Love Never Faileth—Shall We Fail to Love?

Out in the darkness,
Shadow'd by sin,
Souls are in bondage,
Souls we would win.
How can we win them?
How show the way?
"Love never faileth,"
Love is the way.

See, they are waiting,
Looking at you,
Furtively watching
All that you do.
Seeming so careless,
Hardened and lost.
"Love never faileth,"
Count not the cost.

—Flora Kirkland.
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THE MISSIONARY PILOT

SENIOR B.Y.P.U.

Dec. 2—Topic, “Gaining Strength Through Knowledge.” The missionary of the future will probably give more time to the training of native workers than to doing the work himself. Let some one read, “Feed My Sheep,” on page 5, illustrating how native Christians are trained to be effective missionaries.

Dec. 9—Topic, “The Greatest Thing in the World.” No—where is Christian love better exemplified than in the life and work of the missionary. Let the leader close the meeting by reading the article on page 29, “The Meaning of Christian Compassion.”

Dec. 16—Topic, “If more Blessed to Give!” Supplement the Quarterly material with the Editorial, page 18, “The Secret of Blessedness,” and with the appeals for a worthy gift for missions as found on pages 2 to 15.

Dec. 23—Topic, “Some Baptist Principles.” When does a Baptist church measure up to practical New Testament standards of conduct as well as belief? The question is answered on page 19. Show how these principles apply in meeting the needs of a great mission field like China, as shown on pages 6 to 11.


December is the month when all hearts turn toward China. A series of excellent programs may be arranged by using the stories and pictures given on pages 3 to 15. Of course every boy and girl will want to have a share in the Christmas Love Offering.

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

Our missionaries have answered the question, “What’s the Matter With China?” in a series of thrilling articles on pages 3 to 15, which the leader will use in preparing the monthly missionary program. See Miss Mallory’s outline program and special material on pages 27 and 28.

SUNDAY SCHOOL

Every Sunday school will want to have a worthy share in the Christmas Love Offering, and interest in this special offering may be stimulated by a series of brief programs at the opening and closing worship periods, in which stories about China’s need and opportunity will be told. Assign to some one who reads well one of the stories on pages 3 to 15 as a “special” for the opening or closing worship.

PRAYER MEETING

The matter of supreme concern throughout December will be the Christmas Love Offering. The prayer meeting leader may use to good advantage some of the stirring appeals from our missionaries to make this an offering worthy of the birthday of our Saviour. Pray that the debts of our Boards may be wiped away by this great Love Offering.

Entered as second class matter March 15, 1910, at the post-office at Nashville, Tenn., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Division 1103, Act of October 3, 1917, and authorized on July 5, 1918.
“What is the Matter With China?”

Give Jesus a Worthy Birthday Present for China!

By N. A. Bryan, M.D., Warren Memorial Hospital, Hwanghsien, China

It is with great joy and thanksgiving to God that we have and are returning to our work after an absence of five months. We got to Hwanghsien just in time to open our schools. We had been praying for that and God made it possible.

Since there have been and are so many soldiers in the vicinity the Chinese schools will probably not be opened, so our schools will be the only ones running here. God has been good to us. Although all the Americans were called out the last of April, and have been away until early in September except for occasional visits by some of us men, none of the property has been disturbed by soldiers or bandits, of which there were many. The hospital did not close.

During May there came a good revival in answer to much earnest prayer. This occurred while we were in Chefoo. I came up while it was in process, and heard the leader, Wang Su, a most earnest Christian girl, lay herself out preaching Jesus, our Saviour, their Saviour. It was wonderful and I think over forty were saved and many revived. People who had been antagonistic to Christianity and people for whom we had been praying for a long time came to Jesus.

Now, “What about China?” All of you are interested and want to know. You are putting your money and your prayers into it and you ought to know. This is your work out here, your preaching, your schools and your hospitals. We are your representatives to these people for Jesus. We cannot work without you, you cannot work without us. And these Chinese won’t know our God and our Saviour unless we teach and tell them.

But does China need Christ? And if so, are there not enough Chinese Christians to give Christ to them? Yes, China needs Christ as I need him, as you need him, as America needs. They are going into a hopeless eternity as fast as they die, most of them, and that is a great number every day. Miss Lide has estimated that out of 1,000 people there is only one Christian—999 lost. And of those who are Christians a great number are not educated and, therefore, have little influence.

To us Americans, the most favored of all the nations of the earth, is given the great commission, “Go and teach the nations.” How can we poor missionaries go unless you good people at home send us? How will these Chinese hear unless you send us? We are far too few, we cannot carry on the work efficiently with the people we now have. Please, I beg you, in the name of Jesus, give at the Christmas time, give all you can, for you are giving it for Jesus, you know, who gave his life for me, for you, and for the Chinese.

May you think of Jesus and his great commission when you give. Give him a worthy birthday present. May God bless all of you. We, over here, will be praying for you, as we often do.

... Sparing, Alas! But Also Lengthening and Strengthening in Soochow

By Sophie S. Laneau

It is September, 1928, the opening day in Yates and Wei Ling Academies. The two faculties march into McDaniel Chapel and take seats on the platform, where they look down upon a student body of nearly eighty girls and two hundred and twenty boys and young men. Among the teachers sit four missionaries, Mr. Bostick, Miss Groves, Miss Lea, and Miss Laneau, but not one of them makes a speech or an announcement; not one needs to, or wishes to. Mr. Chen and Miss Dorotha Wang, the two principals elected by the newly constituted Board of Managers last June, make straightforward, earnest talks about what the schools stand for and what they expect of the students and aspire to do for them. None can fail to get the out-and-out Christian purpose of our institutions from these Chinese principals’ own lips. After announcements by Dean Feng and Mr. Loh, the round of classes begins again.

At three-thirty Wei Ling calls its big girls back home from their joint classes at Yates to have an opening meeting of
the entire Wei Ling student body, including the elementary department. The men teachers are in quite a woman's world now. It is more informal and homelike, the room crowded with big girls and little girls, about a hundred and eighty of them, responding with interest and occasional bursts of happy laughter to the speeches of the old principal, the new principal, and especially the matron's reminiscences of their new principal as a small school-girl.

At four, groups of men and women arrive from all directions and assemble with us in our church for a revival meeting, in preparation for a big interdenominational evangelistic campaign, to begin next Sunday. For two years or more nothing of this sort has been attempted with Christianity under suspicion and the country in turmoil, but now the numbers present, the singing, the messages brought by the Chinese leaders, and the spirit among both missionaries and Chinese Christians all give promise of a new and better day.

Evening finds the three lady missionaries and three Chinese lady teachers in a friend's home at supper. Mrs. Chow's gracious hospitality is like that of the cultured Southern woman at home, and her children show the sweet influence of her quiet Christian life. They love their teachers and are proud of the fact that their mother was among the first students in Wei Ling.

Even these few glimpses of the opening day and its activities indicates some elements of the lengthening and strengthening of our work in Soochow.

The roll of students, every one a challenge and an opportunity, is lengthening. The number of missionaries is growing. Classes, meetings, other contacts and opportunities for service are increasing. How happy a contrast to the sad spring months of our exile in Shanghai in 1927! (Even then there was no closing of our work, but there were troubles in plenty!)

The Christian convictions of our Chinese leaders are strengthening. I can see it in many ways, but cannot give incidents without explanations too long for this article. On this opening day it almost brought the tears to my eyes when Miss Wang spoke of our Christ, the only Saviour, so unaffectedly, so unafraid, and so unequivocally, before that mass of potentially formidable students.

The Chinese appreciation of the missionary is strengthening, appreciation of his purpose in coming to their country, and of his helpfulness to the Chinese. It was shown unmistakably, last May, in their tributes to Mr. McDaniel as he was leaving for furlough. It is being shown this fall in the loving and enthusiastic reception given to Miss Groves on her return after two years' absence. It is manifested by all, when they hear the good news that Mr. McMillan and Mr. Johnson with their families, will be with us soon.

The social contacts between missionaries and Chinese are becoming not only more numerous but also more easy and natural, and these make for better understanding and happier co-operation.

The vistas of the future are lengthening. How many, and what inviting roads open before us, full of opportunities of service for Christ! Truly, this is a time of lengthening and strengthening for our work in Soochow. Alas! can we say that it is a time of sparing not? No! We have to be sparing. Mrs. Moh comes, begging help to get her son back into school. Help comes, and she is grateful, but can we not re-employ her, after all the teaching and training Mrs. McDaniel gave her before the Board's debt closed the Woman's Bible School? We answer, "No money to pay anybody but Mrs. Van."

Mrs. Van comes, telling me some of her impossible attempts to live on the pitance we call her "salary." It is less than a living wage, I grant, but how can we spare not and give her what she ought to receive out of an empty treasury?

Mrs. Chang writes, asking to return as a pupil in the Bible School. How can we strengthen her in the faith and give her instruction when there is no appropriation to reopen the Woman's Bible School?
Soul-Food Interspersed with Nourishment for the Physical Man

A group of Kaifeng native evangelists at lunch during a Bible and evangelistic institute conducted by Missionary Sallee.

A typhoon comes at the time of the Florida hurricane, demolishing a piece of wall here or roof there and plastering yonder, causing repairs that cannot possibly wait. A teacher comes (not violent like the typhoon,) but as much in earnest about that piece of equipment that the classwork requires and we have not furnished. *Can we spare not,* when there is no money left in the repair fund, and none appropriated for equipment? And when we need a new building for Wei Ling, and one for Yates too?

Yes, we have to be sparing, even niggardly at times; but we'll not be sparing with music and singing and joyous worship and happy festivities when December brings “Holy Night” and “Hark the Herald Angels Sing,” and in celebration after celebration, such as we had even at Christmas, 1927, we tell the good tidings of great joy to hundreds and hundreds of Soochow children and grown people. May the Christmas gifts of gold that you in America bring enable us and all your other missionaries to *spare not* in whatever expenditures are needed for *lengthening and strengthening* the work of the Lord in the months to come!

“Feed My Sheep”

*By Addie Estelle Cox, Kaifeng, China*

When Peter said, “Yea, Lord; thou knowest that I love thee,” the Saviour replied, “Feed my lambs.” “Feed my sheep.” Dear to the heart of the Good Shepherd are all the little lambs and every sheep of the fold. “Other sheep have I which are not of this fold: them also I must bring,” said he, “and they shall hear my voice; and there shall be one fold and one shepherd.” What a joy and privilege it is to have a part in helping him bring in these “other sheep”—to visit hundreds of towns and villages and sound forth the tender shepherd’s faithful, loving call. And we must show our love by feeding the lambs and the sheep. Some of the new lambs can not walk very well. They need the “milk of the Word,” and they must be fed with a spoon. What? A spoon made of these peculiar Chinese characters? And may we call these old women “lambs?” Indeed so, for they have just been “born of the Spirit.”

A few days ago I saw seven septuagenarians buried with Christ in baptism, as were fifty-two younger persons. One of them was 74 years old and without physical eye-sight; another was 77. Can these babes who are old at birth really learn? Oh, yes! They can learn the gospel of the Good Shepherd, for his Spirit helps them to understand and to remember.

Knowing that we are commissioned to “make disciples,” “teaching them to observe all things” whatsoever the Master has commanded, we endeavor to spend half the time in preaching and the other half in teaching. We would not dare to proceed in our own strength, for the performance of a divine task requires divine wisdom. When we survey the field and see hundreds of thousands of those “other sheep” and see hungering ones already within the fold, our hearts cry out:

“Lord, speak to me that I may speak In living accents of thy tone: As thou hast sought, so let me seek Thy erring children, lost and lone.

“Oh teach me, Lord, that I may teach The precious things thou dost impart, And wing my words that they may reach The hidden depths of many a heart.

“Oh, fill me with thy fullness, Lord, Until my very heart overflows In kindling thought and glowing word Thy love to tell, thy praise to show.”

When shall these innumerable heathen temples give place to Christian churches?

The vistas of the future are lengthening. How many of what inviting roads open before us, full of opportunities of service for Christ! Truly, this is a time of lengthening and strengthening for our work in Soochow.”
One person can not do this work alone, neither can several missionaries. We must train and send out native workers. Step by step we should lead them on to know and love the Lord that they may heed Christ's commands, "Feed my lambs," "Feed my sheep." With this end in view we have classes, meetings, examinations and rewards. We even issue diplomas when a certain course of Bible study has been completed. Note the group of women in the accompanying picture holding diplomas in their hands. A few years ago they heard the voice of the Good Shepherd, have since learned to read, and now are able to take stronger food along with their "milk."

At one meeting we were blessed in having Dr. and Mrs. Sallee to speak and lead classes. Referring to this occasion, Dr. Sallee said, "The days were spent from early morning until late at night in prayer, Bible study, preaching and itinerating in the nearby villages. Two hundred Christians took advantage of these days and the spirit of Christian fellowship was very marked. In this atmosphere one forgot that there was war going on in China anywhere."

Dr. Sallee's addresses were at once inspirational and practical and were greatly enjoyed by all. Mrs. Sallee's talks and classes were also exceedingly helpful and delightful. (Observe the group of men with Dr. Sallee in their midst, and the great crowd of women with Mrs. Sallee as the honored guest and outstanding figure.)

Miss Blanche Rose Walker came out for another meeting. She brought us deep heart-messages from the Word, and taught us how to hear more clearly the voice of the Good Shepherd. Soul food on these occasions is interpersed with nourishment for the physical man. See the men sitting on the ground with bowls and chop sticks. The women are having their repast under the gospel tent which was put up for Dr. Sallee's classes.

Now may I tell you a little secret? This group of ten evangelists should be multiplied by three, and we should have in this section half as many Bible women. Otherwise, we can not feed the sheep and the lambs as the great Shepherd would have us do, neither can we bring into the fold those "other sheep" that he is longing for—that he has poured out his precious blood to redeem. Oh, you who love the Master, heed his admonition, I entreat you, and "pray ye the Lord of the harvest, that he will send forth laborers into his harvest!"

Is Mission Work in China Finished, or is it Entering Upon a New Day?

By Rev. W. Eugene Sallee, Kaijeng

This question has been repeatedly asked during the past two years, and the answers have been many and varied. One of the largest contributors to our foreign mission work wrote, "We thought all mission work had stopped. We were surprised to learn from your letter that the work is still going on." Others have written pleading with us to come on back to America, stating with the utmost assurance that there would be no more chance to do missionary work in China for a generation, so why waste your lives?

There is no need to minimize the sad results of the many and widespread disturbances growing out of the revolution. The destruction and abuse of mission property, the wholesale closing of mission schools and hospitals, the evacuation of missions, with its accompanying hardships and personal losses—all these and a thousand other vexing and perplexing things have not only pressed hard upon the missionary but have been reported in their letters and in both the religious and secular press to such an extent that one does not wonder that the question has been repeatedly asked, "What about China?"

The waves of prejudice and hate lashed into fury by the winds of propaganda threatened to overwhelm and utterly destroy all the work of Christian missions which had been so laboriously and patiently built up by generations of preaching, teaching and healing.

THE GOSPEL IN CHINA IS WINNING ITS WAY AMONG THE MEN

"What a joy and privilege it is to have a part in helping him to bring in these "other sheep"—to visit hundreds of towns and villages and sound forth the tender Shepherd's faithful, loving call."

THE WOMEN OF CHINA ARE JOYFULLY HEARING AND HEEDING THE GOSPEL

"They need the 'milk of the Word,' and they must be fed with a spoon. And may we call these old women 'lambs'? Indeed so, for they have just been 'born of the Spirit'."

Go, labor on! spend and be spent!
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?
—Dr. H. Bonar.
November 1928

HOME AND FOREIGN FIELDS

Page Seven (359)

storm was so severe at times that it is not surprising that many missionaries gave up entirely and others went home gravely questioning whether they would ever return. Kaifeng is perhaps not an unfair example of what has taken place in many mission stations. We once had twenty-two missionaries in Kaifeng. Today there are only five of us here. All the rest have either resigned, changed to other fields, or are in America on extended furloughs and many perhaps never to return.

In view of these disturbing and distressing facts, what shall we say about China? Is mission work in China finished or is it entering into a new day of enlarged opportunity? The dark shadow cast by the revolution has given a sombre hue to most of the answers which we have seen for the past eighteen months. But is it right to allow these adverse conditions, however adverse, to rule our thoughts concerning the future of mission work in China? If we look around us we shall inevitably be discouraged. Blessed be God, there is a sure anchor for our faith in the future of Christ's cause in China than the shifting sands of the present changing circumstances. The work that we have undertaken is but the working out in time of "the eternal purpose" of God "which he purposed in Christ Jesus our Lord," "through him to reconcile all things unto himself." The apostle Paul had caught a glimpse of the eternal plan of God for the redemption of humanity, and thinking the thoughts of God, he was enabled to sound forth from his Roman prison a note of triumph. What did it matter if Paul, the first and the greatest Christian missionary of all time, was arrested and imprisoned for four years just when it seemed that the newly established churches of Asia and Europe needed his counsel and ministry most, and just as he was planning to push the boundaries of the kingdom of God into the regions beyond?

If Paul had pitied himself, or looked at his surroundings, or dwelt upon the frustration of his long cherished plans, he must surely have fallen into the slough of despair. Fortunately he had a philosophy of life which enabled him to rise above his environment. He believed that God's eternal redemptive purpose could not be frustrated. He had written to the saints at Rome only a few years before that "All things work together for good to them that are called according to his purpose" and now proved that he was not just talking by accepting his imprisonment as one of the "all things."

Even so we need to lay hold of "the eternal purpose of God." We need to plant our feet firmly on the rock and remember that our Lord Jesus Christ said, "I will build my church; and the gates of hades shall not prevail against it." "The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock." Dr. Weymouth's translation of Ephesians 6: 13 has a triumphant ring to it which thrills one: "Stand your ground in the day of battle, and having fought to the end, remain victors on the field."

