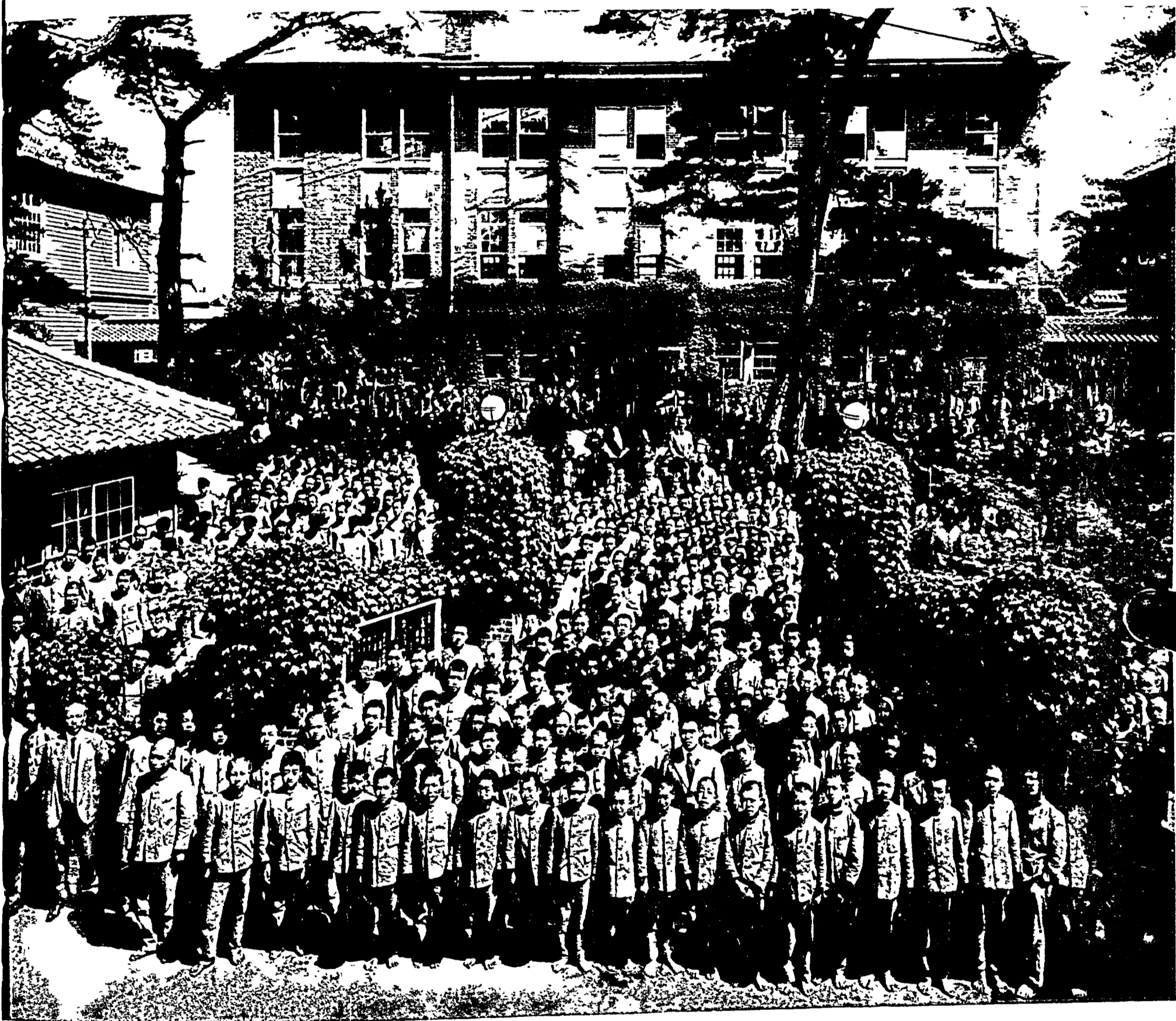


HOME ^{and} FOREIGN FIELDS



YOUTH LEADS THE WAY

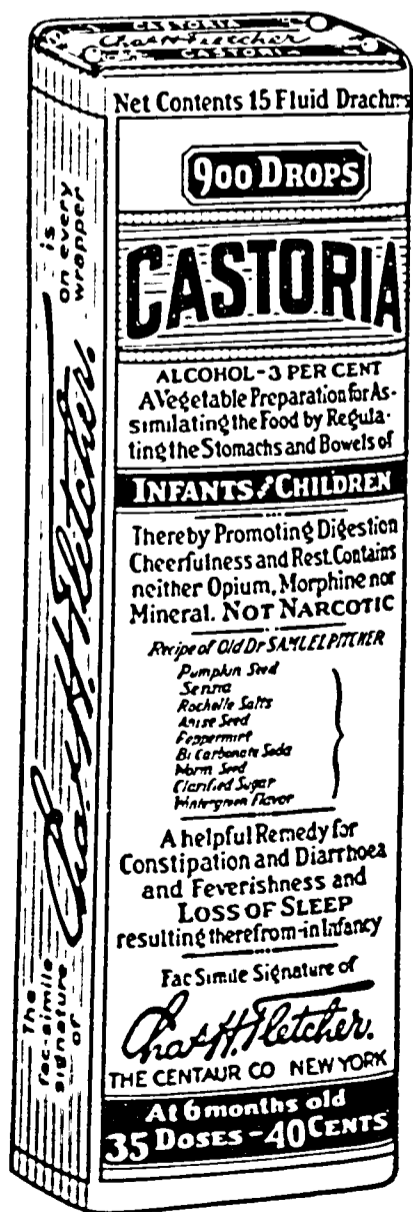
Seinan Gakuin—Calder Willingham School for Boys, Fukuoka, Japan

JUNE

1931

CHILDREN

CRY FOR IT!



FIVE million modern mothers will tell you that children DO cry for Fletcher's Castoria. For mothers always give a few drops of this pure vegetable preparation when a child has any of the symptoms that tell of sluggish bowels, colic, or other upsets. When tiny tongues are coated and breath is bad. When a child is restless; irritable. It's always soothing and comforting to an infant—yet it is effective for children in their teens. Mothers never have to coax children to take Castoria, for children of all ages love its pleasant taste.

Be ready for the next case of sour stomach constipation, or other need for Castoria!

When buying look for the signature of Chas. H. Fletcher on wrapper.

HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

JUNE, 1931

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THE MISSIONARY PILOT

SENIOR B.Y.P.U.

June 7—Topic, "Living for Jesus in Recreation." The leader may refer to the article on page 15 by Mr. Frank H. Leavell, "Glorifying Youth to the Glory of God." Several pungent paragraphs from this article may be appropriately quoted.

June 14—Topic, "The Bethany Home." As Jesus desired fellowship, so do we. Let the leader refer to the article by Miss Mather, on page 5, for information regarding young people's camps and house parties where the spirit of Christian fellowship is deepened.

June 21—Topic, "The Holy Spirit and the Growth of Christian Character." Some excellent illustrations of this topic may be found in the several articles concerning young people in foreign mission lands—"The Young Laymen of Brazil," page 14, "Christ and the Youth of Italy," page 18, "Reaching the Jewish Youth of Palestine," page 20.

June 28—Topic, "The Romance of Missions." See especially the editorial on page 22, and the messages of student volunteers to Southern Baptists, pages 2 to 5.

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

An interesting project for June would be the construction of a scrap book, or a poster, portraying the character and work of Baptist young people on our foreign mission fields. See especially the stories on pages 10 to 20.

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

The missionary topic for June is, "Youth and Christ's Program." The outline program on page 28 may be filled in with facts and stories taken from the many articles dealing with the young people of our mission fields, to be found on pages 10 to 20.

SUNDAY SCHOOL

During each Sunday in June the worship program may be enriched by having individuals or classes present to the school or department some of the Baptist young people of our foreign mission fields whose stories are given on pages 10 to 20.

PRAYER MEETING

June is "Young People's Month," and the prayer meetings might well be in charge of the young people, who will gather material concerning youth and Christ's program from the many thrillingly interesting articles in this number.

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"If Southern Baptists Will Furnish the Money, We Will Furnish Our Lives"

MESSAGES FROM STUDENT VOLUNTEERS READY AND EAGER TO GO



STUDENTS SOUTHERN BAPTIST THEOLOGICAL SEMINARY CONDUCTING SERVICES IN A GREAT TUBERCULOSIS HOSPITAL

From the Volunteer Band, Southern Baptist Theological Seminary

GOD AND THE LOST MILLIONS ARE CALLING

God has called us to the foreign field. At seventeen I was a traveling salesman for a wholesale produce company. Fine opportunities for a business career! But God was calling. High school, college, and seminary—Mrs. Gillespie and I have spent many years in preparation. Last year we passed the examination for appointment by the Board. But lack of funds prevents our going. Will we ever get to go? God and the lost millions are calling. We are waiting to go. *If Southern Baptists will furnish the money, Mrs. Gillespie and I will furnish the lives.*

ARTHUR S. GILLESPIE

TO SHARE WITH THOSE WHO LIVE IN DARKNESS

If you could only witness once "O BON MATSURI" (the Festival of the Dead) in Japan and realize that sixty-five millions look to the other world and see nothing more symbolic than the dark heavens and the dark waters of the summer on which to sail their barks as the promise of the hereafter, then you

too would cry, "Give me a portion of that life, the Light, to share with those who live in darkness."

Some of us will give our lives to go, and there needs be some to give up lives for a life to give that we may go. When and where he only knows. When?

EDWIN B. DOZIER

WE CANNOT GO UNLESS WE ARE SENT

You, by the help of God, have kindled holy fires of consecration and devotion in our hearts. You are largely responsible for the deep desire that lies in our lives to go to Brazil, there to spend our lives in sacrificial service in the name of our Lord Jesus Christ and as your representatives for our brethren who are shackled in sin. It was through Southern Baptist ministers and laymen that this high calling came. With this one thing in mind, always thinking only of a foreign field as the vineyard to which we are called, Mrs. Riffey and I have spent seven and ten years respectively in preparation to accomplish our tasks. But we cannot go unless we are sent. If you cannot go, the least you can do is send. May God help you to do that.

JOHN L. RIFFEY

DOLLARS GO FURTHER WHERE NEEDED MORE

Light shines brighter where it's darker. And life counts for more where

the need is greater. Do you wonder that I long to place *my* light in the mission field? Especially when I grew up there and have *seen* how dark it is? Can you blame me for wanting my life to count for the most? Especially when God has told *me* to go?

And your dollars go further where they are needed more. Let's make investments that will yield eternal dividends! It's a great partnership, yours and mine, in God's business. Will you match your money with my life?

HERMON S. RAY

HOW LONG MUST I WAIT?

In early youth I accepted Christ's call to the ministry of reconciliation, and later was led to the conviction that he wanted me as his ambassador in the "Land of the Southern Cross." Through many struggles, hardships, and sacrifices he has led me in my college and seminary preparation to the present when I am now ready, willing and longing to go as his envoy. But recently word came to me, as it even has to many others, "You must wait; we cannot send you." O Southern Baptists! How long must I wait? Must I pass the age limit? Must I seek support from another board? Or, will you Southern Baptists match your money and your prayers with my life?

W. NOLAN ROBERTS

From the Volunteer Band, Southwestern Baptist Theological Seminary

LOOKING THROUGH THE EYES OF CHRIST

"Where there is no vision the people perish." We, as Southern Baptists, have become so localized and self-centered that we have failed to lift up our eyes and look upon the fields. We have loved ourselves, and sought our own welfare, feeling that even God had no right to ask us to sacrifice, or deny ourselves of any luxuries, while our neighbors lie wounded and dying without Christ. We must take our eyes from ourselves and look upon this dying world through the eyes of Christ, and call unto God to use us and our means for their salvation.

MR. AND MRS. J. A. HARRINGTON

WE MUST CHANGE OUR PRACTICE OR OUR NAME

The denomination called "Missionary Baptist" has a wonderful name, history and doctrine. It means nothing to be missionary in word and anti-missionary in practice. To be consistent, either the name or the practice of this denomination must be changed.

Because of financial debts Southern Baptists are not paying the spiritual debt which they owe to Christ, to lost souls, to missionaries on foreign fields and to foreign mission volunteers.

God help us to have a sense of honor and to pay the debts we owe that we may take the world for Christ and thus save our name, as well as lost souls who await Christ's message.

LELA FAY MATHIS

"YET THE WAY IS CLOSED"

"So have I strived to preach the gospel, not where Christ was named, lest I should build on another man's foundation: but as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand" (AV). There is a great hunger in millions of men's hearts in Latin America, the Orient, and Europe for the gospel, and there is a compassionate yearning in the hearts of more than two hundred volunteers in the Southland to satisfy that hunger. Yet the way is closed. Why? Is it because Southern Baptists do not know, or do not care?

MILDRED COX

"IF WE FAIL"—

The Jews became self-satisfied and forgot that they were blessed in order to be a blessing. They were satisfied to minister to their own people. I wonder if we as Southern Baptists are not forgetting that God has so richly blessed us that we might be a blessing to all mankind. When the Jews failed, God gave to the Gentiles the privilege of evangelizing the world. If we fail, God will have another people prepared to do his work. Are we going to fail to have a part in Christ's triumphant program?

BERTHA BREAZEALE

GOD AWAKEN US TO OUR RESPONSIBILITY!

Have Southern Baptists abandoned Foreign Missions? Are we asleep on the job? Millions are saying, "Come over and help us." Missionaries are trained, willing, ready to go, but the Board cannot send them. The Lord of the Harvest says, "The fields are white already to harvest." God's power is unlimited!

God awaken us to our responsibility! Christ said, "Go . . . lo, I am with you always, even unto the end of the world."

We need to come out of our self-centeredness, prejudices, prayerlessness, and faithlessness, realizing that Christ is our living, reigning Saviour and Power; then missions will advance everywhere, glorifying Christ!

L. G. MOSLEY

A TESTING TIME FOR GOD'S PEOPLE

Today our faith is being tested as never before since the challenge of missions first came to the hearts of American people. We who are volunteers are being led daily to humble ourselves and pray to fight off the doubts that assail us. Missionaries on the fields at home and abroad are facing discouragements that would challenge a Daniel. Leaders in our South are being opposed on every hand. It is up to you, dear fellow workers who hold the ropes, as to what the outcome will be. Our God will not fail us. Will you fail him?

MR. AND MRS. A. L. TEAFF



MISSIONARY VOLUNTEERS, SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

OUR NEED—DEEPEMED INTEREST THROUGH KNOWLEDGE

When this subject is mentioned two questions are raised in our minds. First, What causes the decreased support to Foreign Missions among Southern Baptists? Second, What is the remedy?

Missions is not brought close enough to our people. Too often we have put the cart before the horse; we have tended to put the machinery first. Let us emphasize the things on which we are co-operating instead of the co-operating. Maybe our people would like to have a more personal touch with our missionaries. When a larger number of our churches have their own missionaries on the fields, they will have a keener interest in missions.

HAROLD HALL

"THE CROSS OF SACRIFICE"

The heart of Christianity is love. True love demands the willingness to sacrifice. Genuine Christianity has always been sacrificial. Its aggressive history has been a record of blood and sacrifice. If Christianity persists, it will do so only to the extent that its followers are willing to shoulder the cross of sacrifice. When our religious workers, pastors and leaders deprive themselves *first*, and then begin to preach it, the people too will learn to sacrifice.

HERBERT M. PIERCE

"FIRST THEY GAVE THEMSELVES"

As student in Baylor and at Seminary Hill I have come to love Southern Baptists. We wonder why we are practically the only religious body in the United States who do not send out new missionaries. Why these debts?

We build beautiful churches, but fail to build beautiful souls. We preach organization, but fail to preach The Man Whom Nobody Seems to Know. We are waiting for a second Moody, but fail to wait in prayer, rather planning first and then asking God's signature.

The secret of beautiful souls and cheerful givers? "And Jesus, a great while before day communed," . . . "But first they gave their own selves." "And the Greeks wanted to see Jesus."

DIRK VAN DER VALK

GOD'S MISSIONARY PLAN

For every problem we have a solution in God's Word. The reason two hundred waiting Southern Baptist volunteers have not been sent is in Matthew 9: 38: "Pray ye therefore the Lord of the harvest, that he send forth laborers into the harvest." His mission plan is "You pray . . . I send." He is not now sending out new missionaries from our ranks. Is God's message to us,

"You are not praying. . . I am not sending—Begin praying . . . I will begin sending"? If there went up from our hearts continuous prayers of faith that new missionaries be sent, could anything keep God from sending?

