

HOME ^{and} FOREIGN FIELDS

Vol. VIII

OCTOBER, 1924

No. 10



REV. SHIGERU AOYAGI AND FAMILY

"If this good man, pastor of the Kumamoto Church, and his good wife and splendid children were known to the people of California—and there are many others like them—I am sure they would feel very differently toward the Japanese people."—Missionary Norman F. Williamson.

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HOME AND FOREIGN FIELDS

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CONTENTS

	PAGE
EDITORIAL	2
MY EXPERIENCES AMONG CHINESE BANDITS. <i>Rev. Rex Ray, Wuchow, China</i>	5
A story of great danger and marvelous rescue that will strengthen your faith in the living Christ.	
CHRISTIAN AND PAGAN HOMES IN JAPAN. <i>Rev. W. Harvey Clarke, Tokyo</i>	8
The transforming power of Christ as seen in the uplift of family life in the Orient.	
ENTREATIES THAT BROOK NO DENIAL. <i>Miss Kathleen Mallory</i>	10
A register of typical needs of our mission fields that must be supplied.	
A BAPTIST OPPORTUNITY AND RESPONSIBILITY. <i>Rev. J. W. O'Hara, D.D.</i>	11
The influence and the ideals of our Home Mission Board Schools in the several states.	
HOW MUCH CAN ONE HUNDRED DOLLARS DO? <i>Miss Alberta Lee Davis, Mendoza, Argentina</i>	13
A stirring example of sacrificial giving in the Argentine.	
THE CHILDREN OF JAPAN—WHAT OF THEIR FUTURE? <i>Miss Phebe E. Laughton, Shimonoseki</i>	14
A native Christian teaches three hundred children that "God is Love."	
TWO OF OUR BAPTIST SCHOOLS IN JAPAN.	
The Theological Department of Seinan Gakuin. <i>Rev. G. W. Bouldin, Fukuoka</i>	15
"Seinan Gakuin"—Willingham Memorial School for Boys. <i>Rev. C. K. Dozier, Fukuoka</i>	16
Seinan Jo Gakuin (Girls' School, Kokura). <i>Miss Naomi Schell, Kokura</i>	18
HOMES IN JAPAN—A CONTRAST. <i>Mrs. W. V. Nix, Fukuoka</i>	20
FEEDING THE SEVEN THOUSAND. <i>E. Dargan Smith, M.D., Kwei Lin, China</i>	20
ABSOLUTION—THE CATHOLIC AND THE BAPTIST POSITION. <i>Rev. Jas. W. Pearce, Limerick, Ireland</i>	21
OUR REPRESENTATIVES ON THE FOREIGN FIELD	24
Pictures and sketches of our newly appointed missionaries, showing how God has led them, and the places to which they go for their life work.	
FROM THE LAYMEN'S MISSIONARY MOVEMENT	27
FROM THE WOMAN'S MISSIONARY UNION	28
MISSIONARY MISCELLANY	30
YOUNG PEOPLE'S DEPARTMENT	31

THE MISSIONARY PILOT

SENIOR B.Y.P.U.

Oct. 5—Topic, "The Bible in the Personal Life." A very fine illustration of how eagerly children listen to Bible stories and are influenced by them is given in "The Children of Japan" (page 14). A knowledge of the Bible is necessary to combat false doctrine, as shown in "Absolution, the Baptist and Catholic Position" (page 21). See in "My Experience Among Chinese Bandits" (page 5), how a captive missionary whose life was in imminent danger found comfort in the Word of God.

Oct. 12—Topic, "Great Chapters: Revelation 1—The Glorified Christ." Christ is at work in his world to-day as Missionary Ray found in his "Experiences Among the Chinese Bandits" (Page 5). Only the transforming power of Christ can elevate the homes of Japan (page 8). Are not the "Entreaties that Brook No Denial" (page 10), the call of Christ to needy points in the world field? "The Judgment of History" (page 3) shows that it pays to be loyal to Christ.

Oct. 19—Topic, "The Voluntary Principle in Religion." Our work like our faith is not forced but free. In the matter of giving of our means we need education and training (page 2). See how this principle applied some time ago in a sacrificial gift by Argentine Christians (page 13). Even more strikingly the principle is illustrated by the eleven newly appointed missionaries (page 24) who have just given themselves to foreign work.

Oct. 26—Topic, "Missionary Methods in the B.Y.P.U." Attractive posters may be made from a selected number of our illustrations this month, especially those of our schools in Japan (pages 16 to 19), and be sure to include the missionaries (pages 24 to 26).

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

The guidance of the child's growth in giving (page 2) is an important phase of every leader's work. Children will be charmed with Mr. Ray's "Experiences Among Chinese Bandits" (page 5) if you retell them the story briefly and vividly. The children of America will be interested in the children of Japan (page 14), and also the story of the Sunbeams of the Blue Ridge Mountains (page 23). See special material (page 31).

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

The missionary topic for October is "The Lady of the Kimono." We must expect her to make her contribution to the elevation of the home life in Japan (pages 8 and 20). To help her do her part, we have an excellent school at Kokura (pages 18, 19), which, however, is in great need just now. See (page 10) paragraph from Miss Walne. Note in addition to the program for October the "Suggested Program for Emergency" (page 29).

SUNDAY SCHOOL

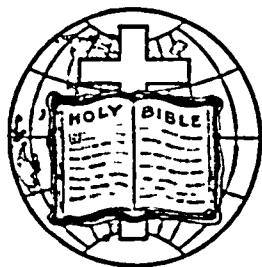
All our Sunday schools will be expected to do their part in rounding up the 75 Million Campaign. Teachers will find in this magazine apt illustrations of the Uniform Lessons this month. For example, the lesson on "The Choice of the Twelve" may be finely illustrated by the eleven new missionaries (pages 24-27) which we are sending out. In discussing "The Sermon on the Mount" mention may be made of the Mountain Schools of our Home Board (page 11).

PRAYER MEETING

We may well join our young people in praying for Japan (page 31). Pray also that the needs of our mission fields (page 10) may be supplied speedily. Pray for our schools at home (page 11) and abroad (pages 15-19). The fires of devotion are often kept aflame by the fuel of missionary facts.

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

OCTOBER, 1924

Education in Giving

Education is one of the fundamental concerns of the human race. From time immemorial it has been recognized, more or less clearly, that we must put into the child what we desire in the man. Yet at perhaps no point in human affairs has there been such tragic waste as in education. Knowing perfectly well that every individual is largely the product of the factors which have entered into his education, and that each generation can be advanced beyond the preceding only as it is better taught, we nevertheless go steadily on perpetuating the mistakes that have been so costly in the past.

Nowhere is this seen more clearly than in the matter of giving. The pitifully penurious giving of the average Christian is largely the result of bad education in giving—or no education at all. It is not difficult to understand how the reaction came about from the cruel and sordid exploitation of the Catholic Church, as it wrung from the people their very living, to a repugnance toward all mention of money in the earlier days of the Reformation. When great masses of people are moved to violent extremes it is not easy to bring them back to sane middle ground. As a logical consequence we have grown several generations of Christians who were led to look first with repugnance and suspicion, and later to view with indifference, all efforts to connect religious belief and action with money. Only within the present generation has there been much of serious effort to bring back into the lives of Christian people effective emphasis on giving as a New Testament principle, and all too frequently this has been in a haphazard, spasmodic, futile fashion, reaching only a chosen few and neglecting the great majority.

A great body of Christian givers can be developed only through a process of adequate education. Education has been defined as "guidance of growth." The period of growth is childhood and youth, and we recognize pretty generally that not much education can be carried on after maturity, except as we build on foundations already laid. Again, education has been characterized as "the production and prevention of changes." Beyond question, the time when plasticity is greatest and desirable changes can be most readily and permanently made is the period of childhood and youth. Not many new life-habits are formed after full maturity is reached. Again, education may be looked at pragmatically as "teaching people to do better what they will be doing anyhow." The more one thinks of this definition the more sensible it appears. All their

lives people will be handling money—acquiring it, spending it, hoarding it, using it, wasting it, investing it, giving it—to a large degree in accordance with the way in which their ideas and ideals were shaped during childhood and youth. Education in money matters in our commercial age is of the utmost importance, in order that men and women may be taught to do better with their money what they will be doing anyway.

There are, to be sure, exceptional cases of generous givers beginning their practice in mature life, breaking away from the habits of niggardliness and neglect because of some rich Christian experience; but for every such exception there are a thousand who follow the general rule and go through life giving pennies and quarters where they ought to give dollars and hundreds of dollars. Pastors, Sunday school teachers, parents, leaders of youth, ought somehow to be shocked into a realization that we must take the far view and begin now to train a generation of church members who will have so absorbed the principles of Christian stewardship that they can never get away from convictions and practice that will make them potent factors in kingdom enterprises around the world.

Facing this task of education in giving, or training in stewardship, let us examine some of the fundamental necessities in guiding the child's growth.

The child must be led to understand the value and use of money. At an early age every child in a Christian home should be given a reasonable allowance of money. Needless to say, the amount should be small, and its expenditure carefully guarded; for the spendthrift can be more easily developed than the careful, thrifty spender. But how is the child to evaluate money properly who has no responsibility for acquiring and using it during the years when his source of income is chiefly from the family purse? This means that the home must be a co-operative enterprise. An understanding as to the amount of income available for all purposes should be shared by all members alike; designated sums should be set aside for the major expenses of the home; responsibility for making income and expenditure balance should be laid upon each member of the family; and providing the children in the home with money should be on the plane of partnership, not of begging, wheedling, and selfish and extravagant spending for mere passing pleasures. The moral value of such discipline is beyond estimation. When parents complain that they cannot afford to give the children a fixed sum for which they are responsible, the answer is that they cannot afford to do otherwise, however limited the income. Children reared in this atmosphere of partnership and co-operation, sharing thus in the duties and responsibilities, as well as in the income, are receiving a training that will make them a joy to their parents in later years, and dependable citizens of community, state and nation.

The child should be trained in responsibility for personal giving. Granted that the child has a fairly regular allowance, he should, at the same time he is taught to spend and save wisely, be taught to give regularly and systematically. It is far easier for the parents to make the gift for the family in a lump sum. It requires no forethought, no energy, no intelligence, no loving regard for the church and the kingdom, to give the child a penny or a dime—or on special occasions even a larger amount—to be put in the collection. To do this means little to the parents, and even less to the child. If a plan were deliberately devised by the devil for crushing out the interest of children in religion, it could scarcely surpass this senseless practice of multitudes of parents. The heart is where the treasure is. The child who gives money of his own is laying the foundations for an abiding interest in the affairs of his church and denomination. The beautiful feature of it is that the normal child responds with joy and eagerness to this opportunity for actual, personal participation in what his elders are doing, and what he realizes is pleasing to God. It

is a mistake to think that a hardship is involved when the child gives of his scanty means. The injustice lies in refusing to give to the child this precious privilege, thus starving his soul and depriving him of the happiness that always follows when unselfishness gains the victory over selfishness.

The child should be taught to give intelligently. First, every child should be made to understand the principle back of giving—that all we have belongs to God; that through the spread of the gospel by divinely appointed agencies the world is to be won to Christ; that money is necessary to carry on the work of a church, of mission boards, of hospitals, orphanages, and the like; that in giving one's money one is in partnership with God and others who love him in this the greatest business in the world. Again, in addition to the great underlying principles laid down in the Bible, the child should be informed accurately as to the purposes for which the money is given. The writer knew a child who for years thought the money given in Sunday school was to pay the teacher! Scores of others have only the faintest and vaguest notions as to the disposition of the money which they give. To many a child "missions" simply connotes a collection. As to distinctions between State, Home, and Foreign Missions the children are often utterly ignorant. Would an intelligent child be asked to invest his money in any other enterprise on the basis of so little information? Is it any wonder that children, as soon as they leave the mere imitative stage and begin to rationalize their behaviour, cease to give in worthy fashion? Failure to keep them informed and intelligent has dried up the springs of interest at their source. It is not strange that two million Southern Baptists give nothing, or next to nothing, for the great causes represented in the 75 Million Campaign. At the time when they might have been effectively taught concerning these kingdom causes their missionary education was wholly neglected, and however strenuous the appeal made now, they lack the background of knowledge, attitudes and habits so absolutely necessary to bring about a worthy response.

The child should be led to think of giving as worship. What is the child's conception of worship? Is it not often a feeling of enforced inactivity and quiet, when one must sit still for an hour listening to what is not understood? We need to re-study the whole question of public worship, with the child in the focus of consciousness. At the heart of it, worship is the effort to give expression to one's sense of values. When we worship we fix attention on that which seems to be of greatest worth—God and his kingdom, our souls and their needs, the salvation of the lost, the welfare of the needy, the honor and praise of Jesus. But much of this is too abstract in content for the child to grasp. What will make worship real to him? Perhaps at no point can a beginning in education in genuine worship be more effectively made than in the act of giving. Giving his own money, personally and intelligently, concentrates attention on concrete values of the highest type. Contemplation of God, of a needy, lost world, of the gospel terms of salvation, will lead toward Christ as surely as formal instruction in these great doctrines; and surrounding the child with such influences, and inducing such moods, will almost inevitably open the child-heart to the influence of the Holy Spirit, by which he will be led to Christ in repentance and surrender. Thus giving becomes a means of grace, just as reading the Bible, listening to the preaching, and other exercises of similar nature, leading unsaved children toward Christ, bringing them to Christ, and nurturing them in Christ after their salvation.

Surely we have neglected, or emphasized but slightly, this fundamentally important matter altogether too long. The time is at hand for a mighty revival of teaching that begins in the kindergarten and continues through old age on this vital theme of giving. In doing this we need not do anything else less well. We need not put any less stress on the great doctrines of grace. We need not seek with any less diligence the salvation

of the lost. Indeed, we shall do all these things better by reason of our setting in its place God's message concerning the principles, the causes, the needs, the motives, the consequences of faithful stewardship of our money. God speed the day when parents, pastors, Sunday school teachers, and all others entrusted with the religious nurture of children, shall undertake with serious and intelligent earnestness this challenging and waiting task.

* * *

The Judgment of History

History is a great judge. In fact, it is the supreme human judge. Judgments of men who are in the midst of a situation are seldom dependable, because for the most part we believe what we want to believe. There may be such a thing as an absolutely impartial and unbiased attitude, but it is found so rarely that its existence is negligible. Men who are in the midst of a great movement are bound to take sides, and this is particularly true of religion, which depends more upon feeling than cold analysis and on array of facts.

History's judgments do not depend upon opinion. The conclusions reached after the lapse of a century are a composite. Many minds have gone into the making of the judgments which history renders; and results rather than arguments determine the findings.

A recent writer gained access to the records of a Baptist church dating back to its founding in 1824. These old records make intensely interesting reading as they reveal the trials and triumphs, sorrows and joys, unity and division, sacrifice for conviction, devotion to principle, and bitterness in controversy. The great struggle in these early years was over missions. The sending of missionaries to foreign lands was held by many to be an unwarranted interference with God's plans. "He would elect and effectually call whom he would, and it was the sole business of Christian people to look after the cultivation of their spiritual lives." In the face of this contention came the clarion call of Judson and Rice for the support of the work begun in Burma. In this particular case the church became hopelessly divided, and upon appeal to the association the anti-missionary faction was upheld and declared to be "the church." The little missionary band, worshiping at first in the woods, adhered steadfastly to their purpose, and soon possessed a meeting-place, and were eventually admitted into the association.

A hundred years have passed, and what is history's judgment? Who was right in this missionary and anti-missionary contention? "Leaders in one of the churches that I visited informed me that their church was founded by Daniel Parker, and still considered itself a 'Two-Seed-in-the-Spirit Predestinarian Baptist Church'." But these churches were poor, dead-alive things. It is depressing to go into one of them. Bound by tradition and dogma, repressing every effort of expanding life to find expression, many of these churches have died. Those that survive remind one pitifully of poor anemic plants just managing to keep alive in a dark cellar.

"On the other hand the churches that espoused the missionary cause, the churches which, when there came conflict between faithfulness to doctrines in which they had been reared and loyalty to Christ, chose the higher loyalty, have either flourished themselves, or, if local conditions left them stranded, have left a powerful progeny. *The powerful and successful churches in that neighborhood are all descendants of the missionary group.*"

The verdict of history is clear: "Face inward and die; face outward and live." Jesus declared that unless a grain of wheat fall into the ground and die it remains sterile and un-

productive. Over and over he declared that the only way to gain life is to lose it, and the certain way to lose life is to seek to gain it. Logic as to doctrine and obedience to Christ may be two different things. Christianity is not a doctrinal formula, but rather a devotion to Jesus Christ as Lord and Master. Jesus cuts across logical syllogisms and goes straight to the needs of men, and offers abundant supply through his gospel. He makes us mediators of this supply, and only through us can men be reached with it and saved by it. He commands us to go, to go to all men, to preach this good news to every creature. His great word is "whosoever," and nothing short of the offer of salvation to every human soul can meet his demand. The church that catches his vision and obeys his command will grow and prosper; and the church that refuses this obedience, whatever its logical justification, will ultimately die—and ought to die.

History is still passing its inexorable judgment. What will its verdict be of you and your church?

* * *

English, the Universal Language

One of the most significant possibilities in the future of foreign mission work lies in the rapidity with which English is becoming the language of the world.

Many tendencies appear to indicate that English is already the most nearly universal language the world has known, and is rapidly becoming more so.

At the sessions of the Baptist World Alliance at Stockholm, in the summer of 1923, English was the official language. Representatives of Hungary, Norway, Sweden, Germany, Russia, Italy, Spain, France, China, Japan, India and various other foreign countries spoke in English, many of these speaking with great ease and fluency, and in those cases where addresses were delivered in other tongues they were translated only into English. Certainly in so far as our own Baptist work is concerned, English is already nearly a universal tongue.

But of more significance still is the eagerness with which the native pupils in our mission schools on practically all fields yearn for a speaking and writing knowledge of English. Mission workers from every land, practically, will tell you the pupils are eager for English. Of course, some of them want to understand English from a purely economic and cultural standpoint, because they recognize in the English-speaking people of to-day the dominant forces in the civilization of the world. But the same story is told by missionaries of other evangelical bodies working in still other sections of the world, and so pronounced is the longing for a knowledge of English on all sides of the globe that the writer is persuaded that underneath it all is the working of the hand of God, who is thus more readily fitting the world for the reception of the gospel at the hands of English-speaking missionaries.

Another factor in spreading a popular desire for the knowledge of English in all parts of the world is the radio. The possibilities for good that lie hidden in this wonderful discovery are yet undreamed of. Recently a radio concert in Atlanta, Georgia, was heard in Tokio, Japan, and sermons delivered in Dallas, Texas, were heard in Paris and London! Time and distance have been annihilated, and as someone has said, "the world is become just one great whispering gallery." Recently a group of American scientists were demonstrating the radio to a group of distinguished Orientals. As the scientists explained the various parts of the outfit the instrument was "tuned in" and the guests were invited to "listen in" on what came out of the ether. And what do you suppose they heard? A song entitled "Barney Google." One of the Orientals then

remarked that it was a wonderful instrument for projecting messages and that the only essential thing that seemed lacking was a worth-while message. Why should not the radio be used more largely for disseminating the gospel, the greatest message in all the world, to all the world?

For some time to come, doubtless, English-speaking peoples will be the largest users of the radio, and therefore most of the messages that are sent out upon the air will be sent out in English. If the Japs, Chinamen, Africans, and people of other lands are to listen in satisfactorily to the messages that fill the air about them they must have an understandable knowledge of the English language.

The prospect of the increasing popularity of the English language has in it a home mission as well as a foreign mission challenge to the people of America. It ought to inspire them to make America more completely and distinctively Christian in order that the increasing army of young leaders from nations all over the world who come here to study the English language, American government and other topics may be impressed with the Christian religion and embrace it before they return to their home peoples, while the fact that practically the entire world is longing for a knowledge of the English language opens doors of missionary opportunity to those peoples who speak English which they have never known before. Surely American Christians, of all others, because of their superior numbers, organization and resources, ought to be encouraged by these developments toward the making of English the universal language of the world and see to it that the very most is made of this challenging opportunity for the fuller evangelization of the world.

* * *

The radio suggests missionary possibilities which grip the imagination. Reports come of a plan to broadcast gospel messages over Africa. The messages will be sent in the various dialects, and will be heard wherever the missionary with a receiving set and a loud speaker cares to "tune in." Receiving sets are becoming so remarkably cheap, and are so easy of construction and operation, that every mission station can easily afford to own one. It is quite impossible to measure the evangelizing possibilities of such use of this modern miracle.

* * *

The indomitable spirit of the Japanese is shown in the splendid optimism and resolution of the people of Tokyo, who have already rebuilt, after a fashion, three-fifths of the devastated area of the city. Most of the rebuilding has been done without help from the government. Many thousands, however, are still living in tents and barracks, unable to finance the rebuilding of their homes. What great Christians these Japanese will make! Surely the evangelization of Japan is of strategic importance, for such a people, truly converted to Christ, would soon win the Eastern world.

* * *

"Such as I have I give." This was the spirit of Peter in the presence of need. He did not excuse himself on the ground of his poverty. He did not turn aside because the need of the man was great and his supply was small. While he had nothing, he knew that the Master had much, and it was on this inexhaustible fund that he laid hold. By faith he tapped the resources of God and drew down sufficient power for every need of the poor cripple. This is our priceless privilege today as we confront the terrible conditions of the world that call to us for help. To give such as we have—that is the secret; for God can and will take our little—or much—and make it all-sufficient.

My Experiences Among Chinese Bandits

A Story that will Strengthen Your Faith in the Living Christ

Rev. Rex Ray, Wuchow, China

Knowing that the City of Kweilin had been under siege for many weeks, and hearing that Brother Bausum of the Baptist Mission and Brother Cunningham of the Missionary Alliance Mission had been killed, we felt it our duty to try to get the other missionaries out of the city. It had been several weeks since any word had been received from our co-workers, and none of us knew of their condition. The last word received from them said the fighting was very heavy. (We know now that only Brother Cunningham was killed.) The rumors of the Chinese said that there was much suffering in the city. We, therefore, fitted out the Baptist launch "Roanoke" of the Stout Memorial Hospital, and started on the trip to Kweilin to aid our brethren who were more than twenty in number.

When we were about four days' journey up the Foo river above Wuchow, our plans were broken up by our falling into the hands of bandits.

