

HOME ^{and} FOREIGN FIELDS

Vol. XI

JUNE, 1927

No. 6



MADDOX

Missionary Children



BAKER

South Brazil



BRATCHER



CRABTREE

A Little Child Shall Lead Them

God sent his sweetest love message to the world in the person of a little child.

Jesus said, "Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven."

The medium of childhood is the most sympathetic and direct way to the heart of other peoples.

No lips can speak so sincerely the story of a Saviour without offense as little children.

No hands can so grip the life and stir the finest emotions in other races as the tiny, clean hands that have not been lifted up in vanity.

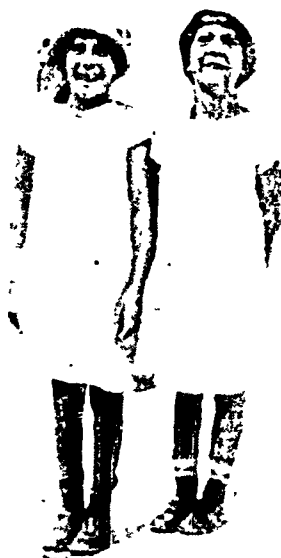
No feet are more swift and beautiful in carrying the gospel of peace, and glad tidings of good things than those of the missionary child.

A Little Child Shall Lead Them

—Rosalee Mills Appleby.



CHRISTIE



COWSERT



ALLEN



CRABTREE



STOVER



BERRY



SOREN

MISSIONARY WORKERS OF THE HOME MISSION BOARD ATLANTA, GEORGIA

B. D. GRAY, Corresponding Secretary

INDEPENDENT AND DIRECT MISSIONS

J. W. Beagle, Supt., 804 Wynne-Claughton Bldg., Atlanta, Ga.

Foreign

ALABAMA—Miss Mary Strange, Pratt City; A. Puciarelli, Ensley.

FLORIDA (among Italians)—West Tampa: J. F. Plainfield; Miss Kate McLure; Miss Fannie H. Taylor; Miss Martha A. Dabney; Miss Lillian O. Stumph; Miss Lillie Aldredge.

FLORIDA (among Cubans)—Ybor Stations, Tampa: J. G. Chastain; Mrs. Emily Black; Miss Maude McCalip; Mrs. Aurelia Baez; Miss Bessie Jackson.

ILLINOIS—Miss Mary Kelly, Christopher; M. Fabian, Granite City; Miss Mary Headen, West Frankfort; Byron Davis, Harrisburg; Miss Mildred Bollinger, E. St. Louis.

LOUISIANA—J. W. Newbrough, 3415 Carondelet St., New Orleans; Acadia Baptist Academy, Church Point, La.: Thos. E. Mixon, Howard Turner, Cecil P. Sansom, Miss Christine Sutton, Miss Iris Francois, Miss Hattie Elliott, Miss Olivia Atteberry, Miss Adele Perreand, Miss Oline Gregory.

MISSOURI—Joseph Napoli, Kansas City.

NEW MEXICO—Miguel Chaparro, Roswell; Pedro Suarez, Alamogordo; J. G. Sanchez, Albuquerque.

OKLAHOMA—Pascal Arpaio, Pastor at Hartshorne and Haileyville; Miss Carolyn Miller, Krebs.

TENNESSEE (among Italians)—Joseph Papia, Memphis.

TEXAS—(among Chinese) Ollie Lewellyn, San Antonio; (among Italians) Leonardo Riscici, Beaumont; (among Mexicans) F. R. Banda, Gonzalez; Rev. and Mrs. P. C. Bell, Bastrop; Scott Cotten, Dallas; C. D. Daniel, Bastrop; Daniel Delgado, Corpus Christi; Elias Delgado, McAllen; B. Diaz, Marlin; E. G. Dominguez, San Antonio; Cayetano Garcia, Del Rio; Matias Garcia, San Antonio; Joel E. Garcia, Laredo; M. D. Godinez, Houston; Victor Gonzalez, Wichita Falls; Celestino Grisciotti, Runge; Carlos Gurrola, Austin; F. A. Hernandez, Cameron; J. A. Lopez, Pearsall; Miss Gladys McLanahan, El Paso; S. P. Mireles, Ft. Worth; Geo. B. Mixim, Brownsville; Reynaldo P. Olivares, El Paso; L. Ortiz, Uvalde; Rev. and Mrs. A. N. Porter, Waco; Myro D. Reeves, Eagle Pass; Moises Robledo, Harlingen; Emmett Rodriguez, Kerrville; Donato Ruiz, San Angelo; A. Velez, El Paso; Miss Lillie Mae Weatherford, El Paso; William Ybarro, Bryan.

Indians

ALABAMA—L. A. Weathers, Malcolm.

MISSISSIPPI—S. E. McAdory, Union.

NEW MEXICO—Farmington.

NORTH CAROLINA—J. N. Lee, Cherokee; J. K. Henderson, Pembroke.

OKLAHOMA—Robt. Hamilton, Okmulgee; Miss Grace Clifford, Fairfax; T. D. New, Pawnee; Orlando Johnson, Route 2, Avery; M. B. Hurt, Red Rock; C. W. Burnett, Pawhuska; Mrs. Geo. F. English, Newkirk; R. D. Sheldon, Fairfax.

Negroes

NATIONAL BAPTIST CONVENTION—W. H. Moses, Cor. Sec., Nashville, Tennessee; Wm. Collier, Memphis, Tennessee; W. M. Harris, Nashville, Tennessee; Wm. Howard, Darlington, S. C.; Geo. W. Hampton, Anchorage, Kentucky; Thos. P. Hilliard, Texarkana, Arkansas; J. W. Jackson, Atlanta, Ga.; W. L. Jeffries, Selma, Alabama; Miles W. Jenkins, Abilene, Texas; A. B. Murden, Athens, Georgia; R. N. Davis, Tillar, Arkansas; G. D. McGruder, Union, Louisiana; A. J. Brown, Tampa, Florida; T. Timberlake, Louisville, Kentucky; S. N. Reid, Gadsden, Alabama.

NEW ERA WORKERS—R. G. Adams, Portsmouth, Virginia; A. L. Brent, Staunton, Virginia; W. W. Hill, Richmond, Virginia; A. L. Johnson, Fredericksburg, Virginia.

SPECIAL WORKERS—A. F. Owens, Selma, Alabama; Jordan Davis, Selma, Alabama; W. U. Henderson, Daytona Beach, Florida; J. H. Gadson, Macon, Georgia; J. W. Howard, Rome, Georgia; H. E. McWilliams, Chicago, Illinois; C. C. Phillips, Golconda, Illinois; J. P. Garrick, Sumter, South Carolina.

DEAF-MUTE WORK—J. W. Michaels, 804 Wynne-Claughton Bldg., Atlanta, Georgia; A. O. Wilson, 1610 May Street, Ft. Worth, Texas.

SOLDIERS, SEAMEN AND MARINES—Lawson E. Brown and W. Y. Everton (Seamen's Institute), Jacksonville, Florida; Wayne W. Williams, Oteen, N. C.; M. W. Royall, Annapolis, Maryland; Tom Beaston, Ft. Bliss, Texas; A. Foltz, Galveston, Texas; Sid Williams, San Antonio, Texas; S. M. York, Eagle Pass, Texas.

SPECIAL WORKER—C. R. Steward, Galveston, Texas.

EVANGELISM

EVANGELISTS—Ellis A. Fuller, Supt., 125 W. Earle Street, Greenville, South Carolina; C. C. Wheeler, Holy Springs, North Carolina; L. H. Miller, Blackville, South Carolina; E. E. Huntsberry, Box 12, Shreveport, Louisiana.

MISSIONARY TO JEWS—Jacob Gartenhaus, 804 Wynne-Claughton Bldg., Atlanta, Georgia.

SINGERS—Fred L. Barnes, 1016 Washington St., S. W., Atlanta, Georgia; B. B. Cox, Gibsland, Louisiana; John D. Hoffman, 26 E. Shadowlawn, Atlanta, Georgia; C. O. Miller, Blackville, South Carolina; M. Dow Mooney, 4522 Victor Street, Dallas, Texas; Maury Pearson, 500 Norwood Street, Greenville, South Carolina.

ENLISTMENT

ALABAMA—V. C. Kincaid, Jasper; W. F. Yarborough, Birmingham.

ILLINOIS—E. W. Reeder, Carbondale; O. W. Shields, Girard; J. A. Musgrave, Marion.

KENTUCKY—A. C. Hutson, Jackson; J. L. Dotson, Louisville; M. M. McFarland, Louisville.

LOUISIANA—E. O. Ware, Alexandria; D. T. Brown, Mansfield.

MISSISSIPPI—Joe Couzoneri; Edgar Spearmon; C. T. Johnson; W. W. Kyzor; J. S. Deaton; L. E. Lightsey.

NORTH CAROLINA—K. D. Stukenbrok, N. Wilkesboro; A. C. Hamby, Mars Hill; W. M. Gilmore, Raleigh.

OKLAHOMA—G. R. Naylor, Ada.

MISCELLANEOUS WORK

FIELD WORK—Miss Emma Leachman, 804 Wynne-Claughton Bldg., Atlanta, Georgia.

MISSION STUDY EDITOR—Mrs. Una Roberts Lawrence, 1016 Bishop Street, Little Rock, Arkansas.

MOUNTAIN SCHOOL DEPARTMENT—Dr. J. W. O'Hara, Supt., Box 1567, Asheville, North Carolina.

SOUTHERN BAPTIST SANATORIUM—Dr. H. F. Vermillion Supt., El Paso, Texas.

CUBA AND THE CANAL ZONE

M. N. McCall, Supt., Baptist Temple, Havana.

Cuban Workers

Rev. and Mrs. A. Echevarria, Rev. and Mrs. M. M. Calejo, Baptist Temple, Havana; Prof. and Mrs. H. S. McCall, Prof. and Mrs. M. R. Vivanco, Cuban-American College, Havana; Rev. and Mrs. M. R. Ponce, Miss Edelmira Robinson, Miss Lucy Cunyus, Mrs. P. Massiques, Mrs. Luz Peraza, Miss M. Utreta, Z. Yeghoyan, Miss Maria Avacion, Josefa Munez, Havana; Rev. and Mrs. F. J. Rodriguez, Quiroga; Rev. and Mrs. R. R. Machado, Vibora; Rev. and Mrs. L. J. Morin, Jacomino; Rev. and Mrs. F. Hernandez, Regla; Rev. and Mrs. P. J. Fianqui, Arroyo Apolo; Rev. and Mrs. Emilio Planos, Guanajay; Rev. and Mrs. Ismael Negrin, Consolacion del Sur; Rev. and Mrs. I. Guerra, Pinar del Rio; Rev. and Mrs. A. Corujedo, Prof. M. Gonzales, San Juan y Martinez; Rev. Angel Pinelo, La Palma; Rev. and Mrs. J. J. Negrin, Batabano; Rev. and Mrs. A. Vallmitjana, Miss Mildred Matthews, Miss Eva Inlow, Havana; Rev. and Mrs. Jose Carreno, Pueblo Nuevo; Rev. and Mrs. Rene Alfonso, Cardenas; Rev. and Mrs. J. B. Silva, Rev. and Mrs. Jose Cartaya, Colon; Rev. M. A. Gonzales, Miss Christine Garnett, Miss Kathryn Sewell, Miss Leonelia Perez, Santa Clara; Rev. Domingo Hernandez, Camajuani; Rev. and Mrs. R. Fruguela, Caibarien; Rev. and Mrs. A. S. Rodriguez, Sagua la Grande; Rev. and Mrs. F. J. de Armas, Cruces; Rev. and Mrs. Benigno Diaz, Lajas; Rev. and Mrs. E. Calejo, Palmira; Rev. and Mrs. A. T. Bequer, Miss Virginia Perez, Miguel Talavera, Cienfuegos; Rev. and Mrs. M. A. Callerio, Matanzas; Rev. and Mrs. A. Pereira, Cumanayagua; Rev. and Mrs. Daniel Hernandez, Casilda; Rev. and Mrs. E. Becerra, Trinidad; Rev. and Mrs. J. L. Greno, Sancti Spiritus; Rev. A. Pontigo, Guayos; Rev. and Mrs. F. Santana, Melena del Sur; Rev. and Mrs. Jacobo Gonzalez, Madruga; Rev. and Mrs. A. Martinez, Guanabacoa; Rev. R. Aroche, San Lazaro.

STUDENT MISSIONARIES—Havana: J. B. Ferrer, Jose Prado, Enrique Vasques, Jose Marques, Ciro Medina, Heriberto Rodriguez, J. M. Fleytes, Agustin Ruiz.

Canal Zone Workers

Rev. Geo. F. Austin, Supt., Balboa Heights; Rev. Stephen Witt, Balboa; S. J. Williamson, Cristobal.

HOME AND FOREIGN FIELDS

Published by

SUNDAY SCHOOL BOARD OF THE SOUTHERN BAPTIST CONVENTION, 161 EIGHTH AVENUE, NORTH,
NASHVILLE, TENNESSEE

Entered as second class matter at the post office at Nashville, Tennessee, under the Act of Congress of March 3, 1879. Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on July 5, 1918.

Subscription price, One Dollar per year. One subscription given free with each club of ten, where cash accompanies order, and all ten names are sent at once.

CONTENTS

	PAGE
"JESUS LOVES THE LITTLE CHILDREN OF THE WORLD."	2
Glimpses of child life in many lands, as given by our home and foreign missionaries.	
NEGLECTED CHILDREN OF THE HOLY LAND. <i>Mrs. J. Wash Watts, Jerusalem, Palestine</i>	2
BOYS AND GIRLS OF SUNNY ITALY. <i>Mrs. Susy Whittinghill, Rome Italy</i>	3
SOME CHILDREN OF ROUMANIA. <i>Mrs. D. T. Hurley, Bucharest</i>	4
A SUNDAY SCHOOL WINNING ITS WAY. <i>Mrs. Paul Freeman, Concordia, Argentina</i>	5
BRAZIL'S MEN AND WOMEN OF TOMORROW. <i>Minnie Landrum, Rio de Janeiro, Brazil</i>	5
DIAMONDS IN THE ROUGH. <i>Mrs. Chas. G. McDaniel, Soochow, China</i>	9
CHINA'S SUNBEAMS WORKING FOR JESUS. <i>Mrs. Wilson Fielder, Chengchow</i>	10
WANG TO KINDERGARTEN, WUCHOW. <i>Mrs. Chan, native worker</i>	11
KOM WAI FONG, DOCTOR? <i>Margie Shumate, Shiu Hing, China</i>	12
AN AMERICAN BOY IN JAPAN. <i>Grace Anne H. Mills, Nagasaki</i>	13
A LITTLE CHILD SHALL LEAD THEM. <i>Cecile Lancaster, Kokura, Japan</i>	14
GREETINGS FROM THE CHILDREN OF JAPAN. <i>Cecile Lancaster, Kokura</i>	15
RICH EXPERIENCES WITH THE INDIAN CHILDREN. <i>Grace Clifford, Fairfax, Oklahoma</i>	16
THREE PRECIOUS JEWELS IN TAMPA, FLORIDA. <i>Fannie H. Taylor</i>	17
CHILDREN OF "STRANGERS IN OUR MIDST." <i>Mary Kelly, Christopher, Ill.</i>	17
EDITORIAL	18
IMPLANTING THE MISSIONARY IDEAL IN THE MINDS AND HEARTS OF OUR CHILDREN. <i>Juliette Mather, Birmingham, Ala.</i>	20
What the women of the South are seeking to do for the children through the auxiliary organizations of W.M.U.	
SHALL WE LEAVE CHINA TO HERSELF? <i>W. W. Stout, Hwanghsien, China</i>	21
A startling presentation of the case for the missionaries and their work at this time of upheaval and crisis.	
WHAT IS HAPPENING IN CHINA? <i>J. B. Hipps, Shanghai College and Seminary</i>	23
A missionary on the field describes accurately and interprets strikingly the movement in China which has attracted world-wide attention.	
"DON'T LET GO—LIFT." <i>Rev. and Mrs. J. W. Lowe, Tsinan, China</i>	24
A plea for renewed interest in and support of the work in China at a time when need and opportunity are greatest.	
THE MISSIONARY MESSAGE IN THE SUNDAY SCHOOL LESSONS. <i>W. O. Carver, D.D., Louisville, Ky.</i>	25
A CHURCH WORTHY OF SUPPORT. <i>Chas. A. Leonard, Harbin, Manchuria</i>	27
FROM THE WOMAN'S MISSIONARY UNION. <i>Kathleen Mallory</i>	28
NOTES FROM THE HOME FIELD. <i>Secretary B. D. Gray</i>	30
FROM THE BAPTIST BROTHERHOOD OF THE SOUTH. <i>Secretary J. T. Henderson</i>	30
MISSIONARY MISCELLANY. <i>Secretary T. B. Ray</i>	32

THE MISSIONARY PILOT

SENIOR B.Y.P.U.

- June 5—Topic, "Can We Always Forgive?" Conclude the program by reading the editorial, "The World's Unrest and Its Remedy," pointing out how the love of God reaches the wayward, and how his forgiveness brings peace and rest.
- June 12—Topic, "The Book of Esther." Let some one read the story of the neglected children of Palestine, "the land of the Book," and call attention to our responsibility to carry the message of the Bible back to those whose forefathers long ago gave us the immortal story of Esther.
- June 19—Topic, "The Christian Life: How to Grow." Read Miss Mather's article on page 20, "Implanting the Missionary Ideal in the Minds and Hearts of Our Children," and challenge the B.Y.P.U. to deeper interest in the work of the women for the children and young people in promoting missionary education and giving.
- June 26—Topic, "A Modern Miracle, a Missionary Healed of Leprosy." Supplement this remarkable story with the plea of Mr. and Mrs. Lowe, on page 24, "Don't Let Go—Lift."

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

The leader of the children's organizations will find a wealth of material in this number of value and interest. Especially helpful

will be the stories about the "children of the world" told by the missionaries. Have these stories re-told by members of the groups, and illustrate with posters in which the excellent pictures in this number are used.

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

Miss Mallory's outline program on page 29 will point the way to the use of the abundant special material in this number. Use especially the stories of the "world children" on pages 2-17, and Miss Mather's article on page 20. Call particular attention to the plans for launching the "Ruby Anniversary" on page 28.

SUNDAY SCHOOL

The stories of the children of our mission fields will make intensely interesting material for the preparation of opening and closing programs, in departments, or in the general assembly. Assign to classes or departments the presentation of the most striking facts about the children of the several fields represented.

PRAYER MEETING

A wonderfully interesting prayer meeting could be made to center around the appeal of the children of our mission fields, on the basis of stories in this number. Pray that the results of the recent Louisville Convention may be conserved (see editorial, page 19). Pray for the peace of China.

"Jesus Loves the Little Children of the World"

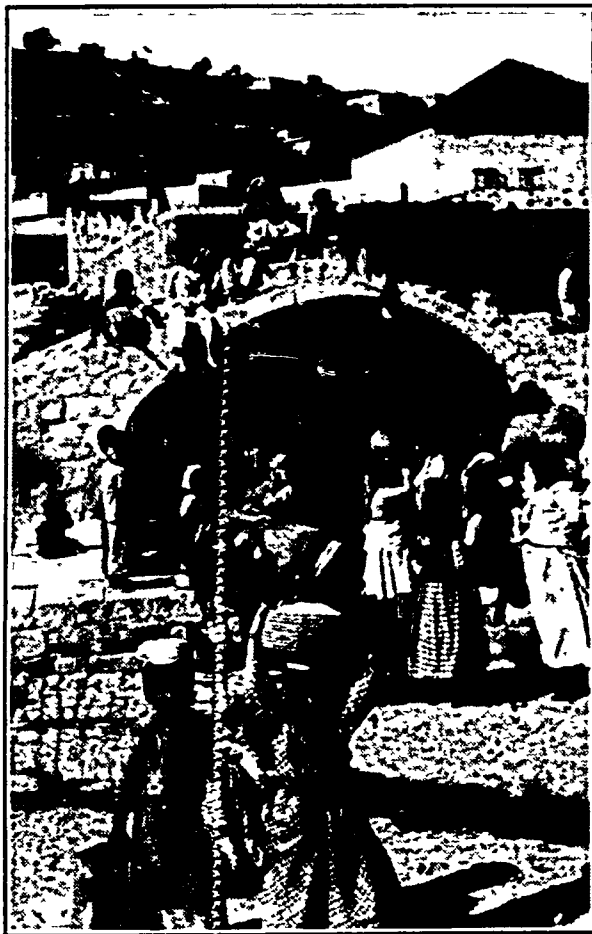
Neglected Children of the Holy Land

By Mrs. J. Wash Watts, Jerusalem, Palestine

Three years ago one of our Southern Baptists with his wife and little daughter were visiting in Palestine. Out among the villages and towns the little girl's large doll attracted a great deal of attention and the visitors were unable to forget the yearning in these children's eyes every time they looked upon the doll. Accordingly, a tremendous box of dolls came from their Sunday school for the children here at the next Christmas time, with a special request that I give some of them to the children at Capernaum. So on our next trip to Galilee, some of the dolls traveled with us.

Now Capernaum is no longer a town. Only a few trees grow on the bank of the lovely Sea of Galilee and many, many stones and pillars lie about to prove that there was once a prosperous town here and a handsome synagogue. Even as Jesus foretold, it has been cast down. The only people who ever live there are the wandering tribes of Bedouins who in the summer occasionally pitch their tents and graze their flocks on the hills surrounding the sea.

As we approached the spot, we saw two black goats'-cloth tents nearby, and before the Ford stopped we were suddenly besieged by twelve or fifteen wild little creatures, ranging in age from a babe of six months in the arms of one up to twelve years. At first they appeared to be lively bundles of rags, filth, and noise, but gradually our eyes could see in these bundles boys and girls; their black, sparkling eyes and white teeth shining almost grotesquely in their frame of dirty faces and stiff, unwashed hair; their dark, lithe bodies hardly concealed by the one scant garment each wore. Never before had we been attacked by such wild little savages. They pushed and jostled about the car, with blood-curdling screams, laughter, and constant jabbering—wildly fighting each other in one second and laughingly or whiningly begging for "baksheesh" with the next breath. Whether or not they heard as we talked with them, I know not, but I do know that they greedily seized those dolls to their hearts as most precious treasures.



CHILDREN ABOUT THE FOUNTAIN AT NAZARETH

Over and over again recently there have passed vividly through my memory the scene and experience of that day. Those children of the Bedouins—wild, fierce, and dirty—are grossly ignorant. Their fathers and mothers before them have been so, and cared not that they knew nothing of the world beyond their own flocks and hills. They are followers of Mohammed and extremely fanatical as only such ignorant people can be. But today the English have come into these countries of the Near East.

They have brought new life, new contacts, new visions of distance and the enchantment of the outside world, and the young folk of the Moslem world are beginning to wonder if they want to remain apart, in ignorance of the rest of the world. A few months ago a young Bedouin boy, like unto those we saw at Capernaum, came to Pastor Mosa at Nazareth and asked with great concern if he could possibly give him a pencil—an unheard-of and unnecessary part of Bedouin life, yet to this young boy a tiny key to help him open up a world of treasure.

The government is rapidly providing elementary schools throughout the villages, and just so rapidly these young people are losing their faith in the religion of their fathers. On every hand they find the teachings of infidels, agnostics, and sceptics. The Moslem boys of Nazareth, many of whom come to our night school and Sunday school, attend the Government day school. Constantly they are asking Mr. Mosa such questions as these: "How do you know that the Bible is inspired? that there is a hell? that there is a life after death?" In school they are taught that these things are not true, that such things are only believed by the ignorant. The principal of the Government Teacher-Training College in Jerusalem has, for several years, been a young Syrian, educated in America, a graduate of Columbia University. Unless you have lived here, you cannot imagine the influence of such a man. America is, to these peoples, the home of all that they desire—freedom, democracy, and wealth.



BEDOUIN WOMEN AND CHILDREN OF PALESTINE

"These Bedouin children are wild, fierce, and dirty, and grossly ignorant, as their fathers and mothers before them, knowing and caring nothing of the world beyond their own flocks and hills."

And yet the best that this man has brought back are the teachings of Columbia University! Would that our schools of learning were sending out young people as teachers and preachers of that which has given America her true greatness—the freedom, democracy, and wealth to be found in Jesus when he is crowned Lord and King!

A new era is beginning among these care-free, ignorant, and fanatical Arabs. Let us pray and work that their last state may not be worse than their first!