MR. AND MRS. FRANK CHEAVENS

From the Volunteer Band, W.M.U. Training School

HOW CAN WE GO UNLESS WE BE SENT?

As a member of the Student Volunteer Movement, I am thinking not only of the preparation I am making to go into the land where my Father has called me, but of the men and women who are already prepared and waiting to be sent.

In a recent Student Volunteer Conference one girl asked this question, in her challenge to Southern Baptists, "How can we go unless we be sent?" The echo of that question is still ringing in my ears. How shall it be answered?

Each year scores of names are removed from the eligible list because the age limit has been passed . . . each year our names will be brought closer. Already those on the field are looking for re-enforcements, and asking, When will you come? And we reply again, "How shall we come unless we be sent?" It's true that we can serve in the homeland. We are serving, but what about those souls who are calling to us, "Come over and give the gospel message"? They are waiting for our answer. What shall it be?

BENNETT LOMAX

WAITING FOR FURTHER ORDERS

A stirring missionary story was told by a Sunbeam leader which caused my little heart to go out in sympathy for lost souls in a foreign land. The story has been forgotten, but the deep need that was felt has become a vital part of my life. When I entered college, I definitely answered God's call to serve wherever he needs me.

"In all thy ways acknowledge him, and he will direct thy paths." Southern Baptists, will you not commit your time, your talents, your all into his care and allow him to direct your paths?

RUBY I. DANIEL

"I NEED YOU"

The words God said to Moses; only three small words, and yet so full of

meaning. Jesus said, "I need you," and my answer was: "Here am I, send me." My heart rejoices in the triumphant way that he has led and is leading. Now he says, "Go," and how shall we go? Who will send us? We are ready to bear the old, old story to others, but Southern Baptists say, "Wait." Yet, eager hands reach out to us across the great oceans and say, "How long, oh how long?" Southern Baptists, do you hear them pleading for the love of God? What can you do? Does he need you?

LOLA LEDWELL

BREAK YOUR RESERVE—WILL YOU?

"Her Broken Vanity Box!" (Mark 14: 3). The B.Y.P.U. Convention in Macon, Georgia, 1926! The Call of God! His voice saying, "Go, break the reserve of your young life for me in Africa." With his assurance, "Lo, I am with you always," I answered gladly, "I'll break my reserve for thee—I'll go to Africa or anywhere you want me to go." After college, two years' teaching, and two years in "House Beautiful," I am ready to go. My reserve is broken for Christ. Southern Baptists, won't you break your reserve for him today "that the world may know"? Do we love him less than she who broke her best—her alabaster box for him?

LEOLA SMITH

"I MUST SHARE CHRIST WITH OTHERS"

Christ loved me so much that he came to this world, lived and died for me, that I might have life eternal. He has become life to me and I must share him with others. Christ has said to me, "Go ye therefore, and make disciples of all the nations," and loving him as I do I must obey. I cannot stand idle while the yearning of Christ for his brethren is unsatisfied. I must tell the people who do not know, that Christ loves them even as he loves me.

The heathen stand with outstretched hands beckoning to me to come and tell them of Jesus, and I stand with my eyes upon them ready to go, but Southern Baptists have said, "No, you cannot answer the call." O Christians, will you not dedicate yourselves afresh to help send the message? You were not forced to become a disciple of Christ; you accepted him voluntarily. Now do you refuse to give him to others? Will you not give other people—who are as dear to him as you are—an opportunity to know him? Jesus is depending upon you, the heathen are calling upon you, and I am waiting for you to send me, at the command of Jesus to answer their call.

LILLIAN ODUM

From the Volunteer Band, Baptist Bible Institute

"YOU HAVE NOT FAILED HIM IN THE PAST"

A lost world is calling, "We would see Jesus." Our missionaries are calling. "We grow faint and weary and wonder how much longer we'll be able to carry on." One hundred and twenty-seven trained volunteers are calling. "Here am I, Lord, send me." God is calling. "Go ye therefore, and make disciples of all the nations." Southern Baptists, what is your answer?

You have not failed him in the past. You will not fail him now. You cannot cause us to fail him. I know, because of your glorious history. I know, because I believe him who said, "Whatever ye shall ask in prayer, believing, ye shall receive." My message to you is a call to self-denial. "Whosoever shall lose his life for my sake shall find it."

HELEN YATES

SEND US UNTO THE WORK WHEREUNTO WE ARE CALLED

With the Holy Spirit pleading, "Separate me these volunteers for the work whereunto I have called them"; with the conviction that God would have us go to those in darkness; and with the heartrending realization that we are held back, we turn to you, Southern Baptists, with this question, What will you do with us? Surely, your attitude will not be that of the indifferent Baptists of Carey's day, "Sit down, young man, when God wants to convert the world he can do it without your help." No, it cannot be that. And how I pray that you will be constrained to follow the example of that early church at Antioch and send us unto the work whereunto we are called.

ETHA RAYE GRISHAM

READY TO GO

God has not withdrawn his command to us to go into all the world and preach the gospel. The need of the world is unchanged, the millions who sit in darkness and in the shadow of death still await our coming to them. We fail them, and while we tarry they pass on swiftly to a lost eternity.

As volunteers for the "regions beyond" we believe that God will send us into the far-flung field. How? Only through you who have the power to do it. Shall you continue to remain untroubled about the lost who have never

heard, and deny the Lord Jesus glory in saving them? Or shall you deny yourself, and send us to gather the harvest of the whitened fields?

A. M. SUTHERLAND

"GOD SAYS TO ME, GO TO CHINA!"

God has been good to me in many ways. I am thankful to him for my parents, my friends, and above all I am thankful for his Son who died for my sins.

I expect to go to China—not because my parents are over there; not because I speak the language, and not just because I have a desire to go. God has given the command, "Go ye." If I interpret his command aright he says to me, "Go to China." I further read, "If ye love me, ye will keep my commandments." Friends, I covet your prayers.

DEAVER M. LAWTON

LET US NOT ADD TO CHRIST'S SUFFERING BY OUR DISOBEDIENCE

The question that faces foreign volunteers today is one that calls for heart-searching consideration and prayer. Shall we continue to disobey and suffer with our people here, or shall we bear that cross of suffering and launch out with Christ to other lands? We love our people. Our hearts yearn for the awakening and enlistment of thousands of Southern Baptists. We long to claim the Christless millions of America. But our hearts are bleeding to answer the call of multitudes in other lands. We would suffer with our Saviour, but we would not add to his suffering by our own disobedience.

JESSIE GFEN

Young People With Unfading Dreams of Kingdom Building

Juliette Mather, W.M.U. Young People's Secretary

It is difficult to decide what may be included in this article requested by Dr. Dobbins to describe the most interesting features of W.M.U. young people's organizations. Much of the activity of the 20,080 missionary education organizations would be considered routine no doubt. Yet there must be something of note about weekly programs presenting the alluring adventures of Christ's world program and all the companions of the way of missions that causes a student pastor on a university campus to question the pastor of a small town like this: "That boy, Paul Williams, from your town has something other freshmen don't have. Tell me about him. Unusual family? Fine background? What makes him stand out as a Christian on the campus?" And receive the reply: "No, just ordinary background, usual family, but he has belonged to a Royal Ambassador Chapter with a devoted counselor—that's the secret."

There's nothing spectacular about a group of boys or girls meeting week after week, studying missions, perhaps building a miniature village of heathen Africa and changing it to fit the difference Christ's message makes as it enters the hearts and homes imagined realistically there. Nothing spectacular about a scrapbook depicting the life



MISSIONARY VOLUNTEERS, BAPTIST BIBLE INSTITUTE

story and work of a selected missionary; nothing spectacular about a teen-aged girl who lingers after G.A. meeting to say to her counselor: "Some day when I'm grown up and ready, I'm going to Brazil if God wants me." Yet out of these regular meetings coming in the middle of the week and thereby permitting more variety of activity, more hand-work, more of "learning by doing" than can possibly be included in Sunday phases of Southern Baptist Convention training plans, there come young people with unfading dreams of kingdom building.

The magazines provided by Woman's Missionary Union for young readers are probably not unusual in appearance, 48 pages in *World Comrades*, 32 in *The Window of Y.W.A.*, each published monthly. Yet between the covers of *World Comrades* the postman delivers the whole world in story, incident, letters from far away and up and down in the Southland, pictures, a recently begun stamp collector's corner, programs of the world's people.

"People sad and people gay,
Little children at their play,
Folks with feelings like my own
And some place they call their home,
Their skin may black or yellow be,
Yet brothers and sisters all to me,
Members of God's great family."

World Comrades is the pioneer of the magazine family which has grown up for Southern Baptist young people. Its subscriptions reach 17,500 now, and the number steadily increases as parents realize the inestimable value of such a magazine in the home.

The success of *World Comrades* justified starting a magazine for young women, so *The Window of Y.W.A.* appeared in the summer of 1929. As in the case of *World Comrades*, the price for a year of twelve issues is \$1.00. Woman's Missionary Union provided for

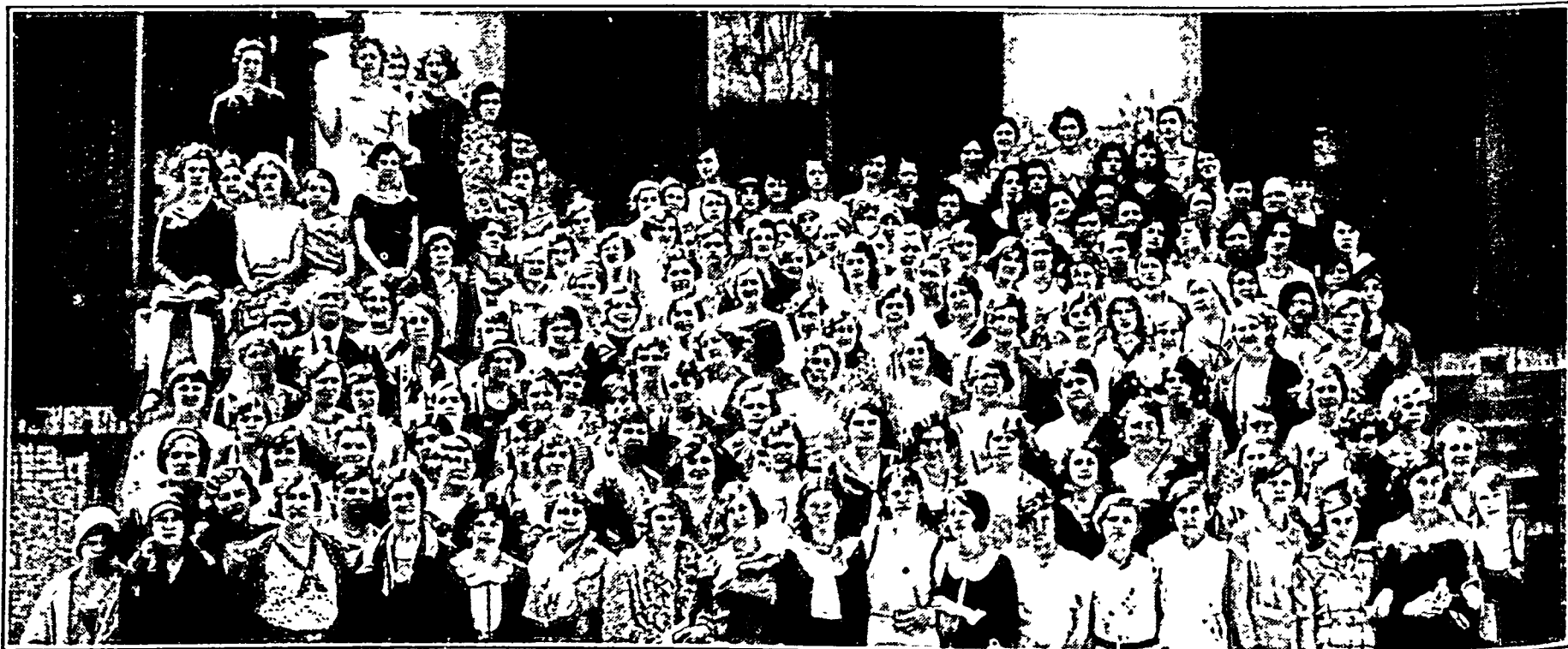
each at its beginning a small reserve fund, but the magazines have since paid their own way without indebtedness and anticipate returning the original sums soon. *The Window of Y.W.A.* literally opens on all the world through pages of fascinating experiences of young women in all lands, through incident and informational material suitable for program use. One of the most valued regular contributors is Mrs. W. J. Cox as On My Window Seat she talks intimately and informally of young womanhood's problems. Readers of *The Window* write stories and poems for publication as well as letters of organizational activities for exchange of plans. Wherever there are young women there should be subscribers added to the present 7,000 readers.

Opening *The Window* you will find glowing reports of some unusual features of missionary education in the accounts of Y.W.A. Councils with their annual weeks of mission study classes or quarterly supper meetings provided for young women of an entire city or association. These gay and gracious experiences of young women coming from several churches bring an impetus to the activities of young women in each church as missionaries or speakers of reputation may be secured for such occasions and become inspiring personalities to the young women. Nashville, Knoxville, Memphis, Atlanta, Birmingham, Oklahoma City, Tulsa, Kansas City, and others have regular mission study weeks each year with outstanding faculties of missionaries and state leaders. The enthusiasm of young women studying together the call of Christ in the world today is indeed contagious.

In similar manner there are many R.A. conclaves held in the various states. An R.A. conclave means boys of Intermediate, sometimes also Junior years, just boys—no girls—coming to-

gether from churches over a city or association for a program of their own, sometimes a missionary talk, sometimes a pastor is selected by the boys, sometimes they provide the program from their own membership; however that may be, the fact of boys as boys feeling themselves a part of the great business of missions is not to be overlooked in its potentialities. At these general meetings full ranking Ambassadors are recognized. The Order of Royal Ambassadors provides a plan of regular progression by fulfilling certain requirements of biblical and missionary knowledge and Christian activity, from page, squire, knight to Ambassador. A full-ranking Ambassador knows the boards of the Convention, types of missionary work, and representatives of each type at home and in each foreign country; he can outline Paul's missionary journeys and the life of Christ, besides telling and usually experiencing what it means to be a Christian. The sale of R.A. armbands, insignia of award for different steps, indicates that 1,200 boys have reached first rank and are climbing up higher.

The Girls' Auxiliary has a similar scheme of progression, Maid, Lady-in-Waiting, Princess, Queen. Queens are honored at state G.A. Camps and house parties. Certainly the development of missionary education camps puts them in the unusual features of W.M.U. work. Ridgecrest Y.W.A. Camp was the forerunner of our denominational entrance into the valued field of specialized camp activity for a given group for a week or ten days; since the first Y.W.A. Camp at Ridgecrest, N. C., in 1923, many states and associations have developed their camps, and the student retreat has come into being following the Y.W.A. Camp annually at Ridgecrest that college Y.W.A. members may stay on for the



A GROUP OF GIRLS AND THEIR COUNSELLORS AT A KENTUCKY G.A. HOUSE PARTY

retreat also. Probably the best way to show in brief the values of summer camps for Y.W.A., for R.A.'s, for G.A.'s, is to use one or two for example and know that others are similar in efficacious results.

Let us choose South Carolina where Mrs. George E. Davis, Y.W.A. and G.A. leader, has directed a state G.A. Camp for eight years. Last year there were 113 girls from thirty-six churches in camp. Thirty-seven girls wrote after the camp of their definite dedication to a call wherever God led them. At the "say-so" hour the last night, every one speaking told of the deepening of her spiritual life while at camp, several said while they were members of churches they had really found Christ during the devotional hour in camp. Looking up past camp records, Mrs. Davis discovers these results—ten of the assistant counselors have gone to foreign mission fields; eight former camp girls have now finished college and are either in W.M.U. Training School or about to enter; a Syrian girl who attended camp simply as a place to go was converted while in camp. The officers and many of the circle leaders in South Carolina's college Y.W.A.'s were former G.A. camp girls. Some of the outstanding officers of South Carolina Baptist Student Conference in the past three years have been former G.A. camp girls. A certain non-sectarian college in South Carolina had no Young Women's Auxiliary until some G.A. camp girls entered. Now they have a splendid Y.W.A. taking mission study and all.

South Carolina has also had R.A. camps with long lines of boys marching into Furman College dining hall. Virginia's R.A.'s gather at Virginia Beach in a specially built R.A. camp house. Arkansas R.A.'s rent a delightful summer resort spot near Hot Springs and revel in all the good times of hikes and swims between the good times of mission study explorations. Alabama ventured into a state R.A. camp for the first time last summer. Many parents wrote letters of appreciation of the camp days as having markedly deepened the spiritual life of their boys. One boy, a day or two after returning from camp, suggested to his mother that they have a period of family worship. After talking it over, all the family agreed and the family altar was established. Undoubtedly missionary education camps not only sow but also begin cultivation of good seed that goes on to such fruitfulness.