Our party consisted of Brothers Jaffray, Carne, and Miller of the Alliance Mission, and Rex Ray of the Southern Baptist Mission, together with some eighteen Chinese. We also had an escort of eighty Chinese soldiers. Some seventy-five of these felt that it was better for their health back over the mountains, when the bandits began firing upon us, and so they left us with the bandits without even bidding us "farewell." These soldiers seemed also to have a desire to keep their ammunition instead of sending it over the rifle-route towards the bandits.

As I waited in the pilot house, the bullets were whizzing all about our boat and some were whizzing into it. It was at this time the Lord fulfilled his promise in Psalm 91: 4, 5. I also remembered the words my mother spoke when my brothers and I were enlisting in the army to go to France, "The Lord can direct the bullets away from you."

When we left Wuchow, we thought we were going to take aid to those who were besieged in Kweilin, but it seemed that God had other plans for us. We soon realized he was preparing us to preach the gospel to lost souls in bandit camps.

The Bible means more to me now than it did before our experience with the bandits. Many times before when I read the Bible it seemed to apply to times and peoples of bygone ages. But during our captivity the Holy Spirit brought the dear old Book up-to-date for me. Many of its passages seemed to me had been prepared for pilgrims of old. But while we were in the hands of the enemy, and earthly means of help were far away, the Holy Spirit made the Blessed Word of God live again for me. The messages of Jesus brought peace and comfort to my soul.

Whether we were marching or resting, the promise of Jesus in John 14: 26 was fulfilled, where he said the Holy Spirit would bring to our remembrance all things whatsoever he had said.

After the robbers quit firing at us, they crossed the river and ordered us over to their side of the river. Then they marched us up the river bank. Just as I reached the top, two of the robbers grabbed at my masonic ring. They kept pulling at it until they got it, while others kept me moving along. Then one fellow snatched my glasses off my nose, and some one grabbed my pith hat off my head, and in a short

time others were going through my pockets. When they found my pocket book, I reached into my pocket and pulled it out. I opened one side of it, took out the money and handed it to them. The silver coins caught their eyes and I put the purse back into my pocket. A day or so later I was curious to know whether I was broke or not. I looked into the other side of the purse and found that I still had 60 cents. A few days later this 60 cents was just the amount I needed.

When the bandits finished picking my feathers, they gave me a chance to see my brethren. I found they were picked even cleaner than I, as they didn't have a penny left, and were hatless, too. The robbers then piled on the boat, and sacked it from stem to stern, smashed the insides of it with axes, then poured kerosene over the upper deck and set it on fire. Through the heroic efforts of about three of the crew, who were left on the boat, the fire was extinguished. At this time we remembered the words of Jesus in Matt. 10: 16: "Behold, I send you forth as sheep in the midst of wolves." As we heard these wild, excited bandits tearing and smashing the boat, yelling and quarreling over the loot, they sounded exactly like a pack of hungry wolves tearing a young lamb or calf to pieces. Truly we knew that we were in the midst of wolves.

We also remembered the last part of that same verse where Jesus said, "Be ye therefore wise as serpents, and harmless as doves." When one is looking down several gun barrels at once, and seeks dirk knives in the belts of excited bandits, I am quite sure it is wise to do as they say. When they said, "Hand things over, hit the trail, climb a ladder" up into a dark loft that had only one small hole in the wall some 6x8 inches for ventilation, it seemed wise to obey. At one end of the room we saw a big swarm of bees, and big piles of dirt and filth all about the room. We obeyed orders, and sat down on the filthy floor that had many of the very-much-alive bees crawling about on it, while we had to breathe the substitute for air, which was composed of kerosene torch smoke, cigarette smoke, and opium smoke. Some of our party forgot about the varieties of smoke in their efforts to pull out the bee stings. For pastime we looked at other prisoners who had been bound there in that filthy hole for days. As I looked at their beards, I wondered if we would be in there that long, too, or whether the germs would devour us first.

The Lord also said, "Do good to them that despitefully use you." Just after the robbers set fire to the boat, the bandit chief came to me with a roll of my bandage and my bottle of mentholatum, and asked me to bind up his leg that got burned when they fired our boat. I gladly did his burns up, and then asked a little favor of him. I only asked him to let our boat crew go free; some fourteen men who were being taken away with us. The chief said, "All right," and commanded his men to set them free to go back to the boat. His men hesitated to do so, but when he threatened them with sudden death, they quickly obeyed orders. So this little kindness to an enemy not only brought freedom to our boatmen, but caused them to marvel at the difference between the acts of Christianity and those of heathenism.

We felt we must heed this command of the Master, "As ye go, preach." Constantly, we were face to face with lost

souls who needed Jesus. At all times the Holy Spirit gave us a message for each wanderer who came our way. See Mark 13: 11. We didn't have the opportunity to prepare sermons with points 1, 2 and 3 in them. Perhaps we would be asked to explain the use of some article that had been taken away from us. Sometimes it would be a tin of milk, a can of corn, charcoal tablets, a B. V. D. suit, or my kodak. But the Lord always gave us a message for each one who spoke to us.

The Holy Spirit cared for the seed that was sown in the hearts of these poor fellows. He made them willing to listen to the story of Jesus and his love for them. Not only that, but many of these men came back again and again to hear more about Jesus. Some were convicted of their sins and earnestly sought the way of eternal life. When the bandit chief heard about the love of Jesus, tears came into his eyes. One of the men said that he repented of his sins and at once trusted Jesus. What a sweet hour it was as we bowed there in the headquarters of the bandits and prayed for the salvation of this poor young man. I trust that our Master will bring many of these lost souls into his kingdom.

In all these trying days and weeks the great Comforter carried on his work in our hearts. Many times we thought about the great eternity and wondered if the time of our departure from this earth was near at hand. On one occasion, after the bandits' plan had failed to bring them any money, the chiefs were disappointed and very angry. We didn't know what they would do with us. At this time one of our fellow Chinese prisoners, who is a fine Christian, said, "I don't think we are going back to Wuchow. I think we are going to our heavenly home." In hours like these, food and raiment for the body didn't amount to much. But the Holy Spirit brought us the words of the Master, which were food for our souls. "Let not your heart be troubled, neither let it be afraid." One dark night I was debating the question whether or not I should try to escape, as it seemed the Chinese officials could not arrange for our release. While I lay there on my "bed boards" it seemed to me that I could hear a small voice speaking out of the darkness, "My grace is sufficient for thee." A few minutes later these words came out of the darkness, "not to-night." So I felt the Lord didn't want me to leave that night. Our daily prayer was for the Lord to deliver us in his own way and in his own time, if it was his will that we should go free at all.

It was not very comforting to think that perhaps I had seen my wife and two dear little boys for the last time on earth, but when I looked towards my Father's home on high, and prayed for his will to be done, his Spirit comforted my soul. Many times Brother Carne and I sang and prayed together, sitting there in robber dens at night. The Spirit of God overflowed our souls with joy and thankfulness to our Lord and Saviour. Then, as never before, I understood how happy Paul and Silas doubtless were as they sang and prayed in prison.

When we began marching with the bandits, I had to make a hat. I took a handkerchief and tied a knot in each corner and put it on my head. Then I took some of my letters that I had picked up out of the loot, and put them on my head, and still another handkerchief on top to hold them on. Each time we crossed a stream of water I reached down and put a few handfuls of water on my new handkerchief hat to keep it wet. I did my best to make it a sunproof hat.

In ordinary times, if I am not very careful about wearing a pith hat in the sun, I get a pain in the back of my neck, and am very sick for a few hours. But during those days when I marched over the mountains with my handkerchief hat on, there was one promise of God that kept ringing in my soul, "The sun shall not smite thee by day, nor the moon by night,"

Psalms 121: 6. How true this promise is, for not once did I even feel a touch of sun-sickness!

Many times as we were traveling at night we passed through very dangerous places. Sometimes we would be climbing around a mountain on a ledge of rock only a few inches wide. On one side of us there would be a perpendicular wall of rock, while on the other there would be a steep precipice below. One misstep and perhaps we would have fallen hundreds of feet into the dark canyons below. But when we were in these dangerous places, there was another promise that cheered us along, "He shall give his angels charge over thee, lest thou dash thy foot against a stone." Whether we were wading streams, walking slippery trails, climbing through brush in the darkness, or crossing over a deep ditch or gorge on a few unsteady little poles, we knew that our Master was with us and would keep us.

We met other dangers, too. We had to eat out of the same rice bowls, and use the same wash basins, etc., which the robbers used. The majority of them had some form of loathsome disease. At times some of the fellows who were covered with syphilitic sores would get into our bunk and roll up in our two precious blankets which we had managed to get back. Under these circumstances, it was easy to imagine that some of these loathsome disease germs would get us, unless the Lord delivered us. He kept us safely.

The robbers were ever on the watch for soldiers who might be trying to catch them. Bandits certainly do as the Bible says, "The wicked flee when no man pursueth." Many times they got scared at nothing, and ordered us to march at once. Our entire band could pack and be on the march in ten minutes.

As an illustration of some of our marches, I will describe one. About midnight Brother Carne and I were ordered to get up and pack for marching. We started from an old fortified farm house, down the mountains following a water course. We waded across it several times with our shoes on, as they never gave us time to pull off our shoes to wade. About daylight we came down into the foothills. When we started across these, the robbers wanted us almost to run, lest the soldiers see them. About sunrise we came to a large stream. Here they captured a boat some thirty feet long and put us into it, together with several of the guards and some of the women. The owners of the boat were commanded to take us down stream. For some three miles we shot the rapids. This was a thrilling ride. Sometimes it was like riding a runaway Ford on a rocky road. Then we came to the Foo river, crossed it and went ashore. We walked along the river bank for several miles and then turned back into the mountains.

When we started on this trip at midnight, they gave us a bowl of rice water with a little rice in it. We got nothing more to eat until about noon the next day, when we were given two hot sweet potatoes each. We were commanded to eat these in a hurry and hasten on our way up into the mountains. About 3 P.M. we stopped to eat some rice, but I didn't care for any, as the bitter weeds and dog meat that I ate for supper the night before hadn't agreed with me very well. About 4 P.M., as I was slowly climbing the mountain, a tin of milk which the robbers had taken off our boat was given me to drink. I drank it and felt better. A little later we reached the robbers' den. And there we rejoined Brothers Jaffray and Miller, from whom we were separated a few days before. It was a very happy reunion. There is one promise of Jesus that came into my soul very often, "Whatsoever ye ask in my name, I will do it." Now, if I asked Jesus to make a way of escape for me, would he really do it? I believed him, and began praying to that end.

Many times I was tempted to take up one of the rifles and a belt of cartridges, get the drop on my captors and take

them away with me, but the Holy Spirit always caused me to remember these words of my Master, Jesus, "All they that take the sword shall perish with the sword." I always replied, "All right, Lord, I know that you can deliver me just as easily without a rifle, and I want to follow your plan."

After we had been with the bandits nearly three weeks, I got tired of robber life and desired to go home. That day about noon we set out on the march over the mountains towards the north, but I wanted to go south. I wasn't feeling very well in the region of my belt, as the spoiled pork that I ate the night before had upset me. However, they said "March," and I hit the trail, but was rather stubborn about moving on. But I set my own pace and stopped to gaze over the beautiful mountains whenever I desired.

About 5 P.M. we reached the top of a mountain, and my guard pointed out another robber den in the canyon, a distance of half a mile or more below, and said that was to be our stopping place. It was about the ninth we had occupied since we took up bandit life. Somehow, it looked about as attractive to me as my own coffin would have. My soul absolutely refused to go any further. So I sat down and began to pray to my Lord and Master. I prayed, "Lord Jesus, I feel that a great number of people are praying for you to set me free, and if it is your will that I set out over these mountains and travel for days without food, in order that you may answer their prayers, I am willing and glad to make the journey."

All the food that I had with me was a dried persimmon and a handful of burned rice. This seemed to be a small amount of food for what I thought would be a four nights' journey.

As I sat there by the side of the trail and prayed, I thought of how Jesus refused to talk to his persecutors on one occasion. So I refused to speak another word to my guard, who kept urging me to move on down the trail. I set my eyes upon him and never took them off until the Lord answered my prayer.

All the rest of the party had gone into camp, and this one rough-neck bandit was left to bring me in. As I sat there and looked at him, I thought of seizing his rifle and taking him along with me a part of the way. But I said, "Lord, you can handle this fellow in a better way." "You put the fear of God into his heart, and make him go down the trail and leave me here on the mountain top alone, and you shall have all the glory." I continued to gaze at my guard, and silently prayed on, even though my guard was throwing the bolt of his gun as though he was preparing to shoot me if I didn't obey his orders. After a bit, he began to try to sing, and glanced at me now and then. I saw that he realized my eyes were fastened upon him. He continued to get more restless, and I knew the Lord was working upon him.

Just at this time a man from camp brought me a rain hat. In a little while a heavy rainstorm came and drenched me to the skin. My guard had me bested in this as he had a good umbrella. As I began to shiver with cold, I wondered just for a moment whether or not the robber was going to get the best of me in this test. But I kept praying for the Lord to move him away. The storm passed and another came. But this time the Lord had moved my man some thirty yards down the mountain, and I felt sure that my Father in heaven was going to remove him from my sight. I kept praying and my captor kept moving on. When he was about out of rifle-range, I begged the Lord to send a cloud to cover up my guard and the entire camp in the canyon below, so that no one could see me. In a few seconds, the Lord sent a cloud over the mountain tops, and it floated down into the valley and buried from my sight, not only my bandit guard, but the entire robber den. When I saw that God had answered my prayer,

and that now the bandits could not see me, I turned my face homeward.

It was now about 6 P.M., or later. I ran as fast as I could for miles, as I wanted to cover as much ground as possible before dark. After I had gone some distance, I realized the Lord had led me into a new trail. Just before dark I came to the head of a deep canyon. Here the trail played out. Then I walked, climbed, and slid down the grassy mountain side into the jungles below. By the time I reached the brush and trees toward the bottom of the canyon, it was so dark that I could scarcely see. I was praying every step of the way, begging Jesus to show me the path and guide my footsteps. Finally I got across this first smaller canyon that led into the big one. Just as I was crawling out of the brush at the top of the embankment, I discovered that I was within fifteen feet of a house. Lest I should arouse the natives, I crawled back into the brush and went around to the front yard. I looked for lights and listened for sounds of voices. There being none, I got up and ran across the yard and into the brush, briars, bamboo thickets, steep bluffs, when I realized that I was about to wear myself out without getting anywhere. Hence, I decided to turn back a short distance and hit the water course, even though it was a roaring torrent. I had not gone more than thirty feet when I came out into a plain trail. Out of the depths of my soul I thanked Jesus, and ran down the trail as fast as my feet would take me, for I was fighting hard to keep ahead of the news of my escape.

Quite often the trail was hard to keep in the darkness. Many times it led through tall grass, over barren rocks and around on narrow ledges of rock. At times it led me into cold mountain streams that slid and tumbled down the canyon. The difficult part of this was to find where the trail was on the opposite bank. But we travelled on, Jesus and I. He was very near me all that night, and not once did he leave me.

My plan was to follow the water course regardless of direction. I knew that in the end it would lead either into the Foo or the North river, both of which led south to where I wanted to go. I planned to follow the stream until it was smooth enough for me to ride a log of something that would float down stream. I hoped to do this by night and hide by day. I thought that it would take me some four days to get out of the robber country, but Jesus had better plans for me.

By following this course, I knew that somewhere I would have to cross the robber trail over which Brother Carne and I had already gone. Far into the night I came to a village that I recognized as the head robber village, where the bandit chiefs were then stopping. This village looked about as encouraging to me as did the Red Sea and the Egyptians to the Israelites. If I should try to go around the village over the mountains, I would lose much precious time and would still be at the very doors of the robbers. So I felt that Jesus could lead me through the village as well as around it. I passed some of the houses and came to the real test at the most dangerous place, as the trail led right under the eaves of a house. I said, "All right, Lord Jesus, you lead me by safely, for I know you can." I passed along within two or three feet of the open front door, but didn't stop to tell the folks that I was leaving them. I thanked the Lord when I had passed the last house. But I was not to be at peace for long.

I crossed a small stream, and was rounding a hill when I saw lights in the village behind me and a number of robber torches on the trail some thirty or forty yards just ahead of me. I thought they must have heard of my escape and were setting out to hunt for me. I did not faint with fear, nor sit down to weep over hard times, but decided on the spot to hit the trail in some other direction. So I turned and fled back up the gorge on another trail that Brother Carne and I had traveled over when we left the village a few nights before.

I now called upon Jesus as never before in my life, "Lord Jesus, *save me*, or the bandits will surely get me." I don't know, but I feel that I was more in earnest about it than Peter was when he found himself wading in the deep sea.

The trail soon led straight up a slippery, wet clay mountain. Sometimes I was on my feet, then on my knees, and other times when my feet and knees were out from under me, my hands were digging into the mud and grass. Finally, the Lord got me up that, and how my heart and soul thanked him when I saw the robbers' torches still at the bottom. The other side of the mountain was just as slippery as the side I had just ascended. I went down the trail "in high." Sometimes I was up and sometimes down, but I was going fast and that was all I wanted.

Once more I came back to my water course, which by this time was so deep and swift that I could hardly cross it. I now reached the farm villages along the valley. In order to get around the villages, I had to wade and bog through many rice fields. Many times I had to go into such dark places that I couldn't see a hand before me. Each time that I started into one of these dark places or holes, this message from God's Book always came to me and kept my soul calm, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thy rod and thy staff, they comfort me."

Whenever the ground was smooth enough, I continued to run, and only halted long enough to dip up a few handfuls of water as I crossed the streams.

A little while before day I came out to a big sand bar covered with bushes, along a stream of water. I couldn't see how wide the stream was on account of the darkness, neither could I find anything that looked like a trail. Not being able to make any progress, I felt that my Master wanted me to stop and rest my engine for awhile. I had been on the march since about noon of the day before, and during the past ten hours I had been either walking fast or running continuously. About three o'clock in the morning, while on the go, I ate my dried persimmon and a few bites of my burned rice. Here on the sand bar I bent down a little bush and used it for my bed. The heavy rains and dripping trees had kept my clothes soaking wet. So when I lay down, it wasn't long before I was quite cool. I hugged my wet clothes to me, and took deep breaths of air to get warm, as I didn't care to take any more exercise just to get warm. As I rested there on that bush and

watched the lightning bugs, I saw one a few feet away that didn't go out. But I soon realized that it wasn't a bug, for just then I heard voices. I felt that I was being overtaken by the robbers. Just then a man and a woman walked within two or three feet of me, but never saw me, as my clothes were about the same color of the sand. After they passed by, I quickly arose and followed them a little way to find out whether or not they were looking for me. And, too, I wanted to see to it that no one should get so close to me again.

As soon as it was light enough to see a little, I crossed this new stream and hit the trail again. It led along the bank of the main stream which had grown to be almost a river. Soon the trail left the river and led over the mountain. Here I came back to my big stream again at a ferry. I soon aroused the ferryman, and rested in his boat as he rowed me across.

You remember how the Lord let me keep sixty cents when the bandits captured us. I had given twenty cents of this to buy a stamp and some extra food. Now I gave twenty cents to the ferryman and hastened on. About 7 A.M. I arrived at the ferry on the Foo river at Chiu Ping. Hiring this second ferryman to put me across this final river, I gave him my last twenty cents, and stepped off this ferry boat onto the big motor boat that took me safely to my "home, sweet home" in Wu-chow. So the Lord had provided all the finances that were needed. He does that always, if we trust him.

I afterwards learned that the first river I crossed on the ferry boat was the only place where it was possible to go through to Chiu Ping. The crossing of this river was almost like the "Red Sea" experience, since it was only about thirty minutes after I crossed until the robbers came there to intercept me, but they were too late. The Lord didn't drown them in the river, but had they followed me any further, the Chiu Ping soldiers would have put them to death. So the bandits dared not follow me any longer.

In this experience we see how the Lord Jesus delivered his unworthy servant from the hands of the enemy. The fact that he led me over those wild, rugged mountains, through jungles and streams, in an unknown country, and that during a cloudy night, at a speed faster than the bandits could travel their own familiar trails, is to be one of the miracles which our Lord Jesus is working in present times. Praise his name now and forever more!

Christian and Pagan Homes in Japan

Family Uplift Through the Transforming Power of Christ

Rev. W. Harvey Clarke, Tokyo

The three common nouns in the English language which have perhaps the deepest meaning to the greatest number of people are mother, home and heaven. They combine the tenderest memories of the past, the truest pleasures of the present and the fondest hopes of the future. They represent the noblest ideals of this life and point to the higher life beyond the grave. The home where the mother presides as queen over her loved ones is the nearest type of heaven upon earth. It is the center of the influence in the state, and no nation can rise above its homes. This ideal of the home is found only where Christ rules in the lives of his people. Architectural beauty and artistic equipment alone will not make the home where the spirit of loving service and sacrifice is absent. For convenience of study our subject may be divided into two classes, homes where Christ is known and honored as the chief guest, and homes where he is an unknown and unwelcome stranger.

Just across the Pacific from our western shore lies the little island empire of Japan, our nearest Oriental neighbor. As we compare the differences which separate us with the resemblances which unite us, we find that we are nearer in sentiment, motive and experience than we realized before the doors of this hermit nation were opened about sixty-five years ago. At that time there was no word in the Japanese language to express the idea of a Christian home. The ideals were unknown, hence, there was no word to express them. After the teachings of Christ began to yield fruit in the lives of the people the word *katei* was coined to express the new ideals which began to enter their lives and transform their homes.

The family was the social unit in old Japan, and individual rights were often sacrificed for the selfish interest of some member, even to the loss of virtue and honor itself. The selection of a life companion was rarely left to the preference of the

individuals, but was generally determined by the parents and some one negotiating the marriage. Thus love was not essential to the union, and the home often lacked the most important influence in making it a success.

The inferiority of woman as taught by Gautama depreciated her position in the home, and her influence was weakened where it should have been honored and strengthened in the sphere of her rightful domain. The domineering superiority of man often assumed or exercised in the home made it only a place of abode rather than a haven of rest and happiness. The custom of eating his meals alone, and then the wife and children forming the family circle without his presence deprived the home of that family unity essential to the highest happiness. The custom of allowing the husband to bring other women into the home for his own selfish gratification without the consent of the wife, blighted that heart union and co-operation necessary to success, and destroyed the sanctity of the family. We rejoice that this old custom is now illegal, under the ban of public sentiment, and is being rapidly eliminated by the higher example of the Christian home.

When we compare the records of the homes of ancient Japan, governed by the spirit of Shinto religion (nature, ancestor and hero worship) which taught the people to worship through fear, and the teaching of Gautama which holds them in the bondage of idolatry with all its accompanying evils, with the teaching and influence of Christ, which is transforming these homes and elevating the nation; we plead for a more rapid extension of Christian influence in Japan.