"Victors on the field. The revolution has passed. Some have gotten hurt. Much damage has been done. A few have fallen by the wayside. Some have gone over to the enemy. The smoke of the battle has lifted. The battle-cres of the enemy, "Down with the church," "De-throne God," "Down With Christianity," and other similar slogans have given way to a more friendly and courteous attitude. The Lord's banner is still flying. His banner of love and grace still waves over us. The enemy has done his worst and has failed to destroy Christ's churches. Having passed through the conflict, we remain victors on the field."

"What about China?" Shall we quit praying for the Chinese? Shall we quit giving to missions in China? Shall we quit sending missionaries to China? Perhaps so, if we are ready to admit that our Lord made a mistake when he said, "Make disciples of all nations, teaching them to observe all things whatsoever I commanded you." But if we believe that Jesus knew what he was talking about when he gave that command, and if we believe he will keep his promise, "Lo I am with you always, even unto the end of the world," then there is no place for hesitation or doubt.

I may be too close to the scene to see the situation clearly, and I may be too deeply interested in the success of this work to give an unbiased opinion, but if my opinion is worth anything, here it is: The work of our churches has never stopped. Our schools have re-opened. Our hospitals could start tomorrow if we had doctors. The ebbing tide has reached its limit. The flow has begun. The time is now upon us when we should fill up the ranks of our depleted missionary staff, enlarge our gifts for mission work in China, and strive together in prayer for the salvation of the Chinese.

Soldiers of Christ, arise; And put your armor on; Strong in the strength which God supplies Through his eternal Son.

* * *

Make me more happy in giving light to others than in receiving it unto myself,— Bishop Hall.
The Fortieth Anniversary Building Campaign of Pooli To Academy, 1888–1928

" Forty years Jehovah thy God hath been with thee." (Deut. 2:7).

By Mary C. Alexander, Principal, Pooli To Academy

Anniversary celebrations stand out in the lives of men and of institutions as occasions of unusual joy, worth, and meaning. The fortieth anniversary of Pooli To Academy, Tung Shan, Canton, South China, gives promise of being a most joyful, worthwhile and meaningful occasion, the dates set for the anniversary celebration are November 23 and 24, 1928. It is hoped and planned, however, that these days shall only mark the climax for a series of celebrations and anniversary year activities.

The real birthday of Pooli To Academy was March 3, 1888. This year this date was approximately celebrated in the cutting and eating of a large forty-candle birthday cake, followed by preliminary announcements of the program for the anniversary year. In November, 1927, at the thirty-ninth anniversary celebration, Pooli To Academy Alumnae and Student's Association, with the approval of the Board of Trustees, unanimously and enthusiastically agreed upon the raising of funds for the erection of a sorely needed Administration and Chapel Building, as the dominant feature of the fortieth anniversary celebration. Committees were named at that time to go forward with plans.

To many, an undertaking of this kind at this time seemed Herculean, if not to say impossible. A more optimistic, loyal and "faithful" committee probably could not have been selected. The principal, ex-officio member of the committee, and the only foreign member has in her work with this committee met a challenge of faith and a revival of courage such as she has seldom experienced. The members of the committee are: Miss Helen Huen, chairman of Pooli To Academy and the alumnae representative on the committee; Mrs. Pearl Loo, treasurer, an alumna of the school, representative of the Board of Trustees; Mrs. Sarah Lee Cheuk, assistant principal, the faculty representative; Misses Liu Fung Kit and Lei Ping Yi, Senior High School students, the Student Association representatives.

The Building Campaign was formally and enthusiastically launched March 31, 1928, at which meeting pre-campaign subscriptions were announced amounting to some $12,000.00 Mx. About one-half of this was subscribed by gift of a valuable piece of property by Mr. and Mrs. K. T. Wong of Hong Kong. Nearly $25,000.00 was pledged by the Board of Trustees, with some members yet to be heard from. One thousand subscription books were issued, the aim being a minimum of $40.00 Mx. per book. The first full report on subscriptions is set for September 1, 1928, and the final one for December 31, 1928. Partial preliminary reports indicate an additional $25,000 in sight. Much is expected from the summer work by the present student body. Will all who read these lines pray for the full accomplishment of the task set?

"Except the Lord build the house, they labor in vain that build it." (Ps. 127:1).

* * *

Little Cradles

All over the earth they are swaying.
The nests where the little ones lie.
And the faces, black, brown, white, or yellow,
Are watched by the Father's kind eye.

Because, long ago, in a manger,
The Dearest of little ones lay,
Our hearts turn with prayer to the Father
To bless every baby today.

—The Missionary Helper.
The Mission Hospital—
God's Gift to the Suffering Multitudes

By Edna Earle Teal, Yangchow, China

As it is not possible to give details, of what might seem to have been the impossible, of the growth and work of our Yangchow Baptist Hospital during the twenty-five years of service rendered by our noble doctors and their helpers, we will remind ourselves of some of our blessings!

First, the work was begun by one doctor in very poor Chinese buildings. The nursing was done by ignorant servants and relatives of the patients.

Up to the time of this last outbreak in China there was a staff of four doctors treating many thousands of patients each year in a most modern and well-equipped structure. There were two training schools, furnishing boys and girls to care for patients in the most scientific manner. There were thirty-four nurses in training. With the exception of four, they were not Christians when they entered training, but from time to time each gave her heart to Jesus and followed him in baptism.

No nobler nurses will be found in the world than those of our Yangchow Baptist Hospital. This place of treating and nursing the sick and serving the public generally, ought unequivocally to be an inspiration and an encouragement to us to pray and give as never before in order that we may be able to continue this work.

We glance back and see the doctors as they patiently bore the brunt of the work from day to day, teaching as well as healing, and we see the strange expression of the heathen face change as the glorious light of Jesus Christ breaks upon it, because of the teaching which he has received and because of the healing of his body. In God's marvelous way the blind have been made to see, and life has been prolonged, and souls saved through this one agency, which only gives us a small vision of what God is able to do through his servants.

No sweeter experiences perhaps are related than those whose infirmities have been touched by the great healing.

Among a great number of wounded soldiers who were sent to our Yangchow Hospital when they were fighting around Chinkiang, some were very seriously wounded. One man, perhaps not more appreciative, but more expressive, seemed so impressed that a poor unworthy person as he should receive such care, that he always remarked when the nurses entered his room, "I have never seen so much done for anybody in my life. Oh, you are so good to me!"

It was heaven to him, as a woman expressed it one day, when, ragged and poor and sick she had been admitted into the hospital. After she had been served rice for supper, and asked to have a third bowl, she said, "Do you think there will be enough for the others if I take more? I don't remember if I ever had enough to eat at any one time in my life."

A dozen women or more in the ward where this woman had been admitted began talking about heaven. The old lady sat comfortably in her bed dozing. One of the women asked, "Mother, what do you think about heaven?" She said, "I don't know, as yet, that I can say, as I have never been here before, but I think it is a pretty good place."

One day a woman, an emergency case, was rushed into the hospital. In order to save her life quick preparations were made for an operation. Dr. Taylor began the operation in the presence of her husband, father and brother and other relatives who had accompanied them. Suddenly he stopped as the patient seemed to be dying and asked if he should continue the operation. He gave them a few minutes for consultation in the corridor. Then the husband entered and said, "We will take her home now."

The brother following said, "No, she is my sister, I will bear all responsibility. An operation is her only hope."
The following day the patient was wonderfully better. Mr. Tsao, her husband, was met in the corridor the next morning, looking for a nurse to find him a Bible. He said, "After seeing what I saw yesterday, and seeing and knowing the results today, I want to learn of the true God." In two weeks he was received into the Baptist church and baptized.

There are many emergencies and urgent cases on all the mission fields. May we be obedient to the command in which we as true believers are included: "Go—and Give."

* * *

A Time of Overwhelming Opportunity

By Rev. H. Hamlett, Wusih, China

During the twenty-one years of my missionary life I have never seen such golden opportunities in city and country to preach the gospel. I am overwhelmed with the bigness of the task that God has given me to do. My heart is aching because so many of my co-workers have been detained at home on account of the lack of funds, and can't be here to join in this great work of giving the healing message to these sick souls all about me.

I wish I could take you on a little visit to our evangelistic center down in the heart of the city of Wusih, and let you see the people who come for one week. If you could see those faces intent upon knowing the real truth about Jesus, and could hear them ask questions which reveal the deep spiritual poverty of their lives, and then could see those faces brighten up when they are pointed to "the lamb of God which taketh away the sin of the world," then I think you would say something like this: "Shame, shame on us. Why don't Christian people give more to carry the gospel to the unsaved?" Yes, they are coming daily to our gospel meetings, and there is a sincerity about them that I have never seen before.

Then, I'd like to take you on some of my country trips, out where the people have suffered untold misery from Red Communism. En route, you might have sat on a large Chinese house boat crowded with people, and heard a gospel talk on the subject: "Out with your tickets."

Then on your arrival you might have seen me baptize, in a canal, ten men into a village church with about sixty men and not a single woman member. Then, you might have walked with me to a village and heard me say to a rank stranger: "Please go and call your neighbors together and let me tell you about the wonderful Saviour." You would have seen the immediate response, and in a few minutes a large crowd listening to the story of that wonderful love.

They are sick and tired of Russian Bolshevism and the horrors of civil war, and are ready everywhere to listen to something which offers a real remedy for their troubles. What an exalted privilege we have as Christians to give them just the remedy they most need!

The greatest opportunity that has ever come to the Christians of any age, now faces the churches of America and other so-called Christian lands. It is a loving, sympathetic co-operation with the weak, struggling churches in China to save for Christ the greatest nation, numerically, on earth. The great mass of the people must yet be saved from the black incubus of ancient idolatry and superstition which presses heavily on their hearts, and is crushing their spirits downward, and is trying to blind them from the sunlight of God's love. On the other hand, the younger generations must be saved from the flood of modern atheism which is sweeping them away from the Chinese moral code, and from all natural religious restraints.

Would to God you could see what I see of the patient suffering of this wonderful people! How their life blood has been sucked out of them on the one hand by the devilish human mosquito of Eastern idolatry and superstition, and on the other hand by the modern leeches of Bolshevism, so-called modern science, and other poisonous human vipers from the West!

Oh, God, forbid it! Here is the greatest challenge that has ever been thrown in the face of a true, loyal follower of Jesus. I appeal to you to give your very best to save the situation for King Jesus, who holds the power in his hands.

Give your money unstintingly, give your prayers unceasingly. Yes, give your sons, and your daughters, and your very life for this great big sick brother here in Eastern Asia.

* * *

China—Land of Boundless Need and Possibility

By Rev. A. R. Gallimore, Canton

What of China? What a question! It is hardly possible to answer it in a definite way. But China is still the country of almost boundless territory that she has been for centuries, stretching from north to south and also from east to west for two thousand miles; the proverbial four hundred thousand people have scarcely decreased in number and only one among several thousand have been definitely won for Christ; and added to this the Middle Kingdom, as China has called herself for so long (now Middle Flower Republic), is really and truly in the middle of things in a modernized world. Again the question, What of China?

Are you a Christian? Sometimes we answer questions by asking others. You ask, "What of China?" From this side
A GLIMPSE OF CHINA'S ENDLESS FUNERAL PROCESSIONS

While we wait to take them the gospel, death reaps its merciless harvest, and millions go down to Christless graves.

well ask, “Do you believe in prayer?” Well, a year ago the situation in China seemed almost hopeless. It seemed for a time that mission work had in many cases failed and that rank Bolshevism, red to the core, had completely captured this old country. But one day, the eleventh of November, the Christian world went to pray; everywhere Christians were praying for China. Then, just one month after that to a day (December 11) we saw the streets of old Canton literally run with blood, and thousands of buildings in the great city filled the sky with smoke and flames — and all seemed lost. In asking — what does all this mean, the reply came from a Chinese cook: “It’s the new Kwangtung” (Canton Province). And it was new, but not in the sense he thought.

Do you believe in prayer? On that day, the month after the day of prayer for China, the sowers of poison from another country began to see their end. The Bolshevist agents were driven out, a more constructive element gained control, the howlers against Christianity could not be found, the Lord had taken care of his own, and evidently he was riding upon the storm. Really, do you believe in prayer?

Now we have not heard that Satan is dead. If we had heard it we would not believe it; so we need not expect conditions in China to be perfectly normal all at once. But one who has not been in China can hardly realize the changes for the better that have come about during the last year, especially in South China. Even during the terrible Red uprising barely a year since, Christians suffered very little, and so far as we know, none suffered because they were Christians. Some of them lost property, perhaps only because it happened to be in a district that was raided. All this within a year or more after the most intense anti-Christian agitation.

But we must not forget that China is noted for her conservatism. Yet, strange to say, she will allow herself to be deceived, as she was by the Bolshevistic propaganda. Still it is wonderful how she can slough off these things and right herself.

From a political standpoint China is more nearly united than she has been for some time. There are still misunderstandings, as would naturally be expected, but things are quite a bit more hopeful. And Christianity is not dead, as some critics would lead people to believe; nor is it dying.

To those who say that Christianity has been tried and found wanting, this answer we have recently heard, may be given: “Christianity has been tried and it was found too difficult.”

What of China? China is entering a new day. Cities and towns are being connected up with automobile roads, the people are traveling more and getting acquainted with one another. The youth of the land are more alert than they have ever been, and to quote a well-worn phrase, “China is waking up.” Shall we retrench in our foreign mission endeavor from the home base? No, a thousand times no! We should expect the Chinese Christians to assume more responsibilities, but they need and appreciate our help.

Prayers for China have been answered; but let us not grow weary; pray without ceasing that the kingdom of Christ may be established here.

* * *

What is the Matter With China?

By Rev. W. W. Adams, Darien, Manchuria

First, I would say that China is full of problems. Recall some of the many problems of China, such as the political and governmental, economic and industrial, social and religious, educational and reform and national and international complications. Each of these problems is made more difficult by reason of the racial, political and linguistic divisions of the land which we speak of as China. And another thing to be considered in this connection is the fact that many and varied influences from without China are being brought to bear upon her. In the ages now past China has managed to put her “house in order” when it was necessary, but then she was living in a very different world from the present. The “Great Wall of China” is almost forgotten now except for its interest to the sightseers, though it once meant the life of the empire. There was a time when China could say, “My door is closed,” but now the life of the world is impinging upon her. And for one hundred and twenty years the benign influence of “the Prince of Life” has blessed China.

This leads us to observe in the second place that China is full of hope.

The prospects are as bright as the promises of God,” if we look to the promises of God and not to the plans and promises of man. To God, the present upheaval in China is nothing new. He knew this day long ago. Even of Abraham Christ said to the blind, unbelieving Jews, “Your father Abra-

ham rejoiced to see my day; and he saw it, and was glad.” Then doth not the “God of Abraham” know China’s day of distress and confusion and disorder? Is he not sending his servants, his messengers to China and her people with the message of salvation? Some of us missionaries may fail China in this, her hour of sore need, but the Lord can never fail her.

But there is still another ground of hope in China and it is found in the innate character of the Chinese. The people are longsuffering. They have not all given up hope yet. And we know that such times do try men’s souls.

This point may be illustrated by referring to some of China’s present-day
tasks. For example, China has the opium question to handle and the suppression of opium in China is perhaps a greater issue than the prohibition question is in America. And China is without the necessary organization and equipment which America has. The same is true of China's educational problem. Think of a nation having as many people who cannot read and write their own language as the entire population of the United States of America! Does America find it difficult to remove from her citizenship the blot of illiteracy, which is as nothing compared to China's task? Think of China's past in this matter of education. Until very recent times the Chinese schoolboy began with the "Three Character Classic." He did not first learn an alphabet and then learn to spell and read and write, but his first lesson was to learn or rather memorize the following: "At man's beginning his nature was good, and in disposition men were nearly alike, by practice they became widely different." Yet, today there are able Chinese who, with courage, are undertaking these reforms. This in itself is both hopeful and wonderful, for they are beset on every hand with almost insurmountable difficulties. We come to these people with the only revealed religion. The gospel is its own best adaptation.

If they succeed in this work of reconstruction and reformation and if they bring China into the "family of nations" with a well-ordered government and an enlightened citizenship then our missionary organization will be not a whit lessened. For China needs and will then need regeneration. The best and the deepest reformation possible cannot touch regeneration. And what an obligation it is! "China's millions!" Are we hoping to see China evangelized in this generation? Are we concentrating our energies upon this great work? We should be thrilled and moved to gratitude at the privilege of coming to the rescue of this struggling people. We should rejoice if to us it is given to have a part in giving spiritual help to these people.

A missionary from an interior province told me how opium was abolished in his field. Hundreds of opium users and dealers were shot. Shall we wait on such reformers?

And now we again hear of idols being destroyed and the temples being converted into schools or some other kind of public building. Let us not be deceived at such news. If the people who worship idols destroy them they would still need the gospel, and if an armed force destroys them let us remember that a man's religion is not destroyed by taking away his idols, much less is his heart changed. If idols and opium were banished from the land our obligation would remain, for the missionary deals with the souls of men and not with mere externalities.

The facts mentioned and our obligation solemnly recognized bring us face to face with our missionary opportunity in China at this time. What an opportunity it is! What an appeal! What a need! We are concerned for the heart of this people. We are foundation layers. We are builders. While we see signs of life and progress in China, and while China is laying again her foundations it is our opportunity to bring to her the one foundation. "For other foundation can no man lay than that which is laid, which is Jesus Christ." Have we realized that China is building without a foundation? We know that a so-called Christian institution cannot stand if it be not built on Christ, though there may be in it a degree of Christian principles.

