan her programs to show the needs of many places to be built to make God happy.

May our Sunbeams through such a study—a study which includes all the points on the Standard of Excellence as set forth by our W.M.U. leaders—receive such deep impressions of the great need of mankind for God, that their young lives may be won early for the Master and dedicated to his service, at home or abroad; that the boys and girls of to-day may "follow the gleam" and carry the light as others pass it on! And I do believe with all my heart, that our leaders of little children must teach of the Christ in such a positive way that those children shall yearn to be like him until they "shall see him as he is."

\* \* \*

Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always; like God, to love always—this is duty.—*Amiel.*

## Implanting the Missionary Spirit Through G. A. and R. A. Organizations

*Miss Katherine Harris, Young People's W.M.U. Secretary,  
Richmond, Va.*

Every teen-age boy and girl in a church is a problem for that church, but with proper training and development may become the church's greatest asset. Especially is this true from the viewpoint of those who seek "to make a missionary-minded, personal service-handed, evangelistic-hearted Baptist church membership out of the present generation." It is with this purpose in mind that the W.M.U. has brought into being her Royal Ambassador Chapters and Girls' Auxiliaries. Through carefully prepared missionary programs issued monthly in *World Comrades*, through mission study classes and church schools of missions, through missionary reading circles and group or associational libraries from which missionary books may be borrowed, through missionary plays and pageants, through consecrated leadership of missionary organizations, the Woman's Missionary Union is seeking to implant in the hearts of her boys and girls the missionary spirit.

There is one in Virginia, Mrs. John F. Vines, whose heart is on fire with the desire to implant this spirit in the hearts of boys, especially. Realizing the attractions of the world and the fact that in order to reach the boys for missions, the missionary activities must have an appeal for the boys, the idea was born in her heart for a Royal Ambassador Camp where the boys from a whole state could gather for missionary training and be thrown in contact with outstanding missionary leaders. W.M.U. approved her idea and there came into being the first Royal Ambassador Camp in the South. The boys liked it and the camp grew. So much did W.M.U. approve this plan for implanting the missionary spirit, that they soon planned a similar camp for girls. The two camps proved so worthwhile that it became necessary, in order to continue the camps, to have permanent quarters for them. One camp was built and the boys, with true R. A. spirit said, "Ladies first," and so the girls came into the first camp building. Building materials seemed so high that another camp could not be put up immediately, but this year we dedicated our R. A. camp building.

If you could hear the testimonies of the boys and girls you would not question the value of the ten-day camps conducted each summer in Virginia. In fact, the idea has spread until other states have done the same thing, and now out in the states smaller groups have taken up the idea and we are having group and associational camps. We believe that this method of implanting the missionary spirit in our boys and girls of G. A. and R. A. age is most worthwhile and effective. In fact, we know of incidents where missionary societies have been organized as the result of a ten days' experience in these camps. The boys and girls catch the spirit and seem eager to pass it on. We have heard of boys and girls who made life decisions for missionary service while attending such camps.

Although we must admit that we have not yet reached our ideal along this line we strive ever onward, seeking to enlist every boy and girl in every Baptist church in the strictly missionary organizations of the church—Royal Ambassador Chapters for boys, and Girls' Auxiliaries for girls. We find our greatest need to be men and women who are willing to consecrate themselves to leadership. There is no lack of interest on the part of the young people if they are given a good leader. We stand off to-day and criticize the youth of our land instead of getting down with them and implanting the

right ideals through example and precept. Give a boy or a girl a world vision through missionary training and a place to work out that vision and we need not fear the modern "flapper" or "sheik" of whom we speak so lightly.

Royal Ambassador chapters and Girls' Auxiliaries all over the world are seeking daily to give this vision and to provide ways and places in which to work out the vision.

\* \* \*

## The Graded W. M. U. a Missionary Asset

*Miss Juliette Mather, Young People's W.M.U. Secretary,  
Birmingham, Ala.*

The chief asset in the missionary enterprise must inevitably be that which will vitalize the individual feeling of responsibility for the bringing in of the kingdom. In the heart of every Christian there should burn a passion for the lost world, but in most instances the thought if abiding at all is but a faint ember, and must be fanned into flame by accurate, concrete knowledge of God's word and God's plan for his work in the world. The primal purpose of the Woman's Missionary Union is to give to Southern Baptist women and young people intelligent understanding of the lostness of the world, information of the way in which the gospel message is heralded, and comprehension of the tasks waiting. That Woman's Missionary Union is an asset to missions through fulfilling this purpose has been demonstrated many a time. Trace the lives of boys and girls of Sunbeam bands of yesterday as they have grown to young manhood and young womanhood through the further training of Royal Ambassador Chapters or Girls' Auxiliary and Young Woman's Auxiliary and watch their life interests guided by the missionary impulse.

A certain Sunbeam Band more than a decade old in a typical small town in one of our Southern states had a record like this: One summer the leaders went away for vacation. The children felt bereft without their meetings and decided to continue them. Every week they met in an old cottonseed storehouse, sitting on kegs and boards on boxes, carrying out a program halting and crude though it was. As the summer days passed they decided to give an open program and take a collection to surprise their leaders upon their return. The offering was \$19.10 in money, but the offering of time and thought was far more productive in value.

The boy of twelve summers who was president of that Sunbeam Band, Dan Matthews, never forgot the thrill of the mission business about which he studied that summer. As he grew up tuberculosis sent him to New Mexico, a forest ranger. Out there he finished all the study courses offered by the various departments of the Southern Baptist Convention. He gathered together the children of the range he guarded and helped them set a guard upon their lives as he gave them knowledge of God in a wee Sunday school. Presently Dan was able to go down from the mountain and live in Raton, New Mexico. There was no Baptist pastor there, the church was closed, and the people scattered. Dan, now a store clerk, suggested prayer meeting, and his boss, the store owner and deacon in the defunct church, called the service. Interest revived and a pastor was called. Dan, a good singer, led the choir; B.Y.P.U.'s were organized and auxiliary organizations established; the church was on its feet but it cost Dan his life. They laid him quietly away but still claim him as "our boy," and still the activities of that church go on because as the senior deacon said, "Somewhere in Dan Matthew's life he got an impetus I've never seen in any boy's life before or since." Dan Matthews would have told you that that impetus was the missionary challenge he received in a humble Sunbeam Band.



Others from that same band? Yes, Mildred Matthews, for six years one of our home board missionaries in Cuba, three deacons of the church, the cradle roll superintendent, the church organist, two school teachers in a neighboring town of whom their pastor said, "They are the backbone of our work, without them we would have no church." Surely this Sunbeam Band was a missionary asset. It was only a typical organization, let us cite another.

The second one at which we look met in the summertime under the trellis on the lawn of an old Southern home, in the wintertime in the great parlor. The leader was a young lady who had wanted to be a missionary, was ready to apply to our Foreign Mission Board, when the death of her mother changed her plans and gave her the responsibility of mothering a number of brothers and sisters among whom she was the eldest. The expression of her missionary impulse she transferred to the Sunbeam Band. From its members went Mrs. Pearle Harrison Rowland to be a missionary in Yintak, China. To-day Sunbeam Bands in Arkansas still claim "Miss Pearle" as their own and catch quicker impulse as they think of her. From that Sunbeam Band came Mrs. Una Roberts Lawrence, for eight years W.M.U. young people's leader in Arkansas, now mission study editor for the Home Mission Board, author of *The King's Own, Cuba for Christ, and Just Around the Corner Tales*. From that Sunbeam Band Letha Ward went to Africa, saying, "I could not have held my missionary interest had it not been for Miss Mayme's Sunbeam Band. That gave me my personal desire to give my life to mission endeavor even though my mother and father had been missionaries before me, my call came through Miss Mayme's Sunbeam Band." From that Sunbeam Band have come four church assistants and educational directors, one state Sunday school secretary, five preachers—in truth every volunteer for special service in a calling-out-of-the-called service who has lived in that town, has been touched by Miss Mayme's Sunbeam Band. Who could deny that the Sunbeam Band, the first step in the W.M.U. missionary education graded system is a missionary asset?

And if the first step so decidedly tends to broaden horizons, what of the Royal Ambassador chapters that send boys to university and college to clean up dormitories and fraternity houses and push them on into active witnessing for Christ when graduation comes! A student pastor at a state university said of a certain young man from an R. A. Chapter, "There's no boy who can do on the campus what Paul can do. He's got something other young men haven't. If that's R. A. spirit let us have more of it."

And if Sunbeam Band and Royal Ambassador chapter are missionary assets, how shall we esteem Girls' Auxiliary and Young Woman's Auxiliary with their ideals of "Accepting the Great Commission" and "Giving thought, time and means to hasten the day when his kingdom shall come on earth!" A certain G. A. leader from Texas writes: "One of my G. A.'s said when we had finished a study book on South America, 'When I grow up I shall be a missionary to Brazil.'" A Y.W.A. president from Missouri wrote: "Our Y.W.A. was organized a year ago. We have enlisted girls who would not come to Sunday school and B.Y.P.U. but now are interested in both. We have led some to see the need for special definite Christian service and two of our young women are in training schools, one in Louisville, one in New Orleans, while two more are in college preparing for special training later. Y.W.A. certainly pays!"

Could it ever fail to pay to develop Sunbeam Band, Girls' Auxiliary, Royal Ambassador Chapter, Young Woman's Auxiliary? No, always the value is far beyond that to be tangibly calculated. The development of missionary spirit, the enlistment of energy and effort make the Woman's Missionary Union a decided missionary asset.

## The Spirit of Catholicism

Rev. C. L. Neal, Toluca, Mexico

Perhaps you have read about the religious conflict which is going on in the Republic of Mexico between the Catholic Church and the Mexican government. All Catholic priests stopped officiating on July 31 by order of the Archbishop of Mexico, because the government ordered that a certain number of priests register in each state, but the Archbishop refused to let any of them register unless all of them could register and officiate. Each state has limited the number of priests who can officiate, and this number is very much smaller than the number of priests who have been officiating. For example, in the state of Mexico the number is 150 and in the state of Taumalipas, if I am not mistaken, it is twelve. The Catholics are very much infuriated because of these restrictions and because of the law which makes all religious property belong to the government. This has caused some disturbance in different parts, and in some places they have directed their spite on the evangelicals. In this article I will mention what has happened in one town where we have work.

I am in Irapuato, in the state of Guanajuato, which is really the center of the Republic of Mexico. At two o'clock on July 31 a plot which was well laid was carried out against the Baptists of that place. The plans were so well laid that hundreds of the inhabitants rushed to the central square of the town crying, "Long live the Virgin Guadalupe, of the Virgin of the Solitude, of the Virgin of Remedies, the Holy Heart of Jesus, and Christ the King, and death to the Protestants." When about two thousand were congregated it seemed that they knew their business because they broke up into groups and rushed off in different directions to the homes of the Baptists, because no other denomination has work there.

I have just finished visiting the homes of all the Baptists who are still in the city and I wish I had the power to put on paper what I saw, heard and felt, but that would be impossible.

One group of the fanatics went straight to the home of the pastor, but only his wife and little child were there because he was out visiting the members. They broke the doors down and caught the woman and several threatened to kill her with their knives and clubs if she did not tell where her husband was hidden. In the meantime others were busy looting the house, breaking up the benches of the hall and piling the things up to burn that they could not take away with them. Some woman of the mob very harshly took the pastor's wife by the hand, crying with all her might, "We will kill you if you do not tell us where your husband is hidden," at the same time pulling her toward the door. When they reached the door the woman gave her a push and said in a low voice, "For the love of God, woman, run for your life." She ran until she saw that no one was following her. Not a thing was left in the house, even the doors and windows were torn out and burned with the other things that they could not carry away.

While this was going on in the pastor's home, about three blocks away another mob was in the house of Pedro Gonzales, whose carpenter shop was on the first floor and his dwelling in the second story. The pastor was visiting this home and had been there but a few minutes when a girl came running to tell him that his house was on fire but that his wife and baby had escaped. The girl had hardly told this and continued on a run up the street when a mob turned the corner. The men shut the door and thought they would pray but their prayers were cut short by the pounding on the door. Mrs. Gonzales' mother, who was too old to climb over a six-foot wall, urged her daughter with the husband and the pastor to run and get to safety. She said, "They surely will not bother an old woman like me." So the three climbed over the wall

out of sight. The mob paid very little attention to the old woman except to give her a few slaps and poured a bucket of paint on her head which ran down over her face and her clothes. They threw all the furniture from the upper story into the streets, and threw out the new furniture in process of being made and set fire to it. Nothing was left in the house but some pieces of chairs and an iron bedstead. They set the shavings on fire, thinking that the house would burn, but it did not.

In another part of the town, in the home of Sotero Hernandez, another mob was doing its terrible work. They did not burn anything here because they were occupied in trying to force Senora Guadalupe Cuevas to recant and when she remained firm it infuriated them so much they threw her in the street, the mob following and taking very little with them. When they were in the street they began to try to force the woman to kiss the picture of the Virgin of Guadalupe, which she refused to do; they tried to make her bow and worship the Virgin, this she refused to do also; then they began to beat her and cut her flesh, thinking in this way they would force her to do as they wished. However, it had no effect on her except to make her still firmer in her refusal, and when she would try to talk to them of Christ they would buffet her in the mouth. Some Catholics who looked on from their window said it was marvelous—that she had a smile on her face when they were beating her. When they had beaten and stabbed her until she could not walk, they tied a rope around her neck and her feet and dragged her almost across town and left her outside of the city limits dead, with all her clothes torn off, and her breast cut off and her body full of wounds.

Sr. Moreno, who was a member of the church in Toluca but living in Irapuato, was caught in one of the mobs and beaten. He escaped and ran to the same house from which the woman who was killed had been taken. They went in after him and continued to stone him until they thought he was dead and left him. He had many wounds in his body and especially in his head where they had slashed him with their knives, and a large number of his teeth had been knocked out. Later he regained consciousness and made his way to the hospital. Five other of the members of the church were wounded.

Two of the nurses of the military hospital are members of the church. The mob even went there to persecute them, but before they arrived the director, who is a Knight of Columbus, gave the two nurses orders to leave the hospital so all of them would not have to suffer for them. They left and were saved because they had a room in a Catholic home where they had moved only a few days before, and the mob did not have the direction of them.

It makes my heart bleed to see this brave church so badly torn to pieces, without homes and without any place to worship. The church members are reduced to such poverty and misery that they cannot do anything. They are anxious to have a place to worship, and in the face of all the danger they would establish their services. Even though they can't assemble themselves the pastor goes from home to home and reads and talks to them and prays with them. Several families have gone to other cities, but those who have remained are active in talking to others.

How I pray the Lord to raise up some one to give us \$1,500 to buy a property in that town so our work can continue to prosper there in the presence of their enemies.

\* \* \*

## A Missionary's Furlough Joys

Mrs. Jewell Leggett Daniel, Laiyang, China

The Chinese are right, America is the "Beautiful Land!" We have been here six weeks and find ourselves amazed and

overjoyed by this lovely country. Our first week included, besides many other pleasures of California, a camping-out trip in the Big Basin, where we pitched our tent under Old Father Tree himself, the biggest of the Redwoods. Good new friends provided all kinds of fruits and other treats, among them the opportunity to hear a radio.

We were called by telegram from California to the State Assembly of New Mexican Baptists, at Montezuma. The assembly was held in our college. We found there our dear friend Blanche Rose Walker, who was teaching Dr. Love's thrilling book "God's Challenge to America." I cannot tell you what the singing and preaching, and the fellowship with friends new and old, meant to us. And hear, oh hear, what God did for me in beautiful Montezuma: my son was baptized there! I thought my heart had all the dear friendships it could well hold, but God *enlarged* it and put into it friends who will forever hold their sacred place because of the sweet interest and joy they had in Carey's baptism. And what a surprise and pleasure it was to hear how Baptist blossoms are flourishing in arid New Mexico! Strong little churches, joyful B.Y.P.U.'s, determined W.M.S., everywhere! And optimism fills the air!

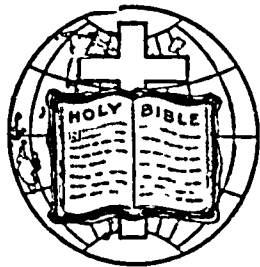
Then came ten days with our own in South Texas. The dear father had gone Home since we were there, but God did not let that hurt us as we had feared it would. From here we went to the Oklahoma State Assembly, held on Falls Creek, in the Arbuckle Mountains, a spot certainly "beautiful for location." Glad fellowship abounds in Oklahoma. They are a one-purposed people, these Baptists, desiring only to magnify Jesus. One meeting must be mentioned. On Friday night, August 6, Dr. Inlow, one of the encampment speakers, gave an opportunity for consecration of lives to God's service. No special pressure was brought to bear, only with fatherly, loving insistence this man whose daughter was sailing for Cuba called the young people to give their lives to God. Quietly they came, some with shining eyes, some with shining tears, until two hundred and fourteen stood in line. They completely encircled the pavilion. None of us had ever seen such a sight. The service was dismissed to the athletic field, where the two hundred and fourteen joined hands in a circle that took in the field. What a handshaking followed!