The contrast between these two types of homes is shown, not so much in the material and equipment of which they are composed, as in the spirit which governs them and the results which they produce. Culture and hospitality are found in many homes in Japan, just as in our own country, where there seems to be the one thing lacking; and that is the presence and influence of Christ to make them ideal in every way. There is also a class of homes where poverty and ignorance emphasize the need of Christ's presence and influence to relieve suffering. Into many of these homes no ray of spiritual light ever enters, and in both classes the result of spiritual neglect is the same. They know nothing of the higher life and have no concern regarding life eternal. The Imperial Palace is the highest standard and center of influence, and the homes of the princes and nobility compare favorably with those of other lands noted for their refined culture and elegant hospitality. But these, including the homes of the wealthy gentry, are limited in number, and the homes of the masses reveal the great need of relief from physical suffering and spiritual decay, resulting in premature death and the loss of eternal life.

The light which is set on a hill in Japan and can not be hid is the Christian home. Its refining influence demonstrates the transforming power of Christ in the lives of a pagan people. This is true regardless of social and financial standing, for it uplifts the masses and elevates the classes to a higher standard of moral and spiritual life. The influence of these Christian homes is reaching from palace to cottage, and is not limited by their number, which is steadily increasing all over Japan.

This influence is illustrated by the splendid example of the Crown Prince, who is now the Prince Regent, when he visited the Prince of Wales. Although not yet a nominal Christian, the higher standards which are permeating Japan through the influence of Christ have appealed to him to such an extent that during his visit to Europe, where he was royally entertained by the highest in authority, not a single drop of strong drink passed his lips. This strength of character shown in his courage to resist intoxicants offered at the board of royalty and those in power in Europe is a strong testimony to the far-reaching influence of Christ over the lives of the young men of Japan. This young man, because of his attitude towards temperance, is now influencing thousands, and many of the higher

officials in the Imperial household are following his example of total abstinence. This, we trust, with organized campaign to suppress strong drink, will ere long result in Japan's following the example of America in enacting the law of prohibition, and also give us the example of how to enforce it more effectively.

Christian homes in Japan are only two generations old, and yet they have produced many strong examples of Christian character. There are some among the most noted statesmen, lawyers, doctors, educators, merchants, manufacturers, and soldiers whose influence is far-reaching in furnishing worthy standards of higher living and better citizenship. One of these young men, Saburo Shimada, represented his Congressional district for more than twenty years without defeat; became speaker of the Lower House, presided for a number of years, and always opened his own private committee meetings with prayer. He bore in his body several marks of serious wounds inflicted by political enemies as he faithfully and fearlessly advocated the Christian principles of higher life and true democracy.

Many of the leading women in educational, social and reform circles are earnest Christians, making in their homes their greatest contribution to the elevation of their people and the progress of their country.

Among the several families with which we have come into personal contact through our work there is one outstanding example of what the gospel will accomplish in a pagan home. This family moved to Kumamoto during our first term of service in Japan, and through the Sunday school was brought into contact with the church. The seed sown in the Sunday school was cultivated through Bible study, and the son was converted and united with the church. Following his example, the mother, two daughters, son-in-law and grandmother were baptized, making the whole family a Christian household.

The son was a pharmacist, but having heard the call to give his life to the service of the Master, made that surrender which means much in Japan, and soon began preparation in our Baptist Seminary in Tokyo for his life work. After having spent eight years in completing his preparation he was called to the oldest church in our Southern Baptist work located at Moji, and served as pastor very faithfully and efficiently for three years. When it was decided to send one of our best young preachers to Louisville to make special preparation to become a teacher in our Theological Seminary at Fukuoka, he was selected to fill that important position. He has completed two years at Louisville, and because of the call for immediate help in our school at Fukuoka, he has given up the third year's preparation and sails for Japan in a short time. May God's protecting care and richest blessings go with him as he returns to the important work among his people. Mr. Kiyoki Yuya represents the higher type of young manhood in Japan touched by the spirit of Christ, and his life will count for much in contact with other young men.

Mr. Yuya's mother became a faithful Bible woman and was associated with Mrs. Clarke in our first kindergarten in Kumamoto, together with her daughter Setsuko Yuya, who became a successful kindergarten teacher, and is now active in the work. The oldest daughter married Mr. Ando, who is a Christian merchant in Osaka. This is an example of many such families in Japan, where the gospel is demonstrating its power to reach and transform Oriental homes into Christian centers.

Millions of homes in Japan like that of the Yuyas are yet untouched by the influence of the gospel, and await its transforming power to make them Christian, and so enlist their help in making Japan a Christian nation and an ally in redeeming the Orient through Christ. May God speedily call and send a larger number of witnesses from our Christian homes to bear the light and knowledge of salvation to those pagan homes in Japan, which need only his influence to make them shining lights among a great people in spiritual darkness.

Entreaties that Brook No Denial

Typical Needs of Our Mission Fields that Must be Supplied

Gathered by Miss Kathleen Mallory, W.M.U. Secretary

It would, I think, be correct to say that our mission in Palestine and Syria owes the very fact of its existence to the 75 Million Campaign. Certainly it was in 1920, after the Campaign had been launched, that our Foreign Mission Board felt ready to accept the responsibility of the work that had been begun here several years ago by some Baptists in Southern Illinois, their association having come into our Convention. At the time the mission was taken over by our Board, there was a small church organization at Nazareth, thanks to the brave and persistent efforts of the native pastor and his wife. Another small church and a very good school were at Rasheya, a town far to the north in Syria on the northwest slopes of Mt. Hermon. There also the pastor and his good wife have laid the foundation for a good work. Neither of these stations, however, owned any property, and our Board felt it was unwise to invest in such until American representatives could be sent to study the situation and determine whether or no there was an opening for Baptist work in the country. It was not until the spring of 1923 that they were able to place permanent workers here.

To us the Lord has opened marvelous opportunity for work, but the Board has been so pressed for funds that during this time it has been able to provide only for the mere continuation of the present work with no means for "spreading out" as these opportunities urge. Our needs are too numerous to mention, but without a moment's hesitation I can say our most urgent and desperate need is for more missionaries. The work at Nazareth and Rasheya has been progressing, there are several converts at each place and an increasing tolerance and respect for Baptist workers and members. The Lord has given us most unexpected blessings in our touch with a few Jews here in Jerusalem and has granted a small following that we can't desert, the work in Galilee and Syria being altogether among the Arabic people. Now Nazareth is five hours' journey by automobile from Jerusalem and the trip to Rasheya requires practically a day and a half, and traveling expenses, even in the dear Ford so generously given by friends, are alarming with gasoline at 60 cents a gallon! Thus you can understand how one man and wife, living in Jerusalem and supposed to be giving the best part of their strength to language study, can have little opportunity for really influencing the native leaders, churches or communities. Oh, for a man and his wife to go into Galilee and Syria to learn the Arabic language, to prepare themselves for that work exclusively, plan for the development of our present churches and to go into the countless villages untouched by any mission! Oh, for a woman to go to Nazareth to lead in the marvelous work God has opened among the women and children! Then Mr. Watts and I could feel free to follow the God-given conviction to turn our whole strength to the Jewish work here in Jerusalem.

This crying need for missionaries naturally implies a need of land and buildings. We need badly to purchase at Rasheya property for church and school. If the missionaries come they will need homes, because it is almost impossible to rent houses in which we westerners can live. Then, too, we have no Arabic literature, and yet we have almost no apportionment to invest in Baptist tracts and other literature.—*Mrs. J. W. Watts, Jerusalem.*

From the Campaign the Shimonoseki Station has received one missionary and aid for the Gospel Publishing House. But the earthquake brought heavy losses to our publishing work, from which I am afraid we will be a long time recovering. We also need a church lot and building. But as vital as are these needs and as eager as we are to have them met within the shortest possible time, I think that we all feel that we would be willing, nay, desirous, that the needs of our Girls' School in Kokura be given the first and the greatest consideration at present. So serious will the situation there become without speedy relief in the way of funds for the putting up of the main building that there are some who prophesy that it may prove necessary to close the school. That would be sheer tragedy!—*Florence Walne, Shimonoseki, Japan.*

Our church building at Tsingtao is our only gift from the Campaign. Our present urgent needs are a woman teacher for the girls' school, a home for sick missionaries, and land for the girls' school. Other missionaries are needed, both for boys' school and country evangelistic work, but the imperative needs are those stated above. Surely there cannot be a greater need than the Rest Home for disabled missionaries.—*Mrs. S. E. Stephens, Tsingtao.*

The Kweiteh Station received from the 75 Million Fund the money for our nice church, for which we are continually thankful. We also asked for two men and a woman to help in the work here. My two co-workers are due their furlough next spring, but still there is no one even studying the language in preparation to come here. Should these workers be appointed and come, then our third request of the 75 Million Fund would need to be granted, namely, land and residences for these missionaries. Shall I say we have well-nigh lost heart and have begun to wonder if these needed workers ever will come? We pray often for more laborers and we know the Lord's hand is not shortened. I know our God is able, and he has heard and answered my prayers so many times. I don't want to dishonor him in this, and I think I do not. I am just afraid his children in America do not see the need of their helping in answering these prayers for China.—*Attie T. Bostick, Pochow, China.*

The Campaign has given to the Kaifeng Station eleven new missionaries and \$115,000 for land, schools, church, chapel and residences. Our most urgent need is for a physician and for other new missionaries who will do country evangelistic work.—*Addie Estelle Cox, Kaifeng, China.*

We do look for help in the near future for the erection of a church building on the property which our congregation here has itself bought. We still owe about \$3,000 on this property, but we are saving and working to get that paid off before another year is out. The church building is what we need most at this station. The building we now use was formerly a residence. We have taken out walls in order to grow until there are no walls left to tear down.

We have a membership of 260 and we believe the Lord will continue to bless us here. The Catholics of this city are already saying that the evangelicals are getting too numerous!

We must be prepared to carry on our work even better than heretofore. If we could have fifteen or twenty thousand dollars for our building it would enable us to win those who do not enter an unattractive place such as we occupy at present. You might like to know that our property is on one of the prettiest and most frequented squares of the city, this city being the largest coffee port in the world.—*Mrs. T. C. Bagby, Santos, Brazil.*

We have hoped so much that the Campaign would send us a missionary-trained nurse. We have a city of 30,000 and not a trained nurse in it. There never has been one here. Last year we had some twenty-five cases of grippe, which, if not carefully watched, ran into typhoid. Mr. Reno and I, who knew almost nothing of this sickness, were compelled to look after the cases day and night, together with our school and other duties. We are teaching in ill-smelling, decayed buildings which are a disgrace to our city. In fact, the city is compelling us to tear them down at once. We must have our new building. Our dormitories are not yet finished, but we are living in them with our large family of young men and women, brought from the interior for training in Christian work.

Then there is a crying need for a little money to help the natives in strategic places to buy land for school and church purposes. To-day these places are cheap, but in a few years they will be beyond our reach.—*Mrs. L. M. Reno, Victoria, Brazil.*

The Rio de Janeiro Station is woefully short of receiving what was asked of the 75 Million Campaign and, what is more, it will take at least half again if not twice as much money to do what was planned if the needs for buildings and lots had been attended to when outlined. Overhead expenses of the missionaries have increased beyond belief and, while most of that falls on us rather than on the Board, the question of rents paid is indeed serious. The girls' school is in im-

perative need of a dormitory, and if you could see the 475 boy students crowded into our one building, which is used for administrative purposes and all others except eating and sleeping, you would know how urgent is the completion of their unfinished building. The seminary building is very urgent, too, because it is a direct feeder in trained men for the denomination.

The great need, then, is money, for without equipment we are handicapped beyond words to tell. In the publishing plant we need more space in which to work, and more machinery. These needs supplied, the plant would soon reach a self-supporting basis. Help is also needed for the Brazilian Baptist Church Building and Loan Fund so that other churches may be able to buy land and build. The Campaign has enabled this fund to help twelve churches to buy property, ten of them having by its aid built houses of worship or remodeled the buildings which were on the property. Now, the fund is loaned to the last dollar with many churches on the waiting list. We have over thirty preaching points here in Rio, a goodly number of which should be organized into churches with buildings for the services.—*Mrs. W. E. Allen, Rio, Brazil.*

We need a new missionary for a school at Guadalajara that can have higher courses than were planned for the Morelia school. We can take pupils only to the sixth year of primary work in our schools of the South Mexican Mission. We need a more advanced school, with the ones at Toluca and Morelia as feeders. We have the buildings in Toluca for a school, but no one to carry on the work. But, before Toluca, the school should be established in Guadalajara. We would be delighted to see two more missionary families come for school work. We will never reach the better class of people until we have educated native preachers and leaders. The greatest problem right now in our Sunday school in Toluca is that in all the school we cannot get five people capable of teaching classes. Many of our members have no education at all.—*Dr. Hallie G. Neal, Toluca, Mexico.*

A Baptist Opportunity and Responsibility

Our Home Mission Board Schools and Their Influence

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

The Mountain School Department of the Home Mission Board includes the mountains of the Appalachian range and the Ozarks in the west. Schools are located in nine states as follows: Georgia, three; Alabama, two; Tennessee, six; North Carolina, seven; South Carolina, one; Virginia, one; Kentucky, three; Arkansas, six; Missouri, one.

In this territory are 238 counties with a population of 5,257,811. The area is 94,564 square miles, a territory 5,000 square miles larger than Virginia and North Carolina combined.

The religious census of 1916 gives the total religious population as 2,191,827. Of this number, 809,717 are Baptists, and 561,510 affiliate with the Southern Baptist Convention. The remainder belong to various Baptist groups, including white and colored. There are few negroes in the mountains proper.

Counties numbering 155 report no Roman Catholics, and 133 no Episcopalians. Leaving out Romanists in the mining section of Alabama, and those in Chattanooga, there are less than 3,000 in the mountains east of the river. There is, however, a larger number in the Ozark Mountain section. The

number of Episcopalians is exceedingly small. Only in the Virginia mountains are there more of another denomination than Baptists. Here the Methodists are more numerous, due perhaps to the influence of Emory and Henry College.

Some mountain mission school work is being done in this territory by the Methodist Episcopal Church, Congregationalists, Disciples, Southern Presbyterians and Northern Presbyterians. Baptists, however, have a more extensive work than any other single religious body, Northern Presbyterians standing second in number of schools. Work done by these schools has wrought marvels with and for the mountain people.

The population is thirty-nine to the square mile in the mountains, while beyond the mountains it is only twenty-seven. There are practically no foreigners. The race is made up of Scotch-Irish stock. Americanism is purer here than in any other section of the country. One-fourth of the Baptists of the South live in this territory, which is about one-twelfth of that of the Southern Baptist Convention. Five hundred boys and girls each year are coming from this section to the Baptist schools. Other thousands long for an education. Results challenge resources. Rich harvests await ready gleaners.

INFLUENCES OF THE SCHOOLS

During the quarter of century of Home Mission Board management schools have been established in 47 places. Thirty are now operated. During the years, as the schools served their purpose, they were either combined with others or discontinued. Everywhere the influence is still manifest. One may travel through the mountains from Virginia to Alabama and readily mark homes where some boy or girl has been in these schools. The environment and atmosphere of the home are different. Social life is on a higher plane. Higher ideals are maintained.

The influence of these schools on our churches and religious bodies is incalculable. Sections formerly anti-missionary are now co-operative. Churches have taken on new life. Better organizations and methods have been introduced.

Church workers have been multiplied. Young men have felt the call to the ministry while students in these schools. About two hundred and fifty young men in the ministry receive free tuition each year. Girls have felt the call to service in many ways. Missionaries, trained nurses, Christian teachers, gospel workers, have been sent out. Hundreds have been given higher ideals of life, citizenship and service and have gone forth to serve in capacity as bankers, lawyers, doctors, mechanics, teachers, farmers, executives, statesmen. In sections adjacent to schools 25 per cent to 75 per cent of public school teachers have been students in these schools. Better law enforcement has been secured, morals improved, standards of living elevated, educational opportunities improved, social and economic conditions transformed. However, the coming of railroads and highways is complicating the situation and increasing our responsibility.

SCHOOLS AND THEIR IDEALS

The Home Mission Board has in 1924 thirty schools in the mountains. In these schools were 5,020 pupils, 216 teachers, 231 ministerial students, 434 conversions, 486 graduates. These were operated at a total cost of \$204,981, of which the Home Board paid \$57,950, less than \$10 per pupil.

Christian service is the key-note. Principles of Christian citizenship are kept prominent. Thoroughness is insisted upon. Standards in scholarship and ideals in life are sought and reached. Twenty-one of the schools are fully accredited. Others are approaching the standard. Appropriations this year will greatly improve this condition.

The curriculum includes all the grades and full high school course, and in addition courses in Bible, Missions, Stewardship, Doctrine and Denominational Activities. Manual Training, Home Economics, Music, Voice, Art, Agriculture, all have their place. Courses of study are planned to prepare pupils to become good home makers, reliable citizens, efficient farmers, good church members, and courageous, well-trained, God-fearing men and women.

The average cost is from \$100 to \$150 per pupil for all expenses. Expense in the Junior College is slightly higher. Ways are devised for a large number to work their way through. However, there are hundreds hungering for an education with neither means nor helpers. Will you not assume support of one of these boys or girls in school?

The following is a brief statement of the schools and their equipment:

VIRGINIA—ONE SCHOOL

Lee Institute, Pennington Gap. Six acres of ground, administration building, two dormitories, three cottages, six teachers, 112 students. Territory Powell's River Association and part of Holston.

KENTUCKY—THREE SCHOOLS

Southeast Kentucky Baptist School, Barbourville. Two acres of ground, administration building, two dormitories, 10 teachers, 278 students. Territory North Concord and Bell County Associations.

Hazard Institute, Hazard. Five acres of ground, administration building, gymnasium, dormitory and cottage, seven teachers, 255 students. Territory Three Forks Association.

Magoffin Institute, Salyersville. Five acres of ground, administration building, two dormitories, six teachers, 110 students. Territory Enterprise Association.

TENNESSEE—SIX SCHOOLS

Cosby Academy, Cosby. Ten acres of ground, administration building, two dormitories, five teachers, 110 students. Territory East Tennessee Association.

Harrison-Chilhowee Institute, Seymour. Eight acres of ground, administration building, two dormitories, nine teachers, 204 students. Territory Sevier and Chilhowee Associations.

Doyle Institute, Doyle. Five acres of ground, administration building, two dormitories, six teachers, 181 students. Territory Union Association.

Stoctons Valley Academy, Helena. Six acres of ground, administration building, one dormitory, one cottage, seven teachers, 182 students. Territory Stoctons Valley Association.

Smokey Mountain Academy, Sevierville. Thirty acres of ground, administration building, cottage, four teachers, 105 students. Territory Sevier Association.

Watauga Academy, Butler. Three acres of ground, administration building, two dormitories, five teachers, 85 students. Territory Watauga Association.

NORTH CAROLINA—SEVEN SCHOOLS

Fruitland Institute, Hendersonville. Nineteen acres of ground, administration building, two dormitories, two cottages, 10 teachers, 208 students. Territory Carolina and Transylvania Associations.

Haywood Institute, Clyde. Five acres of ground, administration building, two dormitories, principal's home, eight teachers, 165 students. Territory Haywood County Association.

Mars Hill College, Mars Hill. Eighty-six acres of ground, two administration buildings, auditorium, gymnasium, library, three dormitories and cottage, 23 teachers, 512 students. Territory French Broad Association.

Mountain View Institute, Hays. Twenty-five acres of ground, administration building, two dormitories, nine teachers, 133 students. Territory Brushy Mountain, Stone Mountain and Elkin Associations.

Round Hill Academy, Union Mills. Five acres of ground, two dormitories, six teachers, 97 students. Territory Green River Association.

Sylva Institute, Sylva, N. C. Two acres of ground, administration building, two dormitories and cottage, 10 teachers, 229 students. Territory Tuckaseegee, Tennessee River and Macon Associations.

Yancey Institute, Burnsville. Seven acres of ground, administration building, two dormitories and clubbing house, 10 teachers, 278 students. Territory Yancey Association.

SOUTH CAROLINA—ONE SCHOOL

North Greenville Academy, Tigerville. Ninety-nine acres of ground, administration building, two dormitories, farm house and out-buildings, eight teachers, 166 students. Territory North Greenville Association.

GEORGIA—THREE SCHOOLS

Blairsville Institute, Blairsville. Five acres of ground, administration building and girls' dormitory, three teachers, 76 students. Territory Nolli River and Salem Associations.

Hiawassee Academy, Hiawassee. Five acres of ground, administration building, two dormitories, five teachers, 101 students. Territory Hiawassee and Rabun Associations.

North Georgia Baptist Institute, Morganton. Seven acres of ground, administration building, girls' dormitory, four teachers, 159 students. Territory Elijah, Morganton and Salem Associations.

ALABAMA—TWO SCHOOLS

Tennessee River Institute, Bridgeport. Seven and one-half acres of ground, administration building, two dormitories and cottage, six teachers, 145 students. Territory Sequatchie Valley Association.

Eldridge Academy, Eldridge. Six acres of ground, administration building, two dormitories, seven teachers, 131 students. Territory North River Association.

ARKANSAS—SIX SCHOOLS

Mountain Home College, Mountain Home. Twenty-seven acres of ground, seven buildings, 10 teachers, 171 students. Territory White River Association.

Carroll County Institute, Blue Eye, Mo. Ten acres of ground, two buildings, three teachers, 60 students. Territory Carroll County Association.

Hagarville Academy, Hagarville. Twelve acres of ground, two buildings, four teachers, 142 students. Territory Russellville Association.

Newton County Academy, Parthenon. Twenty-four acres of ground, two buildings, five teachers, 117 students. Territory Boone County Association.

Maynard Academy, Maynard. Six acres of ground, two buildings, five teachers, 94 students. Territory State Line Association.

Mount Ida, Mount Ida. Two acres of ground, one building, five teachers, 80 students. Territory Caddo River Association.

MISSOURI—ONE SCHOOL

Southwest Baptist College, Bolivar. Sixty acres of ground, three dormitories, administration building, four cottages, 12 teachers, 283 students. Territory 32 associations.

"The great need of our mountaineers to-day is trained leaders of their own. The future of Appalachia lies mostly in the hands of those resolute native boys and girls who win the education fitting them for such leadership. Here is where the nation at large is summoned by a solemn duty. And it should act quickly, because commercialism exploits and debauches quickly."—*Horace Kephart*, in "*Our Southern Highlanders*." Here, as usual, the secular authorities await upon religious bodies to do the pioneer work in education. There are now approximately 200 mission schools in the Highlands, the largest single group of which are our thirty Home Board schools. But there is yet much highland to be possessed by schools, especially by vocational schools with a definitely religious atmosphere.

