

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

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NEW AUDITORIUM SOUTHERN BAPTIST ASSEMBLY, RIDGECREST, N.C.  
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# HOME AND FOREIGN FIELDS

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## THE MISSIONARY PILOT

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

- July 3—Topic, "Training to Succeed Others." See especially the two stories, one on page 9, "My Protege," and the other on page 11, "A Japanese Boy's Conversion." Let the leader show how the missionary must win and train native workers if his work is permanently to succeed.
- July 10—Topic, "The Great Commissions." Let the leader close the program by giving in substance the appeal of Mrs. Lawrence, on page 20, "Must the Missionaries Do All the Sacrificing?"
- July 17—Topic, "The Office of Deacon." Have some member of the group tell the story of the "Faithful Steward," described by Secretary Henderson, on page 28.
- July 24—Topic, "True Worship." An interesting illustration is given on page 5, "Four Little Fans." Let the leader call attention also to the Baptist Assemblies which are provided in every State, and at Ridgecrest and Mentone especially, for vacation recreation which provides true worship.
- July 31—Topic, "All Christians Called to be Missionaries." Supplement the material in the Quarterly by a presentation and discussion of the ideas set forth in the Editorial on page 13. Put the outline on a blackboard and secure as general discussion as possible.

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

In addition to the story material, which will be of interest if used in the worship program of these meetings, call attention to the G.A. and R.A. Camps to be held at Ridgecrest under the auspices of the W.M.U., and if at all possible, send a representative to each of these camps.

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

Special attention is directed to the program of the Southern Baptist Assembly, held at Ridgecrest, North Carolina, throughout the summer. See especially the suggestions given by Miss Mallory on pages 27 and 28.

### PRAYER MEETING

The prayer meeting leader would do well to devote at least one prayer service to a consideration of Panama as a strategic Baptist mission field. See article by Missionary Austin, page 2. Another service might well be devoted to "Making a Vacation Pay" (see pages 16, 17 and fourth cover page). Another meeting should be devoted to a discussion of plans by which the church may co-operate most effectively in the program of the Southern Baptist Convention (see editorial, page 13).

# Panama—A Strategic Mission Field

"Never Has There Been Such an Opportunity for Christianity"

By Rev. George F. Austin, Balboa Heights, Canal Zone

I sat in the back door of a West Indian Baptist church that opened over a low sea wall on the Pacific. It was in Panama, R. de P., in a section of the city called Chorrillo. Eight o'clock in the evening had arrived. I was waiting for the return of Pastor Witt, who, with his workers, was holding a street meeting. Duties on the Canal Zone prevented my being in that service. Off to the right were the lights of Fort Amador stretching like a blazing arm along the causway to the Fortified Islands that were dark save a few dim lights here and there. To the left were the lights of lower Panama as the ancient city lay almost flat with the sea. Our Chorrillo Church sat back on the shore of an inlet. Directly in front of me rolled the incoming tide. The splash of the water against the concrete wall of the church house made a somber rhythm that seemed to voice the spirit of these dark skin foreigners in a land the most of them regarded as unfriendly. Gazing out over the now dark Pacific this moaning tide seemed also to echo a com-



DEACON SAMUEL SPENCER

Dean of West Indian Baptist Deacons on the Isthmus of Panama.

fied Islands were covered by a gleaming silver ribbon of light from an army searchlight on Ancon Hill. Like something miraculous it climbed the sky and hung over *La Gran Golfo de Panama*, to be followed by another from Naval Hill, the two crossing, forming a unique horizontal setting for the hymn. I wondered if the great Mongoloid on the opposite shore would ever accept the reality as we here saw and heard its symbol. The lights of lower Panama flared up in some kind of demonstration on Cathedral Plaza. Then another strangely fascinating thing happened: One of the searchlights swung its beams around upon the high and exquisitely fashioned portals of the Chinese cemetery in Panama, which I could see by the curve in the shore lines. This made me wonder if that was an unwitting token that China was dying in its tragedies only to live again. C. K. Chong, secretary of the Kuo Ming Tang in Panama, had said to me: "China must have a new religion. The common people are waking up."



DOROTHY AND FRANCES AUSTIN

Children of Rev. and Mrs. Geo. F. Austin, First Baptist Church, Balboa Heights, Panama Canal Zone, with Collie Trinka.

plaint from the golden-faced, dark-eyed Mongoloid on the opposite shore forty days' journey.

Ninety per cent of the fifty thousand West Indians on the Isthmus are still foreigners after a quarter of a century residence, and ninety per cent of these cannot become citizens. They are a people without a country. The British claim them; Panama domiciles them; the United States feeds them; the balance of the world has nothing to do with them. But God protects them. The five thousand Chinese here are making up with a rare genius what they lack otherwise.

Swinging majestically over the Pacific, low and far down toward the South sea islands, was that glorified symbol that casts such a mystic spell over these lands and waters, the Southern Cross. I was contemplating thoughts associated with it when the romantic environment was heightened to a thrill as there fell upon my ears the plaintive melody of the West Indians singing:

"Down at the cross where my Saviour died,  
Down where for cleansing from sin I cried!"

I couldn't help but cry myself. I forgot the sea as the other tide rushed in. Suddenly Fort Amador and the Forti-



SENOR BERNARDO J. GARCIA

Noted scholar and author, who was recently baptized into the membership of the First Baptist Church, Balboa Heights.





A NEW BAPTIST HOME

The villa on the hacienda of the Garcias on the "Sabanias" near Panama. This residence contains the publishing plant of Señor Garcia. The villa overlooks the Pacific.

The pastor came in with the workers. He was exhausted. Thirty-two years with the West Indians in the tropics have told upon his vitality. His physician had asked me to come to tell these people to take from him heavy toil and anxious cares. But he has that invincible British stamp upon him. The searchlights were still making the cross in many angles; the Pacific was now thunderous as it tore at the foundation of the house of God. The Southern Cross was sinking, its glittering lower star-beam had gone down in the South seas. But I knew that the cross of Christ would never go down in the spirit of this people. It will stand in human consciousness, in its own immaculate history; and in the future be lifted up in every land and age.

## II.

The racial and national complexion of Isthmian congregations are a mixture. Among West Indians there are Jamaicans, Trinidadians, Barbadians, a suggestion of ancient Latium blood here and there, a touch of the short statured San Blas (tropical Esquimos) whose broad high foreheads and stock bow-legs indicate intellectual and physical strength destined to play a part on the Isthmus. They are natives with equal rights here, and realizing this and imbued with the spirit of the times they are seizing educational advantages with avidity. If one is observant in these congregations he will see eyes and facial contour indicating Monogoloid blood.

Our work here is the most distant reach of the arm of the Home Mission Board holding on to American commerce as it creeps down toward the Equator, just nine degrees further

South. Here it elbows foreign elements and must open its hands. Many of the West Indians and natives of Panama, Castilians and Indians, are employed by the United States government and commercial interests. To confine our work exclusively to Americans on the Canal Zone is selfish and narrow. American Christians here cannot be impressed with foreign missions unless they practice what they preach, neither can they impress others.

The beginning of the Canal goes back to pioneer torches (and torture) of lonely missionaries among Isthmian



REV. S. J. WILLIAMSON

Pastor West Indian Baptist Church, Cristobal, Canal Zone. "To confine our work exclusively to Americans on the Canal Zone is selfish and narrow. American Christians here cannot be impressed with foreign missions unless they practice what they preach."

natives. Its birth was inspired by heroism of foreign missionaries here. The bones of some of these heroes of the Cross have turned to dust in long lost jungle graves. Beautiful, though diseased and scarred, were these feet which carried good tidings as far down the Isthmus as the Andes. Their discomforts were trying at first, then tortuous, then they became an obsession, and finally menaced their footsteps like dragons. But they pressed on, fought on, believed on, hung on. Then Vicomte Ferdinand De Lesseps, who had planned a canal across the Suez Isthmus and an inland sea to cover the Desert of Sahara, came to Panama (then the "Darienica Nacion") to survey the route for a canal, providing Frenchmen could survive yellow fever and bubonic plague. He saw English and American missionaries taking care of their health. "If they can live Frenchmen can, and we will dig the canal," he said. But Frenchmen fell under the scourges. America purchased the canal rights and began first on sanitation. Ten thousand Americans and twenty-five thousand West Indians came. During the first few years every ship carried back the dead, besides hundreds were buried at Mt. Hope and Corozal. Every day in the gigantic task men were hurled by accident into eternity without warning, while disease stormed medical and sanitary barricades. But the government didn't quit. Less and less workmen and their families died, deep and deeper the canal went as medical ingenuity conquered. The kingdom of God kept pace. Today the Isthmus is one of the healthiest countries on earth. The canal is the most important single thing on earth to international commerce. Christianity inspired faith in its construction, sustaining it in the dark days, and now should stay with it.

## III.

I have been asked by visitors here what impression evangelical Christianity is making upon the Spanish mind in Panama. In the last twenty years Panamanians have come into close touch with thousands of Americans, the most of whom are evangelicals. In answering this it should first be said that the Spanish mind and the Roman Catholic mind are not the same, although in many things they are parallel. Some Spanish people here are Catholic communicants, many more are sympathetic, and there are many who have nothing to do with that church. Democracy, whether in religion or anything else, has their greater respect. However, Catholicism is well organized. It has a peculiar recognition of the national government. A recent decision of the Attorney General on a question involving marriage is

that "in this Republic, the law regulates the civil marriage, which is celebrated in a way determined by the law itself; but it recognizes as valid, for civil purposes, marriages celebrated in conformity with the Catholic faith, or in conformity with any other having judicial personality in the Republic." Quoting from the Constitution, Article 26, the Attorney General said further: "The profession of all religions is free, as is also the practice of all forms of worship, without any other restrictions than respect for Christian morality and the public order. It is recognized, however, that the Catholic religion is that of the majority of the inhabitants of the Republic, and the law shall provide that it be aided in founding a theological seminary in the capitol and in sending missions to the native tribes."

I would judge from what I have seen that ninety per cent of the communicants of the Catholic Church here are women and children, which is a fortified position of the church. Few men go to church but most of them respect it. The government helps support the church and the contributions of the communicants are commendable—more so than the rank and file of evangelical Christians toward their churches on the Zone. Many fraternal orders and commercial and civic organizations are supported by business and professional citizens of Panama, many of whom are not supporters of the Catholic Church. Some of these are Americans in business in the Republic. I attended a Masonic meeting in Panama where I met Spaniards, Panamanians, Americans, Englishmen, Frenchmen, Germans, Jews and Chinamen. No such gathering can be seen in any church on the Isthmus.

Never has there been such an opportunity for evangelical Christianity in the Republic as now. It would have the encouragement of leading people if it should be free from sacerdotalism. Methodists have a small church near the Presidencia, the National Assembly, the Cathedral, and the leading hotel. The Episcopal Church is unfortunately located, and its membership is exclusively West Indians. However this denomination has an orphanage in Bella Vista for dependent children of Spanish birth. Catholics have a dozen or more handsome buildings for worship. The priests are Spaniards of learning and culture. If Baptists would build a creditable plant properly located, and for Panamanians and Americans exclusively, and supplied with a minister of winning personality and preaching power, the work would be permanent and expanding. A look at the personnel of the fraternal, civic and commercial clubs of Panama would be convincing of the encouragement to be derived there.



REV. AND MRS. STEPHEN WITT

They have been in the tropics 32 years and have accomplished a remarkable work. They are among the greatest missionaries in Central America.

## IV.

"Basado en la confesion de vuestra fe en Jesus Cristo, El Salvador y Señor, y en obediencia a sus ordenes y en la autoridad de la Iglesia, Os bautizo en la nombre de Padre, del Hijo y del Espiritu Santo. Amen."

With these words (poor Spanish—but I had been here only a year) Señor and Señora Bernardo Joaquin Garcia Dacerrete, of Panama, were baptized into the membership of Balboa Heights



CORPORAL CHARLES B. CANTU

Soldier of the U. S. Army and of the Cross, in Fort Clayton and the First Baptist Church, Balboa Heights, Panama Canal Zone. He will enter the ministry on his discharge from the army next year.

Baptist Church last December. Señor Garcia does not speak English, although his wife does. The following Sunday they celebrated the Lord's Supper with us. My Spanish was worse than his English but we were fortunate in having two of our members—Mr. Stacey C. Russell, general manager and inspector of Posts on the Zone, and Corporal Charles B. Cantu, of Fort Clayton—render assistance as interpreters.

The Garcia home is on a beautiful hacienda in the "Sabanias" near Panama City. He is not only a business man but is an author, having just published a book entitled, *Del Mundo En El Ataves* (At the Cross Roads of the World). After his baptism he addressed our congregation on "Los Bautistas Y La Escritura" (Baptists and the Scriptures). I followed his address with a translated synopsis of it in English. He owns a printing plant, including a book bindery, equipped for excellent work. I am going to publish through his press an address to the people of Panama.

The conversion of the Garcias is perhaps the most significant event for the Baptist cause among foreign elements on the Isthmus. Our church in Balboa Heights is a providential nursery for this initial venture. We do not fear the future of these tender plants although this is in many ways an unfriendly soil, for the presence of God in Christian influences is the climate which means as much as the soil.



FAMILY WORSHIP WITH THE FANS

"I will be the pastor and lead the singing," announced Kung Len. They all sang, "O, Come into my Heart, Lord Jesus," and Kung Len prayed.

## Four Little Fans!

By Blanche Rose Walker, Kaifeng, China

Kung Sho, Kung Len, Kung E, and Kung Sen were all "joyed up" over the lantern festival. Their mother was too busy at the mission school to take her three little fans to buy lanterns, so they teased their teacher at the kindergarten until she "packed" them into a rikisha and hurried away, returning soon with one paper lion lantern, one paper duck lantern and one green frog lantern. Candles could be fastened inside each one, making them wonderfully real when lighted.

"But lanterns and no candles will never do. Run, *Ba Ba*, and buy three red candles for us."

"No time now, the people are waiting at the church for *Ba Ba* to preach to them."

"Candles, candles, we want candles, other children are already in the big street with their lions, ducks and frogs, all lighted. These are war times, too, and we are not allowed late in the street. Run, *Ba Ba*, for candles before it is too late." And *Ba Ba* ran!

Then three little Fans with their lanterns lighted the way for Miss Walker across the dark alley and on through the church yard and out into the front street where they joined the other children in their pretty lantern parade.

Later on Kung Sho was all rolled up in her heavy quilt, ready for the

land of dreams, but her heart was full of pitiful sobs.

"What hurts you, Kung Sho?"

"My *Ba Ba* is going far away to the Bible school and I am taking it hard."

The following day, the three little Fans followed their *Ba Ba* to the big front gate and watched the rikisha take him away. They looked on in wonder but said never a word—did not even kiss him "goodbye." The custom of kissing is not common to them!

But there was a happy scene the first time of family prayer after the little Fans' *Ba Ba* had gone away. "I will be the pastor and lead the singing," announced Kung Len. "Sing No. 150." (See him in the picture as he beats time with his pencil). They all sang, "O, Come into my Heart, Lord Jesus," and Kung Len prayed: "God, don't let *Ba Ba* get hungry and cold on the train. Give him peace on the road. Amen." Do you think God heard him? I do.

When these little Fans beg for a bedtime story their mother has one to tell them that really is true and ever so sweet, about a little yellow boy who went to the kindergarten, and soon got acquainted with Jesus. Then he grew very ill and Jesus sent for him to go up to heaven. His mother did not want him to go away so she put a very ugly idol beside his pillow, thinking the idol would save his life. The little yellow boy turned away his head and said: "Jesus, Jesus." His mother then moved the idol to that side and again he turned his head and said, "Jesus, Jesus." And Jesus pretty soon took him to heaven. When they hear this story they know that Jesus answers when little children call him.

The little Fans love Jesus the best they can and repeat nicely some of the beautiful stories about him.

\* \* \*

Good habits are not made on birthdays, nor Christian character at the New Year. The workshop of character is everyday life.—*Malthie D. Babcock.*



READY FOR THE LANTERN PARADE

The three little Fans with their lanterns lighted the way for Miss Walker out into the street where they joined the other children in their pretty lantern parade.

## A Good Year in Hwanghsien Hospital

*By Members of Staff, Hwanghsien,  
China*

The return of the Ayers to America, the Bryans furlough and the loss of Dr. Ts'ang all within a few months seemed more than the little country hospital could bear. This left dear faithful Dr. Chu, the only doctor in Hwanghsien. Dr. Ray's letter to me saying we two foreign nurses would have to be doctors didn't help much, though I must admit we have done many things outside the nursing line to try to help. The added financial cut was another hard looking problem. But God never sends burdens harder than we are able to bear and it was not long before he was pouring out great blessings to help us to take courage.

Dr. Sen, a recent graduate of Tsinan Christian University came to us a few weeks after Dr. Bryan left. He found us a great come-down from that big institution as could be seen from his Ward Notes. He would write "So and so should be done but this hospital has none of this sort of drug or equipment." He did all in his power, however, to adjust himself and it was not long before he was helping me utilize tin drug boxes for boilers. Before he left he



"BLIND"

Multitudes of Chinese children might be saved from this tragedy by scientific medicine.



LITTLE MARY ANN DING

Daughter of Pastor B. S. Ding, of Kaifeng, China, graduate of Georgetown College, Kentucky, and Southern Baptist Theological Seminary.

was glad to use a home-made oesophageal dilator. He rejoiced with us over everything new that we received. One day when I came across a test tube stuck in a small piece of dough I breathed a deep sigh of relief for then I knew that Dr. Sen was at home among us. We were greatly helped by his thorough and conscientious work and hated to release him last week when his seven-month contract ended. We have secured Dr. Chang of Weihsien for 1927. Mrs. Glass, who was Miss Pettigrew, Hwanghsien's first nurse, came over to help us when she saw our undermanned condition. She has been of the greatest help to us and now that we have her we do not intend to release our claims.

Though our statistics show a decrease of eighty-nine patients during 1926 as compared with 1925, on the whole it was not a bad year. We were able to do some major surgery while Dr. Bryan was with us and feared that would be all for the year. But we ventured upon a few very difficult and serious cases after he left us and they all got well, thanks be to our Father who is ever near us in all that we do. We have sent home some cases untreated, but a great many more have been benefited by what we have done for them.

The financial problem was not so bad after all. Dr. Bryan left us entirely out of debt. Exchange kept going up and that made each American dollar give us two dollars and sometimes more. Gifts from friends and missionaries

and other sources mounted up till we were not only able to end the year out of debt but to have a small surplus as well.

The evangelistic opportunity is good and our workers are faithful. One of the Bible women reports twelve definite conversions. A large number of our in-patients show a deep interest in the gospel. Our evangelist left on vacation before giving in his report. We know he has preached to many in spite of his outside interests, which have taken him away from the work here too often. We are praying for more earnest work among the men this year under the leadership of a new evangelist. One of our Christian laymen has held classes with our boy nurses and as a result the spirit of the boys and their Christian service to the patients have greatly improved. Some of our nurses and Christian patients help in the spread of the gospel. We try to impress on the nurses the importance of living Christian lives and to show them how much Christian service can help in leading souls to Christ. Our hospital draws patients from places as far distant as eighty-five miles. Each home touched means a new center that is open to the gospel.

White Cross gifts have been greater than ever before. We were so well stocked in some things that we shared with the Harbin, Pingtu, and Laichowfu hospitals. There have been gifts to pay



"DESTITUTE"

What does it mean to you that multitudes of these little ones are hungry and naked?



duty on packages, gifts and all sorts of linens, soaps, dressings, etc., and many other useful articles and some checks to help us buy more necessary supplies in Shanghai. We have also by these gifts been able to have our scissors and artery forceps repaired so that they are as good as new. Another great help was funds to provide for charity patients. We have taken care of nine men and five women free of charge during the year and have helped many more who were unable to pay all of the forty cents a day that we charge. The money spent on these fourteen patients amounted to \$109.40. We cannot calculate closely on the other cases but we have spent much. In fact, we lose some on nearly every patient, since our charges include barely the food and part of the drugs used for them. We cannot begin to express our gratitude to those who have helped us so much, nor do we count this necessary since it is done for Christ's sake.

We have entered another year and in spite of what the Chinese say about it being the devil's year we want to make it Christ's year. We need your help and your prayers and we need reinforcements. We chiefly need Dr. and Mrs. Bryan to come back and help us treat the sick and lead souls to Christ, and I know that I have only to mention it to you for it to be done. We have been very hopeful over recent letters telling of gifts to foreign missions and we are all expectantly awaiting the letter telling us that funds have been raised for sending the Bryans back to us. May God bless you and us in all our work for him.



"MAIMED"

An armless sleeve that foretells a life of hardship and suffering.



BEGINNING A CHRISTIAN HOME

Out of such homes must come influences which will transform China's poverty and suffering.

## Open Doors and Adversaries

*By Rev. Edward T. Snuggs, Pakhoi, China*

Tension, extreme tension has been the outstanding condition of this Mission at all its stations during the whole year. This nerve racking atmosphere was caused on the one hand, by frequent governmental organized anti-foreign and anti-Christian demonstrations with threats, also fears of mob violence. On the other hand, from doubts and misgivings of just what action the Foreign Mission Board would be compelled to take regarding the support of missionaries and native helpers. The beginning of the year brings no relief (1927) and all nerves are being further strained by the uncertainties of what the Chinese extremists may do, and the alarming reports emanating from the Board.