But we missionaries are puzzled. How is it that God has called these and many other young people and there is no money with which to send them to the lands they are called to? In that joyful meeting that night a certain deep desire took hold of us: Oh, that there might be, just after every such consecration service, another, this time for consecration to the business of money-making for God! Present that night in that service were men with shares in oil wells. One woman was there on whose land oil had been found since she came to the assembly. Christian Indians, wealthy men and women who love God, were there. If the same loving, insistent appeal were made to these for consecration of money and of the life for making money for God, what might the result be! We believe that some such plan would go far toward solving our problem, for surely God is as able to call men to be money-makers for him as he is to call them to be missionaries for him. He will supply every need of ours according to his riches in Christ Jesus, and this would be one way to give him an opportunity to supply our great need of money. Let us not forget, too, that "as his share is that goeth down to the battle so shall his share be that tarrieth by the baggage: they shall share alike."

Oklahoma Baptists are coming out of debt, and it is thrilling to hear them state with absolute conviction that Oklahoma is going to lead the South in the Lord's work. They really believe they are, and they'll make you think so if you give 'em an opportunity!

## HOME AND FOREIGN FIELDS

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

OCTOBER, 1926

## Our Duty to the New Member

Throughout the South for the past months evangelism has been the dominant business of a great host of our churches. Reports indicate that a mighty harvest of saved souls has been gathered, and the work continues with little abatement well into the fall season. Each year Baptists demonstrate afresh that in this the main business of a church they have lost none of their zeal and passion. Where else in the world can a body of Christian people be found who so regularly and with such effectiveness go out to reach and win to Christ the lost in their own midst?

Our passionate evangelism has been our crown and glory through the years; but our failure to nurture and enlist those thus won has been our shame. Year after year we bring a great multitude of new-born babes in Christ into our churches; and year after year we neglect to provide for them that food and exercise, that training and care, necessary to their growth toward the stature of full manhood and womanhood in Christ. What ought we to do for the new member who has just come into the fellowship of a church?

1. *Enlist in some definite activity.* What is the basis for God's election of a soul to be saved we may not be sure, but of this we are quite certain: *salvation is for service.* It is inconceivable that God through Christ should save any human soul and yet have no place of usefulness for his child. The very essence of discipleship is service. After having won a man to Christ, the church's next greatest duty is to give him something to do. Herein lies the value of thorough organization. A church with a good graded Sunday school, a well organized W.M.U. and B.Y.P.U., a working board of deacons and church officers, a program of every-member enlistment in giving and personal service, will find no difficulty in placing each new member in a position of responsibility and usefulness. The best time in all the world for such enlistment is right after conversion and baptism. The heart is warm toward Christ, the attitude is one of willingness and expectancy, and it is easy and natural to lead one who has just passed through such an experience into the joy of active service. What a tragic mistake it is to wait until zeal has cooled and the first flush of love to Christ and his church past before pressing the matter of enlistment for service!

2. *Inform about the work of the church and the denomination.* We take it too much for granted that these new members understand the workings of our churches. To the older

members this is all elementary and familiar; yet to many of the newly converted and baptized the way in which we work together, in the local congregation and among the churches, is a closed secret. They need to understand that a Baptist church is a democracy; that each member has the same privilege and responsibility of conducting the affairs of the church as every other member; that in all matters of difference of opinion the majority rules; that every member of the church has the right and the duty to understand in fullest detail the plans of his church for all its work; that a solemn covenant is entered into by members of the church to live righteously, to support the church, to maintain fellowship, to share in all the enterprises of the church at home and abroad. Clear and attractive information ought then to be supplied about our co-operative work, showing where the work is done, why it is done, what are the requirements for its continuance, and the extent to which each member is expected to share in its furtherance, both by gifts and by intelligent interest. This may be done through the wise distribution of tracts to be had from the various boards, and from the headquarters of the Co-operative Program at Nashville, and by placing in the new member's hands copies of the state paper, *HOME AND FOREIGN FIELDS*, *Royal Service* and *World Comrades*. At the close of every special season of evangelistic effort a strong committee should be appointed to see that information of this character, and materials from which such information may be obtained, are made available for every new member.

3. *Ground in the essentials of Baptist doctrines.* Again we take it too much for granted that these new members are grounded in Baptist doctrine. Often they know only enough to have trusted Christ for salvation. Right living depends on sound thinking, and sound thinking must be based upon sound doctrine. Perhaps there has not been in a century a more dangerous and difficult period doctrinally than the one in which we now live. Looseness as to the great doctrines of our faith is characteristic of this generation. There is abroad a general feeling that it doesn't make much difference whether a church member is straight in his theology or not, or, indeed, whether he has any theology or not. A church built of members who are ignorant of and indifferent toward the great doctrines of the Bible, of God, of the church, of the Person of Christ, of sin, of salvation, of the ordinances, of preservation, of good works, of stewardship, of missions, of eternal rewards and punishments, and so on, is a church whose foundations are of sand. Following every revival, when new members are added, the pastor, or some one competent to do so in his absence, should organize a special class of the newly converted, and with a brief treatment of fundamental Baptist doctrines such as may be had in Dargan's "Doctrines of Our Faith," or Wallace's "What Baptists Believe," meet these new members once a week throughout a quarter for discussion and questioning. It is doubtful if the purpose in view will be served in a series of sermons or prayer-meeting addresses. The project should be definite and concrete—to gather the new members of the church together in a small group, where the discussion can be direct and personal, and where the individual is not lost sight of in the crowd.

4. *Enroll in systematic and proportionate giving.* We live in a property-centered age. Time, energy, talent, labor, are measured largely in terms of money. How can a life be consecrated to God in any real sense to-day if God is shut out of the acquiring and expenditure of money? Is it not mockery to call people to consecration to the will of Christ and yet give them to understand that such consecration has nothing to do with their property? When we refuse to give back to God a generous part of the money he has entrusted to us for the purposes of his kingdom, we are in effect denying that he has any right to about nine-tenths of our lives, for about nine-tenths of our lives are spent in efforts that are concerned with the



making and spending of money. No time is so propitious as just after conversion and baptism to press Christ's claim upon the Christian's money. Not to do this is to inflict serious injury upon the young Christian and upon Christ's cause. To enroll as a tither, giving to God at least one-tenth of one's income, is to make practical and real the young Christian's aspiration to give his life in very truth to his Master. A church has no right under God to cheat its new members of this great joy and to deprive the cause of Christ of the strength which would come for the battle to make him Lord of the nations.

What a glorious day there would be ahead for us if our zeal for education and utilization began right where our zeal for evangelism leaves off, and if with the same enthusiasm which we give to winning to Christ we should set ourselves to train and equip for his service! In ten years we would have an army of intelligent, consecrated, competent church members who could take our land and the world for Christ.

*There is no better time to begin such a program than now.* Let every church in which there has been a recent ingathering gird itself for a season of instruction and enlistment in the fundamental things for which Christ has commissioned us, and the results will be glorious beyond all calculation.

\* \* \*

## A New "Volunteer Movement"

Forty years ago a little band of students at Princeton University pledged themselves for missionary service wherever and whenever God pointed the way. From this small beginning, with one hundred volunteers at the first conference at Mount Hermon, the Student Volunteer Movement has grown to be one of the most powerful organizations for the promotion of foreign missions in all the world. From the United States and Canada have gone out in these forty years 11,218 volunteers for foreign service, and 2,600 British student volunteers have sailed under the British missionary societies.

A missionary on furlough tells elsewhere of a "consecration service" which she attended recently, when more than two hundred of the choicest young men and women of a great Baptist State came forward in answer to the challenge for volunteers for definite Christian service, offering themselves unreservedly to go where God may want them to go, and to do what he wants them to do. All over the land this is happening, as our young people catch the vision of world-conquest for Christ, and yield themselves to his leadership in this the greatest enterprise of the human race.

One cannot but raise the question, with this clear-seeing missionary, "Why not a new 'Volunteer Movement'?" So marvelously has God blessed the effort to enlist men and women for world-wide evangelization that we have reached the strange situation of having hundreds of trained, equipped, competent, consecrated men and women ready to go, and yet insufficient funds with which to send and maintain them! In a day of the greatest wealth and most abundant prosperity this nation has ever known, men for God's work are easier to secure than is the money with which to support them! Surely we have not kept our program balanced, we have been seriously guilty of neglect and one-sidedness in our plans.

The new "Volunteer Movement" for which the kingdom at this hour waits is one that will seek as definitely to enroll men and women to consecrate their *money* to Christ as Wilder and Mott and their colleagues have enrolled men and women to consecrate their *lives* to foreign mission service. To be sure, we have been pleading in general terms for this to be done in all our churches for many years, but we need to go a step farther. So long as the call was made for young men and

women to dedicate their lives to Christ for service anywhere, and the matter was left "in solution," as Robert Wilder puts it, the call amounted to very little. What was needed to "precipitate" the solution, as Wilder expressively says, was a form of definite pledge, of open avowal, of membership in a formal organization, which made definite and concrete the purpose to go to the foreign field as God might direct, and associated the volunteer with a group of like-minded young people who sought by practical, common-sense methods to find out the will of God and do it.

Why not a "Volunteer Movement" among those who cannot go themselves, but who have heard the call of God to their hearts, and are willing definitely to pledge themselves to make the sending of others the main object of their lives? Why not a service at least once each year in every church, when the claim of God upon our lives will be presented with all the persuasiveness and power of the pastor's heart, following which the call will be made for "volunteers" who will enroll as pledging themselves to make it their supreme business to provide the support of a missionary, at home and on the foreign field? This does not mean of necessity that they will give the full amount themselves, though in many cases this could be done with far less of sacrifice than is asked of any missionary family; but it does mean that they will not rest until their church is giving enough to support at least one foreign missionary and one home missionary, or if the church is too small, to join with a neighboring church in making this goal possible.

The objection might be raised that thus majoring on missions other objects in our Co-operative Program might be neglected. Not so; for it should be understood from the beginning that the percentage adopted by the church for each of the causes is to be jealously maintained. These "volunteers" are not missionary cranks, are not one-sided givers; they are plain, average, devoted Christians and church members, loyal to all the causes represented in the church's budget. But they have heard the call of God for a lost world's redemption, and they have banded themselves together for a great purpose, namely, that they are going to match the lives of those who are willing to go with their money in order that they may be sent. As Home and Foreign Missions prospered, so would all the causes in the Program, but they are determined by the grace of God to cause their church to share worthily in the enterprise of world-wide missions, even if it calls for a measure of sacrifice comparable to that which the missionary makes when he forsakes all for missionary service.

Such a "Volunteer Movement" would need no elaborate organization, no paid secretaries, no traveling representatives. It could easily function through the W.M.U. and B.Y.P.U. organizations, the Men's Unions and Organized Classes. A community of interest could be maintained by interchange of letters, by a membership roll, by occasional fifth Sunday meetings, by emphasis in the programs of State Conventions and the Southern Baptist Convention, by use of the state papers. A simple form of pledge could be devised, and an organization in the local church perfected, consisting of chairman, secretary, and committees. This "Volunteer Band" could emulate the "Student Volunteer Band" in seeking to enlist and enroll others, in keeping in touch with other groups, and in "deputation work" for the extension of the movement in other churches. They could meet at stated intervals, men and women and young people together, for conference and prayer, for the renewal of their vows of consecration, for planning to make their work more effective. An average of ten people in each of twenty thousand Baptist churches in the South would make up an army of 200,000 "volunteers," who would say to five hundred new missionaries, "You go down into the mine and we will guarantee that the churches here at home



will hold the ropes." This would give 250 new workers to each of our mission boards, and set forward the cause of missions beyond anything we have done in recent years.

Is there anything visionary in the proposal to have some 200,000 of our more than three and a half million Southern Baptists band themselves together as having consecrated their money and their power to make money to the task of world-wide evangelization with the same degree of devotion and fidelity with which the missionaries and intending missionaries have dedicated their lives to this service? This would give about two hundred men and women pledged definitely to the support of at least one missionary, on the basis of one thousand workers for all our fields. The reasonableness of such a proposal is matched only by its practicability, provided only there be some way by which it can be "precipitated," and not left merely "in solution."

The time is due, and past due, for us to make our plans to challenge to the support of the missionaries with the same earnestness and practical sense the men and women who remain at home whose hearts the Lord has touched in this great matter, as we have been, challenging our youth to place their lives on the altar of service to go as missionaries. What is to hinder this suggestion from being made Southwide in its practical and immediate application?

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## The Reward of Faith

Rio de Janeiro is, in many respects, the most strategic city of Brazil, and one of the most strategic in all South America. It might be called the New York or the Chicago of our neighbor-continent to the South. Its influence is felt throughout the continent, and a stronghold gained there for our Baptist cause would promote Baptist welfare in all Latin-America.

Our pioneer missionaries to Brazil recognized this, and began early to seek the establishment of a strong mission in this strategic center. The work, begun amid indescribable difficulties and hardships, has gradually prospered, until to-day Baptists are perhaps the strongest evangelical body in this great Catholic stronghold. One of the outstanding needs of our work, however, has been an adequate and worthy house of worship for at least one of our churches, and naturally all hearts were united in desiring that such a building might be provided for the great old mother church.

It was a daring venture of faith when Pastor Soren proposed the erection of a building to cost \$180,000 as the home of the First Church. Plans were drawn, and the site secured. After twenty-five years of waiting and praying the church entered into the building operation, almost wholly on faith. Of the amount necessary, only \$44,500 was in sight, but it was decided to build the walls and put the roof on them, trusting God to make possible the building's completion. "To our astonishment," writes Pastor Soren, "a few weeks after our decision we received a cablegram from Dr. Love informing us that Mrs. G. W. Bottoms of Arkansas had made a gift of \$65,000 toward our church building fund." It is easy to feel the thrill of Brother Soren's words when he says, "No human being could describe the feeling of gratitude to God and to that saintly lady that went through our souls, and the joy that possessed our hearts on account of that gift." Thus a total of \$109,500 was provided toward the completion of the \$180,000 building—which, by the way, would have cost \$194,000 but that Architect Noronha, not yet a professed Baptist, is giving his services absolutely free of charge.

The work went forward on the building with new zeal, although there yet lacked \$70,500 of the amount necessary to its completion. Now comes another wonderful chapter: "On the afternoon of May 13," Pastor Soren writes, "the thirty-eighth anniversary of the freedom of the slaves in Brazil, we had a grand praise service within the naked walls of our new building. Well, on the following evening a cable from Dr. Love, then in Houston, announced that Mrs. Bottoms had given \$17,000 more toward our building fund." Thus the amount necessary to the completion of the building was reduced, in direct answer to prayer and as a reward of unfaltering faith, to \$53,500.

In announcing this last gift, the editor was under the impression that it made possible the completion of this great building. We hasten to correct this impression, and to put upon the hearts of our readers the burden of concern and prayer that the remaining sum of \$53,500 may somehow be provided, and without delay, in order that this great city of South America may have at least one Baptist church which will compare with the scores of Catholic cathedrals. After all, \$180,000 is no extravagant sum for the First Church in a city of a million; and the plans provide for a splendid workshop, not merely an architectural display. May God put it into the hearts of some who love him and his cause to answer the prayers of these devoted friends in this mighty city of religious destitution and need, that the finished building may preach through the years to come the message of faith in a living Lord.

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No movement in the history of Mexico has been fraught with more of significance both to this nation and to the Latin-speaking peoples of the world than the present revolt against Catholicism which has plunged the Mexican government into a death-grapple with Rome. Thus far President Calles has been unyielding in his determination to free Mexico from Catholic domination. The hardships which our missionaries and evangelical native Christians have undergone are almost past belief, but the reaction will ultimately be favorable to Protestant work. Read Missionary Neal's remarkable story in this number, "The Spirit of Catholicism." Pray that the eyes of the people may be opened to the truth!

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Shall we have another world war? Kirby Page thus summarizes the results of the recent holocaust which swept Europe: 10,000,000 known dead soldiers; 3,000,000 presumed dead soldiers; 13,000,000 dead civilians; 20,000,000 wounded; 3,000,000 prisoners; 9,000,000 war orphans; 5,000,000 war widows; 10,000,000 refugees. "This summary," he continues, "may be read in sixty seconds, but no human mind is capable of grasping its significance." There is but one guarantee against another such calamity, and that is the gospel of Jesus Christ known and accepted by a sufficient number of men throughout the world as to make impossible the ignorance and suspicion and selfishness and hate which are at the heart of war. The missionary enterprise is the hope of the world's peace!

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The multitudes of friends of Dan Crawford, the famous missionary to Central Africa, whose "Thinking Black" and other books made a profound impression on American readers, will learn with sorrow of his death, which occurred in Elizabethville, Belgian Congo, on June 3.



"Our Mexican Bible Institute has just closed. We worked for ten days—from 6 A.M. to 10 P. M. every day. The results were glorious."

## A New Invasion of the Rio Grande

Una Roberts Lawrence

At the annual meeting of the Texas-Mexican Association held in Dallas, Texas, on July 21-25 some startling facts came to light.

One-eighth of the population of the South speaks a foreign language, comes from an alien country. Of these the majority are Mexicans. One million Mexicans live in Texas. Many of these are native born and therefore are not included in the Mexican totals of the United States census, but there are thousands of Mexicans born in the United States who have

had so little contact with the institutions of the United States that they are just as much Mexican as if they had been born on the other side of the Rio Grande. There are great centers of Mexican population where only Spanish is spoken. One great county in Texas carries on all its official business in that language, no English being necessary for sessions of court, or any of the business of government. There are whole sections of cities that are exclusively Mexican, where life goes on in no wise touched by American customs, ideals or standards. The fire has died beneath the Melting Pot, and these elements of life within our nation are fated to be alien and unassimilated forever unless the interest and zeal of our own citizens in welding together these foreign sectors of national life be kindled again.