Several states have developed the state house party or conference for their eager Intermediate girls. These are usually held in a state denominational college, and as the president of one



A GROUP OF BOYS AND THEIR COUNSELLORS AT ALABAMA R. A.

hostess institution stated, become "the best publicity and advertising force we have and at the cheapest rate to the college!" Meredith has entertained G.A.'s of North Carolina, Central College has entertained G.A.'s of Arkansas, Bessie Tift G.A.'s of Georgia, and so on. A report comes from Bethel Woman's College, Kentucky, that a G.A. house party in early April brought together 110 girls from twenty-eight churches, not including G.A. girls of the hostess city, Hopkinsville, or those from near by who came in for only part of the sessions. The program centered around the theme, "The Uplifted Christ." One of the girls remarked to Miss Jones, the state leader, "Sometimes when I go to church I don't feel that God is there, but this afternoon I did. It seemed that he was right there."

Several states, notably Missouri, Oklahoma, Texas, and Tennessee, have a series of Y.W.A. house parties, one each in different districts or even in associations. These week-end programs gather young women in enlarging friendships, while a certain message or campfire hour or picnic supper becomes the Bethel place from which young women walk with a new sense of consecration into the same tasks blessed with a glorification of the commonplace or out to highways of special service beyond training school doors.

W.M.U. feels that these quiet camps and house parties, giving time and freedom for association with consecrated personalities, are of intangible, but lasting and palpable value in making the indwelling Christ a reality and his tasks a known joy to the young people of today. No cheapening or tawdriness of "popularizing" enters into these camp and house party programs; the problems of chaperoning boys and girls to-

gether are eliminated and programs may be wisely suited to the sacred interests of each group. W.M.U. has not developed large night meetings drawing children of Junior G.A. or Junior R.A. or Sunbeams Band age together, because wisely the mother instinct feels that these children should be at home "when the evening lamps are lit"; where there are rallies they occupy afternoon hours.

Another feature of W.M.U. young people's work which may be particularly mentioned is the Tithing Story Contest. The stewardship chairmen of Women's Missionary societies as well as counselors of each graded missionary organization are asked to encourage participation in this contest. The competition is within the different states for Sunbeams, G.A.'s and R.A.'s, but the best Y.W.A. story from each state is entered for decision in a Southwide contest, to the winner of which *Royal Service*, the official organ of Women's Missionary Union, offers a trip to the annual meeting of the W.M.U. Interest in the contest is increasing, and some really worthwhile stories are resulting. Some states follow a plan of elimination contests in associations and districts, which adds zest. At the writing of this article, the 1931 winner has not yet been decided upon, but she will be present in Birmingham and her story will be published in *Royal Service* and the July number of *The Window of Y.W.A.*

Thinking of the unusual features of our missionary education organizations, one realizes that the most unusual of all its phases is the consecration of the thousands of counselors and their devotion of time and thought and study in preparation for programs or special meetings. Woman's Missionary Union has always sought a substantial, exem-

plar group of leaders realizing that "character is caught and not taught." The great majority of workers in missionary education are these splendid volunteer workers in local organizations, in associations and districts. It is truly surprising that with so small a group of full-time salaried workers so much has been accomplished; the secret lies unquestionably in the motive power of missions, which calls earnest followers of Christ to this purposeful service. Some few churches have young people's directors for missionary education, more leave this important third of young people's training to the volunteers from Women's Missionary Societies. Practically every state has a carefully, prayerfully selected W.M.U. young people's secretary giving her thought and leadership to missionary education for young people from Sunbeam age through college Young Women's Auxiliary. These state leaders are young women of innate culture, almost without exception college bred women, and all have had special training in Christian leadership in one of our denominational training schools, either Baptist Bible Institute, Southwestern Baptist Training School, or W.M.U. Training School. During the years of specialized study, souls have had time to grow, allegiance to Christ Jesus has become a radiant power, and his message has grown to a passion to be shared. One of these state leaders is the daughter of a missionary, another devoted a few successful years to the work in Cuba; in all, the King and the kingdom have taken unequivocally first place. With a leadership, employed and volunteer, saturated with missionary needs, missionary information, eager to be used in our denomination for Christ's sake, it is not strange that Woman's Missionary Union young people's work progresses steadily, valiantly in its regular programs and plans as well as in its more spectacular features.

Miss Wu's Tragedy

Blanche Rose Walker, Kaifeng, China

Miss Wu was standing outside the Drum Tower Church door; her face was intense and beautiful, but she seemed not to make up her mind to come in.

"What hinders her, I wonder?" Then I learned that she was thought to be demon-possessed, and some people were striking at her with their tongues.

But surely Jesus had found her far over at the East End that day and had brought her to the church door. She seemed quite willing to come in when I asked her, and she sat quietly through the long sermon, but, when I urged her to "come again tomorrow" she declared she would not come again.



GIRLS AT SOUTH CAROLINA G. A. CAMP PRESENTING MISSIONARY JOHN LAKE WITH A GIFT OF TWENTY-FIVE DOLLARS

"Nothing can help me," she said. It was evident that she was a woman in deep despair. The grind of her sorrow had been too much.

But what was her sorrow?

I got her story from her mother, who herself was a woman of culture but forsaken by her husband for his second wife.

Miss Wu had been an earnest student, had won her diploma at the Normal School and had later been made a member of the Normal School faculty. From that time she had saved her salary, and educated her only sister.

Then the tragedy began.

Her mother, in earlier years, having employed some one to find a husband for Miss Wu now demanded that she marry the man—when *his* parents should set the time—and Miss Wu, knowing that she must marry him or else be severely looked down upon, yielded to her mother. So they were married in due time. Neither Miss Wu nor her husband were Christians, but she read and believed the Bible.

They were both teachers, and Miss Wu maintained that, according to the new standard in China, she was the equal of her husband. But he would not have it so, and one day the Kaifeng paper carried his announcement that he no longer recognized her as his wife, and had taken another young woman at the Normal School. This brought the three together in their daily work and proved too much of a bitter cup for Miss Wu. She had returned to her mother, but was obliged to continue teaching until the torture of it brought on nerve-collapse and she could no longer meet her classes. Miss Wu was highly esteemed at the school, however, and it was agreed that an allowance be sent her each month.

Her days wore on until the Lord led her to Drum Tower Church that good

day, and even though she had said on leaving that she would not come again, there was no way to keep from yearning for her and praying, and she did come early the following day! Just as her name was lifted to the Father, in the early morning prayer room, she entered the door! The day before she was afraid to kneel, but this time she knelt without a word. When the prayer hour was finished, a few young women stayed on to pray for her. We were *sure* the Lord had brought her to us, and we would not fail him nor her.

She told us how, very early in the morning, she had seen "the Man in White" looking kindly at her, and she was sure he wanted her to come. (Somewhere she may have seen pictures of Jesus in white.) She asked to buy a Bible, too.

Claiming the promise, "Call unto me, and I will answer thee, and will show thee great things, and difficult, which thou knowest not," we cried unto the Father to break the bondage of the evil one and give Miss Wu the freedom of Jesus. His Spirit seemed truly to use "groanings that could not be uttered" and tears of anguish, as he prayed in our hearts for her, that time. She herself, with tears raining down her face, prayed him to "forgive her sins and make her heart clean." He won her in a *beautiful* way that day, and gave her his own rest and hope. The tension was taken from her heart and face. "If therefore the Son shall make you free, ye shall be free indeed."

By the close of the year she came with the good word that the Normal School was sending her to another town to teach school! Does this not prove the *power* of Christ in winning Chinese young people? Thank him forever that he *cares* enough to search out and save each and every one of them!



MISSIONARY BRYAN'S FARMERS' BIBLE SCHOOL STUDENTS

"The course will be as many years as are required to go through the Bible from Genesis to Revelation. During that time all other possible practical information will be given to them."

My Farmers' Bible School

Rev. R. T. Bryan, Shanghai, China

Why do I say *my* school, instead of saying the Lord's school, or the Mission school. Because it is an individual matter, conceived by me after years of thought and prayer, begun by me and now supported as to monthly current expenses by me. It goes without saying that it is the Lord's school, because I and all I have belong to him.

It is often said that eighty per cent of the Chinese are farmers. In our part of China, after nearly a hundred years of mission work by many denominations, next to nothing has been done among them, and very few of them have become Christians. The Lord put it in my mind more than ten years ago that something *ought* to be done and *must* be done. I felt that I was too old to begin this important work. Younger missionaries were talked to about it, but while all agreed that it ought to be done no one seemed to be in a position to make a beginning. The older I grew the stronger the impression became that something *must* be done.

After the last birthday, a resolution was made that seventy-five years of age was old enough to make a beginning, so plans were formed to begin January 7, 1931, with ten students if we could get that many. The loan of an old straw hut, badly in need of repairs, was secured. There were three rooms, one for kitchen and dining-room and two

for bedrooms. Then the thought came to me that my cows were housed in a brick building and that it would not do to put my Bible students in a straw hut. The Mission Station, fortunately for me and my school, had two small vacant brick buildings, quite suitable and sufficient for dormitory and classrooms for even twenty students. We asked the Station to loan or rent us these two buildings and about four acres of land for the farming work of the school. The missionaries unanimously agreed to lend us the houses and land free of rent. "The Lord preserveth the simple."

A statement was prepared and sent to our Mission's five main stations, Shanghai, Soochow, Wusih, Chinkiang, Yangchow, telling them that the Farmers' Bible School would begin on January 7, 1931, with ten or *less* students; that we would teach them half a day and give them half a day's work on the four acres of land and pay them half a laborer's wages, six silver dollars a month (because of the present low price

of silver \$1.40 U.S. gold), to be used for their food and incidental expenses. We hope to get some help from the little farm to support the school.

We have the ten students wanted and one more supported by Brother Ware. There are several more who want to come. We shall take them and trust the Lord and myself to give them the money.

One wealthy Chinese Christian Baptist friend gave us a turkey gobbler for Christmas. We invited him and several other Baptist friends who have some money to a turkey dinner. After dinner, when they were in a generous attitude, we showed them our school and little farm, and told them our plans and what we were trying to accomplish by way of preparing men whom God could use among China's millions of farmers. They seemed to heartily sanction my plans, and promised to furnish farmer homes and about two acres of land for each farmer preacher that I could prepare. The homes and land will enable them to make a part of their own support, and to live on the small amount that the farmers who have but little money could and would pay them. A Mission-supported preacher with a high salary kills self-support right in the beginning and fails to closely and sympathetically link up with the farmers. The city needs the city preacher and the farmer needs the farmer preacher, especially in the beginning when there are few or no Christians among the farmers.

R. T. Bryan teaches them the Bible, practical Homiletics, Personal Work Methods, Church Government; Miss F. Catharine Bryan teaches singing; Chang Han Kiang teaches Chinese and arithmetic; and Wei Lih Tsz teaches farming. The course will be as many years as are required to go through the Bible from Genesis to Revelation. During that time all other possible practical information will be given to them.

We cannot make preachers, so we do not promise them a preacher's job nor require of them a promise to be a preacher. That must be settled by God, themselves and the farmers to whom they preach. My prayer, work and hope is to make farmer evangelization automatic. The farm work is to keep them farmers and to teach them better farming methods. We do not ask for money, but small bags of the best cotton seed, corn, wheat, oats, clover, garden seeds, and so forth—in fact anything good for man and beast, will be appreciated.

The Chinese farmers have so far made but little progress in improving their seeds and methods, but are waking up and are now willing to receive help. Pray for us! This letter tells about our beginning and plans. We hope that a later letter can give results.

E—ducation provides a map of knowledge to guide the mind in its maturer researches. It should
D—evise some way to earn a living, that will
U—se body, mind and soul,
C—onnecting all three to the affairs of the world with the purpose of
A—chieving God's plan for the world, and thus enabling it to
T—hink God's thoughts after him.
"I will use thee to set my seal, to stamp my purpose,
O—n men and on events," is the word of the Lord.
N—o education can be complete without a knowledge of the Lord's words.

—Selected.

Christ and the Youth of China—As Seen from Shanghai College

Alice Wells, Shanghai, China

"Change" seems to be the rule in China today. The youth of this great land is no exception to the rule. Today, scattered throughout every corner of China, and indeed in other countries as well, are five hundred young Chinese men and women who are graduates of Shanghai College. These, and many others not listed among the graduates, have come face to face here with ideas that have resulted in a breaking away from traditions and customs. Numbers have reached the point where they are no longer content to do certain prescribed things merely because the family so desires. Scattered as these young people are, they seem to be putting into practice many of the ideals of Christian service.

Just a few days ago a student was talking to me quite frankly about her Christian experience. These were some of her words: "It was at a Christian middle school that I learned the Truth, and there I first thought of breaking away from the customs of my family."

Her one Christian relative, an uncle, was instrumental in placing her in this Mission school. "There," she said, "I became a Christian, and later I led my mother and sister to Christ. My father is not a Christian, but he does not now try to keep us from following our own consciences."

However, do not imagine that there are now no fetters still binding the young people of China. Very recently there have been those who have expressed their desire to be numbered among the Christians, but who have added: "Still I cannot join the church or make any open profession, because of my father's opposition."

Perhaps to those who have no acquaintance with the family system of this country, such a situation would seem most unusual. Some among the youth of China are still loath to do anything that would seem against the wishes of their elders.

Just now there are about five hundred young people—both women and men—in the four classes of Shanghai College. Of these forty-two per cent are Christians. As you know, there are no required religious courses now, but last semester ninety elected some course in Bible or Religion.

In addition to these classes there are nineteen Fellowship Groups, in which approximately half of the students are

enrolled. One of the joys that comes to me week after week is meeting a group of freshmen and sophomores who are deeply interested in their spiritual lives. About one-third of these are non-Christians, but these too come because of their deep interest. From this group of students has come much first-hand information about their beliefs and ideals. As we have studied together the Gospel of John and other books of the Bible, they have made a most practical application of the truths gained. The discussion hours have been spent on such topics as these: "What is true happiness, and how does one secure this?" "What is the real meaning of worship?" and "What does it mean to be a Christian today on Shanghai College Campus?" In these meetings there has been real witnessing



A BEAUTIFUL CHINESE CHRISTIAN GIRL

"She is a graduate of Eliza Yates School, now senior at Shanghai College, an outstanding Christian leader."

to the earnest belief in Christ as Saviour and Lord.

Personal contacts, with students at large, also convince one that there are those who are deeply sincere in their Christian lives. Yet it would be wrong to pretend that all is easy and encouraging about the effectual winning to Christ here. The effort of the Government to regulate the teaching of the Bible has wrought many changes in the plans for leading to Christ and training in the Christian life—in our Mission schools. We are now dealing with many students who have come from Christian Middle Schools where the training in Bible Study and the religious life has been continuous and thorough. Nobody can say what the future

holds in store as far as the relationship with the Government is concerned; nor how things will be when we get an entirely new group of students, who according to the new government regulations will not have had such good training.

Again there may be found certain groups of students who hinder the progress of kingdom work by their critical attitude toward the church. (Of course this is not peculiar to China.) Others feel that the church is still too much dominated by foreigners, and that it is altogether foreign in type. Still others feel very keenly that the church in China today is not the power that it might be in helping to alleviate the suffering and to better conditions generally among the masses.

At this time when patriotism is held in such high esteem by the youth of China, we often hear a student say: "I am planning to be a chemist" or "I am specializing in agriculture, for China needs chemists and scientific agriculturalists." One must admire this desire for patriotic service, but we covet the privilege of hearing many more express the desire to do definite, specific service for Christ. Here the darkness of night is only beginning to give way to the dawning of the new day, and the whiteness of the harvest fields fills one's heart with a great yearning.

Just now, however, in spite of problems and difficulties that easily discourage one, I look about me and say: "There are a few of our students who openly oppose Christianity; there are many who are indifferent; but there are some who are willing not only to die for Christ, but to live for him."

O Jesus, Prince of Life and Truth

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

"In serried ranks, with fearless tread,
O Captain of us all,
Thy glory on our banner shed,
We answer to thy call;
And where the fiercest battles press
Against the hosts of sin,
To rescue those in dire distress
We gladly enter in."

"O Jesus, once a Nazareth boy,
And tempted like as we,
All inward foes help us destroy
And spotless all to be.
We trust thee for the grace to win
The high victorious goal,
Where purity shall conquer sin
In Christlike self-control."

