

## Women's Societies

### SUGGESTIONS.

By Miss C. L. Campbell.

"Brethren, pray for us," is the cry of the heart of every true missionary. And did you ever hear him ask for anything else for himself? So let this thought quietly pervade every plan for your society, or Sunday-school.

This plan has been successfully used in Sunday-school, and it may be contracted or expanded to fit your time-limit in society or school.

You remember there have been in the past year many splendid pictures of the missionaries to Africa in the Survey (or now, in that scrap box you are keeping). These were given out, two or three, to each class in Sunday-school; and where no picture could be found, the name of the missionary was given. The "missionary teacher" had prominently displayed a good map of Africa (one of the set gotten from Nashville for \$2.50), on which are marked our four stations. She had in her hand a list of the missionaries given out (the time not permitting use of all the names), and as she called for a missionary to be brought to Luebo, a boy came forward bringing Dr. Morrison, and pinned him on the map of Luebo. When that same class was asked for some fact concerning Dr. Morrison, it was stated that he had been in Congo twenty years.

A call from Ibanche brought Mr. Washburn, then Mrs. Washburn; and a quest for further information, the fact that they were both from Kentucky.

Now, you are wondering where the pupils found out things. Well, this Sunday-school thinks it worth while to keep a Prayer Calendar in the "treasure box" of each class; and the teacher and class give just a minute to find out the things they are asked for, the questions having been given to the class before school begins. Do I hear somebody say, "But that means get to school very early." Yes it may; but you didn't go into the work for an easy time,—a time without effort.

Next comes the picture of Mr. Martin, to be placed at Luebo; and Mrs. Martin that embodiment of winsome womanhood, and the manly little George Motte, aged five; these last two probably now on the coast of Africa on their way "home."

Next Mr. Bedinger and Mrs. Bedinger also enroute to the people who need them so much. Then have some boy bring up Mr. Hillhouse and tell of his teaching those negroes to make brick, and to do better farming, and to run a saw mill, etc. From page 286 in the April Survey were gleaned these facts, which were given out to the classes to be read when called for.

The Congo has one more doctor. The saw mill has arrived in the Congo. A full account of its installation was given in the Presbyterian of the South of March 1st. Look it up. The hospital at Luebo is finished. The first class of preachers has graduated from the Congo Theological School.

A new station is opened in the heart of the Bakuba country in Africa. The situation in the Congo: crying everywhere for the gospel.

The chief need in the Congo: more workers; pray ye therefore. If the pictures get too crowded to show well, let the pupil tell where a missionary belongs then pin them around till the map is framed.

Now, my sister worker, you earnest leader, who really want to do some of these things, but who gets puzzled over the "how" of it all sometimes, first go to the source of all wisdom; then call in two or three just average minds and

together you can plan out something of what these faulty words are meant to convey. And next to your Bible as guide book, keep close to the Prayer Calendar (10 cents) and the Missionary Survey (50 cents), both from the Presbyterian Book House, Richmond, Va., and your work will grow.

Will you accept the challenge?

### AN EXPERIENCE OF WU TING FANG.

The Rev. Huie Kin, a Chinese Christian pastor in New York, was reading a daily paper. Seeing that a distinguished countryman of his was to be in New York over Sunday he telephoned him at his hotel, inviting him to attend the Sunday service at his church.

The invitation was promptly accepted. After the service was over the guest said to the pastor:

"When I was a boy in China I was acquainted with some Christian people, and I thought highly of Christianity. I had never identified myself with it, but when I was appointed to America, I decided I wanted to throw in my lot with Christian people there, and made up my mind that I would accept the first invitation which was given me to attend a Christian service."

There was a pause, which was scarcely perceptible, then he continued:

"This is the first invitation I have had!"

The man who spoke was Wu Ting Fang.

This was not his first but his last Sunday in America. Before another Sunday had dawned this man, who had been minister from China to Christian America, was on his way home.

Who can say what would have been the results if the invitation to go to a Christian service had been given him on his first instead of his last Sunday in America?—Woman's Work.

### MISSIONS IN SOUTH AMERICA.

Sometimes Roman Catholics object to South America's being mentioned among Mission lands at all. They do not hesitate, however, to do missionary work in Protestant countries, a fact that should deprive them of all right to object to the presence of Protestant missions in Roman Catholic lands.

South America needs a better type of Christianity than the Church of Rome has given it. The lives of the priests are impure. The people wallow in gross superstition. The Scriptures are proscribed. Over the country rests a shadow of a great darkness instead of the light and liberty that flow from the cross.

South America has its gospel heroes. In recent years a young Dane, Carl Hansen, went bravely in Bolivia to sell Bibles. Again and again he was arrested and his life threatened, but he kept right on his course. He was an expert player of the mouth-organ. He used to stand in the central plaza of town or city and play until a crowd gathered; then he would uncover his basket and sell his Bibles. In one town he was arrested and thrown into prison, basket, Bibles and all. The prisoners asked him what he was arrested for, and he told them. Then he showed them his stock of Bibles, and they bought all that he had. The young man is now a preacher in Santiago de Chile.—Rev. R. P. Anderson.

Abingdon Presbyterian will hold its twelfth annual meeting at Pulaski, Va., May 3-5. A splendid program has been prepared. Rev. Chas. L. Crane, of

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## THE SUNDAY SCHOOL

### THE MISSIONARIES OF ANTIOCH.

May 7, 1916. Acts 11:19-30; 12:25-13:12.