Southern Baptists have an open door with an unparalleled opportunity. Baptist life, doctrine and principles of government appeal strongly to mountain people. The Home Mission Board has proved its worth to the mountaineer, and in turn has won the confidence, secured the co-operation, and obtained the lasting gratitude of the inhabitants of this entire region. Let us continue to make conquest of all the mountain people and territory.

* * *

How Much Can One Hundred Dollars Do?

Miss Alberta Lee Davis, Mendoza, Argentina

One hundred dollars (Argentine currency) is a great deal for just a handful of Argentine Christians to give at one time. It represents prayer, work and sacrificial giving, such as many of us do not understand. For here, as in other nations, the gospel was not first preached to the wealthy. This large, fertile, yet sparsely settled country has its share of the world's wealth in natural resources, at least, and there are great numbers who can count their "pesos" by the millions. Yet, as in other lands, the care and worry of such material wealth keep those who own it so occupied that they have no time to stretch forth their hands, as it were, to open their hearts and accept the wealth that has accumulated for them since the beginning of time and will last them to the end of time, were there an end—the wealth of God's love and his salvation.

So, as he did two thousand years ago, he again gives into the hands of the poor the joy and privilege of "publishing the glad tidings" in the highways and byways of this comparatively new Republic. The Argentine is yet a great nation in the making; and therefore more hardships exist and perhaps less wealth to be counted in dollars and cents than we should find in more developed countries. Nevertheless the Argentine Baptists gave more per capita than any other nationality belonging to our Southern Baptist Convention, during the big Campaign, not excepting even our own Southern Baptists in the homeland. And that has meant true sacrifice, because among all of them there is not even one millionaire, nor one worth so much as \$5,000 or \$10,000 even. They have done what they could; and here is where my story begins.

The Andes district consists of three great provinces. And for the three we have only one ordained minister, and he is the much over-worked missionary of the district. (What would we think of one pastor—only one—to cover three of our larger states in the South?) So as he visits and prays and preaches in the various centers of these provinces and people are converted and later baptized, they are then left, a little group here, another there—sheep without a shepherd at the mercy of the wolves. But gathering strength from the Lord and by holding together, a leader, sometimes a man, sometimes a woman, is usually raised up in such groups, and others are thus converted by their efforts and wait for the missionary to come their way again for baptism.

Teofilo Suarez is such a leader of such a group. The Christians of the city of San Juan, the capital of the province bearing the same name, are under his care. He is a man of broad experiences and more education than in general. He reads and speaks English as well as you or I. Therefore one day while reading in one of our denominational papers he learned of the big debt we have. At the next meeting he said to his congregation, consisting of a mere handful of members: "This is our debt also, yours and mine, as members of the Southern Baptist Convention. And if you and I do our utmost, and every other Argentine Baptist does the same, we could soon pay off that debt." The few members in San Juan spoke to the groups in Mendoza and Godoy Cruz about the matter, suggesting that each member pledge himself or herself to give \$1 (peso) that he or she had earned alone. No wife was to ask her husband, nor any daughter her parents for the "peso." In some way each should work for the amount, really earn it and then give it.

It so happened that the members of the Mendoza group were emptying their purses to put in lights and plaster the inside of the "unfinished walls" of which Miss Wofford wrote in the June HOME AND FOREIGN FIELDS, and the Godoy Cruz group were helping the Mendoza group, at the same time paying on some land they are buying on which they hope some day to build. And although they were with them in spirit, the other two groups could not help the San Juaninos financially. Therefore, instead of becoming discouraged these San Juaninos pledged themselves to give five dollars each. (This is all outside and extra to the pledges to the Campaign.) And each mother and daughter, father and son, went to work to earn his five dollars.

On the fourth of July, to show their patriotic love to the people who have brought them the key to the secret of the world's greatest freedom, a check for \$100 was sent to the publishing house with the information that it was to help pay the debt of the Foreign Mission Board. The publishing house saw fit to send it straight to the Foreign Mission Board, where it will do its bit to eliminate that debt. And with it came the thought to me that if each one of you who may read this would pledge yourself to do the same—first pay the pledge already made, then go about to really work especially for and earn an extra five dollars, we would soon be without a debt and the Mendoza Church would get finished, the Godoy Cruz people would get a chapel built on their land, the Seminary in Buenos Aires would get a building and the Boys' School a dormitory, and the many other churches and schools and seminaries in China, Japan, Europe and the rest of South America would get much needed help in funds and new workers.

What shall we do? Let this handful of very young brothers in the faith show more love, more sacrifice, more patriotism to the cause than we? Each one of you is as able to do the same as any one of them. I venture to say that the very poorest who may read this article would be considered wealthy in comparison with him who may have the very most of this world's goods among the members in San Juan. So with you and me doing our part, we can stretch that \$100 to cover that debt—and then some. Shall we do it?



FACULTY OF WILLINGHAM MEMORIAL BOYS' SCHOOL, FUKUOKA, JAPAN

The Children of Japan— What of Their Future?

Miss Phebe E. Lawton, Shimonoseki

It was 3 o'clock in the afternoon, on June 9, that our little Baptist church at Shimonoseki was packed, truly packed, with children. Those who couldn't squeeze into the benches were given chairs at the back, or sent up to the balcony; later others were taken to the front where they soon found themselves "at home" on the floor.

They had come to hear the famous Bible-story teller, Nobechi San. And now the hour had arrived and he was there, and they were there, all expectant and excited. The capable little pastor was getting their attention by having them sing one of the Sunday-school songs—first one group and then another, then all together, and softer and softer, until every little pair of eyes was turned straight to him, and the church became very still and quiet. And now, Nobechi San was introduced, and was standing before them. What is he doing? Oh, he's forming one of the *kana* (syllable-letters) in the air. Yes, that is it, he's making it again! And he wants to know if he has made it exactly right, and what it is. Every little hand is up; the little boy indicated near the front answers "*ka*." And now he's writing again! This time it is *mi*; and so on, until we have *Kami wa ai nari*—"God is love." Then he told the story of Jonah and the whale, fairly holding us under his spell by a skill as truly an art as that of a master musician or painter. Soon the hour had passed, the story was ended,

and there was a prayer and an invitation to come to Sunday school next Sunday.

As I returned home I thought of the story-teller himself. One can not but stop and wonder about the life of such a God-gifted person. I thought of what he had told us of himself at the church the night before, of how when a little boy he was possessed with an overwhelming curiosity to see the new Sunday school that had been opened in his neighborhood, but at the same time was deathly afraid of it. He had been told all sorts of frightful things about the Christian teachers, one a foreigner, and the other an old dyer of the town whose face and hands were always black with dye. But his curiosity was so great that one Sunday he and some of his companions went up to the very door, hoping to get a peep inside. Before they had time to see, there came the old dyer with a smile and a bow to invite them in. It isn't hard to imagine just how many seconds it took these boys to take to their heels and run. This continued for Sunday after Sunday, until it finally "soaked" into the little Nobechi's head that the smile of the old dyer was sincere, and that it might not be dangerous even to enter the Sunday school after all. So he slipped in, but not without many misgivings. Much to his surprise he found everything very pleasant, enjoyed the songs, listened with interest to the story, and was given a pretty little picture-card. What was more, he was told he'd be given another if he came the following Sunday. And so, he decided he would. The next Sunday he was told he'd be given a larger one after having received four small ones. So he thought he would continue to come until he got that one, just to see what it would be. Afterwards he learned there was still a

larger one, and at the end of the year, a gift. He had started now, he'd finish it, he planned.

Thus he was led into the Sunday school, and later to the church and to the acceptance of Christ while still a very young boy. He came to love the old dyer very dearly, and begged his father and mother to allow him to visit their home and tell them of Christianity. So earnest was he that his parents granted his request, and later went with him to church. The day came when he saw them accept Christ, and also his brothers and sisters. In the meantime he was given a Sunday-school class to teach, and later on was sent to Tokyo to a Christian school. Now he is the pastor of a church in that city, but is best known as a children's story-teller and a writer of children's stories, being the editor of *Shokoshi*, the children's magazine. In this way he is bringing an innumerable number of boys and girls into touch with Christianity—and he was only a village lad, but one who was touched by the Spirit of God.

Then I thought of the three or four hundred children gathered in the Shimonoseki church that afternoon who listened so eagerly to his voice, and who repeated "God is love." How many of them were little Nobechi Sans in the making? How many would give themselves to Christ, would lead their parents, their brothers and sisters, and friends to him? We can never know. For possibly in Japan more than any other country is it true that "a little child shall lead them." Their influence and their aid to mission work is untold. Realizing that, we, as Southern Baptists, have established six kindergartens and are doing all that we can for the growth of the Sunday schools. Yet

how little that "can" seems as we think of the towns and cities right in our own section of Japan, one after another, where there is no Christian work at all, in any one of which, or all, a Sunday school might be started for the children, converts made and a church established, if only there were some one to go to them. "Whom shall I send, and who will go for us?"

But I had wanted to write something of the children themselves, of their happy playtime, their pretty little kimonos and bright faces. Loved and cared for most tenderly by all, they are given all that can be given them, from candies all day long and toys galore, to kindergartens and schools of ten months' session. What shall we give them? When old age comes, will it find them going here and there on long laborious journeys to this temple and that, searching in vain for that which only our Christ can give. Or, will they have seen the light and have spent glorious lives of service for our Master? Will they? It depends much upon us—our prayers, our efforts, our dependence upon that Holy Spirit of which we read in Zechariah, "Not by might nor by power, but by my Spirit, saith the Lord of hosts." What will their future be? What will it be?

* * *

The Theological Department of Seinan Gakuin

Rev. G. W. Bouldin, Dean, Fukuoka

It is no doubt a fairly well-known story: our efforts at training a native ministry in Japan. In 1907, the Fukuoka Seminary was started, and the writer was connected with it from the autumn of 1908. At the head of this school was our ablest Japanese leader. This brother had once worked with the Northern Baptists and it was not possible at that time, it seemed, for our Northern brethren to give their consent for things to go on as they had started. There was continual agitation for union between the two Baptist mission bodies, especially in theological education, and the propaganda finally succeeded and the union was consummated in the autumn of 1910. The majority of the students that were in the Fukuoka school went to Tokyo to attend the union school, which was called the Japan Baptist Theological Seminary.

This union work was continued for eight years. The work on the inside was pleasant and satisfactory enough, but whether it was because the school was so far from the center of the Southern mission's field; or whether it was because the Southern mission had no preparatory school to prepare men for the Seminary; or

whether there was lack of enthusiasm among our Southern churches and workers; or whether the desire of the Northern brethren for more co-operation with others than Baptists chilled the enthusiasm of our Southern people; whether it was for one or all of these causes, the number of students in the Seminary from the South gradually decreased until it became clear that that was not the way to supply the need of preachers in our field. And, therefore, in the summer of 1918 the union was dissolved by common consent.

We knew from the beginning that union would be, at least for a while, accomplished at a sacrifice to our evangelistic work; but we were idealistic enough to think that what was best for the cause as a whole would ultimately be best for all.

Thus it has been that we have arrived at our present position. It is almost an axiom on the mission field that to achieve lasting results there must be adequate educational work. But a mission can have this only in one of two ways: (1) Co-operate with other bodies, or (2) have a complete educational program of its own. Probably none in our mission ever desired the former, and it was not until about the time the 75 Million Campaign was launched that the latter seemed possible.

After so many years of waiting for our Boys' School to 'grow up,' in April, 1923, we really began our own theological work once more. We have built over once again the building that was erected for the Seminary in Fukuoka in 1908. We have as teachers Mr. Dozier, Mr. Smith, Dr. Ono and the writer. We have two boys in the first year of the full course, that is, they have had two years of college work and are starting in for three full years of regular theological work. We have three boys in the college, first and second years, who are approved for the ministry, as well as others who have practically made up their minds to be preachers.

* * *

Where the Japanese Surpass Us

Rev. Willard B. Nix, Fukuoka, Japan

I fear that the average American has formed the habit of thinking of Japan only as a heathen nation, and that of course no heathen has anything to teach us! Do not think that I am trying to exalt heathenism above Christianity, not so in any sense, but we as Christians have not as yet obtained perfection, and it would be well for us to take at least a few lessons from the Japanese.

The subject of government ownership of railroads is an old one. We had a slight illustration of it during the World

War, but at that time we were not in any mood to relish such a tiny bite. While in Japan I traveled about as much as the average person and I do not recall a single instance where the train was late. Their time-table shows the hour and minute the train is expected to leave the station, and if one expects to be present when the train arrives, due allowance must be made or that person is almost sure to get left. I do not know how to account for their superior efficiency unless it is because of government ownership.

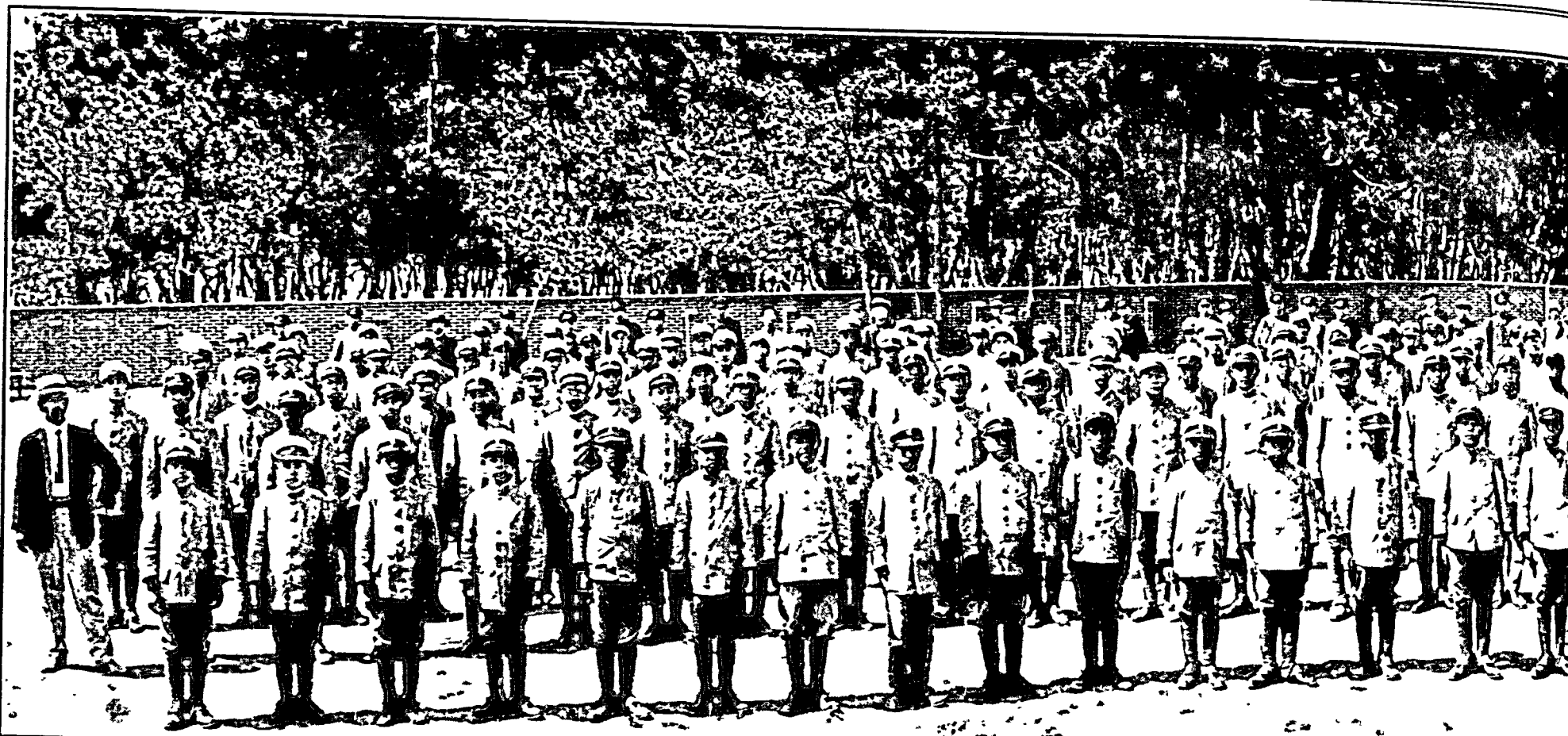
America would not have to drop her head in shame as an arch criminal if we had Japan's police system. Her policemen keep in constant touch with her citizenship as a means of preventing crime rather than spending so much public money tracing down criminals.

Surely the Japanese student is without an equal in the matter of application and perseverance in securing an education. High school students are willing and glad to brave freezing weather barefooted, or wear half-worn-out clothes if necessary, in order to stay in school. Their lack in "making a way" sometimes isn't much.

While I was in the seminary, Dr. Walne told us that the Japanese were the most courteous people in the world. This was so different from what I had been accustomed to reading and hearing about Japan that I could hardly believe it. Whether they stand at the head of the list or not, I do know a few instances that strongly indicate the accurateness of Dr. Walne's statement. One afternoon a party of us went over to a small village a short distance from Fukuoka to see the plum blossoms. On returning to the little station we were met by one of the station crew and immediately learned that we did not have time to buy our tickets and get on the train. To get our tickets we would have had to wait for a long row of people who were already lined up in front of the ticket window. Then we would have had to go up a long flight of steps, across an overhead bridge, down the steps on the other side, then onto the platform—and the train was already nearing the yard. This young gentleman immediately saw our plight, rushed into the ticket office through a back door, bought our tickets, and then rushed us directly across the railroad tracks to the platform just in time for us to catch the train home. Illustrations like this might be multiplied indefinitely. Don't you suspect that an American railroad employee who would be this kind to a party of Japanese would be hard to find?

The silver and the gold that we spend in evangelizing Japan is an investment bearing interest that cannot be computed.

We offered our lives to these people that they might know Christ, but have been called home on account of ill health.



AN INSPIRING HOST!—SOME OF THE SIX HUNDRED FORTY-THREE BOYS AND YOUNG MEN STUDENTS OF THE WILLINGHAM MEMORIAL BOYS' SCHOOL, FUKUOKA, JAPAN, JUNE, 1924. THIS SCHOOL, WITH ITS PRESENT EQUIPMENT AND A FACULTY CONSISTING OF FIFTY JAPANESE BESIDES THE MISSIONARIES, HAS BEEN MADE POSSIBLE BY THE 75 MILLION CAMPAIGN.

We have 643 boys and young men in the school this year. Our faculty contains fifty Japanese besides the missionaries.

We have had a very successful term. In spite of the agitation against the Immigration Bill passed by the Senate our school has gone on as usual. The Japanese as a nation resent the discrimination. We missionaries are very sorry that the Senate took such crude methods in accomplishing a thing that could have been done without offense otherwise. But we cannot

stand for discrimination as Christians. It is all right to limit the number of immigrants that shall come into our country, but to discriminate is not Christian. We hope that the day will soon come when Christians, like Christ, will know no racial prejudices. He died for all mankind.

We know our country has many problems to meet and sympathize with her in meeting them, but let us not allow hot-headedness to control our actions. America has lost more than she has gained by this Exclusion Bill. The saner men of this

"Seinan Gakuin"—Willingham Memorial School for Boys

Rev. C. K. Dozier, President, Fukuoka, Japan.