* * *

Boys and Girls of Sunny Italy

By Susy Whittinghill, Rome, Italy

As I glanced out of the window Sunday about half past eight o'clock in the morning, it looked as if the square had been turned into a big field of daisies, bordered and marshalled by swift black-and-white-tailed swallows. But daisies and swallows alike were little Girl Scouts rallying for the review by Mussolini of the Fascist organizations which were to take the oath in his presence.

In the bright spring sunshine nothing could have been prettier than these little black and brown-eyed girls in their trim black skirts and white middies, their officers wearing long black capes, darting up and down the ranks to get them into line or to hasten a change of position. Along the squads hovered the teachers of each day school represented, dressed in their Sunday best. Presently through the square swarmed the Boy Scouts, marching gaily to their band's music, and the girls all threw out their right arms in the old Roman salute, which the Fascisti have revived and imposed to salute every Italian flag.

The Boy and Girl Scouts of Italy are called the "Balilla," being named after a small Genoese boy who in 1848 threw a stone against the foreign soldiers in his native town and precipitated a revolt against them. Every school child is now compelled to belong to this organization, and failure to appear in a march or parade makes the girl or boy liable to one month's suspension from school, which naturally counts against the child's record. All of the functions occur on Sunday. It is often a difficult situation for the evangelical child whose attendance means missing both Sunday school and church and returning home at about three o'clock in the afternoon utterly wilted from standing from six to seven hours



BOYS OF THE BAPTIST ORPHANAGE, ROME, ITALY

"They are happy children living on a high hill overlooking the valley of the Tiber and the houses and domes of Rome, the Eternal City."

in the sun. There was formerly a national branch of the Boy Scouts which afforded more latitude religiously, but they have now been amalgamated and practically been made a Roman Catholic institution, as the Roman is the State Church, which implies masses and frequent priestly functions. We have so far succeeded in keeping the twenty boys of our Baptist Orphanage free from this enrollment, but we do not know how long it may be possible, as the Fascist Government combs everything with a fine-tooth comb and makes everything a test of loyalty to the administration.

Hard pressed to maintain the financial support of our orphanage, we appealed a year ago to the rector of the

American Episcopal Church in Rome, which is attended by English and American Protestants, for sympathetic help and he responded liberally by offering to contribute a fourth of our expenses in return for the services of ten of our boys as choristers in his church on Sunday morning. He has not only paid promptly in advance the proposed sum, but has sent twice a week for six months to the orphanage an excellent English teacher, and a choir master to train those who have voices.

Dr. Lowry, who has a love for children and interest in them, says that the boys know enough English for the purpose of singing in his choir; but that he wishes to continue the lessons for the boys' own sakes, as a knowledge of the language will be a practical help to them hereafter in making their living. So far this arrangement has been a success for both parties. The boys sing to the satisfaction of their hearers and Dr. Lowry has shown much interest in the orphanage. His lovely wife took as her birthday celebration the treating of the boys to a visit to the Roman Zoo and gave them a pleasant Christmas party with a personal present for each boy. Of course, the boys who have voices are considered very lucky by the rest, and in the orphanage they divide the singers and the non-singers into the "big oxen" and "little oxen."

Every Sunday morning the devoted and most beloved preceptor, Signor Piccini, brings them all down from our Orphanage Hill into Rome and while the singers go to St. Paul's within the Walls, the others attend service at our neighboring chapel at Via Urbana,



A BEAUTIFUL CHILD OF SICILY

Would you not like to pay a visit to Dr. and Mrs. Whittinghill in this land of sunshine and flowers?

from which they all return together, and in the afternoon have their own service at the orphanage. We think that on the whole they are happy children living on a high hill overlooking the valley of the Tiber and the houses and the domes of Rome and attending the neighboring communal school of S. Onofrio and playing in the pretty grounds of the orphanage.

Perhaps your smaller readers might be interested in hearing how their Christmas dinner has been paid for during the last four years. At the beginning of January I bought a number of little cheap earthenware money boxes which my children have painted white with blue lettering of the word "Orphans" and these have been distributed to the children of my Sunday school class at the Via Teatro Valle Church.

The week before Christmas the children are invited to bring their savings banks, containing what they have been able to collect, to my house and we have a little party with cocoa, buns and games. But the climax comes when a red table cloth is spread out, a big hammer is handed to the smallest child to smash open its earthenware bank, with delightful clatter the pennies roll out and are counted and written down with his name and cast into a bag; the hammer is handed to the boy next in size until all have yielded up their offerings with "joyful noise."

My little boy Robert really started this scheme with his own enthusiasm, as he dearly loves the orphans and his "pig" is always the fattest, as friends of the family, for love of him, put in something besides cents and dimes in order to make his big blue eyes dilate and the blood rush to his face with delight at seeing a crisp note tucked into the slit. But all the children are interested and the cannie Scotch saying that "many mickles make a muckle" was shown this year by the fact that the children not only more than paid for the Christmas dinner and treat, but also contributed to the upkeep of the orphans, and it must be remembered that our Sunday school children all come from poor homes and never have money for candy which is so frequent in America.

The Children's Friend

"The Saviour loved the children
Within the long ago;
He gave to them his blessing,
He sought each one to know.

"The Saviour loves the children
As in the days of old;
His arms of love and mercy
About them he will fold."

Some Children of Roumania

By Mrs. D. T. Hurley, Bucharest

Look at the bright eyes of little Titus Andrisan. Does he not look worthy to be called Titus after the man in the Bible who so often comforted Paul in his troubles with the church at Corinth, and whom Paul liked to call "my true child"?

Ask this little Titus some questions about his life, and he will tell you that before he had lived four months in this land of persecution he, too, had suffered for the cause of Christ. His father is a Roumanian American and a missionary in the State of Bucovina, so when Titus was about four months old his father and mother took him one day in a small *caruta* (wagon), driv-



TITUS ANDRISAN OF ROUMANIA

Titus already knows what it means to suffer for Christ, having been imprisoned with his parents for the crime of being Baptists!

ing a little pony and visited some friends in another village. Before they had been in the village long, the policeman came, took the whole family and put them in prison. They were kept there about twenty-four hours without anything to eat. You may be sure that Titus did not cease to tell them about their evil doings all that time, for he was ravenously hungry.

Titus is not yet two years old, but if he could speak with you in English he could tell you many things. When he was eight months old he came with his father and mother to live with us for a few months in Bucharest. They lived with us in our apartment and he

was the life of our home. When he began walking at the age of ten months he would often slip out of their room, come to our office and knock on the door. If we did not get up to open it for him, he would call out, "Allo, Tante" (Hello, Auntie), for this is what he called me.

Why should not this Titus make another great preacher? One of the first words he learned to say was *Isus* (Jesus), and when someone would tell him to preach a sermon, he would point his finger upward and only say, "Isus." Should not this be the subject of all great preachers?

Lydia Misca is the name of a sweet little Roumanian girl, but she is never satisfied to be called just Lydia—instead she insists that her name is Lydia Misca, the seller of purple. Well might she be called this, for you remember that Lydia, the seller of purple, was a very gracious hostess. This little Lydia also likes to receive strangers, and no one in all the world would give you a more cordial welcome than she if you were to call at her home.

Here are some of the things she would do to entertain you while you were in her home. First, she would sing to you in three different languages, Roumanian, German and Hungarian. Next she would recite for you many, many Bible verses and poems which she has learned at Sunday school. You may be sure that she would never stop until she had said every one she knew, for you do not have to do any persuading to get her to say Bible verses. In fact, she would feel a little disappointed if you did not ask her. Last of all, she would show you the nice scrapbook that I made for her last Christmas, containing some interesting pictures which a nice little American helped me to cut from magazines. She was just as proud of that scrapbook as you would be of a big sleeping doll.

Lydia knows well enough when a person is a Christian by the way he behaves himself. She was sent once to stay a few days with her aunt who is a good Christian but who has a very wicked father and husband. One day while there her grandfather became angry with her and used language which a Christian would not use. Lydia looked straight at him and said, "If you do not repent of your sins and be better you are going straight to the bad place where cats and dogs live, and stay there forever."

A Sunday School Winning Its Way

By Mrs. Paul Freeman, Concordia, Argentina

There is no greater need, and certainly not a more heart-breaking sight, than to see the children in Concordia as they eagerly come to our Sunday school and sit on board benches without backs, eagerly drinking in what the little teacher can give them.

In these new churches where native helpers are young it is very difficult to find teachers for the classes in the Sunday school. Personally I prayed earnestly for divine guidance to know just what class I should teach. I love the Beginners and the Lord has blessed my efforts with them, but I had to give them over to a girl of fourteen, a dear, consecrated girl whom we are hoping will be a still greater power for good. Her class averages twenty tiny tots, from three to the "reading age." Then we have two classes from the "reading age" to fourteen, one of boys and the other of girls. Also we have the class of young men and adults, and my class of "Senoras and Seroritas."

Five classes and one room to meet in! How do we do it? Only the Lord who gave us faith to begin and stick to it, in spite of difficulties, knows that. Two classes meet in the hall, and three outside, one in a corner of the yard under a peach tree, another under the vine arbor, and the other in the shade of the house. The benches, of course, can't be left out, and anyway, we have to have them on the inside for the opening. So every class has to carry its own benches out. The girls' class and the "Senoras and Seroritas" stay inside, so that is the only way we can do it.

We have not been able to grade as yet so as to qualify with the "Six Point" System, but we are graded as best we can under present conditions—we wonder at times just what and how to do it. For example, we put "reading age" for the children, yet we have in our adult classes men and women who can't read, and those can't be put with the tiny tots. Some now know how to read. I have in mind three women who can now read, who have learned since they knew the Lord. One of them with many grandchildren can read and has learned by memory seventy-five hymns.

Last year our church offered a gold medal to any scholar who at the end of the year had the best record in all four points of our grading plan: (1) On time, 25; (2) studied lesson, 25; (3) conduct, 25; (4) new pupils, 25.

The lovely gold medal was won by a young man of nineteen years. He

missed Sunday school twice during the year and only three other services of the church, revivals, call meetings, special study classes, or song practise. He was baptized two years ago, and since that time has read the New Testament four times and the entire Bible once. He was at one time our "Saul." At his and his friends' hands we have suffered much mockery, ridicules and not a few stones, but praise God, this boy, Genaro Delduca, is now more like "Paul." It



GENARO DELDUCA, AN ARGENTINE "PAUL"

Converted two years ago, he has read the New Testament through four times, and is an ardent and effective witness.

is he who thinks of others, who gives more than his tithe, who always has a smile, who is his pastor's and "pastoras'" help and delight. This year he teaches the men's class in the Sunday school where he has some men almost old enough to be his father in the class, also he is president of the B.Y.P.U.

Delduca is not ashamed of the gospel, for he lives it and talks it to all who go to their barber shop. He often

laughs and says he makes people listen to him by force. He gets his client in the chair, lathers him, and then begins telling him the Christ way of salvation, and showing that the priests' way is futile.

Wednesday night, in the absence of the pastor, this boy did the preaching, and spoke on "What Would You Do, If Jesus Should Come Tonight?" I thanked God for that message. It showed fruits of repentance; it was overflowing with a faith so simple and sweet that all who listened were fairly lifted up.

* * *

Brazil's Men and Women of Tomorrow

By Minnie Landrum, Rio de Janeiro, Brazil

Elsa Daltro Santos comes from a fine, cultured home. Her father is one of Brazil's most noted professors. He teaches History and Portuguese in our Rio Baptist College. He is reading his New Testament but has not yet made the final step. Elsa's mother is one of the finest women that I have ever known. She has been an active member of Rio First Baptist Church for six years. She teaches a class of young women in the Sunday school.

Elsa is a faithful Sunday school pupil. We are praying that she will soon follow Jesus in baptism and develop into a useful and active Christian. She says the following about the Sunday school:

"I do not know how to express the joy that I have in attending Sunday school. I am now thirteen years old and I have been attending the Sunday school since 1921 and I am enjoying it more and more all the time. My first Sun-



FIVE CLASSES AND ONE ROOM TO MEET IN!

A vigorous, growing Sunday school in Concordia, Argentina. "Only the Lord who gave us faith to begin and stick to it knows how we manage."



ELSA DALTRO SANTOS, RIO

"I do not know how to express the joy I have in attending Sunday school," Elsa declares. She has been a constant attendant since 1921.

day school teacher gave me beautiful cards with memory verses. I took great delight in memorizing the verses. Today, however, the lessons are better. We have our quarterly and are studying the Bible. Our teacher encourages us in the study of the Bible and I thoroughly enjoy the Sunday school lessons.

"There is nothing in the world that interests me as much as studying God's Word because I know in it we find the Truth. What a great privilege God conceded to us in making it possible for us to know his will through the books of the Old Testament, by the prophets and revealing to us in the gospel of our Lord Jesus Christ that the salvation of our souls is in Jesus:

"I am only a child yet and I know that I do not understand as much as I should about the Christian life. One thing that I know, though, is that Jesus suffered for me and that he is the Saviour of my soul. How sad it is to think that God's Son came into the world to suffer insults, pain and a horrible death, when he is, and always was, the Lord of all things and all creatures! When I think of the sacrifice that he made I want to be a better girl, I want to correct my defects and faults because of his great love for me. I know that only the Bible can teach me how to live in accordance with God's will. I read the Bible, therefore, with interest in order to understand and keep ever before me the precious teaching by which we must direct our existence. Only by attending Sunday school and reading and

studying the Bible daily shall we be able to say with the Psalmist, 'Thy Word have I hid in my heart that I might not sin against thee.'"

Zoe de Almeida and Joel Nascimento deserve special mention because of the splendid work they did in a Daily Vacation Bible School that was held in their church, Jockey Club Baptist Church, in January. The school lasted fourteen days. It opened at eight and closed at eleven A.M. There were seventeen Juniors enrolled in the Junior Department. Of this number, only Zoe and Joel could read, with the exception of one other little boy who read with much difficulty. Zoe and Joel did in a praiseworthy manner all the memory work mapped out for the Junior Department. This includes: The divisions, the books and a good many questions about the Bible, the Twenty-Third Psalm, the Ten Commandments, the location of various Bible stories and something like fifty Bible verses on special topics. Their teacher was greatly pleased with their work and the beautiful spirit which they showed in helping other Juniors.

Talitha Castro was eleven years old when she came for the first time to Sunday school. She and her sister were invited by a little neighbor to attend the Sunday school of First Baptist Church. They both showed unusual ability and manifested a great desire to learn of Jesus and of his love for man.

Their teacher noted their interest and gave them a Bible with marked passages on the plan of salvation. Their mother, at this time, was a spiritualist, but this was unknown to the teacher. One Sunday the lesson was about the parable of Jesus and of the Rich Man and Lazarus. In the discussion of the lesson the teacher said that Jesus taught



ZOE DE ALMEIDA AND JOEL NASCIMENTO

They deserve especial credit, says the missionary, because of faithful work in the Rio D.V.B.S.

in this parable that there was no returning of spirits and there was no re-incarnation, etc. Talitha went home and said, "Mother, do you believe what Jesus teaches?" The mother said, "Yes"—though she had never seen a Bible. Talitha then said, "Mother, your religion is false, read here what Jesus teaches," and she had her mother to read the parable. The mother began then to read the Bible with the little girls, became very much interested in it and also began to attend Sunday school and the preaching services. In a short time she and three of her daughters were buried with Christ in baptism. They are very active Christians and we believe will be instrumental in leading many others to Christ.



"SUNBEAMS" OF THE RIO CHURCH

At present there are about 108 Sunbeam Bands in Brazil, and the women are putting forth special efforts to enroll all the churches in this work.



TALITHA CASTRO

Invited by a little neighbor to attend the Sunday school of the First Church, Rio, she soon won her mother to the Christian faith.

Moyses Marquesinha is an interesting six-year-old Italian. His mother was converted through the reading of a tract that was given her. She was prohibited from attending church services by her husband, neither would he let her talk about the new religion in his presence. Then he died, so Moyses' mother began to attend services at a Baptist church and there made her profession of faith and was baptized, and at once she became active in the Christian work. One of the first things that she did was to send seventy-five cents to the Baptist Publishing House with the request that more tracts like the one that had been instrumental in leading her to Christ be printed. This shows that her conversion was sincere—she wanted to see others saved. The mother soon found it impossible to support her five children on her meager income. She is a servant and the average servant in Brazil receives not more than \$12 and board per month, and many receive less. So she asked that Moyses be placed in the Rio Baptist Orphanage. This orphanage was opened September 7, 1925, and it with one in the State of Sao Paulo are the only Baptist orphanages in Brazil.

Moyses thinks that the orphanage is fine. At present only eleven children are there. Many others should be there but limitations are made on account of lack of space. Only children of Baptist parents are received, and not any above nine years of age. A fine Chris-

tian woman has been chosen as matron. The children love her dearly and it cannot be said that the mother love is lacking there. She is instilling in the children the principles of Christianity, and it is wonderful how they are hiding away daily God's Word in their young hearts. Moyses wants all the little orphans in the United States to know that he is grateful to the Rio Baptists for making it possible for him to enjoy such a nice home. Last year Mr. Cowser often took the orphans with their "mother" to visit the different Baptist churches in Rio. At first Moyses was afraid of the automobile, but very soon he was enjoying it immensely and wanted to ride always. Their visit and program were always appreciated by the churches.

The Brazilian W.M.U., realizing the importance of definite missionary training for the children of Sunbeam age, is making a special effort that all the children be enlisted in these bands. At present there are about 108 bands in Brazil. Not all of the churches have them because of a lack of leaders to direct them. The Central Committee of the W.M.U. prepares programs for the children and these programs include stories, object lessons, memory work and Bible drills. In many churches the Sunbeam Band is a very important organization and the children are ever ready to enter whole-heartedly into the activities of the band.

At present the Junior B.Y.P.U. is practically new in Brazil. However, the pastors are beginning to feel the necessity of such an organization and as a result some three or four churches have already organized these unions. As yet, there is no Junior B.Y.P.U. literature and naturally this is a great handicap. When the missionaries are chosen



MOYSES MARQUESINHA

An interesting six-year-old Italian lad, whose mother was converted through the reading of a tract.

as leaders, as is the case in First Baptist Church of Rio, where Miss Bernice Neel is leader of the union, they are able to translate and adapt the programs furnished by the Sunday School Board in Nashville.

Virginia Soren is president of the Junior B.Y.P.U. of First Church of Rio, and she says:

"The aim of our Junior B.Y.P.U. is to train and develop the Juniors in the Master's service. Our union will celebrate its first anniversary on the twenty-third of May. During this year we feel that we have made good progress. Many of the members are now able to take



PRIMARY DEPARTMENT DAILY VACATION BIBLE SCHOOL

"The D.V.B.S. in Brazil is meeting a great need and is being wonderfully blessed. Seven such schools were held in South Brazil during vacation months."

charge of the program, or serve in the capacity of president or secretary, and that was impossible at first.

"We have studied the Senior B.Y.P.U. Manual and 80 per cent of our members contribute to the church; 90 per cent are daily Bible readers and do their memory work. We have a membership of thirty-five and some of these have decided to give their lives to Jesus and follow him.

"We hope to work more and more for the development of all of our members, that we may be more useful in the blessed cause of winning lost souls to Christ."

In what is equivalent to our seventh year of public school at home, we begin teaching Sacred History in the Rio Baptist School. It's an opportunity to be coveted by any true Christian to watch the development from day to day in these boys and girls. Of this group of eleven that you see in the picture, four are unbelievers. It was with fear and trembling that they entered the class the first day. They felt that they would be contaminated and when it was suggested that they bring their Bibles to the class one little girl, Nair, felt that all of the wrath of the Catholic Church would fall upon her for being present in such a school. The next day her mother came to tell the principal that she did not want her daughter to hear anything about the "Protestants" religion. The mother was told that the textbook that was to be used was a collection of Bible stories made by an archbishop of Bahia and that the book was approved by the Catholic Church. She also told her that it was not compulsory that Nair have a Bible. Nair has been in this class six weeks now and her teacher is pleased to see the



JUNIOR DEPARTMENT DAILY VACATION BIBLE SCHOOL

"There were enrolled about 600 children from four to twelve years of age in the seven schools, and only eternity will be able to reveal the results."

interest that she is taking in the Sacred History class. It is all new to the unbelievers and they just drink in the stories of the patriarchs of old. Nair has already memorized, with the rest of the class, the names of the books of the Old Testament and the Ten Commandments, and she often lingers at the close of the hour to tell her teacher that she is thoroughly enjoying the lessons. She went home last week and said to her parents, "Our religion is all wrong and they are right at the Collegio Baptista, and I want a Bible." There are rich, golden opportunities in the classroom.

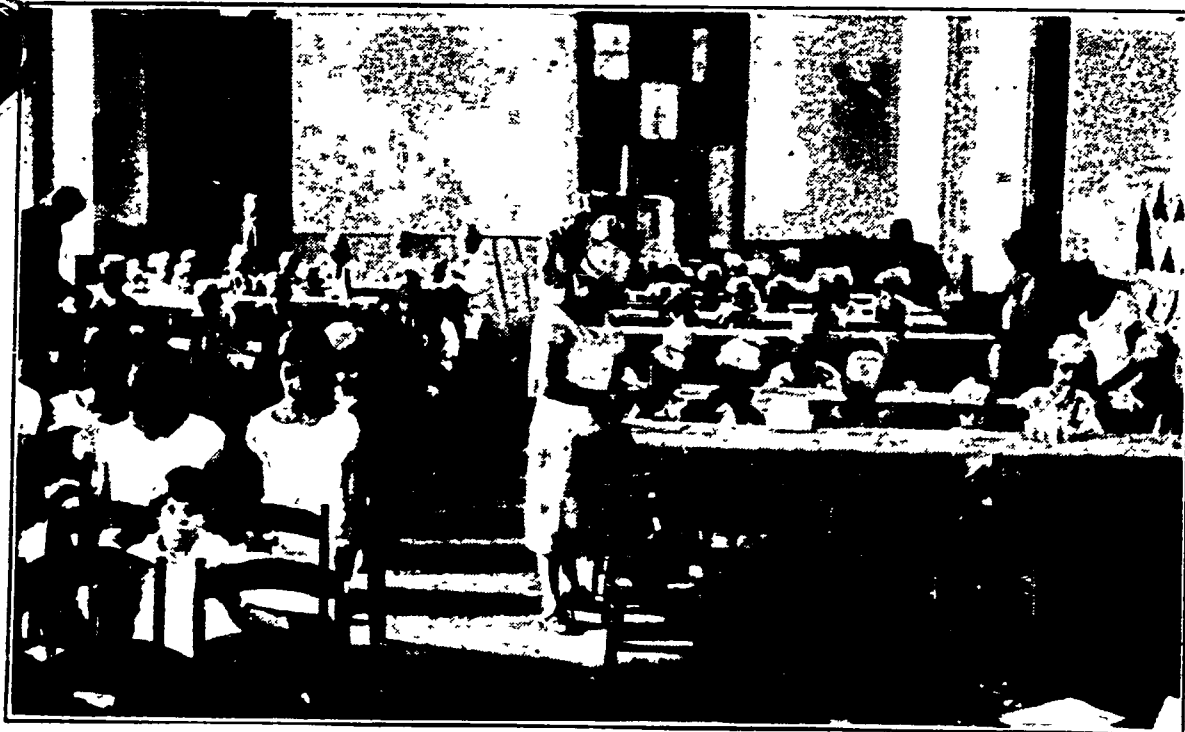
The newest work for the children of Brazil is that of the D.V.B.S. We feel that it is meeting a great need and is being wonderfully blessed. In December, January and February, our vacation months, there were held in South

Brazil seven of these schools. There were enrolled something like six hundred children from four to twelve years of age in the seven schools, and only eternity will be able to show the results of seed sown in those young lives.

Mr. W. E. Enete was chosen director of this department and he is the very one for the place. He and his gifted wife have won the love of many hundred children throughout Brazil. The parents are also delighted with the work of the D.V.B.S. I have seen them sit dumfounded as they listened to the children as they gave a demonstration of what they had learned during the three weeks.

In the D.V.B.S. held in Engenho de Dentro Baptist Church of Rio, and which was directed by the pastor, Sr. Petrowsky, there were enrolled exactly one hundred in the school and ninety-four were present and took part in the closing exercise the last night. Forty-eight of these came from homes where the gospel was unknown. The pastor said that the D.V.B.S. swelled the enrollment so much at Sunday school that they were hardly able to find room for them all. The D.V.B.S. is a means of carrying the Light into many homes steeped in sin, and we know that it will be instrumental in bringing many sinners to Jesus' feet.