In the providence of God our obligation and our opportunity have again met in China. They seem to be wedded, and "what, therefore, God hath joined together, let not man put asunder." At the close of the first revolution in China in 1912, when the word liberty was on the lips of many Chinese, American missionaries in China found themselves "lying over against the port" (I once heard the word opportunity thus defined), facing a people who warmly welcomed them. At the present time many of the missionaries have returned to their stations and some of those who have remained at their stations during the recent disorder are saying that the people have all along treated them most friendly.

When Paul saw the beseeching vision and heard the beseeching call, "Come over into Macedonia and help us ... straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them." We sought to go forth. May we not imitate their cooperation and putting this spirit into our "Cooperative Program" go forth into China and into all the world and enter the doors of opportunity? ... 

Our School Work in Soochow During the Past Year

By Rev. Chas. G. McDaniel, Yates Academy, Soochow, China

So much has been written about our school work in Soochow from time to time in our different publications that I can do nothing better at this time than give you a running history of our experiences there during the past eighteen months, the period of the great upheaval.

The fall term of our schools of 1926-27 closed earlier in January than scheduled, and without examinations. Wars and rumors of wars were so rife that neither students or teachers could settle their minds sufficiently for the dudgeony of a series of dry examinations. The students pled to be allowed to go home, for it was perfectly apparent that fighting was imminent in our area. They had hardly gone before one night we were awakened by the sound of guns outside one of our city gates. It is said
that the grey old city walls of Soochow cannot withstand modern gunfire, and yet somehow it gave us a "mighty comfor- table" feeling to know that we were within this wall and that the gates there- of were all firmly shut.

After closing the schools for the winter semester, many good people thought that the safe thing to do was to keep them closed. The Nationalists were now in control of this part of China, and were likely to overstep themselves in the exercise of their recently acquired au- thority here as they had done else- where. Some of us, however, thought that we had better open the schools in the spring even if we had to close them before the usual time to do so. We did open in Soochow and started out beautifully. But by the time we had got well under way it became increasingly ap- parent that a crisis was approaching. The missionaries in Soochow had previ- ously arranged with the American Consul in Shanghai a code to be used over the radio to warn us in the event of possible danger. Soon a message came to be on the lookout, followed rap- idly by another to send women and children to Shanghai for safety. Right on the heels of this last message came the news of the Nanking tragedy and the call from the Consul for all mis- sionaries to repair to Shanghai at once.

In response to this call from our Consul, we set out for Shanghai in a motor launch, the trains were now be- ing used by soldiers, leaving our homes, our work, and all mission property in the hands of a committee of Chinese. This committee, as well as all our church members and students, by their man- fest sympathy and courtesy, made us realize as never before that they were our brethren. Many of them followed us to our boat, which was some distance beyond the city wall. At that time I wrote to a friend in America these words: "I do not know what the out- come will be, but I am expecting this committee to keep true and loyal. I would rather hear that all the buildings of Yates and Wei Ling Academies, all our church buildings and our homes, had been burnt down by soldiers than to hear that this committee had failed us, or rather failed the cause which they and we represent." I am now happy to re- port that this Chinese committee, as well as all other Chinese friends in Soochow, did through all those stress- ful times remain perfectly "loyal and true" to their foreign friends, and what's more, to the Master whom they and we serve. They protected our prop- erty, personal and mission, and kept the work going as well as it could be kept going under those trying circumstances. There were times when both they and we felt like giving up, but, through the grace of the Lord, we never did—praise be his name!

Before we left Soochow, Nationalist soldiers had begun to pour into the city; they came in increasing numbers after we left. In order to carry on the schools at all, the committee in charge had to make changes in the conduct of the schools, but all of these changes were made in full consultation with us. By correspondence and by personal visits to Shanghai by the different members of the committee and the pastor, we were kept in close touch with all our church and school affairs. Among the changes that had to be made, Bible study in the schools had to be put on a volun- tary basis, and church attendance had to be left optional with the students. Again, our Soochow schools had to be put under a Board of Managers, a ma- jority of whom had to be Chinese. The principals of these schools also had to be Chinese. For these changes we were quite ready. We were not long in select- ing a Board of Managers for our two academies. This Board selected Miss Dorothea Wong as principal of Wei Ling Academy and Mr. Tsu E. Chen, principal of Yates Academy. Both of these principals are college graduates and are splendidly equipped for their positions. They are also earnest workers in our Soochow church and in the gen- eral work of our province.

After leaving Soochow in March, we were kept in Shanghai for some time by orders of the Consul. By and by some of us went down to go back for a short stay, and after a little we were permitted to go for good.

Weü Ling Girls' School has stood in these troublous times like a great tree, bending before the storm, but never breaking. The girls, as well as the teachers, have behaved themselves beau- tifully all through this period. I have to acknowledge that women stand in a crisis better than men. Miss Lambert and Miss Wong have proved equal to every trial.

In Yates Academy there were in all three strikes, and in each of these the students did many foolish things and made many unreasonable demands. Some who had doubted the wisdom of the opening of these schools said, "Why waste your time on these students, close the school and go home till times are better." Well, that was one way to look at it, but I believed there was a better way. We did not go to China to have a good time with the people who already believe in Jesus and live accord- ing to his principles. We went to make disciples and to teach them to observe all things whatsoever Christ commanded. Be it remembered that in all these strikes we were able by tactful firmness to main- tain the authority of the school against all the demands of the students. Fur- thermore, in every case there were stu- dents in the school who were not in sym- pathy with the striking students in their unreasonable demands, and many of those who were in the striking groups were being swept along by the tide of revolution. Neither students nor mis- sionaries are quite normal during this time of revolution. These students all have high ideals for their country, even though they are using unwise methods to realize these ideals.

We had about three hundred students in Yates Academy in all its departments, and in two affiliated primary schools we had about two hundred more. These, added to the one hundred and seventy
odd students of Wei Ling, gave us in Soochow a student constituency of sev-
eral hundred. Just before the writer left China for his furlough all this stu-
dent body, together with the teachers and the Christians of our churches, ga-
thered on the campus of Yates Academy to have a picture taken. It was an in-
spiring group. I look at that picture and ten, and it makes me happy to know that
many of that group are Christians, that many more will be, and that all of
them know about our Lord Jesus Christ.

A significant development of the last few years in our Soochow schools is that
Yates Academy and Wei Ling have done
their senior academy work together.
That is, we have co-education. We are
the only mission middle schools in Chi-
na, so far as I know, that practice co-
education. This combining of the boys
and girls in senior middle school work
has made for great economy in the op-
eration of our schools. This co-educa-
tion has worked even better than we ex-
pected it would. We had previously
prepared for this innovation by having
a few mixed classes in the years be-
fore. This made it much easier for
us. After the first few weeks the shy-
ness wore off, and now the boys and
girls have quite a natural relation to
one another. It used to be much more
awkward when for any reason they were
thrown together.

About one-half of the boys and three-
fourths of the girls elected Bible courses
under the voluntary plan. I had in my own Bible class last year fift-
ty-eight boys and girls. I took them
through the book of Matthew, supple-
menting the earlier chapters with por-
tions from Luke and John. On the final
examination, instead of giving them a
numerical examination, I gave each boy and
girl to write "A Brief Sketch of Life and Teachings of Jesus." I won-
der how many high school classes in
America could write as creditable pa-
pers as these Chinese boys and girls
handed in to me? These boys and girls
of Wei Ling and Yates Academies know the
essential things about Jesus, and they
know how to tell the story simply and
beautifully.

I think I will close this report on the
schools with an account of our Christ-
mas celebration. Practically all of the
Yates Academy boys and Wei Ling girls
were present, and I have never known
them to acquit themselves better. This
was all the more remarkable since the
Yates Academy boys had just come out
of a strike in which they had to give in
to the school authorities in every point.
Patience mingled with love and firmness
on my part, and I have never known
them to acquit themselves better. This
was all the more remarkable since the
Yates Academy boys had just come out
of a strike in which they had to give in
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Yates Academy boys had just come out
of a strike in which they had to give in
to the school authorities in every point.

What impressed some of us about that
service was that more than ever before
the Christmas message was set to Chi-
nese music. This is in keeping with the
spirit of the times. There was foreign
music, too, but there was a great deal
more of Chinese music. A motion song
in Chinese music sung by two little girls,
trained by one of our primary teachers,
brought forth as genuine and hearty ap-
plause as I have ever heard from a Chi-
nese audience.

There was a large number of out-
siders present, but the order and de-
corum were well nigh perfect. The ser-
vice was held in our school chapel, a
Chinese building which lends itself
splendidly to decoration. I think I
never saw it look more beautiful. Mr.
Chien, our science teacher, presided, and
was at his best. Mr. Feng was the music
director and, as always, did it well. Pas-
tor Tsok made a splendid talk of just the
right quality and length to catch from
the beginning and hold to the end the
attention of the audience. I led in
prayer and felt that the Lord was list-
ening to me. The music and the recita-
tions were of a high order all the way
through. There was enough of the
gospel given in one way or another in
that program to justify the opening of
the schools in Soochow this past fall.
Everybody looked happy, for in this ser-
vice we heard again the angel saying,
"Fear not: for behold I bring you good
tidings of great joy, which shall be to all
people." We heard again the multi-
tude of the heavenly host singing,
"Glory to God in the highest, and on
earth peace, good will toward men."

Christianity is in China to stay, but
God still has need of missionaries there
to lend a helping hand in the work
and to furnish inspiration and courage
in crises. The denomination that lies
down in its efforts now will simply lose
out. It is like unto a man who sowed
ten measures of wheat in his field, but
who just before the time of reaping got
discouraged and went away, leaving his
harvest for others to reap. Baptists of
the South, be not like unto this foolish
man.

THE HOME FOR LEPERS—TAI-KAM ISLAND

On this Island, which belongs to Baptists, Missionary John Lake has succeeded in making pro-
vision for the care of more than a hundred lepers.

"The Lord is Our Refuge and
Strength"

By Mrs. J. M. Gaston, Laichua, China

The Chinese church here has thought but
not to open for Sunday services since the
military occupation in June, but not only Sun-
day but daily services are held in the hospital
and the orphanage.

Today, Sunday, we have had good services
with the patients in the main wards, then went
out to the west building where our friends of
the "enemy" lines have taken refuge,—I mean
those who have not been "on top" in the re-
cent skirmishes. There are several Cantonese
among them whose speech I do not under-
stand, but their eyes are always eloquent of
thanks and appreciation.

They are all working on the Ten Com-
mendments just now, and gave them very well,
"each in his own tongue." The one Christian
among them led in prayer very earnestly. I
am sure his influence with others is good.

All the young men who led the services
had just finished doing surgical dressings
for these patients, so their words and actions go
together, and each is better for the other.

Besides these two services in the wards,
there is a daily worship-hour for the hospital
force—doctors, assistants and servants. Also,
I am told, one of the assistants propounded a
Bible reading and prayer with the seven or
eight young men with whom he is temporarily
occupying a large dormitory room. At the
women's hospital, where a number of women
and children are gathered, there is much
prayer and Bible study, led by Miss Miller
and Christian Chinese women.
Light and Shadow
By Rev. John Lake, Canton, China

Years of toil were being consciously crowned with the joy of success when, on July 9, 1928, two days after the Annual Meeting of our Mission, the chairman (Rev. W. D. King), the vice-chairman (Rev. Rex Ray), the secretary (Miss Mary C. Alexander), and others, who are not officers this year, but who are officers in the different medical and educational institutions, left, with my wife and me, for a brief visit to Tai-Kam Island.

We had invited the entire Mission; but some of the members had engagements that could not be postponed, some were planning to take the trip later, and others, alas, were broken in health or were caring for sick loved ones. An exceedingly trying summer was beginning, here in this tropical section and, just then, we felt we were fortunate in having twelve members to go. Those not already named were Dr. and Mrs. J. M. Bailey, Rev. W. M. Rankin, Mrs. L. Galloway and Misses Lora Clement, Pearl Johnson and Essie Smith, besides Miss Inez Chow, a teacher in our largest Mission School, and the two of us.

The weather was favorable; Mr. A. G. Bethell, the Commissioner of Customs, Macao, kindly placed at our disposal a large custom's launch; Captain Siegfrieds and First Officer Stynes and the Chinese crew showed us every kindness and courtesy; and we steamed away to our beautiful island, climbed its green hills, explored one of its lovely caves, visited the village of fishermen-pirates we are evangelizing there, and inspected the fifteen brick and stone buildings now ready for the more than a hundred lepers we are feeding and otherwise helping, in the receiving stations on shore. We took photographs, one of which is to accompany this description of the trip—oh, we were happy!

Especially was it an occasion of unmingled joy to my little partner, who has always taken these journeys with me, when at all possible, to the island, and to our scattered churches and schools, on other islands and along that coast, as well as up in the interior. She and I agreed that this was incomparably our happiest trip, and those our happiest days, up to then.

Yes, years of unremitting toil, under peculiar trying conditions, were behind us now, and though some work—like plastering and whitewashing, was still in progress, two hundred waiting lepers might be moved at once to their new homes. However, it is planned to have, in the new buildings, the approaching meeting of the Association (to which Dr. Wu Tingfang gave the island for a great model leper colony, before he passed away)—and then we take this first large group of patients there. We had put just a few there at the first, to prevent the people from misunderstanding our designs.

At the request of the members of the party, the Secretary of the Mission, Miss Alexander, wrote the following account of the visit:

TAI-KAM ISLAND

"For many years we have heard of Tai-Kam Island, just off the China mainland, near Macao, in pirate-infested seas. For many years we had read the stories, like unto romance, of the labors of love of our fellow workers, Mr. and Mrs. John Lake, as they have sought to make dreams come true for a great leper colony on Tai-Kam Island. But last week we saw with our own eyes that of which we had only heard and read. Seeing was believing that it would be difficult to find a more suitable place than Tai-Kam Island for a great leper colony, and that most remarkable and satisfactory progress has been made in its fertile soil, abundant water supply, and splendid fishing facilities. Convenient location it has, in its proximity to a proposed railway terminus on the mainland; in its position on one of the main coastwise commercial routes; in its nearness to Macao and Hongkong, two great commercial centers of South China.

"Tai-Kam Island is uninhabited except for a small pirate-fishing village on the south side. These pirate-fishermen have shown themselves friendly to the friendly advances made on all occasions by the promoters of the leper colony enterprise. They have not sought in any way to hinder, and have even lent their assistance in the promotion of the work.

"The first unit of the Tai-Kam Island leper colony comprises dormitory, hospital, and church accommodations for two hundred lepers. More than one hundred lepers, men and women, boys and girls, already await anxiously, in receiving stations on the mainland, the glad news of the completed plant on the island. Many others of China's thousands of lepers will be seeking admittance when once the plant is in operation.

"Pastor Tsui, as superintendent of construction and pastor to the lepers, has done and is doing a most praiseworthy work; and under circumstances that might well baffle less brave souls, Mr. and Mrs. John Lake hold themselves in readiness at a moment's notice to go to Pastor Tsui and his assistants for counsel and advice in the execution of the work. Mr. J. L. Galloway has been tireless in his efforts on behalf of the project. To name the friends and the helpers in the work since its beginning is, however, too long a story for these few lines. There have been many, and God grant that their roll may increase.

"The whole enterprise has been conceived in love, developed in faith, and carried forward in the face of obstacles that all but stagger faith. To complete the building program already so worthily begun, and so nearly completed, is not to say that all problems are solved. Superintendents, doctors, nurses, attendants, support, control, etc., needed for the full organization of the work, are needs that God alone can supply. God alone can, through his Holy Spirit, make possible the consecration of time, talent, and means necessary for the future highest development of the leper colony on Tai-Kam Island.

THE SHADOW

Thus, from July 9 till July 12, when we who live in Canton got back to our homes, joy unclouded was ours, especially ours who had the privilege of being host and hostess for such a party of dear, dear friends and fellow workers, all of whom, except Mr. King, were seeing the island for the first time.
If You Were a Missionary, How Would You Use This Gift?

By Mrs. Stephen Witt, Balboa, Canal Zone

They were looking over their mail, the missionary and his wife, when suddenly she gasped. "Look here!" she cried, "a check for fifty dollars from the Missionary Emergency Fund! Emergency? What's an emergency? The dictionary says, 'A sudden occasion or a pressing necessity.' I'm glad it says a pressing necessity. What shall I do about the question of whether or not there are any needs, but because there are so many; not because there are no emergencies, but because they are legion.

As the missionary and his wife discuss this problem it seems as though these emergencies spring up before them like so many specters waiving their arms and frantically shouting, 'Remember me, remember me!'

The first is a tall haggard-looking individual slightly clothed in torn and patched garments. He represents the church which meets in a little, long, old, rented building about 35 by 16 feet. The steps are rickety, the walls discolored, the floor so poor in places that it is hardly safe, the roof leaks badly. At one end of the building is a small platform entirely inadequate on Lord's Supper Sunday to hold the pastor, deacons and the table. At one side is a little "cubby hole" partitioned off in which a cupboard and a couple of shelves are placed. And what goes on in this little long building? Two preaching services every Sunday, Sunday school of over two hundred, day school of over one hundred, prayer meetings, B.Y.P.U.—Senior and Junior, Girls' Club, Inquirers' Class, Woman's missionary meeting, and other activities. There are seventy church members, mostly very poor, and some very ignorant, but all very faithful and the greatest. They are very much concerned about a church building and praying and giving to this end. Out of their poverty they are making sacrifices and slowly the fund is mounting, but so slowly, and it will take over four thousand dollars to buy a piece of land and then there will be the building. They were expecting the Board to help, but the Board is groaning under a tremendous burden of debt and is unable to meet the demands made upon it because the Lord's children persist in spending not only their own income on luxuries but their Lord's tithe as well.