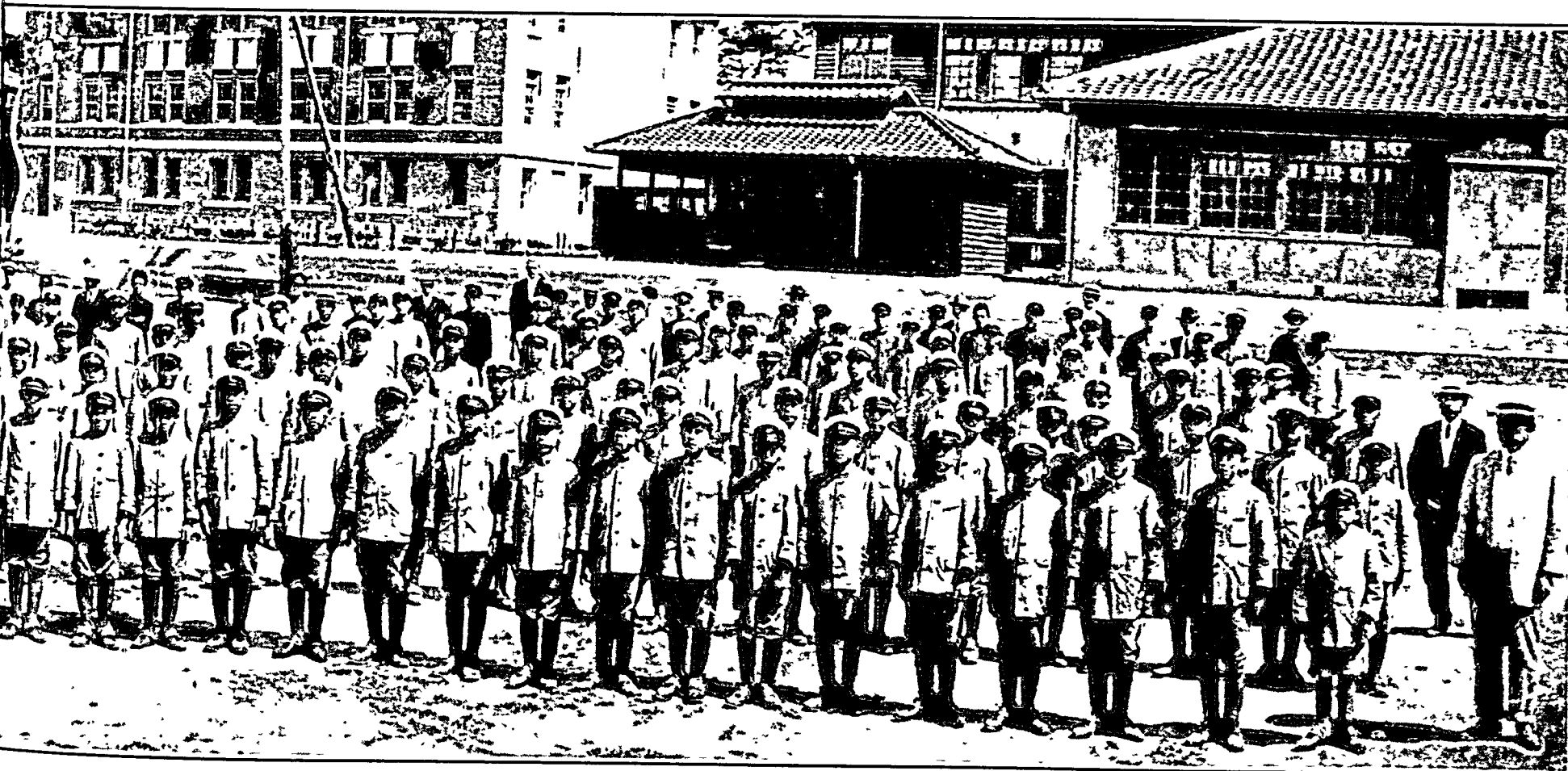
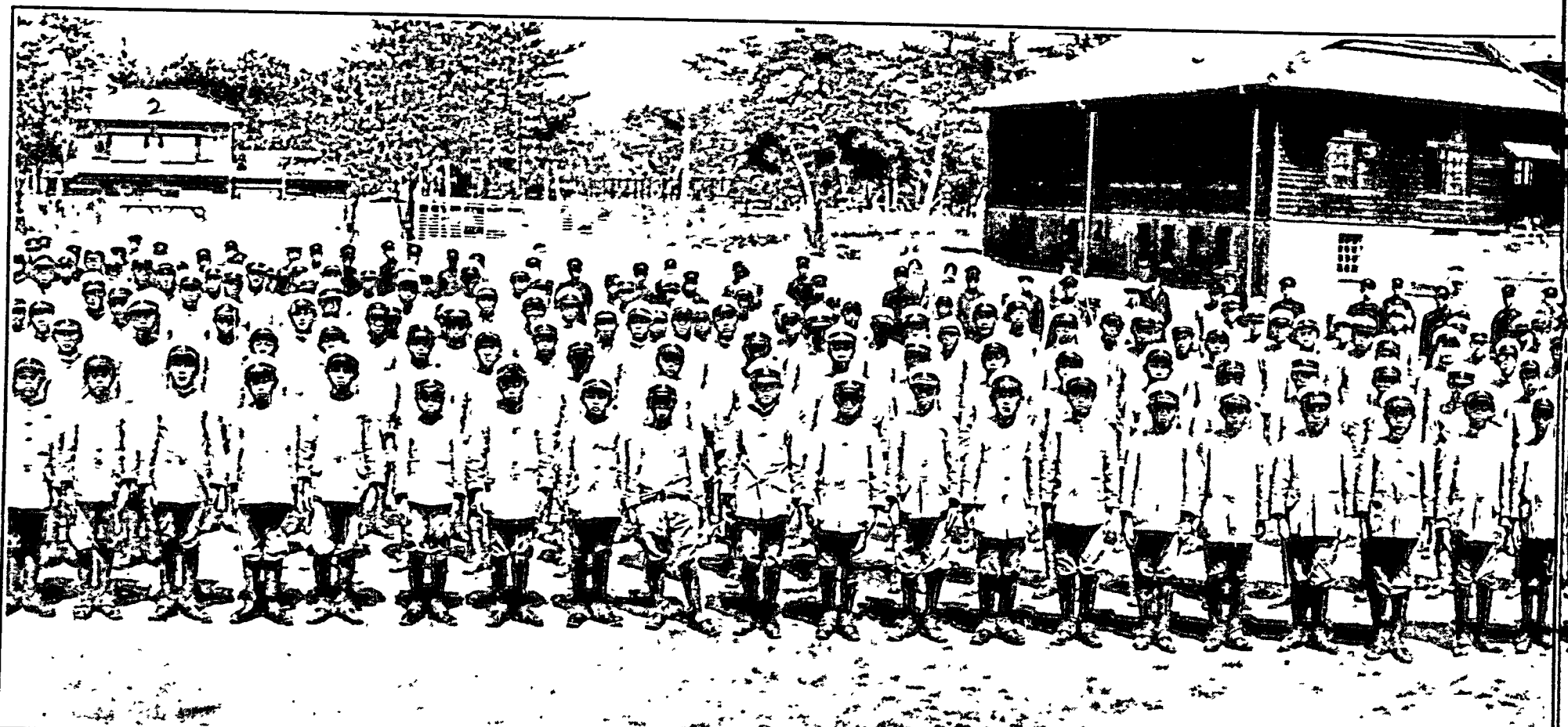
nation are taking a very fair stand on the question. The saner Christians realize that only Christ and his gospel can solve this question, and must solve it ultimately.

We have received nothing but the kindest treatment from the Japanese. We know that they are wounded deeply, but they have controlled themselves beautifully.

There is not a man in the nation that is not grieved over the action taken by the Senate. We wish that the views of President Coolidge and Mr. Hughes might have been accepted by the Senate and House. Much hard feeling might have been avoided. We still hope that some measure may be taken by which the Christian principles may be upheld. There is enough of hatred in the world without our adding to it. All we plead for is that race discriminations be removed. This applies not only to Japan, but to all eastern

nations. Let us limit the number who shall enter, but let us stay free from discriminations.

The pictures accompanying give Southern Baptists a view of what the \$75,000,000 Campaign has done. This is the material side. The boys are receiving the spiritual results and will mean much for the future of our work in Japan. They are hearing the gospel six days in a week for eleven months. Seed is being sown that will bear fruit.



BIRD'S-EYE VIEW OF OUR BOYS' SCHOOL, SHOWING SEVERAL OF THE BUILDINGS—(1) MIDDLE SCHOOL DORMITORY, (2) DORMITORY MASTER'S HOUSE, (3) GYMNASIUM, (4) FIRST CLASSROOM BUILDING—TO THE REAR AND RIGHT OF NO. 3, (5) ADMINISTRATION BUILDING, (6) SECOND CLASSROOM BUILDING, (7) SCIENCE ROOMS.



MUSIC DEPARTMENT, 1923-24

Seinan Jo Gakuin
Kokura, Japan

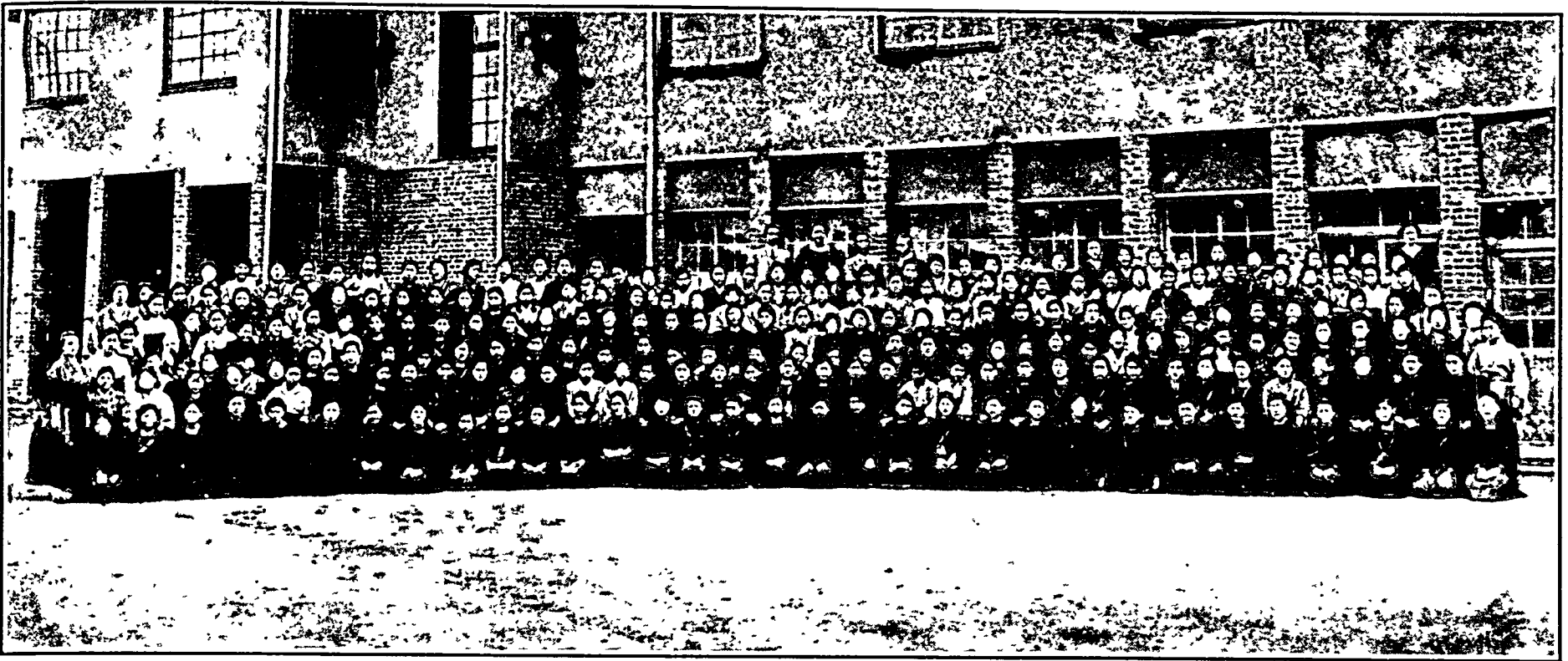
The total enrollment was forty-nine organ pupils, two of whom were daughters of pastors taking a year in church music, and thirty-one piano pupils. Since September the first year girls are allowed to begin music, and at least fifteen will be added. Others applying, will bring the number of pupils up to sixty. And yet we have no competent music director! Will not some one come over and help us?



FIRST YEAR STUDENTS WITH FACULTY

Only seventy-one out of 147 applicants were admitted, thirty-seven being received without examination. No one standing lower than the highest ten per cent of her class, for at least a year, was admitted without examination, and then on the recommendation of the primary school principal, certifying character, class standing and habits of study. Unless the classroom building is granted this year we do not see how we can continue the school. Shall it be advance or retrenchment?

Seinan Jo Gakuin
Kokura, Japan



FACULTY AND STUDENT BODY, MAY, 1924

**Seinan Jo Gakuin
Kokura, Japan**

The picture above shows three classes of our proposed five-year Girls' High School. We hope in two more years to have completed the full school, after which each incoming class takes the place of the outgoing graduating class. Our first graduating class is to be graduated in March, 1927. Shall we have to graduate them under the bare rafters of the gymnasium, at present our only assembly room?



THE SUNDAY SCHOOL WITH ITS TEACHERS AND OFFICERS

In this, the only Southern Baptist school for the Christian education of girls in Japan, we have an average attendance of over one hundred in Sunday school. Preaching service follows Sunday school, and is under the direction of Shion Zan Baptist Church of which thirty-one of these girls are members. A forty minutes' ride on the street car brings one to look upon 1,000,000 souls that might be reached through this institution. Southern Baptists, give of your means for soul-winning!

**Seinan Jo Gakuin
Kokura, Japan**

Homes in Japan—A Contrast

Mrs. W. V. Nix, Fukuoka, Japan

The contrast between the heathen homes of the poor class in Japan and a Christian home makes us sad and causes us to wonder, "how long, oh, how long" must these people be kept in superstition and ignorance, knowing nothing of the great Prince of Light who came that we might have life and have it more abundantly.

We have several nice missionary residences in Japan, but others are needed badly. The homes of the native Christians and of the wealthier class who have received something of the culture which Christianity has brought the West, are almost always good homes. They are not large as a rule, very few of them have as many as three stories, in fact most of them have only one story.

The average home is kept neat and clean inside. They remove their shoes, or clogs, before entering. Too, they have very little furniture and so it is easy to keep the homes clean. The floor is covered with a thick matting, and there are no chairs or beds, but they sit on cushions and sleep on comforts or *futons* on the floor.

The houses open directly onto the streets which are usually narrow. At the entrance are sandals which are worn inside the house. At the side of the house very often is a lovely garden filled with beautiful flowers. But such is not the case with the huts in which the poorer

heathen live. They are usually crowded together in cities or villages, for the Japanese do not take advantage of their beautiful hills as building sites but huddle down in the valleys.

The poorer homes are sometimes made of mud and covered with thatch. They have only one or two rooms into which all the family crowds to eat and sleep. The homes are so close together that it makes privacy a near impossibility.

I have been made sad so often while going from our Boys' School in Fukuoka to the Maizuru Kindergarten which is about a mile distant. This short walk leads directly through the Eita village in which the conditions are distressing. The Eita class are the outcasts of Japan. They are not even allowed the privilege of citizenship. Their forefathers were butchers and in some way were offensive to the government, and to-day their offspring are made to suffer. They have sunken very low in society, they have no correct moral standards, their homes and indeed all their villages are filthy, their children run about the streets half clothed in dirty rags, the women are slovenly, and the whole picture is one of misery. What an opportunity for Good-Will Center work!

The home of Japan, as of every nation, is the key to the situation. May the time come some day when those homes shall be lifted out of the darkness by the God who having eyes can see, having ears can hear, and having a heart can understand their need!

Feeding the Seven Thousand

E. Dargan Smith, M.D., Kwei Lin, China

After two months of siege the supply of rice in Kwei Lin was all but exhausted. The little that remained sold at prices which were prohibitive for the poor, and many faced, and to a degree experienced, starvation. The great stores in the public warehouses had been sold at a low price, and by proclamation, and thousands began to feel the gnawing of hunger.

Rice had been given out from the headquarters of the besieged force, but the quantity was not sufficient to meet the demand. The Red Cross (a purely Chinese organization) gave until it hurt, but yet there were great crowds, many of them women with breast babies who were helplessly gazing into the face of grim death. Dogs and horses, plant roots and weeds were eaten.

Our Chinese Christians decided to try and help. We were able to buy a few tons of rice and through co-operation get more than a ton a day cooked.

The gates were opened and the yard filled with gaunt, hungry people, who had stood in pouring rain, waiting their turn, while the courtyard was being jammed tight with pathetic sufferers. Then the distribution began. Each person was given a bowlful of steaming, life-saving rice. It was pitiful to see the helpless expressions, the numbed mothers—many leading a child by the hand and carrying an infant on her back. Mothers received a bowlful for their babies. The first day the crowd was estimated at over five thousand, and the next day over seven thousand were counted as they passed out of the gate.

Perhaps the fears and suspicion which many had of the "Foreign Jesus Devils" was removed in some degree by this help. At least we have his word that, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

* * *

Praying is the clearing of the blocked roads which are crowded with all sorts of worldly hindrances. It is the preparing of the way of the Lord. When I turn to the Lord in prayer I open the doors and windows of my soul toward the heavens, and I open them for the reception of any gifts of grace which God's holy love may wish me to receive. My reverent thought and prayer perfect communion between my soul and God.—*J.H. Jowett.*



A CHRISTIAN HOME IN JAPAN—MR. SOICHIO SAITO AND FAMILY, TOKYO

"The light which is set on a hill in Japan and can not be hid is the Christian home."

Absolution—The Catholic and the Baptist Position

Rev. Jas. W. Pearce, Limerick, Ireland

The efficiency of the church is provided for by the Lord. He who calls its members gives to each one his work. Not the least in importance is that of priesthood. In many quarters today this title is no compliment, it has fallen into disrepute. It reminds us of a man, dressed more like a woman, who surrounds himself with mystery, while he mutters in an unknown tongue. The very mystery in which he so glories, proves him to belong to that system which John in Revelation designates Mystery, the mother of harlots and abominations. Peter addressing the saints, says, "ye are a royal priesthood," referring to all believers. The prayer book reads strangely by the side of this Scripture. "Receive ye the Holy Ghost for the office and work of a priest in the church of God now committed unto thee by the imposition of our hands; whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained." For concentrated error, if not for blasphemy, this short passage could hardly be equalled. The New Testament knows of no office, as such, for a priest in the church of God. The opening sentence comes dangerously near profanity. For any mere man to say "Receive ye the Holy Ghost," as though he had the power to bestow the Holy Spirit upon whomsoever he would, appears to me as though he was claiming Divine power which he does not possess. His hands may be laid on the man's head, but they are both empty and impotent. The assurance with which he declares that sins forgiven by this man-made priest are forgiven is, in my judgment, a piece of most arrogant insolence to God. For who can forgive sins but God only?

I am fully aware that the ecclesiastical dignitary who so ostentatiously pronounces this majestic commission, professes to do so upon the authority of a verse of Scripture, John 20: 23. Our Lord addressed these words to his disciples. They were not meaningless. They were of most important signification. Upon them the Roman Catholic priest bases his authority for *Ego te absolvo tuas a peccatis*, his sacrament of penance and auricular confession. But when, or on what single occasion, do we find Peter or Paul or any other of the apostles uttering such absolution? Produce one single instance and we shall at once admit its authority. Manifestly the Lord's words conveyed a meaning, momentous and important to the disciples. So I ask, "How did they understand this great commission? When did they make use of this power?" We will reply to these great questions shortly. But, first, let us notice that our Lord said, "As my Father hath sent me, even so send I you" (John 20: 21). Here is the Christian commission—every believer is thus sent, man or woman—not the clerical order, nor the priest, but you.

Now auricular confessions or penance was only decreed a sacrament in the church of Rome in 1215. It therefore took these holy Romans a long time to find out the importance of this power. What happened to those who died before? Their priests argue that sins cannot be forgiven unless they are confessed to them. In the New Testament we have records of both public and private confession—public on such occasions as when they came to John to be baptized in Jordan, confessing their sins (Matt. 3: 6); and in Acts 19: 18, "and many that believed came, and confessed and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of



LITTLE SUMIKO CHAU

A Sunday-school pupil of Shimonseki, Japan.

silver." But there are cases of *private confession* also, and this is more to the point, for the Romish confession is auricular, or in the ear—private.

Matthew 18: 15-17: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Again, Matt. 5: 23: "Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee: leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Again, Col. 3: 13: "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." And James 5: 16: "Confess your faults one to another." Sins which are public should be publicly confessed. Sins which are private should be privately confessed to God. The Romish penitent must confess to the priest. But will the priest confess to the penitent? Wrongs which are done against our fellowman should be admitted or confessed to them, not to some priest. And wrongs which are done against God should be admitted or confessed to him, and not to some priest, for that is as though one leper were to go to another leper for healing. It is not correct to say that this power or authority was given to apostles only, for others besides apostles were present when the Lord thus breathed upon them and said, "Receive ye the Holy Ghost: whose soever sins ye remit they are remitted." See Luke 24: 10, 33—"It was Mary Magdalene and Joanna, and Mary, the mother of James, and other women that were with them, which told these things unto the apostles." "And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them." It was then and to them that the Lord gave this great commission. The same authority or power was conferred upon all these men and

women alike, to tell forth the glad news of a Saviour's death and resurrection in Holy Ghost power. In Acts 10: 47 Peter exclaimed: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" and in Acts 11: 17, he continues, "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I that I could withstand God?" Acts 15: 8, 9: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Now if, as Rome claims, and the Episcopal church, too, apparently, that power of priestly absolution was given by the Lord, when was it used? Rome claims judicial power to remit sins and declarative power to retain sins. Retaining and remitting are similar to binding and loosing. Now while neither Rome nor the historic Episcopate have ever produced one scintilla of evidence of the use of this most extraordinary power from the New Testament Scriptures, it is easy enough for the instructed Christian to give clear, unmistakable evidence of the use of this very power, and at the same time to show conclusively both our Lord's explanation of what he meant and what also the disciples understood, and their execution of this very important commission.

If Christ instituted auricular confession and absolution it would have been reflected through the whole of the New Testament. So important a subject must occupy a prominent place in the New Testament. Now our Lord gives his explanation in Luke 24: 45: "Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." This remission or absolution from sin was to be preached, not sold as Rome does. In Acts 26: 18 Paul declares that the Lord sent him as a witness or preacher to open their eyes and to turn them from darkness to light and from the power of Satan unto God that they may receive forgiveness of sins.



A HEATHEN IDOL

Thousands are looking to such gods as this for succor and comfort.

And in Acts 13: 38 Paul again says: "Be it known unto you, therefore, men and brethren, that through this man is *preached unto you the forgiveness of sins*: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Here Paul uses the very words of his Lord, *preached unto you the forgiveness of sins*. Peter, too, bears exactly the same testimony, in Acts 10: 42, 43: "And he commanded us to *preach* unto the people and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness that through his name *whosoever believeth in him shall receive remission of sins*." This message is expressly clear. He commanded us to preach—not to mutter *Ego te absolvo*—that whosoever believeth in him shall receive remission of sins. Not whosoever shall avail himself of the man-made sacrament of penance and confess his sins to a priest shall then have absolution. No, Peter knew nothing about that man-made scheme which has polluted many more than it has purged. Again in Acts 8: 35: "Then Philip opened his mouth and began at the same Scripture and *preached unto him Jesus*." No wonder that this led to his salvation, for it was obeying the Divine commission. Almost every page of the Acts of the Apostles teems with evidence of this nature. In Acts 3: 19 Peter preached "Repent," not "Do penance." In Acts 5: 31 Peter preached Christ, not *Ego te absolvo*. In Acts 8: 22 Peter says repent and pray for forgiveness, not pay for absolution. In Acts 8: 35 Philip preached unto him Jesus. In Acts 10: 42 Peter preached remission of sins through faith, not through good works; and in Acts 13: 38 Peter preached forgiveness—he did not sell it.

These examples are thoroughly to the point. Take the case of Simon the sorcerer in Acts 8. If Peter had been what Rome teaches that he was, then he would have said to this man: "Make your confession to me, sir, and then I will give you absolution." Instead, Peter exhorts him to repent and pray to God. In Acts 16: 31 Paul preaches the same glorious theme of forgiveness through believing, and in Acts 26: 18 Paul preaches forgiveness through faith. The Acts teems with clear and unmistakable evidence that this is what the apostles understood by our Lord's words, "Whosoever sins ye remit they are remitted." Manifestly their preaching of salvation through faith in Christ accomplished this, viz.: men's sins were pardoned, remitted, forgiven, which is not true of Romish absolution. Again, concerning the binding and loosing (Matt. 16: 18): "And I say unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." The power of the keys is a dread phrase in the ears of the poor, illiterate papist. Hear, too, I ask, as on the previous occasion, seeing that so mighty a gift was bestowed upon Peter, it will be easy to produce evidence from the New Testament that he made good use of it. What ponderous doors did Peter lock or unlock? When did he wield this majestic authority and power of the keys? What did he bind or loose? and when? It is not "*whosoever thou shalt bind or loose*," but "*whatsoever*."

Now it is notorious that Roman Catholics are deplorably ignorant of the Scriptures. Perhaps that is one reason why all down the ages they have utterly failed to produce one scrap of evidence from the New Testament such as I have just asked for.

We have never questioned or doubted that special authority was committed to Peter nor thought that he failed to make good use of it.