Into this already grave situation there now comes a new factor,—the influx of Catholic religious leaders, priests, nuns and all the officialdom of Mexican Catholic hierarchy into the land north of the Rio Grande in a magnificent protest against the right of a nation to separate the functions of Church and State. As far north as Oklahoma has this invasion sweeping across the Rio Grande already reached. Some idea of its tremendous import may be gathered by looking at San Antonio. Two years ago there were three Catholic churches in that border city. Today there are sixteen churches and several schools, all manned by the highly trained Italian and Spanish priests from the Old World. There are eighty-five thousand Mexicans in San Antonio, making large enough a center to justify Roman Catholicism in creating here the



"We have not had a more significant movement among a foreign population in all the years of the Home Board's history," says Secretary Gray. "It is the very foundations of Roman Catholicism in Old Mexico by this campaign in Texas. Mexicans are pouring by the thousands into Texas from Old Mexico and priests and nuns by the hundreds. What an opportunity is presented to us here at our door!"



There were 38 baptisms, one joined by letter, and 79 professions. About 2,000 attended the first Sunday, and 3,000 people came the second Sunday."

dynamo of power for a new papal realm north of the Rio Grande. One of the most influential Catholic papers is published in El Paso, where the freedom of the press, long our pride and especial glory, makes possible its development as the organ of the Roman hierarchy.

In New Orleans the thousands of Italians, fundamentally Catholic, provide background of the great Jesuit institution of Loyola College, where priests are trained especially for work in this now exceedingly rich field of Catholic labor. With the reinforcements coming from across the border, looking for a new Empire, there is little need to point to it as a challenge of the power and strength of the evangelical religion of the United States, for the battle is already joined.

Just across from the little Baptist Mexican Mission in Waco the Jesuits have in-

vested in a strategic property for the center of their work in that city. At the time when the loyal little Baptist Mexican boys and girls are coming to Sunday school at our Mission, Mr. and Mrs. Porter, faithful missionaries of the Home Mission Board, can see the priests standing on the streets to intercept the pupils, telling them that it is a sin to come to the Baptist mission. Fifty thousand dollars, collected right in Waco has been invested in the last two years in Catholic property in that city. This does not take into account the money from outside sources that has been added to this sum from the city. Dr. B. D. Gray, secretary of the Home Mission Board, has just been on a tour of inspection of the situation and he says it is one of the most crucial hours of our faith.

Our missionaries and Mexican Baptist pastors are keenly aware of the situation. Even though the Home Mission Board must say "no new buildings, no new missionaries," they have set themselves the task of a counter invasion on their own account. These Mexican pastors, many of them highly educated, brilliant men, are as devoted a group as can be found in all Christendom. They know better than any others just what Catholicism does for the minds and hearts and lives of people. They hate it with a righteous hatred for it takes away Christ from the people. They are consecrated to the task of meeting the challenge of the Roman Church with the sacrifice of their lives, if the need be. From the reports of these pastors at the association came many thrilling stories.



"It is the very foundations of Roman Catholicism in Old Mexico by this campaign in Texas. Mexicans are pouring by the thousands into Texas from Old Mexico and priests and nuns by the hundreds. What an opportunity is presented to us here at our door!"



In Central West Texas, with his home at San Angelo, there is a flaming evangelist, Donato Ruiz. He was born in Mexico. His father was an ex-priest who had left the priesthood because of his convictions that the Catholic policy of dominating the State was wrong. He possessed a Spanish New Testament which the young Donato read. When the boy was seventeen years old he heard Geo. Mixin, a Mexican Baptist preacher, in a sermon based on the story of Philip and the Eunuch. It reached his heart and he became a Christian. He entered the Torreon Seminary, remaining there until 1905 when he became a pastor.

This is the man who now has a whole section of Texas for his field. He has been there for nearly two years. He found two Mexican Baptist churches with 87 members in that territory. There are now nine churches with more than 400 members, each church having from one to six preaching points. His meetings draw the Mexican people. In El Paso in 1921 there were 181 conversions from Roman Catholicism, fifty of them coming on one Sunday. In Bastrop in a ten days' meeting several years ago there were 80 conversions, Brother Paul Bell baptizing 60 of them into the church. In just this past two years in the San Angelo country Ruiz has baptized 301 into membership of Mexican Baptist churches.

This one Mexican evangelist-pastor has organized 22 churches and baptized nearly 4,000 Roman Catholics into Baptist churches,—and he is a young man yet! From Mrs. Ruiz comes the story of the home-keeping, the loneliness, the fears for his safety while he is out on the long trips, sometimes covering hundreds of miles in order to reach the preaching points of his field. The most interesting story from this past year's work, reported at the recent meeting of the Texas-Mexican Association at Dallas was that of the meeting and new church at Big Spring.

There are two thousand Mexicans in Big Spring. On the same day Brother Ruiz arrived to begin his five days' meeting, a Presbyterian Mexican preacher and his family arrived to begin work also. The plans for the Baptist meeting had been made long before, so the Presbyterian preacher and his wife came to hear the Baptist preacher. He was interested and as the revival swept on to a climax he began to study the doctrines this Baptist was preaching. So it happened that when the sixteen converted Catholics were baptized at the close of the meeting, this young Mexican Presbyterian and his wife were also baptized. It was not strange that he was called as the pastor of the little new church which now has thirty-five members, and is less than a year old.

The story of Ruiz is but one of many such stories that could be told of these fiery evangelists of the gospel among our Mexican brethren. E. G. Dominguez, the scholarly, cultured president of the Texas-Mexican Association, and Mathias C. Garcia, the "Grand Old Man" of Mexican Baptists, are the only Mexican Baptist pastors among the great Mexican population of San Antonio. They have a membership in their two churches of about 400. They have active churches, with Sunday schools, B.Y.P.U.'s, live W.M.S. and Sunbeam Bands. Dr. Dominguez has a splendid teacher-training class. They are getting ready to dispute the claim of the Catholic Church in Mexican San Antonio.

That this battle is on in real earnest was shown on the second day of the meeting of the Association, when a resolution was brought in at the suggestion of Dr. J. W. Beagle, whose heart had been stirred in alarm at the situation laid before him by these devoted preachers, calling for the months of August, September, October and November to be given to especial evangelistic campaigns in all Mexican Baptist churches. It was the signal they awaited. They leaped to discussion of it, they voted with sweeping unanimity to do it, and began immediately to lay plans for their campaigns. Pastors will group together, taking the fields by turns, lending their strength to each other, going from one center of Mexican population to another, and before the four months are over, the invading hosts of Catholicism will have known that this group of devoted preachers of the gospel will not let them have the fields north of the Rio Grande unchallenged.

Reports have come in for the month of August. Eighteen stations report 178

baptisms with 231 converts awaiting baptism, making total of 409 reported conversions. That means a ten per cent increase to our Mexican Baptist Church membership in Texas. Indications are that the objective of 1,000 conversions and baptisms during these four months will be reached.

What part will Southern Baptists have in this life and death grapple? Shall we let these Mexican pastors give their lives in the battle for the safety and welfare of our country with no helping hand extended to them. Texas pastors will help. But from the east to the west of Southland there should be a sweep of resolution that the money shall be forthcoming to finish the Mexican Training School building at Bastrop that workers may be trained for this mighty effort, that to the Home Board shall come sufficient money for the building of modest chapels to house these Baptist congregations, that reinforcements are coming, and Southern Baptists will let it be known that they are in the battle until the invasion is hurled back in a final defeat.

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### Two Churches

There was a church in our town  
Which thought 'twas wondrous wise;  
It tried to pay expenses  
By selling cakes and pies.  
But after years of trying  
That plan to raise the cash,  
The folks got tired of buying  
And the whole thing went to smash.

There was a church in our town  
And it was wondrous wise;  
It always paid expenses  
By simply paying tithes.  
For when 'twas found the tithe did pay,  
It seemed so very plain,  
Forthwith 'twould have no other way,  
No, never once again.

—Selected.



BAPTISMAL SERVICE FOLLOWING SAN ANGLO MEXICAN BIBLE INSTITUTE

# The Missionary Message in the Sunday School Lessons

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

## OCTOBER 3—ISRAEL JOURNEYING TOWARD CANAAN. Num. 10: 11-13, 29-36

General Topic: WHAT ISRAEL LEARNED IN THE WILDERNESS

Missionary Topic: LEADING THE PEOPLES AFTER GOD

Missionary Text—Verse 13: *They first took their journey according to the commandment of Jehovah by Moses.*

*All the peoples of the world are today in the wilderness.* Nearly all of them know and lament the fact. Few of them have any sure guidance, or are able to follow the guidance that is offered them. There is no work of men where the dependence on divine wisdom, protection and leadership is so consciously felt as in the work of Christian missions. This lesson has for us a number of suggestions that vitally touch the missionary work.

1. A number of years ago there came to the Student Volunteer Convention, meeting in Nashville, a cablegram from Japan, which when read thrilled the entire Convention and made an impression that is indicated by the fact that the message has been quoted in scores of addresses, and numerous books since. It read: "Japan leading Orient; whither?" It is a time when that "whither?" is being asked concerning every leadership of the nations and peoples of the world. Are there any that can answer? Thoughtful Christians are sure that *we have a leadership which, if men will follow it, will bring all the peoples into God's Promised Land.*

2. Missions is based on the conviction that God desires all men to go to his Canaan, and that he has commissioned all who are conscious that they are in the way to *invite all the rest to come with them and share all the good that our God shall give to us.* Evangelism is urging this invitation at home; missions is pushing the same invitation abroad, and carrying it to all lands.

3. It is of first importance that we learn to recognize when God moves and that we move with him. If we are to have the presence of God with us we have to go when he goes, and where he goes. This is the life and the hope of the missionary movement. Seven years ago God's cloud moved away forward for Southern Baptists. We set out with enthusiasm to follow. But we have fallen far behind. The only way of protection for us is forward, following him. Jesus said—and continues to say: "Go; and I am with you."

4. *Jehovah's commandment came to the people by Moses.* What if the leader fails to pass on the forwarding word of God? Ambition for leadership needs the most careful searching of motive, of faith, of fidelity.

5. *The cloud went ahead and selected the place for stopping,* and in the presence of that cloud the enemies were scattered; and every stage was marked by protection and blessing.

## OCTOBER 10—THE REPORTS OF THE SPIES. Num. 13: 23-33

General Topic: THE SECRET OF COURAGE

Missionary Topic: THE DISCOURAGEMENT AND CALL TO MISSIONARY OCCUPATION

Missionary Text—Verse 30: *We are well able to overcome it.*

All depends on our understanding of the terms.

1. *God commands his people to take the world for his Christ.* The first Christians were so near to their Lord that no obstacles seemed to them insuperable. They did not even take the precaution to send out spies to investigate the probabilities. To them there was no question of success. And they had no Kadesh-Barnea. All the subsequent generations of Christians have had these tragic and humiliating experiences.

2. *Today God has his church right up to the entrance into the whole world which he commands us to take for his Redeemer and for its redemption.* We are at the most significant Kadesh-Barnea of all the history of Christianity. Momentous issues turn on the attitude of the Christian forces at this time.

3. What a pity it is that the topic has to read, "Reports." That plural spells defeat and disgrace and death for millions. There should be but one "report." There was but one as to the desirability. It was all attractive. The land surpassed all promises and all expectations. But when it came to the question of advance the witnesses divided. There

were two opinions; and two opinions in the face of a great challenge mean defeat. Our missionary witnesses all agree today that the bringing of the kingdom of God to all the land will mean more for all the world and for us who have been half-way Christian than any of us had dreamed before. The beauty and worth of a Christian world are now seen more clearly and with more appeal than ever before. But our reporters agree again that there are very great difficulties. The obstacles to missions were never more terrifying than today. The last few years have seen the giants of nationalism, race pride and antagonism, entrenched greed, organized commercialism, revived and aggressive heathenism, a puissant and determined Romanism—these and other giants mightier and more fierce than ever there were before. Our advisers differ until there is confusion and hesitation.

4. There are a multitude who say: "We are well able to overcome it." *All depends on who is included in that "we."* Caleb and Joshua included their God, the Almighty. So did the apostles at Pentecost. So did Paul and Barnabas. So did Carey and Judson. Mary Slessor and Fidelia Fiske.

There are tremendous issues hanging on our response to the world call of today. Can we gain the faith to include the Holy Spirit and say, "We are well able," and then make that word the measure and direction of our conduct?

## OCTOBER 17—MOSES HONORED IN HIS DEATH. Deut. 32: 45-52; 34: 5-8

General Topic: LESSONS FROM THE LIFE OF MOSES

Missionary Topic: THE BIOGRAPHIES OF THE MEN WHO HAVE LED THE NATIONS OUT OF BONDAGE INTO THE KINGDOM OF GOD

Missionary Text—Verse 5: *Moses died according to the word of Jehovah.*

"What the World Owes Moses" is the heading which one commentator gives to his notes on this lesson. It is a good topic. It will be well for us to pause here to *think of the men who have been used of God to lead nations on great advances toward the ideal of God.* It is to be desired that all Christians would read biographies of missionaries. These are now very numerous. For the average man or woman a volume containing a number of brief biographies would be best to begin with. There are many such volumes now. Lippincott (Philadelphia) issues several volumes of Missionary Heroes and one of Missionary Heroines. Dr. Robert E. Speer has three such volumes, with about a dozen biographies in each.

Every informed Christian should include in his serious reading a life of Carey, Judson, Morrison, Verbeck, Raymond Lull, Mary Ried, Mary Slessor, Anne Hasseltine, one at least and as many more as one can find time for. The new Life of Carey, from which extracts are used so extensively in this magazine, was written by a great-grand-son of the noble hero of modern missions. He devoted ten years hard work to the writing; and it was work that honors the ministry of the author even if he never did anything else.

Then there are men like Knox who made Scotland Christian; like Luther who led half Europe into a new conception of Christ and Christianity, and set a new course for history; like Verbeck and Neesima who together turned Japan's face to the Saviour of the world and made possible that she shall enter the Canaan of salvation. There are men like Khama of Africa, who turned his tribes to Christ and gave a new demonstration of God's grace to the world.

*There are nations waiting today for their Moses to come from God and lead them out of bondage.* There are "unentered Canaans" for God's leaders today, numerous and ready. When will the church awake to the opportunity and the need? Is God ready now to raise up all the leaders that are needed,



and to lead all the nations into the light and life of the Canaan of redemption? Do we believe these things? It is the chief aim in this connection to urge the value of the biographies of the leaders who have moved the world toward God. The Bible leaders are matched by modern leaders.

OCTOBER 24—ISRAEL'S NEW LEADER. Num. 27: 18-20; Josh. 1: 1-9

General Topic: THE SECRET OF A STRONG AND USEFUL LIFE

Missionary Topic: THE COURAGE OF FOREIGN MISSIONS

Missionary Text—Joshua 1: 9: *Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest.*

There are those who tell us that it takes a deal of courage to be true to God, to religion and to ideals in any land. Our experience tends to confirm this, although some of us would not like to be proclaimed as great heroes, because of loyalty here in this goodly land of America. But those who go into a heathen land to introduce and build up a new religion have need of courage in all the lines suggested for Joshua. Their problems are not dissimilar. Joshua was seeking chiefly for the right and the duty of maintaining the religion of the people who were following him into the new land. He was not seeking to convert the heathen in that land. The missionary goes to convert the people of the land to a new conception of God and to a new relation to him. In some ways the missionary has the harder task. In both cases there is opposition, persecution, tendency and inducement to compromise. In both cases the loyal leader will find among his own brethren and counsellors those who advise compromise and adjustment so as to make easier and more rapid the "conquest" of the land. Let us specify certain items.

1. The ordination of Joshua by Moses and Eleazer emphasized the continuity of God's work and grace and the fact that the religion which they were to maintain was historical and for the purpose of making history. Joshua was recognized as having the Spirit of God, which reminds us of the designation of Paul and Barnabas to be the first appointed foreign missionaries (Acts 12). He was set out thus before all the congregation to command their recognition, confidence and co-operation. He was given a charge that the authority and support of God might be clearly recognized. All this maintains in the important matter of selecting and sending forth founders and builders of Christianity in new territory.

2. Besides this formal and public ordination and recognition of Joshua there was the even more vital coming directly to him by God with the repeated call for courage and with assurance on which that courage might securely rest. It is only by such inner experiences with God that a missionary can meet his difficult and responsible duties and temptations.

(1) He was reassured by the fact that he was the successor of Moses and that God had been with Moses. The missionaries are successors and continuators of the work that God has been carrying on from the days of Paul until now, and in the line of his most notable work.

(2) He was to be encouraged in the fact that he was to fulfill God's announced purpose and promise to cause the people to inherit this land. God has equally purposed and promised that all the ends of the earth are to "remember and turn" to him through the gospel of his Son. The missionary rests in the certainty that God is thus making him a link in the chain of his plan and his faithfulness.