Because of the above circumstances but little more than "holding the fort" has been accomplished. Even this much is cause for thanksgiving and praise, "for every cloud has a silver lining." The local people, with few exceptions, have continued to be very friendly and repeatedly expressed their appreciation of the school and dispensing of medicine by the missionaries

and native preacher. About half of the time of both at Lui Chau city, the main station, has been taken up in prescribing for the varied sicknesses of men, women and children. As public preaching services had to be suspended, the opportunities for healing have been a great factor in gaining and retaining the confidence of the people, and presented many opportunities for personally pressing the claims of the gospel to the individual. This method of work, together with the distribution of religious literature became the greatest opportunity of the year.

The Boys' School at three stations and the Girls' School at Pakhoi have carried on as usual, though with fewer scholars, owing to agitation from the Chinese educational authorities. One teacher was so intimidated that he was forced to resign. Sunday school and inside preaching services have been held as heretofore.

Owing to the fact that H. H. Snuggs and wife have been appointed to the South China Mission, and no other missionary being available to superintend our boys' schools, they will not be reopened in 1927 as schools, though some class work may be attempted by the native helpers. This is a great calamity to the present and future success of the work, as some of our truest and most able Christians have been won from the pupils in our schools.

These converts are today witnessing for their Lord, one as a Baptist preacher, others as clerks in the treasury, post office and salt department of the government, several as teachers in our own schools, while one is a purser on a coast-



"COLD"

Winter in North China finds thousands unprotected and helpless.



"SEND THE LIGHT"

Physical blindness is tragic, but far more tragic is the spiritual blindness to which the millions of China's children are doomed.

ing steamer, still others in mercantile, farming and other walks of life. It is hoped that real school work, with a definite aim to educate for life's work and to win souls to Jesus, may be recommenced in the near future, as there are unlimited opportunities in this field.

With softened hearts we report the first death among us. Ue Yi Koo, a Baptist trained Chinese helper, the first Christian girls' school teacher in Lui Chau city, also pioneer of our women and girls' work, died in August during an epidemic of cholera. In her life she sought to glorify her Saviour, and being no more in the flesh her work still testifies for him. The first Christian grave stone on the hills outside the city stands as a silent but powerful witness for the gospel of Jesus.

On account of disturbed conditions, illness and other reasons, the members of the Mission were away from the field many months, living in Canton and Hongkong. This necessitated frequent visits to the field by two or three missionaries, traveling generally on coasting steamers, which is not conducive to the health, strength and comfort of the workers. This was one factor in the temporary break-down of Miss Faith M. Snuggs, who had to spend a further two months in Hongkong recuperating. All were at their station again when the Consul-General advised their leaving for the Coast Ports.

As in the days of Paul, so with this Mission, the opportunities are great, "for a great door and effectual is opened unto us, and there are many adversaries."

The missionaries and native helpers sincerely praise God for the support given by those who "hold the ropes"

at home. The money, labor and prayers have not been spent in vain, "and let us not be weary in well doing; for in due season we shall reap if we faint not." In spite of all revolutions, Bolshevik or otherwise, God still reigns in his world.

\* \* \*

## The Fifteenth of the First Moon

By Mrs. S. Emmet Stephens, Tsingtao, China

Could the veil be lifted and we now in the flesh be permitted to peer into the realms unseen, undoubtedly we would witness scenes of joy which would thrill us and stir us to service of the highest type. As the angels looked down this morning, the fifteenth of the first moon into a dingy little shoe shop on a street in Tsingtao city, surely the heavens resounded with the chorus of glad hallelujahs, which ascended before the Throne.

During the past year, an only child, a beautiful girl of fourteen, was taken from the home of the head of that shop. Though she was a Christian at the time of her going, her parents were not. But on account of the vision of Jesus which those present bear testimony that she had, the glorious smile which lighted her face as her spirit winged its flight to her heavenly home, both parents have since become believers. Now, at the first Chinese New Year season without their darling child, comes the real testing of their faith. The usual incense must be burned before the various tablets of departed spirits, ancestors must be "bowed down to," and above all, the

god of riches must be worshiped in order to be sure of financial success throughout the ensuing year.

More than one month ago, the "god of riches" was deposited safely in the care of the American missionary. But how about the rest of them? If the criticisms of life-long friends can be endured at this season, if temptations to burn incense can be withstood now, surely there is hope for the remainder of the year. The fight is on. The "powers of darkness" hover about. Angels are watching from the battlements of heaven. The battlefield is the hearts of these "little ones" so recently born into the kingdom. Which way shall they turn? What do the witnesses see?

Before the dawn, the now childless father and mother rise and together with the seven young men who are serving an apprenticeship in the shop, sing hymns of praise and offer petitions to the Father of all Light for blessings physical and spiritual through the coming year. Jesus has been Victor and the Evil One has been turned away from. Christian neighbors are sought at an early hour and again they unite their hearts in prayer and praise before the Throne. Jesus has now become Christ in their lives.

A light not of this earth illumined the face of that mother, as later in the day she bore testimony to the fact that her heart was filled with peace and joy and praise, despite the fact that her child is no longer in her physical presence. "I look forward to the glorious resurrection day when I shall see my Saviour and my child. Had not Jesus given to me his own wonderful peace, I should long since have died of grief. Now I praise him for his love to me." These were her remarks after her usual Bible study this morning. Tomorrow, God willing, we go out together to try to win other jewels for his crown.

\* \* \*

## Babalola and his Father

By Nannie B. David, Saki, Africa

It is the custom of the missionary to have morning worship with the native children who live in the Mission Compound.

One morning as the children came together, a strange face was recognized. "Please, Ma," said Taiwo, "Babalola wants to live with us and go to school." She welcomed the boy, about twelve years of age, and said, "After worship we shall have a little visit."

At the close of the worship, the mission boys were sent to do their chores save Taiwo who would interpret the conversation. Babalola was asked why he wanted to come to school and to tell of

his home. Ah, as he proceeded to explain you could see he came with a desire to learn to read and write, but, too, he sought refuge in the home of the Mission. This is his story interpreted:

"My father took me to the farm to watch the corn and see that the monkeys didn't eat it up. I had to remain there alone day and night. One time my father came and found me asleep. He made me lie on the ground and he whipped me hard. A second time he came and found me tired and sleepy, and he repeated the punishment. A third time he came and found me asleep. This time he told me to hold out my hands, he stooped and picked up a rock and then he bored and bored with this rock into the palm of each of my hands. Having finished, he said to me, 'Now you'll do what I've told you to do.' My father felt quite satisfied that I would not be found asleep on the job again, so he returned home. But when dark came I made my escape. I stayed all night in the woods and at daybreak I thought I'd come to the white man's house and be safe and go to school and be protected."

The missionary told Taiwo to take Babalola and give him some breakfast and she'd advise with the other missionaries and the native pastor.

In an hour the crowd of mission boys and two men—Babalola's father and a friend—came to see the missionary. The men were half-clad, with skirts, as it were, fastened about the waist-line and no shoes at all. Oh, the father was angry and he begged us to let his boy go home, saying, "I just want my friends to know he's safe and I'll let him come back." (Interpreted.) Babalola stood crying, nearly scared to death and said, "No, he doesn't mean to let me come back. He'd punish me severely or kill me." (Interpreted.) He knew his father and begged the missionary not to let him go. She asked the father to bring the pastor (native) and they should advise with him.

Suffice it to say the father, pastor and missionary agreed that Babalola would not live in the white man's compound but with the pastor and continue to go to school. Oh, how happy Babalola was to know he didn't have to return to his heathen home, to know he could go to school—to *know* he would be protected.

Friends, won't you join the native pastor and the missionary in prayer, thanking God for Babalola's protection and pray that he may become his child and be a great help to his people for Jesus. May Babalola "be strong in the Lord" and teach the African people that "the angel of the Lord encampeth round about them that fear him, and delivereth them."

## My Protege

*By Hallie G. Neal, Toluca, Mexico*

Harold Torres is a boy who lives in Toluca on the same block that I live. He has two sisters and five brothers. His father worked on a steam-roller six years ago. He was a drunkard and a bad man in many ways. The mother was a faithful Catholic.

Six years ago the father got sick and suffered some two or three months before he had an operation; he lost his job and for four years he was not able to work and had to live on charity while he lay sick. He had five operations, one after another. The boys, who had been strong and healthy looking when the father had money, were dressed in rags and cast-off clothing that was given to them. They got thin and pale from lack of proper food and two developed tuberculosis.

When Harold's oldest sister was sixteen I offered to send her to our mission school in Morelia, but she had a sweetheart and did not want to go. Later she was very sorry she did not go. Harold was very anxious to go, so I sent him. His mother saw some friends and got them to give him some clothes which she fixed up in a pillow-slip, and I gave him money for his ticket and trip and he went to Morelia. All was new for the little fellow and he had many ups and downs in his first year, but he took interest in his new life away from home and learned obedience, which he knew very little about while at home, and especially did he take interest in religion. He loved to go to Sunday school and church services. He was converted before the year was out and asked for baptism, but the pastor

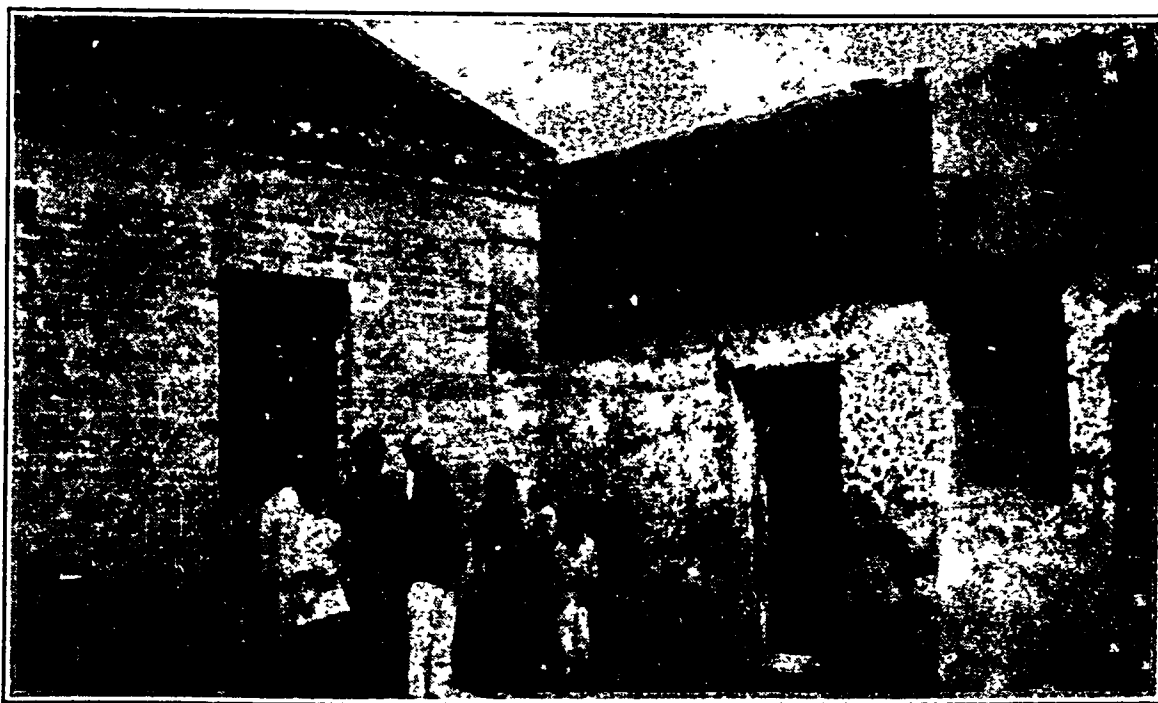
knowing the home he came from feared that his family would make trouble for him so did not baptize him.

One thing that made a profound impression on his parents was the new spirit he showed after his conversion. He wrote home to them, without telling them what had happened to him, asking them to forgive him for his disobedience and all the trouble he had caused them and told them he was going to be a better boy. I want to say, too, that his father has left off drink and is working again. Harold got real fat at school, where he had plenty of plain food served regularly, and began to grow.

Then because we had such a heavy debt on the Foreign Mission Board the mission school was closed and he came home, but he did not leave services as some do but came and brought others with him, among them one of his brothers. When there was an opportunity he presented himself for baptism in Toluca, where he lives and has been baptized, and now he is the president of the Junior B.Y.P.U. I am going to send him to our Saltillo school another year if the school there can continue. Thousands of boys and girls could be reached if they could come under the influence of our schools and thus be taken out from under the influence of their Catholic parents and associates, and afterwards we could lead them to Christ.

\* \* \*

"It is Jesus who lights the candle of our faith in the love of God, and keeps it burning steadily and with sure conviction. In his presence the love of God becomes understandable, becomes, one might say, unescapable. Doubt cannot abide the benignant light of his personality."



THREE GENERATIONS OF CHINESE CHRISTIANS

Missionary G. P. Bostick (recently deceased) and a group of workers at the Yungcheng Chapel, forty miles from Pochow.

## Faith as a Grain of Mustard Seed

*By Marie Ruth Leonard, Buenos Aires, Argentina*

In spite of the fact that we have had to make severe cuts in our budget both this year and for the coming year, yet we cannot sit down idly and hold our hands, for there is much to do. Many of our churches have been anxious to build and enlarge their work, but because of the financial crisis have not been able to do so. Nevertheless, there is one small church that had the courage to launch out on faith.

In the Chacarita District of this city, the Baptist church is small. There are only forty-five members. The hall in which they had been worshipping was inadequate both in size and by reason of many other inconveniences. In June some of the members had begun to think that we would soon have to move into a larger hall. The rent we were paying at that time was very high, and many said that we could not possibly rent a larger hall for lack of funds. Finally some one suggested that we buy a lot on time and put up a frame building which would serve temporarily until we could pay for the lot and then build an ample and worthy church building later. The suggestion was made into a motion and voted. A committee was appointed to hunt the lot and report to the church.

The next day the committee began its work. Among the visits they made to several homes to inquire about different lots, they visited Dona Estella, a faithful member whose husband was not converted. Her husband overhearing the conversation from the kitchen and upon learning that our church wanted to build, offered to accompany the committee to see some lots he knew about, as he was a contractor.

That evening when the church met, the committee recommended a lot which this contractor, Don Tomas Nobili, had shown them. After the committee had been advised to proceed with the buying of the lot, the discussion turned to the building. The pastor opened the meeting for discussion as to what plans we should adopt, and immediately Dona Estella told us that her husband had asked her to tell the church that he would donate all the work of construction if we wished to build. One member pledged the material and work of the painting, another to help with the plastering, another with the carpentry, and the pledges came in either for work or for contributions until it made me



LAYING THE CORNER STONE OF THE CHACARITA CHURCH, BUENOS AIRES

The Sunday school, singing "The Fight Is On," marched in a body to the lot where the corner stone of the new Temple was laid.

think of the way people contributed for Solomon's Temple.

Then a few days later the father of one of Señorita Rosa Secundini, who is a consecrated Christian and member of another church in the city, offered to lend us five thousand pesos to pay cash for the lot and thus be able to build sooner than we had expected. One member borrowed one thousand from the bank, and further pledged all of the windows for the new building. Two churches, who had small building funds started, made us loans. Some of the señoritas, who work in factories, bought the lights, and one member who had spent ten pesos a month on smokes gave up smoking and doubled the amount he had been accustomed to paying on that habit, thus contributing twenty pesos more each month. He also opened his home for prayer meetings to ask the blessing of God on our work, and God heard those prayers.

The contractor, Don Tomas, began to read the Bible in the home, began to frequent the meetings, and his family never ceased to note the change in him. He himself said that he had never worked in any place nor on any building where he enjoyed the work as he did in building this house of God. One night our B.Y.P.U. gave an evangelistic pageant. At the close the invitation was given, asking those who for the first time wanted to accept Christ as their personal Saviour and Lord, and also those who wanted to consecrate anew their service to the Lord, to stand. Several stood, but Don Tomas sat very thoughtful, then as if inspired by the Almighty he suddenly rose to his feet and began to sing with the rest "Take My Life And Let It Be." From that

night on Don Tomas was a changed man.

On July 11, the corner-stone was laid. Sixty days later the work of construction on the building was finished, and only the finishing touches were lacking. A few days later Don Tomas became quite ill and two weeks later was called to his reward. How beautiful, that the last work he did was to build a house for the Lord and urge all of his unconverted friends to attend the services! During his severe illness he read the Bible which the church had given him as a token of our appreciation of his services, and only when the attack of meningitis affected his mind he did not read daily his Bible. His death indeed was a great sorrow to us all, but we know that God's ways are not our ways.

The New Temple was dedicated on October 24. Following this service we had evangelistic meetings one entire week. Brother Orrick, from Montevideo, conducted these services. There were more than forty manifestations of faith and among them were two daughters of Don Tomas, and one niece. God's power was manifested and there was more of the old-fashioned repentance in these meetings than I had seen since leaving the homeland, for these people are not as emotional as some.

The church in Chacarita has had many difficulties. Her "ups and downs" have been mostly "downs," but in these last several months the Lord has blessed the wee bit of faith exercised. Not only do we have a real church home, but we are rejoicing in seeing many souls saved and much interest on the part of others. "If ye have faith and doubt not—"



Dear friends in the homeland, please unite your prayers with ours in asking God to bless his work here, and to help the members to grow in faith, that they may soon be able to pay off the debt on the new building. The Mission has not helped this church with building funds, yet the property will belong to the Mission.

\* \* \*

## Who Shall Build This Church?

By O. P. Maddox, *Bello Horizonte, Brazil*

The situation at present: The church has about 200 members. I cannot say with certainty, but between a third and a half are tithers. Pastor Casimiro Gomes de Oliveira, a graduate of our College and Seminary in Rio, is our pastor. In Juiz de Fora, the second city in the State, this church has some 25 members, an out-station of this church (though it is more than 150 miles from here). The church contributes liberally to the objects of the denomination. For more than ten years we had a rented hall in the center of the city and more than a year ago we were forced to move the church to the College building, off on the side of the city. We were paying \$60 per month rent and the owner had an offer for \$166 rent per month. We felt it unwise to spend that much for rent and hence the move. The church is not paying rent to the College.

The plan for the permanent house for our grounds is made by Mr. Hunt, of Chattanooga. When completed it will seat eight or nine hundred, with Sunday school rooms and gallery. It will house a well organized Sunday school and is such a building as we need in the capital of the largest populated State in Brazil (six million, a fifth of the thirty million in Brazil), where the State Convention and the National Convention could meet. It may seem a large house for the church at present. Were it complete now we would fill it within eighteen months. Our plan is not to finish it at once. It may take three years or more. When completed it will cost around \$65,000. This will depend on the exchange and price of material. We propose to put up the walls and cover it and finish the basement and move into it and then finish it as we can, as the Catholics do all their buildings. This we would be allowed to do. Oh, why will some one not allow the Lord to put into his heart to give us a lift of \$20,000! Why should the



"ONCE THEY WERE BLIND, BUT NOW THEY CAN SEE"

When the Light of the World shines into the hearts of these Argentine boys and girls they become literally a new creation.

Baptists send us out and then tie our hands?

The devil offers to build a house for the Baptists! It is this way. The president of a picture show company here in the capital wanted to buy the grounds we have for the church. We said, "No, it is for the Baptist church we expect to build." "When are you going to build your church?" he asked. "I do not know, we have the plan but we do not have the money." "Sir," he said, "I will take your plan and build your house and use it for five or six years without rent, and at the end of that time will turn it over to you free. Let us make the contract and you appoint some one to oversee the work that I do it according to the contract and the plan you have," he said. The devil build a Baptist church and use it for a few years and move out and let the Lord move in!

Well, brethren, *did the devil ever offer to build a Baptist church before?* He did it here on the foreign field when our brethren delayed so long to help us. Of course we made no contract with the devil to build a Baptist church house. We still believe in our brethren, but, Southern Baptists, how much longer shall we wait?

\* \* \*

Remember, fellow Christians, how wide was the horizon of Jesus! Our horizon widens from cradle to home, school, city, country, and with some, perhaps, to the last man. But to Jesus the outside rim of the earth was the first horizon that he saw, and the last. "Go ye into all the world" is his limitless command, his boundless expectation.—*Maltbie D. Babcock.*

## A Japanese Boy's Conversion

By Mary Walters, *Shimonoseki, Japan*

How would you like to live in a town, or a whole island, where even the name of Jesus was not known? Does a boy of ten listen much to the things he hears at Sunday school and elsewhere? Does the seed sown fall on good soil? Some one has said if we are faithful in *sowing* the seed (the Word) we need never worry about the *results*. Listen to the result of one boy's *hearing* at the age of ten, as he told it to me in English just before he was baptized a few Sundays ago. He is now just twenty and exactly ten years ago heard of Jesus Christ for the first time.

Uzuka San said: "May I tell you about my connection with Christ?" "I lived in Oshima (island) as a child. The people there knew nothing about Jesus Christ at all. When I was ten, a Japanese woman came from a distant town to preach at our home every Sunday. There I learned many things about Jesus. The story she spoke was very interesting and she showed us very beautiful illustrations of Judea. I knew for the first time Jesus Christ, and that God was the only one true God.

"Every Sunday morning there was a meeting for the boys, from nine to ten o'clock, after that for adults until two or three o'clock. Fifty or sixty men and women would come, and many school boys. I was glad to receive a beautiful card—I saved it—that beautiful, interesting card, on which were the words, *Iwa no ue tateraretaru ie*



A JAPANESE CHRISTIAN FAMILY

Christianity will not be uprooted from Japan so long as families like this are its representatives.