A Glimpse Into a Japanese Boys' School

K. Sasaki, Dean of the Middle School Department of Seinan Gakuin, Fukuoka, Japan, established under Christian principles and aided by the Foreign Mission Board, the Southern Baptist Convention

Since I took the responsibilities of teaching and superintending the Middle School Department of Seinan Gakuin (Southwestern High School), it has already been nearly five years, but, through lack of proper preparation for the heavy task on my part, and of personal character which is most important in an educationalist, I cannot claim to have attained much during the time. Besides, there have been causes that have hindered us from seeing all desirable effects.

DIFFICULTIES THAT DISTRESS

The faculty, which ought, from the standpoint of the founding of this institution, to consist of Christian teachers, has not been all Christian. At the time when our school was first opened and for some years afterwards it was very difficult to get good, much more so. Christian teachers, because in those times, which happened to be the war time and after-war time, Japan saw a great increase in the number of secondary schools, middle schools (for boys), girls' high schools, commercial, agricultural and technical schools, and when a new school is established, that school alone needs for five successive years a number of teachers every year.

In this way the teaching force in this country has been drained for some time. Graduates of other colleges than teacher training institutions have had to be resorted to.

Another drawback, just contrary to conditions in America or England, is that in Japan public schools (run by the state or by the prefecture or cities) are preferred by would-be teachers to private schools, for various reasons. And also very few graduates have been turned out from teacher training colleges.

The above circumstances have been some of the chief causes why we have had to be content with some rather poor teachers. As the reader knows well, especially in Japan, teachers in a school are not as easily replaced as factory workers, so often undesirables stick to the post in spite of the wishes of the school authorities to the contrary.

In addition to the inefficiency of the teaching capacity must be counted the mental condition of the taught. The influx of new schools established was not met by the demand of the school-utiliz-

ing public. Some six or seven years after our school was opened the slump began to be felt and applicants for middle grade schools began to run lower year after year. Again in regard to the pupils themselves, they desired the Government schools to the private schools. Naturally our school has been receiving fewer and fewer applicants every year. Thus we have not been able to pick up bright pupils, but have had to admit any comer without selection.

Nevertheless, I must not be pessimistic over the prospects, for I have begun to see the effects of our Christian education in some phases, expectedly and unexpectedly, and I know that by some people already it is rumored that our school among other middle schools is truly one of the best to which one would like to send one's boys, to be truly educated, to be educated to make men in the true sense.



DEAN K. SASAKI, OF SOUTHWESTERN MIDDLE SCHOOL (SEINAN GAKUIN)

HEROIC JAPANESE LADS

July 18, 1930, dawned gloomily. From daybreak there was a strong wind with rain. We went to school as usual. The first period, which was from 7:40 to 8:30, was finished in spite of the roar of the wind and the patterings of the rain. During the chapel-time, which was then held from 8:30 to 9:00, the storm, for the wind had turned out to be one, tugged at the window panes so violently that several were broken and smashed to the floor. Danger was imminent every moment. We were obliged to close chapel before time, and the class work all had to be stopped for the classroom floors were inundated by the rain forcing itself in through chinks and interstices. We closed school at a little

past nine o'clock. For the young boys to go home in this rough weather, however, was another problem confronting us. But, somehow or other, most of the boys managed to go out of the school for their homes. Only those who lived in distant suburbs remained in some corners waiting for the hurricane to subside.

About ten o'clock, as the storm was raging with still greater fury, news came that the dormitory attached to the "Society Educational Hall" (which had been established and maintained by the Prefectural Government), about a quarter of a mile to the west of our school, had succumbed to the force of the elements and had fallen to the ground. Just at that time there were about one hundred Y.W.C.A. girls boarding in that dormitory, having come from various provinces to attend a summer cultural school, organized for the development of young women's spiritual culture by Y.W.C.A. leaders in Western Japan.

Fortunately, the crash came when they were not in the dormitory, but were huddled together in the main hall. The shock accompanying the crash was great, especially as all present were mere girls, strangers away from their homes, too. Moreover the main building was creaking with a tremendous noise and was in danger of falling every moment. No rescue, no help was forthcoming, for everywhere people were suffering and struggling.

When our boys who remained at school and those whose home was the school dormitory heard of this calamity they rose to the occasion with one accord, and risked the fierce weather. Led by two or three teachers who also still remained, they helped those terror-stricken girls out of the hall and safely escorted them, every one of them, into our dormitory, bringing baggage and all. Our boys had to dig into the ruin for the baggage, for it had been buried by the crashed building. All this took about five hours, though the distance was short, because they had to fight with the elements on the one hand. In the afternoon the storm passed away.

Imagine, reader, those young ones, between fourteen and eighteen, about thirty in all, plying the storm-ravaged road escorting girls their age and providing them with a place to nestle in safety! But for our boys' timely rescue, a serious result might have happened to some of the poor girls through their intense fear.

All the while I was thanking God for the brave and kind hearts that had been cultivated by his name in our boys. My thanks were all the more sincere because our boys went to the girls' rescue of their own accord, without any command or request on the part of their teachers.

THE FOLLOWING DAY

The following day was a calm, serene summer's day. It looked as though nothing had happened on the previous day except for the marks of devastation left almost everywhere. On this day we were to close our school for the summer vacation (for seven weeks). Just before I went up to the school auditorium to preside in the closing ceremony (in Japan every occasion is solemnized with a ceremony, *shiki*, we call it), I was paid a visit by the principal of a neighboring primary school. He said he had come to thank us in the name of the faculty of his school, and also in the name of the guardians of the little children under his care.

The fact was, during the storm of the preceding day, it was a problem with him and his faculty what to do with the little children ranging from six years to ten, because in that weather they could not go home, while their mothers could not come to school to fetch them home (fathers being out in their places of business in town).

Just then about twenty of the Seinan boys came to offer their help. They took these little boys and girls in their arms, or on their shoulders, and escorted them home safely. And this they did several times plying between his school and the children's homes, so that finally, there were none left at school. That his school had had no accident on that horrible morning was largely due to the kind-hearted, brave youths from Seinan Gakuin, he concluded. He asked for their names, but this they refused to tell. So this morning visit was one for expressing thanks.

I was myself surprised, and that greatly, to think that, without even a hint from teachers, some of our boys should go for the help of those helpless little children, thinking little of themselves. It was itself a bit of the kingdom of God realized on earth, a source of boundless joy. Tears of thanks to God rolled down in spite of myself.

In the afternoon I was again surprised by a visit from the principal of another primary school. (The former was the Nishijin Primary School, next door to us. This time it was the Tonin Primary School about half a mile east.) He also thanked me for an exactly similar act done by some others of our pupils for his school children. I almost wept with joy and gratitude for the honor of receiving this glad news.

From the third day letters began to flood our school, thanking our boys for the kind acts done here and there. I at first thought this was done in much the same way by boys of other secondary schools in the city. But no, it was exclusively our own, so I have learned.



COLLEGE BUILDING, SEINAN GAKUIN, FUKUOKA, JAPAN

"It is rumored that our school among other middle schools is truly one of the best to which one would like to send one's boys to be truly educated, to be educated to make men in the true sense."

Seven Agencies in Religious Education

God revealed in nature
God revealed in fine arts
God revealed in prayer and meditation
God revealed in love
God revealed in labor
God revealed in the Bible
God revealed in personal piety.

—Toyohiko Kagawa.

TEARFUL REPENTANCE

At one time, during my five years' service, my pupils erred. The upper class boys took the law into their own hands and chastised the lower class boys violently. That is, they, as a body, called together juvenile pupils in a vacant piece of ground adjoining the school and inflicted sound thrashing with rods and sticks upon those unruly underlings, thus wishing to show their dignity.

This kind of barbarity seems to have often been done stealthily without the school knowing it. This time the police came to the scene, and then the whole affair took a glaring shape. Newspapers wrote about it, and we were condemned for lack of discipline. Especially we were made a target of attack on the ground of our being a "Mission School," more adequately, a school conducted under Christian principles. Anyhow a great turmoil arose through our negligence.

Having summoned the whole school to the auditorium, I gave admonition to the following effect:

"The public is crying to have the chief perpetrators expelled from school.

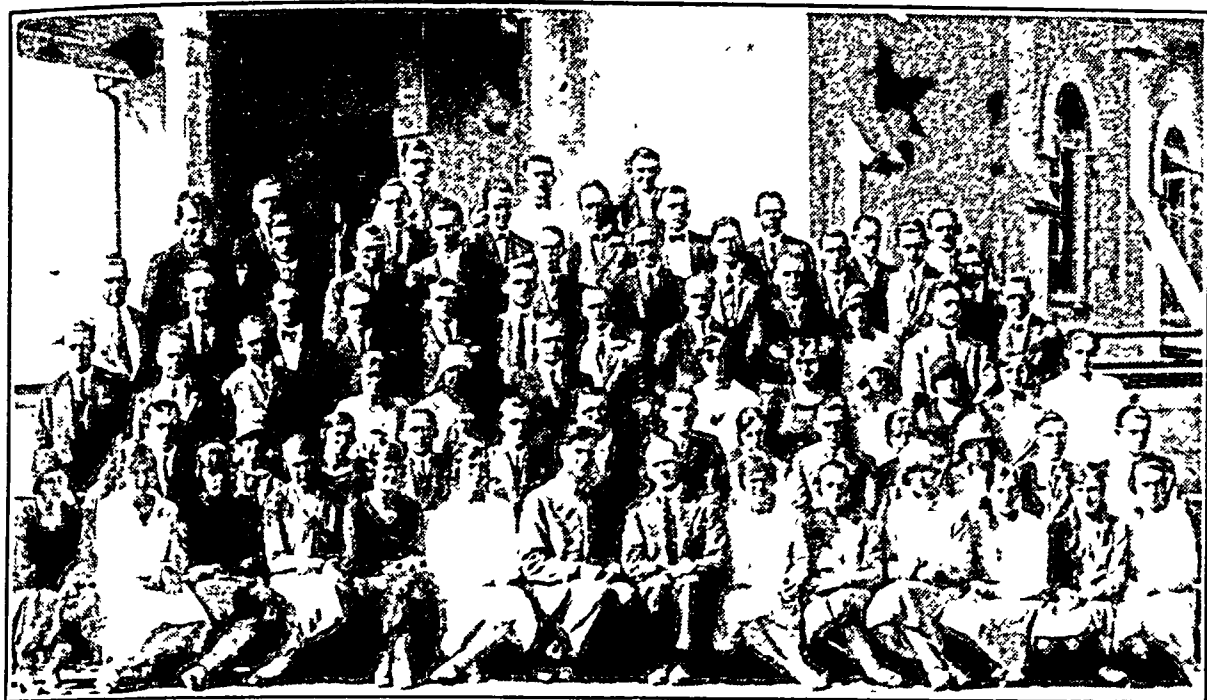
But I say it is I who am responsible for this occurrence. So, before a single student has to leave I will resign. Ah, boys, pardon me for my lack of duty in thus misleading you. I am most willingly prepared to leave office, if our principal only allows me to. Only I must save the school's good name, which had been spotless and glorious until yesterday, and which is now sinking low. Oh, boys, will you assist me in this onerous task, that of redressing the wrong done to our dear school?"

All eyes seemed to glisten with flowing tears. Some boys were heard to sob. One of the upper class boys, after a few moments of sublime silence, left his seat and came up where I was standing and said, "No, sir, it is not you, it is we who are to blame. Oh, sir, please, please excuse us. How ungrateful, how thoughtless we were! To think that you are so troubled for our sakes is almost unbearable to us. Oh, pardon us, pardon us." His tearful voice made the whole hall cry.

One of the juveniles also stood and said, "Oh, sir, don't blame our elders. It was our stubborn wilfulness and disobedience that led to the present trouble. We will be more respectful to the upper class hereafter. Please forgive them."

In this way what at first threatened to turn out to be a stormy affair ended in repentance, a sweet, beautiful repentance, all around. I never witnessed a more beautiful scene.

Religious education makes repentance easy and softens the heart, I doubt not. Since that time, nearly three years, the upper and lower classes are enjoying perfect harmony.



NOVA ODESSA B.Y.P.U., BRAZIL

"Every year the youth of Brazil are responding to the challenge of the gospel which cries, 'Come out and be ye separate.' By the hundreds they are responding, 'Here am I; send me.'"

Christ and Brazilian Youth

Rev. T. B. Storer, Rio de Janeiro

Do not think for a moment that it is an easy matter for a Brazilian youth to accept the pure gospel of the New Testament and become a member of a Baptist church. Unless your imagination works well, you will find it well-nigh impossible to comprehend how serious are his problems and how difficult to overcome. In the first place, the average Brazilian thinks that he is born a Christian because he is born into a Catholic home. His parents and grandparents were Catholics, therefore, he is a Catholic by birth just as you are an American because you were born of American parents. He thinks that the Catholic church is the only true church in existence composed of Christians, and that all the other churches in the world are composed of heretics. Also he believes their church has the power to save and the power to damn, so if one cannot be saved in the Catholic church then there is no salvation for that person.

Then there is no conception of Jesus as a personal Saviour. It is the Catholic church that saves, and the church works through the Pope and the priests. The priest is your intermediiator, and he gets salvation for you through his prayers. The Brazilian youth has not the slightest idea that he can go direct to Jesus Christ in prayer and be heard and forgiven and saved. Talk of a new birth is incomprehensible foolishness. His whole outlook is that salvation must come through baptism, communion, mass, and so forth. He must observe

the law and do many "good works" to earn salvation.

Besides the doctrinal misconceptions, he has to face family pride and tradition. "Yes, it looks as if you were right, but my family is all Catholic and has always been Catholic, so I cannot go back on the religion of my family." That is a reply I have had when presenting the gospel to a man. Any one who isn't a Catholic is considered something of a "black sheep" and looked upon with disfavor by all other members of the family. In many cases he is considered an outcast and is persecuted continuously.

Still another barrier which the devil uses to impede the forward march of the gospel into the lives of the higher social and financial circles is that of boycott. The young man or woman who accepts the gospel is excommunicated from the Catholic church, and it is the duty of every good Catholic to refrain from any dealings with such a downfallen heretic. In business, in politics, or in any other of the professions, the young evangelical finds himself unceasingly rebuffed because of his faith. Only young people of great courage and profound convictions will step out squarely for the Master and set their faces irrevocably against the tides of dislike, distrust and open persecution which ebb and flow around them.

Then there is the lower class of Brazilians who daily battle with merciless poverty, ignorance, and superstition. Miracle-working saints are their gods to whom they make their prayers and bring their peace offerings. They are taught to fear any evangelical as they would fear the devil incarnate, and to possess a Bible is next to committing the unpardonable sin. Their first duty

is to turn it over to the priest or to burn it. They, too, must be ready to endure persecution if they would follow the simple gospel of salvation by faith.

Now let your imagination fill in the vivid details of the bare outline of a few of the difficulties that the Brazilian youth must overcome to follow the lowly Nazarene, and you will behold a picture that will at once stir you to keen sympathy and kindle your profound admiration for those who step boldly out upon the Lord's side. However, the picture is not all dark. The people are filled with a spiritual longing and a growing dissatisfaction with the husks of religion upon which they have been feeding their souls. More and more are they becoming disillusioned as to the dogmas of the Catholic church, and in regard to the immorality of the priesthood as a whole. The priest who is generally respected and trusted is the rare exception. The rule is either to despise or fear them, and sometimes it is both. This last revolution is an expression of unrest and a craving for honesty, for justice, for democracy. The pure gospel of Christ, when rightly presented, makes an appeal to the present generation which no adulteration of Christianity can possibly make.

Every year the youth of Brazil are responding to the challenge of the gospel which cries, "Come out and be ye separate." By the hundreds they are responding, "Here am I; send me." Jayme de Andrade, who was converted mainly through the reading of the Bible, did not turn back when his family began to persecute him. His ideal was to become a physician. When his father learned that he had joined a Baptist church he said: "Not another penny do you receive from me as long as you persist in following this sect." Now, for a young man to make his way in medical college is not easy back in the States, and here it is ten times more difficult. At home his family constantly made him feel the sting of their displeasure, and in college he was nicknamed the "Pastor Protestante," because he carried his New Testament always handy in his pocket, and whenever there was the least opportunity he would preach the gospel to his classmates. In vain did they ridicule his faith and argue with him, for he was always ready to prove what he preached by showing them in the Testament. After years of struggle he won his victory, for last year he received his M.D. degree from the University here in Rio.