The second specter is gaunt and hungry-looking with a face drawn by lines of anxiety. He represents the "Poor Fund" and looks at the missionaries reproachfully. "What do you have extra money to spend, fifty whole dollars, and are you going to pass me by? Think of those two old sisters, one almost and the other entirely bed-ridden, who are dependent upon the church for the rest of their one poor little cheerful home, and who sometimes go to bed supperless not knowing how or when they will break their fast next morning. Think of the many others, old or sick or infirm, widows with young children to support, who look to me for occasional help, and (with a withering glance) you know the 'Poor Fund' is exhausted."

The next is a figure of a different type. He has a round, jolly face and a piece of holly in his buttonhole. "Hello! what are you doing with that fifty dollars? Don't you know Christmas is coming and there are over seven hundred Sunday school scholars for whom to provide Christmas cheer, to say nothing of those eighty or more packages to be made up for the poor families and those out of work who will otherwise have no Christmas dinner?" He is pushed on one side by a refined, scholarly-looking individual. "I'll admit all these are worthy emergencies, but what about your own two daughters so far away in the States at school, who would like to visit their home again? You know you wanted them this vacation but they had to go to work instead. Now you are wondering about next spring and whether it will be possible to have them, perhaps for the last time before they go away to distant mission fields, for such is their aim in life and the purpose of their entire existence. Wouldn't fifty dollars pay, or would it have to be a nest-egg towards that end and perhaps draw other money to it?"

"Oh selfish, selfish," says the next specter, "what about that fence that is so badly needed round the other Mission House and the painting and repairs so necessary on your own?" This fellow, the Upkeep and Repairs specter, we'll call him, goes on to enumerate the many items that need attention in the other three church buildings and the equipment so necessary for day and Sunday schools, the organs that need overhauling and—but at this juncture he was pushed on one side by a white-robed specter speaking of anaesthetics, whom frowningly said, "What about the minister's hospital bill, and didn't the doctor only yesterday tell you it must be paid? Things aren't easy and you'd better go away or at least a few days to recuperate from those disastrous effects of your late attack of flu?" Here the missionaries close their eyes and put their fingers in their ears and cry, "Go away, we must
lay this fifty dollars before our Lord and Master and ask him to bless it and multiply it and direct us as to its expenditure." 

So the specters slink away and the missionaries spend a little time in sweet communion with their Lord. As they resume their daily duties they can hear the Lord say, "Do not be troubled, do not be anxious, your heavenly Father knoweth that ye have need of all these things." 

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Some Reasons for Putting the Buenos Aires School Work Forward

By Rev. Geo. A. Bowdler, Argentina

First, there is much in the general situation—both of the country and of our Baptist work—which demands an early step forward in that department of our work, the educational, which more than any other has lingered between failure and success for nearly nine years—and still lingers for lack of a building and equipment.

Argentina's atmosphere of progress in many departments of the government's activities, including the educational, prepares our people for large innovation in this direction. A very widespread national self-consciousness as an important world factor allows and even demands projects, similar to those already on their way in progressive countries, to be initiated here. These would arouse no sense of sudden novelty here. Indeed, within our more limited and humbler Baptist ranks, many of our Argentine brethren are actually far ahead of the Mission in advocating such things as hospitals, orphanages, wireless broadcasting stations, Baptist hostelry and headquarters, etc. Nor is this mere idle dreaming. Funds for an orphanage, on a small scale, are being collected in the churches; a beginning is being made in getting "on the air," very difficult though this is on account of transmission monopoly by those who oppose our principles. Only our limited numbers and still more limited resources prevent more of these ideas from taking early concrete form.

Along with this, it is well to note that Argentina carries with her a sense of largeness of individuality which is expressing itself more and more in respectable units of institutional life. Baptists would gain more legitimate recognition in such an environment if there were some more concrete expressions of our life. Buenos Aires is already for both Argentina and for all of Spanish-speaking South America the supreme example of large corporate activity. She is second largest Latin city in the world and bids fair to be soon the first. Her seal of approval is considered the highest in value on the continent. Our small institution at present not only fails to keep pace with the challenging environment of the country as a whole, but is also behind population and as concerns the welfare of our Baptist constituency toward a worthy place in an increasingly influential country. Our delay is therefore detrimental first in the opportunities of service lost, and second, in the effect on our corporate progress.

On looking more closely within the lines of the mission, we find that the latter is more and more convinced that we have an ideal location for an intensive religious student effort along a number of Christian lines within good striking distance of all what must be accomplished both within and without this great city. Lines of communication favor us in a wonderful manner. The mission therefore views with deep regret that there is yet no building in which to work out a plan commensurate with our favored situation as respects the general needs and concerns of the churches themselves. Our people, on the other hand, continue to gaze at our two good pieces of land, so much of which lies in somnolent green, while taxes add dead weight to the heavy overhead expenses on a student movement which can barely exceed sixty boys of primary grade at present in the school and the hope of ten young men in the seminary. The moral effect of such a situation as it lies glaringly before the eyes of our Argentine brethren cannot but represent a heavy liability in mission influence. As against this, the erection of one building, filling but one parcel of land—not fully, but acceptably—and leaving the other for recreational activities and possible later expansion, would immediately set the current of influence in the other direction, that is, toward constructive optimism in the minds of our people. Such a building, along modest lines, which for a long time to come is beyond the pockets of our people, would immediately stiffen up the whole line of thinking and work in our Baptist community and in the mission itself. Such an investment, aside from intrinsic values, would have vast moral and spiritual influence.

However, what from the Baptist point of view pure and simple constitutes the greatest reason for immediately putting Buenos Aires and Argentina on an equal footing with our brethren of other mission fields in this matter of Christian training, is the constantly growing number of fine, promising young people to be found in all of our churches. I have spoken on a previous occasion of the alluring possibilities wrapped up in the Argentine youth. Since my return, as I visited one church after another, I am convinced more than ever that something must be done to develop and utilize our River Plate young people for their own sakes as well as for the sake of the kingdom in these republics. We must have a continental vision for Buenos Aires. In so doing we shall bring greater blessing out of the national as well as out of the international situation. Here, of all places, we must keep abreast of the divine disposal of things as they unfold plainly before our very eyes: youth of heroic mould for continental conquest; location favored by the Lord of ocean, plain, and streams for gospel radiation throughout a continent; concentration of material means for vast future spiritual propaganda; and bracing climatic latitude for aggressive and sustained missionary operations through a large part of the New World. We must here and now place our finger upon Argentina and frankly admit that Christ himself is waiting here for a great advance movement similar to that which started from around the Mediterranean shores—waiting for our southern missionary training school to have a tremendous part to play in it. Baptist history, episcopal history, here quivers for its birth.

What we need and what we must have is a thorough-going institution for training young men and women for the work to which God will call them. The hoarded spiritual knowledge and practical wisdom of our missionaries must be made more and more the possession of all. Not only they, but a nucleus of very capable young Latin pastors should be passing on the benefits of their idealism and experience to an ever growing number of Christian aspirants in kingdom work.

An institution where burning evangelical zeal, intense consecration in Christian training, and conquering missionary spirit leap up into one great spiritual flame is an indispensable element in the continental as well as in the national situation here as we contemplate the forty millions of Spanish-speaking members of the human family south of Panama.

"Giving out is twice possessing; Love will double every blessing."

Teach us that it is better to give than to receive; better to forget ourselves than to put ourselves forward; better to minister than to be ministered unto.—Henry Reid.
The Secret of Blessedness

Man's universal quest is for happiness. Wherever you find him, man is looking for that which he thinks will increase his contentment, his satisfaction, his blessedness. We say to ourselves over and over, "If I had this or that I would be happy." Reduced to concrete statement, what men want are money, position, success, ease, pleasure. Yet it is a truism to say that men get all this and are still unhappy.

The Christmas season witnesses a pathetically feverish attempt on the part of vast multitudes to achieve by a burst of extravagant spending something of that which they have failed to secure throughout the year in their more or less monotonous rounds of money-getting. It is the old tragic story of grasping at the shadow and missing the substance. Once a year we all become somewhat convinced that getting does not bring happiness, and that, after all, Jesus was right when he said, "It is more blessed to give than to receive."

In spite of all its extravagance, in spite of its commercialism, there is a deep reality back of the Christmas spirit. On this day God gave his best in the gift of his Son; and on this day, at least, we must imitate the great Father of us all in giving to one another. As much as we may deplore its excesses, it would be sadder still if there were no Christmas and Christmas gifts.

For the secret of the blessed life is this spirit of unselfish giving. It is fortunate that on one day in the three hundred and sixty-five we should have a lucid moment, and see things as they really are. The pity is that for multitudes the inspiration dies and the moment of insight is lost with the passing of Christmas day.

Why may we not use the Christmas spirit to re-enforce the philosophy of Christ, that it is more blessed to give than to receive, not once a year, but every day in the year? If this is the way of happiness on one day, why might it not be made the way of happiness for all the year and for all the years? The simple truth is that the giving life is the only happy life. It is more blessed to give than to receive. To whom do we give money? Obviously to the poor and needy. Are not we who are thus able to give more fortunate than those who receive? To whom do we give sympathy and compassion? Clearly to the sorrowing, the afflicted, the unfortunate. Are not we who thus give of our sympathy more blessed than those who receive it? To whom should we give the gospel? To the lost, of course. Are we not who have the gospel to give to others infinitely more blessed than those who are still to receive it?

Here, then, is an inviolable law—we can keep our blessedness only by giving it away, by sharing it with others, by having the spirit of Christmas in our hearts, not only on Christmas day but every day. If some measure of happiness comes to us once a year from giving to those who give to us in turn, how much more would that happiness be if, like Jesus, we gave to those who are most in need, and who can give us nothing as recompense, save their gratitude and love!

The Christmas Love Offering affords an unequalled opportunity to share in Christ's holy secret. It makes it possible for Christmas to be Christianized, so that the pagan elements which have crept into the observance of the day may be eliminated, and on the occasion which we celebrate as our Lord's birthday, his Spirit may be dominant and his name honored. At that first Christmas celebration the Wise Men did not make gifts to each other, but when "they came into the house and saw the young child with Mary his mother, they fell down and worshiped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh." Here, indeed, is the Christmas spirit at its best!

Shall we not make our Christmas services in all the churches and Sunday schools a time of joyous giving for the causes which lie so close to the heart of him who gave himself for the life of the world? No greater blessing can come to a church than to abandon the old heathen "Santa Claus" type of Christmas service, and adopt in its stead the plan of joyous, unselfish, generous giving that others may know the Saviour, and that his needy ones may be ministered unto. It would be easy for Southern Baptists to bring a two-million-dollar Christmas gift to the Lord Jesus on this blessed day which commemorates his birth; and in so doing we would bring joy to the heart of God and unspeakable blessing to our own lives as well as to those who become the recipients of our giving.

Measuring Church Efficiency

Efficiency means "the quality of producing best results." It has become in business, professional and educational circles a revolutionary conception, and is gradually eliminating haphazardness and chance in the industrial and scientific world. Much of the marvelous advance we have witnessed in recent years in these circles has been due to the application of the principles of efficiency, and continued development depends in large measure on the continued development and application of such principles.

Unfortunately, our churches have not, as a rule, realized the importance of efficiency in the conduct of their affairs. Indeed, there is a feeling of resentment on the part of many people toward any effort to improve the efficiency of a church. The church, in the thinking of some, is the present's link with the past, and there is to them something essentially sacreligious in trying to modernize church methods. They confuse the eternal, unchanging principles of truth which the church is set to propagate with the changing methods which must be employed from age to age to meet new conditions. They forget that "methods are many; principles are few; methods change often, principles never do." Unquestionably it is more difficult to inaugurate
improvements in method in a church than in any other institution. Yet we sorely need such improvements. The New Testament is not our authority for the slipshod, haphazard, unbusiness-like methods which characterize much of our church procedure in the conduct of religious business. On the contrary, it everywhere puts a high premium on carefulness, orderliness, fruit-bearing, progress. True, the New Testament does not give us the exact details and specifications for these better methods; but neither does it give specifications for the poor methods so widely employed. Nowhere is the divine wisdom of the Scriptures more manifest than in its refusal to prescribe detailed methods for carrying on God's work. Methods that are adequate and proper in one generation become inadequate and futile in another; and methods that would apply well in one community become inapplicable in another. Great principles are laid down in the Bible, and methods for the carrying out of these principles are left to consecrated common sense and the demands of the occasion.

The first and most essential step toward the improvement of any method is the devising of some means of measuring present results. That is true in farming, in engineering, in business practice, in education. Until we have some accurate means of measuring results it is impossible to tell whether the method is efficient or inefficient. But the moment a standard is devised and accepted, results become measurable, and the determination of relative efficiency or inefficiency becomes practicable. This step having been taken, it is a comparatively simple matter to discover where weakness lies, and what should be done for improvement.

Much of our marvelous progress in Sunday school work has been due to the application of this simple principle. A Standard of Excellence was proposed some years ago by a group of Sunday school experts, which would serve as a measuring-rod to indicate how nearly a given school was reaching its minimum possibilities. After much experimentation this "standard" has become fairly well standardized and generally accepted. Other standards for departments and classes followed, so that an intelligent superintendent and corps of officers and teachers may now apply these measurements throughout the school and arrive unfailingly at definite conclusions as to where are the weak spots, and what should be done to strengthen them. Many factors have entered into the improvement of the Sunday school, but this efficiency device—the Standard of Excellence—underlies them all.

The idea has been extended to include two other great organizations within the church—the W.M.U. and the B.Y.P.U. If one wants to know, "What constitutes a good W.M.U.?" the answer is not far to seek: "A good W.M.U. is one that has attained and is maintaining the Standard of Excellence." In like manner a given B.Y.P.U. may be easily evaluated; if it has reached, and is continuing to meet, the requirements of the Standard, it is a worthy, reliable, working young people's society. This is not to say that the Standard is a patent-medicine cure-all. It simply means that its intelligent attainment and maintenance provides a program of work and a stimulus to improvement that inevitably results in more satisfactory achievements than would be possible without such a plan.

Why not go a step further? Why not erect a simple, practical standard for the measurement of the efficiency of the church as a whole? The pathetic situation which confronts us in multitudes of churches today is that of relatively efficient auxiliary organizations of the church, while the church itself is sadly inefficient. These children of the church have frequently outgrown their mother, and, because of her unwillingness to keep pace, because of her out-of-date methods, because of the haphazardness of her plans, they have often slipped away from her, leaving her to grieve and fret that her special services—the preaching and prayer meeting hours—are largely abandoned, and her plans for the church, as a whole, neglected and forgotten.

It is wholly futile to quarrel with these live, wide-awake auxiliaries because they have succeeded in awakening intense interest in their work and have apparently lost interest in "the church." To them their work is "the church," for the church, outside of their special interest, is a very vague conception, connoting primarily a service of worship on Sunday morning and evening which they may or may not be accustomed to attend as passive listeners. "The church" needs to wake up, to measure its methods and activities by a spiritual yard-stick, and to dare to make change and improvement where change and improvement are needed, and to determine to measure up to a reasonable standard which it itself has adopted, and to which the whole of its constituency has been heartily committed.

Some one must begin by suggesting certain obvious items in such a standard. We venture the following ten items as a basis of discussion:

1. Competent pastoral leadership and adequate support. A qualified pastor, giving all his time to the church or to the field made of a group of neighboring churches, paid a worthy, living salary.

2. Worship services every Sunday, attended by fully 75 per cent of the resident church membership, conducted in the absence of the pastor in the morning in connection with the Sunday school, and in the evening in connection with the B.Y.P.U.

3. Budget system of finances, with annual every-member canvas, accurate bookkeeping and reports; stewardship and tithing consistently taught and practiced.


5. Evangelistic program—every Sunday evangelism, supplemented by occasional special evangelism.

6. Missionary program—Definite educational and financial objectives; at least one mission study class for men and one for women each year; annual school of missions for the whole church; prompt remittance of mission funds monthly.

7. Home co-operation—Definite plans for securing aid of parents in religious education of children; making home center of religious life; child-study club or parent-training classes.

8. Denominational co-operation—Information concerning and acceptance of proportionate responsibility for plans and objectives of district association, State Convention, Southern Baptist Convention.

9. Enlistment and enlargement—Annual census of community to discover possibilities; survey of church membership to discover unenlistment; organization of church and auxiliaries to reach and care for possibilities; continuous, attractive publicity through circulation of denominational papers; intelligent distributions of tracts; the use of the daily and weekly local press.

10. Christian service—Care of sick and needy; faithful church discipline for the prevention and cure of spiritual delinquency; provision of recreational guidance for young people; community welfare work; promotion of good citizenship.

Valuing these ten points at ten per cent each, and giving to each point a grade between 0 and 10, as the facts war-
The Meaning of Christian Compassion

By Ena Majors, Canton, China

When we are “born again” we have a new nature, which partakes to a finite degree of the beautiful characteristics of Jesus. We have a new outlook on life and a changed attitude toward the things of this world. Even nature has a different meaning, and even the tiniest roadside flower brings to us a message of the love of God. In my own particular case, I remember the intense beauty of the stars, and the tranquil peace of the sky scene as a whole, just after I arose from my knees on the night I gave my heart to God. Another sacred memory-scene is that of the same sky slightly changed, four years later, when I said, “Any-where with Jesus!”

Thus the great transformation in life, purpose and attitude comes, inexplicable in its beauty and depth, and spoken of only in one sublime word, Jesus. But perhaps the greatest addition to our heart yearnings is that of compassion for lost souls. This trait was possessed by our Lord, and it is possessed in varying degrees by all Christians. It is the foundation for evangelism on the part of man. If he does not have this intense longing for lost souls, how can he help to win them? When we accept Christ as our personal Saviour we inherit this longing to bring others to him. It may be nurtured and increased by honest efforts to bring others to him. If one has a little part in bringing one soul to Christ, that one wants to go immediately and find another one. As we become more and more burdened by the lost of the world, we are overcome with grief for “Jerusalem,” even as Jesus was as he looked upon it.