We are grateful for the little that is being done to train the children in the fear and admonition of the Lord, but we feel that it is a small per cent that we are reaching when we see the hundreds that are growing up in ignorance, sin, and so many given to what they call pleasure. We ask your prayers for the missionaries and Brazilian Baptists as they work with and for the children. The children of today are Brazil's men and women of tomorrow.



JUNIORS AT WORK IN DAILY VACATION BIBLE SCHOOL

"The parents are delighted with the work of the D.V.B.S. They sit dumfounded as they listen to the children give demonstration of what they have learned."



JUNIOR B.Y.P.U., FIRST CHURCH, RIO

"Our aim is to develop and train the Juniors in the Master's service. We have a membership of 35, and some of these have decided to give their lives to Jesus and follow him."

Diamonds in the Rough

By Mrs. Chas. G. McDaniel, Soochow, China

"Beautiful children; innocent children,
Oh what an army smiling and sweet.
Ever advancing, never retreating,
Who shall prepare the way for their feet?"

China is a land of many children; perhaps there is no country in the world where children are more numerous. Most Chinese marry; they marry very young and three generations of children are reared while most other nations are rearing two. Children are everywhere, little children and big children, well-cared for children and neglected children; pretty children and those less pretty. At all of our evangelistic meetings for children, by actual count, more than two-thirds of the listeners are children from one to twelve years of age. This is also often true at night meetings held for men. Stand at any street corner for thirty minutes and you will be amazed at the number of children who are among the passers-by. Children are the most numerous, the most conspicuous—the most irrepressible, and the most attractive element on all occasions, whether in a crowd gathered around a traveling monkey show, at a wedding feast, or a funeral procession, a movie, a school commencement, or a Christmas entertainment,—they seem literally to spring up out of the ground.

The most of the children seen on the streets and at general public functions of all kinds are the children of the very poor and the middle classes.

The children of the better classes gather at their doorways to see interesting street sights; they are chaperoned to and from school by servants and relatives and miss much that brings variety into the lives of the poorer children.

"Trials and dangers ever await them,
Many a battle is to be won.
Blessed Redeemer, care for the children.
Tenderly lead them, lead them on."

As missionaries, what are we doing to help these swarms of children in Soochow?

More than four hundred and fifty of them are being taught daily in our primary schools, and other hundreds hear the gospel weekly in our Sunday schools and evangelistic services. In these meetings, where leaflets are often distributed, it is the children who read them most eagerly; they are the ones who immediately spy out the Scripture texts on the wall. Other children who have to work during the day are taught in free night schools by our students, and receive certificates for the work done. During the summer holidays Daily Vacation Bible Schools are conducted on our compounds by the teachers and students of our high schools.

The results of our work with the children are not always apparent, and cannot be tabulated, but there are results.

During the past twenty-five years that I have been living among the children of Soochow many of them have left childhood behind and are now leaders and helpers in all branches of our work. They are our school teachers, deacons, Sunday school teachers, ministerial students and county workers. I found it a pleasure and remember when they were little diamonds in the rough in our midst.

We can't always know when the children who come under our teaching really grasp the truth, but some of them do, and among the countless numbers from every land who are gathering around the throne of God there are many children from China.



CLASS IN SACRED HISTORY, RIO BAPTIST SCHOOL

One girl from a strict Catholic home, after six weeks' attendance, returned and said to her parents, "Our religion is all wrong and they are right at the Collegio Baptista. I want a Bible."



"SUNBEAMS," CHENGCHOW, HONAN

"They shine for Jesus, and that is why they are so beautiful."

China's Sunbeams Working for Jesus

By Mrs. Wilson Fielder, Chengchow, China

Far over on the other side of the great Pacific Ocean, in China, ten hundred miles from Shanghai, in the city of Chengchow, Honan Province, there is an interesting group of children. They all have black eyes and very black hair and among them are many beautiful faces. I wonder if you can guess the reason for those beautiful faces? I know you can. They are Sunbeams. They shine for Jesus and that is why they are so beautiful. If you could hear Chin Chu (Golden Pearl) tell the story of Samuel and see her pleading face, you would never doubt that she was shining for Jesus. Yes, the Sunbeams in China love the Bible; they love to sing and pray, and tell others about Jesus.

Let me tell you about one other little Sunbeam (Lu Yu Mei) who worked for Jesus. This little Chinese girl came to our Mission school. In the school and at the church she heard the wonderful story of Jesus and his love for little children. She gave her heart to Jesus and asked to join the church. Her parents did not love Jesus, but they loved their little girl so much that they were willing for her to do the thing which would make her happy. This

dear little girl's mother could not read, so our little Sunbeam was faithful in telling her mother the stories which she had heard. Don't you think Jesus was pleased with this little child because she was working for him?

But one day our dear little Sunbeam became ill. Her mother and father called their Chinese doctor and he did the best he could for her. She steadily grew worse. Then one day Yu Mei's teacher urged that the parents call the foreign doctor. They did so, and when the foreign doctor came he, too, could not make her well. The missionaries and Yu Mei's teacher spent much time in prayer that Jesus would heal if it was his will to do so, but Jesus was calling her to go and live with him. Yu Mei was ready and when Jesus called she was happy to go.

Just before she went away to be with Jesus, she told her loved ones the beautiful story of how Jesus came to this world and gave his life to save all people from their sins. She asked them to give their hearts to Jesus. When the story was finished Jesus took her to be with him. Her parents placed her little body (for her soul was with Jesus) in the Chinese cemetery. There were many other graves there, but hers was different. Although her parents had not accepted Jesus, they placed a cross at the head of her grave. This simple cross tells to all those who pass by that Yu Mei loved Jesus.

Will you not pray, dear Sunbeams in America, that many, many more little Chinese boys and girls may give their hearts to Jesus and tell the story of his love just as Yu Mei did?



TWO "SUNBEAMS" FROM HONAN

"New China" salutes the Sunbeams of America, and thanks them for sending the missionaries.

Tobacco or Alarm Clocks?

Seventy Tokyo school children each had a new alarm clock on March 24, 1927, all because Mr. Toranosuke Ichikawa, a thirty-eight-year-old charcoal and wood dealer, has not touched tobacco for ten years.

Late in 1914 Mr. Ichikawa's father suffered a stroke of apoplexy which made him a permanent invalid. His doctor told him he would have to give up smoking if he wanted to live. His son also decided not to smoke so as not to tempt his father.

It was hard at first, but he persevered, and during ten years saved the money he would otherwise have spent on tobacco. He celebrated the tenth anniversary of abstinence by buying 70 alarm clocks with his savings and presenting them to 70 honor pupils in Tokyo primary schools.—From *The Japan Advertiser*.



WANG TO KINDERGARTEN, WUCHOW, CHINA

The name of this kindergarten means in English, "Spread the Gospel," and with wonderful effectiveness these little lives go out as light-bearers for Jesus.



A REAL LITTLE GENTLEMAN

Liu Ta Wei making a formal call on Miss Lawton, missionary in Chengchow.

Wang To Kindergarten, Wuchow, China

By Mrs. Chan, a native worker, Wuchow

(From a letter to a furloughed missionary)

As you know, the kindergarten was closed in March, 1926, but reopened in October. I am happy to have the opportunity of working for the kindergarten again, and am trying to carry on what you were doing. I do realize that I must follow the aim—that is, to have the children know Jesus. Although there have been only twenty children attending this term, I feel that they are good children, and because of the small enrollment I have been doing the work alone.

Some weeks ago a thief entered the kindergarten and stole many of the play things, the *muk tsai* (scissors), wooden beads, colored pencils and many other things. We have replaced some of them, but our great need of equipment makes it hard to do the best work. I want you always to pray for the kindergarten as you have always done, that God may give us more children and more things to do with.

At Christmas time the kindergarten had a *ko hing* (great time). I thought of you there in America having a good time. We thank you and Cornelia very

much, though you are so far away, you sent gifts to show your love for us. A Yi, A Yat and In Tsung also thank you very, very much. Sz So, Yi Tak, and Yan Tak were delighted with the things. Yi Tak thanks you for sending her fees and promises to study diligently. Sz So says for you to hurry back to China, so do we all. The children send you their picture which was taken Christmas.

In Sunday school we have had fine opportunities. There are now nine classes. The first Sunday we reopened, the attendance was forty-six, and on one occasion we had 137. Now the average each Sunday is about 100.

Three weeks ago Mr. Luk, a blind evangelist from Hunan, but who has preached in eleven provinces, came to stir our hearts. There are also good opportunities to work for the church. I know that you love our China and are interested in all the work.

I also teach at Wang To (Mung hok) in the afternoon and have very little leisure.

A few nights ago I thought there were thieves in the house and was excited, of course, and A Yat in a calm voice said, "*Tin Foo wa M shai fong ngoh pit pong choh nei*," which was the Golden Text a few weeks ago at Sunday school.

In Tsung was sick and would take no medicine but repeatedly said, "Jesus will heal me."



DAVID LIU AND HIS LITTLE SISTER

They are playing with the dog of missionary children who have gone to America, and wishing they would soon come back.

Every time we have prayer meeting I always think of you.

Wuchow now is widening the streets and it is very nice. I do hope that the church membership will thus broaden out after the tearing down last spring.

May the Father give you happiness and strength, and opportunity to come back and help us in China.



WHAT HAS THE FUTURE IN STORE FOR THEM?

God wants these children for himself, and is depending on us doing for thousands what the missionary was able to do for but one.

Kom Wai Fong, Doctor?

By Margie Shumate, Shiu Hing, China

Once nearly five years ago when visiting in Sanhing I called in the home of Kom Taai Seung, a woman I had known for several years. In the course of the conversation she suddenly asked, "Do you want a girl? I have one that I will give you. She is my niece. Her father is dead and her mother deserted her. She was going to sell the child as a slave, but I hated for a niece of mine to be sold as a slave, so I took her myself, although I did not want her and am really too poor to care for her. However, she earns her own rice by working for a neighbor. This woman has a big fat baby which Wai Fong carries on her back for her most of the day, besides fetching water and doing other work. To look at the child you would not think she could do heavy work, but she is stronger than she appears, and is a good worker. You would do well to take her."

I did not have much thought of taking the child, but was interested enough in the little one's story to ask to see her. I was told that she was in the kitchen and we arose and went to find her. Like most kitchens in the interior districts (and often the kitchen serves as front room as well), this kitchen had a dirt floor and no chimney. The walls and tiles overhead and the brick furnace and all other appurtenances were as black and grimy as the smoke of a score of years and the dust-laden cobwebs which are seldom brushed away could make them. There was no light in the room except from the door. In the dim interior huddled on a low stool I saw an abject little creature dressed in coarse, ragged clothing, barefooted, with tangled hair, thin and altogether wretched looking. Her eyes were filled with tears which I judged were due to exasperation or embarrassment because strangers were looking at her and talking about her. Her aunt explained that she was sick. She looked to be nine or ten years old.

In spite of her unhappy condition and grimy surroundings, I could see that she had delicate, refined features and that she was a pretty child. My heart went out to the poor, forlorn little girl, unloved and unwanted, and I promised to take her on condition that her aunt would take her back in case later on developments should arise whereby I should not wish or should not be able to provide for her.

Not once during the years since I took Kom Wai Fong have I regretted it. She has ever been a sweet, obedient



WHAT SHALL SHE BE?

"A Christian woman doctor has unparalleled opportunities for service among China's women and children."

and affectionate little girl. It has been a joy to me to see how happy she is because she can go to school, and to see how willingly she takes hold and helps with the housework. Her aunt was right when she said that Wai Fong was a good little worker. I hardly know how we could get along without her. I am glad to have been instrumental in saving one of China's many little waifs from a life of drudgery and unhappiness during the period of childhood. It will not be long now before "my orphan" will be a young lady, as you can see from the accompanying picture.

I have longed ever since I have been in China to be instrumental in giving at least one woman doctor to China. I

know of no greater need in this land of so much suffering. A Christian woman doctor has unparalleled opportunities for service among China's women and children, for she can bring healing both to body and soul. When I look at Kom Wai Fong, now a pretty, attractive girl of fourteen, I begin to have visions and dreams that ten years from now *she* will be my lady doctor. But, oh me! there are so many "if's" between now and then.

First, there is the *if* Wai Fong wants to be a doctor. She says now that she would like to be, but teen-age girls are likely to change their minds and upset all of one's nice plans.

Then there is the *if* I am here five years from now, not to mention ten years from now. Political conditions may become such that it will be impossible for us to remain in China. Besides, it is getting to be so that if missionaries go home on furlough Southern Baptists will not give enough money to send them back to the field. The last *if* is, granting that I am permitted to labor on here a few years longer, whether or not I should be able to save enough money to give the girl medical training. In the meantime, it will not hurt anything for me to keep on dreaming that the miserable little waif that I took from Kom Taai Seung's kitchen several years ago will one of these days be a capable, consecrated woman doctor, bringing a blessing to hundreds of people.



A LITTLE AMERICAN BOY IN JAPAN

Out in the garden, just back of the Mission House, on the occasion of Miss Mallory's visit, just after the great earthquake.

An American Boy in Japan

By Grace Anne H. Mills, Nagasaki, Japan

Once upon a time, not so long ago, a little American boy sailed over the blue waters of the Pacific Ocean toward the Sunrise Land. He sailed on the good white steamer called "Empress of Japan." He had a stormy voyage so that of the thirteen days he could be out on deck only four to watch the sunshine sparkle on the blue. He did not seem to mind staying down in the cabin and played contentedly in his berth with a few toys, or watched the little whitecaps tossed about by the angry wind as he looked out through the one round porthole window.

On a pleasant summer day he landed at the port of Yokohama and enjoyed his first ride in the little two-wheel carriage pulled by a rikisha man. From mother's lap he laughed at the funny, trotting "horse." After a long train ride along the main island of Japan and the greater part of Kyushu Island, he arrived, with his parents, at the port city of Nagasaki and was soon settled in the Baptist Mission house where he began to help in the Christian work by brightening the corner where he was.

He found himself in a half-Japanese house. That means that two walls of some of the rooms were composed of glass slides instead of paper slides. From his elevated play pen he looked out at the famous terraced hills and always found something to amuse him—either a flying bird or kite or the play of sunlight on the lovely shades of green pine and bamboo, or the red maples or flowering trees. The next year, when spring came, he noticed that the old house was in the midst of a fine large lawn with beautiful cherry trees and fine old camphor trees for shade. Others had worked to make that yard a lovely place. This had been the playground of the little Walnes and Rows years before and there were many interesting nooks and corners for play-houses and games.

As soon as he could run on this lawn he began to make friends of the Japanese children who often came with their mothers or fathers who had come to a Bible class or mothers' meeting. After the study they would all have their pictures taken under the blossoms. So many groups did the same that the little boy would carry his little chair out to the front row and sit down as if he knew just what would come next on the program. After tea and cakes were



PRINCESS TERU, JAPAN

The Princess, with her distinguished parents, received "Miss America" in the "Doll Festival."

passed there would be more play for the little folks while the admiring parents talked or sang gospel hymns under the trees; then all would go away happy until the next time.

While the Sunday school was held in the Gate House on Monday or some week day, after school, he would play with the tiniest tots who came on their nurses' backs. He always liked the girl babies (see picture) because of the bright red in their pretty flowered

dressess while the boy babies never had on any bright colors—only blues, browns, or white and black kimonos. His nurse would carry him on her back, also, and they would have great fun at "hide-and-seek" or "pull-away" while mother was helping with the Bible school.

On May 5 he joined his little boy friends in the Feast of Flags. This is the time to see tempting toys in the shops of doll heroes and knights on horseback. These are set up on stands covered with red cloth in the homes and in every yard where a new boy has arrived. There were great bamboo poles from which cloth or paper fish (carp) floated on the strong breeze. As he had received several enormous carp he insisted on having them all strung up because it was such fun to see them open their great mouths when inflated by the wind.

At five years, the American boy had the fun of moving into a brand-new mission house on a lovely hillside overlooking the Nagasaki Bay where the great white ships of the world come and go. All the furniture, even the piano, was moved on little two-wheeled, man-pulled carts and the little boy sometimes busied himself by pushing at the back of the cart. The new place was right under the eaves of a Buddhist temple. From the back garden (where Miss Mallory stands) he could look farther up the hill at a great stone image of Buddha. On Buddha's birthday, April 8, the priest tried to organize a society of all the children of the district which he called a Sunday school,



THE "CHILDREN'S GARDEN CLUB," NAGASAKI

"They have Bible lessons, gospel songs, and supervised play in the yard. With these jolly little friends our American boy has some fine times."

although it was held Saturday evening. So at the Mission Compound a "Children's Garden Club" was formed and has steadily grown until now there are four divisions, meeting two days a week under the care of a well-trained Bible woman. They have Bible lessons, gospel songs and supervised play in the yard. With these jolly little friends the American boy has some fine times—marbles, tops and balls in their season, and now kite flying contests are visible from all the open spaces on the terraced hills.

From these Garden Clubs we gain pupils for the church Sunday school, and on Thursday evening gospel meetings are held at the Mission house to which their parents and other friends are invited by special invitation, and from these contacts we are able to lead some to attend church.

Just at this time all Japan is interested in the movement represented by the Friendship Dolls. They are coming by the thousands and welcome parties are being held in all the larger cities by the Educational Bureau of each province.

Miss America and the forty-eight State Dolls have been duly received at the Palace, and yesterday the American boy had the honor to attend the welcome (ceremony) party held at the Provincial Girls' Normal School for the 214 dolls allotted to Nagasaki Province. Thirty-three dolls were shown on the elevated platform by the side of the Doll Festival toys, and after the singing of the two national hymns and the making of many friendly speeches on the part of the Governor and United States Consul and others, the two hundred small school children sang a welcome song to the dolls. They all seemed very happy as they viewed the lovely dolls and received their package of cakes as they filed out to go with their parents to view the rest of the dolls at the Merchants' Exhibition here in the city. The twelve American children were happy, too. Let the good work of training the young people of all countries to understand and respect each other go on.

* * *

A Little Child Shall Lead Them

By Cecile Lancaster, Kokura, Japan

I am so glad to introduce you to little Miss Yasuko Shiu, who is one of my dearest little Japanese friends. She has been in my home many times and I have been to visit her and her parents, Dr. and Mrs. Shiu. Her father is a practicing physician at Ito, one of



A BABY GIRL OF JAPAN

Dressed in bright red brocaded bib, edged in white silk over flowered silk kimono, in which red, white, pink, green, prevail. A baby boy never wears red!

Japan's leading coal mining towns. The picture was taken the year Yasuko San finished from primary school at the age of twelve.

The first time I was ever in this child's home was when Miss Effie Baker and I went to Ito to go through the coal mine. One of the college boys in my Sunday school class invited us to go with him. Yasuko San's mother was this boy's cousin. So before going to the mine, he took us to the home of his

cousin and there we met Dr. and Mrs. Shiu, Yasuko San and her mother's brother, who was a student in the medical university. We were invited to take supper in the home after our trip through the mine. This invitation we accepted. The time passed only too quickly, and soon we had to take our train for home. This was the beginning of a delightful friendship with this family.

A few months after our visit, Yasuko San went away to high school. Her mother's brother was studying medicine in Kobe, so they decided that the little daughter should enter the academy of the famous Doshisha College. There were two reasons for this decision. Doshisha is famous for its music department, and then Yasuko San could board at the same place with her uncle. (This college is one of the oldest mission schools in Japan. It is Congregationalist.)

It was more than a year after this visit that I met Yasuko San's mother again. She came to our school on "Mother's Day" to attend the special services we were to have for our mothers. She explained that she had come without an invitation, but that she came in the place of her sister-in-law whose daughter was a student in our school. After the program was finished, I invited her to take luncheon with me. After luncheon we had a nice visit together. I soon learned that this mother had not only come to attend the service but that she wanted me to lead her to Christ. She told me that Yasuko San had been converted and wrote that she



FOUR NAGASAKI CHILDREN, DRESSED IN LATEST STYLE

Is it not worth while to carry the gospel to such bright and attractive children, who will some day be leaders in Japan?

was so happy in her new faith. She wrote, "Mother, I want you to be a Christian, too. I want you to know Christ. I do not think that I am old enough to be baptized yet, so will wait until next year. But won't you please read the Bible and believe, too?"

Of course my readers know how happy I was that I now had the privilege of leading this beautiful young mother. To make a long story short, I will say that Mrs. Shiu borrowed many Christian books from me and visited me several times. She came to Kokura purposely to attend a service in our church.

The day that I left Kokura for my furlough to the homeland, I talked with Mrs. Shiu. She had come all the way from Ito (four miles by train) to tell me good-bye. She was trusting Christ as her Saviour, and said that she was praying that God would give me a safe journey home and would bring me back again to Japan.

On my way to Yokohama, where I took the boat to come home, I stopped in Kobe. Yasuko San's uncle, the university student, met me at the train and took me out to Doshisha to see her. This young man is not a Christian but he told me that day that Yasuko San is very earnest in her religion. He also said she always bows her head to pray before she will eat a meal. He seemed greatly impressed with her deep child-like faith.

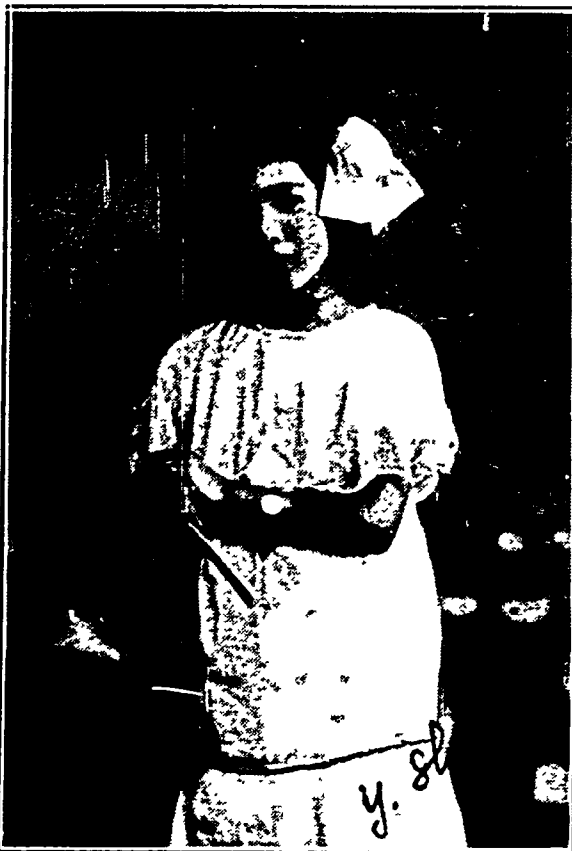
Aren't you glad to be introduced to this fine Christian girl, Yasuko San?

* * *

Greetings from the Children of Japan

By Cecile Lancaster, Kokura

Little Miss Hiraike brings greetings to you from the children of Japan. She wants you to know that she is a happy, normal Japanese child. Someone has said that there are no "little girls" in Japan, but that they are all "little ladies." This is because the little girls wear long kimonos made by the same patterns as their mothers' kimonos. But if you could be in Japan and see the little girls, you would think their little dresses are prettier than their mothers', because theirs have such beautiful bright colors. You would never think by seeing this child's shoes that she ever runs and plays. But you should just see her! She can bounce a ball and turn around on every bounce. She thinks jumping the rope is great fun. She can play any game that an American child can play. She loves her dolls, too. She is especially proud of the doll you see in her arms, because it is a "foreign doll." Too bad she hasn't a Japanese doll, so you



YASUKO SAN, KOKURA, JAPAN

Herself a devout Christian girl, she led her mother to Jesus, and is seeking to win still others.

could know how one would look! But just look at little Miss Hiraike, she herself looks like a typical Japanese doll.

This child's father whom you see in the picture is a teacher in the primary school. He is now an earnest Christian. Two or three years ago he began studying the Bible with one of our Southern Baptist missionaries. He had studied many religions but had failed to find God in any of them. The missionary assured him that he could know the one true God if he would study his Word with an unprejudiced mind. Sure enough—after six or eight months, this father trusted Christ and was happy in



TEACHER AND LITTLE DAUGHTER

He is now an earnest Christian, a true follower of Jesus in spite of many difficulties.

his new-found faith. He is praying that he may lead his little daughter to Christ. He has met with many persecutions. His parents and relatives, and even his own wife, have made it very hard for him. His wife is a lovely, cultured woman, but she has been taught from childhood to hate Christianity. She was greatly displeased when her husband was baptized. She sees, however, that he is a changed man. She even expressed her surprise to one of the Christian women of our church who called on her. She said that since becoming a Christian her husband had given up both drink and tobacco. Of course, you Christians of America know that if Mr. Hiraike will only be patient that he can win his wife and children to Christ through the example of his own life.