*wa taoru koto nashi* (the house that is built on the rock will not fall). It was not long before five or six people became true Christians. They began to tell others. They were opposed and persecutions would often arise. At first there were meetings only at my home, by and by in many places. I suppose they would be prospering now. That preacher of God—about twenty—very young, but a very earnest Christian, preached about Jesus very heartily. Afterwards a preacher from Yanaitsu came and they worked together. Immediately the people knew Jesus and by degrees more and more were gathered together.

"When I was thirteen years old I moved here to Chofu with my parents. I used to attend the Presbyterian church sometimes. By and by I was attracted to Christ deeply, but my faith was still poor. After I entered Middle School Shimamoto San invited me to attend this church and the English Bible Class. (I was in third year of Middle School.) My faith was poor and sometimes I would attend and sometimes I didn't. Recently I read Kanamori's "The Way to Faith" and "The Christian Belief," which Mikami San's younger brother (both members of our church at Chofu) gave to me. My heart was very glad to have faith in God.

"Mr. Hasegawa came to Chofu a few weeks ago and preached about Jesus, very interestingly, that faith is everything, and religion is not science and not philosophy. I knew very clearly the meaning of faith and I immediately resolved to enter the Christian life, and the result of my life will be very happy and full of contentment. Last Wednesday I confessed my faith. Today I will be baptized and I am very happy.

It has been ten years since I first heard of Jesus. I wished to be baptized before this but my faith was poor and my parents very much opposed. My mother is a strong Buddhist. My father knows about Christianity but he does not have *faith*. I did not have courage before. Hereafter I shall be happy to follow Jesus every day and want to know him more day by day. This is all my connection with Christ."

Uzuka San first came to Miss Walne's Bible Class at Chofu about three years ago. He had been coming irregularly since I began teaching her class last fall. We invited him to our home for a special talk and prayer just before the evangelistic meetings. At that time he seemed ready to become a Christian. During the meetings he was

able to get his mother to attend several times and she also came to church the following Sunday. On the next Sunday he brought his father too. They have been coming regularly since that time and even went out to the sea with us to witness Uzuka San's baptism on March 20. Indeed we rejoice with him in their changed attitude and pray that in time they will come to believe also.

Uzuka San graduated from Middle School in March, last year, and has been studying to enter college. His parents have permitted him now to enter a mission school in Tokyo and he has just left. We will miss him here but are glad to see him go as a Christian.

\* \* \*

### A Great Revival—Answered Prayer

By Irene Jeffers, Yangchow, China

One of the sweetest experiences which I have had in China came to me during a series of evangelistic meetings, which was held in Yangchow last November.

For many years our missionaries and native Christians of Yangchow have been praying for a great spiritual awakening in our midst, especially among our students and in the churches. God has graciously answered that prayer.

God sent a native evangelist, Mr. Wang, to us to do the preaching. He was indeed a Spirit-filled man. Services were held twice daily. School was suspended and the teachers accompanied the pupils to the services. Prayer bands were held daily by the Christians.

From the first day of the meetings, yea, even before, there was a manifestation of the Holy Spirit's power. At every service there were souls saved and confessions made. Many young students stood up in the face of their heathen parents and testified of God's saving power in their lives, and scores of men, women and young people promised to read their Bibles daily.

Later a number were baptized, and are making splendid Christian workers.



THE BOYS OF TODAY—THE MEN OF TOMORROW

When we bring these Japanese lads under missionary influence, we are laying the foundations for the evangelization of the East.

## HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



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I. J. VAN NESS, D.D., Corresponding Secretary

HIGHT C. MOORE, Editorial Secretary

G. S. DOBBINS, Editor

JULY, 1927

## A Long, Strong Pull Ahead

In the fortieth chapter of Isaiah there is a remarkable description of the renewal of strength and courage which comes to those who wait on the Lord—who with patient faith stand ready to do his bidding, no matter what the difficulties or obstacles. "They shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

Is there not here an anti-climax? Is not the logical sequence inverted? Should not walking come before running, and running before flying? Perhaps so, unless one understands the purpose of the prophet. He has turned from the picture of disobedience and its fruits to God's program for his people and the deliverance which is to be wrought for the faithful remnant. The prophet's words are now words of encouragement and comfort, standing out in sharp contrast to the dark background of denunciation of sin and failure in the preceding chapters. The new and better day is coming, toward which they are to look and for which they are to prepare. The inspiration of this great hope—Messiah's coming—is to seize mind and heart, and cause the Lord's people to mount up with wings as eagles; the prospect of sharing in this glorious new era will make them to run and not be weary; but the climax is reached when the promise and the vision sustain them in the long, toilsome, uneventful years of labor in making the dream come true, when they are enabled through God's help to walk and not faint.

"To walk and not faint"—surely this is a climactic consummation! It is at this point that most of our failure occurs. As a Baptist people we easily mount up with wings as eagles, as when in our great convention gatherings we rise to heights of enthusiasm for our missionary enterprises; for a period of days we can run and not be weary, as we make enthusiastic speeches and write optimistic articles telling of the glorious things which we can and might do; but in the long, steady walk for eleven months out of the twelve in praying and giving and working to realize our visions of duty and achievement, the most notable thing about us is our inability to walk and not faint.

Herein lies the salvation of our work—not in spectacular debt-paying campaigns or high-pressure drives, but in the steady, persistent, unremitting efforts to enlist more churches

and church members in the regular, consistent, systematic support of our co-operative program. To the extent to which we are able to accomplish this we shall eventually succeed in placing our boards and their work on a sound, enduring basis.

Our greatest need at this crucial hour is determination for a long, strong pull ahead. The fact that no radical changes were made in our denominational plans for co-operation at Louisville is distinctly encouraging. We do not need radically different plans. Those we have are founded on New Testament principles, and have come from experience and the Holy Spirit's guidance. Our need is to work these plans, to make them vitally effective in the churches, to breathe into them the breath of spiritual life. This we shall do, not wholesale in spectacular movements, but by reaching churches and individuals with effective information and appeal which will line them up for the whole-hearted support of the whole program of Southern Baptists.

Put into concrete terms, the objectives of this concerted effort may be thus enumerated:

1. *Attractive, appealing, accurate, compelling information.* Ours is a hopeless task if we seek to enlist in sustained giving and interest the multitudes of church members who are in blank ignorance of what we are doing and trying to do. This information must come in the main from two sources—the printed page and the spoken word. Through the Baptist press, HOME AND FOREIGN FIELDS, tracts, posters, etc., the former may be supplied; and in sermons, addresses, Sunday school lessons, missionary programs in W.M.U. and B.Y.P.U. meetings, the latter will be furnished.

2. *Personal, sympathetic, prayerful, every-member enlistment.* Those who love the cause and give to its support must be made responsible to go to those members who are indifferent and in loving personal appeal win them to a like love and support. There is no substitute whatever for this personal touch. An annual sporadic every-member canvass which does not continue to press this work throughout the year will not suffice. Nor is it enough to "raise the budget." The least, last member of the church must be brought into the circle of givers, not so much for the sake of the gift as for the sake of the spiritual life of this neglected child of the church.

3. *A full-rounded, worthy, aggressive church life.* A live, wide-awake, busy church is absolutely essential to a strong missionary program. Pulpit-centered churches, in which chief if not sole emphasis is placed upon the Sunday preaching service, will inevitably lose their missionary zeal. Doing the work of Christ at home, seven days a week, is prerequisite to interest in and enthusiasm for the work of Christ in home and foreign mission fields. Here are prosaic tasks with little of the spectacular which must be done for love and not notice, but in the doing of which great missionary churches are built.

4. *Spiritual, vital, genuine, effective spiritual life in the churches.* Clear water cannot flow out of a muddy spring. We expect the impossible when we look for missionary interest and giving on the part of worldly, unspiritual church members. The heart that is not close to Christ will not throb with love for the lost multitudes for whom he died. Ah, here is our sore need—consecration, separation, dedication. Pressure for money gifts from hearts shut up by selfishness and narrowed by worldliness will cause only irritation and resentment. Bible reading and prayer, meditation and worship, service and self-surrender—these are the abiding sources of spiritual responsiveness to the call of Christ for a lost world. Are we ready to pay the price of leading our neighbors to this inner circle of devotion and spiritual vitality?

"*They shall walk and not faint.*" The new Convention year lies ahead. The path is not an easy one over which we must go to enlarged support of our boards, the return of our furloughed missionaries with reinforcements, the reduction of our debts, the entrance into new fields of opportunity, the strengthening of our forces in lands where confusion and disaster threaten. We could hold great meetings wherein we would mount up with wings as eagles; we could plan "campaigns" and "drives" wherein we would run for a few weeks and not grow weary. But can we walk down the pathway of hard work and unnoticed sacrifice and not faint? If we can—and do—God's blessings will be upon us for a glorious report of successful achievement at Chattanooga next May.

\* \* \*

## God is Working His Purpose Out

That God has a purpose for the world none would deny save perhaps the fool who has said in his heart that there is no God. As to what that purpose is there are many varieties of opinion. So great is the purpose of God, so high above our feeble human comprehension, that we can scarcely expect unanimity of agreement in a single statement. Perhaps we might agree, negatively, on certain outcomes which are not primary in God's purposes, and, positively, on certain primary purposes which should always be included.

It is evidently not the main purpose of God that life should move easily, smoothly, prosperously, for the great majority. At no time since Eden has human life for the multitudes been lived on flowery beds of ease. On the contrary, whenever we examine a cross-section of history we find people battling with the adverse elements of nature, struggling with disease and poverty, suffering from the effects of war and pestilence. It has been at least the permissive will of God, though we may feel assured not his active will, that this should be true. An omnipotent God has not had as his chief concern for the human family through the centuries their material comfort and prosperity, as all recorded history bears witness.

That this is still true needs little argument at this hour. With all our boasted advancement in scientific control of the forces of nature and in the arts of civilization it is doubtful if ever an age knew more of suffering and devastation than ours. Nature and man seem to have combined in a conspiracy to rob the world of its complacency and satisfaction during the past few years. The bloodiest war of history has been supplemented by earthquakes, storms, droughts and floods, and to this must be added the turmoil and strife in the East involving other millions in destitution and suffering beyond description.

In our land drought in the West, unprecedented flood in the South, and storms in between, serve to make acute the question as to the meaning of all this in the purpose and providence of God. Surely he is working his purpose out in and through it all. But what is that purpose?

Ultimately God has but two purposes for humanity, as revealed in the New Testament: *salvation from sin and growth in Christ-like character.* Sin is at the bottom of most of our suffering and misfortune, and not until we have been saved from the one would it be possible, in God's economy, to be saved from the other. The suffering which our sin entails is the most effective way of which we have knowledge by which we may be led to hate and abandon it. Remove from sin its penalty of suffering and God only knows the depths to which the race would sink!

But this is only one side of the truth. Much suffering is clearly not the infliction of the penalty of sin upon the sinner—as in the case of flood and storm. The thousands in the Mississippi Valley who are homeless and in financial ruin because of the flood's devastations are not sinners above all their fellows that this stroke should have fallen upon them. For one thing, they are victims of inexorable natural law which was violated in the failure to make adequate provisions for protection against the flood; and out of the present suffering may come remedial measures, if we are wise, which will prevent far greater disaster in the future. But deeper than this is the lesson which illustrates God's method of achieving his purpose for his human creation.

This lesson may be thus stated: *Disaster throws us back upon dependence on God; and hardship and suffering are the only discipline yet discovered which develops God-like character.* But for the buffetings of providence few would realize their need of God; and but for the purifying of misfortune few of us would grow in grace and in the knowledge of Christ. After all, God's purpose is a beneficent one when he permits hardship and suffering to overtake us. He wants us to gain eternal salvation, not temporal security; he is more concerned about our character than our crops, about our manhood than our money.

The vital question is, How do we react to our difficulties and trials? Do we whine, complain, lose faith, give up, surrender? Or do we draw closer to God, increase our determination to be faithful, look for opportunities for greater service and sacrifice, and share our blessings with those less fortunate? The testing itself is not the important matter. A hundred years or less and it will be forgotten. But the result of the testing in character is infinitely important, for throughout eternity its mark will remain.

God is permitting for many of his children a period of fiery trial. In it all he is working his purpose out, as year succeeds to year. May we with spiritually-anointed eyes see and recognize that purpose, and fit our lives into it for the bringing in of his kingdom among men!

\* \* \*

## Magnifying the District Association

The district association is peculiarly a Baptist development, and has played a highly important part in Southern Baptist life. It is the outgrowth of the dual principles of independence and inter-dependence, and gives opportunity for the expression of Baptist polity as no other form of co-operative organization.

The district association is the only type of denominational gathering left to us in which there is opportunity for deliberation and discussion in which everybody may freely share. Theoretically this is true in State Conventions and the Southern Baptist Convention, but actually the size of these meetings renders it impossible for any but a limited few to be heard. The associational gathering gives opportunity for self-expression to many who could not or would not take part ordinarily in the larger meetings. It brings closer to the churches than any other organization the needs and plans of the denomination. It provides the simplest and most effective unit of co-operation of the churches with each other and with the State and Southwide agencies. Altogether the district association is strategic in its importance for all our Baptist work, and needs to be emphasized and magnified.

It is significant and encouraging that the district association is receiving much more attention than was given it a few years ago. Unfortunately, for a time the associa-



tion was thought of by many almost exclusively in terms of an annual meeting when speeches were made in the interest of denominational money-raising schemes. The time was frequently consumed in listening to agents and representatives from a distance, and the work of the local body of churches received scant attention. No surer way of killing the associations could have been devised. We have learned our lesson, however, and again the churches are rallying to the call for an organization through which to do their God-appointed work in their own communities, and by means of which they may share in the Statewide and Southwide enterprises of the denomination.

The district association should be magnified as *an agency of the group of churches which it represents functioning twelve months in the year*, and not merely in an annual gathering which is one-third speech-making and two-thirds picnic. The association should have its executive committee composed of representatives from the churches, which will meet at least quarterly and carry on the work of the churches between sessions. If the association is large it should be subdivided into convenient districts, with contiguous churches grouped together for fifth Sunday meetings, Sunday school and B.Y.P.U. institutes, W.M.U., and laymen rallies, preachers' schools, and the like. A program of such meetings should be devised and adopted at the annual associational meeting, and widely advertised.

The district association should be magnified as a *local missionary agency*. In many cases an associational missionary could be profitably employed to work among the churches, stimulating their activities, assisting in better financing, encouraging pastors, aiding in the grouping of churches into pastoral fields, holding evangelistic meetings in needy places. Such a man, if properly qualified, would earn his salary many times over in the returns which would come of enlarged interest and giving.

The district association should be magnified as *an agency of denominational co-operation*. The example of churches that give heartily and worthily for the sake of Home and Foreign Missions, education, benevolence, will exert a powerful influence over those that are non-missionary. The way to bring that influence to bear powerfully and effectually is through the district association. By forethought and wise planning the cause of our co-operative work can be made so appealing and challenging that practically every church represented can be committed to the program, and that without any use whatever of questionable methods. Ignorance and prejudice may be expelled and information and inspiration imparted which will greatly set forward the work of Home and Foreign Missions and our education and benevolent enterprises. To be sure this will not result from haphazard planning, but presents an outstanding opportunity to increase year by year the number of budget churches that intelligently and loyally stand by the program.

The district association should be magnified as *a source of continuous missionary and evangelistic inspiration*. Observance of our two great Mission Days in the Sunday school—Home and Foreign Missions in the spring and State Missions in the fall—should be emphasized and provided for. An interchange of preachers at intervals, by means of which a new voice would corroborate the message of the pastor in a missionary sermon each quarter, offers excellent opportunity for sustaining missionary interest and enthusiasm. The holding of schools of missions, in which several neighboring churches will join and thus bring together a strong corps of teachers and speakers, will afford a high type of inspiration the results of which will be beyond all calculation.

During the next three months the majority of the nearly one thousand district associations will hold their annual

meetings. Forward-looking pastors and laymen will begin now to make plans for utilizing these meetings and the organizations of which they are the voice for a constructive program of missionary and evangelistic endeavor that will give impetus to the work both of the associational body and of the Co-operative Program throughout the year.

\* \* \*

Dr. H. K. Carroll, compiler of church statistics, reports the smallest gain in church membership last year in seven years. According to his figures there has been a steady decline in additions to the churches during the past five years, the annual gains of all the denominations from 1920 to 1926, inclusive, being as follows: 1920, 754,654; in 1921, 1,013,296; in 1922, 784,292; in 1923, 690,992; in 1924, 621,630; in 1925, 984,846; in 1926, 489,556. Thus the gain in communicant members last year was the smallest in seven years. Among the so-called Protestant bodies the Methodist Episcopal ranks first in total membership, with 4,545,866; then come the Southern Baptist with 3,707,523, the National Baptist (Colored) with 3,310,969, the Methodist Episcopal, South, with 2,538,311, the Presbyterian U. S. A., with 1,868,055 and the Disciples of Christ, with 1,436,575. The Northern Baptist has 1,374,688, the Protestant Episcopal, 1,173,679 and the Congregationalist, 918,029.

\* \* \*

"Why did the missionaries leave China when danger threatened?" some one raises the question. "Did they put personal safety above their witness for Christ?" The answer is that many have not left, though their lives are in constant danger; and those who did leave were forced to do so because in staying they could accomplish nothing but would jeopardize not only their own lives but the lives of native Christians. And, too, our government, in the protection of its citizens abroad, has the right to command them to leave danger zones, and the American missionary must obey his country's orders. No braver men and women ever faced peril than our foreign missionaries; but there is a difference between courage and foolhardiness.

\* \* \*

"The liquor interests die hard," we have been saying. The truth is that they are neither dying nor dead, but very much alive, and seeking with all the adroitness and shrewdness of which they are capable to reestablish their nefarious trade. Let us not be deceived into a false security, but watch with all diligence their efforts to elect to high office men who are secretly or openly in sympathy with the movement to nullify the Eighteenth Amendment.

\* \* \*

The death of Dr. Wm. Lunsford, secretary of the Relief and Annuity Board of the Southern Baptist Convention, on May 24, brings to a close a noble life of useful service. Dr. Lunsford's vision and enthusiasm were largely responsible for the inauguration and permanent establishment on a sound basis of the Board which has already meant so much to the ministers and missionaries of our Convention.

\* \* \*

How will you spend your vacation? Some one has said that everybody ought to have two vacation periods—one to go somewhere, and the other upon returning to recover from the first! Why not make your vacation a time of spiritual refreshment as well as bodily recuperation by attending a Baptist Summer Assembly? Your State paper will give particulars.

Among the larger needs of Southern Baptists is the need that they should know each other better by first-hand methods. This spiritual, educational, inspirational program furnishes the occasion, and Ridgecrest, "The Land of the Sky," furnishes the place to fulfill this need.

#### SPECIAL ATTRACTIONS

Never before has the Southern Baptist Assembly offered such an array of talent for "Special Attractions," as during this season. In addition to "Home Talent," "Socials," "Stunt Nights," "Plays and Pageants," under the direction of Miss Mary Ward, of New York and Ridgecrest, with specially designed costumes, we will this year present such "Feature Attractions" as Mr. Strickland Gillilan, nationally-famed writer and humorist, on July 2. Irene Bewley, dramatic reader, July 11 and 18; Elena de Saye and quartet of Russian violinists and artists, Aug. 1 and 6; W. Powell Hale, Chautauqua reader, August 13 and 15, who will also give private lessons in voice interpretations, August 8-15.

#### NOTED TALENT

Among those on the regular Assembly program from outside the South, special attention is called to Dr. J. C. Massee, pastor of Tremont Temple; Dr. Wm. T. Ellis, world-famous traveler, writer and Sunday school lecturer; Dr. Hutton of England, regarded by many as the greatest English preacher living today.

#### RECREATIONAL OPPORTUNITIES

There is no place in the summer quite like "The Land of the Sky." The Southern Baptist Assembly occupies 600 acres on top of the Blue Ridge on the Southern Railway, and on the concrete State Highway, 18 miles east from Asheville. The hotel is 2,800 feet above sea level. The water is from the purest and coolest mountain springs. Boating on the lake, hiking to Kitazuma, side trips to Mt. Mitchell, to Biltmore, to Chimney Rock and other points afford the very best recreational opportunities.

#### ACCOMMODATIONS

Rooms with or without private baths may be had in the hotel, or in Dormitory

A, with 17 private baths, or in Dormitory B, at very moderate rates, or in Assembly cottages, furnished ready for family housekeeping.

#### BEST MEALS EVER

Mrs. S. E. Holland, of Danville, Va., regarded by many as the most popular dietitian who has ever been in any of the Assemblies in western North Carolina, will be our hotel dietitian this season. First-class cafeteria service is provided for those living in cottages and for transients. Special attention will be given this summer to the matter of securing the best food, and giving a well-balanced and well-prepared meal. The bill of fare in the dining room this year, like that on the platform, will be the work of specialists in the realm of the physical and the intellectual and spiritual.

#### GENERAL PROGRAM

##### Y.W.A. CAMP

June 14-24—Miss Juliette Mather, director. Happy girls from 18 states. Speakers: Mrs. W. J. Cox, Dr. John R. Sampey and others.

##### ROYAL AMBASSADORS, SCOUTS AND BOYS' CAMP

June 14-24—Wade Bryant, director. Religious training and supervised recreation. The Swannanoa Camp buildings will be used. Limited number of boys received. Write for full information.

(June 23, half fare on railroads)

##### STUDENT LEADERSHIP CONFERENCE

June 24-July 1—Frank Leavell, director. Student secretaries, student religious workers, student leaders, present and prospective. Speakers: Dr. G. W. Leavell, Wm. Hall Preston and others.