In the city of Canton the other day I was suddenly aware of a great parade marching toward me. As it came nearer I knew the only thing to do was to wait till it passed by. I was at first unwilling to sit in my rickshaw and face this vast demonstration. I have had some rather unpleasant experiences along this line in Kweilin. Another mission was with me. I said, “Shall we get out and go into a shop or remain here?” We decided to stay. They passed by in order, soldiers, laborers and others of various classes, celebrating the latest general’s arrival in Canton. The spirit showed nothing anti-foreign. They seemed glad to have us see their pretty flags and hear the drums.

I tell this in order to illustrate the word compassion in its meaning to my heart. As I sat there, there came into my heart a great pain—actual pain. I longed to stand up in my rickshaw and call out the Cantonese word “Jesus” again and again throughout the length of the line. Then, as I realized I could do nothing but watch, I sat there and faced them with a prayer in my heart that God would use the very fact that we were present there, and the expression of Christ-like peace on our faces, to remind this long line of people that we had come to China to tell of Jesus.

Compassion is not only illustrated by our longing, our efforts to preach the gospel as best we can, but also by the wonderful joy that wells up in our hearts and overflows when we witness the sinner’s turning to Jesus. We had the privilege of standing in the Tung Shan Church not long ago and watching with tearful eyes (tears of joy) girls, boys, men and women by tens march down to the front to say they believed in Jesus. ‘The number finally reached about sixty. Later some follow-up work was done, and the results have exceeded a hundred, according to some reports. A goodly number of these joined our Baptist church and were baptized the following Sunday.

And so it is, all over the world, we are speaking in his name. Some are using beautiful and perfect English, preaching logical and convincing sermons. On the other hand, some of us are struggling with broken accents of some foreign language. Our words are imperfect, our logic is poor. But Jesus is all-powerful. He takes our efforts and uses them for himself.

Preaching the gospel and winning souls, however, it may be done, we call “evangelism.” And we have evangelism because Christ makes us partakers of his compassionate love for lost man.

The Bible in the Mission Schools in China

Mrs. L. W. Pierce, Yangchow

Thirty years ago, with the exception of a few mission schools scattered here and there throughout the land, there were no girls’ schools in China, the oldest and most populous nation on our globe. She seemed quite content for her girls to grow to womanhood having no educational advantages or knowledge of world conditions outside the confines of their own narrow environment.

The life of a Chinese girl was spent within the four walls of the home or compound of her parents or parents-in-law. Among the lower and middle classes, the oldest daughter’s duties consisted in caring for the younger members of the family, assisting in the household work, running to the hot-water shop for boiling water to brew the tea, learning to sew and embroider, and, incidentally, acquiring the knowledge of card playing and gambling as the adult members of the family daily and nightly engaged in that form of amusement or recreation.

The first girls’ schools in China were opened, supported and taught by missionaries. Unless food, clothing and all expenses connected with the upkeep of a school were provided by the missionaries, girls’ schools previous to 1912 were impossible.

The missionaries longed and prayed for the opportunity to teach the hundreds of girls around them that they, too, might be able to read the Bible and learn of the Saviour of the world.

In 1911 the Chiang dynasty was overthrown and the form of government became a republic in name, if not in reality.
As a result, various reforms were instituted, chief among them being the education of girls. The new government opened schools all over the country for boys and girls, modeled after the few mission schools which had survived the opposition of the previous years. Missionaries also took advantage of this wonderful opportunity for which they had been praying many years. No longer was it necessary to hold out inducement of support to get the girls’ attendance at school. Gladly they came in large numbers, paying the required board, tuition, cost of books and other expenses connected with their education. Thousands, may, tens of thousands of girls throughout China were taught to read and write in their own language. Geography, arithmetic, history, hygiene, music and many other branches, none of which, aside from mission school instruction, had ever been taught in China, now were included in their school curriculum.

But most important of all, the Bible was taught, resulting in the conversion of thousands of boys and girls. In the kindergarten the interesting little tots were taught the Word in the form of narrative and appropriate verses; the higher grades were instructed in the catechism, the gospels and epistles, and also portions of the Old Testament.

From 1912 to the close of 1926 were years full of golden opportunities for teaching the Word of God to the boys and girls of China. Hundreds of thousands of children memorized the Scriptures. And now, where the Bible has been destroyed or taken from them, multitudes of these dear children can say, “You may take our Bibles, but you cannot take God’s Word out of our hearts.” The Bible is in China to stay regardless of Satan’s efforts to destroy it. “My word shall not return unto me void.” The power is the Lord’s and puny man who would keep that Word from famishing souls is destined some day, whether he wills it or not, to reckon with the Creator of the universe.

Shall the opportunities again be given us of teaching God’s Word in China? Should our Lord tarry? yes, most assuredly. Daily prayers are going up for China, and the answer may be far more than we are asking for, and more wonderful than we could dare to dream.

**China Will Eventually Be All Right**

*By Rev. Edward T. Snuggs, Lui Chau City, Pakhoi, China*

1. If the nations continue their present policy of being patient and do not force issues regarding the proposed treaties.

2. If the nations speak frankly and courageously to China, and contend earnestly for and stand prepared to defend their just rights. To show a vacillating attitude to an Asiatic is sure to encourage presumption.

3. If the nations will drop insincerity and jealousy among themselves and then unitedly offer sincere advice and help.

4. If the nations deal justly with her, meeting the Chinese half-way. They readily respond to a reciprocal bargain.

5. If the nations will consort with the Chinese in a brotherly and reciprocal spirit.

Above all the reasons already mentioned, China will eventually be all right if Christians now redouble their efforts to give her people New Testament Christianity.

This can be done:

1. By adequately supporting the missionaries already on the field.

2. By sending out more preachers, doctors, nurses, teachers. These should be men and women of well-trained minds with an aptitude to adapt themselves to new and strange, and often difficult environments, but above all in whose hearts there reigns the love of Christ for the erring and weak. It is not true that the Chinese do not want more missionaries, but it is true that they only want those of the right kind. The Chinese in another decade should have many more leaders of strong Christian character, also a large following of the masses enlightened by Christianity and strengthened by the material things that follow in the wake of such enlightenment, and supported by a Christian conscience the country will be able to succeed in securing its “place in the sun.”

This writer, with an experience of nearly forty years of missionary service among the Chinese, can truthfully testify that opportunities for preaching, teaching and healing in the name of Jesus were never better, and the outlook is for still greater opportunities. Up to the present it is mostly the cities and towns that have been occupied. The present and the future call is for the country markets and villages—where more than eighty per cent of the people live—which are wide open for evangelization. While multitudes do not accept Christianity, they are ready and in many instances eager to hear. China is as great, nay, it is a far greater mission field today than it has been. Recent developments have vastly increased our opportunities and obligations.

To relax Christian efforts now is a crime against the Chinese, an insult to our Christ and a destructive blow to our own Christian life and experience. “There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want.” (Proverbs 11:24.)

Someone has said, “One gets out of a thing what one puts into it.” That is a truism in regard to China. Though there has been and is today much to deplore in the lack of fruit from the Christianity that has been proclaimed to the Chinese, yet there is much to cause all true followers of the Christ to rejoice. This near observer of Christian work in China believes that on the whole it has given a good return on what has been put into it. We must sow more if we wish to reap more. Now is the sowing time for this barren land. Sow and water now and “the wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose.” (Isa. 35:1.)

Neglect the obligation and the opportunity now, and much of the success of the past will be lost. Southern Baptists have already re troched in some fields until there is nothing more to retrench. Surely they will not consent to lose more in other fields. Today is the time to push the work, so that not only the loss may be regained but much progress made towards proclaiming the “Everlasting Gospel” to every creature in this vast Empire.

“Is it nothing to you, O ye Christians, That millions of beings today In the heathen darkness of China Are rapidly passing away? They have never heard the story Of the loving Lord who saves And ‘fourteen hundred every hour Are sinking to Christless graves!’ Is it nothing to you, O ye Christians? Can you say you have taught to do? Millions in China are dying unsaved; And, is it nothing to you?”

**Taking as our God the Father of Jesus Christ, it is impossible for us to hold any other view than that this Father has been hovering over his children in every land eager to share his life of truth and grace.—Daniel J. Flem ing.**
Difficulties and Immediate Needs of the Italian Baptist Work

By Rev. Jerome D'Arpa

This Italian missionary pastor writes from his own experience in meeting the problems on his field. The work in St. Louis is varied, combining the Good Will Center in a most effective way with the work of the First Italian Baptist Church. The activities of the Center are the leaders for all the work of the church. Three very capable women missionaries have charge of these activities, two of them being graduates of W.M.U. Training School with its special training in Good Will Center work. The Center is a beehive of activity for young people throughout the week, and through them the Italian homes are being reached. Brother D'Arpa is not talking in this article, but speaks from a background of experience in these methods he presents.

The Italian ministry has many difficulties to face and to solve in doing its work among the Italians. The following are the difficulties:

1. The parochial schools, established and financed by the Roman Catholic church and having Roman Catholic seminary graduates as leaders and teachers. According to the immigration commission: "In 24 states of the United States, 10,640 Southern Italian children were only .8 per cent of all the pupils in parochial schools." These are Italians in American parochial schools. The order of St. Francis is establishing and conducting such schools among the Italians all over the country; the aim being to inculcate the Roman Catholic faith and to preserve the "L'Italinita." The teaching is partly in Italian, and the Romish catechism is one of their text-books. These parochial schools are taking the place of public schools in many communities in the United States and in direct opposition are competing with them. They are a menace to American ideals because of the alarming results and no contribution. Such teaching, especially to Italians, retards assimilation and perpetuates foreign colonies in our cities, as aliens in habits of thought as newly arrived immigrants, although these children were born in America. What is true to Americanism is true to our mission work, for the assimilation of the aliens into American life and spirit is our stronghold toward America's eternal unity and peace. These schools are the only means of the Catholic church to win the American Italian children and young people who would never have been won otherwise to the Catholic church.

2. Another difficulty is the opposition of the Roman Catholic church through its priesthood, as "preachers of hatred and discord." She does all she can to keep the Italian people in constant and direct touch with Italian traditions and with the glories of Italian secular and sacred history. The priesthood sees disension and a stumbling block in Americanism, in the distribution of the Bible, and especially in the person of an Italian evangelical preacher. Americanism, the Bible and the evangelical preachers have very little in common with Caesarism, the Romanish Catechism and the priest.

In Birmingham, Alabama, where the evangelical element dominates, the 10,000 Italians there who are nominal Catholics, but who had for many years expressed friendliness and cooperation towards America and the work done by the benevolent evangelical institutions, were turned against their own will, against America's good cause, by the local Italian priest, a Jesuit, the eternal feeder of hatred and discord in the making of all national, social and religious progress.

3. Ignorance is prevalent among the Italians and has almost been without a means of remedy. This condition that breeds superstition and fanaticism is confined almost entirely to the mature men and women. While there are many that can read and write, the majority of the older generation cannot even write their own names. These people give the greatest support to the Italian Catholic churches, but prevent their American-born children from developing in either the social or religious life of our country. They are naturally credulous and believe everything the priest of the Italian leaders tell them. They oppose every effort of their children to Americanize themselves as the public schools would have them do. All our Italian public school boys and girls love America, her independence and her democracy. With a little sympathy and encouragement, they would become an asset to America, but there lies a peculiar obstruction before them. They never intend to go to the country of their fathers. They love America too much for that. They do not intend to take an active part in the Catholic church, because they don't believe in it, unless they should feel forced by circumstances. They never hope to attend
"BLUE BIRD" CLUB, ITALIAN CENTER, ST. LOUIS, MO.

"There are many communities where thousands of Italians have settled and have none to preach the gospel to them. Especially is this true in the many mining towns, where Italians are numerous, and where lies our best and greatest opportunities for Italian mission work."

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The evangelical churches nor hear their preaching because of the persecution, boycott and family opposition which would inevitably follow. What are the natural results? The only thing left for them is to work and earn money. The lack of religious convictions, as are expressed in God, Truth, Right, Love, Law and Immortality, prevent them from developing religious characters, hence the possession of money becomes their chief object, and this they are succeeding in doing very well. However, many have indulged in unlawful and criminal methods as a means to obtain it. Now this condition, though very difficult, should be brought in a conference before our Italian-American workers for the purpose of planning a more practical method of work among these young people that have no religious life.

**SOME OF THE NEEDS THAT SOUTHERN BAPTISTS CAN MEET**

1. **Occupy strategic points and new fields.** Most of our Italian churches and missions are established in the industrial districts of our American cities. When industries enter residential districts the people residing there move away toward newer residential districts. This is not only true with Americans, but also with Italians, who, being naturally thrifty, have saved their money and bought homes in the newer and finer residential districts. Our Italian churches need to move with the exodus of the people, establish themselves wherever they settle, and take possession of strategic positions that our Italian churches may prosper.

"SUNBEAMS"

"We need to establish more settlement houses, good-will and community centers to be superintended by good pastors or by trained Christian men or women."

staff of Italian workers and conduct revival services among them; also distribute Bibles and follow them with personal visitations to stimulate habitual study of them. The reading and the study of the Bible has been the greatest single agent in the conversion of my people. Whereas the Italians that are lost are timid and afraid to converse with a Christian worker, they freely accept the Bible for the purpose of investigation.

2. **Have conferences and training schools for Sunday school, B.Y.P.U. and W.M.U. leadership.** Our work calls for the very best ways and means of conducting the Lord's work. Hence we need more conferences and training schools for church leadership. The crying need is for leadership of Italian background. This only can be developed by attention to training of Italian young people. Whereas trained American workers and volunteers are good and we need more of them, the very best leadership for our Italian churches can be assured in those men having the following qualifications: (1) American of Italian stock; (2) ability to speak fluently both English and Italian; (3) regenerated and not merely persuaded; Baptist in faith and in practice, called to preach the gospel; (4) of good report and full of the Spirit of Christ; (5) trained in Italian and American schools with the purpose of reaching the Italians of the old and new generation. Southern Baptist pastors and leaders should visit our work and see with their own eyes the work we are conducting and hear of our plans for the future.

3. In offering this last need I wish to make it in the form of an appeal. We need to establish more settlement houses, Good Will and Community Centers to be superintended by good pastors or by trained Christian men or women working under the direction of some local church.

This need arises from the fact that our modern times have taken away the poor mothers from their homes in answer to the call of material needs. Their children left behind are attracted by the lure of the outside. With no one to lead or watch them they are found lost, beating from street to street, with little to do or learn and at the mercy of the awful evils that lurk in and inhabit those communities where the poor are forced to live. What better spirit could the Christian churches manifest than to establish refuges of salvation for these mothers as places where their children can be given the proper nourishment, recreation and fun, industrial, social and religious training? The work in these social centers should be conducted hand-in-hand with the work
The Greatest Hebrew Christian Gathering in History

By Rev. Jacob Gartenhaus, Home Board Missionary to Jews

The Hebrew Christian Movement has been growing steadily for the last few years, not only in America, but on the Continent of Europe and in Palestine. Three years ago the International Hebrew Christian Alliance came into existence and held its first conference in London. It was the writer's privilege to attend the first conference as well as the one just closed. The writer was chosen by the American Hebrew Christian Alliance as one of four representatives of that body to attend the international conference. He went with the approval of the Home Mission Board of the Southern Baptist Convention, though not at the expense of that Board and not as in any sense its official representative. In a sense, the conference was a child needing food and sustenance, and some skeptics had serious doubts as to the life of the movement. There were many difficulties in the way, the distances separating the brethren, and the great poverty of Hebrew Christians in Western Europe, but in this the great promises of God who still loves Israel and has a definite purpose for the Jewish people in the world was overlooked.

But what has happened since three years, and what have our eyes beheld? Not only has the International Alliance grown by leaps and bounds, its roots firmly wound around the rock of God's eternal truth, having been nourished and strengthened by the Holy Spirit, shooting forth and spreading its branches, but bearing fruit unto the glory and praise of God's eternal name.

Since the last meeting a number of Hebrew Christian Alliances have come into existence, all of which were represented by delegates at the conference in Hamburg. About thirty-two countries were represented. There were glowing reports of the increasing numbers of conversions from Judaism, and the formation of numbers of Hebrew Christian congregations in different parts of the world. In some of the places where such congregations were formed it was due to absolute necessity, as there were no evangelical churches for them to join. These Hebrew Christian congregations have thus a double purpose to perform; one in shedding forth light upon benighted Israel, and the other in witnessing to unbelieving Gentiles in their midst. We are living in an age of apostasy, but in the midst of it all God's light is still shining and he is using the power of the gospel in gathering the faithful remnant around the banner of his Christ. Well may the children of God rejoice that we live to see such signs of his power!

Of course, in such a brief report we cannot attempt to go into details, or we might easily write a book, but a mere summary will have to suffice. Our hearts were gladdened to meet old friends whom we had not seen for years, and we rejoiced to have fellowship with new brethren who have endeared themselves to us since our meeting.

There were old intimate friends whom we have prayed for and loved for years, such as Sir Leon Levenson; Dr. Arnold Frank, of Germany; Rev. S. B. Rohold, and Rev. A. W. Payne, of Palestine; Rev. Elias Newman, of Damascus; Rev. P. Gorodish, of Poland, and others.

Among the delegates were such men as Pastor Karl Kunert, of the State Board of Prussia; Dr. Foldes, Attorney General of Budapest, representing Hungary; Dr. Buchk, prominent lawyer representing Vienna, Austria. Roumania was represented by an aged Hebrew Christian with the face of a prophet, whose heart was overflowing with love to his Saviour, formerly a Chagan (Cantor) in a synagogue, but now singing the songs of Zion in praise of his Redeemer.