**Golden Text:** "Go ye, therefore, and teach all nations." Matt. 28:19.

**Connection:** Our last lesson about Peter's deliverance came just in the midst of the passages we are now studying. Our lesson begins with a reference to a statement made in the first verse of the eighth chapter, where it says that the disciples were scattered about by the persecution which had its climax in the death of Stephen.

Since that had occurred many important events had occurred. Among them were the conversion of Saul, the conversion of the Ethiopian, Peter's healing of Aeneas and raising Tabitha to life, his wonderful vision, and his visit to Cornelius who, with his household was converted. Contemporaneous with our lesson was Peter's imprisonment and deliverance.

**Scattered abroad (vs. 19):** The places mentioned in this verse show that the disciples were going a long way from Palestine, as distances were measured in those days. It will be very helpful to look up, on a map, each of the cities and countries named.

**Jews Only:** The disciples had not all had such a vision as Peter had seen, and they could not realize that the gospel and its salvation were for any others than Jews. No doubt many of them had heard of Peter's vision and the conversion of Cornelius and the outpouring of the Holy Spirit upon him; but deep seated prejudice is hard to uproot.

**The hand of the Lord was with them (vs. 20):** God blessed the preaching of the gospel in the conversion of many. It seems as though the Jews who lived outside of Palestine were not so prejudiced and hard to reach as those who lived in that land.

**Tidings (vs. 22):** The disciples at Jerusalem seem not to have been quite satisfied with the reports that were coming to them, so they sent Barnabas, one of their number, in whom they had the greatest confidence, because of his well-known character, that he might investigate conditions.

**When he came (vs. 23):** He saw the evidence of the conversion of these people and was convinced that God had given them salvation. He could only encourage them and exhort them to be faithful.

**To seek Saul (vs. 25):** Barnabas saw how much need there was for work in these ripening fields. He remembered Saul and determined to seek his assistance. It was Barnabas, who had stood by him, when the disciples were afraid to receive him after his conversion. Saul had now been preaching about twelve years, and at this time in his native city of Tarsus.

**A whole year (vs. 26):** For a year Barnabas and Saul preached in Antioch, and their preaching was very effective.

**Disciples were called Christians:** It was very natural that this should have been done. Followers of any man were frequently called by his name. Christians were those who followed Christ and accepted His teachings. This name was given first at Antioch, whether by the disciples themselves or by those outside the Church, we do not know. Probably the need for some specific name for the disciples was felt in Antioch, because the numbers had grown large, and were attracting much attention under the preaching of two such men as Barnabas and Saul. Dis-

ciples, the followers of Christ had called themselves, but that was not definite enough for outsiders. There were disciples of other men as well. No better name could have been given than Christian, a believer in and follower of Jesus. Let each one of us ask ourselves whether we are in reality entitled to this name.

**Prophets (vs. 27):** Throughout the days of the Apostles God gave many people divine powers. In this case He gave some of them the power to see into the future. They foretold a time of famine.

**Determined to send relief (vs. 29):** They did not wait for the suffering to come upon their brethren at Jerusalem, who had already suffered so much from persecution. They began at once, for they believed that word God had said through His prophets would certainly come to pass.

**Sent it (vs. 30):** The two leading men of the Church were selected to carry their contributions to those who were in need or soon would be in Jerusalem.

**Returned (vs. 12:25):** All the verses of this chapter, except this last, are taken up with the account of Peter's imprisonment. Just what the relationship in time between these events was, we cannot tell. When these two men went back to Antioch, they took with them John Mark. It was at his mother's house that the prayer meeting was being held when Peter was delivered from prison. This was the beginning of a very useful and extensive work for Mark.

**The Holy Ghost said (vs. 13:2):** This may have been by direct revelation to one or more of the Christians; but it was more probably his speaking through ordinary means. The Church, realizing the blessings of salvation, looked out upon the world and saw its need. No doubt they talked about it and prayed about it, until they wanted to send some one to carry the gospel to those who were without. They prayed for direction. In some way God's Spirit suggested to them that Barnabas and Saul should be their messengers. They did not complain because God asked for the best. God deserves our best, and the heathen need the strongest men we have to win them to Christ.

**Cyprus (vs. 4-12):** This is a large island in the eastern end of the Mediterranean. With this journey began the many missionary tours which filled the remainder of Saul's life. The Roman governor of the island was Sergius Paulus. He seems to have become a believer in Christ. There was with him a sorcerer whose name was Elymas, who tried to draw him away from the faith; and for this he was smitten with blindness. He who tries to prevent a soul from coming to Christ is guilty of a very great sin. Two striking facts may be noticed here. One is the change of Saul's name to Paul. The other is the order in which the names of these missionaries are mentioned. Up to this time it has always been Barnabas and Saul. From now on it is Paul and Barnabas. Some say that Saul's name was changed out of compliment to the governor. It seems more probable that it was a simple change to correspond with the languages used. Saul is the Hebrew form of the name. Paul is the Latin form. He was now to work among those who were more familiar with Latin than with Hebrew, and so the Latin form would be more suitable. The order of the names of the missionaries suit the facts very well. Barnabas was older as a Christian than Saul, and was more prominent in the Church. Naturally among Christians his name would come first. Among the Gentiles and foreign Jews, Paul soon showed himself to be the greater man of the two, and so they