Nay, more, we see him using these keys and we see him binding and loosing. Also we have proof that both what he bound was bound in heaven and what he loosed was loosed in heaven.

First, then, the keys—the Lord calls them the keys—not of the Vatican, but of the kingdom of heaven. On the most memorable occasion of the church's history and experience, Peter employed these keys: on the great Day of Pentecost by his preaching in the power of the Holy Spirit he opened the doors of the kingdom of heaven so effectually that thousands of Jews at once pressed in. Again we see the same apostle making use of the same power of the keys in the house of Cornelius where, most noteworthy fact, he opened the kingdom of heaven to Gentiles, and God set his seal to his servant's ministry by graciously giving to the Gentile converts his Holy Spirit, just as he did to the Jews at the beginning. These are facts. These are proofs which cannot be contradicted. But concerning the binding and loosing, do we ever read of Peter doing this? Certainly we do. Turn to Acts 15. Certain Judaizing teachers sought to bind the yoke of circumcision upon all Gentile converts. Peter says (verse 10): "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?" Verses 28, 29: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things. That ye abstain from meats offered to idols and from blood and from things strangled and from fornication, from which if ye keep yourselves ye shall do well." Here then at this first great church council held in Jerusalem Peter expressly loosed the disciples from circumcision and bound them to abstain from blood, from meats offered to idols, and from things strangled and from fornication. Thus Peter used this God-given authority, and that which he bound or loosed on earth was bound or loosed in heaven, for we read (verse 28), "It seemed good to the *Holy Ghost* and to us." Manifestly Christians are still bound to abstain from eating blood; it is here classed with fornication.

Lastly, it cannot have escaped the notice of the thoughtful reader of the Bible that certain persons are said to do things which they either permit to be done or which are the ultimate outcome of their action. Jeroboam, the son of Nebat, made Israel to sin, i. e., he set up the golden calves and got the people to worship them in his chapels of ease at Dan and Bethel instead of going to Jerusalem to worship Jehovah. Yet it was open to Israel to refuse this idolatry. Jeroboam was the tempter and his action led to their idolatry. So those who received the Divine commission and preached remission of sins through faith in Christ, may be said to remit sins because that was the ultimate effect of their preaching in those who believed. Others hearing the same message rejected it. In their case the faithful preacher is said to retain their sins.

* * *

Baptist Work in Syria

Rev. N. K. David, Rasheya, Syria

We have had a very busy time during the last fortnight and I am glad to say that everything ended well, thanks to God.

First of all the examinations began on Wednesday, the second of July, and ended on Friday, the eleventh, during which we have witnessed a great success among the students in all their lessons, most especially in the Scriptures, as this year the children bought Bibles, Gospels and text-books, which helped them much in keeping in mind all that they had learned during the year, much better than the previous years. The

subject of the lessons runs as follows: Scriptures, Bible texts, arithmetic, geography, physiology, composition, dictation, reading, and grammar. These subjects mentioned are in the Arabic language; in English, reading, translation, grammar, dictation and writing, and likewise in French. I pray to God that the teaching of the Holy Bible may bring forth much fruit to the glory of God and the good of their souls.

Saturday was spent in printing and distributing invitations for the Commencement Day which was to take place on Monday, and also preparing the reports for all the school children.

On Sunday we had the pleasure of ordaining Mr. Dabaghy a deacon to our Baptist church in Rasheya. Many people were present in our church in order to hear our prayers and also to see our way of ordaining deacons. The church was so full that some had to sit on the desks. After the service all shook hands with Mr. Dabaghy and congratulated him.

The Sunday school was held immediately after church service, the usual time for it. Each of us spoke a word about how they must keep their vacation and be good, and obedient, etc. By the way, I am glad to report that we are witnessing the effect of the Sunday-school teaching on the children as we hear it said from the lips of the parents themselves. Most of the children after quitting the school relate to their mothers the same lesson with the good that they have taken from it, and try to behave at home and help each other and make peace whenever it is needed. Every morning and evening they repeat a verse from the Bible before their parents, and have promised to do so always, which will keep them in real touch with our teaching. Sunday evening we gathered for worship as usual, and indeed I am very thankful to say that we are always having a great congregation. Oh! may the day come, which I hope will not be very far, when the freedom of religion will be spread all over the country—when every one will be free to follow his own conscience in choosing the religion he desires; for we have many who believe in our teaching and are greatly interested. They do not miss one meeting, and yet they have not the freedom to follow us out and out.

Monday was Commencement Day. So large was the crowd that the yard could not hold all the people, there being a great number outside and on the walls. Everything was in great order. I opened the meeting by reading the fourth chapter of Proverbs, and with prayers. Then two short plays were acted by the boys, and one by the girls. Also some lectures were said in the three languages. The teachers and myself spoke words of welcome and thanks to the assembly, who were exceedingly pleased with what they had heard and seen. The fancywork of the girls, which was very nice, was spread on three sheets and hung on the walls for the parents to see. We ended the day in singing the American National Hymn. On the whole, the day was great in its order and good recitations.

On Tuesday 50 prizes for the Sunday-school attendants were distributed, also the reports of the marks to all the school children, while the prizes were given only to the best attendants. We have in the school an enrollment of over 150.

Mrs. David has lately organized a religious society which will be held every Thursday afternoon in our house for the women. The first time only four were present; the second time, ten. They seem to be interested and I hope that many others will come to hear the word of God preached.

* * *

"Reflect that life, like every other blessing, derives its value from its use alone."

Sunbeams in the Blue Ridge Mountains

Robert Taylor, Charlottesville, Va.

Nestling among the foothills of the Blue Ridge Mountains is the little Liberty Baptist Church, of Eastham, Virginia, which dates its origin back to 1829. The church itself is on a little hill sloping up from the roadway about two hundred feet, and is surrounded by sturdy old oaks and tall long-leaf yellow pine, the kind that is almost now extinct.

The church building still has the original framework, but the outside is of modern frame-covering. Although automobiles are largely in use in this country, many worshippers come in buggies and similar vehicles and a few on horseback, so the old-time "hitching post" and "mounting platform" are still retained. Stationary tables beneath the trees provide the necessary accommodations to properly serve dinners to those who attend the Women's Missionary Reunions and similar occasions.

Just back of the church is the usual country church graveyard where lie the remains of many an honored church member and respected landowner.

Dear are the memories surrounding this little "home church," for it is a "home church"—just the home for one large, loving family. Many of the members travel five miles to attend services. But it is not of the church that I want to write, but of the "Sunbeams."

About seventy years ago the people of Eastham wanted a day school, but there was no money in the county treasury with which to buy a piece of ground on which to build a schoolhouse, so the church people permitted the authorities to erect a little one-room frame building which was called a schoolhouse. A few years ago a more modern schoolhouse was erected on a hill some little distance away, and the little schoolhouse remained standing on the church property, but unused.

The leader of the Sunbeams, Mrs. Charles Shapleigh, is a live wire, and she secured permission from the church authorities to use the little schoolhouse for a "Sunbeam Rendezvous."

The interior of the building is just as it was when the country school "marm" taught the three R's, and enforced order with a wand cut from a willow tree growing in front of the schoolhouse door.

The straight-backed seats and desks combined have been moved against the walls and still show the initials of many pupils carved upon them surreptitiously with an old-time jack-knife.

The floor of the room is covered with an old-fashioned discarded church ingrain carpet, one of the kind with a set black-and-red design. A very, very old-style pulpit, or table, which years ago was used as a pulpit in the church, and for which any collector of antiques would gladly pay a goodly sum, graces the front of the room. An ancient wood stove heats the room when the weather is not too cold. True, the stove does not have all its legs, but what matters that to the Sunbeams, for it stands in a box of sand, and so is "on the level."

Neat white dotted Swiss curtains are on the windows and a number of appropriate pictures cut from magazines adorn the walls. The old school blackboard still remains on the wall and is just the thing for illustrating stories and upon which to write verses and mottoes.

Isn't this an ideal place for a Sunbeam Band? Can't you picture such a place? You in the cities—what would you not give for such a place to hold your Sunbeam Band meetings? But alas, with all this beautiful setting they have prac-

tically no equipment and no money to buy any. They so badly need an organ, not a big one. They would be delighted with a baby one. Can't you help them? I heard them trying to sing some familiar hymns, but they had nothing to guide them.

These little Sunbeams are making a scrap book for some kindergarten on a foreign mission field—[I am trying to get a number of these scrap books made for mission stations. If you will help, write me for particulars]—and they took such delight in showing it to us. Here is mission work that few know anything about. I only found it out by an accident. If you could see the enthusiasm and interest shown by the leader, the Sunbeams, and their parents, you would realize that the Master's cause is dear to the hearts of many who can not offer to go to a mission field.

* * *

Baptist Mountain School Items

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

The schools of the Mountain School Department of the Home Mission Board are all in operation. Reports coming from these schools are exceedingly encouraging. The attendance is larger at the opening of the school and the interest greater. The faculties are strong, capable, consecrated and hard at work for a successful session.

The improvement program for the schools moves satisfactorily. The athletic building and a fifty-room dormitory for Mars Hill College are ready for service. Dirt has been broken for a fifty room girls' dormitory at Fruitland Institute and the walls are going up rapidly. A twenty-two-room boys' dormitory for Hiawasse Academy is practically completed. An addition to the administration building for Eldridge Academy is completed and now being used. Heating plants are being installed in a number of buildings. Many repairs have been made and the buildings are made comfortable for the present session.

Yancey Collegiate Institute opened its annual session on August 19. A suitable memorial service for Dr. A. E. Brown was held in which Rev. S. M. Bennett, pastor of the Baptist Church of Burnsville, N. C., President R. M. Lee, Col. E. F. Watson and others took part. More than one hundred are enrolled in the high school this year.

A number of teachers in the department of schools this year are volunteers for missionary service. Some of them had already applied to the Foreign Mission Board but owing to financial conditions of this Board they were not sent out. Applications to the Department of Mountain Schools have been given every consideration and many have been placed in its service. The policy of this Department has been to allow any volunteer for Foreign Missions to spend one or more years in the department of schools here before going to the Foreign Field if they so desired. The effect is wholesome both ways. The missionary interest is kindled in the mountain schools and the missionary will go away with an experience that will be profitable on the foreign field.

At the opening of Round Hill Academy, Principal N. R. Prickett had arranged for an all-day session. Appropriate addresses were made by Brother Hunt, a man who for fifteen years was principal of Round Hill Academy, Dr. J. W. O'Hara, Dr. E. B. Dillard, and others. Dr. Dillard preached at eleven o'clock a most helpful sermon on Christian Education. The ladies of the community served dinner on the grounds. The afternoon program was an address on "The Value of Christian Education," by Dr. J. W. O'Hara, and the laying of the corner stone of the girls' dormitory. A number took part in this exercise. Brother Nanney, a man who has stood by the school from its first years, spread the mortar for the laying of the corner stone. His children and grandchildren have received the advantages of the school.



DOMESTIC SCIENCE KITCHEN, MOUNTAIN HOME COLLEGE, MT. HOME, ARKANSAS



W. W. ENETE
Louisiana; Evangelistic Work,
South Brazil.



MRS. W. W. ENETE
Missouri; Evangelistic Work,
South Brazil.



F. T. N. WOODWARD
North Carolina; Evangelistic
Work, South China.



MRS. F. T. N. WOODWARD
Alabama; Evangelistic Work,
South China.

Our Representatives on the Foreign Fields

Pictures and Sketches of Newly Appointed Missionaries

W. W. Enete

"I was born in Jonesville, Louisiana, November 26, 1893. I left Grammar School at an early age to work in the machine shops. During this time I was converted at the age of fifteen. I remained in mechanical work until I was twenty-one, at which time I was called to preach. I entered Louisiana College in 1914, and received the degree of B.A. in 1920.

"The second quarter of 1921-22 I entered the Southern Baptist Theological Seminary. With the exception of one year, in which I was out in pastorate work, I remained in the Seminary until I graduated in June, 1924. I was married to Crystal Armstrong of Ewing, Illinois, May 29, and we received our appointment to Brazil July 10, and expect to sail on September 27."

Mrs. W. W. Enete

"I was born in Mountain Grove, Missouri, July 31, 1898. My father, W. C. Armstrong, was at that time pastor of the Baptist Church there. At the age of thirteen I was converted and soon united with the Baptist Church in Cartersville, Missouri.

"In 1917 I graduated from the Springfield high school and entered Drury College on an honor scholarship. After attending that institution two years, and resting one year, I volunteered for special service while in a summer assembly in DeLand, Florida. That same year I entered the W. M. U. Training School and graduated in 1922. The following year I finished my college work at Drury, receiving the B. S. degree. In 1923 I came to Ewing College, Illinois, as teacher of Art and English.

"On May 29, 1924, I was married to Mr. W. W. Enete of Louisiana, and we were appointed to South Brazil July 11."

Frank Tennyson Neely Woodward

"I was born in Statesville, North Carolina, September 12, 1898.

"At the age of nine I was converted in a meeting held at our church by Dr. Bateman. I joined the church and was baptized that day. Very early I was placed in a Sunday-school class taught by Miss Tennie Hux who was as faithful as any teacher I have known. She seemed to take a special interest in her class

I Will Go

*Far away across the ocean,
Far beyond the rolling sea,
There are millions now in darkness
Reaching out to you and me.*

*They have been so long without him,
And salvation full and free,
And they'll never, never know him
Without help from you and me.*

*"Who will go?" the Master calleth,
"To the lands across the sea,
To the souls in sin's dark bondage
And, through Christ, to set them free?"*

*"Here am I," my heart now answers,
"Here am I, send me, send me."
I will go where'er he chooses,
With Sa'vation full and free.*

—Rev. Jos. N. Speakes.

of boys, and they all loved her. Many early impressions came to our young lives as she did her best to break the bread of life to us.

"In 1914 my father moved his family to our farm in Davie County near Mocksville, N. C. We went to church at the Baptist church in Mocksville, and to the Cana High School. Since I was old enough to work, it was hard for me to go to school much, but I managed to keep going part of the time for two years. During those years I found what real work meant. In 1916 I entered the eleventh grade of the Statesville High School with the pupils I had started with in the first grade. Having been out two years, it was rather difficult, but for some reason I stuck and finished that year. Many and varied were the experiences. Brother J. C. Owen held a meeting that spring at Western Avenue and there during that meeting I determined to be a more active Christian than I had been before. After finishing high school I went to Elkin to work during the summer and there, having lined up with Christian work, I decided the all-important question that God had called me to preach.

"I entered Wake Forest College as a ministerial student in 1917 and somehow passed off my work that year and the next. In 1921 I finished college and took up Seminary work at Louisville that fall. While at the Seminary I did State Mission work in North Carolina, and

being so deeply impressed with the needs I continued to crowd out all idea of foreign work, not at all satisfied, however. In 1923-24 I went to the Students' Volunteer Convention in Indianapolis. I had always known that my mother wanted some member of our family to be a missionary, and I made that my excuse for an impression to the foreign fields, thinking I just wanted to do her will. While at Indianapolis I was so disappointed with the whole convention that I fully decided that I would not go to the foreign fields. As I came back to Louisville and went to work I was not at all satisfied. I began searching for the trouble, and found that I had not faced it squarely. I went to the Student Volunteer meetings and there I fought it out, and had to admit that God was calling me to do foreign mission work. I know that God has called me. I am really and truly happy, and there are no regrets; my life is changed; I have more to live for, and he has led so beautifully in providing the way for me to go that I am anxious to get on the field and begin work. Although my last year was full of many hardships, I finished the Seminary and now I am able to get ready to go to Kweilin, China.

"On August 20 I was married to Miss Mabel Elise Williams of Maplesville, Ala., and together we go out to serve. Our ship sailed September 11, 1924."

Mrs. Mable Williams Woodward

Mable Elsie Williams was born in Maplesville, Chilton County, Alabama, June 3, 1895, and spent the first fifteen years of her life in or near the town of her birth.

She was reared in a Christian home by her father, Phillip Doss Williams, and her mother, Annie Woolley Williams. Her conversion took place at a country church near Maplesville when she was ten years old. Three years later she was peculiarly impressed to dedicate her life to Christian work, and at this early age she began to hope for educational advantages. Her father, a merchant-farmer, by occupation, did not find it possible to keep his eight children in school after they were about sixteen years of age.

Fortunately, at the age of sixteen she entered the Baptist Collegiate Institute at Newton, Ala., as a recipient of the "Mary Ann Bester Brown Scholarship," and was graduated at the age of nineteen. The following sum-



J. M. BAILEY, M.D.

Tennessee; Medical Missionary Work, South China.



MRS. J. M. BAILEY

Kentucky; Medical Missionary Work, South China.



P. E. WHITE

North Carolina; Evangelistic Work, Interior China.



MRS. P. E. WHITE

North Carolina; Evangelistic Work, Interior China.

mer while she was making arrangements to teach a country school she received from the Alabama State W. M. U. Headquarters the "Oates-Reynolds' Scholarship" to Judson College. While in college her mother's illness and death, and her father's financial reverses brought her face to face with the question of now she should spend her life. Again, but this time more intense, came the conviction that she should do definite Christian work. She remained in college and graduated after four years. The responsibility of educating two younger sisters made it necessary for her to teach in the Morgan County High School for the next three years. In the meantime, she did stenographic work one summer, and was employed as Sunday-school field worker in Alabama for two summers.

In September, 1922, she accepted the "Clyde Metcalfe Stamp Scholarship," and entered the W. M. U. Training School where she studied for eight months. The summer of 1923 was spent in Home Mission work among the Cajans in Southwest Alabama. The hardness and loneliness of this task increased her faith in God, and taught her to pray as no other experience had done.

In September, 1923, she returned to the Training School and received the Bachelor of Missionary Training degree in April, 1924.

She was appointed to Kweilin, China, July 10, 1924. On August 20, she was married to Rev. F. T. N. Woodward, and sailed on the *Empress of Australia*, September 11, 1924.

J. Mansfield Bailey, M.D.

"I was born in Knoxville, Tenn., January 22, 1897, my early childhood being spent there, in Chattanooga, and in McComb, Miss. In 1903 my family moved to Nashville, Tenn., where we still live. I attended the public schools in Nashville, and also Duncan preparatory school where I graduated in 1915. I then entered Vanderbilt, where I took three years' literary work and four years in the School of Medicine, receiving my degree of Doctor of Medicine in 1922.

"Before entering Vanderbilt I had planned to go to the Theological Seminary in Louisville after receiving an A. B. degree from Vanderbilt, but in a short time I realized I could not make a successful preacher and decided to study medicine with a view to going to the foreign field.

"I was converted at the age of twelve, and baptized by Rev. J. H. Wright, pastor of the Seventh Baptist Church, Nashville, Tenn.

"While a student at Vanderbilt I attended the Southern Y. M. C. A. Students' conference at Blue Ridge, N. C., as a delegate in

*"O Jesus, Prince of life and truth,
Beneath thy banner bright,
We dedicate our strength and youth
To battle for the right;
We give our lives with glad intent
To serve the world and thee,
To die, to suffer, and be spent
To set our brothers free."*

1916 and again in 1919, and during the conference of 1919 I decided definitely to go to China, God willing, and since that time I have tried to prepare myself for that work.

"I was active in Sunday school and B. Y. P. U. work at my own church, Eastland Baptist, and in the city and State B. Y. P. U. organizations.

"Being born in a Christian home where the spirit of Christ always was dominant; being a grandson of a grand old country Baptist preacher, with the prayers of my many relatives seeking a definite task; reading missionary literature and hearing addresses of many missionaries telling of the need of the foreign fields; and with the desire and willingness to seek and to know my Father's will—these things have been the main influences in my life in preparation for service in China.

"Following my graduation at Vanderbilt I was House Physician of the Davidson County Tuberculosis Hospital, Nashville, Tenn., and during the past year I have been at work in the Baptist Memorial Hospital and Dr. Willis C. Campbell's clinic in Memphis, Tenn.

"Soon after going to the Baptist Hospital I met Miss Ethel Stoermer, whom to know was for me to love her. Following our appointment to Wuchow, South China, July 10, 1924, we were united in marriage, at the home of Mr. and Mrs. T. Justin Moore, daughter of Dr. R. J. Willingham, by Dr. T. B. Ray assisted by Dr. J. F. Love, in the presence of the newly appointed missionaries and friends.

"Since Dr. Geo. W. Leavell went to China I have kept up very closely with his work, and it is with the greatest pleasure that we sail on September 11, 1924, to Wuchow to help Dr. Leavell in the great work there."

Mrs. Ethel Ray Stoermer Bailey

"I was born in Owensboro, Kentucky, June 16, 1903. Here I attended the public schools. At the age of seven my mother died and I was reared by the Woman's Missionary Association of that city. After finishing grammar school I entered high school in Midway, Ky., and graduated in 1922.

"When a small child I attended several revival meetings at the different churches and was converted at the age of eight, but I was nine years old when I was baptized by Dr. E. E. Bcmar, pastor of the First Baptist Church.

"I was an active member of the Sunbeam Band and took keen interest in the stories of the children of foreign lands, especially the Japanese. I wanted to be a nurse, and then dreamed of the time when I could go to Japan. However, I did not hear God's voice calling me, but I was strangely impressed with every story of a mission field.

"When I was seventeen Rev. W. C. Boone preached a sermon to young people which led me to give my life for definite service, but I did not tell anyone of my desire to be a foreign missionary.

"Later I entered the Baptist hospital in Memphis, Tenn., and expected to go on to the W. M. U. training school when I finished. During my last year in the hospital I met Dr. Bailey, which terminated in our marriage on July 10, 1924, following our appointment to Wuchow, China."

Philip Ernest White

Mr. White was born in Hertford, N. C., September 9, 1897. He was converted and joined the church at the age of fifteen. After his high school course he entered Wake Forest College where he was graduated in 1919 with the B. A. degree. On completing his college course he taught school for two years, and worked in the bank for two years. Following his best understanding of what his duty and privilege was, he entered the Southern Baptist Theological Seminary in 1921 where he felt the call to foreign mission service. In 1924 he received the degree of Master of Theology from the Seminary. On June 20 of the same year he was married to Miss Mattie Macon Norman of Hertford, N. C.

His religious experience consists of pulpit supply, society work, and field worker for the state of North Carolina for two summers.

On July 10, 1924, he was appointed missionary of the Foreign Mission Board to work in Interior China, and sailed with his wife for his field September 11, 1924.

Mrs. Philip Ernest White

Mrs. White, who before marriage was Miss Mattie Macon Norman, was born in Hertford, North Carolina, January 9, 1900. She is the daughter of Louis Whitley and Josephine Elliott Norman, who are consecrated Christians. Mattie Macon was converted and baptized into the

fellowship of the Hertford Baptist Church at the age of twelve.