(3) Joshua was to be courageous and strong enough to stick unwaveringly to all the words of God's law. Here is where the danger of compromise is recognized. This thing of compromising with the customs and practices of heathenism has ever been one of the chief dangers of missionary Christianity. In no land has it wholly escaped. Pope Gregory the Great encouraged missionaries, who asked him, to compromise, but with caution. There was a bitter controversy over this among missionaries of the Roman Church in India. There is today much discussion among missionary statesmen about just this matter. God calls for wisdom and courage in faithful adherence to his Word.

(4) Again, God calls on Joshua not to be affrighted under any circumstances. There are always enemies. They may seek to threaten physically, or in the subtler matters of the spirit and the social bearings of one's work. Jesus thus warned the first missionaries, with repetition and with emphasis. In both cases, the ground of courage is laid in assurance of the divine presence with God's man.

OCTOBER 31—THE EVILS OF STRONG DRINK. Proverbs 23: 29-35

General Topic: ALCOHOLIC BEVERAGES HURTFUL TO THE INDIVIDUAL AND TO SOCIETY

Missionary Topic: SOCIAL EVIL AND MISSIONS

Missionary Text—Verse 23: *Who hath woe?*

In the matter of temperance and prohibition the missionary and the missionary cause must look two ways. First of all they are compelled to give much attention to the influence on missionary standing and success of the practices and the attitudes in the lands from which missionaries go to the heathen lands. This is more and more a serious matter for the missionary, for the reason that these matters have become subject of world knowledge, world agitation, and world conference and concern. The great growth of social consciousness in the last generation and the extension of that consciousness now to include the whole world of humanity, in an ever increasing number of earnest men and women, makes the things that are done and permitted in the "Christian" lands a matter of great concern to the missionary.

In our Sunday-school lessons we have come to have definite and frequent consideration of the matter of "temperance." But for the missionary, as for the home worker, this is now but one of a number of social items that are all linked together and interlinked with all efforts to teach religion and to win men to any faith. The traffic in narcotics, race bitterness and exploitation, economic oppression of laborers, sex sins, international injustice—all these are part of the problem of every missionary now. We ought to do all in our power to right our own land on all these matters, for the sake of our own salvation and for the sake of God's glory. We are urged to it so as to relieve our missionaries in all lands from a serious hindrance and so as to promote the cause of Christ in all lands. At least we ought to make our churches strong in the support of cleanness and integrity in these things.

But the missionary also faces the question, how far can he be of service in promoting the correction of the drink evil and the other social curses in the lands to which he goes? In this matter he will wisely never forget that his best way to this end is by regeneration and the building of character in the lives of those who come to know Jesus Christ. In most lands there is now effort at legislative reform in the matter of drink and of these other evils. The missionary will have time to do much good here. To this end also there are co-operative efforts of the various missionary forces in China, Japan, India and elsewhere. So long as the main issue of regeneration and the building of churches of the regenerate is not overlooked or slighted, the missionary forces should encourage all legitimate efforts in all lands to influence private and public conduct and the legislation that will promote good citizenship and remove legal support of social evil.

Meantime let every Christian in America know that his attitude and conduct have now a bearing on the cause of Jesus Christ in all lands—for or against. It is the issue of honesty or hypocrisy, of the primacy of character or of material gain.

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Many favors which God gives us ravel out for want of hemming, through our own unthankfulness; for though prayer purchases blessings, giving praise keeps the quiet possession of them.—Thomas Fuller.

\* \* \*

God wants work of us. He offers his power to us if we will work with him. Greater deeds than have ever been done do not wait upon his willingness, but upon our obedience.—Robert E. Speer.

## The Light of Truth in a Wilderness of Sin

*Dick Deter, Curitiba, Brazil*

Dick Deter, son of Mr. and Mrs. A. B. Deter, though physically, mentally, and spiritually mature far beyond his years, is scarcely more than a boy. What a joy to know that this stalwart lad is thus early giving his life to such effective work for Christ!—*Editor.*

I want the people who may read this to understand that I am not talking about Brazil in general, nor am I writing about the people in the cities, but about the people in the woods—people who have never seen an automobile, a street car, a train, or heard a piano; and who would not know the difference between a steam engine and an aeroplane. These people would not know what to do with an electric light, would probably try to blow it out. These are the people who receive the gospel with open arms, and who beg for a few crumbs that in many cases they can't get for lack of workers. They stay in the woods for months at a time without the voice of a preacher and yet remain firm in the gospel.

On November 5, 1925, Pastor Carlos Seiman and I left the city of Paranagua on a very small launch that belongs to the Parana Mission.

After a trip that is usually made in four hours but which took us nearly seven, we arrived at the place where we were going to spend the night.

When we were about to go to floor instead of to bed to sleep, some people began to come, and a little later another family came and soon the house was full, so there was nothing else to do except open the organ, sing some hymns and have a service. The place is called Puruquara.

Next morning at two o'clock we got in a canoe and started on an eight hours' trip against the wind, rowing with what they call a "shovel" oar; you stand in the canoe and paddle standing up. After eight hours of it we were just about ready for bed, though we were just in the beginning of our day's trip. When we got to Varadouro we picked up the organ, clothes and things and started on a trip that was supposed to be six miles but turned out to be ten, five of which were a swamp in which we had to drag ourselves through the soft oozy mud up to shoe tops at times, with a cargo of eighty or ninety pounds on our backs.

We finally arrived at Cananea, a town of two thousand, where we could get a good night's rest.

Next morning a little boy came to the house before we were up and said that just over the hill they were waiting for us, and that there were people to be baptized, so

we went over "the hill" that turned out to be a little mountain which took just three hours going right up and one hour coming down. When we got there the people were very glad to see us as there had been no one with even a sign of the gospel for eight months. On the trip before there had been one man left there who was a Christian. This place is called Pindauba, named after a river. The people in all these places live up and down the rivers and each place is called after the river running through it.

We stayed there that night and had services. The next day we left to go where the principal work is and where the people have the greater need.

After several hours of traveling we came to a place where a little stream ran under trees that dwarfed it and where it was cool and shady and so inviting that we could not resist the temptation to lie down and rest. Having rested fifteen minutes, we picked up our baggage and started walking again. We were just starting up the second mountain when we heard the sound of a horse galloping. Then I heard a yell and turned around to see what it was about. The man who had been converted at the other place came up the hill on a fine horse. He dismounted his horse and took our baggage, and while he was tying the sacks together he said: "You went away and I started to imagining and about ten o'clock I got on the horse and came up to go with you." With that he threw the sacks over the saddle, slapped the horse and we began walking again, having all we could do to keep from revolving off into space after all that weight was taken off us.

The people threw themselves on our necks and sobbed and cried with joy at seeing us. The woman that lived so far over the hill said, "Wait a minute while I go to call my husband." Away she went, running up the path; she disappeared running, and inside of two hours was back with her husband. She had run all the way home to get her husband and he, after a hard day's work, got up and both ran all the way back.

After we were at this house three quarters of an hour the man at whose house we were going to stay and who is at the head of the work there insisted on us going at once to his place, as he would not hear of us waiting till next day. We started, and at every turn of the path we found people, with little kerosene torches waiting for us, all sobbing for joy and running around telling the others that we had come. I never felt so uplifted in all my life as when I saw the joy in these people in receiving brothers in Christ, not only that but the hungering to get a few crumbs from the precious Word of God. By the time we got up to the man's house there were about eighty people with us all laughing and crying and talking and sing-

ing, for they had not received in their midst a preacher of any kind for eight months and then it was only for one day. They were entirely abandoned and hungry of heart for the only thing they knew was that Jesus Christ had died for them and that they were saved through him by the great grace of God. It was just a blind sort of faith that they did not know how to explain to others and still do not know all the duties of a Christian man or woman.

When we got back the house was full, crowded with people who had come on short notice from everywhere. Tired as we were we had a preaching service, and after the service was dismissed they all kept their seats. In a few minutes a little girl came sidling up to me and said, "Will you sing this hymn?" I said, "Sure," and so we sang it. One hymn called for another and we sang until 3:30 in the morning. The only people who did not stay awake and help sing or try to help were the babies. I finally had to give up and go to bed. After I told them that was the last hymn that I was going to sing, absolutely the last, I sang six more and probably would have had to keep it up if it had not been for the lady of the house who saw that I was really tired and told them that they ought to let me sleep because of the long trip, and at once they quit asking for more hymns.

Next morning was when I began to become acquainted with the people.

Men that had killed other men, men who had had delirium tremens from so much raw rum, men who had stolen, who had passed their time beating their fellow-man into a pulp; all of them regenerated, happy in the certainty of salvation, men whose names had been used to scare children turned into true Christians. One boy nine years old, who was used to smoking all day, black tobacco and pipes, who had had delirium tremens at the age of nine, had quit drinking and smoking and learned how to read. All these were turned by the gospel of Jesus Christ, by the love he had for men, into clean, though poorly instructed Christians.

About eight o'clock the people began to come together and we had a service, teaching them the first principles of Baptists and the things about running a church. I never saw so much interest. All of the people gave the most excellent attention and were deeply moved. After the service a fellow came up and asked us to go to his house and have a service, as he had some neighbors who would come to his house but who were not interested enough to come to the church, so we started out on a trip that took us three hours up hill and down dale.

We went quite fast; on the way we met men, women and children who were on their way to the man's house where we were to have service that night. A good

many women carrying children in their arms not thinking of the long hilly road as I was, but thinking of the joy of hearing a little more about the King of Kings, walked on through a bad rainstorm that was not only wetting us but spoiling their bean crops; and yet not a complaining word did I hear, nothing but words of praise, and smiles.

After dinner we went back into the room and instead of going to sleep four or five people insisted that I play a new hymn for them to sing. At about twelve o'clock I stretched out on the floor to sleep a little and left them singing. I was just well asleep when I was awakened by a fellow that said they had a hymn that they could not get and for me to sing it over just once for them to get it. It was one-thirty before I got to sleep that night, and that was on the floor in wet clothes in a room 20x30, where there were about one hundred and twenty people sleeping.

Next morning right after coffee we started on the road back to church, or I shall say back to the house where worship was held. We got there and began the routine of six services a day, not because we wanted it but because the people demanded it. After three days a call was made for people that wanted baptism and eighty odd people presented themselves to be baptized. Twenty more lived far away and due to the heavy rains could not get across the river which they had to cross several times before they could get to where we were. One of the boys who knew how to swim and said he was not going to wait a year until he got baptized, swam across the river, and nearly got drowned in the attempt, but got baptized. He said it was worth the risk he took, too.

All through the meeting we had the closest attention and the greatest respect from people that are ignorant, it is true, but that are behind few in intelligence—people who have absolutely no opportunity to develop the natural wisdom that God gave them.

On Saturday we decided to have a rest so we stayed around the house, where we ate and started to rest. A woman was there who carried in her face lines which spelled utter dissipation. She had just been converted, but the marks of sin for a lifetime cannot be taken away by a few months of clean living. Her face showed every kind of sin you can think of. She was a bigger drunkard than many of the men, in other words, she was a holy terror. She was sitting around the fire making coffee (the fire was made on the dirt floor of the kitchen and the smoke escaped through cracks in the wall and roof) when a little boy who was just learning to read, having learned by himself by the study of his Bible, began to spell out some of the words from the New Testament. I never

saw such a complete transformation come over a group of people. One minute they were laughing and talking and the next minute a hush descended over them all and not a sound could be heard except the small piping voice of the boy of nine spelling out the words, letter by letter, and yet there was perfect unison and understanding of the words he read. The woman whom I have already mentioned came creeping up beside the boy and sat down beside him and pretty soon the tears began to run down her cheeks, tears of joy they were, her face completely transformed from sin she had lived in all her life to a great and indescribable beauty, not of features, but of an inner nobleness and purity. A light shown on the faces of all the people present that could only be seen on the faces of those who had been twisted, dwarfed and broken; who have been in the pit of hell and drunk the bitterest dregs of the cup of sin, and then been lifted out of the mire and dirty gutter by the pure and holy arm of Jesus Christ.

On that afternoon it came over me as never before the greatness and the mercifulness of that love that reaches out to all men and works alike in all hearts.

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## Christian Education in China

*Rev. M. W. Rankin, Shiuchow, China*

We Christians should be very much concerned about Christian Education not only in the Hakka field and Kwong Tung Province but throughout this great country of China, because it is the greatest hope for this nation.

What is the difference between government education and Christian education? Government education comes through secular schools, whereas, Christian education comes through Christian schools. Christian schools are controlled and financed by Christians, whereas, government schools are controlled by the government and financed by taxing the people.

Christian education's objective is to mould the lives of the students for the betterment of themselves, their country, and the world and for God. The General Board of the China Christian Educational Association at its April meeting of last year made this statement: "The special function of Christian schools, and the main justification for the maintenance supplementary to the public schools of China, is to provide an education Christian in character for the children of the members of the Christian community and for others who desire to avail themselves of private communities with Christian leaders.

schools of that type." Christian education seeks to provide churches, schools and Schools that are emphasizing Christian education are defending their constitutional right of religious freedom, and should be supported entirely by the Chinese community. When this is accomplished, it will be truly expressive of Chinese life and will not be open to the criticism of denationalizing China.

What have the denominations done in the way of Christian education? They have established schools of different grades, thus seeking to carry out one phase of the Great Commission which says, "Go, teaching them to observe all things whatsoever I have commanded you."

Now, what makes a school Christian? Christian teachers who are willing to "present their bodies a living sacrifice, wholly acceptable unto God, which is their reasonable service." Again, the school should teach the Bible. God's Word is like a seed, and it must be sown every day. It should be our daily food. Our Lord has told us that we cannot live by bread alone, but by every word which proceedeth out of his mouth. God's Word should be taught every day. The Bible teaching in our schools has been recently criticized as being less efficient than that in other courses. We think there is some ground for this criticism, but we do not believe it is generally true. It has been our own ideal to set as high intellectual standards in our Bible classes as are found in other departments. We believe that the Bible teachers should be the highest grade, not only as to special educational preparation, but also, as to qualities of Christian character. This class, to my mind, ought to be made the most attractive class on our school curriculum.

In connection with "What makes a school Christian" let us see what some of our great leaders say. Henry Van Dyke said, "Undoubtedly it is the spirit of the teachers working with the scholars and helping them in all ways to think and feel and act according to Christ Jesus." Bishop Francis J. McConnell said, "The chief factor in making a school Christian, it seems to me, is the prevalence of the Christian point of view in all school activities. It is living forth the Christian ideal into the life of institutions so that it takes possession of what we call the school spirit." Again, the Board of Education of the Presbyterian Church of the United States said, "It is the development and culture of Christian character as the supreme end of all academic influences."

In the next place let us think about the relation of Christian Education to Nationalism. President Coolidge in his book, "America's Need for Education," says, "Education is nearer to the hearts of the American people than is any other single



public interest." "I urge," says Mr. Coolidge, "that the citizens do all they can to advance the interest of education. To power must be added wisdom, and morality. We should turn from the things that are seen to the things that are unseen." Again, President Coolidge says, "A more thorough comprehension of our political and social institutions has rarely failed to produce a more loyal citizen. But the mere sharpening of the wits, the bare training of the intellect, the naked acquisition of science, while they would greatly increase the power for good, likewise increase the power for evil. An intellectual growth will only add to our confusion unless it is accompanied by a moral growth. I do not know of any source of moral power than that which comes from religion. I can conceive of no adequate remedy for the evil which besets society except through the influence of religion. Redemption must come through sacrifice and sacrifice is the essence of religion."

Political dissension is tearing China asunder. This country has developed an army twenty times as large as that of America, spreading ruin over a fair land and consuming the country's wealth and industry. Both the Chinese and foreign friends of China believe that the students are the greatest hope of the country. What distresses them most gravely now is that this last available constructive force is becoming infected by the same disruptive forces that have wrecked her political organizations. Christian education should develop the real stuff of life out of which self-government and power of restraint really come. What makes a nation? Nations differ in language and literature but the great basis of life is common to all nations, e. g., the family and industry. Where can you find any teaching greater than that found in the Bible concerning these two phases of life?

Now, let us think about the administration of Christian education. We have in the Hakka field an Education Board. We should have on this Board not only preachers, but lay members, who can render us valuable services. All the Christians of our denomination ought to stand behind this Board in giving of their money, prayers, and co-operation to support Christian education. In the administration of our schools there should be co-operation of the faculties, trustees, the Education Board, and the students. A thorough consideration of the fundamental aims of Christian schools clarifies certain principles that concern the equipment and administration. We shall seek co-operation with the government rather than competition, for we shall recognize the responsibility for education of the Chinese children and youth is primarily the responsibility of the government.

Dr. Shu Shi, that outstanding man of China's renaissance said, "Quality at all cost." Dr. Harold Balme, president of Shantung Christian University says of our Christian schools: "It will be only because their educational contribution is so superlatively good that it cannot be dispensed with, and because at the same time they are offering something which is unique in nature, namely, the building up of strong moral and religious character and the development of public spirited citizenship that it will enable them to hold a permanent place." If we are to continue our schools successfully in view of both Chinese and foreigners, they must be made more efficient. The control of Christian education should be increased by the Chinese Christians. I, for one, hope that the day will soon speed when the Chinese brethren and sisters will be able to assume all responsibility of controlling and financing our schools. Christians, can you not see your opportunities? May God help the brethren and sisters to put their hands to the plow and "attempt great things."