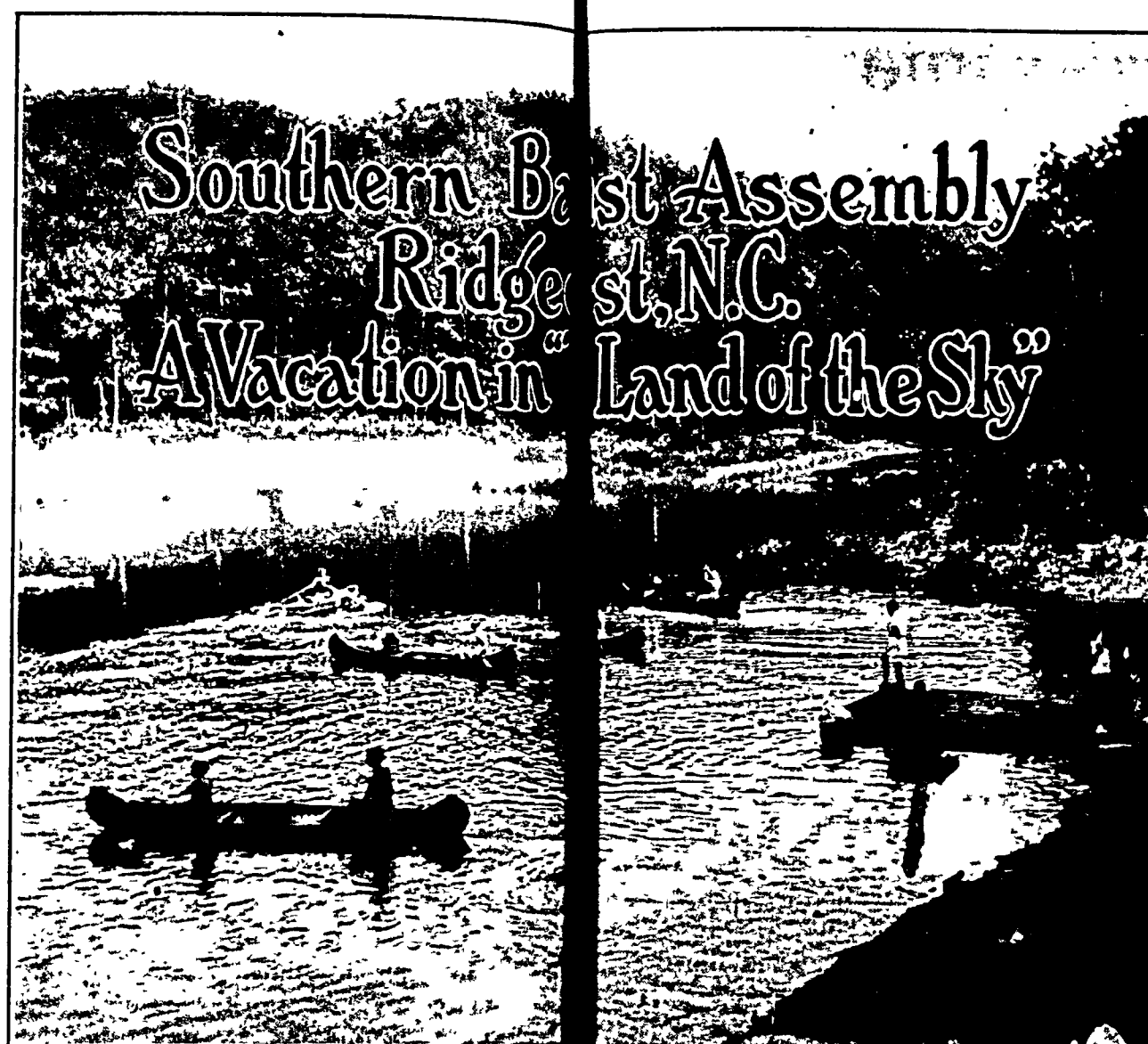
##### MOUNTAIN SCHOOL CONFERENCE

June 28-30—Dr. J. W. O'Hara, director.

##### EDUCATION CONFERENCE

July 3-9—Education Board, S. B. C. Speakers: Dr. Stonewall Anderson, Methodist Educational Board; Dr. H. H. Sweets, Presbyterian Education Board; and other outstanding educators.

(July 13, half fare on railroads)



#### RECREATION THAT RE-CREATES MENTALLY, PHYSICALLY

The Assembly grounds occupy 600 acres on top of the Blue Ridge, eighteen miles east from Asheville. The hotel is 2,800 feet above sea level. The water is from the purest and coolest mountain springs. Boating on the lake, hiking in the picturesque surroundings, games and sports, combine with entertainment and edification to furnish the best recreational opportunities.

##### WORLD OUTLOOK CONFERENCE

July 10-16—Studying world conditions. Speakers: President E. Y. Mullins, Dr. T. C. Skinner and others.

##### "RELIGIOUS EDUCATION IN COLLEGES" CONFERENCE

(July 13, half fare on railroads)  
July 14-16—For teachers of Religious Education in all schools. Textbooks, curriculum, credits, etc. Leaders: Dr. J. M. Price, Dr. P. E. Burroughs, Dr. G. S. Dobbins and others.

##### SUNDAY SCHOOL, B.Y.P.U. AND W.M.U. CONFERENCE

(July 13, half fare on railroads)  
July 14-23—Study Courses in S. S.,

#### BETTER CHURCH MUSIC CONFERENCE

July 24-31—Mr. I. E. Reynolds, director, assisted by John D. Hoffman, voice; Mrs. I. E. Reynolds, pianist (send for special folder of Church Music Conference). Private lessons in voice or piano.

#### HOME MISSION CONFERENCE

August 1-7—Dr. B. D. Gray, director. Speakers: Dr. B. D. Gray, Dr. Wm. T. Ellis, Dr. E. P. Alldredge, Rev. Jacob Gartenhaus and others. Dr. Alldredge will also teach a class in his new book, "The New Challenge of Home Missions."

(August 5, half fare on railroads)

#### FOREIGN MISSION CONFERENCE

August 7-13—Dr. J. F. Love, director. Speakers: Dr. J. F. Love, Dr. Wm. T. Ellis, Dr. W. O. Carver, Dr. Solon B. Cousins, and seven missionaries.

#### "SEARCH THE SCRIPTURES" CONFERENCE

August 14-20—Dr. C. B. Waller, director. Speakers: Dr. C. B. Waller, Dr. B. H. DeMent, Dr. B. A. Copass and others.

(August 19, half fare on railroads)

#### BROTHERHOOD CONFERENCE

August 20-23—Dr. J. T. Henderson, director. Southern Baptist Brotherhood will plan for Kingdom affairs. Speakers: Dr. J. T. Henderson, United States Senator Hugo Black, J. H. Anderson, Dr. Jno. R. Sampey and others.

(August 19, half fare on railroads)

#### DENOMINATIONAL CONFERENCE

August 21-27—Dr. J. E. Dillard, director. Our Denominational Program and Possibilities. Speakers: Dr. A. J. Barton, Dr. J. E. Dillard, Dr. Hutton, of England.

#### "LOOKING AHEAD" CONFERENCE

August 28-September 2—Speakers: Dr. Hutton of England, Dr. B. A. Spilman, Dr. R. J. Bateman and others.

#### SUMMER SCHOOL OF THEOLOGY

July 5-August 26—For pastors, laymen and women Christian workers. Full credit given in Seminaries for work done. Write for special folder.

#### SWANNANOA CAMP FOR GIRLS

June 30-August 25—Mrs. J. M. Dawson, 717 Speight Avenue, Waco, Texas, director. Girls 10 to 20 years of age. Write for catalog or folder, if interested. All camp activities, expert counselors in all departments—worth a year in college.

#### RAILROAD RATES—ONE FARE, ROUND TRIP

For the first time in our history the railroads will sell round trip one-fare rate tickets to Ridgecrest, N. C., for our Assembly. The tickets may be purchased only on presentation to the agent of an Identification Certificate, which may be had from the Baptist Education Board, 517 N. 22d Street, Birmingham, or the Southern Baptist Assembly, Ridgecrest, N. C. The tickets are good for 20 (twenty) days and may be had for starting on the following six dates only: June 15 and 23, July 13 and 22, August 5 and 19, from all points east of the Mississippi, and including St. Louis, except on the Seaboard and Atlantic Coast Line. Write early for certificate in order to purchase ticket.

#### COMMENTS BY BAPTIST LEADERS

"A visit to Ridgecrest during the summer of 1925 gave me a new impression of Ridgecrest, and a new hope for the Baptist Assembly at that place."—*J. F. Love.*

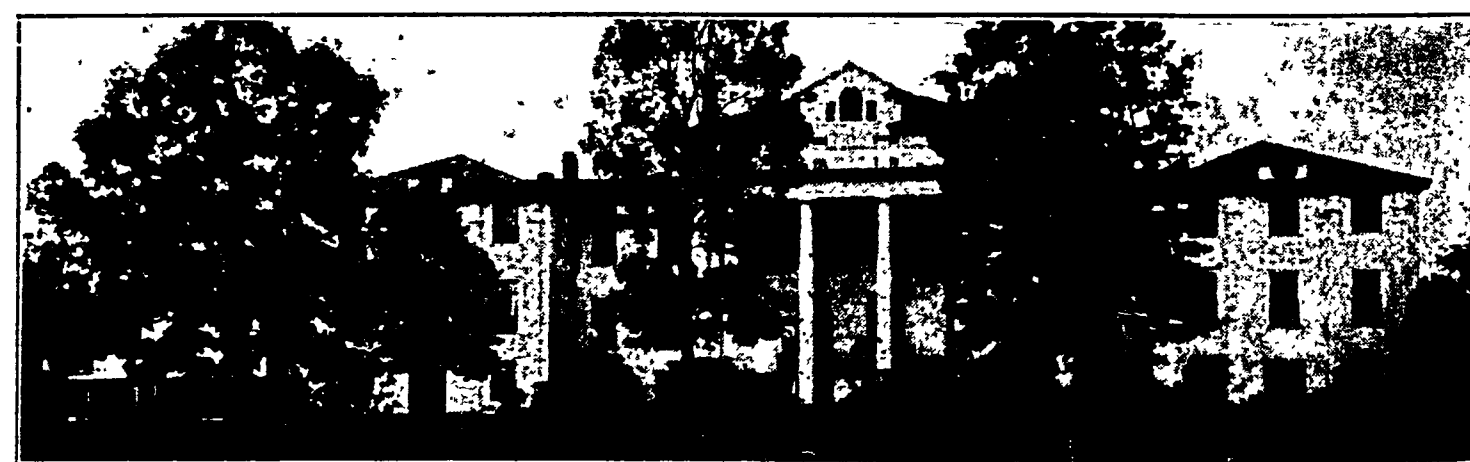
"I could wish that Southern Baptists would put their hearts, their best plans and much money in this great Assembly grounds."—*L. R. Scarborough.*

"Ridgecrest has made a distinct advance toward realizing the ideals of its founders."—*I. J. Van Ness.*

"It is the best site for denominational work in all the country."—*B. D. Gray.*

"If Southern Baptists realized what we have in Ridgecrest, a 500-room hotel would be needed next summer."—*J. H. Anderson.*

"The atmosphere of the 'House by the Side of the Road' was one of Peace and Love and Good Will to men."—*Mrs. W. J. Cox.*



# A Service of Love in Peace-Time

## Glimpses of Our Baptist Work at Oteen

*By Wayne W. Williams, Chaplain.*

(A paper read before the Woman's Missionary Society of Calvary Baptist Church, West Asheville, N. C., during the week of Prayer for Home Missions, March, 1927.)

Ten years ago, on that memorable April 6, 1917, the United States declared war against the Imperial German Government. With characteristic American courage and energy, we began gigantic preparations for what we believed would be a long and terrific struggle. In all previous wars more men had died of disease than bullets. It must not be so this time, we said.

In the mountains of Western North Carolina would be an ideal place for a great hospital to care for our sick and wounded as they came back from the front. Here the maimed and diseased bodies of our gallant lads might be salvaged and saved. And so, six miles out of Asheville, near Azalea, the Government purchased a large tract of land and erected a great hospital city composed of over one hundred buildings and named it Oteen.

By the time our troops had actively entered the struggle, the enormous plant was ready to receive the casualties as they were evacuated from the hospitals overseas. In constant streams they came back, these broken men, the shipwrecks of war, to the hills of home, the wards of the nation in the defense of whose life and ideals they had gone down in the great conflict. At times there were as many as fifteen hundred of them at Oteen.

To minister to these sick and suffering men army chaplains were sent, both Catholics and Protestants. The good people of Asheville, too, were active in their ministrations to the boys they loved.

Some months after the close of the war, the United States Public Health Service supplanted the military in the administration of the institution. In view of the fact that the Public Health Service does not provide for chaplains, the hundreds of sick men were left without spiritual advice and comfort. The Catholics and Episcopalians, as usual, quickly sensing this opportunity, at once sent representatives from their bodies, paying their salaries out of their own denominational funds. The other denominations, including our own, were slower to act.

In the meantime the Veterans' Bureau, a new organization created by Congress for the care of our disabled veterans, succeeded the Public Health Service in the administration of the hospital.

At last some of our local denominational leaders, notably among them the lamented Dr. A. E. Brown and Dr. W. F. Powell, pastor of the First Church, Asheville, became conscious of our duty to these soldiers, the majority of whom were Protestant and many of whom were Baptists in their faith. These two brethren communicated with our State Mission Board and, upon their recommendation, Rev. J. A. McKaughan was employed as Baptist chaplain at Oteen. A little while later, Brother McKaughan was transferred to our Home Mission Board, under whose supervision the work still remains.

For over four years Brother McKaughan rendered a faithful and sympathetic ministry to our Baptist boys. His is a warm and tender heart and the men sincerely appreciated his kind and sympathetic service. He was greatly handicapped in his labors, however, by reason of the fact

that no official recognition was granted him by the Government.

On the first of last November, the present incumbent succeeded Brother McKaughan in the work. On reporting for duty on the first day, a conference was held with Colonel Odend'hal, the commandant, and the latter very kindly forwarded a letter to Washington recommending the Baptist representative to an official appointment by the Veterans' Bureau. In due time this appointment came. It means much toward the successful operation of the work. It provides an official status for the chaplain, as much so as for any other employee, making him feel that he has a recognized place in the scheme of things, rather than an outsider to be tolerated. Meals are furnished him gratis, as wholesome and appetizing meals as can be found anywhere. Quarters (as soon as new and adequate ones can be built, and they are now under construction) will be provided the chaplain and his family. He is, of course, free to come and go at any and all hours, the privileges of the reservation being his. A daily roster of all patients admitted, discharged, transferred to other wards, and seriously ill, is furnished him. His salary, however, is paid by the Home Mission Board, these other things being merely courtesies of the Government. Technically, the chaplain is listed under the head of "morale officer," the Veterans' Bureau making no provision for chaplains as such. There is, assuredly, no union of Church and State under this arrangement.

There are now at Oteen four chaplains, all officially recognized and on the same basis, namely, Chaplain Edwards (Catholic); Chaplain Lobdell (High Episcopalian); Chaplain Colson (Methodist); and Chaplain Williams (Baptist). The friendliest of feelings exist among these men. Each ministers to the members of his respective faith in his own way. The spirit of tolerance and co-operation is at all times manifest.

There are over 650 patients in the institution at the present time. They come from the seventeen districts maintained by the Veterans' Bureau in the United States and are thus a widely scattered and cosmopolitan group. Catholics, Jews and Protestants are all intermingled. Approximately one-eighth are Catholics, the Jews are few, and the remainder are Protestants, Baptists and Methodists predominating. The majority are married and fully ninety per cent, we believe, are church members. Georgia, Pennsylvania, and North Carolina have the largest quotas of any states. Few patients come from west of the Mississippi, for the Veterans' Bureau maintains some excellent tubercular hospitals in the West. Most of the patients are World War veterans, although there are a few Spanish-American War veterans among them. A few ex-sailors are scattered among the ex-soldiers. There are two wards of patient nurses; that is, World War nurses who have also contracted the dread disease. There is one ward of colored patients. They receive the same care and treatment as the whites. Patriotism, like religion, knows no color line. There are in all twenty-eight wards, only two of which are permanent structures. The two large concrete structures so noticeable from the highway—the "A" and "B" buildings they are called—house 221 patients. They are permanent structures, are three stories in height, and are the last word in modern hospital construction.



Oteen is at present a strictly tubercular hospital. Eventually it will be a general hospital for the treatment of all diseases among ex-service men, for within ten years most of the patients will have passed the period of susceptibility to T.B. That is to say, within a few years the poor fellows out there and thousands of others like them will be either cured or will have entered upon dissolution. New permanent buildings are being erected to supplant the old wooden structures of war days. The Government does not at all contemplate abandoning Oteen. It is looked upon as one of the model plants operated by the Veterans Bureau.

"How are conditions at Oteen?" the question is often asked. "Are the doctors and nurses, the food and sanitary conditions, what they ought to be?" It is a pleasure to report that they are. The doctors on the whole are skilled in their profession and render conscientious service. The nurses are not the 16-year-old flapper type but are settled women and are greatly devoted to the boys. They exhibit the spirit of the second mile. The food is of the best quality, prepared under the direction of skilled dietitians and is bountifully served. Fruits of all kinds and special drinks are distributed between meals. The sanitary conditions are excellent. In a word, Oteen is a first-class hospital, one of the best in the country. The improved conditions are largely due to the present commandant. He has had erected around the reservation a large, 7-foot wire fence and this, with a dozen guards, keeps the men in. Rest and quiet, fresh air and good food are the chief essentials in the treatment of tuberculosis and the patients at Oteen get these in abundant measure. As a result most of them are improving.

And now a word about the duties of the chaplain. His chief duty, of course, is visiting in the wards. The poor fellows need the personal touch above all things else. Many of them have been in the bed for months and even years, day in and day out, and they long to see some one besides doctors and nurses and orderlies. They hunger for the human touch. Their material needs are, as has been stated, abundantly satisfied—they want somebody to talk to. They greet visitors with great eagerness. Despite their suffering, most of them are cheerful and hopeful, well read and interesting to converse with. They are as fine a group of young men as can be found anywhere. About fifty patients come and go every week and it is thus quite a task to keep up with them on the widely scattered wards. Visiting among so many, going from bed to bed, walking constantly amid the scenes of suffering and death, is exceedingly tiring, for it saps one's nervous energy and drains his emotions.

The work though strenuous is, however, happy and interesting to one who has had previous experience in such and really loves it, as is the case with the writer. There is no place anywhere that affords more opportunity for real Christian service than does Oteen. Here indeed the chaplain may be a good Samaritan, pouring into the lonely and bleeding hearts of his suffering fellows the wine of cleansing and the oil of healing. Here, in the great hospital city, is his house by the side of the road where he may be a friend to man. A cheerful smile, a kind word, a message of patience and hope, a fervent prayer, mean, oh so much, to those who battle against a living death in the valley of the shadows.

Any employment, too, may be made pleasant, provided one has pleasant employers. Drs. Gray and Beagle, of the Home Mission Board, are noble and kind-hearted Christian gentlemen. Their very letters breathe warmth and sympathy and love. Dr. Bateman, Chairman of the Local Advisory Committee, is a happy selection for the place. We have found him sympathetic in his attitude, wise in his judgments, and generous of his time.

In conclusion, it may be pertinent to ask what the women of this missionary society and other similar societies not

only in Asheville, but throughout the entire Southern territory can do toward the furtherance of the work. Please pardon the following suggestions:

First, let me beg of you that you pray for the boys at Oteen. "More things are wrought by prayer than this world dreams of." Pray that the God of all comfort may forgive their sins and grant to them strength and patience. Pray that the angel of Hope, that blessed hope which is the last thing in the world, may hover about their dying beds.

Second, pray, too, that he who ministers to these lads, keeping watch over them in their suffering and sorrows, may himself be kept strong in body and in faith, a good shepherd under the great Shepherd of the Sheep.

Third, visit the boys at Oteen. They are here in your midst. Not in China or the isles of the sea, but here at your very threshold they lie, these sick and dying men, beckoning you, with a pathos too eloquent for words, "Come over and help us." You can help much by supplying what they need most, the human touch. Be a mother or a sister to them. The chaplain will meet you at any time and conduct you to their wards.

Fourth, contribute of your means that the work which your Home Mission Board is doing at Oteen and in multitudes of other places in our beloved Southland may be sustained and enlarged.

On Armistice Day, 1921, the writer, together with thousands of others, stood on the streets of Louisville, Kentucky, and beheld a great procession, commemorating the greatest armed conflict in history, sweep by. It was a moving sight, a dramatic scene. Bringing up the rear of the long parading column was a large truck, draped in black and bearing on its chassis two rows of newly-made graves, each with a white cross and a tiny American flag at its head and with blood-red poppies blooming between on a field of green. On the side of the truck was a placard with this inscription written:

"In Flanders field the poppies blow  
Between the crosses, row on row  
—Lest we forget!"

In that inscription there is a parable. To many of us the Great War is over. Beneath the soil of France and that of our own land many of our brave lads sleep in dusty death. They hear "the war drum's throb no longer."

"On Fame's eternal camping-ground  
Their silent tents are spread,  
And Glory guards, with solemn round,  
The bivouac of the dead."

To them, too, the war is over. But to those hundreds of equally brave lads at Oteen the war is not yet over. They are waging now a greater fight than that on Flanders fields, a fight against a lingering death from the Great White Plague, which knows no armistice. Surely those who love God and their country will not forget these boys. We need to remind ourselves that but for them, as Judge Kennesaw Mountain Landis recently said, Americans might be a colony of the Imperial German Government, and the liberties which we hold so dear might have perished from among the children of men. Do they not seem to say to us:

"Forget us not! As years go by  
On your remembrance we rely  
For love that sees the hearts below  
Our broken bodies. Else we grow  
To crave our place with those who lie  
In Flanders fields."