Let us pray for him and his little daughter. When she knows Christ she can help her father lead her mother to Christ.

* * *

"Miss America" Received in Audience by Emperor, Empress and Princess

By Mrs. E. O. Mills, Nagasaki, Japan

The Emperor and Empress received in audience Miss America, leader of the friendship dolls, when she was presented to their Imperial daughter, Princess Teru, at the Akasaka Palace yesterday by Mr. Sekiya, director of the Bureau of General Education.

Miss America and forty-eight dolls, each representing a state of the United States, were taken to the Imperial Palace by motor car to be presented to the Imperial Princess. They were placed on a beautifully decorated stand before the Emperor, Empress and their daughter, two years old.

The Emperor and Empress were much impressed by the sight of the friendship dolls and spent nearly an hour asking many questions of Mr. Sekiya about the dolls, the friendship movement Dr. Gullick started, and about American school children. The Emperor read the message of good will written by the American school girls and attached to the dolls.

The dolls will be kept in the Palace until Monday for Princess Teru. On Monday they are expected to be removed to the Imperial Educational Museum at Ochano mizu where they will be kept indefinitely. The best of the friendship dolls will be kept at the palace as the personal property of the Imperial Princess.

Rich Experiences With the Indian Children

By Grace Clifford, Fairfax, Okla.

The missionaries on the Osage field are often asked, "Do you find the work interesting?" We may always answer in the affirmative, for how could work fail to be interesting while there are children to be taught?

This beautiful April morning the sun was pouring forth its warming rays, the grass and flowers were springing from their winter's sleep, the birds were singing as though their throats were bursting with gladness—all nature seemed glad. This missionary felt the urge to find someone to talk to of the beauty of nature and of the love of God who gives us freely all things to enjoy.

We made our way to the home of little twelve-year-old blind Catherine, where we found her preparing a flower bed by carefully feeling her way as she pulled the tiny weeds. At the sound of our voices in speaking to her mother, she hastily came with outstretched arms, seeming as happy as any child. Seating herself on the grass, she began asking questions about the church and Sunday school and asked us to sing several songs that she loves. We repeated together Bible verses, her favorite one being, "Suffer the little children and forbid them not to come unto me; for to such belongeth the kingdom of God." Then she talked of prayer and wanted us to teach her an evening prayer. She said, "I pray for the church."

Catherine loves to talk of these things, for she is a member of the church. She gave her heart to Jesus about two years ago as her Cousin Maggie was talking to her. Maggie is a Christian and was anxious about her people being saved. As they talked Catherine asked her to call Brother Sheldon, the pastor, and tell him she wanted to be baptized. Her little upturned face beamed with joy today as we talked of the heavenly home Jesus has prepared for all who love him, and as again our conversation turned to the church building she loves, for she says that her grandma helped to build it. We thought of the time when our mission work was started in Fairfax little more than five years ago. When there was no church building we met in the missionaries' home for all services. We told the Sunday school we would start a building fund with our birthday offerings. A dear little Osage girl had a birthday that week and she brought her seven pennies. This started our building fund which soon



LITTLE INDIAN "SUNBEAMS," AT FAIRFAX, OKLAHOMA

Miss Dorothy Sheldon, daughter of the pastor, is at the left, and Miss Grace Clifford, Home Board Missionary to the Indians, is at the right.

grew into larger gifts. Catherine's grandmother, who is eighty-seven years of age, also loves the Lord, and gave \$2,000 for the church building. She and Catherine were baptized at the same time. Ida Drexil, the little girl that gave the pennies, is also a member of the church. She called the pastor one Sunday and told him she wanted to be baptized that day.

While we were still worshiping in the missionaries' home we had a gracious service. Brother Angie Henry, pastor of the First Church, had been invited to preach for us. There were eleven in the service, seven of whom were unsaved. The Holy Spirit seemed

present from the first song until the close of the service which was short. We sang "Lord, I'm Coming Home." Six of the unsaved came forward, saying they accepted Jesus.

Little eight-year-old Ida Kirk had ceased singing and was restless. We dismissed and Ida started home, but said she could bear it no longer and gave her heart to Jesus. She ran home and told her mother she was saved, and also told each member of the family as they came in. Then she said she could not talk any more for the happiness she felt; she went into a dark room and stood by an open window and, looking up at the stars, was telling Jesus how she loved him. Her mother found her there just as she was saying, "Though he slay me, yet will I trust him."

At the following mid-week prayer meeting Ida gave her testimony. She said, "I held tight to the chair in front of me all through the song on that day of the special service to keep from going because I was afraid you might think I was too young, but I thought my heart would burst right out of my body. Jesus saved me just after I left the house." She was baptized with the other six the following Sunday. All the other members of her family were members of other churches but she told her mother she could not be anything but a Baptist. She was a faithful member, would testify at each prayer service, lead in prayer, worked in the Sunbeam Band and would tell Bible stories to the little people at the Sunday school hour. Ida still loves her Sunday school and is taking music and preparing to play in a church orchestra.

The minister left this work for the space of two years to assist in the work



FLOWERS IN A MINING CAMP

"They love the Bible stories, and songs, and to learn to do things."

at the Pawnee Mission, returning to the Osage work October, 1926.

While at Pawnee we had some rich experiences with children. Many of the children of the Junior age from the Sunday school and Sunbeam accepted Jesus. Eighteen were baptized at one time.

* * *

Three Precious Jewels in Tampa, Florida

By Fannie H. Taylor, Tampa

A familiar and appealing sight to the missionaries of the Italian Baptist Mission on Sunday morning as they drive to Sunday school at our church on North Boulevard is that of three Italian brothers on their way to Sunday school.

Jimmie, the older boy of ten years, is holding in a manly fashion the hand of little Paul, four years old, while Joe of six years is walking on the other side. They have been dressed "spick and span" by the adoring mother who may be seen standing on the porch of their home, following them with her eyes.

Yes, these are "three precious jewels" to that mother, and indeed they are to the missionaries. Jimmie and Joe are two of Miss McLure's most attractive boys in day school and have gold pins for perfect attendance in Sunday school. Joe has a wonderful memory and a sweet voice, so he is a star pupil for special programs in Sunday school. He has just sung a beautiful little Easter song which I wish all of our friends might have heard.

But the best of all is that their hearts are so responsive to religious teaching. Last month a little boy cousin of two years died after a short illness and all of the relatives were grief-stricken. Our pastor, Dr. Plainfield, held a funeral service which must have made a deep impression. The mother of Jimmie, Joe and Paul Bullaro had a different spirit from the other Italians in time of death. She said to the missionary what Christian Americans often say, "God gave the baby and if he wanted him he had a right to take him back." She also told of a conversation her three boys had at their table that evening while eating. Joe said, "Tony (the name of his little cousin that died) is a little angel in heaven now." Paul said, "Yes, and angels have wings—and he's with Jesus." Jimmie, with the seriousness of an older brother said, "If we want to see him again we must love Jesus much, try to be good and do good things here."

One Sunday morning Jimmie had stood up in answer to an invitation by the pastor to accept Christ, and now he is expecting to be baptized. His mother, for some reason not expressed, doubtless opposition in the home, is holding back from making the full surrender. Dear readers, join us in praying that she will be baptized with her boy. Oh, that she may realize how precious she is to Jesus as well as her boys!

Yes, we are thinking that these "three precious jewels," Jimmie, Joe and Paul, will be gathered by Jesus as bright gems for his crown.

* * *

Children of "Strangers in Our Midst"

By Mary Kelly, Home Board Missionary, Christopher, Ill.

These two pretty Italian girls live in a mining camp three miles away, but come to sewing school regularly. I have given them each a Bible. They love the Bible stories and songs, and love to learn how to do things. The younger one told me recently about when she first started to school. She was six years old, and the Adventists had set that time for the world to come to an end. She said, "Everybody at school was talking about

it, and it would make me so afraid I did not know what to do. That was before I went to sewing school and learned about Jesus. I would not be afraid now." Pray with me that they may both become earnest, faithful Christians who will be used of the Lord in bringing others to him.

I wish you knew these three Polish children in East Camp, a mile away, whose pictures I wanted (but this does not do them justice). Mary, the oldest girl, is eight years old, and is a little mother; Tommy is five and as bright as he can be, and an endless talker. The baby is three years old. I wanted to take their pictures just as they were, but they would not hear to that but had to dress for the occasion. Mary got Tommy ready, then while she was getting herself ready and her mother was dressing the baby, Tommy felt he must entertain me. After talking awhile, all at once he stopped, and, looking at me very earnestly for a little bit, said, "Miss Kelly, do you swear?" I was so astonished I said, "Do I what, Tommy?" "Do you swear?" Mary heard him and came in just then and said in such a shocked tone: "Why, no, Tommy, of course, not!"

Our "Story Hour" children present a wonderful opportunity. There are five nationalities in this little group—one American, two Croatian, one English, one Italian, and one Lithuanian. I wonder if you can tell which one is the American. They are all bright, pretty children, who like to hear about Jesus, and like to sing about Jesus. They all like to go to Sunday school, too. I am praying they will all give their hearts to Jesus while they are young.



FIVE NATIONALITIES IN THIS STORY HOUR GROUP

Locate them—one American, two Croatian, one English, two Italian, and one Lithuanian. Can you tell which is the American?

HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



PUBLISHED MONTHLY BY

THE BAPTIST SUNDAY SCHOOL BOARD

161 EIGHTH AVENUE NORTH

NASHVILLE, TENNESSEE

Subscription price, \$1.00 per year. One free subscription given with each club of ten, where cash accompanies order, and all names are sent at once.

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

HIGHT C. MOORE, Editorial Secretary

G. S. DOBBINS, Editor

JUNE, 1927

The World-Children for Christ

Childhood is the most precious thing in the world. It is the only stuff out of which the future is to be built, for weal or woe. What it does for its children is the most potentially important contribution that any generation can make. The most inexcusable blindness and neglect of which any age could be capable is the failure to win its children to its highest ideals and through them transmit its culture and social and religious values.

Many reasons combine to make the winning of children to Christ the highest and finest kingdom strategy. Let us notice briefly some of these reasons:

The child needs Christ. The Scriptures are uniformly clear on this fundamentally important point. We are conceived in sin; we are estranged from the womb; we are by nature children of wrath; we are dead in trespasses and sins; all have sinned and fall short of the glory of God; without repentance all alike shall perish; except one be born again he cannot see the kingdom of God; he that believeth not is judged already; the carnal mind is enmity against God; there is none righteous, no, not one. To this plain word of revelation may be added the equally plain testimony of history and experience. Wherever men are found on the face of the earth they are found sinning. Even where they have no Bible they are convicted through conscience of their need of salvation from sin, and devise all sorts of acts and ceremonies by means of which they hope to obtain satisfaction and peace. Man's greatest single business since the beginnings of recorded history has been war. Heredity and environment combine to make it impossible that any child should live in this world of sin and selfishness to an age of moral accountability without having come to an experience of sin. And because no human being can escape the experience of sin, every human being is in terrible and inescapable need of salvation. This salvation is provided through Christ alone, toward whom and to whom the child must be led for surrender and service.

The child must be led to know Christ as a personal Saviour. It is not enough to win the child to oneself. True, we usually must win the children to ourselves, in confidence and affection, before we can lead them to our Saviour; but we must not confuse this faith in us and love for us with vital faith in Jesus, and abiding affection for him. The child is credulous and easily persuaded, and it is easy to confuse

his obedience to a teacher or parent with obedience to Christ. Again, it is not enough to win the child to church membership. Not many children are clear as to the difference between becoming a Christian and joining the church. To the majority, no doubt, the two are synonymous, and much care must be exercised to prevent the uncritical child from falling into this error. It is not enough, moreover, to bring the child to knowledge about Christ. One may know all the essential facts about the gospel and yet be unsaved. Our supreme purpose in dealing with children should be to lead them to a personal faith in Christ that will make God real, the Bible a living book, the Christian way of life an unshakable conviction.

The child can be most easily and satisfactorily led to Christ. When an old man is saved his soul alone is saved—his life is lost. When a little child is saved his soul is saved—plus his life! The hope of the kingdom's coming is wrapped up in each generation of children. Childhood and youth are the moulding periods of life. Horace Bushnell declared that more is done for the character of the child in the first three years than in all the years that follow. Our Catholic friends rest well content if they can have the shaping of the child's life during the first seven years. The child inherits certain physical and mental characteristics, but we now know that he does not inherit in slightest degree his religious ideas. No child is a Confucianist because he was born of Confucian parents, except as these parents taught him to believe as they did. Biologically, there is not the slightest reason why any child should become a Buddhist, even though his forefathers may have been Buddhists for a thousand years. What does this mean? That every child at birth, so far as physical inheritance is concerned, has an equal chance with every other child of becoming a Christian, if he can be surrounded early enough with Christian influences and brought with loving, prayerful, consecrated skill to know, love, and surrender to Jesus Christ as Saviour and Lord. What inspiration and encouragement this fact gives! It is indeed literally true that if we could win the children to Jesus we would soon have the world at his feet.

We are devoting this number of HOME AND FOREIGN FIELDS to studies of child-life, and the relation of children to world-wide missions. Read these striking stories and study the attractive pictures accompanying, and catch afresh the vision of a world won to Jesus through the winning of its boys and girls of every land and tongue.

* * *

The World's Unrest—and Its Remedy

There is perhaps more religious, political, and economic unrest in the world today than at any time since the so-called Protestant Reformation led by Martin Luther. The World War may have occasioned much of this unrest, though it would be perhaps nearer the truth to say that it revealed it; but the War cannot account for the chronic state of disturbance, commotion, discontent, revolt, which are apparent on every hand. The world is plainly sick, and the medicines the doctors are prescribing seem only to aggravate the illness.

One has only to call the roll of the nations to hear a long list of troubles with which they are afflicted. If we ask, What ails China? the answer tells of pillage and looting and internecine strife, of anti-foreign propaganda and anti-Christian movements. If we ask, What is the matter with Japan? we are told of economic distress, of panics, of growing distrust of the Christian nations, of an intense nationalism, of rampant militarism. If we ask, What is wrong with Russia? there come almost unbelievable stories of revolution,

bloodshed, anarchy, demagoguery, religious revolt and persecution, economic depression, starvation, misery. If we ask, What is the trouble with Mexico? we are told of conflicts between church and state, between the government and the masses, between the ignorant and the educated. And so it goes. A leading magazine recently called attention to twenty-eight "fever-spots" throughout the world from which a world-war might start over-night.

America is not free from this unrest. The daily papers are filled with stories of murder, of scandals, of defiance of law, of revolt from social customs age-long in their sanctions, of young people who have taken the bit in their mouth and are running wild. Places of amusement are filled to overflowing while nearby churches are almost abandoned. New theologies vie with one another for the right to be heard, while the old theology stoutly and vociferously stands its ground and challenges the newcomers to mortal combat. Truly we have not escaped the general unrest which pervades the nations.

The manner in which this unrest manifests itself is really not the significant thing. Symptoms are nothing like so important as the cause of the disease. What is at heart the reason for the world's unrest?

Life, for the individual or the group, must have a center of rest. A state of doubt, uncertainty, is an unhealthy state, and the will demands imperatively some course of action that will give stability, satisfaction, certainty, rest. Ultimately there is but one center in which this satisfaction, this rest, may be found, and that is in religion. So long as it has no competitors almost any religion will produce a certain amount of rest, if believed in firmly. The thorough-going pagan finds a certain type of satisfaction in his idols and ceremonies of worship. The devout Catholic finds rest in the authority of pope and church. But suppose new ideas come, upsetting complacency and faith? Suppose competition arises, and one sees religion in a new light and the defects and inadequacies of the old faith become patent? Suppose what appeared to be solid rock proves after all to be shifting sand? The result is inevitable: Unrest, instability, doubt, hesitation, perplexity, change. Men and women, as they give up what was once to them the source of religious satisfaction, will inevitably seek some other source. For a time it may be possessions, pleasures, a new philosophy, a new kind of politics, power, ease, self-aggrandizement, patriotism; but in the end satisfaction will come, if come it ever does, in the discovery or re-discovery of God, in the relation to whom alone can come peace and rest.

Here then is the reason for the world's unrest: *the multitudes have lost their gods and have not yet found God.* There is nothing strange or unusual about it, except that it is happening on a world-scale for the first time in history. Nations are undergoing experiences which correspond strikingly to those of individuals under what our fathers accurately described as "conviction of sin." This experience has three well-defined stages: (1) dissatisfaction, perplexity, unrest, which may seek an outlet in plunging deeper into doubt and sin; (2) a crisis, when the realization of helplessness and the futility of self-righteousness and substitutes for the power of God in regeneration through Christ become overwhelmingly evident; (3) the outcome, when the mercy and love of God, as well as his demands of righteousness, break like a great light upon the soul, and reconciliation is effected through the atoning sacrifice of Jesus.

May we not with reason believe that the nations are passing through experiences which strangely parallel those thus described? We are now in the first of these periods, at a time of change and transition without precedent in world-history. Just as many a person who comes under "conviction of sin" never emerges into the light of salvation because of stubbornness or unrepentant heart of carelessness and bung-

ling on the part of Christians, so it may be that we shall permit nations to crystallize in their rejection of Christ and thus be lost for yet other generations. Such a tragedy would only repeat history. But if we are wise we shall deal with the peoples of earth as the skilful Christian worker deals with the individual during the crisis period, in the tactful but imperatively urgent effort to bring to decision for Christ.

The point which our missionaries are making is well taken. *This is the time of all times to press the battle.* It will cost money and life, but when was conquest for Christ ever cheap and easy? The cry of "Let China alone" is a coward's cry. Victories won now will be worth more than any victories ever before won on the foreign fields. Retrenchment now will spell disaster irretrievable in the years to come. Never have we needed more heroic and devoted consecration to a task urgent beyond all language to describe than at this very hour.

The world is feeling after God, if happily it may find him. In turning away from their old gods the peoples of earth are asking with troubled heart, "To whom shall we go?" May God give us grace and courage to take to the last lost man of earth's remotest bound the answer on which we have staked our eternal souls: "This is my beloved Son; hear ye him!"

* * *

Southern Baptists Facing the Future

In all other religions except Christianity the "golden age" lies in the past. To the followers of Jesus the best is yet to be. When the dead hand of the past begins to grip too hard progress slows down and enthusiasm smoulders.

The most significant thing about the Louisville Convention lies just here: *Southern Baptists definitely and aggressively addressed themselves to the future*, rather than spending time and energy on mistakes and achievements of the past. Talk of failure was swallowed up in plans for success. What we have done was overshadowed by what we can and ought to do. A new beginning point was reached, just as at Atlanta in 1919, from which we may well believe that history in our denominational annals will be dated.

With great clearness, from the very first speech, the primary purposes of the Convention were emphasized, "to elicit, combine, and direct the resources of Southern Baptists in a sacred effort to extend the kingdom of God." It was as if the clarifying breath of God had been breathed upon his people, as mists of dissension and suspicion were dispelled and we came into the clear sunlight of his mighty purposes for us at this stupendous hour of crisis for Home and Foreign Missions and our co-operative work.

Time does not suffice for report of the most significant features of the Convention, nor for an interpretation of its actions. This word is written in the midst of the busy sessions to plead that the spirit and convictions of this great gathering be carried back to the churches while the fires are still burning brightly, and before time dulls the vision. What revolution would be wrought if the fires kindled at Louisville could somehow be made to spread to all the churches of our Southern Zion! What revival of missionary zeal and sacrificial giving would result if the information and inspiration received by a relatively small number of messengers could be transmitted to the nearly four millions of members of twenty-eight thousand Southern Baptist churches!

Read the accounts of the Convention in your Baptist paper; call for full and complete reports from those who were so fortunate as to attend; put on special programs in which the meetings will be discussed and the proposed plans given prayerful and earnest consideration; arrange a series of prayer meetings on "Baptists Working Together for

World-Evangelization"; appoint a strong committee on co-operation to go carefully over the possibilities of re-arranging the church's plans so as to make them more effective in the interest of a great year of promotion of mission study, prayer, giving; request the pastor to work out a series of sermons on the high points of our co-operative work; secure and distribute literature that will inform and inspire.

Meetings of the Convention, like a pastor's sermons, are truly effective only as they are discussed and reproduced for the sake of those who were not present, by the people who came and listened. Let every messenger count himself or herself under sacred obligations to bear to the multitudes of fellow-Baptists who could not enjoy the mountain-top experiences which were ours who attended the meeting the inspiration and determination which came to us through the power of the Holy Spirit in the great hours at Louisville.

* * *

Implanting the Missionary Ideal in the Minds and Hearts of Our Children

By Juliette Mather, Young People's Secretary, Birmingham, Ala.

"How can we expect a harvest of thought if we have not first a seed time of character?" The loyalty of Southern Baptists to the missionary program of Christ demands busy sowing of the challenge of world tasks in the souls of children that it may grow as character is developed. Woman's Missionary Union was organized to meet this need and through its forty years of existence has assiduously studied and intelligently served to give this vision to childhood and youth, nor let it fade in maturity. The number of junior missionary organizations reporting January 1, 1927, were 5,295 Sunbeam Bands, 3,428 Girls' Auxiliaries, and 1,527 Royal Ambassador chapters. The compulsion of Christ is for counselors who will accept the tasks of leadership increasing the scope of this organized effort to implant the missionary ideal through additional organizations. The Sunday school is to teach God's Word, the stated purpose of the B.Y.P.U. is training for church membership; the business of Woman's Missionary Union is fostering graded mid-week missionary education. The least pretentious business concerns now train their forces; the church cannot be lax in urging the training of its youth through these established auxiliaries. The full truth of a report incorporated into the minutes of W.M.U. some years past has not yet come to life in practice—"There is much more promise in working among youths than adults. All plans are unsatisfactory for the developing of a spirit of missions and liberality in a person who has come to maturity without becoming a mission worker; while to those who have grown up in a missionary atmosphere the spirit of sacrifice for missions becomes a second nature." Is not the time ripe for more Sunbeam Bands, additional Girls' Auxiliaries and a larger number of Royal Ambassador chapters?

When Jesus was here he "took a little child and set him in their midst." Wisely have the Methodists made their slogan: "The child is sitting where the Master placed him, in our midst. The ages are in his keeping, his training in ours." From so long ago as Plutarch's day, the classic statement comes, "Childhood is a tender thing and easily wrought into any shape. Yea, and the very souls of children readily receive the impressions of those things that are dropped into them while they are soft; but when they are older, they will, as all hard things are, be more difficult to be wrought upon. And as soft wax is apt to take the stamp of the seal so are

the minds of children to receive the instruction imprinted on them at that age." Worldwide sympathies, love for children who have not known the love of Jesus, the desire to send a Saviour to them through the magic of money and prayer to escort and empower missionaries—such desires are dropped into plastic child minds in Sunbeam Bands as children up to nine years of age meet together with their leaders to study to know God's yearning for the children of the world. Sunbeam Bands have programs outlined in the young people's magazine, *World Comrades* programs that incorporate up-to-date educational theories of "learning by doing," programs that make Sunbeam Band leadership easier than if the leader must seek out her own material and arrange it attractively. There are mission story books without number, there is a manual for the leader to guide and instruct her. What church could give adequate reasons to God for neglecting to implant the missionary ideal in the children of its congregation with all this help at hand?

And what church can excuse itself justifiably if it fail to cultivate that earliest impression carefully in Girls' Auxiliary and Royal Ambassador chapter? It is a well-known psychological fact set forth in our Sunday School Manual that boys and girls in their teens are touched more truly in spiritual matters when separated from each other in their religious organizations. Girls in their teens need to be gathered around a consecrated woman who will infuse to them something of her own intelligent mission zeal. Character is caught not taught and Girls' Auxiliary provides the girl of nine to sixteen years with the appeal of other girls following high ideals, the attractiveness of clubs and societies yet within her own church, the urge of Christ's command to go. G. A. ideals are stated in the Girls' Auxiliary Manual in suggestion of the star emblem of the organization:

Abiding in him through prayer,
Advancing in him through Bible study,
Adorned with the good works of personal service,
Accepting the great Commission in mission study,
Acknowledging our stewardship.

These star ideals are guiding many a daughter in her troublesome teens; they will help her "star" in the kingdom instead of in society. To meet the strange wonderings of the "tee-hee" girl, the flapper, with the consciousness of the parts of the world other than that known as her own is to lift her gay giggles into deliberate, happy enthusiasm for missions and to stabilize her in Christ. When Jesus was here he said to a little girl in the presence of a troubled father and sorrowing mother, "Little girl, awake." Jairus' daughter awoke to a new life. Then said the Master, "Bring for your daughter some nourishment." Today in the voice of the Master's followers there must be the call, "little girl, awake in Girls' Auxiliary." W.M.U. has brought the nourishment of missions in *World Comrades* programs, in mission study class, in camp and conferences.