The youth of Brazil is ambitious. Riches are exceedingly desirable, and renown is greatly sought after. Their ambitions change only after they come to really know Jesus and recognize him as Lord and Saviour. Then they are

not lowered but rather purified and enriched. Yes, our Lord challenges, he satisfies, and he is sufficient unto all their problems and persecutions. They are coming by the hundreds and each year the number increases. Thousands of others would come if only they had the privilege of hearing the gospel. "But how can they hear without . . . ?" Ah, that is the all-important interrogation. What shall your answer be?

Two Young Laymen of Brazil

*Mrs. Annie Miller Watson,
Rio de Janeiro*

The voice of God calling unto the Baptist young people of Brazil,

"Wherefore come ye out from among them, and be ye separate, and touch no unclean thing,"

has been heard by hundreds of young men and young women in that great land. These *are on the Lord's side*, and their whole-hearted witnessing is lifting up the Christ in such a way that many without doubt will be drawn unto him. May we present to you one or two types of this noble band?

NEUTEL BASTOS, YOUNG CHRISTIAN BUSINESS MAN

In the cramped, rented hall, in which the Meyer Baptist Church, of Rio de Janeiro, worshiped at that time, there sat, one bright Sunday morning, a father and son. After the sermon had been heard, the congregation entered heartily into the singing of the last hymn. The two went forward and made it known that they wished to make their profession of faith. After a most thorough examination, no Christian present could doubt that each of the two held in his heart a firm conviction that "the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord." Thus began the Christian life of Neutel Bastos, the lad who accompanied his father in taking a stand on the Lord's side.

Soon after his baptism Neutel began working for the Baptist Publishing House. He was a most intelligent youth, and naturally rose from one position of responsibility to another until he became assistant to the head of the Sunday School and B.Y.P.U. department, in which position he helped prepare and edit literature for these organizations. During these years in the Publishing House an accuracy in appointed tasks, a buoyancy of spirit, a keen interest in his fellow employes, and a high regard for employer characterized his service. So thoroughly did he live his religion into the everyday-of-



B.Y.P.U., BRAZIL BAPTIST CHURCH, SAO PAULO

"These young people are demonstrating that a life may be attractive in its social relations without the ballroom and other questionable places of amusements."

life that one of the missionaries had a conversation with him about studying for the ministry. Thoroughly did the young man appreciate this interest of the man of God, but he assured him that after much prayerful consideration he had not felt the call. The years in the Publishing House were as a training school for Neutel, for he availed himself of every opportunity for study.

"Seest thou a man diligent in his business?" Such men are sought after by those who have the capacity to recognize true worth. After a few short years—all too short for those who esteemed him so highly—Neutel Bastos went to fill a position with the Standard Oil Company. He did not sever his connection with his old tasks, for during the off-hours he has continued to aid in the production of Sunday school and B.Y.P.U. literature. His employer holds him in the highest esteem and promotions have been constant. Let us pronounce him now a fine young business man.

If Neutel were ever absent from Sunday school and the morning service or from B.Y.P.U. and the evening service, one was certain that his absence was unavoidable. Through the years he has served in some of the most responsible positions of his church—secretary of the Sunday school, treasurer of the church, leader in B.Y.P.U., teacher in the Sunday school, and superintendent of the Sunday school—and "he hath been found faithful." One of the most beautiful services which he now renders is that of preaching the Word as a consecrated layman.

This young Christian has known valley-paths, for a few years ago he laid to rest the good father who for many years had been his sole companion of home after the day's work was done.

In the Meyer Church there was a little maiden who could boast that royal blood coursed through her veins, but who chose rather to glory in the fact that she was the child of *the King*. This young woman, Gabriella Daumas, came to be the earthly comfort of Neutel's hungry, lonely heart, and these two young lives were united in marriage in 1929.

That a life may be attractive in its social relations without the ballroom and other questionable places of amusement, that a man may be highly esteemed in business without the friendly glass or smoke, that one can "come out and be separate and touch no unclean thing," have been proven by the life of Neutel Bastos. And his well-poised life is due to the fact that in the beginning of his Christian experience he resolved once for all "for me to live is Christ."

JAYME DE ANDRADE, FAITHFUL CHRISTIAN DOCTOR

In the old city of Bahia a consecrated young Christian, Jayme de Andrade, studied medicine. Though surrounded by scores of young students who knew not God's plan of salvation, and though there were many to sneer and scorn, this young Christian sought to live *with* Jesus and *for* Jesus every day. Picture him there alone courageously telling the students, when an opportunity presented itself, that they should turn from the

path of destruction and seek the way of life eternal. So faithful was he that he won the nickname of "Pastor." Often he went home grieved, not because of the jeering which he bore, but because of his colleagues' unbelief.

The year 1928 found Jayme de Andrade in Rio de Janeiro, where he wished to complete his medical course. He was not a wealthy young man, and many difficulties loomed up before him in his heroic undertaking. In the brilliant city there were lotteries; did the young Christian think it all right to indulge in something that the law of the land sanctioned in order that his livelihood be made easier? Not for one moment did Jayme de Andrade forget that he was on the Lord's side and that his Father would prepare for him all that he needed. After reaching Rio one of the first things which he did was to join the First Baptist Church. Throughout the years of most difficult toil, and surrounded in his classrooms by those who laughed at a vital religion, the young Christian showed by word and deed that he was not ashamed of the gospel of Christ. Most acceptably did he fill pulpits here and yonder, and his message was always filled with this: "I know in whom I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day."

In 1930 Jayme de Andrade received the degree of M.D., and toward the close of the year he went on a visit to the homefolk. After reaching the city of Bahia one of the first persons whom he met was an old classmate, Oswaldo Barretto Dantas, who also was on the threshold of his medical career. The friend asked Dr. Jayme de Andrade: "Are you still a Protestant? Why don't you leave it off?" The reply was this: "I cannot leave my Master of whom I have received only blessings." Young Dr. Dantas was only trying his friend, for presently he revealed to him the wonderful secret that he, too, had become a Christian and a member of a Baptist church. Dr. Andrade does not recall that during his years of study in Bahai, he had a single opportunity of speaking in a definite way to his friend about the gospel, and yet his fellow student testifies: "He awakened in me a curiosity in regard to himself, for he served as an example to me." Did the constant, quiet witnessing of young Andrade pay? A thousand times, yes; for who can measure the usefulness of Dr. Oswaldo Barretto Dantas' life through the coming years?

He is ready to live in greater ease now, but what does Dr. Jayme de Andrade do? He, with the help of the Brazilian W.M.U. and other friends, packs the little medical case and goes forth with one of the missionaries on a

prolonged interior trip, on which the hardships of travel are well-nigh beyond description. As they push their way into the interior they preach the gospel to hungry hearts, and the young doctor seeks to alleviate the suffering of many who perhaps have never seen a doctor. Hear him as he travels: (From Bello Horizonte, Brazil) "That which made me happiest was to visit a colleague who, with the reading of the New Testament which I gave him in Rio, and already influenced by the training which he had in Granberry College, is today interested in the Christ." (From Pirapora, Brazil) "I met here a classmate who is coming to visit me today, and I await him with *O Jornal Baptista* (The Baptist Journal) which gives an account of Oswaldo's conver-



DR. JAYME DE ANDRADE

"The beautiful radiance of a life 'hid with Christ in God' penetrates the gloom, and souls in their night of sin are awakened."

sion—also his colleague." With his characteristic optimism he further says: "The people of Brazil are more interested in the gospel today than at any other time." And young "Dr. Luke," as he travels, is more concerned about sick souls than he is about sick bodies.

The beautiful radiance of a life "hid with Christ in God" penetrates the gloom, and souls in their night of sin are awakened. Thus Jayme de Andrade will bless his native land.

But look! Where there are scores and scores of young people who have been awakened, there are thousands and thousands who lie in "the darksome prisonhouse of sin." These seek comfort for their souls in a religion which separates them by images, ceremonies, saints, creeds and deeds from the Saviour of men. Will these young lives who

could mean so much *on the Lord's side* be left to live, to witness and to die on the side of error and sin?

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me."

Glorifying Youth to the Glory of God

Frank H. Leavell, Secretary, Department of Southern Baptist Student Work

Is it not a glorious fact that we have young people with whom to work? Would it not be a drab world without youth? Can you visualize conditions as they would of necessity be if there were no young people? Think of no toys, no high chairs, no circuses, no young people's departments, no schools, no colleges, no ambitious parents, no exultation like that of the Roman matron of old who, when stripped of her material riches, pointed to her noble sons, saying, "These are my jewels." Was this not what Browning sought to teach us? Was it not a blighted and doleful village that he pictures after the Pied Piper of Hamelin had lured away all of the children to the cave on the other side of the mountain?

It is probably a mistake to use such terms as "the problems of youth." Probably we should refrain from the use of such familiar expressions as "reaching our young people," or of "holding youth." What is the problem of youth? Where does the problem begin and where does it end? If there is a problem, do we not aggravate it by agitating it? By saying to them, and of them, that they constitute a problem, do we not challenge them to make such a problem? Would we have better success in training our young people by speaking of the "privilege of our youth," or of "the greatness of our youth," or of "the assets of our youth"? Would we not fare better by lovingly assuring our young people that we are depending gloriously upon them, by joyously investing in them and by eternally declaring our pride in them? Will we not thereby sublimate the problems, making of them enduring investments and glorious adventures? Away with the problem idea! Perish the thought of having to "reach" and to "hold" your young people!

PRINCIPLES GOVERNING WORK WITH YOUTH

To the extent to which we, as Southern Baptists, have succeeded in glorifying our youth we have followed three general working principles. The first of

these is that we shall always take youth into our plans with us. They must be given a vital part in the planning for them. We must plan "with" them rather than "for" them. They have ideas well worth consideration. We err seriously when we resort to either of two unfortunate extremes. It is a grievous mistake when we leave them to themselves to plan for themselves. We thereby estrange them from their elders.

Some years ago we witnessed an example of this estrangement. Youth felt its independence and called a national gathering in a great central city. Some of the elders sought to attend the meeting. They were told to sit in the galleries—to be quiet, to observe silently and not even to take part in the applause when such should occur. Older people should be seen and not heard! The elders were told that they would be called upon when they were needed. There were disastrous results in the great city even before the meeting dispersed. The immature judgments, the self-sufficiency, the rampant enthusiasm of youth led to unhappy conclusions and unfortunate self-expressions.

On the other hand, it is equally a mistake to assume that the older people should alone form the policies, make the programs, shape the purposes, establish the goals and "hand them down" to the young people with the implication that they are incapable of participation. Sadly enough, we have had not one, but

many illustrations of this procedure. Adults in seclusion planning for youth's execution leads to rebellion on the part of the latter. And to the glory of youth it should be said in many cases the "rebellion" has been conducted with behavior altogether commendable to the young people. The ideal towards which we should assiduously strive is a proper balance, a wise blending of the maturer judgment and wisdom of the older people with the vigor, the initiative and the boundless enthusiasm of youth. As the winds of the northeast and the gentler breezes of the southwest are blended, causing the summer showers and the beauty of the arching rainbow, so should the wisdom of age and the enthusiasm of youth blend to form delightful and effective service to God and man.

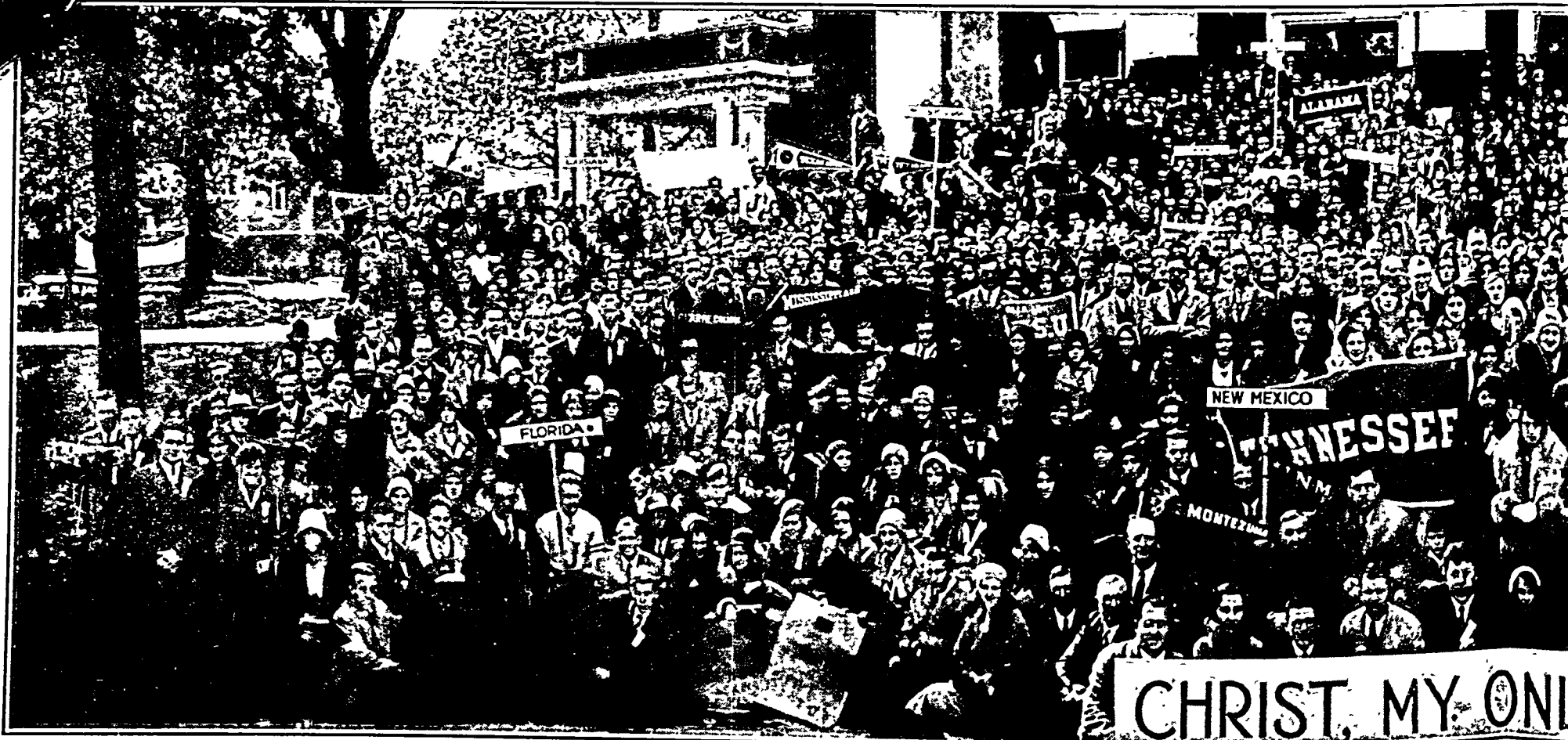
The second principle that should govern in working with young people is that youth should be offered the best, and only the best, of what is needed for their inspiration and promotion. Whether it be in leadership, in literature, in physical equipment, in teaching corps, in inspirational speakers at their gatherings, in financial support, in education, in social advantages, or in companionship, they should be given the best. We should never offer youth anything with a stated or implied apology. When we give them the best they will, in return, give back their best. There should be no compromise either in what we offer

them, nor in what we shall expect of them. Youth responds inevitably to such appreciation and such co-operation.

The third principle which applies in the religious training of young people is that we shall always offer them the fundamentals of the Christian faith. The eternal verities of the faith is that for which they crave and that to which they most nobly and dependably respond. Experiments to the contrary have proved negatively the truth of this statement. We have observed in recent years great gatherings of young people, to whom have been given, in the name of religion, for their major consideration social problems, economic consideration, race relations, problems of sex, and international problems. It is well and wise that these issues should be brought to the attention of youth. They must ultimately afford solutions for them. But to offer them as substitutes for the principle of religion and to displace entirely by them the teachings of Jesus and the eternal truths of God's Word is hopeless confusion. Substitutes for religion, regardless of how worthy may be the substitutes, are, first and last a failure. We shall never be able to leaven the whole lump if we lose sight of the leaven, and fail thereby to give it proper emphasis and opportunity for its saving work.

SOUTHERN BAPTISTS SUCCEEDING

It is tremendously gratifying to observe the success of Southern Baptists in



ALL-SOUTHERN BAPTIST STUDENT CONFERENCE, ATLANTA

applying these principles in their work with their young people. From Cradle Roll to Adult Departments we have seen marked and marvelous progress in the work with youth. Greater church houses have been built to house them. The largest gatherings among us have been those of the young people. Cities have been taxed to entertain them as they have heard and heeded the calls to religious conferences and conventions. Seminaries and training schools have been crowded with eager aspirants for the ministry and the mission fields. Mission boards have been embarrassed that they cannot send forth the great numbers who have acquired the special training for Christian work. The consecration of youth has outstripped the generosity of those of older age. We are immediately led to shout, "All glory to our young people." But not only so. We must shout at the same time, "All glory to a wise and far-seeing older generation who wisely made the initial investment which has led to these great results." Southern Baptists have taken their young people into their counsel, they have given them the best and they have not compromised Christ in their training. It is a double glory, well deserved because wisely won.