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## Dr. Nogueira Paranagua, Pioneer, Patriot and Baptist Leader

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

Brazil's "grand old man" of God has been called up higher. Many have paid their tributes to him in the Brazilian papers, but we cannot let them stop there. Any sketch that we could give within a few hours before we have to leave for the interior would necessarily be incomplete and unworthy, but greater would be the fault if we kept silent and failed to let the brethren in the homeland and throughout the world know something of this hero of the faith who so recently passed from us.

### THE STUDENT

When the twin boys, Joaquim and Benjamin, reached the age of sixteen the father in his sincere devotion thought he owed them both to the only church which he knew by the name of Christian, and sent them to the Catholic Seminary to be prepared for the priesthood. Joaquim was an exemplary student. When, however, in the study of ecclesiastical history he came to the Inquisition, in the language of his daughter, "his lucid and justice-loving spirit revolted against the martyrdoms inflicted on the primitive Christians and he resolved to abandon his studies for the priesthood, for which he came to have a genuine aversion."

Returning home, with difficulty he persuaded his father to permit him to study medicine. While pursuing his medical course he imbibed democratic ideals. After graduation, instead of remaining in the great centres, he went back to his beloved home section to the practice of his profession. There he founded the first society for the emancipation of the slaves and the first republican group in the state of Piahy. I recall hearing him say that from the little town of Corrente, hidden off in the mountains of the southwestern part of the state, there started three mighty movements, two of which rapidly swept over the whole, and the third was in a fair way of doing so—the movement for the freedom of the slaves—the one for political freedom through the Republic, and the one for spiritual freedom through Baptist principles.

### THE RANCHMAN

He was a great lover of nature and revelled in the marvelous beauty of his native land. I never saw him with a gun in his hand, or a weapon on his person, though almost everyone else in that section went armed. He enjoyed seeing the dumb creatures about him tranquil and free. He gave proof of the sincerity of his convictions as to slavery by leading in the emancipation of the slaves on his own ranches sometime before the imperial decree. His father and neighbors depended entirely on their livestock and left their fertile fields without cultivation. He broke away from this custom and began cultivating the soil on a scale they had not seen before. He also followed the example of his twin (to whom I had taken the first churn and cream separator seen in that section), undertaking the manufacture of butter. Afterwards he sent two of his oldest sons to agricultural schools in this country and the United States.

### THE PATRIOT

His activities in propagating the doctrines of physical and political freedom brought him into prominence and led to his election as Provincial Deputy and Vice-Governor. When the Governor was called to Rio he assumed the governorship and brought about reforms in the public school system and policing of the state. When the news reached Corrente from the Bahia side, as there were no telegraphs, he rode across the state on relay mounts spreading the joyful tidings. He was elected by the first Legislature under the Republic to the Congress which framed the Constitution and served as one of the secretaries in that historic assembly. He was an intimate friend of Dr. Barbosa Lima, who was most influential in bringing about separation of church and state and the incorporation of full religious freedom in the Constitution.



When presented to me by Dr. Paranaagua that statesman said to me that his reading of the Bibles in his possession in the different languages with which he was familiar was largely what led him to take that position.

### THE NEW MAN

Returning to his home section at the expiration of his term in the Senate he bought from me a large type Bible, promising to read it carefully. Brother Z. C. Taylor had given him a New Testament some time before when they were traveling companions just after Dr. Paranaagua had intervened to save him from being thrown to the piranhas (the wild beasts of the Brazilian rivers, as Roosevelt called them) by a fanatical mob in the city of Barra. I never heard what became of the Testament; but when I made my first trip with him in Piahy he defended other beliefs until the second day, when he came to admit that the gospel was and is the only power to save. He expressed his change of convictions in a very practical way, offering to give me a horse to help me spread the tidings throughout the interior.

In his life sketch, which at Brother Crabtree's request he furnished, he said that on the visit of the missionary, cata-racts which impeded him and his wife from seeing clearly the light of the gospel, fell from their eyes so that on the same day both were convinced of their errors and became spiritual Christians.

I had conducted a series of meetings during which I had enjoyed the privilege of their hospitality. At the close, as he agitated the question, we had a Bible reading together on the subject of baptism which was blessed to their conversion.

Quoting him again, "I became a new man, such was the change wrought in me. The sentiments of hate, envy and greed, as it were, disappeared from my heart and an intense desire for the social and spiritual betterment of the conditions of my fellow countrymen and the moral elevation of my country became predominant in my heart." At once he became a flaming evangel, fervently witnessing to Jesus in his own country and so earnestly and effectively that an attempt, was made on his life at the instigation of the priests.

When he heard that the missionary was expected home from the National Convention, he and his family went horseback about seventy-five miles over the mountains and waited in Santa Rita twelve days for the arrival of the only Baptist minister in all that section which comprises parts of five states. He came on board to meet us with a beautiful bunch of flowers and the yet more beautiful declaration that he and his wife had come to be baptized. Almost the entire population of the town came to see him baptized.

### HIS WITNESS IN THE CAPITAL, IN MONTEVIDEO AND BUENOS AIRES

Embarking on the little steamer which brought the missionary family, Dr. Paranaagua and his devoted wife bore letters to the First Church of the nation's capital. She soon became a leader among the women and he was ordained as a deacon. Throughout his stay in Rio he and his family were constant attendants at church. He was a generous contributor and a loyal helper to Pastor Soren. For years he served as president of the National Committee of the Y.M.C.A.; was a member of sixteen different organizations for the relief of human suffering, mental, moral and spiritual uplift of his fellowman. After his visit to Montevideo and Buenos Aires to give his testimony before the International Y.M.C.A. Convention the religious papers announced that at least one social and political leader of Chile attributed his conversion to that testimony.

He not only gave to his children the best home and school education in his power, but had the joy of seeing all of them converted and baptized into the First Church. In season and out of season he evangelized those with whom he came in contact, from the president to the peddler, from the congressman and senators to the farmers and cowboys.

Dr. Paranaagua wrote several booklets and articles of a patriotic nature, also "Tobacco and Its Effects," and from his observation and experience as a physician, "What the Young Girl Ought to Know," and "Social Hygiene."

### MINISTRY AND SACRIFICES

I can never forget how he immediately answered the plea of my wife when I was lying ill on a ranch in Piahy about forty miles away from his. He crossed a swollen river in an improvised boat made from a cow hide, came that distance horseback over terrible roads; and, after doing everything he could for my relief, absolutely refused any remuneration. And this was not an exceptional case of his generosity as a physician. Many times, both in the capital among the poor native Christians and the missionaries and in the interior he ministered to the suffering without charge, also praying frequently with his patients.

When in Corrente an assassin raised his dagger to plunge it into the back of Dr. Paranaagua's neck as he was discussing with a priest sent by the Bishop, a man seized his wrist and disarmed him. He was not going to let anybody kill the man who had saved the life of his wife, and that without charge.

Years afterward, the man who had ordered this murderous deed done came to Rio for treatment. He was lying ill at the home of an acquaintance of Dr. Paranaagua's. Seeing him pass along the

street she called him and asked him to prescribe for the sick man. Dr. Paranaagua heaped coals of fire on the head of his would-be murderer by helping him to get well and return to his native state. The day before leaving Rio for the last time he told us while at the table with us that, on his way to the house, one of the most prominent doctors in the city had overtaken him to thank him most heartily for exhorting him to give up the use of tobacco, saying that he had greatly improved in health since doing so. Thus he waged constant warfare not with carnal weapons, nor against physical foes. He untiringly fought ignorance, superstition, vice, gambling, moral impurity, banditism and other moral and spiritual enemies of his beloved country. He fought the good fight, he ran well the Christian race and kept the faith to the end. No doubt the Terrys with whom he labored through the last stormy days of his fruitful life will write of his sacrifices for the salvation and maintenance of the Corrente Industrial Institute he helped to establish.

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### A Testing Time in China

*Miss Zemma Hare, Kaifeng, China.*

You will be glad to know that we had a good meeting. Mr. Ting, the Chinese, who graduated from Southern Seminary and came out this summer did the preaching. He preached the best sermons! We had big crowds and I have never seen such attention. You could almost hear a pin drop, so to speak, everything was so quiet.

Yesterday morning I led chapel, using this for my text, "What will you do with Jesus who is called the Christ?" I made it a decision meeting. We had had no such service since the meeting, and about seventy-five boys and girls of ages ranging from ten to eighteen years handed in their names. Of course it does not mean that we will baptize this many, but it does show they are interested. They will be divided into groups, and once a week I shall meet with each group and teach them the way more perfectly and pray with them.

Some of my little girls ten and twelve years old went home and asked their mothers and fathers if they wouldn't follow Jesus, too, and gave in their names. One little girl in about the second grade asked that we write her name down and her mother's, too, she wanted her mother to follow Jesus. Later her teacher noticed that she was not working and corrected her. She said, "I don't want to write, I want to think about heaven."

I am so grateful for this interest because just at the present it is not popular to be Christians. The anti-foreign people are making big plans for a special demonstration soon. Wherever we have services they are to come in and break them up; then they are to send their workers out in every place where evangelistic services are held to try to get hold of the Christians and tell them how they are being "chloroformed by these hypocritical creeds of universal love of Jesus." I feel sure four of their workers are coming to our services, but we are praying for them. Do pray for the Christians that they will stand true during these testing times.

## From the Woman's Missionary Union

MISS KATHLEEN MALLORY

### Three-fold October Emphasis

Hallowe'en stunts, such as descending the cellar stairs and looking over one's left shoulder to see a "fortune in a mirror," have helped to make the month of October suggestive not only of present pleasure but of future prospects. Looking into the W.M.U. mirror this month one can unquestionably discern three outstanding features: (1) the full Graded W.M.U.; (2) the Margaret Fund Tenth Anniversary; (3) the enlistment of women and young people uninterested in missions.

The program on page 27 is planned to show the ease and good fortune which attend the maintenance of a Graded W.M.U. Earnestly is it hoped that hundreds if not thousands of S.B.C. churches will adopt this means of two-fold blessing and will enter 1927 determined to win the Union's 1927 royal purple pennant for the Standard A-1 Graded W.M.U. (See pages 24, 40 of the *W.M.U. Year Book*). Please without fail read on page 26 the article entitled "W.M.U. Progress in Abeokuta."

From the October issue of *Royal Service* may be secured the very interesting program for the celebration of tenth birthday of the Margaret Fund. Surely every society will want to give a "present" at this birthday, especially since the fund will this year endeavor to help, with their college expenses, seventy-five sons and daughters of S.B.C. missionaries. These glowing young people come from Africa, Argentina, Brazil, Chile, China, Japan, Europe, Mexico and Canal Zone for study in about forty schools. As you give at their "birthday party" remember, please, to pray for them far from their parents and perhaps uncertain yet as to their calling in life. However, a goodly number of them are volunteers.

It is hoped that this special Margaret Fund program will be observed late in October, thus serving as the social as well as spiritual rally of the October enlistment efforts. It has been estimated that only about one out of every six women and young people who are members of S.B.C. churches belong to a W.M.U. organization. Therefore, let the slogan for October enlistment be "Every one find five!" As a stimulus in this search sing the "W.M.U. Enlistment Song" as given on page 26.

And so as you look in happy Hallowe'en fashion into the October mirror are you not glad to see there these three-fold features; the Graded W.M.U., the Margaret Fund, enlistment? Surely you are and surely you will do your best to make the forecast a fact.

### W.M.U. Items

Worthy of carefully study is the quarterly report of the W.M.U. treasurer, as published on page —. It lacks more than \$100,000 of reaching one-fourth of the year's apportionment. Fortunately, however, the preceding quarterly report was considerably above the aim for each three months. The happy resultant is that, with the exception of only \$26,706, one-half of the year's W.M.U. apportionment to S. B. C. Co-operative Program causes was paid in by the first of July. This means that W.M.U. members and their organizations will be confidently looked to for the paying into the Co-operative Program causes before the first of January the sum of \$1,298,096. In addition to this amount, there must be raised for W.M.U. Specials \$22,206, if the year's apportionment of \$35,874 for those objects is raised before January 1. Thus the united aim for the second six months, closing with January 1, is \$1,320,302. The total paid in during the first six months of the calendar year was \$1,258,351, which is \$61,951 less than the amount to be raised during the closing six months. All of this means that, as far as in them lieth, all W.M.U. members, whether women or young people, are urged to redeem their Co-operative Program pledges just as regularly as during the first six months and, in addition, to secure other gifts for those causes and for W.M.U. Specials—getting these additional gifts not only from themselves but from unenlisted or altogether new members.

Speaking of enlarged giving, it is safe to assert that such is assured when tithing is practiced by even a goodly number of W.M.U. members. To encourage new titheers write to your state W.M.U. headquarters for the very attractive tithing boxes. They are absolutely free for use by a member of a W.M.U. organization, whether for women or young people, being fashioned of blue cardboard with white printing. On two sides are the choice designs of the seals for the tithe's record card, showing the coruscation of God's bounty and the nine dimes left out of every tithed dollar. Four very convincing Scripture verses on tithing are also given on the box. They will surely help as reminders for regularity in tithing.

In October four state W.M.U. annual meetings will be in session—Kentucky, Missouri, Maryland and Virginia. The Union will be represented by Miss Juliette Mather, Mrs. W. J. Cox and Mrs. Janie Cree Bose at these four meetings, respectively; Mrs. Bose going to the last two. Seven other such meetings will be held in November. It doubtless goes without saying that attendance upon a state Baptist meeting is not only a rich privilege but also a genuine responsibility. Much prayer should precede and permeate it and certainly every session should

if possible be attended. Upon returning home, the most enthusiastic and yet most accurate report possible should be rendered to the W.M.U. organization. How fine if the whole church is privileged to hear the report!

Miss Juliette Mather writes as follows: "One closes a round of summer assemblies and camps with a feeling of surprise that summer is really over and with the hope that at the various gatherings young people have received a warm enthusiasm for the kingdom that will continue into cooler days. At Clear Creek Springs, Kentucky, the early August days were spent, the encampment being full of promise for larger enrollment and greater service as years pass. A lively interest in missions was shown by the comparatively large enrollment in W.M.U. classes plus the number of those in the men's conference hour which was devoted to a discussion of kingdom matters. An interested R.A. group studied 'Livingstone the Pathfinder' under the direction of Rev. Wade Bryant of Louisville; G.A.'s were led by Miss Pearle Bourne, state W.M.U. young people's leader; Sunbeams were provided for in Mrs. Gardner's mission story hour; Y.W.A.'s studied 'Ministry of Women' with me; while Miss Emma Leachman taught a fine class of women, using 'Prayer and Missions.' Three informal conferences in missionary organization were held at the spring in the early afternoon, at the request of interested leaders and officers. Arkansas put on two splendid girls' camps in August. The first, Camp Laughing Water near Hot Springs, had almost a hundred G.A. members from over the state; the second, at Batesville, Camp Golden Circle, was for Y.W.A.'s and G.A.'s of the Central District. Each was characterized by earnest class work. 'Cuba for Christ' was taught at Camp Laughing Water by Mildred Matthews from Cuba; other texts were: 'Torch Bearers in China,' 'Ministry of Women,' 'Stewardship of Life,' 'Gospel Triumphs in Argentina and Chile.' Both camps counted it a rare privilege to have Misses Amalia and Kathé Gerwich bring their straightforward, stirring messages about the work in Hungary. The contact with these devoted girls from across the way will bear much fruit in greater consecration among the girls in Arkansas. Women of Hot Springs and Batesville are to be praised in every way for their tireless service in planning and providing for the comfort of girls and faculty folks. Camp Laughing Water is peculiarly fortunate in having Mrs. J. H. Chestnut, a Bryn Mawr graduate, direct the recreation. Other leaders in the camps were: Miss Cleo Wolf, Miss Irene Barnwell, Mrs. E. V. Rawlings at Batesville; and Miss Leila Thomas, Miss Helen Shaw, Mrs. Scott Wood at Hot Springs."

From the Florida assembly the middle of July the W.M.U. corresponding secretary went to Ridgecrest for the North Carolina assembly. This was followed by attendance upon a Missouri Assembly at Arcadia Heights. The nearly three weeks thus used were made happy by the countless courtesies of the hostess states, by attendance upon a number of informing programs and perhaps most of all by manifest interest in the mission study classes, Miss Dorothy Kellam of North Carolina and Mrs. J. G. Reynolds and Miss Reitha Hight of Missouri having oversight of them. Returning through St. Louis, a day was spent as the guest of the Missouri Baptist Sanitarium in order to meet with its Grace McBride Y.W.A. Superintendent and Mrs. Wilkes and Mrs. Kathryn Germany are fostering this auxiliary in a very constructive way. Another Missouri institution was visited, namely, the Baptist Home for the Aged, Dr. and Mrs. Milton Riggs giving themselves unreservedly to its ministry of mercy. Fortunately for them and the dear elderly guests, the home is beautifully located on a highway in the Ozark mountains near Ironton.

### W.M.U. Enlistment Song

(Sung to tune of "Win Them One by One" as found in Victorious Service Songs. Order from Alabama Bible House, Montgomery, Ala., price 30 cents.)

1

There's a woman next to you;  
She should be a member, too.  
Who will seek her to enlist?  
Listen then, our plan is this.

Chorus

If you'll bring the woman next to you,  
And I'll win the one next to me,  
In all kinds of weather,  
We'll all work together  
And see what can be done.  
If you'll bring the woman next to you,  
And I'll bring the one next to me,  
In no time at all,  
We'll have them all;  
So win them, win them, one by one.