She graduated from the Hertford high school in 1916 and entered Chowan College the following fall. After remaining there for two years she entered Meredith College where she received her piano diploma in May, 1921. She returned to Chowan College and taught piano for two years. The intervening summer she attended the New York School of Music and Arts and received a teacher's diploma. During her years at college the question of foreign mission work presented itself and remained unsettled, but while teaching she decided to go to the Woman's Missionary Training School, Louisville, to better prepare herself for service in God's kingdom. While at the Training school she volunteered for foreign mission work.

She was married to Mr. Philip Ernest White on June 17, 1924, received her appointment to Interior China from the Foreign Mission Board on July 10, and sailed for her field of service on September 11, 1924.

Miss Euva Majors

"I was born February 24, 1900, in a rural community near McKinney, Texas. At the age of five I began my education in the community school, where I continued until I was eight years of age, when my parents moved to McKinney. My grammar and high school work was done in that town.

"I had been interested in missionary work from early childhood. The accounts of foreign peoples, especially Chinese, as given by the school geography aroused my interest in the needs—particularly the religious needs.

"At the age of fifteen I was converted, July 15, 1915. With conversion came a definite call for life service for Christ. I felt then that it was for China. I did not surrender, however, or confide in anyone at that time. My high school days were often troubled by this deep sense of the needs of those who knew not Christ. I often told myself when I was translating Latin, that my life must be spent in teaching people of another language the name of him who saves."

"During my senior year in high school I became so troubled that I withdrew from school and taught in a rural community. I was thus removed from selfish ambition, especially the immediate one of studying for the class honors. Out in the open community, where all the beauties of heaven and earth combined to draw



MISS EUVA MAJORS

Texas; Evangelistic Work, South China.



D. P. APPLEBY

Missouri; Evangelistic Work, South Brazil.

my thoughts Godward, I gave myself to him to go 'unto the uttermost parts.' I entered Baylor College that fall, 1919, where I remained until I received the A. B. degree, June, 1923.

"After finishing at Baylor College, I attended the training school at Fort Worth, Texas, for a year, beginning with the summer term, 1923. I have felt throughout the year, that I 'must' go. The First Baptist Church of McKinney, Texas, has pledged my salary and expenses; so it is, that God is leading me to China this year—a year of human impossibility. The loyalty of this church has increased my faith in God. With him all things are possible. I go to Kwei Lin, South China, but I go not alone. This church goes with me through its gift and its prayers. One greater goes with me and with us all, 'Lo I am with you always, even unto the end of the world.'—Matt. 28: 20.

"I was appointed by the Foreign Mission Board July 10, 1924, and sailed from San Francisco, July 19, 1924."

David Percy Appleby

"I was born in Springfield, Mo., July 9, 1890. It was in and near Springfield that I received my early education, completing the Springfield High School in the spring of 1910. Finding it impossible to continue my studies in college at this time, on account of my father's ill health which made it necessary for me to go to work, I engaged in clerical work for the railroad company and later for a local bank.

"Yielding later to the increasing conviction that it was my Lord's will that I preach the gospel, and confiding the matter to my younger brother, he graciously consented to assume the home obligations while I continued my college studies. I accordingly entered college, assuming a part of the home obligations the first year, but my brother soon took them all over. I am very grateful to this younger brother, Melvin, for making it possible for me to go to college.

"It was while in college that the Lord laid it on my heart also to go to Brazil as a missionary. I completed my A.B. degree at the William Jewell College in the spring of 1922. I then received the Th.B. degree at the Southern Baptist Seminary in Louisville in April, 1924.

"My father, a native of Missouri, was a Scotch Presbyterian of the old school type. He died in February, 1923. My mother's maiden name was Louise Porter. She was born in beautiful Sweetwater Valley, East Tennessee, and united with the Sweetwater Baptist Church at the age of 10. She was always a staunch Baptist.

"I first united with the Cumberland Presbyterian Church, having been converted in a little country church of that faith in my fourteenth year. Afterwards I was baptized by Dr. W.

O. Anderson at the First Baptist Church, Springfield, Mo., in November, 1908.

"In about October, 1922, I met Rosalee Mills at the Louisville Seminary. A further acquaintanceship during the following summer in Tulsa, Okla., culminated in our marriage in Tulsa, on August 4, 1924.

"We received our appointment by the Foreign Mission Board for Southern Brazil on July 10, 1924, and will sail Sept. 27."

Mrs. Rosalee Mills Appleby

"In an humble little home, near Oxford, Mississippi, God sent me in 1895, the fifth child of a large family. I cannot remember the time when I did not attend Sunday school and church, without a question. My mother—one of God's best mothers—taught me to trust and believe God as I believed her. The children in the home played 'church' and 'prayer meeting' more than any other game, and Christ was very real and near to us. I trusted the Saviour, when alone with him, at the age of twelve and joined the church.

"Though I do not remember when I did not believe God wanted me in his service, yet it was the words of Dr. Jent, our Oklahoma Bap-



MRS. D. P. APPLEBY

Mississippi; Evangelistic Work, South Brazil.

tist University Dean, that caused me to surrender definitely. At the Falls Creek Assembly one day he remarked, 'God is all-wise and could not make a mistake. He is all-loving and would not make a mistake. If he calls for your life, certainly it is best for your life.' The high ideals of our Baptist University meant so much in my life! Graduating there in the class of 1920, I went to Tulsa where for three years I was religious educational director in the Delaware Association. One year of training further was enjoyed at Louisville. Rev. C. F. Siler made my life richer during these years on the field, in teaching me more the meaning of prayer, and God's leadership.

"Mr. Appleby and I were married August 4, 1924, and count it the happiest privilege of our lives to serve Southern Baptists in South Brazil. We want to be worthy of the love and confidence of the many to whom we are indebted—and we covet the prayers of all who believe in prayer as we do! We sail from New York Sept. 27, 1924.

* * *

Life without endeavor is like entering a jewelmine and coming out with empty hands.—*Japanese Proverb.*

That which constitutes the supreme worth of life is not wealth, nor position, nor ease, nor fame, not even happiness; but service. Nothing at last counts but service, and that counts always.—*Alfred W. Martin.*

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

Men and Missions

I have read with much interest the article on "Men and Missions" by Dr. A. T. Robertson, which first appeared in the *Christian Index*; later I saw it reproduced in the *Biblical Recorder*. For the past sixteen years this topic has held the first place in my thinking. I consider Dr. Robertson correct in most of his claims. For example, he says, "The mission problem is at the bottom a problem with and about the men in our churches." I thoroughly endorse this statement. I have often said that the greatest immediate need of the kingdom is the consecration of Christian manhood. So long as God operates through human agencies, no great program of world conquest can succeed without the enlistment of the men; their enlistment can come only as a result of intelligence and deeper consecration.

I freely grant that the women are better informed on the subject of missions and as a rule are more responsive to the missionary appeal. I most heartily commend them on their intelligent zeal and acknowledge with deepest gratitude their substantial evidence of interest in every forward effort among the men. How often have I been heartened by their cheering words! Let it also be said to their credit that they have not allowed invidious comparisons to appear in their reports. Their attitude toward the Laymen's Missionary Movement has been most sympathetic and in every respect quite satisfactory.

THE OTHER SIDE

While I have hesitated to do so, because there is danger that my motive might not be fully appreciated, I venture to offer some qualifying considerations, in the interest of fairness.

First, the man has more handicaps than the woman in the matter of informing himself. While the wife is attending the Mission Study Class in the afternoon, the husband, as a lawyer, may be compelled to be in court; as a doctor, out on an important emergency call; as an employee, he is meeting the stern demands of his employer, and so on. The support of his family, money for missions, and fidelity to duty demand this. When night comes, after the strenuous burdens of the day, it is hardly reasonable that he should have much zeal for mission study.

Let it be granted, however, that the man who has a passion to know, will manifest resourcefulness in finding time to read. The Study Course recently announced by the Laymen's Missionary Movement recognizes that men *can* arrange to meet in study classes and suggests the B.Y.P.U. hour Sunday evening as a practicable time.

Second, the special movement to quicken the interest of men in Stewardship and Missions is only sixteen years old and has had but one paid representative for virtually all that period. For about two years Virginia has had a salaried secretary. The women have been organized for more than twice that period and have had salaried secretaries in all the states in addition to the general representatives. The work done by the men has been largely a labor of love in the midst of a struggle to meet the urgent demands of business and professional life.

In the third place, the laymen have not always had the sympathy and recognition from the leaders that would tend to quicken their activity. Indeed, I have seen it otherwise. Quite often have we heard leading speakers, in discussing woman's work, not only commend it in strong terms, as it well deserved, but in the next sentence magnify the indifference of laymen. For years I have questioned the wisdom of this policy; such comparisons as a rule are not wise.

In the fourth place, it may appear to some that the laymen have not been so derelict in giving as it is claimed. For some years prior to the Campaign, the women had assumed a third of the budget for Home and Foreign Missions and usually made good their quota. When we consider that the women have the majority in our churches and that the wife should be considered an equal partner with her husband, two-thirds is not a bad showing for the men. I understand that the largest contribution to missions in the Southern Baptist Convention is divided equally between husband and wife. During the Campaign the ratio was one-fifth for the women and four-fifths for the men. While the men have not fully met this large demand, I think they are entitled to an occasional word of encouragement.

Let me say, however, in all sincerity, I have much admiration for the achievements of the women; often they do not have access to large revenues. There is much truth in the statement of Dr. Robertson: "The men as a rule have the

money, and the women the intelligence and zeal." The women have also been humble and always ready to encourage the laymen.

The pastors are likewise having a new appreciation of the value and possibilities of the men and are making the study of their Bibles; the situation is becoming more hopeful. Let them continue to encourage our Brotherhoods and Mission Study Classes, assign us some definite work to do and we shall hope to become a more valuable kingdom asset.

Georgia Assembly

For several years the Woman's Missionary Union of Georgia has conducted an Assembly at Blue Ridge, one of the most delightful summer resorts in the State. The Assembly owns an attractive hall, located on an eminence in the midst of a forest of native oaks; this, in connection with the buildings of the Mary P. Willingham School for girls, affords comfortable accommodations for such a meeting. The shade, cool air and fine water add to the attractiveness of the location.

The women have always been generous in providing for the laymen in the arrangement of their programs. After conference with Chairman Thompson and Ex-Chairman Nichols, it was agreed to set aside Sunday, August 2, as "Laymen's Day." Representative men came from different sections, the attendance was gratifying and the leaders considered the occasion worth while.

Following a talk by the General Secretary at 10:00 a.m. on the basal principles of the Laymen's Missionary Movement, J. P. Nichols of Griffin, who was in the chair, announced his decision to be responsible for all the expenses of two new missionaries. Two volunteers then sang with expression "I'll go where you want me to go, dear Lord;" there was evidence that the Lord was in the midst of his people.

A significant conference was held in the afternoon; the worthy completion of the present Campaign, study classes for men, a more thorough organization of laymen in the state, and a Men's Convention for next spring were among the matters considered.

The meeting at night was an unusual one; in addition to remarks by this visitor, brief talks were made by seven Georgia laymen on vital topics. While this writer has seen no reference to this particular hour in the reports of the Assembly, it impressed him as an occasion of far-reaching significance. Including the presiding officer there were nine laymen heard that evening, and still the exercises were not unduly prolonged.

The program of this Assembly had a number of strong features, most of which have been reported by others. Secretary Cree found time in the midst of his strenuous program to run up for a day and preach the Assembly Sermon to the delight of all. Dr. W. O. Carver delivered a series of great Bible addresses, and Dr. T. W. Ayers profoundly moved the people in his missionary addresses. The class work was highly satisfactory to Miss Patrick, secretary, and Mrs. Neal, chairman.

Missouri Assembly

Arcadia Heights is beautiful for situation and the joy of all Missouri. This mountain-top location for the Assembly is the property of Missouri Baptists and is dotted with perhaps thirty attractive buildings adapted to the needs

of the summer encampment. The grounds overlook the beautiful Arcadia valley, six miles long by three miles wide, and afford an inspiring view of mountains in every direction.

The evening devotional hour was conducted by Dr. L. M. Hale of St. Louis at Sunset Rock; the beauty and grandeur of nature contributed to the spirit of reverence and adoration. His exposition of the Gospel of John was thoughtful and edifying.

Lack of space forbids a report of the stirring sermons of Drs. Miller and Barton, the powerful missionary addresses of Frank Connelly, John Lowe and son, also the high grade of class work that occupied the morning hours throughout. A large place was properly given to song and praise.

The Secretary of the Laymen's Missionary Movement found great joy in directing a most stimulating class for four days in the study of "Financing a Church." A dozen certificates were awarded on the closing day to those who applied and met the conditions; among these were three women who participated in the class discussions and indicated their desire for the Laymen's Certificate.

In addition to this class work, the General Secretary was requested to make addresses to the entire Assembly on "Stewardship and the Laymen's Obligation to the Kingdom."

It was a great pleasure to attend for a part of the time the class of Dr. J. W. Beagle in Stewardship, and that of Dr. W. W. Hamilton on Evangelism.

J. C. Hockett, the Sunday School and B. Y. P. U. Secretary, was the leading spirit and constantly on the alert that the Assembly might discharge its mission faithfully and well.

Missouri is gratified over last year's record and is wisely planning for still greater advance the coming year. The leaders are conscious that Missouri Baptists have large resources and are ambitious that they shall measure up to their capacity.

Baptist Home for the Aged

One of the most interesting features of the visit to Missouri was the opportunity to see the Baptist Home for the Aged, located in the heart of the Arcadia Valley, about one mile from Ironton. This institution affords protection and support of about thirty-five of the Lord's servants who have reached the stage of infirmity and have no children that can care for them.

It was founded by Dr. and Mrs. Milford Riggs several years ago and has since been taken over by the Missouri General Association. The farm and buildings were bought at a great bargain and the enterprise has been conducted with such business sagacity that it makes a strong appeal to a large and growing number of friends. Superintendent Riggs is just finishing a magnificent stone building at a cost of about \$150,000; this will more than double the capacity of the Home. It should be a joy to thousands of the Lord's people to contribute to an enterprise that is conducted with such rare wisdom and whose mission is so Christ-like. My devotion to my Saviour was strengthened as I looked upon this benevolent provision for the comfort of his aged disciples.

Raton, New Mexico

This is a town of six thousand inhabitants, located in the northeast corner of the state. The Baptist Church has a membership of three hundred and fifteen, most of whom are "zealous of good works." I do not know another church that is so diligent to maintain a high order of Christian living among its membership. While it is careful and prayerful in the matter of discipline, it does not hesitate to withdraw fellowship from those who persist in

"walking disorderly." Both Pastor Dick and a leading laymen claim that the church might have had a hundred per cent more members had it been more lenient in the exercise of discipline. As a result, this church is making a profound impression on the community and in the end will win, both in numbers and influence.

The Stewardship Conference with this church continued through four days, beginning on Thursday night, August 21, and closing on Sunday evening. The attendance was good and the interest was very gratifying; some new men were added to the tithing band and the discussions greatly strengthened sentiment for the weekly offering by every member of the church.

The Brotherhood meets every Monday night and at present is engaged in the study of "The People Called Baptists." They plan to take the books embraced in the course announced by the Laymen's Missionary Movement a little later.

Pastor Dick devotes special attention to the enlistment and development of his men; as a result nearly all the laymen in the church will lead in public prayer.

It was a real joy to have fellowship in service with this zealous pastor and his elect company of disciples.

One of the leading features of the visit to Raton was the privilege of attending a session of the New Mexico Association of Negro Baptists in session there. They are few in numbers but sound in the faith and progressive in spirit. The white Baptists are giving this earnest band substantial support; both secretaries Stump and Bussell were present at this meeting to offer words of counsel and encouragement.

Yellowstone Park

During the recent trip to the west, opportunity was afforded to visit Yellowstone and to see the wonders of this national park. There is no place on either continent that can display a greater collection of the marvelous works of the Almighty. As one looks upon the towering mountains piercing the sky, the placid lakes nestling in the valleys six thousand feet above the

level of the sea, the roaring, belching geysers as they hurl the boiling water high into the air, the sparkling river as it rushes over a precipice three hundred feet high and then quietly winds its way through the deep canyons on its journey to the sea, he is bound to have a deeper reverence and awe for his Creator.

The west in general must impress a visitor with its vast expanse and its rapid development. Broad valleys that were once an arid waste have been made "to bud and blossom as the rose" through the transforming power of irrigation. The mountain streams are not only utilized in creating power to turn the wheels of industry, but their waters are distributed over the plain below, converting it into a veritable garden of beauty and fruitfulness. Ezekiel's words are literally fulfilled; "Everything shall live whither the river cometh."

A Strong Plea

There appeared in a recent issue of the *World's Work* a very effective plea for Tithing by William G. Shepherd, under the title "Men who Tithe."

The men who are called to the witness stand rank high in the business world and are likewise men of good Christian rating. Their testimony should be sufficient to convince any fair-minded business man, and the article should be read by Southern Baptist laymen.

The *Baptist Courier* has given this article due prominence in its issue of August 7; if the other Baptist papers would publish it, a large number of our laymen would read it and the results would be most gratifying.

While these men refer to the material prosperity that God has given them as they have "acknowledged him in all their ways" and "honored him with the first fruits of their substance," they devote the major emphasis to the spiritual enrichment that has come into their lives.

One business man, after a year's experience as a tither, says: "My one year's trial as a tither has convinced me, first, that I did not give away enough money in previous years; second, that even one-tenth may be too little."

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

W. M. U. Items.

Emergency is the keynote for Southern Baptists this fall if never before. Therefore, the Woman's Missionary Union is sponsoring the "Emergency Effort" in behalf of the triumphant closing in December of the Baptist 75 Million Campaign. On page — you will see an article entitled "Earnest Entreaties." You are indeed entreated to read it earnestly and then to plan for the enthusiastic presentation of the "Emergency Effort Program" as outlined on page —. Each society, whether W. M. S. or Y. W. A., is to decide for itself just when, where and how to conduct such a meeting. Some will doubtless use part of the regular monthly meeting hour for it; others will perhaps have a luncheon hour program; while others will set aside some special afternoon or evening for it. Most of the societies will no doubt observe it some time in October, but if that is not convenient any time in November or early December will serve effectively. Watch your state Baptist paper for other suggestions, securing from your state W. M. U. headquarters the necessary literature.

Your co-operation is also craved in collecting clothing for "Russian Relief." A most pathetic appeal through the Foreign Mission Board has reached the W. M. U. headquarters in Birmingham, for immediate aid, so a Southwide effort is being put forth. From your state W. M. U. headquarters the special tags may be secured for the shipment of the packages to New York, so do not fail to get the tags, before you send any bundles, being sure to ship in good time before October 15. Any kind of useful garments, no matter how "old-fashioned" they are, will be gratefully accepted, just so they are *clean and not worn out*, the few exceptions being that no silk articles of any kind are to be sent, no thread and no printed matter. Do not send any new garments, for duty has to be paid on them, but new cloth will go free of duty and will be highly useful. Especially are things for the cold Russian winter needed, coats and strong shoes even if they are white summer ones, being badly needed. Tie shoes firmly together in pairs. Do not forget that relief is needed for men and children as well as for women, so try to get the men and children of your church interested in

giving some of their good but out-of-date clothes too! In detail the shipping directions are:

- (1) Write to your state W. M. U. headquarters for enough of the special Russian Relief tags to use one on each bundle. *Ship no bundle without this special tag tied to it.*
- (2) Sew up each bundle in cloth or burlap bag. Do not use cases, boxes or barrels. They increase transportation charges.
- (3) Tie the special tag securely to bundle.
- (4) On the tag write plainly name and address of sender.
- (5) All bundles must reach New York before October 15.
- (6) *Be sure to prepay* the transportations charges to New York.
- (7) Ship by parcel post or prepaid express, unless the freight agent assures you that the shipment by prepaid freight will reach New York before October 15.
- (8) Notify Abercrombie Corporation, 108 Dobbin St., Brooklyn, N. Y., that you have made the shipment, noting especially if sent by freight. You will find that the special tag has a detachable card for this purpose. Do not fail to give all necessary information on the card.
- (9) Let your state W. M. U. headquarters know the value, etc., of the bundles sent.
- (10) *Get your bundles to New York several days before October 15.*

No phase of home mission work is dearer to Southern Baptist women than is that done through the Mountain Schools. With deep interest will they read, therefore, the following excerpt from a letter from Dr. J. W. O'Hara, the associate superintendent of the Dept. of Mountain Missions and Schools as conducted by the Home Mission Board: "The opportunity for doing real missionary work with an appreciative and needy folk is almost unparalleled. We have many boys and girls who desire to enter our schools but who cannot on account of lack of funds. Missionary societies in some sections are becoming interested in paying a part of the tuition of these boys and girls. These societies are also helping us in the equipment of these institutions occasion-

ally. I will appreciate very much the consideration of these schools and these boys and girls by all of the societies within the bound of the Southern Baptist Convention. Of course, this is not in any wise to conflict with the 75 Million Campaign. However, there is a vital connection when the personal element can be injected into the society life. Interest in one or more of these schools, or in a worthy boy or girl on the part of individual societies, would unquestionably add zest to their work and give inspiration in every line of activity. In some of our schools the Domestic Science and Home Economics Departments make certain articles for sale. I shall be very glad for you to give your encouragement to the sale of these articles from these schools, for in so doing it helps boys and girls to help themselves. That is the ideal that we are seeking to get before them. We are trying to help them to secure their own education." For further information write to Dr. J. W. O'Hara, 308 Legal Bldg., Asheville, N. C.

Suggested Program for Emergency Effort

- Hymn—"O, Zion, Haste."
- Scripture—Psalm 72.
- Sentence Prayers for Christian Zeal
- Hymn—"Onward, Christian Soldiers"
- Sketch of Emergency Effort—(See editorial in October Royal Service)
- Prayer for Willing Hearts
- Hymn—"Stand Up, Stand Up for Jesus"
- Reading of Article—Testing Time in Japan (See "From Our Missionaries' Dept." in October Royal Service)
- Talk—Why the Effort Needs Me
- Hymn—"Jesus Included Me"
- Prayer for Realization of Personal Responsibility
- Talk—Energy Required for Success
- Hymn—"Work, for the Night is Coming"
- Reading of Leaflet—Miss Maria and Campaign Pledges (Free from State W. M. U. Headquarters)

- Reading of Article—Earnest Entreaties (See article on page 10 and in Emergency Effort Folder)
- Prayer that no W.M.U. member will turn a deaf ear to these appeals
- Hymn—"Jesus Calls Us"
- Four Talks on Southwide Needs—(1) Christian Education; (2) Aged Ministers; (3) Home Missions in General; (4) Cuba in Particular (See Emergency Effort Folder)
- Prayer that these emergencies will find every W.M.U. member eager to aid to the utmost
- Singing of Emergency Song (See Emergency Effort Folder)
- Talk—Appeal from Our State (See article in W. M. U. Department of state Baptist paper)
- Prayer that state loyalty will gird each woman for the larger task.
- Emergency Demonstration by Young People (See Young People's Dept. in October Royal Service)
- Singing of Emergency Song—(See Emergency Effort Folder)
- Repeating in Unison—John 3: 16
- Season of Silent Prayer—(All standing or on bended knee)
- Signing of Emergency Pledge Card—(See Emergency Effort Folder)
- Reading of Scripture—Ezekiel 47: 12; Isaiah 11: 9, 10; Revelation 5: 11-13

Program for October.