On the bluff at Dover stands an old cannon bearing the legend

"Aim me straight and keep me clean,
And I'll send a ball to Calais green."

Parallel that with the Order of Royal Ambassadors setting the aim of the boy toward its watchword, "We are ambassadors for Christ," keeping him straight in his thinking about God, the Saviour and the world, strengthening him to be clean and true, a knight-errant for Christ.

That was a good answer which was given when a visitor at a boys' meeting questioned, "What is a boy?" A youngster started from his seat and replied, "A boy, sir, is the beginning of a man." Omit missions in the beginning of a boy's Christian training and it is still left out when he has come to "man's estate"; give the boy of your church

and congregation a Royal Ambassador chapter and his intelligent interest continues in an increasing missionary knowledge as a man. The dignity of the name, the thrill of a touch of secrecy in initiation, the lure of advance in ranking system, the capitalizing of the natural "gang spirit" for the denomination and for Christ explain both the need for and the success of the activities of the Order of Royal Ambassadors. The Northern Baptist Convention through its missionary Education Committee gave a year's investigation for finding an organization to give their boys a missionary impact. Then they asked Woman's Missionary Union for permission to use her Order of Royal Ambassador plans. In that convention pastors and laymen are stepping to the front volunteering to be chief-counselors for Royal Ambassador Chapters. They realize that Scout troupes give no denominational information, that De Molays, Hy-Y Clubs and innumerable other organizations offer no definite mission challenge, the church must do this herself through a Royal Ambassador chapter. Programs carefully planned for both Junior and Intermediate R. A. groups appear in *World Comrades*; mission biography or history or accounts of present condition in home and foreign lands all are ready in suggested study books. The R. A. Manual gives all the directions about organization. It is ready at hand, the need is for men, or women, who will pass on to the growing boy their loyalty to Christ's program.

"And faring forth, triumphant with the dawn,
Each fresh young soul a missionary for weal,
Forward they carry as a shield, the seal
Of his example—so his work goes on."

Some years ago the Prime Minister of England stated, "The most glorious sight in the world is the sight of a country saved by her young people." One may take issue. Would it not be more glorious to see the world brought to the feet of Christ the King, because older people had led youth to undertake for him to finish the task of world evangelization? This can be done through the implanting of the missionary ideal in the minds and hearts of our children.

* * *

Shall We Leave China to Herself?

By W. W. Stout, Hwanghsien, China

During the disturbances of the last few months in China one constantly hears such expressions as, "Let Americans stay at home and mind their own business," "All this comes of forcing our ideas on the Chinese," etc. I do not think that it is due to an oversensitiveness on my part that in such remarks there generally seems to be an implication that any "entangling alliances" we have with China are due to the Foreign Mission enterprise, that the presence and activity of our navy in China at the present is due largely, if not solely, to the presence of a lot of fanatics who do not know where they belong. It is often assumed that the missionaries and the missionaries alone are trying to force on China the ideas of civilization which her people despise and the introduction of which her people resent. Many have gotten the idea that a large part of the present disturbance is due to such resentment which has been smoldering in the breasts of the Chinese all these years and is just now showing itself.

The truth is that the work done through the missionary enterprise is only a part of the total impression made on China by the Western world. Christianity has not been allowed to reach the Chinese unalloyed. The total impression made by Western civilization has been called an amalgam of which Christianity is only a part. To a somewhat less extent this may be said of the American influence.

Some of the other elements in the making of this impression are as follows:

1. *American Business.* If we were to consider only the men and capital involved, missionary work looks rather small in comparison with the volume of our commercial enterprises. The traveler away in the interior of China is constantly confronted with familiar advertisements of familiar American products. The trademarks are often recognizable though modified by the substitution of Chinese characters for English words and of a Chinese for an American person, as in the case of the lame-backed sufferer in the Doan's Kidney Pill advertisements. This advertising is done through native papers, on calendars, by posters on the walls of private homes, business houses, venerable temples and the massive old city walls. In addition to these methods, American style billboards are erected along the highways and about the city gates. Some of the most common products advertised are Standard Oil, Singer Sewing Machines, Palmolive and Colgate soaps, patent medicines, Eagle Brand Condensed Milk, and, near the big cities, Sunmaid Raisins; and probably as much as all others combined, cigarettes. This enormous amount of advertising is indicative of the business carried on. American farmers are also finding in China a market for their surplus. We now buy Washington and Oregon flour in our interior city, while carts loaded with cotton from the Southern States constantly pass our home.

2. *Styles.* The external and even superficial evidences of our Western life are seen everywhere in China. Foreign hats and other articles of wearing apparel and the like are known as "civilization hats," "civilization canes," etc. The general stores carry a large amount of goods, the sale of which depends largely on new ideas and styles. China is grasping at the external things of Western life. It is the custom in China to burn at the graves of the departed paper horses, sedan chairs, chairbearers, etc., for the use of the deceased in the other world. Recently I have seen paper automobiles and railroad trains used for the same purpose.

3. *Foreign Literature.* The language of China is undergoing an astonishing change. In the old classics the literary style became crystallized into a form which is unsuitable for the expression of the great stream of ideas pouring into China from the outside. Great Chinese scholars find themselves helpless when they read the books that are constantly being published unless they keep up with new currents of thought. The language is being transformed by new ideas and technical expressions are expressed through it. Another great movement is the National Language movement which aims at unifying the language and developing a literature based on the language the people speak. This new literary language has not yet taken very definite form and impressive standards of style will be established only as great Chinese authors arise. At present the man who is universally looked up to as the great writer of China and who is doing more than anyone else to create definite literary standards is bending his energies largely to the introduction of foreign classics. These are translated into a style worthy of their greatness. The student class enthusiastically devour these. Yet the man who has this place of influence is an agnostic. Increasingly the literary classics of Europe and America together with the literary trash is becoming the property of China.

4. *Educational Ideas.* Probably in no country has the scholar for so long been as venerated as he is in China. For some decades after the introduction of Western ideas there was widespread contempt for and antagonism to our educational ideals and methods. Today it is different. There is now a tendency to reject what is good in the old Chinese system and reach out for the ideas and ideals which

emanate from European and American Universities. The fact is, the teachers and students of the normal schools seem ready to swallow without question anything which carries with it the stamp of the approval of Chicago, Columbia and other great Universities. This is in spite of the fact that ideas about educational methods are far from fixed and those stressed today may be discarded next year. Through the large number of returned students teaching in schools of all grades, through the greatest educationalists of America and Europe who make extended visits to educational centers, and through the large number of educational magazines and papers and through the textbooks of the schools of all grades, familiarity with these educational ideas and methods are reaching the Chinese people.

5. *Philosophies.* The Foreign philosophies, economic, political, social and religious are being introduced through books, periodicals and tracts and are further propagated by the "soap box" orators even in the mountain villages. China is breaking loose from the tyranny of her past, and the younger people especially are urging substitutes for the discarded ideas. Marxian socialism, syndicalism, bolshevism, atheism, atheistic evolution and the like are preached with an enthusiasm that might be commended to some preachers of the gospel. Due to the new literary movement the radical, revolutionary moral and immoral ideas so rampant in so many American and British publications find their way into the periodicals of China immediately. It is amusing to hear high school students rolling off the names of Plato, Aristotle, Kant and Neitsche as if they really understood what these men taught. They do not realize that their minds are all cluttered up with a lot of vague ideas that are absolutely contradictory to each other. Confused, dazzled, blinded and puffed up by such smatterings of Western learning, they are spreading the idea that Christianity at its best has been incidental in the history of our development and that ordinarily it has only served to burden and hamper.

6. *The Westerner Himself.* There is not space to allow for more than a few words on this influence. China sees the man from the West in her own country, she hears the stories told by those who have been to America and Europe, she hears the revelations made by the labor corps in France, and she sees our moving pictures, she sees our illustrated papers, she keeps in touch with us through our newspapers, and she sees and remembers our armies and navies. The result of the influences of some foreigners may be summed up in the words quoted by Paul to the church at Rome, "For the name of God is blasphemed among the Gentiles because of you."

Now what have I been saying? Let me sum it up. Missionary effort is only a part of the Western influence being brought to bear on China, and instead of the Western world forcing its ideas and ideals on a reluctant and resentful China, China is greedily grasping for many things that make us different. Does any sensible person on earth think that China can ever again be separated from the rest of the world by an almost impassable gulf? We must recognize the fact that as time goes on the interdependence of China and other nations will be greater than ever. Does any one think that the Standard Oil Company or the Singer Sewing Machine Company are planning to give up their business there? I hope they will not. Are the sellers of our patent medicines selling out? Are we demanding that the men who sell cigarettes come home? Has the Red radical from Russia signified his intention of getting out of the country and leaving China to her "self-determination?" Are we making any wide-spread demand that the moral scum of Western countries be forced to get out of China? Will the degrading influences and the influences

that cause hostility remain out of China if the missionary stays away? Why on earth should any one insinuate that the one class of Westerners who have worked so sacrificially and with such amazing success in uplifting the Chinese people and in causing them to look on us with feelings of kindness be asked to withdraw?

I notice in the papers today that the suggestion has been made that missionaries be withdrawn in order to relieve the congestion in Shanghai at present. I may be too far off now to be dogmatic about this one incident but it is typical of an attitude of a certain class of people. In the relief of the congestion I could start at a better place. I could start by suggesting the absence of some other classes, less creditable to America, less acceptable to China and less qualified to help us keep on good terms with China. How about first deporting those who run the saloons, immoral dives, theatres and lotteries in the great ports? How about suggesting to the representatives of the great tobacco companies that since the foreign settlement is crowded they might return home for the present? How about telling the representatives of more creditable industries that since business is slack now might be a good time for their vacations? No, the start must be made with the missionary regardless of the fact that the impression will be made among the Chinese that their best foreign friends are more or less discredited by their own government, and regardless of the fact that as soon as conditions will permit, it will be these missionaries who, like angels of mercy, will be caring for the wounded soldiers, calming the disturbed people and in the name of the Prince of Peace, leading in healing the hurt of war.

Any informed person with a grain of sense knows that it is largely to the missionary work in China and the interest in such work by Americans that we have a pardonable pride in China's attitude toward us today. The diplomatic and consular force, the merchant and the shipping man, the army and the navy officer, the globe trotter and the exploiter are all quick to remind the Chinese of what they owe to America. In times of danger to themselves as well as when pushing their own interests they are quick to cash in on this kindly attitude regardless of the fact that it is due to the work of the missionary that this attitude has existed.

What if the American flag stood in the Chinese mind for battleships more than Christian hospitals, for exploitation of pauper and child labor rather than education, for money-getting rather than unselfish service, for contempt and bullying rather than consideration? Would conditions not be far worse than they are? Then there is one more question. What will be the effect if in the years that lie ahead we allow the main impression of American spirit to be given the Chinese by the merchant and the soldier?

* * *

What we believe divides us; whom we believe unites us.—
George Eliot.

* * *

"When God stops working among the heathen will be time for you to lose interest."

* * *

"There is no great picture possible," says John Ruskin, unless there be in it what he calls, "heaven-light." And there is no great life in the *present* and the *now* possible, except as a man lives it in the light of the unseen and the eternal. Moses "endured as seeing him who is invisible." Paul declared his "citizenship was in heaven." John Milton lived and labored as ever "'neath the Great Taskmaster's eye." There is no other possible way to greatness. Men *must* live their lives in the light of the eternal.—*J. D. Jones.*

What is Happening in China

By J. B. Hipps, Shanghai Baptist College and Seminary, Shanghai, China

China is in the throes of a revolution. It affects the political, economic, social, intellectual, and religious life of the people. It is not possible to deal adequately in this brief article with all the phases of this revolution. I shall have to be content with pointing out what seem to be its outstanding aspects.

HISTORICAL BACKGROUND

This revolution began in 1911, when the Manchu Dynasty was overthrown. At that time Dr. Sun Yat Sen, who was the father of the revolution, became provisional President of the Republic for a few months, resigning in favor of Yuan Shi Kai. Yuan, with his sympathies for a monarchical form of government, began immediately to plan to make himself emperor. He did this by appointing military governors as his representatives in all the provinces of China, hoping thereby to have their support when the time came for him to be crowned emperor. This scheme, however, did not work because there was too much sentiment among the people in favor of a republican form of government, and Yuan died a disappointed and broken-hearted man. Since his death in 1916 there has been constant strife among these military governors for the control of the government at Peking. In the meantime, Dr. Sun Yat Sen, who was disappointed with Yuan Shi Kai and his administration, organized a party of opposition in Canton, called the Kuomintang, or Peoples' Party. This party grew until it was able to establish a separate government in Canton. For some years, therefore, China has had two governments, one in Peking, one in Canton, neither of which has been able to suppress the other.

Time, however, has been working to the advantage of the Cantonese government. A spirit of nationalism has been gradually arising. In 1915 when Japan imposed her "Twenty-one Demands" on China, the student and merchant classes began for the first time to be concerned about the national welfare. The influence of these two classes was more powerful during the Shantung incident in 1919. At that time they aroused the nation and forced out of office the pro-Japanese officials in Peking. In 1925 the laboring class also joined the students and merchants in an effort to stir the entire nation concerning the May thirtieth affair in Shanghai, and just recently farmers have been enlisted in the nationalist movement. So step by step nationalism has arisen, until at the present, in the words of a leading Chinese, it has become "a mighty stream, sweeping everything before it."

PROGRAM OF THE NATIONALISTS

Dr. Sun Yat Sen formulated a program for the Kuomintang which appeals to this rising tide of nationalism. This program, as advocated by the Nationalists, as the Kuomintang, or People's Party, as it is now commonly called, consists, first, of revision or abrogation of unequal treaties with China, with the popular slogan, "Down with imperialism"; second, the unification of China, with the slogan, "Down with militarism"; and third, the betterment of conditions among laborers, with the slogan, "Down with capitalism." This program thus aims to secure China's rights among foreign powers, to establish a democratic government, and to secure economic rights for the common people.

METHODS OF THE NATIONALISTS

The Nationalists are using two methods for carrying out their program. The first is that of propaganda. It con-

sists largely of the dissemination of the principles of Dr. Sun Yat Sen, as enumerated already. They have a Bureau in Russia. This Bureau has an advisor, a Russian, and has of Propaganda, headed by a young Chinese who has studied at its command the best revolutionary methods to be had from Russia, Turkey, and other European countries. Its methods of carrying on propaganda are unsurpassed. Propaganda precedes all military effort. The whole country in advance of the army is permeated with propagandist literature, and often even the armies of the enemy are won over through this means.

The second method, as already intimated, is war. The Nationalist army is a new type of army in China. Its officers consist of young students, trained abroad in the Whanopoa Military Academy in Canton, under the direction of Russians. They are all thoroughly taught the aims of the Nationalist party. The common soldier is also taught these aims and ideals, so that every man in the army is willing to die for the cause which he represents. This is in contrast to the paid hirelings of the military lords. This spirit makes the nationalist army almost invincible. It is therefore no wonder that in less than a year the Revolutionists have swept up from Canton into central China. Success has followed success until at the present time, with the exception of a part of Kiangsu Province including Shanghai, they have control of all of China south of the Yangtze.

THE OUTCOME

There is little doubt but that the Nationalists will attain their objectives. They are moving rapidly toward the unification of China. With that, the war-lords, as we have known them for the last ten years, will be eliminated from China. Militarism of course may take another form under the Nationalist government. No one can tell. That will depend largely on the attitude of foreign powers toward China. Treaties with foreign nations will be revealed, if not abrogated. Unless the foreign powers are willing to do something at once, the Nationalist government will abrogate these treaties. Their attitude toward taking over the Nankow and Kiukiang concessions indicates what they will do when they get control of the entire country. They also will raise the standard of living for poor people. This they have done already wherever they have gone. Laborers have been organized and their salaries raised, sometimes 50 to 100 per cent. It is in this connection that the greatest danger in the movement lies. Labor organizations are often very autocratic and in many places make unreasonable demands. Laborers are often idle. This of course decreases production in China and if allowed to go on indefinitely will make China's economic situation, which ordinarily is bad, very serious. It is here that the Soviets have their largest influence. Nationalist leaders will be very unwise if they allow Soviets to have a free hand with propaganda among the laborers of China. There is evidence that they are attempting to prevent this. Just recently General Chiang Kai Shek, Chairman of the Executive Committee of the Nationalist Government in Wuchang and Commander-in-chief of the Nationalist Army, publically condemned communism and the methods of the communists in the Nationalist Army.

The effect of the revolution on missions is seen in three ways. First, mission work is more or less at a standstill in all China except in the northern coast provinces which are still under the control of the Peking government. In the interior, where the Nationalists have control, missionaries have been ordered to port cities by their consuls for protection in case of mobs or riots. This is largely a preventive measure. As yet there has been no loss of life among missionaries. Some have been attacked and had to flee, and in some cases mission property has been taken over by the Revolutionists. Chinese Christians have also been persecuted and

in a few cases have been beaten in the streets. Christian schools and hospitals have been attacked and in some instances closed. Churches also in a few cases have been closed. While the leaders of the nationalist party for the most part are in sympathy with Christianity and many are themselves Christians, there is a strong anti-Christian attitude in the party, especially in the left wing, which at present is in the ascendancy. This opposition to missionaries and Christianity is due to two things,—first, the influence of the Bolsheviks, and second, to the protection which missionaries and Chinese Christians have under treaty rights. No one can tell how long this opposition will keep up. It will undoubtedly continue until the unequal treaties are revised.

The second effect upon missions is that opposition and persecution are purifying the Chinese movement. Since the time of the Boxer uprising it has never required more courage to be a Christian in China than at the present. A few instances of Christians recanting have been reported, but the number of so-called "rice Christians" seems to be very small. Wherever they are they will, probably, fall away, leaving a purer and more vigorous type of Christianity.

In the third place, in keeping with the nationalistic spirit, Chinese Christians are insisting on leading and controlling the Christian movement. This is one of the best things that can happen to Christianity in China. From the very beginning missionaries have looked forward to the time when Chinese Christians would be willing to assume responsibility for carrying on Christian work. That time has now arrived. They are not only willing to assume responsibility for the leadership of the work but are willing to give more liberally for its support. Missionaries, however, as Chinese Christians assure us, are still needed and will be needed for years to come, but their work will be that of advisors rather than leaders. Money also is needed. There should, therefore, be no let up upon the part of our Board in securing the right type of men and women for China and the support of mission work here.

I believe in the revolution. If I were a Chinese I would support it wholeheartedly. It is the most encouraging movement that has been started for a long time. There are, to be sure, dangers connected with it. That is to be expected with any great national movement in any land. But there is in this revolution the hope of a unified China and the establishment in time of a strong democratic national government. This will not only be a great thing for the Chinese people, but will offer the greatest opportunity for the spread of the gospel in China.

* * *

"Don't Let Go—Lift"

By Rev. and Mrs. J. W. Lowe, Tsinan, China

A Near East Relief poster makes its appeal in these striking words, "Don't Let Go—Lift." The tragic situation of the needy children of the Near East is graphically visualized by showing a multitude of hungry children with little hands outstretched to America's two strong hands, which are about to be withdrawn. The neglected children of the world-field extend empty hands and cry piteously to us through their long spiritual night for succor. If we can get our people to see the need, they will provide relief. A small class of little boys in St. Louis, after seeing such a picture, took an offering for the needy children of China and sent it to us to forward to them. *Don't Let Go—Lift.*

FOR THE SAKE OF THE SICK

It was reported that the Sheltering Arms Hospital in Richmond, Virginia, supported by voluntary contributions, must close its doors for lack of funds. Dr. G. Paul La Roque called the attention of Miss Virginia Cox, a wealthy lady and a life-long friend of the institution to the rumor, and asked her about it. Miss Cox replied, "Tell them that my house may close its doors, but the doors of the Sheltering Arms shall never close." The spirit of this generous friend of the sick poor would provide a hospital and medical treatment for all the sick of the world, and our own Baptist Hospital at Chengchow, Honan, China, with doors closed for lack of a doctor and a nurse, would be reopened. This spirit would restore to all our hospitals the funds our Board has been compelled to deny them, owing to the failure of many Baptists to contribute anything to Foreign Missions.

FOR THE SAKE OF OUR MISSIONARIES

I heard Dr. Eaton of William Jewell College relate a thrilling experience of two explorers of the Grand Cañon Arizona. One of the explorers found himself on a ledge of rock impossible to scale. His companion extended to him from above a rope made of his own clothing, but the rope was too short. In order to grasp the rope the gentleman must jump upward and outward from his perilous position, overhanging the cañon. He let go and seized the suspended rope, and was lifted by his companion to a place of safety. You can imagine our thrill when our old teacher informed us that the rescued man had but one arm. In our tragic situation on our mission fields we have lost the strong arm of your support and are facing still greater losses. Deliverance must come, if at all, from above and around us. We look steadfastly to God and his people to lift our feet to a safe place.

Do Southern Baptists realize that our policy of retrenchment, unavoidable, the Board says, has already left two stations in North China without a man? Only single ladies are left at Tsining and Laiyang—the Misses Watson and Crawford at the former, and Miss Ramsbottom at the latter. Frank Connely of Tsining is seriously ill and must return home for treatment. The Jacobs of Laiyang are coming home on furlough. Under such circumstances the failure to return our missionaries to their fields is unthinkable.

FOR THE SAKE OF THE VOLUNTEERS

The volunteers are greatly burdened because of the inability of the Foreign Mission Board to appoint them as missionaries. These men and women may be turned aside forever from their chosen fields of labor. We now need men with the spirit of William Carey, who when that meeting of ministers adjourned at Kettering, after listening to his memorable sermon on foreign missions, grasped Andrew Fuller's hand and exclaimed, "Are we not going to do anything? Oh, call them back, we must do something." They took a collection and started the modern missionary movement. *Don't Let Go—Lift.*

FOR THE SAKE OF OUR FELLOW-CHRISTIANS ABROAD

They are at this very hour enduring afflictions as good soldiers of Jesus Christ. Surrounded by mobs, threatening and inflicting wounds, these faithful Christians in Roumania and China meet and worship God. John A. Abernathy writes that the people daub their eyes and ears with clay that they may not hear or see the cries and suffering of their people during an attack of one of our villages in U-Cheng County near Tsinan. Abernathy was in that village and heard the cries of the victims as they were carried away by the bandits.

We are put to shame by a gift of \$20.00 from the W.M.S. of Hwanghsien Church. Having heard of our financial

distress here at home, these good women, out of the abundance of their poverty, send our Board a contribution as a token of their appreciation of our gifts to them in former years!

HOW WE MAY LIFT

1. *Increase our gifts to the Co-operative Program.* One may lift the whole Co-operative Program's goal for one minute for only \$20.00. Every Baptist could do that. To carry it one hour would cost only \$1,200. Thousands of our people could do that. One day would require only \$26,800. Many churches could do that.

2. *Economize on local expenses and liberalize on Missions—Home and Foreign.* We give an average of seven dollars and seventy-six cents per member for local expenses and only two dollars and seventy-six cents for missions and benevolence. That is too little, and is disproportionate. I am aware that we have a vast multitude of non-contributors. Not counting them our average contributions are too low.

3. *Increase the percentage to Foreign Missions.* Let the States that give less than fifty per cent of their offerings to Foreign Missions increase the percentage to that object at once. The small percentage of Foreign Missions in some States acts as a deterrent to gifts to missions. In Missouri only 23 1-2 cents out of \$1.00 given to the Co-operative Program reaches the foreign field!

4. *Pay our debts.* What is a debt of two million dollars to Southern Baptists? We should have wiped out the debt on both Home and Foreign Mission Boards last Christmas.

It could have been done if our women had received proper encouragement at the Houston Convention. It is always in order to pay one's debts! *Let's do it now!*

5. *Pray.* Do not forget the words of Joseph Hardy Neesima, "If we would make our progress in the kingdom of God we must advance on our knees." "Prayer changes things." Do not forget to pray.

6. *Church Schools of Missions.* Our churches greatly need information and inspiration. More missionary passion on the part of the pastor in the pulpit and the people in the pews would do much to spiritualize and quicken the activities of all our churches. Pastors without missionary passion preaching to people in pews without missionary passion will write "Ichabod," the glory has departed, over the doors of all such Baptist churches in the land.