Soviet Russia was represented by a beloved brother, whose name we do not give for obvious reasons. He came from a land of suffering, had to walk miles before he dared go on a train, faced many difficulties—yes, even death from the Bolsheviki. After weeks of traveling he reached Hamburg and stirred the whole conference with his narrative of the suffering of the poor Hebrew Christians in Soviet Russia.

In some places they have to meet in secret, in cellars or out-of-the-way sheds, under the shadow of death. Many have died for the truth as it is in Jesus; others are starving and some are in prison. His story was like a new Acts of the Apostles. He pleaded for sympathy, prayer and practical assistance for poor Russia. In closing, let me say that our hearts were fired with new zeal and enthusiasm to do and dare greater things for Christ and Israel. The blessing of such a conference cannot be estimated in mere words, eternity alone can reveal the results! May the readers of this paper, and all friends of Israel, work and pray for further blessing upon the labor and labors in the Jewish Mission field.

Spreading the Gospel Through the Printed Page

By W. H. Tipton, Shanghai, China

It was my good fortune to be included among those whose return to the field was made possible by the 1927 Lottie Moon Fund, so I take pleasure in giving you my estimate of what my going will mean to the work.

For a number of years I have given the major part of my time to the writing and editing of the Sunday school literature which is published by the China Baptist Publication Society. During this time, I have had the assistance of an efficient staff of Chinese writers, and the cooperation of many of my fellow missionaries who contributed their share to the task of providing an adequate system of Baptist Sunday school literature in the Chinese language. This literature is not only used by our churches all over China, but is sent to almost every country around the globe where these are to be found; and I may add that a large number of pedobaptists also use our literature, notwithstanding the fact that union literature is published by the China Sunday School Union.

During my furlough my colleague, Dr. J. T. Williams, assumed the editorship of the literature in addition to his other work as General Sunday School Secretary for all China.

I feel that I am better prepared to carry on my task because of the year spent in the Louisville Seminary, and also because of this new contact with the home base.

In this time of revolution and civil war, our literature is reaching tens of thousands in this political and religious crisis, and is not only fruitful as an evangelizing agency, but is essential to the spiritual development and growth of our churches. We feel that the importance of this work cannot be over-estimated.

December, 1928
The Missionary Message in the Sunday School Lessons

Rev. W. O. CARVER, D.D.

DEC. 2—PAUL BEFORE HIS JUDGES. ACTS 24: 24-27; 26: 19-29

Missionary Topic: The irresistible urge of the missionary

Missionary Text—26: 19, 20: I was not disobedient unto the heavenly vision, but declared both to them of Damascus, and at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.

It is highly interesting and valuable to trace Paul's experiences. In each case we find him in court and mobs that he faced in the four and a half years from his arrest in Jerusalem to his release in Rome. Festus, though he was not able to study all the great missionary experiences with courts and kings, mobs and missions of the law. Yet these are incidental to the main line of missionary experience. It is, in the end, too, we cannot fail to see that the men who judged Paul were themselves being judged and that this is the more eternally important fact. And this is to be kept in mind as to the cause of Missions in general. There is much criticism of it today and men assume that it is mere mission and institutions that are being judged by missions and missionaries.

The missionary can't help it. He is a puzzle to many people, has always been, and continues to be. Paul was always too much for his judges. As with Peter and John, so also with Paul and all their spiritual successors. He says 'they cannot but speak the things they have heard and seen.' There is the urge from within which will not permit them to be silent. They have seen Jesus Christ in a vision and have heard from him a commission to go, and to witness. More than that, they have turned themselves over to the living Christ who he may speak, and work through them.

In the face of the most earnest pleading of his friends and of revelations of the Holy Spirit, the others are driven to warrant Paul, Paul went on to Jerusalem. In the courts he persisted in a course that did not primarily seek his own safety. He cannot be disobedient to the heavenly vision. It is an abiding vision. It is an endless urge.

2. The missionary has one message for all, and he does not forget it. Paul would be glad to be free, but his first business is to be faithful. He knew that he must suffer for the sake of the gospel and he accepted that as part of the calling.

The missionary seeks to use every opportunity to force men to face the deepest realities of God and life.

3. The breadth of the missionary's interest and statement is brought out in Paul's words chosen for the missionary text. He begins with the people of Damascus, where he is at the time he first "saw the glory of God shining in the face of Jesus Christ." Then in Jerusalem and in all Judea where his own race brothers had their home and where his Lord had lived and died. Then to all the Gentiles whom he believed they were well men, all on the same basis, all in the same condition of sinful need. Hence to all he preached repentance and the sort of living that follows true repentance.

4. The word was Paul's day, as now, full of etorique cults. The missionary has an open gospel—the more open the better. "This thing was not done in a corner," and is a gospel of light and life.

5. Verse 29 is a notable expression of the passionate earnestness for the souls of men that guides the missionary. He knows that all shall have his own experience, be "such as I am." Read Stanly Jones' Christ at the Round Table to feel the same thrill in a missionary of today.

DEC. 9—PAUL GOES TO ROME. ACTS 28: 11-24, 30, 31

Missionary Topic: Work of a prisoner en route

Missionary Text—Verse 23: ..testifying the kingdom of God, and persuading them concerning Jesus.

By all means one must study all chapters 22 and 28, and Romans 1: 1-15 if he will prepare this lesson. Furthermore, this is a good place to review the whole missionary work of Paul during years of his imprisonment. Note how many people and classes he reached in that time, how many kinds of work he carried on and supervised the work of others, how much his own ideas, his own writings he produced and what they were and what they mean for all of the course of Christianity.

1. In the earlier stages of the journey the missionary had won already the respect and confidence of the military officers in charge of him and the other prisoners, here again his relation to God in Christ, and his ever expanding experience of the power of the gospel reacted on his own personality to make of Paul one of the most impressive of men. One of the most obvious and significant things about missionary work is the way it develops the personality of those who give themselves up to it. The immensity of the very idea of missions, the intimate relation into which it brings one with the Holy Spirit, the inherent unsellosness of the calling and the task, the stimulating contacts with new situations and with various ideas and ideals all promote the growth of judgment. Paul was turned over long before to any situation until he became its real master.

2. The terrible storm was used of God and his missionary as opportunity for causing all in the ship to get a new experience of God and a new sense of his presence and purpose. Transmutating adversity into opportunity is one of the most constant methods of missions.

3. The winter in Malta was made the occasion for bringing the blessings of Christ and his gospel to that island people. When the missionaries left it was with friends and new life left there.

4. In Rome at last, Paul has to adjust himself to the limitations of his being a prisoner, while at the same time he seeks to do the work that for so many years he had longed to do in this capital of the world. One wants to study here what he has to say of himself in Romans 15, Philippians 1, Philo- mens, Ephesians 6, and to be sure, "an ambassador in a chain," but, even so, he was serving as ambassador of God in behalf of his Christ. The chain which enemies had used to bind him and to check his movements was for him a tether by which his Lord controlled his location and he was enabled to feel always at the other end of the chain the hand of his Master, and so he gave himself up to his task under the limitations. In the years that he proved that the chain did not warn him he could have wrought during those years.

1. (1) He began quickly, and with his Jew- ish people. With kindness he approached them, with earnestness he persuaded them, with faithfulness he warned them. Thank God, Luke is able to record that "some believed the things that were spoken."

(2) He kept on "teaching the things con- cerning the Lord Jesus Christ with all bold- ness." From his prison he wrote letters to his friends in Asia and in Macedonia to pray for him, that he might have boldness. God answered those prayers. We ought not to forget, but we do, that Paul had a right to order "open one's mouth to speak as one ought to speak" in mission fields even under favorable circumstances, and how much more surely our Lord advised Paul that he was at once informed by the Jews that while they knew nothing of his case they did know that the Christian message was not spoken against." All the more must the missionary speak for it.

DEC. 16—PAUL AND HIS FRIENDS.

PHILEMON 8-21

Missionary Topic: An intimate view of the great missionary

Missionary Text—Verse 17: If thou countest me as a partner, receive him as my- self.

The lesson Committee suggest for us for special study this week Paul and his friends. Phil. 16: 4—2 Philippian 2: 25-30 and all the letter to Philemon. These and other Scriptures should be taken into account. Centrally united is still the very short Philemon. Brief as the letter is it gives us the most direct and extended insight into the heart and mind of the Apostle to the Gentiles in the New Testament. It would be most interesting, and profitable, to study here the general topic for the day, Paul and his friends, thinking of him and his missionary friends. We could ask where he got them; how they helped him; how he treated them; how they treated him; what he could have accomplished without them. All this would bring us to consider how an effective missionary force is to be made up, and how the different persons are to relate themselves to one another, all dominated by the fact and experience of being put into the work by the Lord and controlled in it by the Holy Spirit.

Instead of this fruitful and fascinating line of study I suggest centering on this epis- tole of Philemon as a study in the personality of the great missionary.

First, we must recall the facts back of the letter. During the two years of Paul and his helpers at Ephesus, all they could do in Asia and in Macedonia was to pray for Paul. This included some at Colossae, although Paul may not himself have gone there. Colossians 1: 1-21 was written on this occasion. Of the outstanding Christians in Colossae was Philemon who owed his conversion to Paul directly, verse 19, and who became a devoted and devoted friend. Eight years later when Paul was in prison at Rome he went to the Lord Onesimus. He was a slave...
of Philomen, who had run away, probably not empty-handed. When he became a Christian he associated himself with Paul and probably himself as an especially useful worker. Paul "would faint have kept him" to serve with him. But was the personal property of Philomen. Paul went to the deep principles involved, and it was clear that Onesimus must return to Philomen. He took with him this letter. Read it in that light. There are some of the revelations it makes of Paul's spirit.

1. He is a man of deep feelings; love, tenderness, the all through the words. How full of appreciation is the letter.

2. He has a fine sense of honor. law and social order of the day were strictly guarded in the return of the slave to the master. Any damage which Philomen had suffered should be met. Paul assumes liability for this, and gives a legal obligation to this end in his own hand-writing verses 18, 19. He explicitly waives all claim for the very life of his friend.

3. There is a delicate, definite humor. This appears at several points, notably in the puns on words which which means "useful". He had bailed his name by becoming useless to Philomen. Now he has come into the meaning of Paul, not Paul in a general way but much more for both Philomen and Paul.

4. The appeal to Christian principles and emotions shows where Paul saw the reliable sources of conduct and expression of life. Master and slave are now brothers in Christ. All the different persons introduced are brothers bound to be held to be on the high plane of Christian relationship.

5. There is courtesy, to be sure, and shrewdness, also. Look at the suggestion of verse 15. Paul has provided for him, and that Philomen is to pray for Paul to be permitted to come on a visit. That will insure that his friend will give full heed to all his other suggestions.

What a man; what a missionary!

Dec. 23—Paul's Last Message. 2 Tim. 4: 1-8, 16-18

Missionary Topic: Paul's Supreme Contribution

Missionary Text.—Verse 17: But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear.

Our lesson for this day is taken from the last words that have been preserved to the world from the greatest missionary of Christendom. It was but a short time after he had dictated this epistle that he was led outside Rome and beheaded. There is something tender and sacred in the reading of such a message as we have here. It is a permanent treasure of the whole church to be able to look into the soul of this great Christian through his last letter.

1. In the words of the Missionary Text suggested, Paul tells us what he concerns to have been his great mission and his great contribution to the cause of Jesus Christ and to the salvation of the world. He has told us in earlier writings, notably in Galatians (chapters 1 and 2), in Romans (15: 8-29), in Ephesians (3: 6-13). His great mission has been to make all men see that God's wish and will is for them to be saved and to come to the knowledge of the truth; that light shall be thrown upon the stewardship of this place; that the whole plan of salvation may be carried out; that the message might be fully proclaimed, and that all the Gentiles—i. e., all the races of the human race—might hear. When he writes in this epistle he is able to feel that his work has been accomplished. He has contended well in a noble game, he has finished his course and come to the goal victor, he has preserved his faith until it is demonstrated upon his unending career. He can now be indifferent to what men may do to him. He can calmly look forward to "to know the Master and to be accounted worthy of the Gospel." The glorious gospel of the blessed God" has been established, it is the right of all men to receive it; the universal Church has embodied himself in the Church and will go on growing in and into the life of the world until he has fully realized the redeeming purpose of the Father. The work is part of Paul's great aim and his great achievement.

2. The cost of this achievement had been great. hints of this rise up at every turn of this last epistle. He has had to endure, to fight, to be misunderstood, to suffer beyond expression, to know tribulation, and now a martyr's death lies just ahead. Apostle is being poured out as a libation. It is his last expression of devotion and his last victory. In it all, and not just now in Caesar's court, the Lord has stood by him. Together he and the Lord have won.

3. What remains is now his concern, but not an anxiety. He is calm. But we too must be ready with similar words to the gospel. The price is always to be paid. Missionaries have been the heaviest payers all along and always will be, as many of us are willing to let them pay all the price and have all the glory.

We need the charge of the first verse so solemnly urged upon us. There are three great facts in the sight of God and of Christ Jesus that we must hold in compelling consciousness: The judgment that living and dying we have to meet the screening of the Christ in the life of the world and in the life of each man; the kingdom of Christ to which he calls us and which angels and before us as the supreme end of all endeavor.

In this solemn and glorious calling we are to preach the word. The phrase, "be instant in season, out of season" means, more literally, "be having good opportunity, having no opportunity." Always, at all cost continue to preach the word. That is missions, as every true missionary.


Missionary Topic: Money and Christian Fellowships

Missionary Text.—Acts 11: 29: And the disciples, every man according to his ability, determined to send relief, what also they did.

In the plan of Southern Baptist lessons the last day of the year is devoted to consideration of our benevolent institutional work; hospitals, orphan care, relief of aged ministers, comfort for the sick. The Scriptures assigned for study this time have to do with for the poor. Only within Christianity has there been in history any systematic and general concern for the poor, the oppressed and the underprivileged. And even in Christianity it has been natural or so intelligent as the spirit and the practice of Jesus would have led us to make it. Within the last few generations there has been very great increase in its practice. Directly out of the Scriptures for the day come three suggestions.

1. Delight is sharing with the poor runs through all. "For our charity we call the monthly offering for the poor our fellowship offering." That is in the true spirit. But the use of the word "fellowship" is unique. Happiness in Christ is the deepest basis for this, and will inspire the finest and largest measure of care. It ought always to be possible to say, as Paul said: "We gave more than our fair share to this fund, "It hath been their good pleasure, and again he says that in Macedonia "there was a readiness on your own initiative." Using money to declare and promote fellow ship is a wonderful privilege.

2. Paul adds that this is a debt. In his address to the Jews he says that we ought to help the weak and remember the words of the Lord Jesus, how he himself said: It is more blessed to give than to receive. The use of money for money in his day Jesus expressly provides for is just this caring for the poor.

3. Paul's words also suggest to us a danger, one against which we must take care to guard himself. To Corinth he wrote that whatsoever they might approve would be done with the same (to Jerusalem, verse 3). In 8: 19-21 he explains more fully that he was taking pains that there should be no chance for any one to blame him in his handling of monies. Being in the matter of honestly accounting for all funds and in the wise distribution of all that is given, it is important that the use of money be as carefully guarded a good time for urging that idea. Carnes, who stole so much from our Home Mission funds, should be a warning to every handler of even small funds. We must be very careful in things honest in the sight of God and of all men.

Peace that Passeth Understanding

By Elise Samsey Duggar, Rio Grande do Sul, Brazil

 Brazilians are genuinely happy on straight streets. They have no big time and following him in baptism. Perhaps in the United States it is a commonplace event for the young people in Christian homes to be converted and join the church, and thus it is not necessarily a reason of overwhelming joy. It is the expected thing. In Brazil, one does not grow up with the gospel, but hears of its for the first time and if it makes an impression it returns for more. When he does the true way of salvation and surrender his life fully, his joy knows no bounds. And his face reflects the feeling in his heart.

A married lady, baptized not so long ago, told me of a visit to the mission last week. The weeks afterwards of the peace she had since she had taken her stand for Christ. She has come to another city now and I trust is still happy in the new life that she began here.

A girl of perhaps seventeen or eighteen years was called to see me one time to ask what she should wear for her baptism (as she had never seen any one immersed). And talking to me said over and over again, "Oh, I am so glad." She won her mother to the Saviour, the mother of the child Sunday said, "For a long while I wanted to be baptized and now have had my desire fulfilled. Both have read a great deal in the Bible.

A young man, baptized last year, is gifted as a poet and wrote some beautiful things. Portuguese on how the house of worship brought peace and comfort to his soul. He plans to study to be a preacher.

Yes, it means something to a Brazilian to be converted, and he doesn't mind telling the world so. True it is that only a missionary can kindredly. He is about the hardships that are endured on the foreign field, but he does not find everything worthwhile when he sees the joy and true happiness of the new believer first learning to walk in the steps of the Saviour.
From the
Woman's Missionary Union
KATHLEEN MALLORY

W.M.U. WEEK OF PRAYER FOR WORLD-WIDE MISSIONS
December 3-7, 1928

“Do It Heartily”

“Whatever ye do, do it heartily, as to the Lord,” Col. 3:23. This has always been a favorite text of mine. It has been even when I feel inclined to slack up a little in my efforts. It seems to me a good motto for us on the foreign field as well as for the workers in the homeland. Everywhere there is urgent need of laborers whose hearts and souls are in the work.

It has been a great inspiration to me to be at home this year while the women of the South are celebrating their Ruby Anniversary. How fitting it is to commemorate their achievements by undertaking even greater things for the Master! It will give us who work far away renewed courage. We are prone to lose heart when we see the thronging millions who do not know Jesus and compare with them the handful of faithful Christians.