- TOPIC—THE LADY OF THE KIMONO
- Lord's Prayer in Unison
- Hymn for Year—"O, Zion Haste"
- Scripture Lesson—True Beauty: 1 Samuel 14: 6-15, 23-27, 43-45; 19: 1-10; 20: 12-22, 35-42; 2 Samuel 4: 4; 9: 11; Phil. 4: 8
- Hymn—"O, Worship the King"
- Talk—Japan's Beautiful Scenery
- Talk—Beautiful Customs in Japanese Homes, Etiquette and Costumes
- Reading of Leaflet—"Home Life in Japan" (Order leaflet for 3 cents from W. M. U. Litera-

First Quarterly Report, May 1 to August 1, 1924, as reported by State Treasurers of Woman's Missionary Union, Auxiliary to Southern Baptist Convention.

Mrs. W. C. Lowndes, Treasurer.

States	Foreign	Home	Bible Fund of S. S. Board	Margaret Fund	Training School Current Expenses	Training School Endowment & Enlargement	Scholarship Fund	Other Campaign Objects	Cash Total
Alabama	\$ 3,521.88	\$ 2,608.27	\$ 33.50	\$ 142.00	\$ 407.00	\$ 445.00	\$ 35.00	\$ 8,002.23	\$ 15,194.88
Arkansas	1,829.75	1,548.89	.....	.....	.....	167.00	40.00	17,071.43	20,657.07
District of Columbia ..	.....	.....	20.00	69.86	80.00	35.00	.....	.....	204.86
Florida	1,763.88	1,631.59	.....	.....	.....	217.00	.....	5,205.09	8,817.56
Georgia	9,696.61	6,464.40	.....	.....	.....	2,007.00	.....	22,625.42	40,793.43
Illinois	1,330.41	821.54	.....	116.52	94.79	299.00	.....	3,288.30	5,950.56
Kentucky	8,286.84	5,253.92	150.00	650.00	3,000.00	145.33	606.00	11,380.42	29,472.51
Louisiana	3,445.90	2,641.86	.....	.....	.....	454.00	.....	16,884.93	23,426.69
Maryland	422.65	426.04	.....	.....	.....	250.00	25.00	1,021.32	2,145.01
Mississippi	4,956.83	3,541.81	.....	.....	.....	1,015.00	50.00	7,861.01	17,424.65
Missouri	18,698.50	12,129.68	.....	160.94	285.39	66.00	231.16	5,310.21	36,881.88
New Mexico .....	.....	.....	.....	.....	.....	46.00	.....	.....	46.00
North Carolina	17,437.87	13,726.02	90.18	86.62	326.42	.....	60.00	51,954.33	83,681.44
Oklahoma	1,010.90	631.82	.....	.....	.....	870.00	50.00	4,682.06	7,244.78
South Carolina	10,275.82	3,672.73	.....	.....	.....	.....	50.00	25,123.02	39,121.57
Tennessee	7,522.45	4,103.16	.....	.....	.....	1,176.00	56.00	22,567.33	35,424.94
Texas	23,926.96	13,624.99	.....	.....	.....	1,426.00	62.00	95,412.96	134,452.91
Virginia	20,481.89	13,785.89	.....	.....	.....	3,585.53	.....	44,259.89	82,113.20
Total Gifts	\$134,609.14	\$86,612.61	\$293.68	\$1,225.94	\$4,193.60	\$12,203.86	\$1,265.16	\$342,649.95	\$583,053.94
Value of Boxes—	\$12,261.50								

ture Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)

Hymn—"I Have a Saviour."

Talk—Social Evils in Japan

Talk—Intemperance in Japan

Prayer for All Workers Toward Japanese Social Uplift

Hymn—"Stand Up, Stand Up"

Talk—Beginnings and Progress of Christianity in Japan

Talk—History of Southern Baptist Work in Japan

Prayer for (1) All Christian Work in Japan; (2) S. B. C. Japanese Missions

Reading of Leaflet—"Japanese Women I Have Known" (Order leaflet for 5 cents from W. M. U. Literature Dept., address given above)

Talk—Christianity's Uplift of Womanhood the World Around

Hymn—"He Lifted Me"

Prayer for the Lady of the Kimono

Business Session—Reports from: (1) Standing Committees; (2) Young People's Organizations; Plans for: (1) Emergency Effort (see first W.M.U. item on page 28); (2) Russian Relief (see second W. M. U. item); (3) Aid to

Mountain School Students (see third W. M. U. item); Minutes; Offering; Prayer of Dismissal

Suggested Leaflets—Supplement to Program.

The Lady of the Kimono

	Cents
Home Life in Japan	3
How Thanksgiving Came Twice in Saga (Sunbeams)	2
Japanese Life Play (Adults and Young People)	15
Japanese Women I Have Known	5
The Japanese Woman in Her Own Country..	5
Two of Them	3
What Would You Do? (Exercise for Sunbeams)	2
Wistaria	2

Note—Order early any of the above leaflets for help with the month's program. from W. M. U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.

now have 72 churches and more than one hundred Sunday schools. We have our five associations completely organized and are to open our hospital soon. The property is already bought and we have in hand promises of about \$15,000 for the installation."—A. B. Christie, Nictheroy, Brazil.

New Worker for China Baptist Publication Society:

Rev. Harry Lee Carter and his wife have been employed by the China Baptist Publication Society to work in connection with that institution in Canton, China. While these dear friends are not technically appointed missionaries of the Foreign Mission Board, they go out as employees of the Publication Society and are to all intents and purposes real missionary workers.

Brother Carter was born at Athens, Alabama. He was converted at the age of fifteen and united with the Central Baptist Church in New Decatur, Ala. While working in Covington, Tenn., in 1912, he surrendered for the work of the ministry and foreign missions. He entered the army in 1917 and served overseas in the 167th Infantry of the Rainbow Division. After his return from the army he passed through a period of uncertainty as to his life work, but finally decided to enter Union University at Jackson, Tenn., from which institution he graduated in June, 1924. Mr. Carter has worked at the printing trade in almost every capacity since he was thirteen.

Mrs. Carter was Miss Alice Ione Allen, and was born in Jackson, Tenn., December 17, 1899. Practically all of her life has been spent in Jackson, Tenn., where she received her education. She was converted at the age of twelve and united with the First Baptist Church at Jackson. She and Mr. Carter were married in 1919. They have one child, Marjorie Hannephin.

The Carters sailed for Canton, China, on the Canadian Pacific S. S. *Empress of Australia*. September 11, 1924.

Faithful Giving by Chinese.—"Our Chinese here have met the situation magnificently to the very limit of their ability. They have raised among themselves another \$2,000, making their contribution to date \$8,000, or an average of \$100 per resident member. One old woman receiving \$7 per month has given \$30, and another receiving \$13 per month has given \$100, and one man who has given several hundred dollars is actually using old flour sacks to make his clothes in order to have more to give. These are only a few examples which could be multiplied many times over. All these gifts are over and above the regular tithe for the current expenses of the work, so you will see that they are not putting anything off on the Foreign Mission Board that they can do themselves. They have shown and are showing a spirit of sacrifice such as I have never seen equalled anywhere I have traveled on four continents.

"The additional \$4,000 asked by the Executive Committee to complete the church and school building, will simply give us the walls and a roof over our head, so that we may have a place in which to meet and worship God and carry on his work, and the Chinese will see to furnishing it as best they can."—John L. Galloway, Macao, China.

Victories in Victoria.—"I had a strange request the other day from a man who wanted to put his daughter in the school to learn man-

Missionary Miscellany

Secretary T. B. RAY, D.D.

Arrivals on Furlough:

Rev. and Mrs. E. O. Mills, Nagasaki, Japan. Home address, 3101 Elliott St., Long Beach, Cal.

Miss Lora Clement, Kong Moon, China. Home address, Union, S. C.

Rev. and Mrs. C. R. Barrick, Abeokuta, Africa. Home address, Laverne, Okla.

Rev. and Mrs. A. E. Hayes, Parahyba, Brazil. Home address, 18 Winthrop Court, Montgomery, Ala.

Weddings:

An epidemic of weddings among our newly appointed missionaries has taken place.

On August 4, Rev. David P. Appleby and Miss Rosalee Mills were married in Tulsa, Okla.

On August 10, Rev. John S. Richardson and Miss Della Black were married at Wakita, Okla.

On August 20, Rev. Frank Tennyson Neely Woodward and Miss Mable Elise Williams were married at Maplesville, Ala.

What a beautiful honeymoon it will be for every one of them to sail away for their life service in foreign lands. We wish them every happiness.

Sailings for September:

On S. S. *Empress of Australia*, sailing from Vancouver, September 11, are:

Rev. M. L. Braun and wife, returning from furlough to their field at Kaifeng, China.

Rev. Frank Connely and family, returning to Tsining, China.

Rev. P. W. Hamlett and family, returning to Wusih, China.

Dr. J. M. Bailey and wife, appointed to Wuchow, China.

Rev. P. E. White and wife, appointed to Kaifeng, China.

Rev. F. T. N. Woodward and wife, appointed to Kweilin, China.

Miss Blanche Bradley, returning to Hwanghsien, China.

On S. S. *Homer*, sailing from New York, September 20, are:

Dr. George Green and family, returning to Ogbomoso, Africa.

Miss Olive Edens, returning to Ogbomoso, Africa.

On S. S. *American Legion*, sailing from New York, September 27, are:

Dr. and Mrs. J. W. Shepard, returning to Rio de Janeiro, Brazil.

Rev. and Mrs. D. P. Appleby, and Rev. and Mrs. W. W. Enete, recently appointed for work in South Brazil.

On S. S. *President Grant*, sailing from Seattle, September 29, are:

Rev. and Mrs. W. W. Adams, returning to Laiyang, China.

We announce with great regret the resignation of Rev. and Mrs. W. V. Nix, who went out to Japan in 1921, and who had to return last year on account of the sickness of Mr. Nix. He has recuperated sufficiently to justify him in undertaking work in the homeland, but his health will not permit him to return to Japan. We are sorry to lose these zealous workers. We bid them Godspeed.

We learn with profound sorrow of the passing of Frances Allen on the 23rd day of July in the home of her parents, Mr. and Mrs. J. R. Allen of Bello Horizonte, Brazil. Frances was a bright ray of sunshine in their home during the fifteen months of her life, and her going has brought the deepest grief not only to the family but to their wide circle of friends. Our hearts go out to them in tender sympathy.

The Wonderful Campos Field.—"The work is moving along well. Since I wrote you last we have organized two churches and held four Sunday school and B. Y. P. U. institutes. We

ners and religion. He said he did not care if she learned anything more or not. He explained that he was a spiritualist, but that he did not want her to follow that as it would not do for her. A fine recommendation for his faith!

"I sold the farm up at Castello the other day for \$15,000. This will be put in the Building and Loan, Rio, for the time. The provisions of the will are that this be used for an orphans' home or a hospital. As we have these in our plans for the future this will make a good beginning some day. As we wrote you at the time that this was left us, it is the first legacy of a non-church member to a Christian cause in Brazil."—*L. M. Reno, Victoria, Brazil.*

Hopeful Progress in Midst of Distressing Needs.—"We are glad to say that our work on the whole, in the Argentine Mission is more hopeful than we have seen it since our coming to the field. There is a great deal of interest manifested in many parts, especially in evangelism. In our recent Mission meeting we were confronted by the problem of native pastors, or rather the scarcity of pastors, and the great need for more. Besides the boys finishing the Seminary this year, we voted to take on three other men as workers in our Mission, which we think was a fine move. In this connection we might say that the Mission appointed an examining committee to examine all candidates, not coming directly through our Seminary. The committee reported that all three of these men stood a splendid examination and were in hearty accord with us in doctrines.

"Our work in Montevideo, in the new work of the Avenida General Flores and in the suburb called Cerrito de la Victoria is doing nicely. We now have a good little church of twenty-two members, and with much interest, especially in the Sunday school, where we have an average attendance of one hundred. We are happy in our work and feel that we are where the Lord would have us.—*Rev. and Mrs. B. W. Orrick, Montevideo, Uruguay.*

Fruit from Night Schools.—"Soon after returning I had all my workers in for a two days' conference and nearly every place reported great interest and development. More than one hundred and fifty are asking for baptism. From two churches alone I have already examined nearly seventy. Practically all of these have come as a result of the night schools in these two churches. Only a few out of those examined have been unable to read their Bibles. This means better and more intelligent Christians. There are hundreds in this district now who are learning to read. The problem is no longer of getting people interested, but rather of being able to keep up with the interest. Numbers of towns are pleading for teachers now, some of which have never had a chance to hear about Christ. I am using some of my best trained local members to preach in some places. I am only paying them a pound per month which at present is only \$4.35. With an additional six or seven hundred dollars per year I could keep another dozen preachers preaching the gospel in the district, but in my request for next year I did not dare ask for it."—*A. Scott Patterson, Saki, Africa.*

THE LAMP STAND (Matt. 5: 15, R. V.). The word for "candlestick" in the old version is rendered "lamp stand" in the Revised. This piece of furniture we often saw in use in Japan, for, as there are no tables in the houses, it is necessary to raise the lamp on a stand, so that it may show its light a greater distance. Some such "lamp stand" as this must have been in use in the houses of Palestine in the days of Christ.

LIGHT GIVEN TO ALL IN THE HOUSE (Matt. 5: 15). To us who live in houses divided into rooms it seems hard to understand how a lamp in one place can light up the whole house. But we need to remember that in many Eastern houses there is no division. In Japan there are sliding shutters made of paper, which can be pushed back. In staying in Japanese inns we often used to do this, so that one lamp gave sufficient light for three or four rooms.—*Awake.*

The Little Children in Japan

The little children in Japan
Are fearfully polite;
They always thank their bread and milk
Before they take a bite,
And say: "You make us most content,
O honorable nourishment!"

The little children in Japan
Don't think of being rude.
"O noble, dear mamma," they say,
"We trust we don't intrude."
Instead of rushing in to where
All day their mother combs her hair.

The little children in Japan
Wear mittens on their feet;
They have no proper hats to go
A-walking on the street;
And wooden stilts for overshoes
They don't object at all to use.

The little children in Japan
With toys of paper play,
And carry paper parasols
To keep the rain away;
And when you go to see, you'll find
It's paper walls they live behind.

The little children in Japan,
They haven't any store
Of beds and chairs and parlor things;
And so upon the floor
They sit and sip their tea and smile,
And then they go to sleep awhile.
—*Harper's Magazine.*

Naming the Baby in Japan

When a child is thirty days old, it is taken to the temple of its parents' gods, and, with the assistance of the priest, a name is chosen. Three names are selected by the parents and written on slips of paper. These slips are tossed in the air by the priest, while he mumbles incantations, and the first slip that falls to the floor is believed to contain the name chosen by the gods for the little babe. The priest then writes this name on a piece of sacred paper, and it is given to the parents as a talisman.—*Error's Chain.*

About Japan

The name Japan, or Jih-pun, as it was originally, is of Chinese origin, and means the "place the sun comes from."
It is also known as "The Island Empire," for it is composed of four large islands—Yezo,

Young People's Department

MRS. T. M. PITTMAN

Pray for Japan

For the missionary program write on the blackboard before the service the following song, "Pray for Japan," to be sung to the tune of "America":

"Ye Christians o'er the sea,
In homes where Christ is free,
Pray for Japan.
Pray that her sons may stand
For Christ, a noble band;
Pray for this favored land.
Pray for Japan.

Pray for her liberty,
Her dark idolatry;
Pray for Japan.
Pray that her daughters all
May heed the Saviour's call;
Pray that her temples fall;
Pray for Japan.

Pray that Christ's love may win
Pow'r o'er this country's sin;
Pray for Japan.
Pray that her praise ascend
To God, the nation's Friend,
His mighty Word defend;
Pray for Japan.

—*The Missionary Voice.*

Bible Illustrations in Heathen Lands

"TAKE UP THY BED" (Matt. 9. 6). It has often puzzled readers of this passage to under-

stand how a man or his bed could have been carried to our Lord. But the bedsteads to which we are accustomed are unknown to some of the dwellers in other lands. In Japan the beds consist of soft, wadded quilts, which are laid on the floor, and form a most comfortable resting place. They can indeed be taken up and carried. During the daytime they are always rolled away in a cupboard. In some other lands mats are used for the same purpose.

REMOVING THE SHOES (Exod. 3: 5). One is never allowed in Japan to enter a house or a temple, or even a boat, with shoes on, and in some other countries they have the same custom. It would be considered terribly rude to break this rule. The "shoes," being merely sandals and easily slipped off, make it a much simpler matter for the natives than for the Europeans with buttoned or laced-up boots! The removal of the shoes is considered a mark of respect, and it would be a great insult to a man to enter his house without having done so.

THE SHOE LATCHET (Mark 1: 7; Matt 3: 11). To take off the shoes of any person is considered the work of the lowest servant. In entering a Japanese house one slips off one's shoes, leaving them on the step, of course with toes pointed inward. But if it is desired to do you honor and show you courtesy the shoes are turned round, so that on coming out again you find them ready to step into, with the toes pointed outward. The omission of this little act is considered a slight. Yet it was this, the work of the humblest slave, that John the Baptist said he was not worthy to do for the Lord Jesus because he was so far above him.

Hondo, Shikoku, Kiushiu—and of many hundred small ones.

The area of Japan is no larger than that of the state of California, yet the islands extend through fifteen degrees of latitude, about the same distance from Southern Georgia to Northern Maine.

The islands form a crescent, bending toward the west. Many of them are no more than rocky points, and are no doubt the peaks of submerged mountains. Hondo, the largest averages about one hundred miles in width.

Years ago, when the Japanese knew nothing of the great size of other countries, they thought theirs the largest in the world, and called it "Dai Nippon," Great Japan. It is still a great country to them—not because of its size, but because of the wonderful progress it has made.

About fifty million people live in Japan. They are generally small, with straight, black hair and slightly oblique black eyes. The men now, to a considerable extent, wear their hair in European fashion, cut short. The women, however, for the most part cling to the old fashion of dressing the hair high upon the head and adorning it with many elaborate ornaments.

The three largest cities of Japan are Tokyo, Osaka, and Kyoto. The first of these is the capital. It is a great city, with all modern appliances—railways, telegraph and telephone lines, daily newspapers, and the like. It is said that when the first telegraph lines were set up the Japanese were so proud of them that they cut down whole avenues of beautiful trees, so that the lines could the better be seen. Osaka is called the "Chicago of the East."

The Japanese are a polite, pleasant people. Their good manners are most attractive. They love beautiful things—flowers, birds, trees, pictures. The poorest home will have flowers in abundance. They have a "Flower Calendar," something peculiarly their own. What a beautiful thought it is to mark the passing of the months by the flowering of certain plants and

trees. Thus January is represented by the pine, February by the plum, March by the peach, April by the cherry, May by the wistaria, June by the lily, July by the morning-glory, August by the lotus, September by the grasses, October by the chrysanthemum, November by the maple, and December by the japonica.

Japan, unlike Korea, is a land of many temples. They are everywhere: in the cities, in the towns, by the wayside. The record shows that there are 71,831 temples and 190,803 shrines. "All these," says a missionary, "in a country no bigger than California!" And in all the temples there are countless numbers of images. In one temple in Kyoto there are nearly thirty-five thousand "gilded" images in addition to the plainer ones. The state religion of Japan, and the most ancient of all, is Shintoism. Certain forces in nature, like the wind, thunder, and lightning, are worshiped; and certain objects, like trees, flowers, and mountains. In fact, the Shinto religion makes a god of almost everything in nature. All over the country are stone monuments set up to the "Flower God," the "Tree God," the "Mountain God," and to various animals. There are in all eight millions of these gods.

The "popular" religion, or the religion of most of the people, is Buddhism. It is, to a certain extent, united with Confucianism. The Buddhist priests often take a sentence or sentences from the writings of Confucius as the foundation for their discourses. Buddhism denies the existence of a Creator, and teaches that at death the soul passes into the body of some newborn animal, according to the merit of the person while living. The soul thus passes from the body of one animal into that of another, until the highest form is reached. Thus after thousands of years have passed the soul goes at last into Nepon, an eternal sleep, where Buddha himself is believed to be. Thousands of images of Buddha are found throughout Japan. The largest and most beautiful of all is the far-famed Dai Butsu (Great Buddha),

at Kamarkura. Buddha is represented as sitting upon a great lotus flower, with his hands peacefully folded. Within the image, which is nearly fifty feet high, is a temple.—*Selected.*

Our Puzzle Corner

A Missionary in Japan

FIRST INITIAL—

Who committed the first sin?

SECOND INITIAL—

The eleventh book of the Old Testament.

SURNAME—

1. A woman Peter raised from the dead.
 2. The daughter-in-law of Naomi.
 3. The father of John the Baptist.
 4. The son of Abraham.
 5. What a letter was called in the New Testament.
 6. The mother of Joseph and Benjamin.
- Sent by Dorothy Key, Amarillo, Texas.

ANSWER TO SEPTEMBER PUZZLE—

First Name—1. Father; 2. Adam; 3. Israel; 4. Terah; 5. Hannah. (Faith)
Last Name—1. Solomon; 2. No; 3. Ur of the Chaldees; 4. God; 5. Genesis; 6. Serpent. (Snuggs.)

Answer—Faith Snuggs.

Answers to puzzles have been received from—

Ala.—Mrs. J. J. Beeson.
 Ky.—Blanche Howlett.
 Miss.—Hettie Cinnamond.
 N. C.—Sue Hord.
 Texas—Mrs. J. M. Collier; Frances Ruth Reece.
 Va.—Mrs. Henry F. Parker.
 Send answers to Mrs. T. M. Pittman, Henderson, N. C.

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(Continued on Third Page of Cover)

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