2

Many women in our state,  
Many churches, small and great,  
Take no part in W.M.U.  
This is what we'll have to do.

Chorus

If you'll win the church next to you,  
And I'll win the one next to me,  
In all kinds of weather,  
We'll all work together  
And see what can be done.  
If you'll win the church next to you  
And I'll win the one next to me,  
In no time at all,  
We'll have them all:  
So win them, win them, one by one.

—Mrs. Carter Wright, Ala.

### W.M.U. Progress in Abeokuta

The week-end of May 14-16 was a very happy one for your Abeokuta missionary women and also for the native women in the Abeokuta district. At eight thirty o'clock on Saturday morning about eighty women and children came together at one of the Baptist churches in the city for the purpose of organizing the women of this district into an association. Previous to this, the Oyo district alone had been organized, and under the leadership of Mrs. Powell those women had proved that progress comes with associational work.

Very early in the program of Saturday morning the Sunbeam Band from our Girls' School gave a demonstration. One of the native teachers, who helps Miss Perry with the Sunbeam work, was in charge of the program. From the time when they began marching until the last song was finished the children showed that they were already at home in W.M.U. work. There will be some capable W.M.U. leaders in a few years. The aim of the association was very clearly given by Miss Young and Miss Anderson, and there was a sweet spirit of interest and co-operation on the part of all present. Two of our capable pastors were present, and they heartily agreed with the plan. You see, even Nigerian pastors have learned that the women can give valuable information to the men!

We met again in the afternoon at another of our Baptist churches. An instructive playlet on tithing was given by members of the Y.W.A., G.A. and Sunbeam organizations from the Girls' School. Miss Edens directed it. The women thoroughly enjoyed it, because it represented something which is gripping their hearts and lives. When once they realize that non-tithers are robbers they begin tithing. Miss Young is placing much stress on this part of the work. Later in the afternoon the associational officers were elected. With the exception of one, all are native women. Among the officers there is a personal service chairman and also a tithing secretary.

The last meeting was held on Sunday afternoon, at which service the pastor gladly gave the preaching hour to the women. The new superintendent presided, doing so without embarrassment and with a great deal of poise and

dignity. Miss Young was more than delighted. It must be a real comfort to her to have helpers of this kind. The women liked the W.M.U. song, "Revive Us Again." The three societies from Abeokuta gave a demonstration program. They did not use notes and when they talked their voices and knees didn't seem to tremble.

In every respect we feel that the meetings were a success. There were only five native women present who had been to our general Convention in Ogbomosho. Will the associational meetings mean anything to them? There was one representative present who came from a little out-station church where ten months ago there wasn't one Christian woman. As we left the church on Sunday afternoon the women expressed their joy by singing native songs. We are deeply grateful and thankful for Miss Young whose interest, foresight and faith are counting for a steady W.M.U. progress; we are thankful, too, for the native women with their willingness and love for the Lord. But, most of all, we are thankful to God, with whose kindness and blessings our work is being watched over, abundantly and constantly!—Mrs. I. N. Patterson, Africa.

### Suggested Leaflets—Supplement to Program

OCTOBER—GRADED W.M.U.

	CENTS
Making Dreams Come True .....	3
The Contribution of W.M.U. to Religious Education Program of the Denomination .....	4
Stewardship of Our Young People .....	3
Christine's Home-Coming .....	4
Give Us a Chance (Exercise by Boys and Girls) .....	3
Perrotta's Message to Miss Y.W.A. (A Simple Pageant) .....	6
Seeing the Unseen with W.M.U. (A Pageant for All the Organizations) .....	15
Poster Illustration (Y.W.A. Watchword) ..	15
Organization Hymn for Each Grade (Words and Music) .....	2

The above mentioned leaflets may be easily secured by sending the designated price to W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala.

### Woman's Missionary Union, Auxiliary to Southern Baptist Convention

Second Quarterly Report, April 1, 1926, to July 1, 1926

Mrs. W. C. Lowndes, Treasurer; Reported by State Treasurers

STATES	Foreign	Home	Ministerial Relief	Christian Education	W. M. U. Specials	Sisterhood Special	Training School Scholarship	Endowment & Enlarge't	State and Other Objects in S.B.C. Program	Cash Total
Alabama.....	\$ 5,627.16	\$ 4,395.80	\$ 1,001.75	\$ 8,416.76	\$ 550.00	\$ 30.00			\$ 10,706.88	\$ 30,728.35
Arkansas.....	2,537.12	1,820.11	123.45	2,815.50	750.00				5,808.81	13,854.99
District of Columbia.....	577.83	374.67	100.19	205.97	30.00				666.66	1,955.32
Florida.....	4,671.80	1,868.66	934.32	3,421.74	300.00				12,163.31	23,359.83
Georgia.....	2,177.78	979.92	413.71	2,046.99	825.00	14.50			11,392.46	17,850.36
Illinois.....	682.38	785.61		575.15	97.76				2,107.51	4,248.41
Kentucky.....	10,929.34	6,571.51	1,675.03	6,962.10	1,119.00	163.50	\$ 232.25		18,668.59	46,321.32
Louisiana.....	3,090.58	1,389.88	588.09	5,296.37					8,092.56	18,457.48
Maryland.....	526.65	785.82	73.34	206.83	366.00				1,301.23	3,259.87
Mississippi.....	5,644.55	2,534.06	1,072.46	5,198.31	470.00				6,096.09	21,015.47
Missouri.....	2,761.65	4,050.94	113.64	1,937.01	716.00	18.57	50.00		2,877.81	12,525.62
New Mexico.....					50.00					50.00
North Carolina.....	13,357.59	12,265.52	2,144.41	15,139.73	718.75	2.00			15,740.88	59,368.88
Oklahoma.....	3,919.00	1,697.35	320.75	2,259.90	213.32				24,027.36	32,437.68
South Carolina.....	7,899.16	4,908.61	1,486.86	4,608.37	255.70	22.50	109.54	\$ 1,604.59	17,095.37	37,990.70
Tennessee.....	8,018.44	3,788.81	1,494.03	8,340.17		27.75			10,245.35	31,914.55
Texas.....	13,423.93	7,670.87	2,366.36	30,026.99					62,567.23	116,055.38
Virginia.....	18,813.86	10,971.07	2,103.08	12,064.27					21,243.49	65,195.77
<b>TOTAL GIFTS.....</b>	<b>\$104,658.82</b>	<b>\$66,859.21</b>	<b>\$16,011.47</b>	<b>\$109,522.16</b>	<b>\$6,461.53</b>	<b>\$ 278.82</b>	<b>\$ 391.79</b>	<b>\$1,604.59</b>	<b>\$ 230,801.59</b>	<b>\$536,589.98</b>

Of the above total \$498,246.45 was given by W.M.S.; \$21,866.98 by Y.W.A.; \$6,468.17 by G.A.; \$3,194.56 by R.A.; and \$6,813.82 by S.B.

Value of Boxes to Missionaries \$12,463.10.

The "W.M.U. Specials" comprise the gifts to the S. S. Board Bible Fund, the Margaret Fund Scholarships, and the Current Expenses of the W.M.U. Training School at Louisville, Kentucky.



## Program for October

### TOPIC—GRADED W.M.U.

*The Woman's Hymn*—"Come Women, Wide Proclaim" (see page 46 of W.M.U. Year Book).

*Prayer by Pastor.*

*Devotional by Pastor*—Suggested Theme: "Building a Missionary Church": Psalm 1; Acts 1: 8; 2: 1-3; 6: 4, 7; Dan. 12: 3; Mal. 3: 10; Matt. 28: 19, 20.

*Reminiscences of Missionary Influences* (let each answer to the roll-call, telling briefly of a missionary home or church or of personal contact with a missionary whereby interest in missions was deepened).

*Three Prayers for:* (1) Christian homes to be very missionary; (2) S. B. C. churches to obey the "Great Commission"; (3) Fruitful furloughs of missionaries.

*Y.W.A. Hymn*—"O Zion, Haste" (see page 47 of W.M.U. Year Book. If possible, have a quartette of Y.W.A. members to render this song, the audience joining in the chorus.)

*Our Y. W. A.*—(This talk might well be given by a Y.W.A. member or counselor, sketching the past year's work and showing plans for winter. If there is no Y.W.A., the need for one should be clearly shown. During this talk there should be displayed the Y.W.A. poster, price 15c from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)

*Prayer for all young women in church and community, for Y.W.A.'s the world around.*

*Repeating in Unison of Organization Watchword* (see W.M.U. Year Book, front cover page, pages 47, 48, 49).

*R.A. Hymn*—"The King's Business" (see page 49 of W.M.U. Year Book).

*Training Juniors and Intermediates to Be Missionary* (This talk could easily be divided into four parts, being given by members or counselor of Jr. G.A., Jr. R.A., Intermediate G.A., Intermediate R.A.; or it could be in one or two talks, according as the church has both G.A. and R.A. work; or it could be a plea for the maintenance of such).

*R.A. Yell*—(See page 49 of W.M.U. Year Book. If possible, have boys give this, having them take part also in the watchwords mentioned above and in the R.A. Hymn).

*Give Us a Chance*—(Order exercises for 3 cents from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)

*Prayer that W.M.S. societies may truly train the young people along missionary lines.*

*G.A. Hymn*—"We've a Story to Tell to the Nations" (preferably sung by group of G.A.'s, audience joining in the chorus—see page 48 of W.M.U. Year Book).

*Responsibility of W.M.S. in Graded W.M.U.*—(Talk by M. S. president—see pages 39-41 of W.M.U. Year Book).

*Discussion*—How the Church May Win the Standard A-1 Graded W.M.U. (See pages 24, 40 of W.M.U. Year Book).

*Prayer that the church will attain to the highest standards of missionary usefulness.*

*Hymn for the Year*—"Jesus Shall Reign."

*Business Session*—Reports concerning: (1) Season of Prayer for State Missions; (2) Plans for Enlistment; (3) Arrangements for Observance of Margaret Fund Tenth Anniversary; (4) Plans for Mission Study Class; Minutes; Offering.

*Sentence Prayers of Thanksgiving* as "Laborers together with God."

## From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

### The Cruc

Were scriptural giving installed in all, or even most of the churches, our financial problem would be solved.

The leaders should be very much concerned to correct the present situation; only about one-third of the membership in Southern Baptist churches are supporting the enterprises of the kingdom, and many of these do not measure up to the full measure of their responsibility. The more serious fact however is, that two-thirds of our constituency have no part whatever in the support of the Lord's work. This fact is no credit to our leadership. Some should give more, and more should give some.

A campaign for financial support calls for three things: *thorough preparation, thorough canvass and thorough follow-up.* This article will deal only with the matter of *preparation.*

While the taking of pledges for 1927 is set for the first days of December, it is none too early to begin the work of preparation; this is a matter not only of information but of spiritual quickening.

The preparation in a church that has a capable, consecrated, and aggressive pastor is a comparatively easy matter. Such a church usually has good leadership among its officials and teachers also.

(a) For weeks there should be a concert of prayer that the Lord will inspire and direct.

(b) A series of sermons on stewardship, personal responsibility, and the different enterprises of the kingdom is invaluable.

(c) The reading of one good tract each week by all the members will enkindle interest; on Sunday night let the pastor invite all who have read the leaflet for the past week to hold up their hands; some ten minutes should then be devoted to brief reports from volunteers.

(d) A carefully prepared letter embodying the items of the budget, a winsome appeal, and signed by the pastor and chairman of the Campaign Committee, should be sent to every member under a two-cent stamp.

(e) The teachers in the Sunday school should devote some time each Sunday for a month to preparing the members of their classes for this important matter; they can do wonders in creating sentiment.

(f) Of course the membership must be divided into groups of about twenty-five members, and a canvassing team of two

carefully selected and drilled for each of these groups.

(g) A course of study in some good book on Church Finance, especially for the canvassers, is a vital step in thorough preparation.

In addition to this organization and training in the local church, there should be a group of dependable workers in every association who will pledge themselves to help install the budget and scriptural giving in every church that may need help. These workers will need training and direction. It should be their worthy purpose to press this work until every church in their association is supporting the Co-operative Program. This is a field of great promise.

### The Last Day

Supplementing the report of last month, let it be said that Sunday, August 1, the closing day of the Ridgecrest Conference, was crowded with interesting events. At a very early hour a goodly company of mature men assembled for the closing lesson in "Today's Supreme Challenge to America." Eight members of the class qualified for the certificate and the formal ceremony of awarding the certificates by Chairman Morton occurred at a later hour on the platform of the auditorium.

At the Sunday-school period a still larger number of men came together for a most practical discussion of a scriptural topic by Secretary W. D. Hudgins, of Tennessee.

At 10:45 in the auditorium to a promiscuous audience, Dr. R. L. Sanders, of Memphis, discussed Stewardship in a most interesting and comprehensive way. He is a striking exponent, both in theory and practice, of the stewardship of life and substance.

The conference reached its climax in the two great addresses of Dr. W. O. Carver, of Louisville, on "Missions in the Home Land," and "Missions Beyond Our Borders."

### Mars Hill, N. C.

For a wholesome atmosphere—literal, intellectual, and spiritual—one would travel a long way to find a situation which equals that at Mars Hill.

Mars Hill College, located in the town, is accorded Junior rank, has more than five hundred students of earnest purpose, does accredited work, and is thoroughly Christian. Including five teachers' homes, it has sixteen buildings, some of which are very attractive.

The occasion of this writer's visit of three days to Mars Hill was the second annual meeting of the "Steward League." Dr. W. N. Johnson, who is high authority on Stewardship, is the originator and chief promoter of this organization.

The membership is composed of preachers who pledge themselves, not only to preach this vital doctrine of the New Testament, but to reinforce their preaching by a consistent practice of Stewardship. Dr. Johnson claims that when the preachers in general become zealous, both in teaching and practice of New Testament stewardship, we may expect a new day in kingdom progress.



While a layman would be expected to manifest some hesitancy in directing an intelligent group of preachers in the study of any scriptural doctrine, it was most gratifying to find these pastors so thoroughly sympathetic and responsive in the class work of this conference.

The book used was "Financing a Church" and most of these pastors qualified for the Stewardship Certificate.

Dr. Johnson lectured each morning in his inimitable way, and one of the pastors delivered an appropriate sermon each evening.

The Steward League is a most worthy organization and should have a rapid growth.

### New Lebanon Association

This organization of Baptists covers a considerable section of Virginia and reaches over far enough into West Virginia to include the four churches of Bluefield.

T. J. Phelps and W. C. Grigsby, two capable and zealous laymen, are moderator and clerk.

Indeed, laymen have a large place in the activities of the New Lebanon; some of the most illuminating reports were prepared and presented by laymen and they were likewise prominent in the discussions.

Bluefield College, a young and vigorous institution of Junior grade for boys, is located in this association.

The session of 1926 was well attended, the interest and spirit were first class, the reports encouraging, and the plans for future enlargement are most promising. The association appointed seven laymen, who are to co-operate with five leading pastors in formulating a program by which these seven laymen may enlist every church in the systematic support of the Co-operative Program.

George J. Burnett, the new vice-president of Bluefield College, is an expert in such service and no doubt will prove of great value in this work of enlistment.

It is hoped that the New Lebanon will make a demonstration that will provoke scores of other associations to good works.

### Southwest Virginia

During a recent visit to this rich and beautiful country for a brief vacation, the General Secretary had the opportunity on successive Sundays to attend the worship at Glade Spring and Chilhowie. In both cases he was pressed into service.

While the Baptists are relatively weak in both towns, it was gratifying to find aggressive Sunday schools, and each church in charge of a capable preacher. Pastors Brown and Ransom are men of good ability and consecration, thoroughly loyal to the Co-operative Program.

In the early days Southern Methodists were wise enough to establish and generously support Emory and Henry College for boys and Martha Washington for girls in this fertile valley. As a result, they dominate the religious life of this section.

Southern Presbyterians have likewise made a large place for themselves in this blue-grass region, chiefly through the influence of King College and Stonewall Jackson Institute.

Baptists are now making some headway; Virginia Intermont College for girls and Bluefield College for boys, which are of more recent origin, are giving to the Baptists a recognition and prestige not enjoyed before.

### A Strenuous Day

Sunday, August 29, brought the invitation to speak to both the Berean and Baraca classes of the Sunday school of the Baptist Church at Elizabethton, Tennessee, with a joint attendance of more than a hundred. At eleven A.M. the visitor spoke to a large audience on "Laymen in Action." While the men have not as yet organized a Brotherhood, a number of the more

zealous laymen, under the direction of Pastor Owen, are doing valuable evangelistic and enlistment work needy communities not far away.

The organization of the Brotherhood is a feature of the program in the near future; the church is fortunate in having some men entirely capable of directing such an organization.

In the afternoon five laymen, including the General Secretary drove fifteen miles to attend a Laymen's Meeting for the Holston Association at Union, a country church.

This meeting was promoted by T. R. Bandy, Laymen's Director for the Association; while the temperature approached a hundred, a great company of men and women assembled, enough perhaps to fill the house twice. Every speaker was a laymen and at the close fifteen laymen volunteered to render any service that Director Bandy and State Secretary Hudgins may outline for them.

Secretary Hudgins is planning to organize a group of laymen in every association, who will help to put over the Program among the churches of that association.

### Laymen in Action

A very striking example of effective service by laymen was the recent emergency campaign of two weeks to raise fifty thousand dollars for Carson and Newman College.