THE CLIMAX TO THE TASK

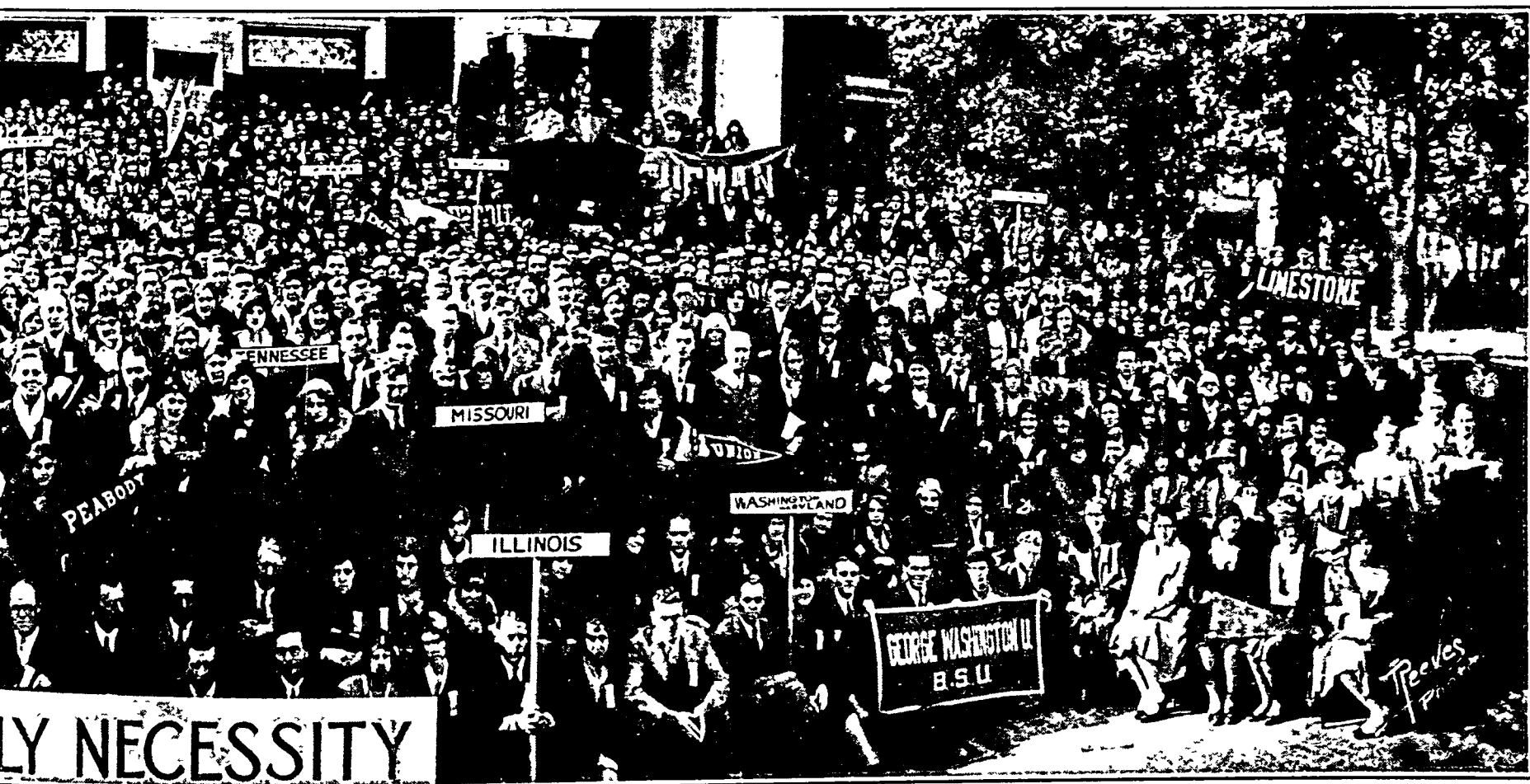
A very few years ago Southern Baptists were led to realize that, despite all of the glorious work with their young people at home and in the home

churches, there was a further responsibility which was not being adequately met. They witnessed great numbers of their choicest and most privileged young people going from the home and the home church to the college centers for further training. Little was being done distinctly for them. As a result great numbers of them were returning from college with their spirituality chilled, with their minds disturbed, with their loyalty lessened and with their convictions weakened if not destroyed. Southern Baptists had stopped short of completing the training task. They were losing the most highly trained and, therefore, many of those most capable of spiritual leadership. They began a special work with the student element of their constituency. This venture was at first slow. Soon, however, it blossomed into gratifying success. When in Atlanta, Georgia, in the fall of 1930, two thousand Baptist students trekked to an All-Southern Baptist Student Conference, hearing and heeding the call of their own denomination, there was no further question as to the loyalty of the college students to the things highest and holiest.

Throughout the work of Southern Baptists with their students the three principles outlined above have been consistently and conscientiously applied. Today we have their following. We have given them a large part in the student program. They have had part in all of the plans. There has never been

a general meeting of students over which a student has not presided. No general program has been planned but what they helped in the planning. It is in reality a student program, and they appreciate recognition. We have given them the best of literature, the best of speakers, the best of love and the best of confidence. They have given their best of personality, of loyalty, of co-operation and consecration.

We have now a dependable state organization of Baptist students in all states of the South and in the District of Columbia. We have a more or less dependable organization, a unification of Baptist students, on the campuses of more than half of the Baptist and tax-supported schools of the South. We have a perennial program of distinctly Baptist student work from the dome of the Capitol at Washington to the eastern slopes of the Rockies. We are witnessing students, in greater and greater numbers, joining the churches at the college centers and living while there the normal life of a church member. Annually we see the student after graduation going back to the local church with his diploma in one hand and his church letter in the other, joining, on the first Sunday at home, the church in which he is to live for life. Through college he has gone with never a week's loss of loyalty to those things which are highest and holiest. Southern Baptists have glorified their youth to the glory of God.



ATLANTA, GEORGIA, OCTOBER 30 TO NOVEMBER 2, 1930

Christ and the Youth of Italy—Difficulties and Success

Rev. Ignazio Rivera, Florence, Italy

In Italy we have no persecution from the Government. Of course, wrongs are done by local authorities against faithful Protestant workers or believers, but, when appeal has been sent to some higher office, the wrongs have been always righted. In spite of this, we are surrounded by difficulties on every side. We live in a time of national upheaval. Nationalism means tradition; this tradition, of course, is strongly backed by the National Government, and the general impression, in spite of everything else, is that, to be a good Italian, one has to follow also the religious traditions of the country.

A STORM OF LIES

Besides, even the secular newspapers of the country too often are full of lies against us, which have the intent and the power of raising a general hostility. The collection of these lies would make indeed a most interesting volume. For these reasons our Protestant newspapers and magazines have been led to have a special section given to refuting all these absurdities which are printed continually against us. But our newspapers and magazines have a limited circulation compared with the other papers, and so the lie goes on throughout the nation without being checked.

Even a few days ago the leading newspaper of Florence (*Il Nuovo*



BAPTIST YOUNG PEOPLE OF FLORENCE, CENTRAL ITALY

"My experience is that it is much easier to deal with young people now than when the country was practically atheistic and skeptical, as it was before the national upheaval.

Giornale, of March 6, 1931), had an article on the Protestant Propaganda in Italy, dated from *The City of the Vatican*, in which it was said: "The means at the disposal of Protestantism in Italy are enormous, and we are informed that day by day new and stronger helps are coming. According to concordant and competent informations, Protestantism is just now making its greatest effort of propaganda in Italy. For some time the assault has been hurled on all the line and on every point." This is the least which is said against us, and it is false; but even this has a tremendous subtle power of producing envy, suspicion and indignation against us.

Miss Filomena M., twenty-six years old, who, being converted to Christ and the Bible, was boycotted in all ways even by her own relatives, and was com-

pelled to leave her native town and to find employment as a simple servant in another city. Her (Baptist) pastor writes me that she is a powerful propagandist and a most faithful soul.

Miss Jenny V., twenty-four years old, belongs to my own church. She was engaged to a rich young man. From the very beginning she was assured by him that her religion would not prevent him from marrying her. Instead, on the eve of marriage he told her most firmly to renounce her faith. She remained faithful, renounced the marriage, and on the following Sunday she came to the service dressed in her white bridal dress. The church gave her a golden cross for her faithfulness.

Mr. F. M. is a church member, too, who since then has married Miss Jenny V. As many others, he was bound to leave his city to look for employment. He found Government employment in Milan. There he married Miss Jenny. They are both here again, are very happy, and have a fine baby girl.

Miss (now Mrs.) Ida P., in Venice on her honeymoon. She, too, was engaged to a well-to-do young man who used to tell her that he would not have a Protestant even as a servant and that, if she refused to marry him, he had power to prevent her marrying any other. She broke the engagement. She also belongs to my church. She was soon afterwards engaged to a fine young man having real power (I do not like to say anything more). Of course, she told him of her previous engagement. When the marriage was due, it was announced by the papers and the first young man immediately rushed from Milan to Florence to prevent the marriage. Waiting in the street, he met the bridegroom (with real power) who told him who he was and



BAPTIST YOUNG PEOPLE OF NAPLES, SOUTHERN ITALY

"In spite of all difficulties, the young people of Italy have an open mind for the truth of the Bible and an open heart for the Lord."



BAPTIST YOUNG PEOPLE OF MILAN, ITALY

"In spite of difficulties it is noteworthy that the last years have had the largest number of conversions and baptisms since the beginning of our mission work in Italy."

ordered him to leave the city immediately, and not to be seen there any more. The young man did leave immediately, and the couple was married in our church. He helps her faith in every way, and she contributes to church funds from her present residence far from Florence. Both are happy and have two beautiful children.

Mr. George A. until lately was a famous Piedmont boxer. His ideal was to be the national champion. He was converted in our church in Turin. Immediately he left boxing for personal evangelism. His family, his neighbors and friends covered him with railings and hostility. He went on more powerful than ever. Every morning, from 5 to 6, he goes to the river for one hour of quiet prayer and meditation.

Mr. Charles S. is another Piedmont boxer. He was already first category champion. A young man of the church invited him to his house and told him the way of salvation. Being strongly for the national religion, Mr. Charles was enraged against his friend and felt powerfully tempted to knock him down, but being his guest he felt it was not proper. However, the other young man succeeded in bringing him to one of the week-night services of the church, and at one o'clock at night, going back from the meeting, they stopped in a public garden for more discussion. Then the Baptist prayed and afterwards asked the other to pray, too, and he prayed most beautifully, thanking God for his gracious light and because he had been saved. His family now will have nothing more to do with him, and he was left even by his fiancée. However, later on he succeeded in bringing her to the church and she, too, was converted.

SOME EVIDENCE OF SUCCESS

I could go on at any length telling stories like these, but what I have told gives already an idea of the difficulties on every side. In spite of them, it is noteworthy that the last years have had the largest number of conversions and baptisms since the beginning of our mission work in Italy. Last year we had the record number of converts over all the other years. It is noteworthy also that at least 70 per cent of these converts are young men and young ladies, young husbands and young wives. This means that, in spite of all difficulties,

the young people of Italy have an open mind for the truth of the Bible and an open heart for the Lord. Intelligent young people with whom I deal in every part of the country are now idealistic, that is, now they look more to truth and righteousness than to pleasure and gain. It is a pity that they are strongly prejudiced against Protestantism and against the Bible by those lies of which I have spoken before, and I assure you that it is very difficult to prove immediately that they are lies. And if you use a Bible, it is only with great difficulty that they can be convinced that you have not a forged book in your hands. This means that their conversion implies much time in order to get them acquainted with our honesty and faithfulness in all things. But for this it would now be possible to have already one thousand more young men and young ladies converted and baptized every year. But things are slowly ripening towards this end. My experience is that it is much easier to deal with young people now than when the country was practically atheistic and skeptical, as it was before the national upheaval. Now you will find much opposition, of course, on every side, but I find that it is better to have to fight opposition than indifference.

THEIR NEW TESTAMENT CHRISTIANITY

The New Testament Christianity of our Baptist young people is most beautiful and enthusiastic. What the pastor of our First Baptist Church in Rome told me in one of his letters about the



BAPTIST YOUNG PEOPLE OF CURIN, NORTHERN ITALY

"All the young people are full of holy and evangelistic fire. They pray together and are bound together by strong ties of brotherhood."

young people of his church can be said of others all over Italy. He wrote me quite recently: "I thank God continually for these dear young people who form the most numerous and the most beautiful part of my church. Above all, they are deeply Christian and Baptist. They have deeply understood the great beauty and power of our Baptist faith, and they work with their full heart to have it loved by others. I have young clerks and workers who are never tired of witnessing in their offices and factories. I have students of higher schools who struggle in their own schools, taking occasion from the official religious teaching which was started this year in the high schools. And afterwards, with their face lighted with joy, they come to tell me how they have succeeded in fighting errors and answering objections. All the young people are full of holy and evangelistic fire. They pray together and are bound together by strong ties of brotherhood. All of them give their monthly contribution to church funds, besides all the other collections. The beautiful young people of my church stand on the first line of the gospel cause in the city of Rome."

All this can be truly said of all Italian Baptist young people, and they are all on the first line of the gospel cause all over Italy. They are organized in a national association, and generally they accept also elder church members as honorary members of their unions in order to be helped by their experience.

With most faithful confidence we look forward to greater blessings for the near future.

* * *

"The highest glory in any world is the glory of service."



ALLENBY'S BRIDGE, OVER THE JORDAN RIVER NEAR JERICO

In this group are some of our fine Baptist young people—a rabbi's daughter, an Arab young man, a German girl, an American girl, and several Jewish girls."

Reaching the Jewish Youth of Palestine

Elsie B. Clor, Jerusalem, Palestine

Palestine is a unique mission field. It is a country much spoken of, but very little is known of her people. I wonder how many know that there are actually three distinct languages and religions! The Arabs hold fast to Islam, the Jew to his faith, and then we have the Oriental Christians, who are very much unlike the Protestants in their faith and worship.

However, one of the saddest and most appalling facts here, is that our young people are fast leaving the faith of their fathers and launching out upon widespread atheism or free thinking. There are repeated efforts on the part of the

respective leaders of the different systems to make a drive to return the young to their old faith. For the most part their efforts are in vain.

A few years ago it was most uncommon to see a native in Western clothing; today it is the reverse. One sees only occasionally a *falaheen* (peasant) in the Palestinian costume, and that worn by the older members of the family.

Western entertainment has taken the place of the old-time home amusements. When I came out over nine years ago, a dance was rarely ever heard of. There was only one movie house in Jerusalem. I opened a girls' club because there was nothing like it in the city and it gave me a good opportunity to preach Christ. As a result of the club one young girl, six months later, gave her heart to Christ.

The young men and young women scarcely ever came together in public. It was not allowed. Now there are clubs of all kinds and public gatherings all over the land. The young men and women mix as though it had always been their habit to do so. Now the doors of social mixed gatherings are swung open wide, and the common thing on the public promenade is to see boys and girls walking arm in arm. What has this led to all over the land? A complete change in living, morally and socially. The control of the parents has weakened, and a serious problem confronts all of us.

Nevertheless, as we see youth changing, taking off the sleepy cloak of ages, we see an awakening to an alertness that is not at all lacking in real ambition. There is a clamor for education. Here also the pendulum has swung a bit to one extreme. Most of our young people desire to be lawyers, doctors, and so forth. Not many are willing to do man-



CHILDREN OF JERUSALEM WITH MISS CLOR, OUR MISSIONARY

"The assurance of the homefolks' faith, love, help and prayer will enable us to gather in many precious jewels from this most needy and neglected field."



BAPTIST YOUNG PEOPLE OF PALESTINE ON THE SHORES OF THE DEAD SEA

"We find a splendid opening among our Jewish young people. The New Testament is no more a hated book or cast-off document, but it is an earnestly sought-for book."

ual labor. However, we believe this will adjust itself.