## Must the Missionaries Do All the Sacrificing?

By Una Roberts Lawrence, Mission Study Editor, Home Mission Board

I know a little woman, a widow, who after her preacher-husband's death went to a missionary training school to fit herself for a life of service alone. She is charged by the Home Mission Board with one of the gravest responsibilities that can be given to a missionary, that of winning to Christ and training for Christian service hundreds of Indian boys and girls in a government school. She must be tactful and gracious, winning and charming, firm and faithful. She must be ready for the confidences of these young people, sympathetic with their troubles, alert to their needs, and adaptable to the viewpoint of a race which the white man can never fully understand.

I have been in her home, in a town a few miles away from the school and near one of the Reservations. Necessity and simplicity are the keynotes of the furnishings, yet she has made it attractive and charming. I have listened as she has told in a most matter-of-fact way of the coming to this home of drunken Indian men and women and of her reading to them from the Word of God as they sat in a half stupor in her little living room. A call in the night to the bedside of a dying Indian is but another opportunity for her to minister in the name of Christ, though it takes her for miles alone through the darkness. I wonder how many of us would be willing to step into her place, take over her responsibilities, live her life of self-forgetfulness among an alien people, and be ready to preach Christ alike to the degraded drunken Indian, or to the clear-eyed, ambitious Indian lad.

But, you say, that is the life she chose, for Christ's sake, and if she finds happiness there, why call it sacrifice! True enough that this little woman, and all the other missionaries, would be the last persons ever to call it sacrifice. But that does not alter the fact of *our* responsibility as Christians for doing just what they are doing, in person or by proxy with our money. In contrast with our ease-filled lives, with luxuries to which we have become so accustomed that we now regard them as necessities, it *is* sacrifice! But if you have still any doubts, listen to this story:

For all the years since their conquest by the United States Army, the Navajo Indians have lived in the great, growing Southwest with little contact of any kind with Christian missionaries, until the heart of a little woman was stirred, and with her husband she went to bear to these nomads of the desert the story of Jesus' love. They faced insuperable difficulties in the work—unfriendliness, indifference and sometimes open hostility from the very people they went to help, and hardest of all, lack of understanding of their task from us who should have been ready to bear our part of burden, at least with our prayers. She broke her heart out there on the Navajo Reservation, and died, a young woman still, a martyr to her deep devotion to the task God had given her. A lonely man goes on with the work, his heart gladdened only by the fact that the years of prayer and effort are at last bringing their fruit of souls won and there is now a little chapel among the tall pines of the forest at the foot of the mighty mountains and a growing regular congregation of Navajoes. Her prayers are being answered, her life was not spend in vain. If ever there comes a time of rejoicing among Baptists over their work among this primitive people, let them not forget the name of Mrs. F. E. Graham. Well has she been called "the angel of the Navajoes."

Few of us are of that heroic mould, that we could give up the comforts of even our most modest homes for such a life of hardship. Fewer of us still would lay our lives upon such an altar of sacrifice. All most of us can give is our prayers and our money. Then let us give of these, but ever remember that we must match such a gift as this:

There is a little missionary woman spending her life in a great center of foreign population. You would know her name if I called it. When the heart-breaking appeal came from the Foreign Mission Board in November, when her own State Mission Board was in deep distress, and knowing at the same time the Home Mission Board was under an unspeakable burden, she thought over what she could do. Her salary was very small, just eighty dollars. She gave all of it for November! She divided it between the three great mission agencies, and kept none of it for herself. Yet this is a woman, a little, frail, precious missionary, who is giving every minute of all her days to the actual work, for which, in the sight of God, she is no more responsible than are we. His children, too, and bound by the same Commission that sent her into that great foreign center to tell of his love for the world. Well might she say, when her day's work is done, that she has done her part, and the pittance she receives for her living is free from any claim for the work. What *can* we show if we give neither time, nor energy nor money! How can we match such a gift as this! Yet, dare we say it is her duty to do this, and not ours to equal it as best we may?

Listen to just one more story:

Down in Tampa we have a splendid Good Will Center work among the Cubans. Through the past three years workers have dropped out from ill health and no replacements were made, until those who were left faced an impossible task. They sent their appeal to the Home Mission Board and were answered by the heart-breaking reply that the Board has had to make for three years, "No workers can be sent."

They had a council meeting and faced giving up phases of the work which they had spent years of labor in establishing. They could not do it. They wrote to a training school girl whom they knew, gifted, capable and devoted. This was the proposition they made. If she could come for a pittance, they would make it up out of their own meager salaries each month, each worker giving her share of it. She answered as to the call of God.

So in Tampa now there is a worker whose name is not carried on the Home Mission Board roll. She belongs in every sense to that devoted group of women missionaries we have in Tampa. She is the missionary of the missionaries!

These are but four of a hundred stories I might tell you on the same theme—must the missionaries do *all* the sacrificing? Is it fair?

If every Baptist business woman matched the gift of that precious little missionary to the foreigners, we would give twice the \$100,000 which was our goal for March Week of Prayer. If every housewife gave a thank-offering equivalent to the new furniture that is bought to make her home more attractive after the spring cleaning, we would treble that amount. If every Baptist woman had upon her heart the ongoing of the kingdom of God as do these women missionaries of ours, there would be no debt upon our Boards, for it would be no sacrifice to give all if need be to pay them, that we might quickly obey our Lord and tell the world of his life for *all people*. And after all why *should* the missionaries do *all* the sacrificing?

## Latvia—Land of Deep Need and Glorious Opportunity

*By Rev. R. J. Inke, Rio de Janeiro, Brazil*

A trip from the very tropics of South America to the midwinter and snowstorms of the Baltic seacoast furnishes one a good many thrilling experiences, and especially when the sole purpose of the traveler is to win souls for Christ.

Thirty-six years ago, as a little boy of nine, I had left Latvia and had never seen my native land since. With pleasure I accepted the invitation of Dr. J. A. Frey, the president of the Latvian Baptist Convention, to visit the Latvian churches for an evangelistic tour.

When I reached Latvia after a trip of twenty-two days, I found it rather a cold place for me to live in, for I had left the tropics in the very midst of the hot season. The day I sailed from Rio de Janeiro the temperature was 32 degrees above zero, and in Latvia I found it 18 degrees below the freezing point. Nothing less than fifty degrees of difference—quite a change. But the Latvian brethren realized my situation, and immediately lent me two big, heavy fur coats, which I had to put over my summer overcoat. A fur cap and a pair of long Siberian woolen boots, with thick rubbers on them, completed my winterly appearance. When I had to drive in a carriage or sleigh for several hours, as it often happened, one more fur coat came over my shoulders, and two red hot bricks were placed under my feet to keep them from freezing. When the bricks were overheated, they sometimes caused smoke and even fire. It was nicer, of course, to see a Baptist preacher smoke at his feet than at his head, since no good Baptist brother in Latvia is supposed to indulge in the habit of smoking, for it may easily cause his exclusion from the church. The people in London keep hot waterbottles in their cold and foggy beds; in Latvia we keep hot bricks in the sleigh in order to be comfortable in the snowstorm.

Latvia is a very fruitful mission field and especially ripe for intensive evangelistic work. When I reached Riga, Dr. J. A. Frey placed before me a big heap of letters of invitation which had come from the various churches, asking me to visit them. It was, of course, impossible for me to visit all of them, since I could give only six weeks to Latvia. Under the wise direction and admirably well-prepared itinerary of Dr. Frey, I was able to visit some thirty churches and preach over sixty-eight times to very large congregations. This meant, of course, to work day and night. My letters I had to write between one and two o'clock in the morning, for that was the surest hour when nobody would look for me. It was hard to find time for a shave, to say nothing about a good haircut, which I so badly needed. But you know in those regions about Russia a priest is welcome with long hair as well. The churches and halls were crowded with people everywhere, eager to hear the simple gospel. Hundreds among them, men and women, young and old, educated and ignorant, found Jesus as their Saviour and confessed him publicly. That was a season of a wonderful revival, and I shall count those glorious experiences in soul-saving the happiest ones of my Christian life.

One night we went with a small choir to a fisherman's village near the Baltic seashore where there was no believer. It was a terribly cold and stormy night. Heaven and earth seemed to be joined by heavy snow clouds, so that one could hardly open his eyes. The village dancing hall was crowded with people, many could not get in. We sang and preached for three hours. After that an invitation was given to those who wished to engage in special prayer for

the salvation of their souls to come to another house for an aftermeeting. It was midnight and the storm was still raging. Who would come at this hour to an aftermeeting for prayer! But we were not a little surprised to find the living room of that house filled with people. While I was still trying to explain the way of salvation, a woman sank on her knees and began to pray, imploring God for the salvation of her sinful soul. After her came another, still another, till we experienced a great salvation in that house. The storm was raging outside in that midnight hour, the window panes were covered with thick layers of ice, but inside we were praying and singing praises to the Lamb who was slain for us on Calvary. After such experiences it is easier for one to understand and to appreciate the midnight meetings of the great Apostle to the Gentiles.

Another night preaching service was announced in a country church. It had been snowing and raining during the day and the night was very dark. There was no way to get to church that night—neither in a carriage or sleigh and still worse on foot. We tried to go in a buggy. It turned upside down and we landed into a mudhole. No harm was done to any of us, because our fur coats protected us from a really hard fall. We set up our buggy and went on. The best believers had lost their faith in a congregation to preach to that night, but when we reached the church, every standing place was taken. Some people had come fifteen miles to hear the Brazilian evangelist. The Lord was gracious to his servant and the Holy Spirit moved the hearts. Many wept over their sins. Invitation was given, and hands went up, many of the people confessing Christ. A holy hush took hold of the congregation and it seemed that the very angels would lay down their harps and come to the windows of the mansions above to look at the prodigal sons and daughters as they returned to their heavenly Father. A deacon confessed to me afterwards, saying that when the invitation was given he had hidden his head between his knees in order not to look at those people, whom he so well knew as petrified sinners and a bad lot, because he was quite sure that none of them would confess Christ that night. I could not help thinking that the faith of this deacon did not contribute very much to the blessing of our meeting, and how good it is that the good Lord sometimes gloriously disappoints the faith of our deacons. Oh, how we need more faith in God and in his power to save people from their sins!

The Baptist Seminary at Riga, under the wise leadership of Dr. Frey, has done a good piece of work. The work has been of an exceedingly practical character and wisely adapted to the present needs and peculiar circumstances of the mission field in Latvia. It is of course understood that this school of preachers cannot be compared with our great American or English seminaries, at the same time I do not know of any other theological school where a student would have learned more during the same period as he does at Dr. Frey's Seminary. Some of the first graduates have become the pastors of the largest churches of that country, and are doing well. No wiser move could have been made by the foreign mission boards than to establish such schools for preachers in those little countries like Latvia and others. It was my privilege to lecture several times to Dr. Frey's students. The large auditorium of the seminary church was filled with people every night, so that I had an unusually large class. Mention should be made of Dr. Frey's associate and right-hand man, Professor John Riess, who is beloved and highly esteemed by all the students as a good teacher, preacher and writer.

There is urgent need of an adequate building for Baptist headquarters at Riga. Two years from now the seminary, as well as the seminary church, will have to move out

of the present quarters, which belong to the local German Baptist Church, and there is no place to go. The Latvian Baptists know it and are beginning to think about it very seriously. The first steps toward a building fund have been taken already but they probably will never get a building unless some help comes from outside. As I understood, sometime ago Dr. Frey hoped to receive some money for this special purpose from the Foreign Mission Board of the Northern Baptist Convention, but as Poland was at that time in special need of funds to save some Baptist properties, Latvia had to be overlooked this time. But there is great need of a building which would shelter the seminary, the church, the publishing house, and many other things belonging to the Latvian Baptists.

The Lettish people sing admirably well. I thoroughly enjoyed their singing everywhere. They have not forgotten yet their trip to Stockholm, neither the enthusiasm with which they were received by the delegates of the World Alliance Convention.

Looking back to my trip through Latvia, I must thank God for it, for it was more like a march of triumph for the glory of God than a simple visit of a little known and obscure Baptist preacher and teacher. Several precious gifts and souvenirs were offered me from churches and individuals, and when the train left the central station of Riga for Berlin a large crowd of brethren and sisters, young and old, the seminary professors and students, were gathered to bid me good-bye.

German Baptists made a very good impression upon me everywhere. They are deeply religious, they go to church, they are modest and very economical in their ways and appearance at home and on the street. Their union is well organized and everyone is doing his duty faithfully. Modernism has not penetrated into the rank and file of the German Baptists. They believe the Bible from cover to cover and are thorough-going fundamentalists. It was my privilege to preach three times in Berlin, in the Schmidts-trasse, Gubenerstrasse and Urbanstrasse churches, and twice at Leipzig, the book city, in that beautiful little Baptist chapel, as well as to visit some of the historical cities of Martin Luther. Brother F. W. Simoleit, the secretary of the German Baptist Foreign Mission Board, received me in a singularly gracious way at his beautiful Mission House at Neuruppin. Brother O. Nehring, the executive secretary of the German Baptist Union, gave me much valuable information about the doings of our German brethren. The brethren Hoefs, Flugge and Schmidt showed me around in that great printing establishment of theirs, which we know as "Das Baptisten Verlagshaus zu Cassel," and spent the whole day entertaining me. It certainly was very kind of them. I was very sorry not to be able to meet Dr. W. O. Lewis at Paris, but he had gone to Belgium. Mrs. Lewis did all she could to make me feel at home in that great European metropolis.

London is a cold and foggy place, just enough to freeze a Brazilian to death. I froze more in London than in Latvia, because I had left my fur coats and hot bricks in Riga, and had not yet learned to apply hot bottles in bed. According to the London people it was an exceptionally cold, damp and foggy week. I was glad to hear the "exceptionally," else nobody probably would like to live in London at all. But the London brethren have warm hearts and active minds; there breeds in London energy and decision everywhere. The President of the Baptist Union, Dr. J. H. Rushbrooke, is a very busy man, I wonder how he gets time to sleep and to take his meals regularly. We may be sure that none of our Baptist brethren takes keener interest in the affairs of the World Alliance than Dr. Rushbrooke. He certainly would make a splendid president of

the Baptist World Alliance for the next period of five years. I was graciously introduced by Dr. Rushbrooke to the noble group of our English Baptist clergymen and laymen of the Baptist Church House, who had come from all parts of the country for their Council.

A visit to the Metropolitan Tabernacle and a sympathetic interview with the pastor, though on a very cold and foggy Sunday morning, did my soul good.

An informal and friendly chat for an hour or so, with Dr. H. Wheeler Robinson, the worthy president of the Regent's Park College, furnished me a great deal of valuable and practical information about the ideals and methods of theological instruction among our English brethren. And as this interview happened to be at a typical English fire-side, with hot tea and biscuits served, the English theology seemed to me quite attractive and comforting; we hope that it might be the same way in the classroom and pulpit. Besides many other fine ideas, Dr. Robinson is fighting for a high standard theological curriculum. According to him both Hebrew and Greek must be required for the degree of Bachelor of Divinity, to say nothing about higher degrees.

The morning we left London for Southampton the sun appeared again for the first time after a week of dense fog and damp cold. Little I cared now for the London fog, since my boat was to carry me again to the land of the Southern Cross and to the skies, "where the sun cometh out of his chamber as a bridegroom, and rejoiceth as a strong man to run his race; and there is nothing hid from the heat thereof."

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## The Missionary Message in the Sunday School Lesson

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

JULY 3—SAUL CHOSEN KING, 1 SAMUEL 10: 17-25; 11: 12-15. (Read chapters 9-11.)

*General Topic:* OPPORTUNITIES FOR LEADERSHIP

*Missionary Topic:* LETTING GOD HAVE HIS WAY WITH HIS PEOPLE

*Missionary Text—Verse 25:* Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before Jehovah.

Israel determined to be like the nations round about them. God had called and commanded them to be different. Therein lay their meaning and their hope of glory. They could fulfill their mission in fullest and best sense only as they would consent that Jehovah alone should be their king and they should themselves be different from other people. They were to be different without being proud or haughtily separate from the rest. They were to be priests for all nations.

They rejected their high calling and forgot their holy commission. Whenever a people forget their mission to the other peoples they seek to lose their distinctive peculiarities that fit them for the calling to which God has called them.

God's people in all ages are to be "a peculiar people." Their existence is expected to arouse questions and to stimulate inquiry concerning a better way of living. "The glory of Jehovah shall be seen upon thee; and nations shall come to thy light, and kings to the brightness of thy rising."

It was an evil day when the Israelites clamored for a king and for a government like that of the nations about them. Had they been true to their religion, and to their calling to witness to the true God among the peoples there



would have been no need for a new order of government. Neglecting and repudiating their mission in the world they found their form of government unfitted for the life they were living. A democracy is, after all, suited only for a God-fearing, and God-serving people.

Apply this to organized Christianity, and to the nations that are called Christian, and its pertinency appears at once. If churches exist for bringing the knowledge of the true God and Saviour to all men, then it is most important that their manner of organization be such as to give them a deep sense of dependence on God, a sense of being a unique organization in the life of the world. God's purpose for them must dominate thought and conscience, and Christ's form of church life must be accepted. Worldly "efficiency" must not influence their life and conduct. They are called on to show to mankind a better way, not to become like others.

It is the same with our country. There is no other nation in all the world in which religion had so definite a part in the origination and in the early making as the United States. That is not to say that we are more religious than any other people. All other nations came into being first and became Christian later. The United States came into being with a religious motive at the heart of the movement. In this sense America is a land of God, historically. But if we are materialistic, and imperialistic; if we seek the same ends and use the same methods that others have, then are we fallen from our high privilege and are unfaithful to our high calling. American Christianity is, above that of all other lands, under solemn obligation to be missionary.

If we remain out of the League of Nations for selfish reasons we are so far unchristian. If we remain out of the League and of other combinations on conscientious grounds and for the sake of freedom to maintain and to share with others—all others—the heritages of redemption and freedom that God has given us we may be on the right road.

It is a fearful thing to be a people of the living God. If we can have such a conviction and can feel with deepest humility the infinite responsibility to all men by reason of such a calling, then are we blessed indeed.

#### JULY 10—SAMUEL'S FAREWELL, 1 SAMUEL 12

*General Topic:* RIGHTEOUSNESS IN PUBLIC LIFE

*Missionary Topic:* THE TASK OF MAKING A NATION RIGHTEOUS

*Missionary Text—Verse 22:* *Jehovah will not forsake his people for his great name's sake, because it hath pleased Jehovah to make you a people unto himself.*

God did not give up Israel when they insisted on having a king, which was in a sense and in a measure a repudiation of him as their king. Nor did God allow Samuel to give them up. There is a deal of comfort and a profound principle of religion and of history in this fact. The missionary text we have chosen takes us down beneath all superficial facts to the eternal ground of God's election of men and peoples, and his eternal plan for history. It was for "his great name's sake" that he had chosen Abraham, had preserved his seed for these hundreds of years, had led Israel in their varied struggles and depravities in nation-making. God had laid hold of humanity to save, and he would not give up because men were weak and foolish and sinful.

And God was able to impart to his prophet, Samuel, his own patience and persistence. God would not give up, nor would Samuel. God would, so to speak, make the most of his material and fulfill his purpose even though they responded so feebly, and set themselves so stubbornly to have their own way. Samuel would not "sin against Jehovah in ceasing to pray for" his people. What a wonderful combination, Jehovah to purpose and persist and Samuel to pray.

Nor would Samuel stop with prayer. He "would instruct them in the good and right way." And our next lesson will show how he continued also to direct their destiny. It is through such leadership that God carries on among men; and through men who share his insight and purpose, who receive from him unconquerable hope and courage, and who will go on praying, instructing and directing in the face of slow learning, mixed conduct and faltering following.

All this has a special and most timely application to America in the present hour of the world, and of the work of God in the world. No other nation in all history, aside from Israel, began with so distinctly a religious reason and foundation as the United States. Religion has played a definite part, it may be, in others, but in our case religion was in a peculiar sense the mainspring and the foundation.

In this century we have come to be a "world power" for the first time in our history. We have grown wealthy beyond any people in the world today or in the past. We are tempted to place before ourselves other ideals than those which were produced by the hand of God; to deal with the peoples of the world on principles other than those of the religion of Jehovah and his Christ; to materialize and standardize our life. God has set us in the midst of the earth to proclaim his name and to bless all the peoples of the earth. We are in very great danger of taking the ideals of the world and seeking to be distinguished merely in the fact of surpassing all the rest in the things that they count the ends of a nation. By doing thus we incur the jealousy and the hatred of the nations, and we lose the power to bless them and to be the servant of God.

This lesson is a call to righteousness in the nation. It is a challenge to place religion at the foundation of all our plans and programs, as the only way to righteousness. It is a reminder that we exist not for ourselves but for the purposes of God in his desire and plan to bless all the world. It is thus a powerful call to us to Christianize our own land.

#### JULY 17—SAMUEL ANOINTS DAVID, 1 SAMUEL 16: 1-13

*General Topic:* DISCOVERING FUTURE LEADERS

*Missionary Topic:* FINDING MEN AND WOMEN TO LEAD IN MISSIONS

*Missionary Text—Verse 12:* *Jehovah said, Arise, anoint him; for this is he.*

The call of David has in it most instructive lessons, and suggestions for the general topic assigned for this lesson. It carries a challenge to young men and women and to those who teach them or may influence them. There are also suggestions that may be legitimately drawn with special application to the missionary leadership, in local churches, in all our missionary organizations in the denomination, and in the missionary leadership of Christianity as a whole.