In South Brazil our missionary ranks are thinning so fast. Some of our best workers have died recently, some have broken down in health because of the strain of our work. Many are on furlough recuperating for another service period. In the meanwhile no new workers have gone out for several years. How is the work going on under such circumstances? Those on the field have taken on added burdens, though already heavy laden. Some preaching points have been closed for lack of funds and leaders to carry on. Many opportunities to begin new work have been let pass and many open doors have been opened in vain for there was no one to enter.

There are fifty missionaries at home whose furloughs have expired and who because of the financial condition of the Board can’t go back to the fields where they are so badly needed. There are young seminarians and girls of our training schools who have volunteered and want only the means to go.

My husband and I are so glad to be on the list of those to be sent back by your Lottie Moon Christmas Offering of last year. Let that good work go on. If only all our Southland might hear the Macedonian call still ringing! May our Ruby Anniversary be a glorious success! May we indeed "enlarge—spare no expense—build and strengthen—at home and to the uttermost parts of the earth. Your Brazilian sisters are depending on you—Mrs. A. R. Crabtree, Rio de Janeiro, Brazil,

Forty Missionaries Returned by 1927 Lottie Moon Christmas Offering

One of the greatest victories of the past year was made possible through the 1927 Lottie Moon Christmas Offering, which permitted thirty-six S.B.C. men and women foreign missionaries to return to their fields and arranged for four others to return at their earliest convenience. The list is herewith published, since some may have failed to see it in other publications and since the first receipts of the 1928 Lottie Moon Christmas Offering of this December Week of Prayer will be used for the support of these forty missionaries, with the exception of three salaries which are otherwise provided for Dr. N. A. Byran, Rev. John Mein and Rev. E. A. Nelson. The keeping of these missionaries at their posts is certainly a constraining appeal for a loving Christmas Offering on December 7.

Whatever is not thus needed will be applied by the Foreign Mission Board to its native work on the various fields. For every reason and in keeping with the Ruby Anniversary it is hoped that for this purpose there will be raised at least $400,000.00. Programs and other helps for the week (December 3-7) have been furnished the societies. The following articles as well as others in this magazine will prove invaluable as supplemental material. Pray for the missionaries, the offering and the week’s program, please.

Rev. and Mrs. J. A. Abernathy, Taiping, China
Rev. and Mrs. W. E. Allen, Rio de Janeiro, Brazil.
Rev. and Mrs. G. W. Bouldin, Fukushima, Japan.
Rev. and Mrs. G. A. Bowdler, Buenos Aires, Argentina.
Mrs. N. A. Bryan, Hwahsien, China.
Rev. and Mrs. W. H. Clarke, Tokyo, Japan.
Rev. and Mrs. A. R. Crabtree, Rio de Janeiro, Brazil.
Miss Elma Elam, Lagos, Africa.
Rev. and Mrs. A. E. Hayes, Parabys, Brazil.
Dr. Mary L. King, Pochow, China.
Rev. and Mrs. Ullin W. Leavell, Hwanghsien, China.
Rev. and Mrs. H. H. McMillan, Soochow, China.
Rev. and Mrs. John Mein, Maceio, Brazil.
Rev. and Mrs. E. A. Nelson, Manaus, Brazil.
Dr. and Mrs. C. W. Pruit, Hwahsien, China.
Rev. and Mrs. T. M. Rankin, Canton, China.
Rev. and Mrs. J. F. Ray, Hiroshima, Japan.
Dr. and Mrs. G. W. Sadler, Ogbombo, Africa.
Rev. W. H. Tipton, Shanghai, China.
Rev. W. H. Tipton, Shangha, China. (See article, page 24).
Rev. and Mrs. J. H. Wiley, Shanghai, China.
Mrs. J. C. Cowsett, Rio de Janeiro, Brazil.

Young and Old

We had baptismal service on June 21: there were eight men and one girl thirteen years old, who is the fourth generation of an obstinate plotter, Young Ping Sun; how gratifying it is to know and feel that the gospel goes on from one generation to the next and that its power is even more manifest in this day and time than ever before. This class of men who were baptized today were taught “more perfectly in the way” by the father of this little girl.

I must tell you about a little old woman who is a Baptist Christian and a regular attendant at our church, though she has never brought her letter from Ningpo, where she was converted. She came here eight years ago. She could only read haltingly a romanized Testament, but has, by persistent efforts, learned to read quite well the Bible in Chinese characters, which isn’t an easy job for a young person: and she is fifty-nine now. When she first came she began on hymns and learned six the first year. Then she had the courage to tackle the Testament. She is now going to a night-school for the poor and is actually learning to read when she has finished three readers, "Phelps’ Popular Course." She got a prize today for not missing one day in the two quarters of this year. She, like Zacchaeus of old, has lifted her up into the tree of life and she has beheld the Lord’s glory for herself and for others.

Her name is Mrs. Van.—Willie H. Kelly, Shanghai, China.

A Human Interest Story

We were trying to get our women interested in learning to read their Bibles. The Lord seemed to lead me to the home of a family, several of whom were Christians. In some peculiar way a young woman there attracted me; and as often as I could I went to help her.

Two women, an aged mother and daughter, whose health seemed to require care for them both, lived in this house. In fact, they might not have had a permanent room had it not been for the kindness of this Christian man and his family.

Seemingly, the tendency among these people is to let the aged and the afflicted care for their own affairs in every respect. I know that in the Oyo Province lepers are driven to the bush. In many cases their own people neglect them, after giving them bread, and they may live on plots of land on which to make their food.

This mother was thin and worn, and the daughter was nearly blind, but the two of them managed to find something to eat. Finally the elder became ill. I had been to the home several times and sat one day reading into the sick woman’s dark room but never saw a figure or heard a sound.
One day the daughter, barely able to find food for herself, asked if I could help her mother who was sick in that room. The blackness of the room and the quietness of the night made it impossible for me to understand her, so I consulted a dispenser. He went over, examined the patient and gave whatever medi-
cine she needed.

After investigation, I learned that she was suffering with tuberculosis in its last stage. When I went in the next time I found her on a bed in a corner of a few cobwebs. One lone ragged cloth was wrapped about her hips. After saluting her, my husband brought some boiled food money. Next day I found her attired and occupying very much the same position as before. When asked where the clothes were she answered that she was saving them to wear to church when she got well.

Early Sunday morning the pastor and teacher came in announcing her death, and asked if I must (as they call Mr. Powell and all male missionaries) would make a coffin for her. He could not refuse, even though many of the wealthy people in that section are not as honored when they are put away. They simply put the body on a board, wrap it in cloth, put it in the grave (which is usually dug in the porch or sleeping room), cover it with banana leaves or something of that nature and fill the grave with dirt. He needed some money for a native carpenter and they made the coffin from white pine cases.

After it was finished the native Christian draped it with native clothes and paraded over town, announcing the death of this woman, and preaching to the curious crowds. Before night they came to the home, put the body in the box and gave it a Christian burial in the usual burying place.

The next morning the teacher wrote a note that he had to "master" for the good Liu C. who lived in that town by the making of that box. He said the people wanted to know if Christianity really meant that the poor were cared for so much as that. As a result many who never knew such a woman existed, came to salute the daughter.

From her late tears were treated in the dispensary and finally given a free operation in the Baptist Hospital in Ogbomoso. This helped her to seem better than before and she was most grateful. She finally gave up her heathen idols and became a Christian. Of course she did not learn to read her Bible because she is rather old and her eyesight still not too good. She made little money but gladly gave a part of that to the Lord. She rejoiced in the opportunity to help clean the church on Saturday, was delighted to bring two little children from her community into Sunday school every Sunday as long as she was there. Furthermore, she was always telling some of Jesus who had done so much for her.—Mrs. J. C. Powell, Africa.

**Suggested Leaflets—Supplement to Month's Program**

**DECEMBER—WHAT OF CHINA?**

**News Notes from Laichow, China**

By Mrs. J. M. Gaston, Laichow, China

I am very thankful to record that Mayfield-Tyzer Hospital has not been under the necessity of closing at all during the troublous times there. The prevalence of disease in East Shantung this year. Not only so, but it has done its best work in its twenty years' history.

This is wholly through the goodness of the Lord who has enabled and efficient Chinese co-workers and an attitude of faithfulness and cooperation even on the part of the strangers with whom we have had to deal.

It is not easy to distinguish between bandits and gentlemen. We have found that when in doubt it is best to treat them as gentlemen. It generally works. At least I could but treat as a gentleman the one who took my shoes to Chefoo for repair, and brought them back safely.

No harm at all has come to us nor to our personal knowledge, nor to Missions who has this summer shared home and work with us if there has been loss we would gladly have borne it for the privilege of service and witnessing which has been given.

May 7, 1932.

**Program for December**

**TOPIC—WHAT OF CHINA?**

8.43 a.m.—Christmas Hymn—"We Praise Thee, O God,"

8.45 a.m.—Prayer of Praise for the Coming of the Christmas

POEM—The Christmas Gift (See page 29)


Prayer that W.M.U. members may this year as never before keep "Christmas for Christ—Christmas for China—There Is No Name So Sweet on Earth"

Reading of Leaflet—"The Measure of the Gift" (Order leaflet for 1 cents from W.M.U. Literature Dept.) 1111 Comer Bldg., Birmingham, Ala.

Prayer for: (1) the forty missionaries returned to S. B. C. foreign fields by the 1927 Lottie Moon Christmas Offering; (2) all foreign missionaries and native Christians;

POEM—What the Heavenly Do for Me? (Order poem for 2 cents from Birmingham address given above.)

Christmas Hymn—"The Whole World Was Lost in the Darkness of Sin" (Order leaflet for 2 cents from Birmingham address given above.)

Prayer that: (1) Christian publishing houses and their workers in China may faithfully "sow the seed;" (2) Chinese Christians may be comforted in the promise that God's Word will not return unto him void (3) in this generation there may be a great harvest from the study of the Bible in China.

Reading of Leaflet—"Evangelism in China" (Order leaflet for 2 cents from Birmingham address given above.)

Discussion—(1) Why I like China? (2) Why I want China evangelized? (3) Recent encouraging news from China (If three members are prepared to lead out in his discussion it is apt to be more effective. Much information for it will be found on page 1-15.)

Christmas Hymn—"On Zion, Haste" Report of Society's Enlistment Committee Discussion of additional enlistment activi-
ties during December that Ruby Anniversary Victory may be larger.

Prayer that the Ruby Anniversary enlistment and organizations aims may be attained Report of Society's Treasurer Discussion of means and means to secure before the close of December all unredemed pledges and to gain other gifts

Prayer for the reaching of the $4,000,000 Ruby Anniversary financial goal:

Talk—Member-Wide Participation in the S. B. C. Thank Offering at Christmas (For data concerning this offering see pages 18 and 27.)

Business Session—Report of: (1) W.M.U. Young People's Organizations; (2) Christmas Personal Service; (3) Week of Prayer for Foreign Missions. M. Lottie Moon Christmas

Offering; (3) Every-Member Canvas for 1929 S. B. C. Co-operative Program—Minutes closing:

Sentence Prayer of Praise for God's goodness through the past year

Hymn of Consecration for 1929—"Take My Life and Let It Be"

Silent Prayer (on bended knee)

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Hymn of Consecration for 1929—"Take My Life and Let It Be"

Silent Prayer (on bended knee)
Just at the time of our warning and decision to "stay put," the General himself entered the city very quietly, from Moukden, by way of the sea.

Upon his arrival, the white sun came down and the five bars went up! His presence seemed to restore confidence, and no more was said of moving.

The day following his arrival, General Fang called at the hospital, and made a contribution to the Red Cross. After resting two days he led his troops out against those of General Lin, gathered a few li south of the city. At Ma Yi a fierce encounter occurred. The Liu troops retreated to Pingsu, the Fang troops in pursuit. The rout continued to Kaochow and included the taking of Pingsu.

The influx of wounded that followed included a number from the other side, brought in through the pity of farmers in that district, but many were not so fortunate as to get this help, and fatalities were large on both sides.

The Christmas Gift

Heralds announcing
In angelic strain,
The advent of a Saviour;
Jesus, his name.

Shepherds expectant,
Traveling afar,
Gazing into heaven,
Follow the Star.

Bethlehem, Judea,
Place of his birth,
Good tidings, great joy,
Peace on earth,

Wise men adoring
Bringing frankincense, myrrh,
Rejoicing with Mary,
Happy with her.

Christmas approaching,
His natal day,
What will you offer him?
Oh, can you say?

Love unspeakable,
Offered each one;
God's greatest gift,
His dearly beloved Son.

Great Salvation,
That's why he came;
None are rejected.
Who come in his name.
—Mrs. Thomas H. Little Jr., Va.

Leaflets for December Week of Prayer for World-Wide Missions

WOMAN'S MISSIONARY SOCIETY

East America—The Work of Grace at Lagos. 3
China—A glimpse into a Chinese Village 3
Espa—A Venetian Baptist. 3
Japan—"Something Better" 3
South America—Witnessing in the A-B-C Republics. 4

YOUNG WOMAN'S AUXILIARY

The Cost 3
Girls' Auxiliary 3
Ken Wa Fong, Doctor 3
Royal Ambassador Chapter 3
The Wicked Wing Lu 3
Sunday Schools 3

An American Boy in Japan 4
Order Early, Please, from W. M. U. Literature Department. 111 Comer Blvd., Birmingham, Ala.

Experience of a Druggist

The following story furnished by the pastor of a prominent church in a Southern city should prove gratifying to all laymen as they consider their obligation to the Kingdom for the year 1929. It reminds us that God honors the man who honors him and at the same time is "diligent in business."

OBSERVING THE LORD'S DAY

Four years ago a comparatively young man purchased a drug store in a Southern city. After conducting this new business for a month, stimulated by his pastor's counsel, he decided that he would close his doors late Saturday evening and not open them again until Monday morning at 7:30. When his clerks heard of his decision they reminded him that all the other drug stores were open on Sunday and that Sunday was their best day. These employees also made the prediction that he would not be able to stay in business very long, if he adopted this policy.

He was firm, however, in his decision and he reports that from the time he adopted this policy until the present he has had a constantly increasing business, being able to do more in the six days than in the seven.

ANOTHER WISE STEP

He also decided that he would appropriate at least a tenth of his income to the Lord's cause. He pays himself a salary and from week to week conscientiously tithes this income.

He does not wait until the end of the year to tithe his dividends; he carefully estimates at the beginning of the year the amount that he is likely to realize from this source and tithes it in advance. He testifies that every year his dividends have exceeded the amount he estimated. He keeps a separate tithing account with the bank and always has sufficient money in this account, not only to meet his pledges to the Kingdom, but a surplus for new demands that may arise.

Kirkwood, Atlanta

The notes for the Brotherhood Department last month were completed in the midst of a school with the Kirkwood Baptist Church of Atlanta. Twelve members of the class qualified for the Brotherhood certificates.

One of the most interesting features of the school was an informal conference with the deacons of this church.

Nashville

It was a real pleasure to visit on September 27 the first city-wide school under the auspices of the Department of Church Administra-
tion, of the Sunday School Board, which was conducted for six days in the First Baptist Church of Nashville. The six courses offered by this department were taught for two periods each evening by specialists.

The General Secretary had the responsibility of speaking in the open meeting on Thursday evening following these interesting class methods. There were perhaps four hundred thoughtful people present, including most of those who attended the classes and others who came only for the public address.

From the Baptist Brotherhood of the South

Secretary T. J. HENDERSON

The sixteen Baptist churches of Nashville were represented in this school, the class work was of a high order and the fellowship was delightful. Dr. Hudson, who was director, is to be congratulated on the success of this initial effort.

Bearden, Tennessee

On Sunday, September 30, the General Secretary spoke at the morning hour in the Baptist Church of Bearden on "The Baptist Situation and Outlook," stressing some features that should cheer our drooping spirits.

A few faithful disciples are still living who are charter members of this aggressive church. By common consent perhaps the first honors would be conferred on R. H. Edington, who is beyond four score years and yet is a regular attendant and a liberal supporter.

The church is located about five miles from the Court House in Knoxville and has a building, virtually paid for, that would do credit to a city of twenty-five thousand inhabitants.

The pastor, Rev. C. L. Hammond, is thoroughly missionary and is ambitious to see his church advance year by year in the support of the Co-operative Program. The talk on this occasion was intended to stimulate the church in this worthy objective.

Knoxville First

Responding to an invitation to speak in the First Baptist Church of Knoxville at the evening hour, September 30, it was thought proper, because of the large number of students and other young people in attendance, to discuss the subject, "The Abundant Life.

Dr. Brown was in Wichita Falls, Texas, conducting a meeting.

Promotional Committee

On October 3 an eventful meeting of the Promotional Committee of the Southern Baptist Convention was held in Nashville. The attendance was large, the misfortune of the Home Mission Board had the right way, the Committee gave most serious and thorough consideration to this vital matter, and reached the decision that the Baptists of the South should rally on Armistice Day and remove the reproach that is depressing our people.

An average of a dollar from one-fourth of our constituency would wipe out this short age and inspire the people for more liberal support of the Christmas Thank Offering.

Interesting Experience

This heading refers to a recent visit, in company with Mr. J. H. Anderson, to Chat-
anooga and Nashville for conferences with a few leaders, chiefly laymen, regarding liberal gifts to the Christmas Thank Offering. The attendance at each place fully met our expectations and the discussion was frank and serious.

At Chattanooga, the laymen claim that loyal support of the Co-operative Program and local demands, including building enterprises, are making a heavy draft on their resources. The pastor, Rev. J. A. Lee, was interested in the question. It was suggested for them was not large, and it is hoped that they will be found one hundred per cent efficient on December 23. There is a spirit of self-denial among many laymen.
In Nashville some busy and prosperous laymen and the conference was frank and earnest. Information has since reached the Brotherhood Headquarters that the Nash- ville men hope to do their share.