Not only has this awakening made a moral and social change, it has awakened a keen desire for religious knowledge. We find a splendid opening among our Jewish young people. The New Testament is no more a hated book or cast-off document, but it is an earnestly sought-for book. They show intense interest in their study of the New Testament. We have no trouble whatsoever in teaching it to our young people. The New Testament is the textbook of several of our classes, which we call English Bible classes. Our opportunities are many. Our only wish is that we had more time to give to this department of our work. They respond so earnestly to the teachings of the New Testament.

Recently in one of these classes where the Book of Romans was being taught, a young rabbi, about twenty-five years of age, said, "I love your Christ, I believe in your Saviour, I think Paul was a wonderful man. Why are there not more Christians like him?" His eyes were lit up and full of tears as he expressed with deep feelings what was in his heart. Another one said, "Of course, I accept Jesus of the New Testament as my Messiah, but not the Jesus that these Christians represent." The feelings of the Jew are still keenly against the oriental Christian, because they have read of the awful deeds of the Crusaders, as well as the constant sufferings inflicted upon their brethren in lands where these Christians are the rulers. These facts with many others are hindrances to the Jewish heart yielding to Christ. First, they are suspicious of any one who calls himself a Christian, hence it is very important in our Chris-

tian enterprise to win them by love, especially as we labor among Israel to win them to Jesus.

The young man and woman must be assured that he or she has found a true friend in the missionary, and when we have won their confidence we have no trouble talking to them about the Lover of their souls. We have complete freedom and ready listeners.

Our problems in Jewish work are very complex, since the Jewish people are divided into communities, each of which has its own head or leader and he has the right within the Jewish law to do what he wishes. Hence, if a young man or woman becomes a baptized Christian, it is immediately made known in their community. The name is posted so that all may see it. He is ostracized and driven out by his own family. His community has nothing more to do

with him. He loses his position with no prospects of another, and the Jews see to it that another is not forthcoming. The Jewish people are wholly dependent upon the Jewish merchants and business men for their livelihood, since there is such a great breach between the Arab and the Jew. It is almost impossible to hope for work for them among Arabs.

One of our own converts, a young man, and his family, suffered nearly to the point of starvation for almost a year because he believed in Christ. We did all we could to help him, which at best was very little. A position was sought for him in every place possible. Finally I procured one where a man, who is an Englishman and a good Christian, had a store, and here he was given work. He has been there two years and is liked very much. Several of our own young men have had to leave for South America to obtain work and be able to live as Christians.

Some time ago a young man boldly confessed his faith in Christ and made it known before a large group of young fellows. As soon as they could get him outside, they fell on him and beat him until he bled. But listen! He got up staggering and said before them, "My Jesus bore more than this for me." How many of us could have done as he did? Several have dared in spite of all this to confess Christ, and we trust God for many more souls out of Israel in this land.

* * *

"In conversation be sincere;
Keep conscience as the noontide clear;
Think how All-seeing God thy ways
And all thy secret thoughts surveys."

* * *

"God's best gifts to us are not things, but opportunities."



A GROUP OF BAPTIST YOUNG PEOPLE NEAR THE RUINS OF OLD JERICO

"Recently a young rabbi said, 'I love your Christ, I believe in your Saviour, I think Paul was a wonderful man. Why are there not more Christians like him?'"

HOME AND FOREIGN FIELDS

THE
MISSIONARY
JOURNALOF THE
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Youth Will Serve

A current adage puts it, "Youth will be served," by which is meant that young people, especially modern young people, are imperious, self-centered, exacting tribute of life and of their elders, wilfully seeking their own way and brooking no interference.

True, there are young people like this. They are not especially "modern," for every age has had its share of headstrong and selfish youth. But have we not said entirely too much about this group, and overlooked the fact that there are scores and hundreds of young people today who seek not to be served, but to serve? They are less conspicuous and noisy than the "flaming" variety who thrust themselves upon our notice, but they are no less really in our midst, and surely they deserve much more of our attention and consideration.

The glory of Christian youth is its idealism, its self-forgetfulness, its passion for service. As the years slip by, we tend to lose this buoyancy and resilience, and to become engrossed in material affairs and cares that weight us down; but the young Christian, captivated by Christ and committed to his world-transforming program, mounts up as on wings of an eagle, he runs and is not weary, he walks and faints not. Never was there an age when Christian young men and women were more eager to make their lives count for Christ than today. Consider where and how and why they would serve.

Youth will serve where adventure lures. God has wisely put into the veins of youth blood that courses faster at the thought of thrilling adventure. But for this the world would sink into hopeless stagnation. The great explorers and discoverers, in all fields, have been, almost without exception, young men and women; and where an older leader has lighted the torch, it would have been in vain had there not been adventurous youths to take it from his hands and bear it onward. In the missionary enterprise, as in perhaps no other phase of Christ's program, there is the lure of adventure which calls to youth with irresistible appeal. A new world is to be built out of the wrecks of other civilizations, and the imagination of youth kindles at the prospect of sharing in this history-making task!

Youth will serve where hardships challenge. No greater mistake can be made than to represent to young people that

Christianity is an easy, effortless receiving of benefits that cost nothing. From such an appeal they turn aside with careless indifference. But let some really hazardous undertaking be proposed, and note with what eagerness they respond! Herein lies much of the secret of the continuance of war—it challenges youth to a supreme sacrifice. There is too little of the heroic in our prosaic church programs of Sunday school classes, B.Y.P.U. programs, preaching attendance, nominal giving and serving. Scarcely anywhere else may be found in our churches today a challenge to the heroic save in the missionary appeal. Here young people can be challenged to give their all, and go where hardships are greatest, for Christ's sake. Never is this call sounded with sincerity and power that it does not awaken a response in some youth's heart.

Youth will serve where duty calls. The voice of duty is stern but sweet music in the ears of Christian young people. To the high-minded young Christian "I ought" means "I must," which in turn means "I will." With many young people of our churches there is no little confusion as to what is their duty. They realize that it includes the usual round of churchgoing and the observance of certain moralities; but they cannot feel that this constitutes the whole of Christian duty. They hear Jesus speak of cross-bearing, of life-losing, of self-giving. They see men like Paul overwhelmed with a sense of debtorship to all men. They read the stories of men like Carey and Livingstone and Judson, driven to sacrifice and suffering by this sense of duty, and then sustained and upheld by this same strange motive. How can they, too, meet duty's stern but glorious demands? How else than by committing themselves unreservedly to Christ's program of world-evangelization? Here is where duty's call sounds most imperiously, and scores of young people are ready to answer, "Here am I; send me."

Youth will serve where the need is greatest. True Christian young people are not looking for an easy place. One of them has put it like this: "If I saw a group of people trying to move a log, with a dozen people at the light end and only one at the end that was heaviest, it would not take me long to decide where I was most needed." There is still vast need in the homeland, but the need is immeasurably greater in non-Christian lands, and there are incomparably fewer workers to meet the need. So close have the nations been brought together by modern transportation and communication that the world has become one world and distinctions between "home" and "foreign" are being blotted out. If the appeal of need is to be determinative in one's choice of life-work, or of investment of interest and money, then the missionary enterprise must take first place in the mind and heart of Christian young people who know the facts. Knowing the facts, many have followed the logic of these facts and committed themselves to taking the whole gospel to the whole world.

Youth will serve where Christ commands. This is the final question, "What would Christ have me to do?" Having surrendered unreservedly to him, the earnest and honest young Christian realizes that he is not his own, but has been bought with a price. The clear voice of Jesus replies, "Go . . . into all the world; preach the gospel to every creature." It is not primarily a question as to who have been called to go; it is more a question as to who have the right to stay. Some, to be sure, have this right—or misfortune—because of ill-health, or inadequate preparation, or uncontrollable circumstances. Others have heard unmistakably Christ's command, and are ready and eager to go. Surely it is no coincidence that at a time when the doors of the pagan and papal world have swung so widely open there should be more than a hundred young men and women equipped and qualified, anxious to enter these open doors.

Listen to these young people pleading to go! Turn to their messages in this number of HOME AND FOREIGN

FIELDS, and feel the pull of their plea to be allowed to do what their hearts long for and what Christ has unmistakably commanded! Then let them go! Shall we longer do despite to the Holy Spirit of God by withholding the means for their support, and breaking their hearts? All over the land are churches and individuals that could "adopt" one of these young people and send them rejoicing on their mission of witnessing for Christ and building a new world of brotherhood and love. They have spoken their message to us. What shall we say to them?

The B. Y. P. U. and the Program of Christ

J. E. Lambdin, Secretary and Editor B.Y.P.U. Department

The B.Y.P.U. has been a mighty factor in the development of Southern Baptists and in their promotion of the whole program of Christ. It has come to occupy a big place in every phase of our work. In this discussion we shall present the B.Y.P.U. with reference to its place in church life, denominational life, civic life, and in the lives of the individuals to whom it has ministered.

I. THE DISTINCTIVE PLACE OF B.Y.P.U. IN CHURCH LIFE

For thirty-five years the B.Y.P.U. has been making a distinctive place for itself in the life of Southern Baptist churches. When the aim, Training in Church Membership, was adopted in 1896, it was felt by the leaders of the movement that there was a distinctive and definite work to be done for young Christians by this organization which could not be done by the Sunday school. The idea was that the organization should be distinctive in constituency, for young Christians only; in aim, to give these Christians special training in the duties and privileges of church membership, and in the development of their talents; in curriculum, to give them an opportunity to learn all about the beliefs and work of a Baptist church and the denomination, and special studies to help them grow in the Christian life; in activities, to lead them to do the things that are in keeping with their spiritual experience of regeneration, and to lead them to grow in grace.

This idea is clearly and abundantly justified in the Scriptures and in Baptist practice. For special instruction and training Jesus always took the Twelve aside to the mountain, the desert, or the seashore. This was the first distinctive group engaged in Christian training. A seminary is a distinctive group engaged in distinctive training. A teacher training group is distinctive. Even so a Baptist church provides distinctive training for its young members in the B.Y.P.U. This idea has been growing through the years until today it is firmly established in the minds of the leaders, but needs constant emphasis as the work continues to expand. Methods have changed, are changing, and will continue to change, but these principles are the same yesterday, today, and forever. B.Y.P.U. has a distinctive place in the life of Baptist churches, or it has no place at all. On the day that it ceases to meet the distinctive need that has been enunciated here, on that day it should go out of existence. Baptist churches have other ways for meeting other needs in the great business of carrying out the Great Commission. They have chosen to use the B.Y.P.U. for training young Christians, and will continue to do so. The B.A.U. as a part of the B.Y.P.U. department of a church, meets the same need for untrained Adults.

The church itself is the great institution which sets itself to the holy task of doing everything for Christians and with

Christians that is outlined in the New Testament. Every department of a church must make a vital contribution to the accomplishment of the whole task. No one department must think of itself as a complete entity, ministering to all the needs of all its members, as if nothing were being done for them in other departments. Rather, each must think of itself as a vital part of the whole body, with its own function to perform, just as in the human body a hand must do the work of a hand, and a foot the work of a foot. It is just as foolish to try to make the B.Y.P.U. do all the work a Baptist church has to do as it would be to try to make the hand do all the seeing, hearing, speaking, and walking for the human body. The same can be said of the Sunday school or any other department of a church.

The ideal we are striving for is perfect co-ordination and co-operation of all the parts of the Body of Christ, the church. In this the future is bright with promise. Our churches are catching a vision of using their resources as never before. We are beginning to see that the Bible instruction of the Sunday school, the training of the B.Y.P.U. and B.A.U., and the soul development coming through worship, all are needed to lead each convert to be what Jesus intended he should be, a soul-winner for him and worker in his church. Uncle Sam spent millions of dollars to train soldiers to fight, and then sent them to the front to engage in the conflict. He did not leave it to others to use these soldiers, nor even just depend on the soldiers to find a place to fight. He *used* them, and they were glad to be used. Even so a church must use its members as they are being trained. I was made very happy recently when our pastor called for personal workers to help in a revival, to see that many of them were B.Y.P.U. members. The B.Y.P.U. is evangelistic through and through. Dr. George Graham, pastor of First Baptist Church, Herrin, Illinois, has this to say concerning results achieved in his B.Y.P.U.:

"The results have been gratifying beyond expression. There is a spirit of worthwhileness that is coming to characterize our entire organization. Not an officer, leader or sponsor but feels that the standards must be kept up, and the "pull" of the best is evident in the work of each. Our entire church life is feeling the influence. Every actual member throughout the organization is a regular contributor to the church budget, many are tithers, and all are definitely evangelistic. Recently, at the close of a regular Sunday evening program in the Senior group, an appeal was made for life consecration, and eight fine young people took the pastor's hand in token of a pledge to do and be and go wherever the Lord requires. This group of volunteers have banded together for soul-winning and are giving themselves diligently to this work."

The B.Y.P.U. is a real asset to the Sunday school in every church. The pastor and Sunday school superintendent in one of our large churches recently announced that a great enlargement work needed to be done in the Sunday school, but that they could go no farther because they could not get the teachers and officers needed. The B.Y.P.U. director came to the rescue and supplied all that were needed out of the Senior and Adult unions.

II. THE DISTINCTIVE PLACE OF B.Y.P.U. IN DENOMINATIONAL LIFE

In proportion as the B.Y.P.U. has gained a distinctive place in church life, just so has it gained a distinctive place in denominational life. About one of every seven Southern Baptists is in a B.Y.P.U. or Adult union. There are now 26,079 unions, with 533,976 members, in our churches. This is a mighty host in training.

The Associational B.Y.P.U. is a great developer of lay leaders for church, associational and state Baptist work. Greater denominational unity, solidarity, and spirit will

grow out of the training in co-operation our young people are now receiving in city, associational, and state work. In great training schools and conventions they are learning how to work together. Unquestionably out of this training camp today will come a greater denomination tomorrow. A denomination can be strong only as its churches are strong. The B.Y.P.U. helps to build strong churches.

In the Green County Association, in Missouri, one of the state workers, Mr. Oscar Pigg, recently planned and conducted a simultaneous association-wide training school, with thirty churches co-operating. Ninety volunteer teachers from the churches taught the classes. There were 1,743 enrolled, 1,327 average attendance, and 1,010 awards for the completion of the courses.

A pastor of a rural church in North Carolina writes that seventy B.Y.P.U. members, thirty of whom are tithers, contributed \$1,700 to the financial program of his church last year and that these same members are loyal to all the other work of his church. He goes on to show that a group of eleven other churches in his association, of the same or greater potential strength, contributed a total of \$153.77 to all causes last year. Not one of them has a B.Y.P.U. The B.Y.P.U. is a recruiting station for Christian leadership. Out of one Senior B.Y.P.U. in the First Baptist Church of Beaumont, Texas, from 1919 to 1924, came seven preachers, three educational directors, four fine Christian laymen, and two preachers' wives. They all point back to the B.Y.P.U. as the place of life decision and inspiration.

III. THE PLACE OF B.Y.P.U. IN CIVIC LIFE

The practical training of the B.Y.P.U. is excellent preparation for Christian citizenship. More than a half-million young people in the South will sign the Youth's Roll Call on Prohibition, sponsored by the W.C.T.U. Sixty thousand have already signed it in Texas. The B.Y.P.U. stands for law enforcement, and support of our Constitution and the Eighteenth Amendment.

IV. THE PLACE OF THE B.Y.P.U. IN THE LIFE OF YOUNG CHRISTIANS

The distinctive contribution of the B.Y.P.U. to the lives of young Christians may be stated briefly in outline form:

1. Orientation in church life.
2. Training in church membership—includes training in stewardship and missions.
3. Spiritual guidance in choosing life-work.
4. Growth in Christian character.
5. Development of talents.
6. Wholesome social contacts.

All the other values of the B.Y.P.U. are great or small in proportion to the effectiveness with which it does these things for its members. The quality of leadership determines that effectiveness. The outlook for increasing effectiveness is encouraging, for the standard of B.Y.P.U. leadership is being raised through the work of the General Organization. More attention to the needs of the individual is also being given in the literature.

Oft as he jogs along the winding way
Occasion comes for every man to say,
"This road—or that?"
And as he chooses then,
So shall his journey end
In night or day!

—John Oxenham.

Should Our Foreign Mission Fields Be Abandoned?

Rev. D. G. Whittinghill, Rome, Italy

This question has been propounded a number of times by individuals and even by the Foreign Mission Board in recent months. The reasons prompting such a question are largely to be sought in the financial condition of the United States. The debt which has oppressed our Foreign Mission Board for the last few years has driven its members to the conclusion that sooner or later, unless things quickly improve, it will be necessary to abandon some of our mission fields.