7. *A keener appreciation of the solidarity of world-wide missions.* In making appropriations, fixing percentages for the work at home and abroad, the opinions of the missionaries on these fields should receive most careful consideration. Those who fix percentages should give due consideration also to the wishes of the contributors. Everybody should support the Co-operative Program which is one of the finest illustrations of the oneness of our work. The people should also be encouraged to make free-will offerings in addition to regular gifts to the budget. Great offerings to missions at Christmas tide would wonderfully aid all our enterprises. We could wipe out all our indebtedness on Home and Foreign Missions next Christmas. It can be done. *Don't Let Go—Lift.*

The Missionary Message in the Sunday School Lessons

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

With this month we come into the very heart of Missions. We are in the period, requiring only a few years, when the Holy Spirit drove and led the early Christians and churches out into clearly defined missionary work, and drew a distinction between Missions and the work of the churches at home. To begin with, all territory was a missionary field. Jesus told his followers to begin at Jerusalem, and there the Holy Spirit came upon, and into them, and set them to work. In a few years a great church had grown up at Jerusalem, including in its membership believers living in all parts of Palestine, and apparently many in other lands as well, until they should get organized churches started in their home lands. While no figures are available, it seems certain that the Jerusalem church numbered not fewer than twenty thousand, and it may be as many as fifty thousand, as Dr. B. H. Carroll claims.

It is not strange that with such success and with all the problems of success, the apostles remained in the city and labored in and from that center. But the Holy Spirit was of another mind. He would have them go forth now toward the ends of the earth. Persecution was allowed to arise and to become so severe that scattering from the center became a necessity for safety. Jesus had commanded that witness be borne in his name, "in Jerusalem"; "in all Judea and Samaria"; "and unto the uttermost parts of the earth." Acts is divided into three sections telling of the work in these three divisions. To the beginning of chapter 8 the record has to do only with Jerusalem. Then to the end of

chapter 12, with Judea and Samaria, into which the persecution was the occasion of the work being definitely extended and built up into strong churches. Thence to the end of the book the work recorded is in numerous parts of the Roman Empire and going on to the ends of the earth. We are told what caused the new movements in each case.

When the persecution was organized under the leadership of Saul of Tarsus it soon became exceedingly unhealthy for Christians within his reach. But "they that were scattered abroad went about preaching the word" (8: 4). Thus arose a new missionary period in the early church. As a sample of this "preaching the Word," Luke tells us of the work of Philip in Samaria. This was the occasion for Peter (and John) getting out from Jerusalem and learning from the success and the approval which the Lord gave by miracles, that this extension of the preaching to new peoples had the approval of God. As the work progressed, not only were many converted, of different nationalities, but principles for guiding in the continued missionary extension were developed, and grasped by the minds and hearts of the people of Christ.

After seeing the way of the Lord with the Samaritans under the ministry of Philip, Peter and John preached to Samaritan towns themselves (8: 25). Philip was now led to preach to the Treasurer from Ethiopia and to send him on home with his joy in the new-found Saviour, while Philip was led on to preach all through the Sharon Valley till he reached Caesarea.

Peter now undertook tours of visitation and preaching "throughout all parts" of Palestine (9: 32). Thus was he led to Joppa and prepared for the incident of our first lesson for this month.

It seemed best to outline this introduction to the important new movement in the work of the early church and then to give briefly the outline suggestions for the missionary unfolding of the four lessons.

JUNE 5—PETER PREACHING TO GENTILES. Acts 10: 30-48.

Here it is important to read very carefully all chapters 10 and 11.

Missionary Topic: THE HEATHEN AWAITING THE WITNESS OF THE GOSPEL

Missionary Text—Verse 33: Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord.

I must ask the reader to use his own Bible, and read the verses as referred to in the following items:

1. (Verse 30). God was hearing when the heathen Centurion prayed, although he was not a Christian. That is true whenever a man honestly prays.

2. (Verse 31). This does not mean that the heathen man is saved and does not need the missionary. It means that he does need the missionary and may be saved, see especially 11: 14, and compare 2 Timothy 2: 10.

3. (Verse 33). As Cornelius and his friends were there present before God—note well the phrase—to hear all that the Lord had commanded, so today is all the heathen world waiting before God to hear the churches of the Lord deliver his messages.

4. (Verse 36). God sends his word of peace to men by the missionaries, and as God was with Jesus, so he has pledged the missionary to be with him as he goes about to do good in the name of Christ Jesus.

5. (Verse 39). We are witnesses of all that our Lord has done, as the early missionaries were. Only by our witness will they know him and his works. He has done vastly more since Peter was telling his story. We have an endless message to deliver for Christ and in Christ.

6. (Verses 42, 43). Jesus must judge all men. He desires to justify them. To this end he asks that we shall tell all men that through faith in his name their sins will be remitted. When the heathen of this generation shall appear before the judgment seat of Christ, if he is compelled to turn them away because we have failed to deliver his saving message, what will he say and do to us?

7. Verse 44 shows how the Holy Spirit works in the message and saves and approves those who hear the message of the missionary.

8. (Verse 48). These Roman converts were baptized into the name of Jesus Christ. They were brought into full confession and into organized expression of their new experience. These first missionaries did not merely seek to influence the heathen with Christianity. They brought them all the way into Christ and into his church.

9. Verse 34 marks Peter's discovery of one of the most important, as it is one of the most difficult, of all principles of the Christian religion and of humanity. It was a new revelation to him that God is no respecter of persons. In verse 28 he had stated the same great truth even more forcefully, if we follow the order of the Greek: "To me God hath showed that common or unclean shall I call no one who is a human being." Once get that truth into men and the day of restoration of human brotherhood in redemption is at hand. The missionary work is based on just this principle.

JUNE 12—PETER DELIVERED FROM PRISON. Acts 12: 5-17

Missionary Topic: GOD GUARDING HIS MISSIONARIES

Missionary Text—Verse 11: I know of a truth that the Lord hath sent forth his angel and delivered me.

A new persecution has arisen. This time it is partly political and not merely religious. Herod is the mover and not the Jewish religious council. To be sure, it is instigated by the unbelieving Jews. One reason for the persecution is the extension of the gospel to heathen people and the breaking down in the Christian churches of the distinction between Jew and Gentile. It is due to that race pride and prejudice, and to that excessive nationalism that are so much in evidence today and that are again producing religious persecution, as in these first days. One of these reasons, or both, is at the bottom of the persecution of our

missionaries in China, in Europe and wherever they are suffering today. There are four striking and suggestive facts in this experience as recorded for us:

1. "Peter was kept in prison." There is the opposition and the restraint of the missionary. Peter was not in Jerusalem but in Caesarea, whither his responsibilities of supervising the expanding work had carried him. The opposition had him in its grip. That is the part of the devil, and of evil men.

2. "But prayer was made earnestly of the church unto God for him." The church was doing its duty; working with God for the deliverance of his minister, and their missionary. That is one of the most important duties of the churches—earnest, honest, prayer for the missionaries at all times and especially when we know that they are in danger or in distress. God works through prayer and in response to prayer.

3. An angel of the Lord stood by him. They still come to stand at the side of the missionaries in persecution. Ask any missionary who has gone through it. Their angels do not take the form of visitants from heaven, it may well be; yet is there a divine presence that is as real and far more assuring than any actual form of finite helper.

4. When Peter had come to himself and had come to the church praying for him, he "declared unto them how the Lord had brought him forth out of the prison." It is a good thing to have such testimonies; good for the missionary, good for the hearers, good for the cause of Christ.

5. Let us not forget James. Herod "slew him with the sword." He was equally with Peter an apostle—a missionary. Did not the Lord stand by him? Was the Lord any less with Pitkin who died at the hands of the Boxers a quarter of a century ago than with all that multitude whom his angels delivered in those days of death? Was he with Paul any less when he permitted him to be beheaded out on the side of the road near Rome, than when in his former imprisonment he stood by him and delivered him? "Whether by life or by death," the Lord stands by his missionaries, and makes life or death to serve the ends of salvation for the lost heathen.

JUNE 19—PETER TEACHES GOOD CITIZENSHIP. 1 Peter 2: 11-17; 4: 1-5

Missionary Topic: BEING A GOOD CITIZEN OF THE KINGDOM OF GOD IN OUR WORLD

Missionary Text—Verse 12: Having your behavior seemly among the Gentiles; that wherein they speak against you as evil doers, they may by your good works, which they behold, glorify God in the day of visitation.

Peter is recalling the Sermon on the Mount and the declaration of Jesus that his people are the light of the world. Some thirty-five years after Jesus had spoken Peter is led to see how the churches of Jesus, with their members, are the light that is to turn men who are in darkness to the Light of God. Even when there was opposition and persecution, as at the time Peter was writing, and because of persecution, Christians were to behave in such a way that those who were speaking evil of the followers of Jesus should be brought to glorify the Father in heaven.

1. To this end it is necessary to live in the consciousness that we are "sojourners and pilgrims" (verse 11). The missionaries are just that in the lands to which they go, and this serves to raise questions about their presence in the country in which they work that make it the easier for them to point to him who has sent them. But here, also, it is important that the people shall be made to understand that the missionaries are not in China, Japan, etc., as Americans, English, etc. They do not go to China because of America, but because of Jesus Christ. They come from heaven to the heathen.

2. It is important, therefore (verse 13), that they submit to the laws of the land for the sake of their Lord. Missionaries are rightly slow to seek the protection of home governments, and slow to try to interfere in legislation or direct movements for revolution or change. They must keep their testimony clear as being of Jesus Christ and from God in heaven.

3. The ignorance of foolish men (verse 15) will tend to misjudge the missionaries and to misinterpret their mission and their motive. These erroneous judgments will be "put to silence" by the "well doing" of the saints. In the war between Russia and Japan, Japanese Christians and missionaries had the opportunity to silence the fears and misapprehensions that Christianity undermined patriotism and good citizenship, and they thus did a great service for the cause of Christ in Japan.

4. In all this Christ is our example (4: 1f).

5. Missionaries and all Christians are called upon to leave behind in the past all heathen ideals and standards of living, and to make

themselves seem strange to heathen by reason of their different manner of living. This testimony of the different life is of incalculable value in extending and confirming the gospel of our Lord.

JUNE 26—REVIEW: LIFE AND LETTERS OF PETER; or Special Southern Baptist Lesson on Christian Education

The *Golden Text* here may well serve as *Missionary Text*, also, and will apply to either use of the lesson: *Come ye after me, and I will make you fishers of men* (Matt. 4: 19).

If we take this day for a review of the lessons of the quarter we make use of Peter as an example of making a world Christian. We may then follow his career from the time Jesus met him as a vigorous, active worldly fisherman; Jewish and narrow in his religion but interested enough to have left his work in Capernaum and gone to John the Baptist's big camp meetings in the Jordan valley where he met Jesus. It was a far cry from that meeting to the day when he stood up in the conference in Jerusalem and declared that Jews were to be saved by faith in the Lord Jesus in the same way heathen men were saved. (Acts 15: 7-11). There had been several stages in Peter's growth into the convictions and the consciousness of a world Christian, some of these stages marked by experience that revolutionized his way of thinking of himself, of other men, and of God. However it comes about each one needs to have this growth into such a universal interpretation of his Christianity. A true Christian must be a man of the kingdom of heaven, a citizen of the whole world, a brother to all men, an evangelizer of the world.

If we wish to take the turn of Christian Education for the lesson, the missionary aspect of it appeals at once. Most of the states have a missionary aspect to the mission work under the State Board.

There is the school work under the supervision of our Home Mission Board, and the schools that have been supported by the Education Board. In our Foreign Board's work education has played a significant part, and that part must be relatively larger as the Baptist denomination grows in the mission fields and is more and more able to take over the work of general evangelization and do it with more effectiveness than missionaries can. They will more and more need an educated and trained leadership, and the Baptists must develop their culture so as to make themselves more a factor in the development of the new Christian civilization that is to control the destiny of every country. All this means that financial help in constructing and conducting schools will be necessary as a missionary service, and that men and women must continue to go from our own land to co-operate with the native brethren and to give them the benefit of the longer and wider experience which we have had in this great business.

There is no complete and safe education that is not Christian. The world is going to be educated rapidly, at least in the sense that it is to be taught in schools. If we are to save the world we shall do so only by more extensive use of Christian education at home and in all the world.

* * *

A Church Worthy of Support

By Chas. A. Leonard, Harbin, Manchuria (on furlough)

The Chinese Baptist Church in Harbin has grown to a membership of two hundred these past three years. They are having to hold their services in the clinic hall of the building rented as a temporary hospital and evangelistic headquarters. Last year they set aside \$140.00 from the year's budget as a beginning for purchasing a lot for church building, but when the funds from America were so badly cut, two of the evangelists could not be sent home immedi-

ately, and without money to get home, this money was taken from the bank and used for their support. But they have not given up either buying a house that can be used as a church, or building one. Yet strong pressure is being brought to bear by the two other denominations in Harbin with a view to getting the Baptists to unite with them and not attempt the task of building.

The Methodists already have a lot. The money for this was sent them by friends in America. The Lutherans have a large church building, but are not able to fill it. The Y.M.C.A. secretary and members of the Lutheran church are urging the Baptist brethren to give up their struggle of trying to build a church and join in with one of these other organizations. There are some who are willing to do so, but Dr. James, Pastor Yang, and the writer are urging them not to do this, and the Chinese pastor is trying to hold the church together and keep them from entering in with the Methodists or Lutherans.

The church is already doing all possible for the regular work, for it is supporting its pastor, paying all incidental expenses, is obligated to help largely in the home mission and orphanage work, and is supporting a mission in the suburbs of the city. This it must keep up, and yet it cannot do this and build its church without outside help. Our Foreign Mission Board is unable to help them, and now it seems that even the hospital building, where church services are held, may have to be given up for lack of funds from America, and there will be no place to meet.

A letter recently received from Dr. James states that the deacons had just had a meeting regarding the matter and that Pastor Yang had said that if a thousand or more dollars could be had from the outside, the church would feel justified in putting on a campaign for building, and that the situation would be saved. This was just about the time the diamonds were given. They, however, are only a beginning. We try to teach our Chinese brethren and sisters what Baptists stand for, but denominational lines in China are not so clearly drawn as in this country. This is largely due to the fact that all are so busily engaged in leading the lost to Christ. We should dislike much to see any of our people there persuaded to join the other churches. These are jealous of the Baptists for the simple reason that our work has advanced more rapidly than theirs the past few years. The Y.M.C.A. secretary knows that Pastor Yang and others of our members are not in sympathy with some of his methods. This secretary and others would be glad to have a good part of the Baptists come into the other folds.

This information has come since the diamonds and rings were given. It lets the reader into a situation which is not altogether different from some which we have occasionally in America. Should not Southern Baptists lend their sympathy, support, and prayers to that noble band of Baptists there in Harbin?

A report just received states that many are hearing the gospel, a large number are enrolled in Bible classes, and not a few awaiting baptism. War clouds are now hovering over our part of China, and we are forced to postpone temporarily our return, but God is blessing the work, and his servants there desire to go forward.

* * *

From my own understanding and apprehension I find first in the mind of Christ, the consciousness of the beauty of holiness. I find secondly the consciousness of the worth and value of lost and degraded things. I find finally the consciousness of the glory of realizing the possibility of all lost things. These are the cardinal elements in the mind of Christ; elements mastering all his apprehensions, inspiring all his emotional life, the reason for all his volitional activity.—G. Campbell Morgan.

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

Varied Victories

Very numerous and almost as varied were the W.M.U. victories during the past year. For instance there were held 21,014 mission study classes, of which 5,482 were among the Union's young people. Largely through these classes there were awarded 112,583 small seals, the young people winning 39,348. If for all the labor thus invested there results even a tithe of missionary informed boys and girls, how great in the years to come will be the host that publish the glad tidings!

Victory is seen also in the year's Standard of Excellence record, for there was a gain of 329 in the number of A-1 organizations. However, there was a loss in each of the other lower grades, making a total loss of 282. This would be cause of greater grief if there had not been such a marked gain in the A-1 record. It is a treasured theory that every wide-awake W.M.U. organization is striving to be A-1. On page 29 will be seen the list of seventy-nine S. B. C. churches which, during the past year, maintained not just one but at least five A-1 W.M.U. organizations for the women and young people. What possibilities for immediate and future missionary endeavor are wrapped up in the young people of an A-1 Graded W.M.U! Test it, please, in your church.

Valuable, also, was the advance made in the number of new and total organizations. The former mounted to 3,993, of which 2,993 are among the young people. The total number of organizations is 23,908, which represents 13,169 W.M.U. opportunities for the missionary training of the young. What finer prospects could there be, save that in every southern Baptist church there was the full Graded W.M.U.?

Viewed in personal service terms the year's record is likewise encouraging, for more than one-third or 8,375 of the Union's organizations have worked toward the ideal of "Christ-like living in one's own community." They have paid 1,859,991 Christian visits, conducted 33,892 religious services, distributed 15,502 Bibles and witnessed 11,285 conversions. In behalf of the less privileged boys and girls there have been 87 societies helping with boys' clubs, 109 in industrial schools and 116 in Cheer-All clubs. For the smaller children there was help for kindergartens by 139 societies and for day nurseries by 272 of the Union's organizations. Verily during the year there was sowing by many waters. May the Great Gardener grant an even more abundant harvest than is now evident, it all being as sheaves of victory for him.

Launching the Ruby Anniversary

With the return of May there will be entered the fortieth or Ruby Anniversary of the Woman's Missionary Union. From time to time the purposes and plans of the anniversary will be set forth in this magazine and elsewhere. For the present it is sufficient to say that immediate emphasis is upon enlistment of women and young people into the membership of W.M.U. organizations. Stirring is this goal for "33,000 organizations by 1928," set forth in the following song, by Mrs. Carter Wright, of Alabama, who is chairman of the Ruby Anniversary Committee. For the song, see this page.

The following drawing is also in commemoration of the fact that:

"These forty years the Lord hath led and blessed us in the way."

It is the gift of Miss Emma Whitfield, of Richmond, Va., whose mother presided when the Union was organized in that city in 1888. The hope is that it and the song will be widely used throughout the South.



A Modern Martha

By Elizabeth McCullough Hodges, Rogers, Arkansas

If any prayer of mine ascends the throne
Of him whose love protects me every day,
It is on Sunday morning when alone,
Within the walls where I now make my home,
Above my homely tasks I pause to pray.

I step among the playthings that are spread
Where busy children hurried from their play
To Sunday school. I know they must be fed.
They'll come from church and find the table spread,
But while my hands must toil, my heart may pray.

And presently when each one is in his place,
And in their homely joys I share a part,
I note the happy look on every face,
And a song of joy wells up gaily in the heart
Of me, who did not choose the better part.

And oh, the joy of mine to hear them say,
Above the rattle of glass and silverware,
"How very fine the sermon was today."
And then I'm glad that though I wasn't there
I paused amid my tasks to breathe a prayer.

Ruby Anniversary Enlistment Song

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

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

Chorus

If you'll bring the woman next to you,
And I'll bring the one next to me,
In all kinds of weather,
We'll all work together
And see what can be done.
If you'll bring the woman next to you,
And I'll bring the one next to me,
In no time at all,
We'll have them all;
So win them, win them, one by one.
Many women in our state,
Many churches, small and great,
Take no part in W.M.U.
This is what we'll have to do:

Chorus

If you'll win the church next to you,
And I'll win the one next to me,
In all kinds of weather,
We'll all work together
And see what can be done.
If you'll win the church next to you,
And I'll win the one next to me,
In no time at all,
We'll have them all;
So win them, win them, one by one.
Many young folks in our land
Are not in a mission band.
What we need this whole land through
Is our graded W. M. U.

Chorus

So—you get to work in your church,
And I'll get to work in my own;
In all kinds of weather
We'll all work together,
And the goal will then be won.
If you'll get to work in your church,
And I'll get to work in my own,
Then by 1929
We'll have them in line;
So win them, win them one by one.
—Mrs. Carter Wright, Ala.

Suggested Leaflets—Supplement to Program

JUNE—CHILDREN AND MISSIONS: THEIR ORGANIZATIONS AND LITERATURE

	Cents
The Place (<i>Devotional Poem</i>).....	2
The Child and the New Earth.....	4
Making Dreams Come true.....	3
Contribution of W.W.U. to Religious Education Program of the Denomination.....	4
Stewardship of Our Young People.....	3
Miss Fragrant Money.....	2
Pride Justified.....	2
Marcellina, a South American Girl.....	4
Seeing the Unseen with W.M.U. (<i>Pageant</i>).....	15

Order any or all of the above leaflets, please, from W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala. They are selected as special supplemental helps for the month's program.

Program for June

TOPIC—CHILDREN AND MISSIONS: THEIR ORGANIZATIONS AND LITERATURE

Processional by Sunbeams, R.A's and G.A's
Song—"Be a Little Sunbeam" (by Sunbeams)
Prayer by Sunbeam Leader

Scripture Lesson—R. A. Commission and Declaration (by R. A's)

Prayer by R. A. Counselor

R. A. Hymn—"The King's Business" (Audience assisting)

Talk—The Why and How of a Girls' Auxiliary (by G. A. Member)

Talks—Description of an R. A. Chapter (by R. A. Member)

Talk—How Sunbeams Learn to Shine (by a Sunbeam)

Hymn (by Sunbeams)—"Praise Him, Praise Him, All Ye Little Children"

Recitation (by G. A. Member)—"The Place" (Order poem for 2 cents, from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)

Three Talks—"Why We Need and Want WORLD COMRADES (by Sunbeam, R. A. and G. A. Members)

G. A. Hymn—"We've a Story to Tell to the Nations"

Talk—"Mission Study Classes for W.M.U. Young People's Organizations" (by G. A. Counselor)

Hymn—"Sowing in the Morning"

Prayer that all such works may yield an abundant harvest

Talk—"Teaching Young People to Tithe" (by R. A. Counselor)

Hymn—"Jesus Wants Me for a Tither" (by Sunbeams, R. A's, and G. A's. See page 34 of W.M.U. Year Book)

Recessional of Sunbeams, R. A's, and G. A's. (Suggestion is made that Y.W.A. members serve refreshments and entertainment to the younger people, the expense being borne by the W.M.S. Let the W.M.S. continue its meeting.)

Discussion (by W.M.S. members): Why have missionary societies for boys and girls? What is a mother's responsibility in the matter? How can a W.M.S. foster a: (1) Sunbeam Band; (2) R. A. Chapter; (3) Girls' Auxiliary?

Reading of Leaflet—Stewardship of Our Young People (Order leaflet for 3c, from Birmingham address given above)

Sentence Prayers for God's Guidance in W. M. U. Work for Young People

Business Session—Reports concerning: Meetings in Louisville of W.M.U. and S.B.C., Member-Wide Participation in 1927 Co-Operative Program; Mission Study, Personal Service, Summer Assemblies—Minutes, Offering

Hymn—"Jesus Calls Us"

Lord's Prayer in Unison

S. B. C. Churches Having A-1 Graded W. M. U. Organizations in 1926

The following list of seventy-nine Southern Baptist churches is proudly and gratefully submitted by Woman's Missionary Union, for in each of them there was maintained, during the calendar year of 1926, a Standard A-1 Graded W.M.U. This means that for every month in 1926 there was in each of these seventy-nine churches at least one Woman's Missionary Society, at least one Young Woman's Auxiliary, at least one Royal Ambassador Chapter for boys, at least one Girls' Auxiliary and at least one Sunbeam Band for children from three to nine years of age. But the list means far more than this—it

represents the fact that the yearly record of each one of the organizations was A-1 on its respective standard.

Therefore, to each one of these churches there will be sent, through the president of the Woman's Missionary Society, the Union's purple banner, which bears in white the following inscription:

Standard
A-1
Graded W.M.U.
1926.

A letter of thanks will be sent, not only to the W.M.S. president, but also to the pastor and to the leader of each of the organizations among the young people. The earnest hope is entertained that each of these churches will be similarly missionary in its record for 1927.

Alabama—Ariton, Mrs. Wyatt Barnes, pres., Rev. P. W. Lett, pastor; Lanett, Mrs. B. C. Hooten, pres., Rev. E. G. Johnston, pastor.

Florida—Southside, Lakeland, Mrs. T. N. Limbaugh, pres., Rev. P. C. Barkley, pastor; Arcadia, Mrs. R. O. Turner, pres., Rev. W. D. Nowlin, pastor; Hawthorn, Mrs. F. J. Hammond, pres., Rev. E. A. Wood, pastor.