It was the final and decisive act in securing a gift of seventy-five thousand dollars from the General Education Board, bringing the total endowment of this institution to a half million dollars, and thereby enabling it to qualify as a standard college.

These laymen had the counsel and active support of some leading pastors, but most of the work was done by business men in a very quiet way. Small groups of men who possessed money and vision, were assembled for conference; it was made clear that this was to be an extra and sacrificial gift in a crisis, and must not detract from the support of the Co-operative Program; indeed, these laymen all contribute to the Program in a most loyal and generous way.

The response to the appeal of those consecrated men, who left their business and went out at their own charges, was a surprise to the most sanguine. The campaign discovered some resourceful men and enlarged the interest and generosity of others.

These workers all hope, however, that it may be many days before another special campaign shall seem necessary.

### Encouraging

Reports that afford great cheer are constantly coming to the office of the Executive Committee.

One pastor writes of the organization of a Brotherhood in his association and speaks in a

most encouraging way of the activities of the men connected with this organization. Some of these laymen are supplying pastorless churches, and during the recent illness of this pastor, men of his church occupied the pulpit for six Sundays. On one Sunday evening the mother of the officiating layman was converted under his ministry.

### Study by Deacons

The President of the Birmingham Baptist Sunday School Association writes: "A new feature of the annual Training School of our association this year will be a 'Deacons' Class,' taught by J. T. Henderson, General Secretary of the Baptist Brotherhood of the South. We have set our goal for three hundred deacons as a minimum for this class. All laymen will be welcomed to this study."

"This class is something new under the sun. Let's put it over in a great way and thus put Birmingham deacons on the map."

### Suggested Program for Brotherhood Meeting

Let the first fifteen minutes be devoted to a spiritual service, consisting of Scripture, song and prayer.

Spend not more than ten minutes in hearing reports of committees and in transacting other legitimate business.

#### SUBJECT: EVANGELISM

1. Evangelistic Department of Home Mission Board. Five minutes.

2. Importance of Soul-Winning. Five minutes.

3. Effect of an Evangelistic Spirit on the Fellowship and Finances of a Church. Five minutes.

4. The Rights of an Evangelist. Five minutes.

*Suggestions:* For information on first topic, consult September number of HOME AND FOREIGN FIELDS and write Baptist Home Mission Board, Atlanta, Georgia.

In considering the second, Soul-Winning is important: First, because of the worth of the soul (Matt. 16: 26); second, it prepares for the enriched, happy life in this world; third, it lays the foundation for usefulness in this world; fourth, it insures happiness in the world to come.

In connection with the third, read Acts, chapter 2: 41-47, also Acts, chapter 4: 31-37.

For fourth, read an article in September issue of HOME AND FOREIGN FIELDS on this subject by Dr. W. H. Major.

*Closing Song and Prayer.*

## Missionary Miscellany

Secretary T. B. RAY, D.D.

#### Births:

Rev. and Mrs. Gordon Poteat, Shanghai, China, announce the birth of Nida Purejoy, on July 25, 1926.

#### Arrivals on furlough:

Dr. Mary L. King, Pochow, China. Home address, Jefferson City, Tenn.

Rev. and Mrs. H. M. Harris, Kaifeng, China. Home address, 1023 S. 18th St., Birmingham, Ala.

Rev. and Mrs. J. A. Tumblin, Jaguaquara, Brazil. Home address, 2811 Marshall Ave., Newport News, Va.

Dr. and Mrs. Carl S. Jordan, Yangchow, China. Home address, 1815 Highland Ave., Burlington, Iowa.

Miss Alberta Lee Davis, Buenos Aires, Argentina. Home address, 307 N. Guillimar Ave., Pensacola, Fla.

#### Sailings:

On S. S. *Taiyo Maru*—  
August 19—Rev. J. B. Hipps and family.  
August 31—Rev. C. C. Marriott and family.

On S. S. *Vauban*—  
September 4—Rev. R. B. Stanton and family. Rev. L. L. Johnson and family.

On S. S. *Aiden*—  
September 4—Miss Bertha Hunt.

#### Marriage:

We are in receipt of a message announcing the marriage of Miss Maggie Amanda Whaley

and Prof. L. O. Engelmann Fründt, of Mexico, on August 16, in the First Baptist Church of El Paso, Texas. Brother Engelmann has been serving as missionary in Morelia, Mexico, since the summer of 1925, and Miss Whaley has been serving as missionary at Guaymas, Mexico, since the fall of 1925. We are glad to hear the good news of this union, and wish for these dear friends a life crowded with happiness.

**Victory at Victoria.**—"Sixty-five came to the front during the meetings, held by Dr. Sampey. About the half of them handed in cards so we can keep in touch with them. Seventeen have asked baptism. Nearly all of these are Sunday school pupils; more than half are of the boarding school, some of the boarding school that are from non-Christian families came out and are making a good showing."—Loren M. Reno, Victoria, Brazil.

**Harvest Time in Sao Paulo.**—"Our school goes well. Thirty-four conversions among the boarders, practically all who were not Christians, last term."—E. A. Ingram, Sao Paulo, Brazil.

**Shall the Gaps Be Filled or Widened.**—"Our missionaries are failing rapidly. Unless some gaps are filled up I do not see how we are to hold what we have."—H. H. Muirhead, Recife, Pernambuco, Brazil.

**A Leader Raised Up.**—"The Woman's Bible Training School has had a good half year of work. The building being about taxed to its capacity. Self-support has begun in good earnest in the school. Have never known such a fine spirit among the students. A desire to do outside work among the unsaved has not been equalled and the fine reports the students give of how they are getting the joy of saving the lost. Mrs. Jong, the teacher, who came to us when the school started twenty years ago, is just back from a two-years' course of advanced work in one of the best schools to be found here. It is a source of great joy to me to see what a real spiritual power she is becoming—a fine leader for the work, I should say. If she is permitted to stay with the school its problem of suitable Chinese leadership is solved, for I feel very positively that God has been preparing her all these years, by permitting her to have bitter trials as well as giving her great opportunities for study and other preparation for this place. I am yielding it to her just as fast as she will and can take it. This I count as my greatest blessing of the year."—Mary D. Willeford, Laichow, China.

**Heed This Request.**—"Please ask Southern Baptists to pray that the Lord will protect his work and his truth in China, and his Chinese children, that they be kept loyal."—Jane Lide, Huang-Hsien, China.

**What Would You Have Advised?**—"I baptized 27 last week. Thirty-four have to be married before we can baptize them, and over fifty gave their hearts to God but we cannot take them in yet for months till we know they understand what they are doing.

"Last Sunday I witnessed one of the most wonderful scenes of my life. For five months, Dick has lived with these people in their little mountain huts, has eaten with them and chopped wood with them in the forests, at night he has sung to them and played hymns on his little Bilhorn. You know he has a remarkable voice, and on Sundays he has preached to them. Over three hundred people came together on Sunday from all the neighboring hills to say good-bye to him. Old men of eighty and young men and women wept when they said good-bye to Irmao Arthur as they call him. He has reached their hearts as I have never been able

to do. He has a big tender heart and he loves them and they know it. He hates to leave and as he stood there with his own eyes full of tears, he said, 'Dad do I need to go? I know more than they do and they need me.' God knows I had doubt in my own heart whether he will get as much in our modern colleges as he will lose of spiritual life and power."—A. B. Deter, Curitiba, Brazil.

**Some Bright Spots.**—"There are some bright spots that shine out and encourage us in our work. The school Mr. Duggar started last December has grown and grown until the matriculation has gone over 245. Isn't that a great increase over the beginning with just two pupils? And there are now eight members on the faculty instead of one. Just a few months ago we were able to organize a church and now have ten members with another lady awaiting baptism. The attendance at the regular services is very good. Last Sunday there were 33 at Sunday school. This is our first experience in pioneer work and we find the going hard. Yet we feel we are gradually establishing in this city a work that we hope will prove to be permanent"—Mrs. A. C. Duggar, Rio Grande do Sul, Brazil.

\* \* \*

### A Unique Gift

Recently Mr. J. H. Tharp of New Orleans contributed the sum of seven thousand dollars to the Baptist Bible Institute to endow a lectureship. It is provided that three lectures shall be given annually by a layman on "The Duties of a Pastor from a Layman's Point of View."

\* \* \*

In addition to other contributions to the current work of the Foreign Mission Board, \$8,445.56 has been received on the debt of the Board as follows:

Arkansas .....	\$3,000.00
Florida .....	1,085.21
Georgia .....	60.99
Illinois .....	690.00
Kentucky .....	108.40
Maryland .....	35.00
North Carolina .....	125.41
Oklahoma .....	10.00
South Carolina .....	104.51
Tennessee .....	70.00
Texas .....	2,901.04
Virginia .....	219.00
Miscellaneous .....	36.00
<b>Total .....</b>	<b>\$8,445.56</b>

### Receipts of Foreign Mission Board, from May 1, to September 1

	1925 Total	1926 Designated	1926 Program	1926 Total
Alabama .....	\$ 4,432.94	\$ 547.00	\$ 5,779.02	\$ 6,326.02
Arkansas .....	4,281.71	17,354.70	3,000.00	20,354.70
District of Columbia.....	3,136.76	1,500.00	980.00	2,480.00
Florida .....	11,963.78	5,353.18	4,268.38	9,621.56
Georgia .....	9,474.78	8,550.80	18,563.78	27,114.58
Illinois .....	152.20	252.15	710.52	962.67
Kentucky .....	13,817.52	4,460.31	20,852.44	25,312.75
Louisiana .....	3,901.48	240.26	4,338.65	4,578.91
Maryland .....	4,788.48	725.00	3,260.00	3,985.00
Mississippi .....	12,364.02	2,116.12	8,567.28	10,683.40
Missouri .....	8,682.82	1,024.56	7,430.17	8,454.73
New Mexico .....	464.30	71.40	210.00	281.40
North Carolina .....	12,634.57	1,680.61	15,171.05	16,851.66
Oklahoma .....	9,801.55	3,163.92	4,013.72	7,177.64
South Carolina .....	11,007.38	2,090.10	12,489.30	14,579.40
Tennessee .....	13,445.45	1,739.96	13,872.21	15,612.17
Texas .....	10,511.53	5,717.51	8,194.13	13,911.64
Virginia .....	33,652.09	3,370.03	19,627.26	22,997.29
<b>Total .....</b>	<b>\$168,513.36</b>	<b>\$59,957.61</b>	<b>\$151,327.91</b>	<b>\$211,285.52</b>

### Pochow Recovering from Bandits' Raid

Mary L. King, M.D., Pochow, China, on furlough.

Miss Barratt and I, considering that our work inside the city would be seriously set back if closed for a year while we took our furloughs together, chose that I go now and get back as early as convenient, so that one of us might be on hand to keep in touch with the women who have lately believed.

When released by the bandits leaving the city December 27, we were exhausted by exposure and lack of sleep and proper food, so went away for a rest. Toward the end of January we were back, refreshed and eager to share in the work of relief. We were greatly interested in watching the readjustment of these remarkable people to new conditions of life. Many of them had truly lost all—family as well as property. Disease and exposure had taken heaviest toll among the children and aged. People who had never known want or hardship had lost home and belongings by fire, and those who had land in the country were trying to sell or mortgage in order to redeem some member of the family carried captive by the bandits in their flight.

All day long and often in the evenings these people came to tell us their sad stories, but especially to thank us for the protection they had been afforded as refugees with us during those terrible eighteen days, for the bandits had their orders from Wu Pei Fu that mission property and lives of foreigners were to be respected, and some thousands of men, women and children were herded together on our compound where a guard was placed and fuel and food of a kind provided for all. No wholesale public distribution of relief could have opened their hearts as did our sharing our goods and experiences in their time of need. Hereafter our premises were familiar ground to them and they were assured that we were their friends. They were willing to listen to the gospel now, and it taxed us to find seats for all who attended public services. Finally, the whole front of the chapel was taken out so that those outside could also hear and see the speaker.

We were made to wonder over the readiness of the Chinese to come to the relief of the stricken city. An envoy was sent from Peking, not only to distribute clothing and money, but to advise with the native Chamber of Commerce as to opening up business again, making loans, etc. He established a free dispensary and several other benevolent societies, and finally the International Famine Committee help to relieve the great need, but much bitterness and complaint of partiality was inevitable.

All through Chinese New Year we kept open house and special daily services morning and evening, while Miss Barratt held a class of specially invited women and girls from twelve to fourteen. Many of these have been regular attendants ever since, and whole families have been interested and are asking for church membership. All this time, more patients came for treatment than ever before, usually preferring to pay the small fee required than to go to the free dispensary established near us. Men as well as women came, and the Chinese pastor, who was such a help to us during the raid, did good work, especially with those whose wounds, made by the bandits, were still unhealed. His early training in Chinese medicine helped in diagnosis, and he proved apt to learn.

During a few weeks when I was called to Cheng Chow he gave 280 treatments. He was sent for to see a man, lately declared for Christianity, now in great depression and terror of evil spirits. By patient and wise counsel and prayer he was able to help him to firm ground and a happy experience of faith in Christ by recognizing the spiritual rather than physical cause of his trouble. Every day we have had cause to rejoice in some evidence of the Spirit's working in some heart, but there has been no lack of satanic activity, too. We have been driven to prayer as seldom before, and the need continues.

With such refreshing evidence of blessing, it was very hard to leave Pochow, even to see dear children in the homeland, and I can think of nothing that would tempt me to stay away permanently. While doors of opportunity seem to be slowly closing in many places, ours were never so wide open. Chinese pride themselves, as you know, on their sense of obligation, and believing that their lives were spared for our sakes, their gratitude is more than our service. Of course, we have not failed to point them to their real Protector and some have believed. Meanwhile, Miss Barratt had more applications for pupils for the girls' day school than we could seat, each one managing somehow out of great poverty to pay the required fee.

Owing to difficulty in railroad travel, I left Pochow by houseboat to Pengpu. Several of the Christian men in the city insisted on carrying all my baggage to the river, nearly two miles away, as a token of their esteem. Do you wonder that I long to hurry back?

I have hopes of an enlarged and more efficient medical work on return to China. The nurse who was with me was married last summer, so I have had no trained help at all this year. Next March the Pochow girl we have had in training in the fine school of nursing in Paotingfu will finish her four years and expects to be eligible for membership in the Nurse's Association of China. Together we hope to do more and better work, especially in reaching the hearts of the women.

\* \* \*

### A Tribute to Missionary G. P. Bostick, of Pochow, China

*Rev. W. W. Lawton, Chengchow, China*

The Interior China Mission is now twenty years old. We are called on for the first time to gather around the grave of one of our men missionaries. Two ladies, Miss McIntyre of Atlanta, Georgia, and Mrs. Louthan (nee Miss Lide) of Darlington, South Carolina, have died. God has not called us often to lay aside of our number. For this we humbly praise him.

To be writing to G. P. Bostick about some mission business would be so natural that my pen might soon run dry. Of the eight Mission Committees, he and I are on four together this year. Of all these years in Interior China, since he has been a member of our Mission, there has hardly been one but that he and I have been on committees together. If you want to know a man, be harnessed up with him

in real committee work. What is in him is sure to come out, and what is out of him is hard to get in; so the man himself is readily "sized up."

G. P. Bostick is a product of those North Carolina mountains from whence the Old North State has sent so many of the finest specimens of men. He is one of a large family, and from a section where he was about the first man who could claim a college diploma.

This mountaineer backing was a big asset to him, and one that he was justly proud to claim. To begin with, it gave him a strong, robust body. He was thick-set and well-formed. His face was ruddy with deep-set eyebrows and eyes that could look straight through you. He was fearless and energetic and full of determination. Things that might seem hard to others were only an incident in the day's work with him. He was thus prepared by early training "to endure hardship" and he kept training himself in that school, for Christ's sake, to the very last. When a man who has reached his sixty-eighth year starts off across the country for days in a wheelbarrow to preach Christ to those of another nation and another tongue—what about it, brethren? "Size him up," if you can! His wife says that he was out on these trips so often and so long, that now since he has left us, she feels that he is out in the country and will return in due time.

G. P. Bostick was one of the staunchest defendants of the Word of God and the Baptist principles therein taught, that could be found. When he felt that an institution or an individual was not true to these principles, he would fight the issue with all his strong energy and determined will, yet with a heart of love. He has more than once carefully prepared long papers to agitate against error, where he felt it was being taught. One could never doubt his earnestness and love of the truth, nor help admiring his zeal and courage.

In China traveling on railroads is generally very hard and inconvenient. For ladies this is especially the case. A few years ago, one of our daughters and some girl friends were traveling to Shanghai under the escort of Mr. Bostick. The praises of her escort have been sung all these years: "He was so kind and so thoughtful." And since then, if there has ever been the opportunity of traveling with him, the privilege has been quickly grasped. With this agrees the testimony of his wife when she says that in the home he was always kind and thoughtful.

I would linger long on his virtues, for he had many of them and they were beautiful in their strong, manly setting.

Van Dyke somewhere likens man's going to the falling of the leaves of the different trees. "Some with dry and somber reluctance, crackling as they wither and rustling as they fall. Some with the golden light of another world upon them, some with rich and mellow radiance welcoming the divine law which rules the earthly seasons,—in the spirit of Stevenson's 'Requiem':

'Glad did I live and gladly die,  
And I laid me down with a will.'