1. The first emphasis, from which we must never get away, is that the choice is God's, and that God should be permitted to have his way about it. Unless his choice is learned, heeded and carried out the work will not prosper. We have rightly insisted that those who go out as missionaries shall have some definite and well-grounded conviction of a divine choice of themselves for this responsible and trying form of service. Missionaries ought by all means to be men and women "after God's own heart," as was David, where the meaning is that they are of his choice and designation, and not the selection of men, as was Saul. As in the case of David, also, there should be prophetic guidance to the young people who have been chosen of God for such wonderful duties. In David's case the initiation was not left to him. So far as we know his first intimation that he was to serve as king came to him in the message of Samuel. The Holy Spirit uses men and women as his messengers to some of those whom he chooses for the ministry and missionary service. In many cases the conviction is begotten of the Holy Spirit in the hearts of the youth without any previous suggestion of an



elder. In whichever way it comes there should be the dual guidance, of the heart of the called and the leading of the prophetic servant of God.

2. We must be struck with the fact that the call came to the lad least in the minds of the family and of the prophet. It will not always be so by any means. It often is so. This could be illustrated by a hundred examples in missionary biography. When Mary Slessor was toiling as a poor unlettered girl at a loom in a factory, with no prospect of an education, who would have chosen her for the wonderful missionary in Calabar, "the White Queen of Okoyong"? On the other hand, who would have thought of the brilliant young graduate of Brown, infidel, dramatic player, as the first and unsurpassed missionary from America, Judson of Burma? Would such an one as Carey or John Scudder or Mary Reed have had human choice for their great work? And these are but the beginning of a list indefinite in length.

3. There is an important lesson for the growing leaders whom God has chosen. When David had been anointed by the prophet and was designated to be the future king of God's people, he did not permit this knowledge to spoil him. He did not make a rush for the position. He waited on God. Back he went to his flocks in the fields. He went with high dreams and growing visions. He had deep meditations and much prayer. No doubt there was much of such study as was available to him. But delay was opportunity for fuller preparation. In God's time and in God's way he came into his leadership and his work. Meantime he was leading wherever he was and in whatever work. It was the duty and responsibility, not the glory and power which lay upon him.

#### JULY 24—DAVID AND GOLIATH, 1 SAMUEL 17

*General Topic:* VICTORIES OF FAITH

*Missionary Topic:* GIANTS IN THE WAY OF THE MISSIONARY WORK

*Missionary Text—Verse 32: David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.*

David shows us the right spirit in the face of great opposition, and supreme difficulties. Among the many applications of this story, considered as a parable, is the application to the missionary cause today.

1. We are faced not by one giant but by a number, and they are very threatening and fearsome. There is the defiant and towering Giant of Debt. He has been growing bigger year by year. He blocks the way of the gospel to the heathen. He has slain a number of our forces, and destroyed some of our work. He has sent fear and depression into the hearts of not a few.

Then there is the Giant of Indifference. He is a lazy, lolling, bulky old hulk of a fellow. He uses ridicule and makes light of the whole enterprise and outfit. He has sent hundreds of thousands of Southern Baptists off from the field of battle, and they have forgotten that the great interests of the Lord are at stake.

The Giant of Nationalism is stalking the hosts of the Lord in every land, and defying the armies of salvation to proceed further. Any man who goes against him is marked for slaughter.

There are other giants but these will serve to make us see how serious the situation is.

2. Very many have quailed before the giants. In the face of Debt they have said, Let him have half our work, we are unable to cope with him. But he demands more and more, and too many have been willing to yield as he advanced.

Before Indifference, too, many have merely railed while they failed to take up the weapons of instruction, prayer, and sacrifice to drive him from the field.

Before Nationalism too many have said, The territory is his; he has his rights, let us leave him alone.

3. There has been need of some valiant souls whose faith would dare for the sake of the Word and work of God. David remembered that God had delivered him out of the paw of the lion and the paw of the bear. Previous experience gave courage for present need. David had faith in the purposes and promises of God and in that faith he went forth to slay the giant. Let us recall how David Brainerd, David Livingstone, David Zeisberger, and hundreds of others whose personal names were not David but who had the same spirit and went forth to overcome the giants that stood in the way of missionary advance.

Let these inspire us, and let the courage of God fill us, and we will win fresh victories of faith in the realm of missions.

#### JULY 31—DAVID AND JONATHAN, 1 SAMUEL 18: 1-4; 19: 1-7; 20: 1-42; 23: 15-18; 2 SAMUEL 1: 17-27

*General Topic:* THE OBLIGATIONS OF FRIENDSHIP

*Missionary Topic:* FRIENDS OF THE COMING KING

*Missionary Text—Verse 1: The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.*

How splendidly may Jonathan in his relations to David illustrate the devotion and fidelity which ought to characterize the friends of Jesus Christ.

David was God's chosen king of Israel. He was not yet in power, and as the event proved, it was long until he should come into power. So Jesus is anointed of God to be King of kings and Lord of lords. He is not yet in possession of his crown. We cannot foresee when he shall come into that glory.

Meantime, in both cases, the coming king has enemies and opposition. It requires insight and faith to see the purpose of God and to ally oneself with that purpose and to be knit in soul with the king. Jonathan's friendship for David was in no way self-seeking; and called for the finest form of self-denial. All this Jonathan gave with the joy of abandon. He seems never to have raised a question of his own interest but to have considered solely the interest of his friend, and to have no ambition but to satisfy his own heart's love for that friend. That is the way I should feel and behave toward Jesus Christ.

Jesus greatly desired friends and greatly appreciated them. And we should use the present tense. He is the same toward the Peters, the Johns, the Andrews, the Pauls of today that he was in the first century; toward the Marys, the Marthas, the Dorcases, the Lydias. He thinks of them the same way. He depends upon them the same way. When we read how he talked with his friends in the Gospels we should transfer the sentiment and the reliance to our own day, and seek to find our place in the group of them that he loved and laid burdens on. He trusted his friends then, and he trusts his friends now, with his salvation for a lost world. He asks his friends to pray for him, to witness for him and to him, to go into all the world for him. His pledge is to be with his friends that go into all the world in his behalf. That promise is only for them whose friendship proves itself by doing the things that he commands. He calls us friends when he can trust us, and then he tells us of his plans, his hopes, his work, and unites us with him in the doing of that which he came to do.

Jonathan had to choose between himself and his friend for the throne, in succession of Saul; and he had to choose between his father and his friend. A young student volunteer for foreign missions said that she feared she could not go to the mission field because her father would not consent. The one to whom she spoke replied: "Which father?" She had to choose. So Jesus gives us the testing many a time, and to none of us more often nor quite so really as the missionaries.

Let us use this lesson to search our hearts, whether we are Jonathan friends to Jesus. David would never have come to the kingdom without his Jonathan. It is in the plan of God that the human friends of Jesus shall be necessary to his crowning. Am I loyal?

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#### "The Pain of Death for Heretics"

By Rev. D. G. Whittinghill, D. D., Rome, Italy

The above title was the subject of a notable discourse pronounced in the church of The Holy Martyrs in Turin, Italy, on January 23, 1927, by the Jesuit Father Oldra:

"When the church has exhausted all its resources of Christian patience, when every attempt to persuade and every spiritual and material stimulus fails, and the guilty one deprived of his goods and separated from society, which he infected by his contagion, headstrong in his evil ways, continues in his heretical propaganda stubbornly persisting in wishing to compromise public order and the peace of Christian consciences, then there remains nothing else for the church to do in order to defend itself and its subjects, and to compel the heretic to accept the true interpretation and obedience of the Catholic Church, except to inflict the penalty of death.

"Catholicism being the only religion recognized by the State, the State can be more severe than the Church would wish it against the disturbers of the faith. But the State has need of some one to illuminate it, hence the necessity of a competent ecclesiastical tribunal to pass judgment on the guilty and to consign him to the civil power to receive the extreme penalty.

"The Catholic State has the right and the duty to defend its religion, the only religion which it recognizes as true, viz., the Catholic, and to impede the diffusion of every other dissident faith and to banish all that concerns their public manifestation. And for this purification the penalty of death may become necessary.

"Remember, brethren, that heretics have been the most damnable thing which has attacked the Catholic faith in all ages—evil, immoral, disgusting, wicked, shameless, unpatriotic and unsocial people. Remember the heresies of the Cathari who were called 'puants' (stinkers!) because they were nothing but a blemish. Remember the heresies of the Waldenses, of the Albigenses, of the Lutherans, of the Anglicans and of all those wicked Vandals hungry for Christian blood.

"Remember, brethren, that a heretic is worse than the greatest criminal, remember that the thirty years' war destroyed one-half of Europe and was due to the heresy of Luther—and your conscience will not be any more disturbed by the necessary effort to eradicate from the world every bad germ of moral and material infection."

(The above from the home of Roman Catholicism needs no comment, although it needs consideration by those who see no danger in this religio-political institution.—J. F. Love.)

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## "Making Known the Father to Sinful Men"

By Rev. Philip E. White, Kweitch, China

"Unto you who believe therefore, he is precious," and amidst the preacher's impassioned utterances souls who have not known God, but gods many; and others who have relegated their gods to unfrequented places but knowing not where to turn to satiate that religious thirst, ask: "Who is the Lord?" "What is Jehovah?" "Who is this that is precious?" Just yesterday among the newcomers to the church, of whom I judge there were twelve or more, there was a man, well dressed and evidently of wide influence, who had not heard once of the Lord Jesus, but who professed his willingness to hear more clearly about the Lord. Here I realized afresh the work of a missionary—that of making known the Father to sinful men. There are many things incidental to a life of service and usefulness on the foreign field, but the thing which is paramount is applying the claims of the gospel immediately to the hearts of men; and there is no joy comparable to it.

There is another phase of work which the missionary must do to some extent today. There have been long and arduous

years of sowing the gospel seeds, and the times ahead beckon for more laborers, but the efforts of the early workers have been rewarded, and we are given to see an increasing number of believers turning to the Lord. Some are able to bear responsibility, some have grown capable in our schools. We must recognize and encourage these men. We must stand in the breach between the possibility and the reality, between their honest efforts and their ideal, and offer them help.

Beginning with January, 1927, we hope here to take one definite step in the direction of self-support for the churches in this field. Perhaps we were impressed to do this because the appropriations from the Board will be insufficient to carry on the work. There was a lack of funds for 1926, which was made up by personal contributions from the missionaries here, but in the meantime we were exhorting and pleading that the natives contribute for self-support, and now we are planning for one-tenth of the budget to be borne by the Chinese. The next year we hope that they can raise two-tenths and thus in ten years we shall have a goodly number of churches able to finance their organizations. Pray with us earnestly that the Christians here may grow in giving.

But let us not think that we should curtail our mission budget. It was distressing to know that our appropriations for this year are cut even after the drastic cut of last year. When we have done our best with these funds to make them cover actual expenses, there will be a deficit. How can we tell faithful Christian workers we cannot pay them? Moreover, there are two places of promise where we hope to begin new work; places where there is no single witness for the Lord. If our people at home could see the possibilities of a few dollars, there would be more investments in China than anywhere else in the world.

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## God's Wonderful Gift to Coliseum Place Baptist Church, New Orleans

By Mrs. R. P. Mahon, New Orleans, La.

If you would see an illustration of God's guidance and his goodness to the children of men, come to New Orleans and visit the Spanish Department of Coliseum Place Church. You will see how he sees and answers prayer when even the humblest of his children call upon him. The history of this work takes us back to prayer, prayer by one or two Spanish-speaking Christians who longed for the privilege of once more hearing the preaching of the gospel and singing God's praises in their own native tongue.

Then, too, you will see and understand better why the Lord is continually bringing so many people from all the nations of the earth to our own very door, that we may give the blessed news of the gospel to them that they in turn may take the glad tidings back to their own people here and in their native land.

After we came to New Orleans to live, from time to time we would notice Spanish-speaking people come into our services, and it would always make us wish we had some way of opening work among them, but with no one to take charge of this work, we did not see how it could be done. But God in his infinite wisdom and love was preparing a way, and in his own time he brought us the workers and gave this Spanish Department to Coliseum Place Church. Truly "the earth is the Lord's and the fulness thereof, the world and they that dwell therein," and when he needs workers he does not have to confine himself to any certain part of the globe to get them.

About three years ago the Lord brought to the Baptist Bible Institute Olympia Fletes, a girl from Spanish Honduras. She had never heard the gospel before coming here, but she was soon genuinely converted; and she says she knows the Lord brought her here that she might know her Saviour and be trained for his service. She was baptized into the membership of the First Baptist Church, but the following year she joined Coliseum Place Church, feeling impressed that here the Lord had a definite work for her to do. No fairy tale is more interesting than the way in which she met a Mexican woman one night, when on her way to church, and persuaded her to go to church with her, and how this woman was given the privilege of being our first convert among the Spanish-speaking people and the nucleus of this wonderful work.

The same year in which Olympia joined Coliseum Church the Lord brought to the Baptist Bible Institute, as student, Isaias Valdivia, a young preacher from Chile. Since the very beginning of our work, a little over a year and a half ago, he has preached faithfully to these people, and the Lord has blessed the work in a marvelous way.

As this is all so new to these people we do not insist on them joining the church as soon as they make a profession of faith, but try to teach them the way more perfectly before they take that step. Thirteen of them have put on Christ in baptism and fully a dozen more have said they accepted Christ as their Saviour; and we hope before so very long to have them as active members in our church. One beauty about them is, that as soon as they are converted they go out after their friends. *Their pastor* teaches them that they can all be missionaries; for he tells them, "every one who has Jesus in his heart has something to tell the world." They are a missionary group.

In March, Mr. J. W. McGavock, a returned missionary from Chile, conducted a week's meeting for our Spanish people. He made the way of salvation very plain to them, and we feel that great good was accomplished through these services. It would have done your heart good to see our people go after their friends and bring them in with them to the services that they might listen to the preaching of God's Word. Many of them heard the gospel for the first time, and eight of them said they accepted Christ as their Saviour.

The week following our meeting there was a City-wide School of Missions conducted in our church, and our Spanish people entered heartily into that also, having an average of fourteen in their class each night. "Missions in the Bible" was the theme of the studies in that class, and Dr. Carver's book, "All the World in All the Word," was the textbook used by the teacher that week.

If you could just hear some of the sweet experiences brought out in that week's study of missions in God's Word I know your heart would be filled with gratitude. One man told how all his life his heart had hungered for salvation and how everywhere he went he hoped some one would tell him of the Saviour that he knew must exist. We never found him until he came to New Orleans and some one told him of the Spanish services at Coliseum Place Baptist Church, and he went to them and found just what his heart had been yearning for all these years. The only thing about it all that puzzled him was, why he should search for his Saviour all those years and not find him until he was fifty years old. *But he found him.* Do you not see God's grace and guidance in it all?

Once in a while at our prayer meeting service we have old-time experience meetings. How we rejoice to hear men and women testify as to how their lives have been changed in every way since Jesus came into their hearts—new creatures indeed in Christ Jesus, new thoughts and desires in their hearts, altogether different in their homes, peace and happiness ruling where strife and unhappiness once held sway, new people as they go to their work in shop and foundry. How wonderfully God blesses even the little that we do in his name!

I would not close without mentioning some others who have been of great help in this work. Mr. Torres, a Mexican student in the Baptist Bible Institute, directs the singing in our services, and Mr. and Mrs. Ferges and Mrs. Palmer, students preparing themselves for mission work in Spanish-speaking countries, have been of invaluable aid to our people, Mrs. Ferges also there in charge of the piano and the other two with their splendid voices helping in the singing. They have been a great blessing to our people, and they in turn have received many blessings. They will be ready to take charge of their mission work the day they reach their fields, having already a working knowledge of the language and the people to whom they are to minister.

Spanish-speaking people from ten different countries have had the privilege of hearing the gospel in our services—three South American and three Central American republics, Porto Rico, Cuba, Mexico, and some born in our own United States.

Then we thank the Lord for our pastor at Coliseum Place Church, a man thoroughly in sympathy with this work among the foreigners in our midst, and a man ever ready to give of his time and his talents and his means for the advancement of God's cause among them. No less are we thankful for Coliseum Place Church itself, with its sympathy for the "strangers within its gates" and with its spirit of helpfulness and love for them. We would always bless his holy name.



MEMBERS OF THE SPANISH DEPARTMENT OF COLISEUM PLACE CHURCH, NEW ORLEANS, LOUISIANA

## From the Woman's Missionary Union

MISS KATHLEEN MALLORY

### "If We Hold Our First Foundation Firm"

Such is a woman's—Mrs. Helen Barrett Montgomery's—translation of Hebrews 3: 14. It is gratefully used in recalling the decidedly missionary atmosphere and attitude of the W.M.U. annual meeting in Louisville in May. It could have been a depressing occasion for surely all in attendance knew about the heavy debts on several of the southwide agencies, perhaps all of the more than 600 delegates and hundreds of the more than 2,000 visitors having helped to lessen these debts by their Week of Prayer offering last December and March. Yes, the debts were ever in mind and yet there was a spirit of "cheerful courage" in planning the new year's work.

One of the most far-reaching decisions was to urge societies and circles to organize new societies, either among women or young people, and to pledge themselves to "keep them growing for at least nine months." Almost every new organization, whether secular or religious, struggles to exist: therefore, this nine months' fostering by an older society or circle can but prove beneficent. Like all kindnesses, especially for and by Christians, the blessing will react upon the fosterers, by increasing their own missionary knowledge and zeal and will help them to hold their own "foundation firm." The pledge cards may be secured free from the state W.M.U. headquarters. Please get one.

Another decision at the Louisville meeting was to urge the various W.M.U. organizations to work towards a 40 per cent increase in their membership before the close of the calendar year of 1928. That year will be the Union's fortieth or Ruby anniversary and

### Star Trails

BY MRS. W. J. COX

It is delightfully appropriate, during this month when the study topic is on our summer assemblies, to announce the appearance in book-form of a series of assembly addresses which were delivered at the 1926 Southwide Y.W.A. Camp at Ridgecrest, N. C. So charmed were the more than 200 young women who heard Mrs. Cox, the W.M.U. president, deliver these addresses at the vesper hour that their camp director, Miss Juliette Mather, persuaded Mrs. Cox to assemble them in book-form. Eight charming, convincing essays are the result, their setting being a very attractive binding and choice illustrations by the artist, Miss Emma Whitfield, of Richmond, Va. Listen to the chapel headings:

First Steps on the Star Trail.

The Book of the Star Trail.

The Palace of Prayer.

Shadows We Cast: Our Influence. Stardust.

Star Trails That Have Grown Dim.

Stars That Will Shine Forever.

The Investments of Life.

The book may be purchased from the Baptist Sunday School Board, Nashville, Tenn., or from any State Baptist book-store. The postpaid price is only \$1.00.

certainly no organization could render a more acceptable anniversary gift than by nearly doubling its membership—by reaching nearly twice its present enrollment with the missionary message and methods.

In further preparation for the great Ruby anniversary celebration, all Union members will be urged more than ever to redeem to the full their pledges as they fall due for the 1927 Co-operative Program of Southern Baptists, looking toward a total of \$4,000,000 by Union members to all causes represented in the 1928 S. B. C. Co-operative Program. As an earnest of victory in this effort, attention is called to the fact that the W.M.U. treasurer's report on this page shows a gain of \$9,351.45 over the same quarter for 1926. "If we hold our first foundation fast"—that is, if we ever remember that "we are laborers together with God,"—then surely the spirit of the Louisville W.M.U. meeting will result in manifold victories, for truly it persuaded many to believe anew that "God gave us not a spirit of fearfulness but of power and love and discipline."—2 Timothy 1: 7.

### Suggested Leaflets—Supplement to Program

JULY—OUR SUMMER SCHOOLS

Cents

Shining Afar (*Summer Assembly Playlet*) 10  
How One City Plans for D.V.B.S. .... 2  
A Promise Calendar (*Devotional*) .... 5  
Summer Days ..... 3  
Bifocals Needed ..... 2  
Personal Service Parade (*Exercise*) .... 5

The above leaflets at the quoted prices are to be ordered from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala. Order early, please.