Georgia—Mountain Hill, Miss Mabel Smith, pres., Rev. T. V. Shoemaker, pastor; Cartersville, First, Mrs. J. B. Foster, pres., Rev. I. A. White, pastor; Cartersville, Tabernacle, Mrs. J. R. Trippe, pres., Rev. G. V. Crow, pastor; Greensboro, Mrs. T. B. Rice, pres., Rev. L. B. Johnson, pastor; Calvary Temple, Savannah, Mrs. E. J. Bowman, pres., Rev. J. S. Wilder, pastor; West End, Atlanta, Mrs. J. H. Zachary, pres., Rev. W. M. Seay, pastor; Emanuel, Atlanta, Mrs. J. H. Mowell, pres., Rev. R. H. Smith, pastor; Corinth, Mrs. A. E. Graham, pres., Rev. H. S. McCall, pastor; Double Heads, Mrs. I. C. Burke, pres., Rev. H. J. Arnett, pastor; Millen, Mrs. W. R. Turner, pres., Rev. J. M. Teresi, pastor; Pine St., Guyton, Mrs. J. J. Shearouse, pres., Rev. L. L. Day, pastor; Sylvania, Mrs. E. K. Overstreet, pres., Rev. C. H. Kopp, pastor; Edison, Mrs. Bill Jenkins, pres., Rev. L. M. Jones, pastor; Vineville, Macon, Mrs. A. P. Montague, pres., Rev. Martin A. Wood, pastor; Wrightsville, Brown Memorial, Mrs. J. G. Brantley, pres., Rev. R. D. Hodges, pastor.

Kentucky—Middlesboro, First, Mrs. Geo. L. Tiller, pres., Dr. E. F. Adams, pastor; Auburn, Mrs. R. A. Evans, pres., Rev. H. S. Wilson, pastor; Russellville, Mrs. W. C. James, pres., Dr. C. B. Jackson, pastor; Georgetown, Mrs. Henry Moss, pres., Dr. F. W. Eberhardt, pastor; Lexington, Calvary, Mrs. L. L. Roberts, pres., Dr. T. C. Ecton, pastor; Lebanon Junction, Mrs. W. G. Potts, pres., Rev. W. G. Potts, pastor; Covington, Immanuel, Mrs. Ida Sleete, pres., Rev. T. C. Sleete, pastor; Elsmere, Mrs. Myrtle Ashcraft, pres., Rev. J. A. Miller, pastor; Henderson, First, Mrs. Silas Griffin, pres., Dr. Logan B. English, pastor; Poplar Grove, Mrs. B. T. Hanks, pres., Rev. F. E. Walker, pastor.

Louisiana—Bienville, Mrs. C. T. Butler, pres., Rev. R. W. Singleton, pastor.

Missouri—Farmington, Mrs. H. D. Roberts, pres., Rev. G. C. Greenway, pastor; Lexington, Mrs. J. G. Crenshaw, pres., Rev. E. C. Miller, pastor.

Mississippi—Crystal Springs, Mrs. J. P. Harrington, pres., Rev. J. P. Harrington, pastor; Laurel, First, Mrs. J. C. Wright, pres., Rev. L. G. Gates, pastor.

North Carolina—Amis Chapel, Mrs. R. C. Garner, pres., Rev. J. U. Teague, pastor; Greensboro, Asheboro St., Mrs. George Vernon, pres., Rev. B. K. Mason, pastor; Mt.

Zion, Mrs. M. E. Watkins, pres., Rev. C. B. Howard, pastor; Elizabeth City, First, Mrs. S. E. Leigh, pres., Dr. S. H. Templeman, pastor; Stoney Creek, Mrs. J. A. Tharrington, pres., Rev. C. G. Lowe, pastor.

Oklahoma—Washington Ave., Oklahoma, Mrs. J. E. Chilton, pres., Rev. E. P. Roe, pastor; Hugo, First, Mrs. Ada Burrows, pres., Rev. R. H. Tharp, pastor; Cleveland, First, Mrs. J. E. Billington, pres., Rev. J. E. Billington, pastor; Holdenville, First, Mrs. W. M. Taylor, pres., Rev. J. E. Kirk, pastor; Okmulgee, First, Mrs. L. C. Wheeler, pres., Rev. E. L. Watson, pastor; Sapulpa, First, Mrs. S. L. McReynolds, pres., Rev. P. J. Conkwright, pastor; Cardin, First, Mrs. Elmer Reynolds, pres., Rev. Elmer Reynolds, pastor; Spring Creek, Sentinel, Mrs. Maud Wright, pres., Rev. E. N. Campbell, pastor; Lawton, First, Mrs. Asa Wilson, pres., Dr. T. B. Holcomb, pastor.

South Carolina—Immanuel, Florence, Mrs. J. L. Johnson, pres., Rev. R. I. Corbett, pastor; Campobello, Mrs. I. W. Wingo, pres., Rev. W. Y. Henderson, pastor; Mt. Elon, Mrs. E. H. Hearon, pres., Rev. A. P. Turner, pastor; Immanuel, Westminster, Mrs. B. L. Mitchell, pres., Rev. W. M. Lee, pastor; Johnston, Mrs. S. J. Watson, pres., Rev. B. F. Allen, pastor; Laurens, First, Miss Lucia Barksdale, pres.; Park Street, Columbia, Mrs. W. L. Smoak, pres., Rev. J. Dean Crain, pastor.

Tennessee—Chattanooga, First, Mrs. J. J. Beene, pres., Dr. John Inzer, pastor; Chattanooga, Tabernacle, Mrs. C. W. Fortson, pres., Rev. T. W. Calloway, pastor; Erwin, Mrs. S. M. Larimer, pres., Rev. A. C. Sherwood, pastor; Johnson City, Central, Mrs. Lee Miller, pres., Rev. L. M. Roper, pastor; Fountain City, Central, Mrs. J. W. Marshall, pres., Dr. Leland Smith, pastor; Island Home, Knoxville, Mrs. Roy Shipley, pres., Rev. C. D. Creasman, pastor; Mercer, Mrs. C. C. Malone, pres., Dr. G. M. Savage, pastor.

Texas—Trinity Church, Houston, Mrs. P. Schroeder, pres., Rev. D. L. Griffith, pastor.

Virginia—Bethel, Mrs. J. T. Edwards, pres., Rev. J. T. Edwards, pastor; Modest Town, Mrs. W. T. Rayfield, pres., Rev. J. L. McCutcheon, pastor; Smithfield, Mrs. C. S. Hart, pres., Rev. Dallas Faulkner, pastor; Elon, Mrs. E. E. McClenney, pres., Rev. W. B. Duling, pastor; Crewe, Mrs. J. M. Kidd, pres., Rev. W. H. Carter, pastor; Kenbridge, Mrs. C. S. Cook, pres., Rev. J. L. King, pastor; Barton Heights, Richmond, Mrs. C. J. Crowder, pres., Dr. George T. Waite, pastor; Bristol, First, Mrs. O. L. Jones, pres., Dr. J. L. Rosser, pastor; Chester, Mrs. J. P. Belcher, pres., Rev. T. W. Page, pastor; Lebanon, Mrs. W. B. James, pres., Rev. W. B. James, pastor; Young's Chapel, Mrs. J. F. Fletcher, pres., Rev. J. F. Fletcher, pastor; Emmaus, Mrs. Hillie Phillips, pres., Rev. S. G. Callison, pastor; Temple, Alexandria, Mrs. T. L. Noell, pres., Rev. R. T. Dodge, pastor; Salem, Mrs. L. B. Allen, pres., Rev. J. K. Goode, pastor; Laurel Grove, Mrs. P. S. Dodson, pres., Rev. E. L. Hardcastle, pastor.

* * *

"One incident of the first days after May thirteenth, 1925, when even in our peaceful city there were street demonstrations with cries of 'kill the foreigner!' 'Burn the Jesus-Hall!' Into our social center with hundreds of Chinese crowding the rooms of the special health exhibit went a young mother from Virginia with her fair-haired baby in her arms. There before the throng of Chinese mothers Mrs. Johnson undressed her little Eugenia Jane and calmly gave her a demonstration bath. I defy you to find any one word to label that act of my fellow-missionary. Would you 'qualify' like that?"

Notes from the Home Field

Secretary B. D. Gray, D.D.

Rev. Orlando Johnson, missionary to the Sac and Fox, and Iowa Indians, reports: "The religious work on this field is indeed prospering and going in a great way. . . . Last Sunday was a red-letter day in the history of this church. Brother D. D. Cooper, and his good wife, were with us in Sunday's meeting. Brother Cooper is a Choctaw Indian from Shawnee. He is an evangelist. As the result of that meeting there were thirteen conversions, three backsliders restored, and four came on promise of letters from other churches. There are now fourteen awaiting baptism and I expect to baptize them at our next regular meeting. You can see the Lord is leading us in a great way, and we rejoice to see the salvation of our own Indian people. The work on the Iowa field is doing well. The Sunday school work there has been revived and the last time we were there we had good attendance of the Iowa Indians at the church. The Lord is blessing me in his service and I am happy because I am busy for my Master."

Miss Grace Clifford, Fairfax, Oklahoma, reports: "A Sac and Fox woman from the only Way Church united with our church Sunday evening by letter. Her husband was also received and baptized Sunday night. Pray much for us at Fairfax."

Mrs. Geo. F. English, Newkirk, Oklahoma, says in letter accompanying her report: "Perhaps it will be interesting to you to know that about twenty-five or more students are studying the B.Y.P.U. Manual now. I cannot have them in class, but make four outlines of each chapter in the book and place a copy in each of the four 'homes' or dormitories. The students interested copy these and study them. Many of them are not able to buy books, therefore I help them in this way. I give them one or two chapters each week."

"There is an undercurrent or wave of unrest among students in many schools now. I was told Sunday that it is being felt to some extent in the school where I labor. Some of the best teachers are grieved over it. I have not noticed it so much in our work and thank God for his power to help. I was so conscious of his presence in the services Sunday. There are about fifty or more students interested in their soul's salvation, but oh, my limitations keep me from doing or having the personal contact with them that I so much crave. Occasionally I have an opportunity of a heart-to-heart talk with some of them."

"I have fifty or sixty in the Junior Union, and it seems to me sometimes the crowds grow in the other Unions."

"It surely is a task to look after so many (550) in the Unions, with only one Indian man and a white lady teacher to help me part of the time. But I love the students and feel encouraged when some of them tell me of the benefit the services are to them, and how they hope to do real Christian work when they go home."

In another letter Mrs. George F. English says: "I have several times visited the Mexicans and they received me very cordially until this last visit. The children were memorizing the Scripture. The older ones accepted

New Testaments in Spanish, previously. Mrs. Murphy, the pastor's wife, and I called on them and gave out literature, but they seemed frightened—afraid of us—the older ones. The children were glad to see us and accepted an apple from us. Finally a man told us the priest had told them not to read our literature or accept anything from us. However, two young men accepted New Testaments that afternoon and I think are reading them. But we will continue to see them occasionally, as we see our way open, and if I can get some tracts in Spanish will give them out as opportunities arise."

With the Mexicans at Dallas, Texas, Rev. Scott Cotton, missionary, writes:

"We have been doing our best this month to reorganize the church here . . . Last night we had a beautiful service in the church—

everyone was moved. . . . There is a fine spirit among our people, and I hope to have a revival soon."

Note this item from the bulletin of the First Baptist Church, Lynchburg, Va., Rev. T. Claggett Skinner, pastor: "Does the work of Home Missions pay? Some Baltimore Baptists won to Christ a few Russians in that city. These Russians went out and won a sufficient number of their fellow Russians to justify the organization of a Russian Baptist church. A short while ago, this little Russian Baptist church sent out three of its own members as missionaries to the homeland, and the latest report from them was that together they had already baptized over 3,000 Russian converts. Now that little church has sent out its fourth missionary to Russia."

From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

Worthy of Emulation

The statement below is taken from the will of a very consecrated and prosperous layman of another denomination. It is such a striking statement that it will surely be read with very great interest by all of our Baptist laymen who give attention to the Brotherhood Department of HOME AND FOREIGN FIELDS:

"Twentieth: 'With implicit faith in God, who rules over the Nation as well as individuals, and whom I have tried to serve, I commit my children to his care. It has been my policy to treat my Creator as my partner in all my business affairs, and it is my desire that my children will not dissolve the partnership that I entered into with him in 1875, and which partnership has been satisfactory to me all along through these many years; and I pray that they will acknowledge his leadership and follow the teachings of his Spirit and that they will use the small inheritance that I have been able to provide for them, under his leadership, without abusing the trust. All I have is his, and I simply commit a part of it to my dear children, to use for their comfort and his glory and for the upbuilding of his kingdom, asking him to help them to multiply and increase their faith and to supply his grace that they may all meet me in heaven.'"

A GOOD DAY

Sunday, March 27, was a day of high privilege for the Baptists of Knoxville; Dr. J. F. Love, secretary of the Foreign Mission Board, and Dr. G. W. Leavell of Wuchow, China, spent the

day in the city, speaking four times each in that many of the leading churches. It was a worthy tribute to these two leaders that the large auditorium of Broadway Baptist Church was crowded with interested people at three o'clock in the afternoon to hear them speak on the great theme of Missions. Their stirring addresses were a fitting climax to the fine School of Missions that had just closed under the able leadership of Dr. W. O. Carver. In connection with the mass meeting on Sunday afternoon, certificates were formally awarded to thirty members of the school, chiefly laymen, who had qualified for this award by attending the lectures of Dr. Carver and by reading the study book, "All the World in All the Word."

The general secretary also had the responsibility of speaking twice on this eventful day, once in his own church on Home Missions, and at Broadway to a great company of young people on The Abundant Life.

It is worthy of note that a few days later two most successful schools were conducted in the First and Broadway Churches of Knoxville, and that a number of representative laymen were enrolled in the classes. Dr. Beauchamp, of Dallas, was perhaps the leading factor in the work at Broadway, and Dr. G. S. Dobbins, of Louisville, the able instructor in the school at the First Baptist. Dr. Dobbins is a specialist in the problems of young people and was heard with intense interest throughout his lectures. He also supplied the pulpit of the First Baptist Church on two Sundays during April with marked acceptance.

Morristown, Tennessee

Morristown is a very attractive and progressive town of seven or eight thousand people, located at an important junction point of the Southern Railway, and in the center of a rich agricultural section.

The First Baptist Church is well located on the leading street, has a spacious and modern building, also a membership of about a thousand representative people.

During the interim between the going of Dr. J. H. Deere and the coming of Dr. Arthur Fox, the pastor elect, the leaders are trying to keep the machinery oiled and moving smoothly.

There are two other Baptist churches in strategic locations of the city; zealous laymen are largely responsible for the organization and conduct of these churches. Each of them has a pastor and they are ministering to the spiritual needs of a large number of people that the First Church had not been able to enlist in any large measure.

The First Baptist Church, of Morristown, was a pioneer in conducting study classes among its men. Dr. Fox will promote the progressive policies already installed and will kindle the evangelistic fires afresh.

Spartanburg Conference

A company of some sixty representative laymen from five states, met at an early hour on April 5 in the First Baptist Church of Spartanburg, in response to the call of four business men, who are profoundly concerned about the present situation of Southern Baptists. The men responsible for this conference are noted for their loyal and consecrated spirit, and, therefore, nearly two hours that morning were devoted to testimony and prayer. The Lord manifested himself in a gracious way, and the spiritual tides ran high.

These men came with divergent views regarding the policies of Southern Baptists, but with one consent, decided to make no deliverance, but to seek additional wisdom from God.

The call for the prayer meeting of laymen in Louisville, on the night before the assembling of the Southern Baptist Convention, was the outcome of this conference. It was the timely suggestion of Dr. W. L. Ball, pastor of the First Baptist Church of Spartanburg, who offered some words of wisdom, evidently inspired of the Lord.

The scriptural record tells us that when the early Christians had prayed that seven gracious results followed, among which was this: "And the multitude of them that believed were of one heart and one soul." The promoters of the prayer meeting at Louisville cherish the hope that a similar objective may be realized.

Smithwood

Another event of the month's activities was an address on "Prayer and the Co-operative Program" at the inspirational hour one evening in connection with the Training School of the Smithwood Baptist Church, Knoxville, Tennessee.

Rev. C. P. Jones is magnifying the educational element in the program of his church, and it is gratifying to note that he always gives a large place to the enlistment and development of the men. It is, therefore, no wonder that he is having a gratifying and growing success in his extended pastorate.

London, Kentucky

The Annual Bible Institute of the First Baptist Church of London, opened on Monday, April 4, and closed on Sunday evening, April 10.

The Brotherhood Secretary did not arrive until Saturday, but was gratified to hear Pastor Mitchell speak with enthusiasm of the fine addresses of all the speakers, and the large attendance and responsiveness of his membership.

In most towns a Saturday night meeting is considered impracticable, and few pastors will undertake it. To the utter surprise of the speaker, the people came in large numbers and almost filled the spacious auditorium. The explanation is perhaps threefold:

First, the pastor and his helpers had been wise and diligent in creating sentiment.

Second, the fine work of the speakers that had gone before had quickened interest.

Third, this was the first visit of the secretary, and few of the people had heard him before.

Sunday was a bright day, and there was a fine attendance at Sunday school (407), also at the 11:00 and 7:30 hours.

The interest aroused in the Stewardship of Money at the evening service was very gratifying to Pastor Campbell; several new members, for the first time, pledged themselves to pay the tenth, and the other successful men are giving the matter serious consideration.

The church has six hundred fifty members; among these are men of influence and large resources, and the pastor is ambitious to see this church take its rightful place among the leading churches of Kentucky.

A Men's Prayer Meeting, each Sunday evening, immediately before the preaching hour, is a commendable feature in the program of this church.

Hopkinsville, Kentucky

In response to the repeated invitation of John X. Taylor, Hopkinsville, a druggist, member of First Baptist Church, and Director of Brotherhood work in Christian County Association, the secretary spent four days in and around Hopkinsville, beginning on April 14. His operations embraced addresses at Crofton, Hopkinsville, Pembroke, and three lectures in the Bible Institute of Casky Baptist Church.

For most of the time, John X. Taylor was the secretary's congenial companion in travel and fellow laborer in kingdom service; all the pastors were sympathetic and co-operative, and as a rule the attendance was surprisingly large.

On Saturday night the Casky Baptist Church was literally full, and all the rest of us united with Pastor Coakley in sentiments of gratitude and joy for the interest of the people and the favor of the Lord.

It was a constant delight to note the fraternal spirit of Pastors Walker, Brandenburg, Harrell, Summers, Coakley and Willett.

The fine singing at the institute, by and under the direction of Roy Mason and Brother Martin, is worthy of special mention.

It was very interesting to visit Bethel Female College, to be shown through the modern and well-equipped building by President Gaines, and to learn of the growing prosperity of this institution.

Crofton has no pastor on the field now, but Dr. Croft, although a busy physician, found time to work up a fine audience for the meeting there. Physicians in growing numbers are giving kingdom work a place in their life schedule.

The closing service of this visit was rendered with the Pembroke Church on Sunday, April 17. Pastor Willett has been on the field about seven years, is more thoroughly entrenched in the esteem of his church than ever before, and has the privilege of serving a people of more than ordinary intelligence

and culture. While Pembroke is not a large field, it is a very delightful one.

Brotherhood Banquet

The church at Walton, Kentucky, has two hundred seventy-five members, or about one-third the population of the town.

A Brotherhood was recently organized among the men and starts off auspiciously under the direction of Wilford M. Rice, a banker, as president.

The general secretary, at some inconvenience, accepted the invitation of this organization to speak at their monthly meeting Tuesday evening, April 19, in connection with a banquet. About fifty-five men gathered around the tables, enjoyed a good meal, and then gave sympathetic attention to a discussion of the Duties of Laymen.

The pastor, Rev. C. L. Breland, and President Rice, hope to make this Brotherhood an effective agency for the development of the man-power of the church, that these men may be more loyal and useful in the service of the church.

Suggested Program for the Monthly Brotherhood Meeting

Following the usual praise service of fifteen minutes and a brief business session, it is suggested that the Brotherhood devote the rest of the hour to a discussion of the Southern Baptist Convention.

1. Place and time of organization, also object. Five minutes.

2. Brief statement of the location and work of the four Boards and of the three Theological Institutions. Five minutes.

3. Echoes of the recent convention by three members, five minutes to each report.

4. Voluntary remarks.

Suggestions:

(1) The Convention was organized in May, 1845, at Augusta, Georgia. It was intended as an agency for "enlisting, combining, and directing the energies of the denomination for the propagation of the gospel." Prior to this time, Southern Baptists had affiliated with Northern Baptists through the "Triennial Convention." For further information, consult 1926 Annual, which may be procured from your pastor or state secretary.

(2) Give a brief statement of the work of Foreign Mission Board, Richmond, Virginia; Home Mission Board, Atlanta, Georgia; Relief and Annuity Board, Dallas, Texas; Education Board, Birmingham, Alabama. Speak also of the Southern Baptist Theological Seminary, Louisville, Kentucky; Southwestern Baptist Theological Seminary, Fort Worth, Texas; and Baptist Bible Institute, New Orleans, Louisiana. Give names of Corresponding Secretaries of the Boards, and the Presidents of the Seminaries.

(3) If any members attended the Convention, they should be called upon for reports. Speakers who did not attend may find needed information in the issue of their state denominational paper the week following the Convention.

The time allotted each speaker is brief, but he should condense his remarks, calling attention only to most important facts.

Closing Remarks by Pastor.

Song and Prayer.

Offertory Prayer:

"God of all bounty—all things are thine, and of thine own free gifts to us, we have brought our offerings to the altar of thy righteousness. Now bless thou abundantly the offerings of the rich, who have given much. Bless yet more abundantly the offerings of the poor, who, out of their poverty, have given yet more."—Robert J. Burdette.

Missionary Miscellany

Secretary T. B. RAY, D.D.

Births:

Rev. and Mrs. A. C. Duggar, Rio de Janeiro, announce the birth of Elsie Louise, October 20, 1926.

Rev. and Mrs. Earl Parker, Pingtu, China, announce the birth of Elizabeth Lucretia, December 31, 1926.

Rev. and Mrs. R. B. Stanton, Sao Paulo, Brazil, announce the arrival of Marjorie Mae, February 18, 1927.

Arrivals on Furlough:

Rev. and Mrs. J. H. Ware, Shanghai, China. Home address, Gastonia, N. C.

Rev. and Mrs. W. B. Johnson, Soochow, China. Home address, Lillington, N. C.

Miss Winifred Moxon, Yangchow, China. Home address, 801 N. Davis Ave., Richmond, Va.

Miss Rose Marlowe, Shanghai, China. Home address, Hazelcrest, Ill.

Dr. Ethel Pierce, Yangchow, China. Home address, 2403 W. Main St., Richmond, Va.

Mrs. L. W. Pierce, Yangchow, China. Home address, 2403 W. Main St., Richmond, Va.

Dr. and Mrs. R. V. Taylor, Yangchow, China. Home address, Mobile, Ala.

Rev. W. H. Tipton, Shanghai, China. Home address, Box 422, Biltmore, N. C.

Rev. and Mrs. Frank Connelly, Tsining, China. Home address, Shelbyville, Mo.

Rev. and Mrs. W. B. Bagby, Sao Paulo, Brazil. Home address, 514 No. 17th St., Waco, Texas.

Miss Hannah Plowden, Soochow, China. Home address, De Ridder, La.

Miss Naomi Schell, Kokura, Japan. Home address, Greensboro, N. C.

Sailings:

Rev. and Mrs. M. S. Blair, Cordoba, Argentina, on *S. S. Vestris*, April 30, 1927.

Shall We Give up Work in China?—Many are asking whether we should give up our work in China. The only reply to that question is: "No; not unless we propose to give up our Christianity and our loyalty to our Lord." The fact that some opposition to Christianity has arisen, does not constitute a reason for giving up. Opposition has been felt throughout the history of Christian missions. We dare not give up until we have preached the gospel to every creature. The fact that people may oppose Christianity shows how desperately they need it. We have but one command about this matter, and that command is that we preach the gospel to every creature.

What is the Matter in China?—We should be careful not to get confused about what is taking place in China. Let us remember that a civil war is going on. This is the main thing, too. Chinese factions are fighting for supremacy. Some of these factions hold extreme views; other are more conservative. Perhaps the only thing for them to do is to "fight it out." Hence the civil war. Missionaries and other foreigners who are in the war zone will, of course, suffer inconvenience, and even some danger.

Let us remember that the whole disturbance is not against the foreigner. The sensational newspapers are creating false impressions through their sensational reports of the happenings. These papers seem determined to make everything that occurs in China into an attack upon the foreigner. This is a false point of view, and a false interpretation of the facts. To be sure, the extremists among the politicians are using anti-foreign slogans in order to further their own ends, but the great mass of the people are friendly, especially to the missionaries.