It has been a rare privilege to have worked so intimately with him during these years. He was a man who left his impress upon men. It would be selfish to grieve, because he has gone, it would be grieving for us who are left.

"To us each unforgotten memory saith:  
Learn as we learned in Life's sufficient school,  
Work as we worked in patience as our rule,  
Walk as we walked, much less by fight than faith,  
Hope as we hoped, despite our slips and scathe,  
Fearful in joy, and confident in dule."

We lay a wreath of the most beautiful flowers that we can find upon the mound that we call his grave, but we look up and see him at his Saviour's feet.

### Baptist Work in Rio Grande do Sul

*Rev. Harley Smith, Rio Grande do Sul*

Rio Grande do Sul is one of Brazil's most progressive and aggressive states. It has a fertile territorial area which embraces about 90,000 square miles, a large amount of which is rolling plains not so barren in appearance as some in the western part of the United States. These plains are stocked with cattle, sheep and horses principally. Ostriches in bunches of three to seven wander about with the cattle. In the lower lands near the Atlantic the soil is very productive and large fields of rice, beans and potatoes can be seen in every direction. The lumber industry is also a very profitable business. Hog raising is perhaps one of the leading industries. Onions grow in abundance in the southern part near Uruguay and Argentina.

The work of our Mission is young. We have had work here about fifteen years. There are eleven churches working with us, one being a Lettish church that was received into our mission during our State convention in last December. The Germans have about thirteen Baptist churches. They work exclusively among their own people. The Swedish Baptists, who work among Brazilian's have eight or nine churches.

During the year 1925, there were thirty-three baptisms and seventeen additions by statement in our ten churches. However, there are about ten other candidates awaiting baptism. The Sunday schools in all the churches averaged about three hundred and twenty. We hope during this year to increase this attendance a great deal. One great handicap in this work is the lack of adequate buildings, and in most places we have no buildings at all. This is certainly one of our most serious problems at the present time. We are sure if we could get our message over to our brethren in the States they would get behind the work in a greater way. I think that Jesus would say to Southern Baptists, now if he could only speak to them, "Oh, if my people only knew the time that belongeth to them for world evangelization, they would certainly work with zeal!" Will we let the world continue to be dominated by Rome? Will evangelical Christianity prevail against Roman paganism? The best remedy for all of such evils is an aggressive and militant evangelism followed closely by a Christianized educational program. The people will break with Rome when they have something solid that they can accept, but as long as we are compelled to waver in our minds as to the advisability of entering a place or continuing in a place we cannot hope to expect anything but defeat in our work.

Brothers Jackson, Duggar and myself were in a meeting in Rio Grande, our sea port city of about fifty thousand people, where the Duggars are now working and found the people ready to hear our messages. Many Bibles were sold among the best people of the city. One man came up to Brother Jackson and said to him: "Have you any more of those books that tell about creation?" We find that there are hundreds of people who are seeking the truth in this way, but it takes time and patience to find them. We have four missionary couples and one single missionary lady and five native brethren with which to evangelize a state of two million five hundred thousand people. It is certainly a challenging task, is it not? "And I heard the voice of the Lord saying, Whom shall I send and who will go for us? Then I said here am I; send me." Can we not one and all join in the task of world evangelization in this year of 1926?

If I shall have the privilege of writing again soon I shall tell of our experiences before the civil authorities, charged with the crime of preaching the gospel of the Son of God on a public square in a little city of forty-five thousand people.



## Young People's Department

### Giving

Give as the Lord has prospered you,  
Give to a cause both good and true;  
Give to a work that's noble and right,  
Give to help others see the light.  
Give your money, that's not all—  
Give your life to the gospel call.

Give as Christ's steward ought to give,  
Give to the world and learn to live;  
Give of your time both full and free,  
Give as the Lord hath need of thee.  
Give your talents both great and small,  
Give, and in giving, give all.

—Effie J. Lowe.

### How Can We Prevent Waste?

(Luke 15: 11-32; John 6: 1-13)

There are two kinds of waste,—the active and the passive kind. We may actively waste by squandering our money, our time, our energy, by using these gifts from our heavenly Father in the wrong way and toward ends that do not glorify him. On the other hand, we may passively waste by idling, by sluggishness or laziness, or by failing to take advantage of the opportunities for service that he brings to us.

Perhaps the following questions suggested by Roy L. Smith in his book, "Sentence Sermons," may help us to see some of the ways in which we are in danger of wasting time:

*"What could you do—*

*With the time you wasted on cheap amusements?*

*With the mental energy you squandered in a fit of anger?*

*With the will power expended in mere stubbornness?*

*With the money thrown away on that which gives no satisfaction?*

*With the opportunity you miss while out looking for luck?*

*With the good name that evil companions stole away from you?*

*With the hours spent in acquiring a wasteful habit?"*

Contrast these questions with the positive side:

*"You have not wasted—*

*The courtesy you have shown a customer.*

*The attention you have shown your mother.*

*The flowers you have sent to a sick friend.*

*The time you spent in worship.*

*The effort invested in training a talent.*

*The strength spent in lifting another's burden."*

*What are we doing that is wasteful, in our relationship to God?*

*What are we not doing that he wishes us to do?*

*Are we willing to have any waste places in our lives transformed into usefulness for him?—Selected.*

### Janet's Surprise Box

"Oh, dear, I wish I had something interesting to do!" sighed Joyce, discontentedly.

"Why, I thought you were reading that story," said grandma.

"I was, grandma, but I don't like it much. Can't you please think of something unusual and interesting I can do?"

Grandma thought hard for a few minutes, then said:

"I'm going down town now—"

"Oh, but I often go down town!"

"But I am going to buy some exciting things, dearie, and I won't be long. You can read the story until I come back."

This Joyce did, and found it so interesting that she was surprised to see grandma back in half an hour. She had with her a playmate of Joyce's, Amy Kent, and also a mysterious bundle.

"Now we are going to make a sunshine box for Janet Russell, because she is sick," explained grandma, and started to undo the package.

"It's going to be an awful lot of fun," said Amy.

"Oh, look at this funny rubber face!" exclaimed Joyce. "And you can wiggle it to put different expressions on it!"

Then there were a tiny pair of scissors that really cut, a pretty red purse, a little doll just the right size for a doll house, and a little pair of doll spectacles that Amy said would just fit one of Janet's dolls. There was also a little box containing two dozen seals that had the initials "J. R." on them. Last of all for Sunday, there was a Gospel of John.

Then they wrapped each one up separately in tissue paper, and tied them up with pretty colored strings, to which they attached cards which read: "Monday," "Tuesday," and so on, one for each day of the week. Janet was supposed to open only one a day, and on the day it said to on the tag.

When that was finished, Joyce and Amy went up into the attic to look for a box to put them in. Suddenly Amy cried, "Oh, look! Here is just the thing!"

It was a light gray box of just the right size and shape. They got out some old magazines Joyce's mother didn't want any more. They looked through them until they found a pretty picture of a girl coasting downhill on her sled with some other children. This they cut out and pasted on the cover of the box. Joyce took a black crayon and marked a heavy line around the edge of the picture, and one a half-inch from the edge of the box which made it look very pretty. She did it with a ruler, so as to make it straight. They put the packages into the box, and tied a string around it, and took it over to Janet's house. Mrs. Russell thanked them, and said she was sure Janet would love it.

And Janet did. When she was well, she recited for them John 3: 16, which she had learned from the Gospel of John.—*Marianna Gibby, in S. S. Times.*

### The Baseball Glove

Jerry Martin sat on the back steps gazing into the alley with unseeing eyes. Sport, his new puppy, wiggled and barked in front of him but Jerry paid no attention. He was wondering how he could get seventy-five cents before his team played the Invincible Blues that afternoon. "A pitcher's got to have a glove"—and there was his glove, wet and ragged, where Sport had chewed it.

A new glove would cost seventy-five cents, and Jerry had a dime, a nickel and two pennies. "Seventeen cents," he thought scornfully. "That's enough to buy the thumb." Where could he get enough money to buy a new glove? His bank was empty, for he had spent the money last week at the circus. Most of his monthly allowance had been spent for peanuts, and lemonade, and the side-shows. But now he had to have a glove! He was captain of the Lightning Grays and the best pitcher on the team, and the Blues were their rivals and—well, any boy

would understand that he had to have a new glove, somehow. But there on the steps beside him lay seventeen cents. It was maddening.

Jerry's mother had taken his baby sister and gone to grandmother's to spend the day so he couldn't ask her for the money. He had a sneaking suspicion that she would not give it to him, anyway, because he had already spent his allowance. Mothers were "funny" about things like that—besides, she had warned him not to leave the glove where Sport would find it.

Suddenly Jerry decided he could think better if he had a cooky so he went into the kitchen. There beside the cooky jar was the blue willow teapot where his mother kept the grocery money. Jerry never could explain how it happened. The doves on the teapot seemed to wink at him and something said, "Take it! Take it!" and he did.

He did not have much time to think until he started home after the game. Then he began to feel uncomfortable. A voice inside began to say, "That money was not yours!" And it talked so loudly he could not hear what the boys were saying.

As he came on the porch he heard his mother singing in the kitchen but somehow he could not go in where she was. He threw his old ragged glove under the steps and hid the new one under some papers on a shelf and sat down on the porch.

It was not yours! It was not yours! It was not yours! the voice said like a sing-song.

"Aw, shut up!" he said.

"That money was not yours! Thief! Thief! You stole it! You stole it!"

"Taking from your mother isn't stealing. It isn't very wrong, anyway," Jerry defended. "She'd have given it to me, maybe."

"But you took it, and it was not yours, and that is stealing," insisted the voice.

And before Jerry could answer his mother called him to supper.

Jerry was not hungry. There was cherry pie for dessert but he could not eat it. He did not feel like talking to the family, either. His father asked him about the game, but he couldn't talk about it because the voice kept saying, "Thief! Thief!"

As soon as supper was over he went to his room. The boys were calling him but he did not feel like playing. He tried to sleep and forget what had happened. But how could a boy sleep when a roomful of voices kept saying, "That money was not yours!" It was awful.

A black imp sat on the foot of his bed and began to taunt him.

"Won't you shut up?" Jerry begged. "I'm going to give it back. She will never miss it."

"You can't. You have spent your allowance," jeered the imp. "And, anyway, you look it and it did not belong to you."

Jerry could not endure it any longer. He put his fingers in his ears and shouted, "I'm going to tell. So there!" Then he ran out to the hall.

It was quiet downstairs but the light was burning and Jerry knew his father was reading. Before he could lose his courage, he ran down the stairs and blurted out the whole story.

Jerry's father looked very grave but he was not angry. He had been a boy and understood why the glove seemed so important. But Mr. Martin was president of a bank and he also knew that to be trustworthy is more important than any baseball glove. Hundreds of people trusted him with their money because he was honest. Thousands of dollars came to the bank every day but nobody thought of using a penny for himself because the money belonged to someone else. He explained all this to Jerry and added, "Some day I hope you will take my place as head of the bank. But the directors will never elect you unless you are honest, even in the 'littlest' things. Stealing is taking anything that does not belong to you. Even little things that seem unimportant. If you turn on the water and leave it running, or turn on the light and leave it burning, or use two paper cups

where one would do, or take another team's football signals, it's stealing. And if men could not trust each other to be honest there would not be any business or commerce in the world."

As Jerry listened he was so proud of his father that for a moment he forgot the wrong he had done. Jerry knew how honest his father was and how people respected him. Then he heard his father saying, "Everybody has to fight temptation. And little wrongs lead to big ones. I could let you off easy this time but I believe you want to do the manly thing and square the wrong. How do you think it could be made right?"

They talked about it for a long time and this is what they decided. First, Jerry must apologize to his mother for taking what belonged to her. Then, his father would lend him seventy-five cents to pay her, until Jerry could earn the money and pay it back. But both of them felt that even this was not enough. When a bank lends money it asks security, so Jerry gave his father a promise. He would not play another game with the Lightning Grays until he had earned the seventy-five cents and paid his father.

How Jerry earned the money is another story. He worked every day and thought of new plans every night. But when the Lightning Grays played the Browns on Friday afternoon Jerry was in the pitcher's box and his father was on the sidelines rooting for him.—*Missionary Quarterly*.

### "A Little Child Shall Lead Them"

Miss Pearl Dunstan, Pelotas, Brazil

I wish to tell the story of a dear little Brazilian girl's death. Her name was Almerinda Moreira, and she was only ten years old. When we opened our school here in Pelotas last year, we were told of a little girl who wished to go to school and learn to read and write; but her parents were so poor they could not pay her tuition. They had a family of ten girls and two boys, of which Almerinda was next to the youngest; and they found it difficult to support so large a family.

There was a Catholic school near Almerinda's home; and her mother had asked the nuns to take her free of charge, which they agreed to do, but only on condition that she never attend our Sunday school, or have anything to do with us. When we heard this, we immediately in-

·vited her to our school; and she came. The other school children told us that she wore many saints and Catholic charms around her neck and arms. They wanted to tell her not to do that, but we advised them to leave her alone, as she would leave them off of her own accord when she learned more about Jesus. We were right, for within a short time she stopped wearing her saints and charms.

It is our custom in our school to devote fifteen minutes every morning to teaching the children to sing our hymns and then end with a little prayer. We soon noticed that Almerinda learned to sing and to love our hymns, and loved to hear Bible stories, especially stories about Jesus. She joined our Sunday school, and never missed a Sunday when she could possibly help it; and when we began to give Sunday-school pins as a reward for good attendance she was one of the most enthusiastic about receiving them. She made splendid progress in school. In a short time she learned to read and to write, and was distressed if she made the slightest mistake in her lessons.

But she was not satisfied to be the only one of her family to enjoy so much happiness. She invited her mother and sisters to Sunday school and church. They were not interested at first, but finally yielded to her insistence and began to attend. She insisted that they must attend Sunday school regularly and win pins. She was very happy when she won her first pin and looked forward to exchanging it for the second. She memorized all the children's hymns and invited not only her family to church but also her neighbors, and was so sweet and accommodating to them that they loved her and promised to go.

When school closed the last of November she was very unhappy, because she loved school. In January she met with an accident of which Jesus took advantage to call her to be with him. One evening our school omnibus was taking a crowd to a prayer meeting in a suburb of the city. As it was leaving Almerinda's home, in a spirit of mischief, she sat on the running board and rode one block. At the end of the block her foot was caught between the running board and a large stone, causing a large cut on her instep. She was taken to the hospital and the cut was sewed up by a nun. But, as the wound was not properly cleaned, after nine days she had lockjaw; and for twenty-four hours she suffered terribly. It was touching to see how patient she was through all her suffering, begging

her mother and sisters not to cry and not to worry about her. At the end of those twenty-four hours of suffering, she called them all to her bedside and told them she was going to die; but they must not grieve for her because she was going to Jesus and was very happy. She asked them not to leave the church, because she wanted them all to go to Jesus too. She tried to sing a hymn, but her voice was so weak that no one could hear the words; then she put her little hands together and prayed a little prayer. A few minutes later she died.

The next day being Sunday we suspended Sunday school to attend the funeral. My father preached the funeral sermon at her home. The house was crowded with neighbors and friends who had loved the little girl who had always been sweet and kind to everyone with whom she came in contact.

The family was broken-hearted over Almerinda's death, but the mother and sisters did not forget her dying request that they go to church. Though the girls worked in a cotton mill, and lived a long way from the church, they seldom missed a service. They all acquired copies of the New Testament, and often visitors would find them reading and studying their New Testaments. Gradually as they learned more about Jesus they became reconciled to the loss of their beloved little sister. A few months later three of them, Adelaide, Anna and Isaltina, professed their faith in Christ and were baptized; and on New Year's Eve two more, Hilda and Maria, were baptized. When Adelaide began to attend our church she was engaged to be married, but when the young man forbade her attendance in a Protestant church, she broke the engagement. Anna gave up her sweetheart, also, because he objected to her new faith.

The other three sisters attend regularly. One of them is an invalid, who became so ill a few weeks ago that she was taken to the hospital for treatment. When I visited her there I found her bearing her suffering with great patience and resignation; and I think that she is on the point of accepting Jesus as her Saviour, if she has not already done so.

Thus, though it has been a year since little Almerinda's death, her influence is still being felt by many. We were all very sad at losing her, and some of us found it hard to understand why such a promising child should be taken from us so soon. But we are learning that "All things work together" for the glory of God.

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### Sing Them Over Again to Me

WORDS OF LIFE. 8,6,8,6,6,6. With Refrain

Philip P. Bliss, 1838-1876

Philip P. Bliss, 1838-1876

1. Sing them o - ver a - gain to me, Won - der - ful words of life,  
2. Christ, the bless - ed One, gives to all Won - der - ful words of life,  
3. Sweet - ly ech - o the gos - pel call, Won - der - ful words of life,

Let me more of their beau - ty see, Won - der - ful words of life.  
Sin - ner, list to the lov - ing call, Won - der - ful words of life.  
Of - fer par - don and peace to all, Won - der - ful words of life.

Words of life and beau - ty, Teach me faith and du - ty;  
All so free - ly giv - en Woo - ing us to heav - en,  
Je - sus, on - ly Sav - iour, Sanc - ti - fy for - ev - er,

REFRAIN  
Beau - ti - ful words, won - der - ful words, Won - der - ful words of life;

Beau - ti - ful words, won - der - ful words, Won - der - ful words of life. A - men.

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