### Woman's Missionary Union, Auxiliary to Southern Baptist Convention, First Quarterly Report, January 1, 1927, to April 1, 1927

Reported by State Treasurers as Having Been Remitted by Them to the Respective Boards—Received by W. M. U. Treasurer

STATES	Foreign	Home	Ministerial Relief	Christian Education	State and Other Objects in S.B.C. Program	W. M. U. Specials	Sisterhood Special	Training School		Cash Total
								Scholarship Fund	Endowment & Enlarge't	
Alabama.....	\$ 5,973.35	\$ 3,879.19	\$ 783.77	\$ 8,023.16	\$ 32,114.41	\$ 568.00	-----	\$ 400.00	\$ 187.95	\$ 51,929.83
Arkansas.....	5,574.47	1,277.79	301.61	3,184.39	4,087.02	750.00		200.00	54.99	15,430.27
Dist. of Columbia.....	1,245.14	1,245.14			1,245.14		\$ 12.00			3,747.42
Florida.....	4,701.84	2,131.50	835.90	2,401.63	10,636.61	14.10	25.00		189.62	20,936.20
Georgia.....	15,140.75	5,928.72	1,286.73	6,364.68	11,700.09	1,228.81	9.00	100.00	205.55	41,964.33
Illinois.....	486.40	659.16			518.14	118.19		142.00		1,923.89
Kentucky.....	10,627.46	5,215.45	1,499.85	6,716.27	9,989.17	6.75	48.00	107.89	99.10	34,309.94
Louisiana.....	2,498.37	1,124.28	449.70	5,886.16	6,697.31	228.20			136.27	17,020.29
Maryland.....	762.57	1,678.16	79.21	145.22	1,361.42	400.00				4,426.58
Mississippi.....	4,389.40	4,148.94	833.99	4,301.65	4,740.59	231.00	20.00	15.00	239.43	18,920.00
Missouri.....	6,292.88	2,020.03	253.66	1,779.42	2,435.77	570.00	20.00	280.24	158.36	13,810.36
New Mexico.....	357.41	505.08	64.33	117.95	729.12				9.45	1,783.34
North Carolina.....	13,909.48	15,252.96	2,169.09	16,509.20	12,639.75	350.00	27.95	100.00	393.30	61,351.73
Oklahoma.....	3,801.59	1,049.61	362.48	624.37	15,879.19	396.33	50.00	500.00		22,663.57
South Carolina.....	8,602.90	4,617.13	1,391.24	3,669.39	17,396.65	2.00	10.00	450.00	292.22	36,431.53
Tennessee.....	9,147.39	12,790.49	1,571.11	9,659.86	12,716.18	500.00		100.00	334.21	46,819.24
Texas.....	18,496.71	10,361.85	3,011.54	16,104.24	221,469.17	1,353.20	100.00		274.56	271,171.27
Virginia.....	20,661.56	12,716.51	2,253.91	9,910.33	18,577.38	940.00	37.00	800.00	576.84	66,473.53
<b>TOTALS.....</b>	<b>\$132,669.67</b>	<b>\$86,601.99</b>	<b>\$17,148.12</b>	<b>\$95,397.92</b>	<b>\$ 384,933.11</b>	<b>*\$7,656.58</b>	<b>\$ 358.95</b>	<b>\$ 3,195.13</b>	<b>\$ 3,151.85</b>	<b>\$731,113.32</b>

Of the above total \$681,250.44 was given by W.M.S.; \$28,217.36 by Y.W.A.; \$8,520.26 by G.A.; \$4,879.69 by R.A.; and \$8,245.57 by S.B.

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

\*This column includes \$385.35 Margaret Fund Birthday Gift.

Value of Boxes to Missionaries \$10,564.73.



**Program for July****TOPIC—OUR SUMMER SCHOOLS**

*Hymn for Year*—"Jesus Calls Us O'er the Tumult"

*Prayer of Praise* for the Great Teacher  
Hymn—"Lord, Speak to Me"

*Scripture Lesson*—Assembly Teachings in Bible Times: Matthew 5: 1-16; 6: 5-15, 19-21; 7: 7-12.

*Sentence Prayer* that the members of the society will realize and remember: (1) Christian happiness is explained in the Sermon on the Mount; (2) Christians are expected to serve as salt and light in the world; (3) the Kingdom of God is promoted by believers' prayers; (4) Christians are stewards in this life; (5) God withholds no good gifts.

*Hymn*—"More Like the Master"

*Talks*—Conserving the Summer by: (1) Summer Assemblies; (2) Camps for W.M.U. Young People; (3) Daily Vacation Bible Schools; (4) Church Schools of Missions.

*Reading of Leaflet*—Summer Days. (Order leaflet for 3c from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)

*Reading of Leaflet*—How One City Plans for a D.V.B.S. (Order leaflet for 2c from W.M.U. Literature Dept., address given above.)

*Prayer* for all summer assemblies, Christian camps and Daily Vacation Bible Schools.

*Playlet*—Shining Afar. (Order playlet for 10c from W.M.U. Literature Dept., address given above.)

*Prayer* that the lessons learned at Ridgecrest and all state Baptist assemblies may be re-taught in the churches and societies of the many students at those gatherings.

*Hymn*—"Day Is Dying in the West"

*Business Session*—Reports concerning: (1) Ridgecrest; (2) State Assembly; (3) Plans for W.M.U. Young People's Camps; (4) W.M.U. Young People's Organizations; (5) Plans to Utilize College Y.W.A. Members during Summer; (6) Effort to Increase Society's Membership 40 per cent before January first; (7) Redeeming of Pledges to S.B.C. Co-operative Program; (8) Summer Church School of Missions; (9) Personal Service—Minutes, Offering.

*Repeating in Unison Year's Watchword*—"The Master is come and calleth for thee."  
—John 11: 28.

*The Master's Prayer* as Benediction.

**W.M.U. Hymn for Year**

JESUS CALLS US

*Tune: "Jude" or Any 8s, 7s Meter*

Jesus calls us o'er the tumult  
Of our life's wild restless sea;  
Day by day his sweet voice soundeth,  
Saying, "Christian, follow me."

Jesus calls us from the worship  
Of the vain world's golden store;  
From each idol that would keep us,  
Saying, "Christian, love me more."

In our joys and in our sorrows,  
Days of toil and hours of ease,  
Still he calls, in cares and pleasures:  
"Christian, love me more than these."

Jesus calls us: by thy mercies,  
Saviour may we hear thy call,  
Give our hearts to thine obedience,  
Serve and love thee best of all.

—Mrs Cecil F. Alexander.

## From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

**A Faithful Steward**

Mr. F. A. Ward of Durham, was born on a farm in Chatham County, N. C., December 12, 1886. His father, Dr. E. H. Ward, owned and conducted a farm and was also a physician of ability.

The son, Frank, enjoyed the advantages afforded by the public schools of the community.

At the age of twenty he became greatly infatuated with a very attractive young lady in her teens and they were soon married. The young woman was Miss Effie Rigsbee, who has made him a most loyal and devoted wife.

Mr. Ward began his business career as a clerk in a country store and continued in this position for three years. When he was not busy with the trade, he employed himself in playing the banjo; he had musical gifts and soon became the best performer on this instrument in the county.

In January, 1910, Mr. Ward gave up his work in the store and located in the suburbs of Durham. He bought sixty acres of red clay hills and gullies, borrowing money to apply on the first payment. His entire holdings at this time were little more than five hundred dollars. There was a log house of one room on the farm and this was his home for several years. During the first year, he made a very scant living on this plantation, and the second year his success was not much better.

At the end of two years' experience in farming, he decided to enter the dairy business. He had neither capital nor experience, and the outlook therefore was not very encouraging. He won favor with the banks, made other good friends, and was an untiring worker. He had not proceeded very far in this venture until two misfortunes overtook him: first, the bank with which he was doing business failed and threw him into an embarrassing condition. His friends came to his rescue and tided him over this crisis. In the second place, as a result of overwork and anxiety, he suffered a complete nervous collapse. He was taken to the hospital and the doctors gave him no hope of recovery. He then turned to the Lord for help and made a covenant with God to take him into his business as partner and sacredly appropriate to God a tenth of his income, if he would restore him to health. This was the determining factor in his life's record. His health was

soon restored and he returned to his dairy business with new courage and aspiration. He entered upon a real life of stewardship, fervently looking to God every day for his blessing and sacredly dedicating to him a tenth of his increase.

It was not long until Mr. Ward was given a good opportunity to prove his faithfulness as a steward in a very practical way. The suburban church, of which he was a member, decided to build; he subscribed three hundred dollars, the largest gift made to the building fund. With his limited resources, he expected to borrow all this money, but his business prospered in such a surprising way that he was able to pay his pledge without going into the bank.

While he was helping to build a house for the Lord, he continued to live in the log cabin.

He kept books with God and conscientiously continued to set aside the first tenth for the Lord, with frequent offerings in addition. In 1914 and 1915 his business grew to such an extent that it was necessary to build a new barn and to enlarge his equipment generally. He was able to pay cash for this enlargement and decided the time had come that his family were entitled to a better home. An attractive and comfortable home was erected and his happy household reside there until this day.

He was always courteous and strictly honorable with his customers, faithful to his church, and loyal to his pastor; he enjoyed the esteem of the membership and was soon made chairman of the Board of Deacons, teacher of the Men's Bible Class, and later was elected superintendent of the Sunday school.

While his business grew by leaps and bounds, and while there were pressing demands on his time, he never allowed himself to neglect daily worship.

In 1923 his church decided to erect a larger and better building. He was ambitious that the Lord's house should be better than his own private home. The new meeting house cost \$52,000.00 and \$19,000.00 was paid cash. Of the cash, the State Mission Board furnished \$5,000.00, Mr. Ward \$10,000.00 and the rest of the membership \$4,000.00. He was also instrumental in securing the rest of the money as a loan on easy terms. His growth of interest in the church kept pace with the growth of his business.

His loyalty to his pastor is very marked; he always arranges for the expenses of the pastor to the meetings of

the State Convention and the Southern Baptist Convention, frequently putting up all the money himself.

The city limits of Durham were extended, James B. Duke gave eighty-four millions for Duke University, real estate advanced and Mr. Ward was offered a half million for a part of his holdings.

When he began to tithe fifteen years ago, he had \$500.00, a mule, and a cow, and lived in a log cabin; today his estate is valued at a million dollars.

Best of all, he has grown "rich toward God" as he has grown rich in treasure.

(The facts incorporated in this story were furnished by Rev. L. W. Teague, Mr. Ward's pastor. J. T. H.)

### Danville, Virginia

The last report brought the Secretary up to the time for a visit that had been arranged for Danville, Virginia. This city, located only a few miles north of the Carolina line, had rapid growth in recent years and now claims at least 30,000 inhabitants; it has seven Baptist churches and is the home of Averett College, an institution of Junior grade for girls.

Sunday, April 24, was a beautiful, bright day, cool and bracing, and the people of the First Baptist Church assembled in large numbers for worship. The Secretary spoke briefly, both to the Men's Bible Class and the entire Sunday school, and then at the 11:00 o'clock hour tried to sound a note of optimism regarding the work of Southern Baptists.

Dr. J. M. Shelburne, for some years president of Howard College, Alabama, and for three years the secretary's pastor at Bristol, Virginia, is the able and popular pastor of this church.

At night the secretary had a fine hearing at the Second Baptist Church as he discussed "Eight Duties that God Requires of Laymen"; the pastor, Rev. A. G. Carter, is ambitious for his church, and avails himself of every opportunity for improvement; he gave his ardent support to the Stewardship Conference that continued through Wednesday night at the First Baptist Church.

The chief object of this visit was to conduct a class in Church Administration and to lecture at the inspirational hour that followed on the different phases of Stewardship. Rev. J. W. Lowe conducted a study of Foreign Missions each evening and gave illustrated lecture at the open meeting.

The First Church had invited the men of the other Baptist churches of Danville to attend this Conference and the average number each evening for the study classes was about sixty in each class, and for the inspirational hour something over a hundred. Nineteen men met the requirements for the Certificate.

### Laymen's Prayer Meeting

This heading refers to the meeting held in Broadway Baptist Church, Louisville, on the night prior to the opening of the Southern Baptist Convention. It was unique in at least five respects:

First, it was called by business men.

Second, it opened at 9:00 P.M. and continued until midnight.

Third, the two laymen who conducted it, each presiding for about an hour and a half, are reputed to be millionaires.

Fourth, no speaking was in order except words of personal testimony.

Fifth, at a late hour every man present was invited to lead in a very brief prayer and there was a unanimous response.

The spiritual fervor was refreshing and there is evidence that this concert of prayer had its bearing on the action of the Convention.

### Brotherhood Secretaries

One of the most delightful occasions for interested laymen, connected with the recent meeting of the Southern Baptist Convention, was a conference of state secretaries and other officers of the Brotherhood, which was held in the Brown Hotel.

Each secretary made an interesting report of work already done in his state and gave an outline of plans for the future. There are now eight secretaries at work in that many states, and they are anxious to develop a plan of operation that will prove effective and satisfactory to all.

A training school at a central place in each association for deacons and other leaders from the various churches should be a prominent feature of the program. In this way interest may be aroused and plans installed to carry educational and enlistment work into every church of the association.

### Sevierville, Tennessee

On a recent visit to the Baptist church of Sevierville, Tennessee, on a Wednesday evening, it was learned that the new pastor, Dr. J. H. Sharp, for several weeks had been devoting a few minutes each Wednesday evening to a song and praise service and then had followed the devotional hour with a study of Scriptural Finance. This was preparatory to a thorough Every-Member Canvass, which is to be conducted at an early date.

The general secretary was glad of the opportunity to re-enforce the pastor by stressing some of the more vital features of a successful campaign.

Sevierville Baptists are to be congratulated on the completion of a new meeting house that is a tribute to them and a credit to the growing town.

### Summer Conferences

Secretary W. D. Hudgins is arranging for a great inspirational day for laymen in connection with the Annual Assembly at Ovoca, Tenn., July 18-25, also classes for pastors and laymen during the entire seven days.

Secretary W. J. Kendrick has prepared a very attractive program for a conference of Baptist men at Virginia Beach on July 7 and 8; this conference is a part of the Virginia Baptist Summer Encampment, will have large publicity, and there is prospect for a fine attendance of representative men.

The Men's Conference at Ridgecrest, N. C., is to open on August 20 and continue for four days. Railroad tickets, one fare for the round trip, will be on sale August 19.

Among the inspirational speakers for this conference, United States Senator Hugo L. Black, Alabama, has definitely agreed to come, and there is strong hope that United States Senator Walter F. George, Georgia, will make two addresses. There will be study classes, also conferences when all the laymen present will have opportunity to express themselves with the utmost freedom.

Similar meetings for men will doubtless be conducted by Brotherhood secretaries in other states, but the definite information is not in hand.

### Associational School

This office is receiving repeated evidence that an Associational school is a good way to launch the study-class work among the men in the churches of the association. This school should be conducted at a church easily accessible to all and should be attended by the pastor and two or more representative men from each church. This training, conducted for two periods each evening through five days, creates interest and prepares leaders for the local churches.

This claim has especial vindication in the results following such a school in Spartanburg, South Carolina, for the churches of the North Spartanburg Association.

A number of successful schools have been conducted in the churches; only yesterday there came an application from a country church for twenty-three Certificates for men who had satisfactorily completed the work in one of the books in the Brotherhood Course.

### Suggested Program for Brotherhood Meeting

Spirited singing of hymns, including "I Gave My Life for Thee." Have members read or quote the following scriptures:

Deut. 16: 16 and 17

1 Cor. 16: 2

Leviticus 27: 30

Prov. 3: 9 and 10

Luke 6: 38

Acts 20: 35

2 Cor. 9: 6 and 7

Malachi 3: 10-12

Brief prayers by two or more men.

*Business Session.*

TOPIC: ASCENDING STEPS IN CHRISTIAN GIVING

1. Giving is a Grace. (Four minutes.)

2. The Starting Point, the Tithe. (Four minutes.)

3. Proportionate Giving. (Four minutes.)

4. Abounding Liberality. (Four minutes.)

5. Heroic Giving. (Four minutes.)

6. Love's Offering. (Four minutes.)

Song—

Voluntary Remarks. (One minute each.)

Closing Remarks by the pastor.

*Suggestions:*

This program is built upon a very fine tract by Rev. W. E. Robertson, Richmond, Virginia. Write to J. T. Henderson, Box 585, Knoxville, Tennessee, for copies of this tract. It gives all the information needed for this discussion.

\* \* \*

### Ten Commandments for Attendants at Church

I. Thou shalt not come to service late. Nor for the Amen, refuse to wait.

II. Thy noisy tongue, thou shalt restrain When speaks the organ, its refrain.

III. But when the hymns are sounded out, Thou shalt lift up thy voice and shout.

IV. The endmost seat thou shalt leave free, For more, must share the pew with thee.

V. The offering plate, thou shalt not fear, But give thine uttermost with cheer.

VI. Thou shalt this calendar peruse, And look here for the church's news.

VII. Thou shalt the minister give heed, Nor blame when thou'rt disagreed.

VIII. Unto thy neighbor, thou shalt bend, And if a stranger, make a friend.

IX. Thou shalt in every way be kind, Compassionate, of tender mind.

X. And so, by all thy spirit's grace, Thou shalt show God within this place.

—Dr. John Haynes Holmes.

## Missionary Miscellany

Secretary T. B. RAY, D.D.

### Births:

Rev. and Mrs. P. E. White, of Kweiteh, China, announce the birth of Geneva Josephine, on March 29.

Rev. and Mrs. F. A. R. Morgan, of Bello Horizonte, Brazil, announce the birth of F. A. R. Morgan, Jr., on April 9.

Rev. and Mrs. W. H. Berry, of Curityba, Brazil, announce the arrival of Thomas Oliver, April 19.

Rev. and Mrs. R. A. Jacob, Laiyang, China, announce the arrival of Lydia Wright, May 2.

### Arrivals on Furlough:

Miss Alda Grayson, Laichowfu, China. Home address, Rutherfordton, N. C.

Rev. and Mrs. M. T. Rankin, Canton, China. Home address, Anderson, S. C.

Miss Mary E. Moorman, Yangchow, China. Home address, Owensboro, Ky.

Prof. and Mrs. R. S. Jones, Pernambuco, Brazil. Home address, Route 6, Murray, Ky.

Rev. and Mrs. R. A. Jacob, Laichowfu, China. Home address, Franklin, Ky.

Mrs. C. G. McDaniel, Soochow, China. Home address, Box 1595, Richmond, Va.

Miss Mary Phillips, Chinkiang, China. Home address, Burnt Prairie, Ill.

Rev. and Mrs. Gordon Poteat, Shanghai, China. Home address, Box 1222, Carmel, Calif.

Rev. and Mrs. H. H. McMillan, Soochow, China. Home address, Maxton, N. C.

Rev. and Mrs. B. W. Orrick, Montevideo, Uruguay. Home address, Madisonville, Texas.

Miss Lucy B. Wright, Hwanghsien, China. Home address, Black Mountain, N. C.

Miss Mary Crawford, Tsining, China. Home address, 624 Park Drive, N. E., Atlanta, Ga.

Rev. and Mrs. D. W. Herring, Chengchow, China. Home address, Wilmington, N. C.

Mrs. Katherine H. Cheavens, Mexico. Home address, Waco, Texas.

### Sailings:

Rev. and Mrs. L. M. Duval, for Lagos, Africa, on *S. S. Montrose*, May 27.

Dr. and Mrs. E. G. MacLean, Iwo, Africa, on *S. S. Montrose*, May 27.

Rev. and Mrs. W. E. Entzinger, Bello Horizonte, Brazil, on *S. S. Voltaire*, May 28.

*The Chinese Carry On.*—"I'm glad to be able to tell you that Dr. Chu is going right ahead with the work in Hwanghsien. With so many good Chinese Christians there we know that the seed sown will continue to bear fruit. Everyone I heard speak, in our mission, expressed a feeling that the work was in more than ordinary good shape. We were very well pleased with our new Dr. Chang, and he was helping Dr. Chu when we were called away."—*Lucy B. Wright, Hwanghsien, China.*

*Mission Work Not Ended.*—"Please do not let the present condition in China weigh too heavily on you; things are worse in a way, and far more potentially dangerous than in 1900; no mistake about it, but mission work is not ended; it will probably have to be vastly changed and readjusted. There will be advantages, but where is there wisdom to

make the new changes? For the major part it will depend on the missionaries, but at present there is too much bewilderment and uncertainty to do more than wait for the storm to blow over and see what is left."—*E. L. Morgan, Tsingtao, China.*

*Faithful Witnessing in China.*—"So many of our friends in Nanking have had to suffer. The Quakerage where you stayed, as every other foreign home except the new Ginling Girls' College, was looted entirely. This generally means the electric lights and windows as well as movable furniture. Five homes around the Quakerage were burned. Many of the trusty servants or Chinese friends of the foreigners went into the homes and helped the soldiers loot, and then smuggled the goods to their masters later. The Nanking University students actually collected funds and bought the lives of many foreigners, and hid them away until rescued."—*Mrs. Elizabeth E. Wiley, Shanghai, China.*

*Where the Cut Cuts.*—"We are very sorry about the continued depression in finances. The part of our work that is suffering most is the school work. The Boy's School and the Mendoza School are functioning 'short-handed,' but I presume we should be thankful that we can have them at all. The worst part of it is to have to close the boarding departments, as there are an increased number of applicants each year and this part of the school work represents our greatest opportunity to make the evangelistic impression on the boys."—*Minne D. McIlroy, Buenos Aires, Argentina.*

*A Call for Pioneers.*—"How we need more evangelistic workers! These people out here are kind and wide open for the gospel. I preached on the public square here to more than five hundred people and the order was simply fine. A great many of the best people are interested. The pastor here is a very tactful worker. He is a good man and the people love and respect him. He is a painter and works to help support himself—painting and decorating houses, etc. His wife makes shirts just as well as they are made in the best factories. So they manage to keep up their numerous children and keep the work going, even though their salary is only \$30 a month. How I thank the Lord for them!"—*J. R. Allen, Ipamery, Brazil.*

*Christianity Has a Great Future in China.*—"Our plan for the present is to keep in touch with the Chinese brethren who are carrying on in the out-stations, and help them in any way that we can. Communications are coming in almost daily from the out-stations with many encouraging reports. Some work is being carried on in Shanghai within the Settlement. We are not pessimistic about the future. Christianity, we believe, has a great future in China. Missionaries likewise have a great work yet to do. But we have a difficult task at the present to conserve the work of the past and to help the Chinese lay plans constructively for the work of the future."—*M. O. Cheek, Shanghai, China.*

*Progress in Far South Brazil.*—"Our evangelistic work goes along very well. We have had two baptisms in our Floresta Church since the first of the year, and have a number waiting baptism this month. One of these is a young lady who is teaching in our

school. She was reared in a convent. She seems to be a young lady of ability. We hope to baptize Dr. Joao Henrique, an ex-padre. I have written something about him before. He has been accepted by the church as a candidate for baptism."—*Harley Smith, Porto Alegre, Brazil.*

*Associational Growth in Mexico.*—"A few days ago we closed what I consider the best association we have had since coming to Mexico. There were several recommendations that will be far-reaching. Besides re-emphasizing the evangelistic work, especially the simultaneous campaign during the months of March, April and May, it went on record as favoring a better co-operation of the churches in the educational work. For some time the association has paid one beca in the Seminary, \$225.00 pesos. This year, besides paying the beca, a recommendation is sent to all of the churches, asking that they put on a campaign in each city for students for the Preparatory School who can pay their own expenses. We have more applications for becas than can be granted, but very few pay students. The Tampico Church is the only church that sends a group of pay students. The plan is that the church, under the supervision of the pastor, make a house-to-house canvass seeking to interest the parents and children in our Saltillo schools. Besides this campaign for students, the churches are asked to create a fund for the Preparatory School.