Faithfulness of the Christians.—Numerous indeed are the cases where the native Christians have shown their devotion to the foreign missionaries. This fact is one of the outstanding consolations of the present. In this trying time the native Christian is sure to win a great victory. He is now shown his dependable qualities, and will show them in the future. This faithful witnessing will tell in the coming years. We can afford to trust our Chinese brothers in these difficult days. Above all things, we should support them by our continuous prayers. They will do more toward taking care of the future of Christianity than all other forces combined. We are certain to see a great manifestation of the Spirit of Christ.

Missionaries are Safe.—All of our Southern Baptist missionaries are safe in the seacoast cities of China or in Japan. Some of the women are temporarily in Japan. They have gone to Japan in order to help relieve the congestion in certain Chinese port cities. They are safe in Japan and can find much to do in connection with our Japan Mission. While the missionaries may not be able to do full-fledged work on account of the disturbed condition of the country, due to civil war, we should bear in mind that our missionaries are accumulating a great amount of experience, which will be valuable when it comes to the period of reconstruction after the war closes. It would be most calamitous to the future of our work if our foreign missionaries should be drawn away from China in these troublous days. We rejoice in their safety, and we also rejoice that they are on the ground, sympathetic and helpful observers. They, of course, will be able to do much good in the local communities where they are refugeeing.

No Jumping at Conclusions.—Let us not jump too hastily at conclusions about what should be done in China. Nobody can tell that now. We can afford to wait and see the salvation of our God. How soon the clouds will blow away, no one can say, but they will certainly, and when they do a new day of missionary opportunity will dawn upon our mission in that great and needy land. The thing for us to do is to gird ourselves and be ready to take a great advance when the day comes, and it is quite probable that the day for advance will come much sooner than some now anticipate.

A Veteran Speaks.—The following excerpt, taken from a letter just received from Dr. R. T. Bryan of Shanghai, China, should

be weighed thoughtfully by all of us. What this man, who has served our Board for forty-two years in China, has to say about the present, should impress us. May his courageous optimism create in us a like spirit. He has seen many storms in China, and has also seen many storms blow over. Well does he say, "My faith is in God, and I am hopeful about the final outcome of conditions in China."

"I am not discouraged about what is done now, during the excitement of war. I have great confidence in the Chinese in many ways, and I have all and implicit faith in our Father. Mission work is the father and mother of this National Spirit and we must be patient with our own child. The Chinese will do many foolish and wrong things, but perhaps no more than other nations have done. Do not be too much excited and worried over what you see in the papers. Of course, there are dangers and some of us may be transferred to heaven, where we may be able to better serve God. I am hopeful and optimistic.

"We are now members of the Sallee Memorial Church. I enclose an invitation from another church to join with them. It shows their feelings toward us. In the main, we so far, have no reason to feel discouraged about the attitude of the Chinese Christians. They will naturally want to exercise more control over their work, and this is not only right, but it is what we have been working for all these years. It shows that our work is a success. Some of them will be unreasonable, even you and I are sometimes unreasonable. . . . We must try to keep a reasonable relation between self-support and self-control, but the time has come to be as generous as possible with the control. We will have to give too much control, rather than too little. We must take second place, and give the Chinese the chance to make some mistakes, too. They will perhaps not make as many as we have made. We need wisdom now as never before. Pray for us. The attitude of all the world toward China has greatly changed for good and I thank God for it. It is from him."

We give also the letter from the Grace Baptist Church of Shanghai, to which Dr. Bryan refers:

"I am directed to inform you that the members of the Grace Baptist Church unanimously voted to invite you to be the members of the said church, with all rights, privileges, dignities, honors and respects belonging to that church.

"We register our appreciation and gratitude for the devoted and self-sacrificial service of yourselves who have helped to build up the Christian church in China, to mobilize all her forces to work for the regeneration of the home, of economic conditions, of political standards, of educational, industrial and commercial life, in thought and in practice, through the spiritualizing power of Christ, and to accomplish it at any cost and at whatever sacrifice the church may suffer, so that we may hasten the speedy coming of God's kingdom and the full realization of his will on earth as in heaven.

"There is not a shadow of doubt that your presence and your enthusiasm must, of necessity, create an enthusiasm in our midst and in this city of Shanghai, the liveliest spot in the Orient.

"Thanking you in advance for your help and interest in our welfare and your work in our behalf in every way, I am,

Faithfully yours,
Secretary of the Grace Baptist Church."

NAMES AND LOCATIONS OF MISSIONARIES

OF THE FOREIGN BOARD, RICHMOND, VA.

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

AFRICA (NIGERIA)

OGBOMOSO, via Lagos—George Green, M.D., Mrs. Green, Miss Ruth Kersey, G. W. Sadler, Mrs. Sadler, W. H. Carson, Mrs. Carson, Miss Mary Ellen Caver, B. L. Lockett, M.D., Mrs. Lockett.
SAKI, via Lagos—Miss Nannie David.*
ABEOKUTA, via Lagos—Mrs. W. T. Lumbley, Miss Olive Edens, Miss Susan Anderson, Miss May Perry, Miss Neale C. Young, I. N. Patterson, Mrs. Patterson.
OYO, via Lagos—J. C. Powell, Mrs. Powell.
LAGOS—L. M. Duval, Mrs. Duval, Miss Lucile Reagan, Miss Elma Elam.
IWO, via Lagos—Dr. E. G. MacLean, Mrs. MacLean, Hugh P. McCormick, Mrs. McCormick.
SAPELE—J. S. Richardson, Mrs. Richardson.

ARGENTINA

BUENOS AIRES—Casilla del Correo 1571—Robert Logan, Mrs. Logan; Uriburn 650, Adroque—R. F. Elder, Mrs. Elder, Miss Alberta Davis; Libertad 69, Dept. 2—J. C. Quarles, Mrs. Quarles, Miss Minnie McIlroy; Miss Marie Leonard, Rivadavia 9184—S. M. Sowell, Mrs. Sowell; Ramon Falcon 4100—G. A. Bowlder, Mrs. Bowlder, L. B. Matthews, Mrs. Matthews.
MENDOZA—Casilla del Correo 214—F. J. Fowler, Mrs. Fowler, Miss Azile M. Wofford.*
BAHIA BLANCA—Ehrhardt Swenson, Mrs. Swenson.
CORDOBA—Casilla del Correo 18—M. S. Blair, Mrs. Blair.
MONTEVIDEO Uruguay—Calle Sierra, 1741—L. C. Quarles, Mrs. Quarles, B. W. Orrick, Mrs. Orrick.*
CONCORDIA, Entre Rios, Alvear 666—Z. Paul Freeman, Mrs. Freeman.
RAFAELA, F. C. C. A., Casilla 121—T. B. Hawkins, Mrs. Hawkins.

NORTH BRAZIL

BAHIA—Caixa 184—M. G. White, Mrs. White.*
JAGUAQUARA, via Nazareth, E. da, Bahia—J. A. Tumblin, Mrs. Tumblin, F. Willard Taylor, Mrs. Taylor, Miss Pauline White.
PERNAMBUCO—Caixa 178—H. H. Muirhead, Mrs. Muirhead, L. L. Johnson, Mrs. Johnson, W. C. Taylor, Mrs. Taylor, Robert S. Jones, Mrs. Jones, Miss Essie Fuller, Miss Bertha Lee Hunt, E. G. Wilcox, Mrs. Wilcox, H. A. Zimmerman, Mrs. Zimmerman.
MANAUS—E. A. Nelson, Mrs. Nelson.*
CORRENTE—Piahy, via Cidade da Barra, Bahia—A. J. Terry, Mrs. Terry.*
ARACAJU, Sergipe—C. F. Stapp, Mrs. Stapp.
MACEIO—John Mein, Mrs. Mein, John L. Bice, Mrs. Bice.
PARAHYBA—A. E. Hayes, Mrs. Hayes.*
MARANHÃO—E. H. Crouch, Mrs. Crouch.

SOUTH BRAZIL

RIO DE JANEIRO—Caixa 352—S. L. Watson, Mrs. Watson, T. B. Stover, Mrs. Stover; Caixa 485—Miss Ruth Randall, Miss Bernice Neel; Caixa 828—J. W. Shepard, Mrs. Shepard, C. A. Baker, Mrs. Baker, Miss Ray Buster; Caixa 1876—A. B. Langston, Mrs. Langston; Caixa 2844—L. M. Bratcher, Mrs. Bratcher; Caixa 1982—A. R. Crabtree, Mrs. Crabtree; Caixa 2655—J. J. Cowser, Mrs. Cowser, W. E. Allen, Mrs. Allen, Miss Minnie Landrum; Rua Maria Amelia 88, Suc. No. 5—E. A. Jackson, Mrs. Jackson; Rua Jose Hygino 53—W. W. Enete, Mrs. Enete; Dr. Jose Hygino 350—W. C. Harrison.
PETROPOLIS, Caixa 21—A. B. Christie, Mrs. Christie, Caixa 21, Es do Rio—Mrs. D. P. Appleby.
PORTO ALEGRE—Caixa 118, E. de R. G. Do Sul—R. E. Pettigrew, Mrs. Pettigrew, Harley Smith, Mrs. Smith.
PELOTAS—Caixa 196—A. L. Dunstan, Mrs. Dunstan, Miss Pearl Dunstan.
RIO GRANDE DO SUL—E. de R. G.—A. C. Duggar, Mrs. Duggar.
SAO PAULO—Caixa 572—Mrs. F. M. Edwards, E. A. Ingram, Mrs. Ingram, W. B. Bagby, Mrs. Bagby, Miss Mattie Baker, W. W. Jones, Mrs. Jones, Mrs. S. L. Ginsburg, Miss Emily Beck; Rua Turiassu, 71—R. B. Stanton, Mrs. Stanton.
CURITYBA—Caixa T—A. B. Deter, Mrs. Deter, W. H. Berry, Mrs. Berry.
CAMPOS—Rua Dr. Alberto Torres, No. 99—Miss Nora Hawkins.*
CAMPO GRANDE—Caixa 78—W. B. Sherwood, Mrs. Sherwood.
CAMPINAS—Rua Germania 35—Paul C. Porter, Mrs. Porter.
BELLO HORIZONTE—Rua Pousa Alegre, 602—O. P. Maddox, Mrs. Maddox, F. A. R. Morgan, Mrs. Morgan, J. R. Allen, Mrs. Allen, W. E. Entzinger, Mrs. Entzinger, Miss Jennie L. Swearingen.
VICTORIA—L. M. Reno, Mrs. Reno, Miss Edith West.
SANTOS—Praça Jose Bonifacio II—T. C. Bagby, Mrs. Bagby.

CHILE

SANTIAGO—Casilla 275—J. L. Moyer, Mrs. Moyer.*
TEMUCO—Casilla 191—W. D. T. McDonald, Miss Agnes Graham, J. L. Hart, Mrs. Hart, Miss Cornelia Brower; Casilla 185—Miss Anne N. Lasseter, W. Q. Maer, Mrs. Maer, Miss Marjorie Spence.
CONCEPCION—Casilla 186—R. Cecil Moore, Mrs. Moore.
TALCA—Jas. McGavock, Mrs. McGavock.*

CENTRAL CHINA

SHANGHAI—R. T. Bryan, Mrs. Bryan, Miss Willie Kelly, Miss H. F. Sallee, Miss Pearl Johnson, J. M. Rogers, Mrs. Rogers, Miss F. Catherine Bryan, Miss Mary N. Lyne, Miss Sallie Priest, Mrs. W. E. Crocker, Eugene E. Steele, Mrs. Steele, Miss Rose Marlowe, Jas. Hamilton Ware, Mrs. Ware, M. O. Cheek, Mrs. Cheek, Miss Lila E. Echols, Miss Lillie Mae Hundley, E. W. Norwood, Mrs. Norwood, Miss Louise Willis, M. L. Braun, Mrs. Braun, J. T. Williams, Mrs. Williams, R. E. Chambers, Mrs. Chambers, W. H. Tipton, Mrs. Tipton, J. E. Jackson, Mrs. Jackson.
SHANGHAI BAPTIST COLLEGE AND SEMINARY—C. H. Westbrook, Mrs. Westbrook, J. B. Hipps, Mrs. Hipps, Miss Elizabeth Kethley, J. Hundley Wiley, Mrs. Wiley, Gordon Poteat, Mrs. Poteat, Miss Ida Patterson, T. Neil Johnson, Mrs. Johnson, Miss Lillian Thomason.
SOOCHOW—C. G. McDaniel, Mrs. McDaniel, Miss Sophie Lanneau, H. H. McMillan, Mrs. McMillan, Miss Blanche Groves, Miss Hannah J. Plowden, Edward M. Bostick, Jr., Mrs. Bostick, Miss Ola Lea, W. B. Johnson, Mrs. Johnson.*
CHINKIANG—C. C. Marriott, Mrs. Marriott, L. B. Olive, Mrs. Olive, D. F. Stamps, Mrs. Stamps, Miss Mary H. Phillips, Miss Grace Wells, A. Y. Napier, Mrs. Napier.
YANG CHOW—Mrs. L. W. Pierce, Miss Alice Parker, Miss M. E. Moorman, R. V. Taylor, M.D., Mrs. Taylor, Miss E. E. Teal, Miss Hazel Andrews, E. F. Tatum, Mrs. Tatum, Miss Mary C. Demarest, Carl F. Jordan, M.D., Mrs. Jordan, Ethel M. Pierce, M.D., L. E. Blackman, Mrs. Blackman, Miss Irene Jeffers, Miss Winifred P. Moxon.
WUSIH—P. W. Hamlett, Mrs. Hamlett, T. C. Britton, Mrs. Britton.

INTERIOR CHINA

CHENGCHOW, Honan—W. W. Lawton, Mrs. Lawton, D. W. Herring, Mrs. Herring, Wilson Fielder, Mrs. Fielder, Miss Kate Murray, Miss Bernice Perry, Victor Koon, Mrs. Koon, Miss Olive Lawton.
KAIFENG—W. E. Sallee, Mrs. Sallee, H. M. Harris, Mrs. Harris, E. M. Poteat, Jr., Mrs. Poteat, Miss Blanche Rose Walker, Miss Addie Estelle Cox, I. D. Eavenson, Mrs. Eavenson, Gordon K. Middleton, Mrs. Middleton, Miss Zemma Hare, Miss Viola Humphreys, Miss Grace Stribling, Miss Minnie Alexander, Jos. Lee, Jr., Mrs. Lee, Miss Josephine Ward.
POCHOW—Wade D. Bostick, Mrs. Bostick, Mrs. G. F. Bostick, Miss Olive Riddell, Mary L. King, M.D., Miss Clifford Barratt, G. W. Strother, Mrs. Strother.
KWEITEH—Sidney J. Townsend, Mrs. Townsend, Miss Attie Bostick, P. E. White, Mrs. White.

NORTH CHINA

HWANG-HSIEN, Shantung Province—T. W. Ayers, M.D., Mrs. Ayers, Miss Anna B. Hartwell, W. B. Glass, Mrs. Glass, C. W. Pruitt, Mrs. Pruitt, Miss Clifford Hunter, C. N. Hartwell, W. W. Stout, Mrs. Stout, Miss Blanche Bradley, Miss J. W. Lide, N. A. Bryan, M.D., Mrs. Bryan, Frank P. Lide, Mrs. Lide, Miss Florence Lide, Miss Lucy Wright, Miss Doris Knight, Ullin Leavell, Mrs. Leavell, Miss Martha Franks, Miss Alice Huey.
PINGTU, Shantung—Mrs. W. H. Sears, Miss Florence Jones, A. W. Yocum, M.D., Mrs. Yocum, Miss Pearl Caldwell, Miss Bonnie Ray, George N. Herring, M.D., Mrs. Herring, Earl Parker, Mrs. Parker, S. E. Ayers, Mrs. Ayers, J. R. Mashburn, Mrs. Mashburn.
LAICHOW-FU, Shantung Province—Miss Mary D. Willeford, Miss C. A. Miller, J. McF. Gaston, M.D., Mrs. Gaston, Miss Bertha Smith, Dr. Jeanette E. Beall, Miss Alda Grayson, Chas. L. Culpepper, Mrs. Culpepper.
CHEFOO, Shantung Province—James W. Moore, Mrs. Moore, Miss Pearl Todd, Miss Rachel Newton, T. F. McCrea, Mrs. McCrea.*
LAI YANG, Shantung Province—I. V. Larson, Mrs. Larson, Mrs. Jewell L. Daniel, Robert A. Jacob, Mrs. Jacob, Miss Ethel Ramsbottom.
TSINGTAU, Shantung Province—Mrs. S. E. Stephens, E. L. Morgan, Mrs. Morgan, W. C. Newton, Mrs. Newton.*
TSINAN, Shantung Province—P. S. Evans, M.D., Mrs. Evans, J. W. Lowe, Mrs. Lowe, J. V. Dawes, Mrs. Dawes, J. A. Abernathy, John T. Littlejohn, Mrs. Littlejohn.
TSININGCHOW, Shantung Province—Frank Connelly, Mrs. Connelly, Miss Mary Crawford, Miss Lila F. Watson.
HARBIN, Manchuria, P.O. Box 32—C. A. Leonard, Mrs. Leonard, Carmen E. James, M.D., Mrs. James.
DARIEN, Nishihiroba, Manchuria—W. W. Adams, Mrs. Adams.

PAKHOI

LUI CHAU CITY, Kwong Tung, South China—E. T. Snuggs, Mrs. Snuggs, Miss Faith Snuggs.

SOUTH CHINA

CANTON—Mrs. R. H. Graves, Mrs. G. W. Greene, John Lake, Mrs. Lake, J. R. Saunders, Mrs. Saunders, Miss Flora Dodson, Miss Laura Coupland, George William Greene, Mrs. Greene, Miss Mary Alexander, M. T. Rankin, Mrs. Rankin, C. A. Hayes, M.D., Mrs. Hayes, Miss Essie E. Smith, Miss Lydia Greene, H. H. Snuggs, Mrs. Snuggs, W. D. King, Mrs. King.
SHIU HING—Miss Margie Shumate.
SHIU CHOW—Via Canton—Miss A. M. Sandlin, A. R. Gallimore, Mrs. Gallimore, Miss Ruth Pettigrew, Miss Nellie Lee Putney, M. W. Rankin, Mrs. Rankin.
WUCHOW—G. W. Leavell, M.D., Mrs. Leavell, Rex Ray, Mrs. Ray, Miss Mollie McMinn, J. M. Bailey, M.D., Mrs. Bailey, Miss Pearl Johnson, Edwin Dargan Smith, M.D., Mrs. Smith.*
MACAO—J. L. Galloway, Mrs. Galloway.
KONG MOON—John Sundstrum, Mrs. Sundstrum, Miss Lora Clement, Miss Sarah Funderburke, Miss E. E. Rea, Miss Leonora Scarlett.*
KWEI LIN—C. J. Lowe, Mrs. Lowe, Miss Hattie Stallings, R. L. Bausum, Miss Mattie Vie Summer, Miss Reba Stewart, Miss Euva Major, F. T. N. Woodward, Mrs. Woodward.

EUROPE

LONDON, W. C. I., England—Baptist Church House, 4 Southampton Row—(Missionary representatives in Europe)—Everett Gill, Mrs. Gill.
BUCHAREST, Roumania—Str. Berzei 29—Dan T. Hurley, Mrs. Hurley.
BARCELONA, Spain—El Instituto Bautista, Villa Angelica, Calle San Carlos—V. L. David, Mrs. David.
ROME, Italy—D. G. Whittinghill, Mrs. Whittinghill, via Del Babunio, 107.

JAPAN

FUKUOKA—Seinan Gakuin—C. K. Dozier, Mrs. Dozier, Miss Florence Conrad, Miss Effie Baker; 298 Higashi Jigyo Machi—Miss S. Frances Fulghum.
KUMAMOTO—135 Kyo Machi—Norman F. Williamson, Mrs. Williamson.
NAGASAKI 1041 Narutaki Cho—E. O. Mills, Mrs. Mills.
SHIMONOSEKI—Kami Tanaka Machi, care Fukuin Shokwan—E. N. Walne, Mrs. Walne, Miss Florence Walne, Miss Mary Walters.
HIROSHIMA—456 Senda Machi—J. Franklin Ray, Mrs. Ray.*
TOKYO—41 Kago Machi, Koishikawa Ku—W. Harvey Clark, Mrs. Clark, G. W. Bouldin, Mrs. Bouldin.
KOKURA—Seinan Jo. Gakuin, Itozu—J. H. Rowe, Mrs. Rowe, Miss Cecile Lancaster, Miss Naomi Schell, Miss Lolita Hannah.

MEXICO

TOLUCA—Avenida Juarez, No. 54—C. L. Neal, Mrs. Neal, L. O. Engelman, Mrs. Engelman.
SALTILLO—G. H. Lacy, Mrs. Lacy, C. W. Branch, Mrs. Branch.
CHIHUAHUA—D. H. LeSueur, Mrs. LeSueur, Miss Annie Long.
GUAYMAS—Frank Marrs, Mrs. Marrs, Miss Laura Cox, E. J. Gregory, Mrs. Gregory.
EL PASO, TEXAS (Mexican Baptist Publishing House)—J. E. Davis, Mrs. Davis.
ON BORDER BUT SUPERINTENDING WORK IN MEXICO—W. F. Hatchell, Mrs. Hatchell, Mrs. J. S. Cheavens, El Paso, Texas; J. H. Benson, Mrs. Benson, El Paso, Texas.

PALESTINE

JERUSALEM—J. Wash Watts, Mrs. Watts.

The postage to each of our Missions is Five Cents for the first ounce or fraction of an ounce, and Three Cents for each additional ounce or fraction of an ounce, except to Mexico, Argentina, Brazil, Great Britain and Spain, where it is Two Cents for each ounce or fraction thereof. Put on enough postage.

*At present in this country.

The Latest Books

Published by the
BAPTIST SUNDAY SCHOOL BOARD



"The Man Who Re... A Step In Advance"

Healing Humanity's Hurt—*Louise J. Bristow*

\$1.50

The author, superintendent of the Southern Baptist Hospital, New Orleans, makes a concrete plea for the maintenance and extension of hospital service under Christian control. The book is a positive reminder that Jesus still has power to heal diseases.

Star Trails—*Ethlene Boone Cox*

\$1.00

This attractive little volume contains eight chapters based on the author's talks to the Y.W.A. at Ridgecrest. The accomplished president of the W.M.U. of the South is at her best in these beautifully devotional and inspirational messages to our young women, and older ones too.

A Lily of Samaria—*W. A. Kleckner*

\$1.50

A novel of old Samaria, in which the slave girl in the house of Naaman the leper is the principal character. With remarkable skill Mr. Kleckner makes real the historic characters—Elisha, Gehazi, Naaman, and Benhadad, and presents a graphic picture of Old Testament times, enlivened by robbery, war, romance, and devotion.

As Thorns Thrust Forth—*O. C. S. Wallace*

\$1.50

A delightful collection of thirteen essays on as many subjects, each designed to arouse the reader to a proper appreciation of some fundamental but neglected virtue. The author's genial humor, human sympathy, apt illustrations, wholesome philosophy, and classic English make this a book to be appreciated for its solid food.

The Face of Christ—*W. W. Weeks*

\$1.75

A second volume of superior sermons by the author of "The Heart of God," maintaining the high standard which readers have come to expect from Dr. Weeks. This volume excels in scriptural soundness, worshipful reverence, simplicity of treatment, and beauty of expression. Every sermon is a real one.

ORDER FROM THE STORE SERVING YOUR STATE

ALABAMA.....Baptist Book Store, 517 North 22nd St., Birmingham
ARKANSAS.....Baptist Book House, Little Rock
FLORIDA.....Baptist Book House, Jacksonville
GEORGIA.....Baptist Book Store, Palmer Bldg., Atlanta
ILLINOIS.....Baptist Book Store, 501 St. Louis Ave., East St. Louis
KENTUCKY.....Baptist Book Concern, Louisville
LOUISIANA.....Baptist Book Store, Shreveport
MISSISSIPPI.....Baptist Book Store, Jackson

MISSOURI.....Baptist Sunday School Board, Nashville, Tenn.
NEW MEXICO.....Baptist Book Store, Box 485, Albuquerque
NORTH CAROLINA.....Baptist Book Shop, Raleigh
OKLAHOMA.....Messenger Book House, Oklahoma City
SOUTH CAROLINA.....Baptist Book Depository, Columbia
TENNESSEE.....Baptist Sunday School Board, Nashville
TEXAS.....Baptist Book Store, 1019 Main St., Dallas
VIRGINIA.....Baptist Book Store, 110 N. 2nd St., Richmond

Write For Our Descriptive Book Catalog