It was found to find men of means willing to make extra gifts and at the same time willing to help enlist others. The Co- operative Program alone may never lift them to the full measure of their ability and re- sponsibility.

Richmond

A hurried trip to Richmond to confer with Secretary Waite and some laymen in regard to their having a share in the plan of the Promotional Committee to enlist prosperous men to give liberal support to the Christmas Thank Offering, afforded the first opportunity to drop in on a meeting of the Foreign Mission Board.

One is impressed that the Committee give serious consideration to the matters referred to them, the business is conducted in an or- derly manner, and the Board has an unalter- able purpose to guard its funds and reduce its debt as speedily as possible.

Gastonia, North Carolina

Gastonia with a population of twenty-two thousand is rich in an progressive, fine city, and the Baptists with six white churches are keeping pace with the industrial and educational progress of the city.

Dr. B. A. Bowers of the First Church has a fine field, the church has a magnificent new plant, and he has begun his pastorate under most favorable auspices.

The invitation to visit Gastonia, however, came through a church in Hodswell, the Rev. Charles, bishop of East Baptist Church, and all the meetings, except one, were held in the at- tractive auditorium of this church.

Of the seven addresses delivered on the two days of this visit, October 14 and 15, one dealt with Missions, another with the Scrip- tural Qualifications of Deacons, one with Stewardship of Life, two with Scriptural Finance, and two with Laymen and the King- dom of Heaven.

On Sunday afternoon about a dozen churches were represented by their pastors and leading laymen, and at the closing session on Monday night he one hundred seventy-five in- terested people came.

At the special conference for deacons, there were twenty three, of these officials present from perhaps ten churches and the interest they manifested was a great inspiration.

These two strenuous days were planned by Pastor Cashwell as a preparation for that sig- nificant event, The Every-Member Canvass.

Suggested Program for the Monthly Brotherhood Meeting

Devote fifteen minutes to Scripture reading, song service, and prayer.

Business Session—Five Minutes.

Topic—The Christmas Thank Offering, Why call for such an offering?

As a means of relieving the burden of debt. (Five minutes).

2. The Lord's cause is suffering. (Five minutes).

3. Should lead prosperous men to adopt higher standards of giving. (Five minutes).

4. Will it not be self-sacrificial and sacrifice. (Five minutes).

5. Capitalize and properly utilize the Christmas spirit.

6. If successful, it will greatly inspirit the people.

Voluntary remarks. (One minute each).

Closing remarks by pastor.

Close with song and prayer.

Suggestions—1. The experience of recent years shows that it will require a long time to pay all debentures of the Co-operative Pro- gram. The Foreign Mission Board received $100,000.00 less last year than the year be- fore. With the limited funds we are able to equip hospitals, schools, etc. Many workers are recalled and others overworked.

3. A regular weekly gift is not likely to ex- hibit a prosperous man's ability. He needs something else.

4. Many promted by love will practice self-denial that they may have a share in this offering. Some will observe meatless days and others do without a new suit. 5. The offering coms when people are in the giving spirit. Let our motto be Christmas for Christ. If people are depressed with the cost of debt this Christmas Thank Offering, if successful, will greatly strengthen the morale of Southern Baptists.

Washington and Baltimore

Our December notes close with a brief report of a hurried visit to these two cities. The stop in Washington was devoted to an in- terview with a prominent layman, followed immediately by a conference with Dr. H. W. O. Millington, executive secretary, regarding the share that Baptist laymen of the District of Columbia might be expected to take in the Christmas Thank Offering.

The situation in the churches of Washing- ton is complicated by the fact that they are expected to support the enterprises of the Northern and Southern Conventions equally.

Baltimore

The occasion of the visit to Baltimore on October 25 was to attend the annual meeting of the Maryland Baptist Union, which was in session at Eutaw Place Baptist Church. While Maryland claims only eighteen thousand members, the state meeting is as largely attended as the Tennessee Baptist Convention.

Both the pastors and women had profitable meetings in connection with the Association. The state is conducting a wise and successful state mission work under the imme- diate supervision of Secretary Watts.

It was very stimulating to hear the report of President Smith regarding the policies and activities of the laymen's organization of Baltimore.

The Maryland Baptists hope to do their part in the two million dollar Christ- mas Thank Offering, and are already engaged in a canvass to enlist the more prosper- ous men.

A Significant Event

This heading refers to the annual Every- Member Campaign this December 2-9, and intended to cover the Budget for 1929 with solvent pledges. Suc- cess calls for thorough preparation, thorough canvass, thorough follow-up.
**Missionary Miscellany**

**REV. T. B. RAY, D.D.**

**Births:**

Rev. and Mrs. G. W. Srother of Pochew, China, announce the arrival of G. Wallace Srother, Jr., on September 14, 1928.

**Arrivals on Forlough:**

Mrs. Emma Ginsburg, Sao Paulo, Brazil. Home Address, 134 W. 13th St., New York, N. Y.


Rev. and Mrs. R. C. Moore, Concepcion, Chile. Home Address, 2808 Central Ave., Tampa, Fla.

**Sailings:**

October 11 on S. S. Empress of Asia:

Rev. and Mrs. J. F. Ray, Hiroshima, Japan. Rev. and Mrs. J. H. Ware, Shanghai, China.

Rev. and Mrs. W. B. Johnson, Soochow, China.

October 13 on S. S. Vaudun:

Rev. and Mrs. A. K. Crabtree, Rio de Janeiro, Brazil.

October 20 on S. S. Cedric:

Miss Olive Edens, Abeokuta, Africa.

**“I must tell you more about the Library Fellowship Campaign. We have practically reached our goal of $20,000. This campaign has brought many friends close to the college. The building is almost completed. We expect to move in very soon.”**

**“Prior to the opening of the college, we had a Faculty-Setting-up Conference. The chief purpose was to get the teachers thoroughly oriented regarding the traditions and policy of the college. We spent several days to discuss, ‘How to lead students to Christ.’ The spirit of our teachers has been splendid.”**

**“College opened this year with an unusually large enrollment, nine hundred students in all. Practically all of this number are girls. We had over eight hundred new applicants but could take care of only one-fourth that number of students. The classrooms and dormitories are filled to capacity and we are looking forward to a very successful school year.”**—Herman C. E. Liu, Shanghai, China.

**“For some years we have been repeatedly requested to teach music in our school. Our young people going out as teachers need to know at least enough to play an organ in church and help train in the singing. But a music department requires at least three things: a piano, instruments, and a room in which to place the instruments.”**

**“When in New York last year a friend, William L. Machigal, gave me $50.00 for the work: I did not like to just put it into the work, so thought immediately of using it to begin the school.”**

**“The teacher we found is a Brazilian lady who teaches private pupils. We bought one of these later as we needed it, another second-hand piano. Two of our necessities are met, but the place! The director’s home is the ‘carry all’ where the extras are placed. It already had in it the family of the shoe-maker, the family of one of the pastors, the family of a professor, the dressmaking establishment, the sewing shop and the shoe shop. We found room to get it in. I have just placed it at left of my desk, and later the other one in front of it, so now I work to the tune of sweet music all day long.”**

**“We have twelve piano pupils with two half hour lessons each week, and practice period of an hour each day, so the pianos are going most of the time. We do not believe in letting other people or instruments be idle around here.”—L. M. Reno, Victoria, Brazil.”**

**“Last week we were at the town of Ts’i, China, where there are about thirty inquirers and several more came in during the meeting. We have only a few places where we have been unable on account of the robbers and Communists to go. I hope that we may soon be able to go there. I will say that I have never seen a better time to preach the gospel than the present, and I trust that you will enroll the prayers of the good folk at home for this special work of our work here.”—C. C. Marriott, Chinkiang, China.”**

**“Mrs. Hurley and I have been out in the provinces visiting the churches since July 19. We traveled six weeks in our Ford, then we moved by rail to Bucharest while Mrs. Hurley rested three days. It was a great trip and a great joy to get out into the homes and churches where one knows better the people with whom one must work. Our people know us better and we know them better, their needs, their sufferings, their church-troubles, and so on. I have been permitted to Bucharest with a deeper respect for our people and sub-limer faith in the final result of the Baptist Movement in Roumania. Mrs. Hurley and I have traveled 5,000 miles this year in Roumania in the Lord’s work and have been in 200 homes and have spoken in 60 churches...”**

**“At a recent trip, it was rendered to the largest audience of the summer with nearly 1,000 people crowded into a large church. Our work for the rest of the year calls for 2,500 miles. Then we will feel free next summer when you say, ‘come home,’ to do so feeling that we have done our best.”**—Dan T. Hurley, Bucharest, Roumania.

**Experiences in Interior China**

By Arthur T. Bestick, Pochew

Three weeks ago today my Brother Wade, Miss Riddell and I arrived here, after a long trip from Tsinan, by Tsingtao and Shanghai, then to Foochow. We were busy for the railway for about thirty miles, could have been made in three days. There was constantly in my mind that chorus of the old hymn, “The trials of the journey will seem nothing, when we get to the end of the way,” and it has certainly proven true in this instance. We have met with merces and blessings from a kind Father all along, also proving his promise to give “above that ye are able to ask or think. Our hearts are constantly full of praise to him for his many mercies during this past year, and for bringing us back to these people among whom we have labored. They have given us such a hearty welcome, too, and we see so much to praise a kind Father for in keeping them, most of them only babies in Christ, during the trying times through which they have just passed. They have been patient, believers and non-believers, and even the latter give us a warm welcome, as they seem to keep our coming results of peace and safety for them. They invariably place the beginning of the troubles with our leaving, last year.

Our houses and the school buildings were all occupied by troops when we arrived Tuesday night, three weeks and a half, with forty mile ride in a ricksha, pulled each by one man. So we went to a big building that had been built for the manufacture of eggs, but has never been thus used. kind friends had secured this for us and there we refuegied, in fifty yards of my brother’s home, till Saturday of that week, and then we moved into our new house and started north to join the fighting ranks. My brother’s house has been occupied up till now and though they have made many promises, made, “Tomorrow we will get out.” We are very comfortable in the Strother’s home (It was not thought best that they should move with their little things at the time more settled). The one left in care of the houses have been very faithful in looking after them, and ironing the clothes, and to even get back things belonging in the homes, and we shall always feel under obligation to the people for their greatest full service. Those of us who have had most things “spoiled” do not blame any one either, for we have seen with these still having in their home, there are some who cannot be persuaded at all. We are happy to witness that it is not the policy of the Nationalist Government for this thing, but I am sure those who know there is a proclamation for foreigners and their property to be protected, but the communist element does not heed such.

I think we have learned to value things less by this experience, too. We know the country is so faithfull, and that he who spares not his only son, but freely gave him, will with him also freely give all things. We have seen through that through all the year with troops often in the church yard, they have been able to go on with their meetings, and the church is going strong. The chapel in the city has been a bedroom part of the time and a stable part of the time for the last six weeks. The church compound is swarming with soldiers. At the gate sentries even demand of the evangelist what he is doing as he goes, and comes from his own gate, and demanded the same of me when I went to call on his wife, so they have not had services during this time, but most of the members come over here for services. Last Sunday we had our Lord’s Supper and fifty partook with us, and we felt “it is good to be here.” They have been having Bible classes around at the homes of different members, taking John and studying the same apparatus at the five meetings as they get a different congregation at each place. Yesterday afternoon I went to a class at old Sister’s, she has one of the first to help supply when we came here, and her husband, who died of cholera some years last, was a faithful follower of Christ. I was a son and daughter also joined the church, but as the son giving away to his temper got into some difficulty, grew cold and stopped going to services, so that the boys for restoration Sunday and that was a joy, and one sister said when they voted on his restoration, “He has done more good witnessing than many inside members.”
Chapter VII

But Lucille, with her American pluckiness pouring out of every pore, came triumphant through that same forest the following year after having been married to Walter Parkinson High. Back tours came and went, station, and her advent into the remote station amongst the wild savage natives caused great wonder, transforming the thoughts and minds and hearts of the people in their attitude toward the Mission, to which heretofore they had seemed opposed and indifferent.

But a woman, and one so wise as this one, who knew how to care for the sick, and was the wife of the white man! Walter increased much in his estimation when he brought his wife home, while Howard, because of his heartless face and lack of feminine adjutant, decreased a little in the scale of their esteem. Certainly a man of his age ought to have a wife, or two wives, or even three or four, else he was very poor indeed.

But Howard clung on his work calmly and quietly even in the face of these hints as to his lack of intelligence and worldly goods, studying unto himself and tongue, with the result that very soon he was teaching and preaching "in season and out of season." Many interruptions came in the form of building out of every school and church, a store and hospital, which for lack of laborers must proceed very slowly indeed.

It was according to their own sweet will. At times a famine of water or wood prevailed as the "drawers of water and bearers of wood" went on a strike for more money or because of shear laborers.

The little stream, which sparkled and shone in the sunlight as Howard and Walter came out of the forest that day, had long been used by the natives for all purposes, for it ran down to the station. Walter, who was not of the race to be satisfied with a thing mere, or the trees and the ferns and the brook, the clear, rippling waters bubbled forth into a trickling spring, it was carried to the Mission on top of the little hill, on the head of these black children of Nature, to whom the ways of the unknown white people were so unintelligible, albeit so interesting.

But it was of no import to them that they should be supplied with wood and water. Money was no object to them; they did not need money—they wore no clothes, bought no food—Nature provided them with the means of sustaining life. How else was there? Absolutely nothing, and so until they could be made to realize a lack in their lives, a void, which must be filled, a desire for something which these white people had that they did not possess, they would carry on in the ever-tolerant of their ways, eating, drinking, dancing, warning, sacrificing to the Ever-One as they and their ancestors had done in the evil days of the "4k-enties"—"itching behind them.

But, little by little, an impression was made, one by one they came—until finally a small nucleus was formed, and when Lucille arrived she found almost more than one pair of hands could do, but she discharged her duties bravely.

"Walter," said Mrs. Parkinson one morning, "I am going to look for another boy. This one is very saucy and disobedient and, I fear, not honest."

The Story Thus Far:

The baby girl of Mr. and Mrs. McGregor, missionaries to Africa, is stolen one night by a native nurse-boy, Kipgoche, who tries to carry it off with him. He is lost in the jungle, and at last reaches a strange tribe, who at first worship the white baby immediately as the child of the gods. At length Kipgoche tries to escape, and is captured and burned. Lucille becomes the property of an old woman named Kalengo, and grows to girlhood in utter forgetfulness of her parentage and white heritage. She stains her body brown to be like the other girls, and learns to protect herself from the blistering sun. Then, one day, to her inex- imaginable horror, she is chosen by King Mgugwa, a powerful, sensual, ugly husband, to be his twenty-first wife.

In the meantime we have a glimpse of the joys and sorrows of missionaries in far-away Africa.

matter with your legs?" He said, "Nothing, except that I have washed them." "Oh, no," I told him, "You have been calling them with my hand," and sure enough, most of the lard in the tin was gone." "Well, Lucille, we will have to try and catch him stealing, and in the meantime I will watch we can't see another, but really it is one way and a half a dozen the other way, and the day before you came Howard and I had so many boys in succession that I can't even keep track of their names." "And then," she went on, "he breaks so many dishes. He came to me yesterday with the remains of a cut glass tumbler in his hand, and the day before it was one of my lovely cups. I suppose I was foolish to bring those nice things with me but I do love pretty things, and then they were wedding presents, I understand."

"I think I could," she said. "But how about milk? This last is fearfully dirty and about half water. I told the old fellow—or tried to tell him—that he had watered it and he was dead set and insulted about it. He says he will bring us so more, so that's something else we will have to look after." "Here comes the mail man. Let's see what he has for us, perhaps letters from home," and everything else was forgotten in the anticipated pleasure of "letters from home."

The old man, black and greasy, redolent with perspiration, came up to the door of the little banana leaf hut, the temporary home of the missionary. His journey of this eight-day tramp through forest and plain, was expressly for the purpose of bringing mail and news from the outside world. "But dear me," said Lucille, "the letters are where?" Walter spoke sharply to the old fellow.

"But isn't it lost? Didn't I have to sleep on the path and when I came to in the morning the bag was gone."

Gone! Consternation reigned in both families—mail and bag gone—perhaps money also!

"But when was it stolen?"

"Oh, the second night after I started, but I just kept on going, for was it not the white man's orders that I go and fetch the letters, which were left on and on, and then the letters over there would not give me any, because I had lost the bag. Here is a letter from him."

He produced a letter which for safety's sake was carried in the split end of the branch of a tree.

This letter explained that there was mail, letters from home, and money upon which the man had come without a locked bag, in fact, no bag at all, they did not think it wise to entrust him with the mail. "But dear me," said Lucille in her great disappointment, "Why didn't they lend us a bag? Don't they realize how disappointed we would be? Letters from home, from mother, from sister, from friends over there, and we have to wait eight or ten days longer to get them, as we can't send this fellow right back and the man right away. I believe this boy stole that bag himself."

"Oh, no, of course not, Lucille. He is a Christian. You mustn't think that."

"Well, perhaps not, but anyhow, I wish they had tried to send us our mail. I am afraid my 'spiritual nerves' are getting rather on edge, Walter."

"Well, dear, take the spoiling of your goods as joyfully as you can. Perhaps the Lord has a lesson in all these things for us. One thing we can be very thankful for, is that the bag was not stolen on the way back, when it would have had money in it."

"Yes, that's so, we will play the glad game, and when the sugar and the flour and the lard and the salt are all gone, and there is no milk, we will trust the Lord to send us something to take their place."

And, as Walter Parkinson put his arm about his young wife's shoulders and drew her into this little banana leaf house at the dinner table, the usual service, he thanked God that she knew the Lord and had been given the courage to come to him even through the forbidding Death Forest. (To be continued)
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