"Another forward step was the appointment of a Seminary student to visit the churches of the association, organizing study classes in the normal courses of the Sunday school, B.Y.P.U. and W.M.U., his salary to be paid by the association. Another good sign was the interest shown in self-support. The brethren are gradually realizing the responsibility that is falling upon them in this matter, and are educating their churches. A committee was appointed to prepare literature on the subject of church finances, tithing, etc., to be used in this educational campaign.

"A week before the meeting of the association the church in Saltillo had a series of revival services as a preparation for the association which met with us. As a visible result of this campaign and the preaching services during the association twenty-seven made profession of faith. After a period of instruction by the pastor and others, these will be received into the church. Tomorrow about twelve will be presented. The majority of these are students in our schools. One is a professor."—*C. W. Branch, Saltillo, Mexico.*

*Evangelistic Work in South Mexico.*—"You will be glad to know that the evangelistic work is going well in this field. I have just had a letter from Guadalajara saying that thirty are to be baptized at one time there, bringing the total number of baptisms this conventional year up to over two hundred. And when you remember that last year there were six hundred baptisms in all Mexico, and that only half the year is past, you will see why I am rejoicing. We have set our goal for four hundred baptisms in the South Mexican field for this convention year. Our problems now lie in the field of finances. How I did wish, and do yet, that we might put a man on the Balsas river in a motor boat. There are twenty-seven mission stations worked by the Guayameo pastor, none of which is less than two days' ride away on horseback, and many of which it requires four days' travel on horseback to reach. Of these mission villages, fifteen are on the very bank of the Balsas river, with several others near the river, and thirty-six other villages on the banks of the river that have never been visited, but are between those already visited. And this does not include sev-



eral other villages, where missions have been established, but which are clear down at the mouth of the river. A man with a motor boat could reach altogether about seventy villages or towns, while some of these, due to the great distance from the mother church, have not been visited in from one to two years. A pastor who remains in the saddle every day could not visit them once in three months, if he were to remain only one day in a place. I have been told that the people in many of these missions meet each week to read the Bible together, though without a minister, or person who can explain to them. The new pastor is now visiting some of the missions east of Guayameo, but cannot handle them all. So I wish that we might put a little gospel boat on the river with a missionary pastor, and let him visit the villages along the bank. It is too bad, when a field is so ready for the gospel, and when there are ministers who are asking to be employed, and good workers, too, that we cannot do so for the lack of funds. I wonder whether our folks at home realize just what it means to the work not to take advantage of an open door when one has the opportunity. Yet I am not asking for appropriation for this field, knowing that there is no money. Had I the money to get the boat, or at least a horse, or the man to use, I should be tempted to pay his salary out of my own salary, though goodness knows it would have to be small enough salary. I am only hoping that when the Board is in condition to help in that work that the door may not be closed."—*L. O. Englemann, Toluca, Mexico.*

*Fine News from Rio College.*—"The school, Rio College, goes fine—matriculation over a month ahead of what it was last year and students coming from all over the country, the parents saying that our school was recommended as the best private school with the most rigid discipline in Rio. That is our name now, the best private college in the capital, and it won't be long until we will be the best in the country if things keep up as they are going. The religious activities of the students are better organized, too, so if we can keep pace religiously with our growth numerically, we are destined for a great future. There is absolute harmony and accord among the members of the faculty and it did my heart good the other day at the general faculty meeting to see how interested and loyal they all are. There will be some twenty-five or twenty-six to graduate this year, the largest class in our history."—*Mrs. Edith Ayers Allen, Rio de Janeiro, Brazil.*

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### A B.Y.P.U. Study Course in Argentina

By Minnie D. McIlroy, Buenos Aires

Recently the young people of the Once Baptist church held their third annual B.Y.P.U. study course. As in other years, the meeting was begun with a devotional of fifteen minutes conducted by competent persons invited for the purpose (we used some of our best members for this, too) followed by the first class period. Then a light lunch was enjoyed by all, after which we had another class period, closing the meeting at ten o'clock.

The first year we studied only the B.Y.P.U. Manual, but last year and this we had two classes. Last year the second class studied with great interest "Training for Church Membership," but this year these same young people (with some additional members who completed the Manual last year) had the privilege of being the first (in the whole Spanish-speaking world) to study "The Plan of Salvation," by Dr. Crouch

of Tennessee, translated into attractive Spanish by our very dear friend and co-worker, Gregorio J. Echeverria, who passed to his reward last June. All who had the privilege of listening to the expert teaching of Pastor Lorenzo Pluis, of this book of inestimable value to the personal worker, feel that this book (the Spanish version is as beautiful and simple as is the English version) will fill a long-felt need in the Spanish-speaking world.

Mrs. Sowell, wife of Dr. S. M. Sowell, who is the missionary in charge of our district, taught the class in the B.Y.P.U. Manual and reported a very fine class.

During the week we had visitors from some of the other B.Y.P.U.'s of the city and we hope they were inspired to "go and do likewise" in their own B.Y.P.U., for we believe the study course is a great factor in the growth of the B.Y.P.U.

The study course closed on Saturday night with an examination followed by the usual jolly social, and everybody went home with the satisfaction of having spent a profitable week.

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### The Passing of a Faithful Chinese Pastor

By Rev. C. L. Culpepper, Laichow-Fu, China

I was shocked speechless, some time ago, when the following telegram came to me: "Pastor Lin Chien Cheng shot and killed by bandits at Weih sien." Thus came the news of the passing of the most faithful preacher we had in this country.

Pastor Lin was fifty-eight years old and was converted some twenty-five years ago when Brother John W. Lowe first came to Laichow. He was of a strong and influential family, being the first of his family to be converted. He used to get up and begin praying by his bed for his wife. She would rebuke him and push him over and then he would go out into the yard and continue to pray for her. Because of his persistent prayer and his changed life, she decided that there was something real to his religion and began seeking the Light, and, of course, was converted.

She could not read so he began to teach her and in a little over a year he had taught her to read the most of the New Testament, and within a few years she could read the whole Bible very well.

By this time he had surrendered to preach and went to Hwanghsien to the Seminary to better prepare himself. When he finished, his wife went to the Training School and prepared herself as a Bible woman. Then began two of the most effective and tireless workers that this country has had.

When I came to Laichow, one of the first men that I met was Pastor Lin. I could not understand a word, but we wept together as we talked with Mr. Leonard as interpreter. Pastor Lin said, "Pastor Culpepper, I want to thank you for leaving your home and loved ones and coming to this heathen country to help us. (The tears were streaming down his cheeks.) Please write back home and tell the churches that we thank them for sending you to help us." Since that time I have come to know and love this Chinese pastor as my own brother. I have been in the country with him and heard him preach from daylight until dark just telling the Gospel story. He was tireless when it came to preaching.

Last winter when the Board wrote us they were cutting off the country schools and part of the money for the evangelists, this very pastor came and comforted me and said, "We will still preach." Then in our evangelists' meeting he was the first one to suggest that we take a part of

the evangelists' funds and save the country schools. Four hundred dollars was so used and twenty schools were saved.

The North China Baptist Association was to meet in Tsinan this year. That is about three hundred miles from here. Pastor and Mrs. Lin have a daughter teaching school there and they decided to go to the association and took Mrs. Lin's old father along. There were about ten of us in all from this county at the association. We had a fine meeting and on the very last night of the meeting Pastor Lin stood just as the association was ready to adjourn, and said, "Brethren, we have been well and peaceful here, let us thank God." He led us in the last prayer of the association, and the last prayer I ever heard him pray.

When we were on our way to the association, at the car station, the railroad station, and on the train he was singing "Jesus Loves Me," and preaching all the time. When the association closed, he told me that he and his wife wanted to stay over a day and they, therefore, could not come home with the rest of us. We came on home and the second day, about dark, I received the above telegram. I got on my horse and rode about ten miles into the country and notified his people, and on the second day three of his nephews and I started to Weih sien, which is about fifty miles, to get the corpse and his wife and father-in-law. I heard and saw the most horrible thing of my life.

Mr. and Mrs. Lin, her father, and the cripple girl of his friend came from Tsinan to Weih sien on the night train, arriving in Weih sien about four o'clock A.M. Their daughter in Tsinan had given them fifty dollars which she had made teaching. The cripple girl also had fifty dollars and when she got to the railroad station, in Weih sien, she gave it to Pastor Lin and he put it in his coat pocket with the other money. The auto station is about two miles across the city from the railroad station and they hired a mule cart to take them across and immediately proceeded to the car station. When they had gone about three hundred yards from the station, they were halted by one soldier and three civilians, saying that they wanted to examine their baggage for opium. They began to feel of Pastor Lin's clothes and took the hundred dollars. Pastor Lin, not suspecting them as robbers, said, "I thought you wanted to examine my baggage, why have you taken my money?" When he said that the soldier shot him through the back and through the temple. Then he shot at the old man and barely grazed his head, then turned and shot at Mrs. Lin, but missed her.

There she was with her husband dead, her seventy-eight-year-old father almost helpless and the cripple girl. She just sat down in the road and held her dead husband's head in her lap. At this time the Lord in his providence was preparing someone to help her. It so happened that a Christian boy from this county came along that road just at daylight. He knew them very well and stayed with them and helped them get a coffin and get the body into it and get to an inn. When we got to them on the second day after Pastor Lin was killed, they were just waiting in anxious suspense for us.

The nephew and I went to see the Magistrate of that county to see if we could do anything to get the murderers caught. I, being a foreigner, finally got to see the official, but if the Chinese themselves had gone, he would not have allowed them to see him. He didn't want to do anything about it, but when he found that we were going to take it up with the Governor of the Province if he didn't do something, he promised to see what he could do. We waited for him three days and he finally put out a reward of four hundred dollars for the murderer. He also gave Mrs. Lin three hundred dollars, which just about paid for getting the corpse home and



buried. You may think this is very little, and it is, you might say, nothing, but they were fortunate to get that for in most such cases they don't get anything.

Just a week to a day, after Pastor Lin was killed, we brought the body to Laichow. The whole county was submerged in grief because of the terrible tragedy. We held a memorial service at the church and the funeral at his home. Hundreds of Christians from miles around came. It was the biggest funeral that I have seen in this county. Yes, truly our most faithful preacher has passed over to meet his Lord whom he loved so well. We are grieved beyond words because of his going, but we know that "all things work together for good to them who love the Lord." Pray that the Lord of the harvest will send more men like Pastor Lin into this field to preach his Word.

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### A Visit to an Out-station

By Irene Jeffers, Yangchow, China

One of the most interesting experiences which I had during the past year was visiting one of our out-stations with some of our Chinese women from the Woman's Missionary Society of Hse Chiah Chiao Church.

We left Yangchow by rikisha early one Sunday morning, for we had to travel several miles before reaching our destination, Shrien Nieh Miau. While en route we had the privilege of distributing a number of tracts, as well as stopping in one home and telling them the story of Jesus.

We reached our destination about eleven o'clock. After warm greetings by the pastor, including some hot tea, we met in the opening session of the Sunday school where all members were assembled from the Cradle Roll through the Adult department. We sang a few songs, had prayer, read the Sunday school lesson together, and then separated into classes.

It was my pleasure to go with one of my traveling companions and be with the little folks. This group included about forty children, from primary age through junior age, or upward. It was quite polite for the teacher to ask one of us to teach the class, so, after much insisting and polite bowing on the part of all, my traveling companion reluctantly consented. She gave the lesson story in a beautiful way. I prayed as she talked, remembering the Lord's promise: "And I, if I be lifted up from the earth, will draw all men unto me." This promise was verified in our midst that day, as many of these children said that they did love Jesus and wanted him as their Saviour.

Shortly after the noon meal several Christians met with us in prayer for the afternoon service. Great crowds gathered. One of our women opened the service with a beautiful talk on "We Would See Jesus." Then it was my great joy to speak for a little while on John 3: 16, after which the native pastor followed up the thought, emphasizing the importance of trusting Christ now. "Now is the accepted time; now is the day of salvation." The Spirit of God was with us in saving power, and we returned home singing praises unto his great and holy name.

### Portuguese Proverbs

By Rosalee Mills Appleby, Bello Horizonte, Brazil

Hunger is the best sauce.  
Truth lies at the bottom of a well.  
He that makes himself a sheep shall be eaten by the wolf.  
Good bees never turn to drones.  
When candles are out, all cats are grey.  
Friendship steps out when interest steps in.  
Honor and profit will not keep in one sack.  
Out of sight, out of mind.  
Better a lean peace than a fat victory.  
Liars have short wings.  
Amongst the blind the one-eyed is king.  
Marriage and hanging go by destiny.  
What is bred in the bone won't out of the flesh.  
He who is born to be hanged will not be drowned.  
One may as well be hanged for a sheep as for a lamb.  
Grasp all, lose all.  
'Tis a good horse that never stumbles and a good wife that never grumbles.  
Who runs for pleasure does not tire.  
Save a thief from the gallows, he'll be the first to cut your throat.  
He that waits for dead men's shoes may go long enough barefoot.  
Words are but sands, 'tis money buys lands.  
Set a beggar on horseback, he will ride to the devil.

### What Jesus Did for the Hindu Captain

Over in India, a man had become a Christian, and his friends and family would have nothing to do with him. He lived a lonely life for twenty years, and when he was an old man he became very ill. He went to the home of a missionary, who took care of the Hindu through his sickness. This man had been in the army and so the missionary called him Captain. One day when the man was very sick, the missionary asked, "Captain, how is it with you?" The sick, lonely man smiled and answered, "Jesus has taken all mine and gives me all his." The missionary asked what he meant, and he said, "Jesus has taken all my guilt and sin, and gives me all his righteousness and peace."—*Exchange*.

### Making Up the Flag

A flag was raised over the Jamestown worsted mill. From the owners of the mill itself we learn:

The flag was made of wool from American sheep.

Sorted by an American.  
Carded by an Italian.  
Spun by a Swede.  
Warped by a German.  
Dressed by an Englishman.  
Drawn in by a Scotchman.  
Woven by a Belgian.  
Supervised by a Frenchman.  
Inspected by an American.  
Scoured by an Alabamian.  
Dyed by a Turk.  
Examined by an Irishman.  
Pressed by a Pole.

Where else could this be true except in the "land of the free and home of the brave"?—*Philadelphia Public Ledger*.

### "Money's No Fun"

"Mamma, mamma, O mamma, is the half hour up yet?" Johnny Case flung a handful of tender, green weeds at the garden fence and rolled over in the path. "Mamma, I'm awful tired."

"Only twenty minutes, son," called back Mrs. Case. "Get to work in good earnest, and the time will soon pass. You have wasted five minutes resting, you'll have to make up."

Johnny pulled his old straw hat down over his eyes and fell to work very hard for a minute or two. At last his mother called that the task was ended.

With a glad shout Johnny left the onion bed. "Mamma, Reginald Hooper has all the money he wants to spend," he said as he washed his hands.

"That certainly is very nice for him," said Mrs. Case.

"Yes, it is," said Johnny, looking very sad. "He can spend all the money he wants for ice cream and marbles and everything, and I have to work a whole half hour weeding onions to buy some fish hooks. It doesn't seem fair."

"You may spend your five cents for ice cream, Johnny, if you'd rather do that."

"O, I want to go fishing bad enough, but I want the ice cream, too. Reginald could buy a whole box of fish hooks if he wanted to."

Johnny felt ill-used all day, and that afternoon as he was setting out with Tom Blake from across the way, who had also weeded the garden for his fishing tackle that morning, the two boys looked rather enviously at the small boy in the big house set back among the trees and beautiful flowers.

"Mamma only had time to put up some bread-and-butter sandwiches for me and a hard-boiled egg or two and some doughnuts," said Tom. "Like as not, Reginald had frosted cake and ice cream for dinner."

"I only have some bread and meat and some early harvest apples," said Johnny. "I don't suppose Reginald would touch a bite of our lunch. I wish I could have ice cream every day."

"Where are going?" asked the little boy, peering through the fence. "Fishing? My, but I'd like to go along. Wait till I ask nurse if I may."

The boys didn't like to wait, for the time was slipping away; but they did. And in a minute or two they heard a sharp voice saying: "Of course you can't go. You know better than to ask. You'd have your clothes ruined. I never saw such a bad boy. Your father gave you a quarter this noon to be good and not tease. Run away and spend it."

"I'd rather go fishing," said Tom promptly when a boy with a very unhappy face came to say he couldn't go. "He never gets to take off his shoes or wade or climb trees or nothing. I suppose it's nice to have plenty of money, but I'd rather go fishing."

"So would I," said Johnny. "I'd rather weed onion beds and earn my own cash. It's more fun."

"Money's no fun," said Reginald, who had overheard. "I'd give it all to have one good time with your crowd, but nurse won't let me go."

"Nurse won't, but I will," said a kind voice behind them. "Here, son, get off your shoes and stockings quick. You're going fishing with the lads. Now run along and never mind your clothes."

With three cheers for Reginald's father, the boys were off to the brook, and after that the good times and the weeding and the money were shared equally and every boy in the village enjoyed them all.—*Selected*.

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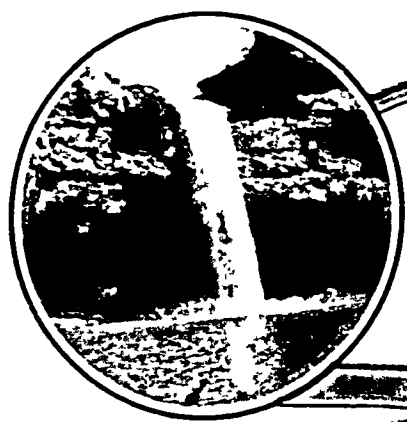
\*At present in this country.

# A N N O U N C I N G

## The Sunday School Workers' Training Camp

Mentone, Alabama

September 4-16, 1927



### Making a Vacation Pay

*"Mentone Above the Clouds"*



**I**T HAS been said that one needs a rest twice each year. "just before taking a vacation and just after." This may be applicable to the average vacation, but certainly it cannot be said concerning a vacation spent at a Sunday School Officers' Training Camp, directed by the Department of Sunday School Administration of the Baptist Sunday School Board.

Last year two of these Training Camps were held, one at Siloam Springs, Arkansas; the other at Ridgecrest, North Carolina. Many have been the testimonies received by us to the effect that the two weeks spent at these camps were among the most valuable, as well as delightful ever experienced by those attending.

The Sunday School Workers' Summer Training Camp is a combination of rest, work, fellowship, instruction, and worship. Certainly, the conditions under which these Training Camps are held render monotony and dullness impossible.

This year there will be only one Sunday School Workers' Summer Training Camp held. The place is Mentone, Alabama, on Lookout Mountain, the time September 4-16, inclusive.

Without exaggeration, we say to those who will attend that they will have an opportunity, first, to hear the most winsome preachers in the Southern Baptist Convention; second, to study Sunday school work directed by the most efficient instructors in Sunday school methods in the world; third, to enjoy wholesome fun and delightful recreation, led by the most capable recreation leaders to be secured anywhere.

The expense of attending this Training Camp will be small, and the benefits derived

will fit those who attend to return to their regular work strengthened in body, mind and spirit to do Christ's service better than ever before.

We are asking pastors, where it is at all possible, to defer their vacations or extend them to cover the dates of this Training Camp and avail themselves of the benefits it offers.

We are also asking pastors to lead their churches in sending their Educational Directors, Sunday school superintendents and other officers and teachers to the Training Camp, defraying their expenses.

We are asking Educational Directors and Sunday school superintendents to plan their vacations to cover the period of the Training Camp and attend with their families, utilizing this occasion as a time of rest and recreation and, at the same time, better fitting themselves to do the mighty task committed to them by their churches.

We are also asking Sunday school superintendents to get their churches and Sunday schools to send their secretaries, department superintendents and teachers to the Training Camp, for the purpose of better preparing themselves for their life's work.

We are asking Sunday school teachers to attend this Training Camp and to take with them some of their class officers, for the purpose of studying the best methods of Organized Class Administration and how to teach the Bible more effectively.

In addition to two weeks of delightful recreation, pastors and Sunday school workers, who attend this Training Camp, will be making an investment which will in the days to come result in their reaping large spiritual dividends.

### SOUTHWIDE SUNDAY SCHOOL WORKERS' TRAINING CAMP MENTONE, ALABAMA

(R. R. Station—Valley Head)

Fostered by

Department of Sunday School Administration, Arthur Flake, Secretary  
Baptist Sunday School Board :-:- Nashville, Tennessee  
I. J. Van Ness, Corresponding Secretary