Are debts a sufficient reason for such a radical step? I seriously doubt it. Every great institution on earth, with very rare exceptions, is heavily burdened with debts. The greatest institution in the world today is oppressed with debts, and the population is more highly taxed than any other nation in the world—I refer to the British Empire. Other great nations, Germany, France and other countries, too numerous to mention, are in the same condition. Would it be a wise thing for these great governments to go out of business because of debt? If so, where would they go? Should they imitate Russia and repudiate their debts?

Are debts always a necessary evil? Certainly not. Henry Ford said only a few months ago, that debts were sometimes very good things for business concerns. They at least keep the directors of great institutions sober and cautious. When our Mission Boards in America had an abundant supply of money, during the 75-Million Campaign, then they began to make mistakes. Money was loaned to needy institutions, new Missions were opened in foreign lands with inadequate equipment, and a large number of missionaries were sent abroad, some of whom were ill-fitted for their serious work. Had our various Boards in the South been burdened with debts in those days, would such mistakes have been committed? Most assuredly not.

There is a general impression that our Baptist brotherhood would like the Foreign Mission Board to clear itself of debt. How many of our Southern Baptist brethren themselves are free of debt? It is generally believed that thousands, if not millions, of Southern Baptists are in debt for their homes, automobiles, radio sets and other things, some of which are not even necessities, but luxuries! What right, then, have our brethren to require the Foreign Mission Board to be free of debt when they themselves are in debt? After all, is a million dollar debt a serious matter for a billion dollar denomination? Or shall we value ourselves at a higher figure? Why should our foreign mission work be handicapped at this time for the sake of paying a debt of a million dollars? Why not go on carrying the debt without sacrificing the work? Is it possible that a denomination so numerous, so gifted and so wealthy as Southern Baptists, should be discouraged about this million dollar debt? After all, the word "million" in America ought not to alarm anybody. In recent years we have become accustomed to big figures. There are today 32,000 millionaires in the United States, a goodly number of whom are Baptists. Ought we not really to be ashamed of our selfishness, in view of our great opportunities and responsibilities in the foreign field? With more faith in God and in themselves, coupled with a spirit of sacrifice, Southern Baptists could easily furnish all material needs for our foreign mission work.

In case our Foreign Mission Board should decide to abandon some of our fields of labor, what criterion had better be followed? Should the weaker or the stronger (numeri-

cally), the more or less difficult, or the more or less prosperous fields be abandoned?

How could Southern Baptists ever have any respect for themselves should they decide to take this radical step? What would become of our foreign brethren and sisters, many of whom have accepted the gospel at a great moral and material sacrifice? Some have been disinherited, others have lost their employment, while still others have been ostracized by their friends. In many cases, innocent children in public schools have been cruelly persecuted by teachers and former friends because of the gospel. Are we to permit these brethren of ours to return to the Roman Catholic Church with its superstition, idolatry and corrupt doctrines? God forbid!

At no time in many years have our brethren on foreign fields been called upon to suffer so much from poverty and persecution as at the present time, especially in China, Roumania, Russia and Italy. Can Southern Baptists, with a clear conscience and with millions of wealth at their disposal, be willing to abandon these fields? Would Roger Williams, William Carey, Adoniram Judson, Charles Spurgeon or John A. Broadus give their consent to such a proposal, if they were here with us?

Our Lord on one occasion was approached by a would-be follower who wished first to bid farewell to his homefolks before taking up his cross and following Christ, but Jesus said unto him: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." These words of Christ were spoken to a man who had a faulty conception of Christian discipleship. Can a denomination of nearly four million Baptists claim that these words do not apply to them?

The Past and Present of Russian Baptists

Mrs. R. J. Inke, Rio de Janeiro, Brazil

The writer is a native of Russia, and knows whereof she speaks. Her husband teaches in the Rio Baptist Seminary, Brazil. He and Mrs. Inke and their children have been in the United States for the past year, where Professor Inke has been pursuing studies in the Southern Baptist Theological Seminary. The second instalment of this remarkable series will appear in the July number of HOME AND FOREIGN FIELDS.—*Editor.*

There is no other country upon the face of this earth that has attracted more attention and evoked more interest of the rest of the civilized world, in the past few years, than the present-day Bolshevistic Russia.

Russia occupies one-sixth of the land surface of the globe, and is populated by 160 million people. The term "Bolshevistic" is a real paradox. It is derived from the word "Bolshevik," which means *one of majority*, whereas in Russia it is only a small but powerful minority, known as the Communist Party, of 1,200,000 people, ruling over the other 149,000,000.

In the imagination of many, Russia is a wonderful place where liberty, equality and fraternity have full domain; where there is no class warfare nor the dominion of the rich over the poor; where what belongs to one, belongs to all—in a word—it is a paradise on earth.

It is true that the newspapers and various periodicals occasionally speak about the misery and sufferings of the Russian people, some of them even raising their voice in protest and indignation against the cruelty and hostility exercised by the Soviet Government, but in many instances such reports or protests by the press are officially or unofficially disputed by the Soviet Government or by some agent

or Communistic disciple in this country. And the public at large does not get any wiser as to the true condition existing in Russia, and one may be even wondering how much truth there may be on either side.

For years the Russian Government has been taking the strictest measures in safeguarding and keeping secret the state of affairs of their country from the outside world. For this reason all outgoing mail has been strictly censored. But in spite of their efforts in this respect the news has spread as news will spread. Sometimes it may be through letters that have slipped the hands of the severe censor, other times through fugitives who by some miraculous chance have succeeded in escaping the country. And they all have the same terrible story to tell, of hunger and sufferings, of violence and persecution. It happens that my own people are still living in Russia, and their letters, although written with utmost precaution, have revealed to me the misery and privations which they have endured for years.

It is an indisputable fact that the condition in Soviet Russia is growing worse with every day. The red paradise is rather to be likened to the Inferno of Dante, in the ninth century, in which the red demon is represented as devouring the last hopes of the afflicted.

But I cannot go into generalities and must limit myself to my subject—the Past and the Present of the Russian Baptists.

The history of the Russian Baptists, from its very beginning, covers the short period of only sixty-three years.

Russia being of the Greek Catholic faith, and, therefore, nominally Christian, was never chosen as a mission field by any missionary society. No missionary has ever been sent to proclaim the good news of salvation in that dark and needy country. But surely the Almighty God had his own special plan for the evangelization of Russia. And God's plans work miracles! Within the short period of sixty-three years the Russian Baptists have grown to the astonishing number of at least one million members and 8,000 churches!¹ How beautifully our Master's parable of the Mustard Seed has verified itself in the growth of the Russian Baptists. We marvel at the rapid growth of the Baptists in Brazil, for in fifty years the Baptists there have grown to forty thousand. But what should we say about Russia, where in sixty-three years the Baptists have reached the million mark! Very interesting and significant, indeed, is the beginning of the Baptists in Russia. It started in two extreme points, socially speaking, namely, among the peasants and the aristocrats.

In the year 1867, sixty-three years ago precisely, there was baptized in Germany the first Russian convert, a man of a peasant class. Upon his return to the homeland he settled in Caucasus, the southern part of Russia. Very soon he baptized there another believer who was the fruit of his personal work. Not long after, some more new converts were baptized, among whom there were two men, Ivan Riaboshapka and Vasili Pavloff, who later became the outstanding Baptist leaders. Brother Pavloff represented the Russian Baptists at the World Alliance in 1911 in the city of Philadelphia. These two brethren, along with many other pioneers of faith, had suffered most atrocious persecutions; they had spent years in prison, had been scourged and finally exiled to Siberia for Christ's sake, and yet they remained faithful unto death.

At the same period, more or less, there was begun religious work among the aristocrats in the city of St. Petersburg, today known as Leningrad, upon the initiative of Lord Radstock, of England. It was customary among the Russian nobility to spend every year abroad in Germany,

¹According to the statement made two years ago by the president of the Russian Baptist Convention, Brother Odinzoff.

France or England. Lord Radstock himself being an aristocrat, naturally made friendly acquaintance with the Russian aristocrats who visited England. When he in his turn made a visit to Russia, naturally the drawing-rooms of the highest society were opened to him, and he was a frequent and welcome guest even at the Imperial Court. Being a true child of God, he never failed to bear witness to the gospel, and to bear a personal testimony of his faith in Christ as his Saviour. Lord Radstock's personal work was richly blessed by God, and in the same year of his visit, it was his joy to baptize the first four believers of the most noble rank. The work thus begun progressed in a marvelous way. Very soon quite a number of the aristocratic circle were baptized upon their confession of faith, and became humble followers of Christ and powerful factors in spreading the gospel. The names of the Counts Modest Korff and Bobrinsky, the Duchesses Leven and Gagarina, the widow of General Tshertkoff, and General Pashkoff, will be ever cherished by the Russian Baptists. General Pashkoff was a real prince and hero of faith. He surrendered himself to Christ with all his earthly goods and possessions, and was a true messenger of Christ in carrying the good news of salvation to the sick and afflicted in hospitals and prisons. Thousands of persons of all ranks and classes were brought to Christ through this wonderful servant of God. For many years the Russian Baptists were called "Pashkowzy," which was a nickname given them after the name of General Pashkoff, their leader.

The Count Modest Korff, who at present resides in Switzerland, in his reminiscences on the spiritual awakening in Russia in the years 1874-1884, relates many interesting incidents from his personal experiences. I want to tell you only one which so highly speaks of the reality of regeneration and new life which manifested itself in those first aristocratic believers.

On one occasion Count Korff visited the palatial home of the Duchess Leven. Entering the sumptuous hall, luxuriously furnished and adorned with exquisite columns of the precious malachite, he was surprised by the strong odor of stable there. He, of course, as an intimate friend did not hesitate to question the duchess regarding it, and she explained: "It is very simple. Just this minute we finished our family worship in which all my coachmen participated. My house is the Lord's house, I am only his stewardess." "The odor of a stable in that sumptuous hall," says Count Korff, in his memoirs, "impressed me deeper than the most powerful sermon I had ever heard. If all the children of God had the same attitude toward their earthly riches, the world would soon be convinced that the ties of Christian fraternity are stronger than anything else in this world, and that even the unpleasant stable odor would not hinder true believers to bow down their knees at the columns of the precious malachite."

The reading of the history of the Russian Baptists at this period is rather like the reading of the most fascinating novel than that of a simple history.

However, the liberty and freedom which the Russian Baptists enjoyed at that period was not of long duration. Years of sufferings and persecutions, incited by the State Church, followed. Many of the first leaders were forced to leave their homeland. Some, in chains, were exiled to Siberia, others were expatriated abroad, according to the social standing of each one. But the seed that was sown by the early believers germinated and flourished and yielded fruit in abundance.

After a long period of oppression and persecution, once more a bright day dawned upon the Russian Baptists. It was in the year 1905, during the reign of the late Czar Nicolau II, when there was granted complete religious liberty. Once more the Baptist work took a new impulse and

the Baptists grew by hundreds and thousands, although they were still nicknamed as "Pashkovites," or known as Evangelical Christians, as they themselves preferred to be called. It was at this period that the Baptists organized themselves into a Baptist Convention, and from that time on were known as Baptists. The marked progress and development of the Baptist work at that time must be largely attributed to the efforts of Pastor William Fetler, a Latvian by birth. Oh, how I would love to linger upon the Baptist work in Russia at that period! With the coming of Pastor Fetler, who is an evangelist of marked ability, a regular revival swept over the city of St. Petersburg. The largest halls in the most strategic points of the city were rented, and great mass meetings held. People were thronging the halls to their utmost capacity, and multitudes were turned away by the police for lack of room. Special evangelistic meetings were conducted for the college and university students, and scores of them took stand for Christ at those meetings and became an invaluable element in propagating the gospel by word and pen. The newspapers in most sensational headlines spoke of the strange people with their democratic principles, who were calling themselves "brethren" and "sisters," and the name "Baptist" became the subject of discussion at every turn. Oh, what wonderful and blessed times were those! It was at that time, too, that I gave my heart to Christ. Thus for a few years following the Baptist work steadily progressed, assuming a calmer and more placid character, yet not less real and abiding in its results.

Then the Great War came with all the horrors that war always brings. Heavy, indeed, was the toll that Russia paid for helping the allies to win the victory. The Great War had killed two million of her able-bodied men, wounded and crippled another three million, and left her with hundreds of thousands of orphans and hundreds of thousands of the blind, the deaf and the maimed. In addition to this, in March, 1917, there came the big crash heard all over the world, when Russia broke the fetters of political czarism and the revolutionary government took a firm grip upon the nation. Although the Bolshevistic revolution ushered into Russia a new day, it did not change in the least the distressing material and economic condition in the land. Never before had the Russian people suffered such depths of misery, such pangs of anguish as those following the war and during the revolutionary chaos. As never before in history had the bony hand of hunger clutched the people by the throat, driving them almost to insanity.

But it often happens that the greatest tribulations go hand in hand with the greatest blessings. And out of the anguish of soul sometimes rises a song of praise. The plow of suffering cut deep furrows into the hearts of the people and prepared the ground for the seed of God. Along with the hunger for physical bread they became aware of their hunger for spiritual bread and for things eternal. If this was the darkest period for the masses at large, surely it was the brightest and richest in spiritual blessings for the Russian Baptists. It seemed as if the heavenly reservoirs were opened and rich showers of blessings poured down into the parched hearts of the masses. It was a common occurrence at that time for the churches to baptize from fifty to one hundred believers at a time. On one occasion in the city of Moscow, there were baptized in the river, 350 persons, in the presence of a crowd of 5,000! This was the time when the Baptist work advanced by leaps and bounds, until they could boast of at least a million members! While this amazing progress of the Russian Baptists staggered the imagination of the rest of the evangelical world, it puzzled and greatly annoyed the Bolshevistic Government.

(To be continued)

From the Woman's Missionary Union

KATHLEEN MALLORY

"Count Your Many Blessings"

Gratefully, gladly may this now be done by W.M.U. organizations and members because of the reports compiled for the annual meeting in Birmingham of Woman's Missionary Union. Gain will be noted in practically every department. For instance: 3,489 new W.M.U. organizations were formed, which is 543 above the previous year's record. One of the better parts of this victory is that each grade, from Sunbeams through Women's Missionary Societies, showed decided gains; but the best feature is the fact that the young people's organizations gained in a much larger proportion than did those for the women.

As for total organizations there is not a net gain, for had no societies been permitted to disband, their grand total would have been 33,266 instead of 30,020. Again the chief responsibility falls on the women, for had they "held their own" they would have numbered 12,936 organizations instead of 10,940. However, the actual total of 30,020 is a gain of 243 over the previous year's total. In counting the many blessings, note will be taken that the combined total of young people's organizations exceeds that of 1929 by 410.

Consider also the Standard of Excellence records. The total gain over 1929 is 1940, each grade sharing in this big victory. For instance, there are 3,647 organizations among the women and young people that reached every point on their respective Standards of Excellence, which was a gain of 408 A-1 organizations. Even finer still is the gain in Full Graded W.M.U.'s, a gain of 142 in a total of 1,956. Finest of all is the fact that 24 more churches than in the previous year attained the enviable record of having an A-1 Full Graded W.M.U., there being 185 such S.B.C. co-operating churches. You will be particularly interested to know that they are grouped as follows: 11 in Georgia, Kentucky, Missouri, Tennessee and Virginia have been A-1 for the past six years; 14 in Florida, Georgia, Kentucky, North Carolina, Oklahoma, South Carolina, Tennessee and Virginia have been A-1 for the past five years; 21 in Alabama, Florida, Georgia, Missouri, North Carolina, South Carolina, Tennessee and Virginia have been A-1 for the past four years; 26 in Alabama, Flori-

da, Georgia, Illinois, Kentucky, Missouri, North Carolina, Tennessee, Texas and Virginia have been A-1 for the past three years; 34 in Alabama, Georgia, Kentucky, Louisiana, Mississippi, Missouri, South Carolina, Tennessee, Texas and Virginia were A-1 in both 1929 and 1930; while 79 came into the galaxy in 1930 in Alabama, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee and Virginia.

When you remember that in a Full Graded W.M.U. there must be at least four times as many organizations for the young people as for the women, you realize that this A-1 training of many young people should prove not only an immediate help but also a future factor in missionary advance. This is likewise true as to the emphasis placed on mission study, there having been held for the young people 9,166 classes and for the women 16,190, in which the gain made by the young people was almost twice that by the women. The combined gain over the previous year's record was 2,721. Indeed a blessing worthy to be counted! As for seals, 159,997 were awarded to all grades of organizations, an increase of 16,435. In the entire mission study record there is apparent loss in only one feature; namely, the number of those winning the "Y.W.A. Large Seal." "A word to the wise is sufficient!"

Advance—4,503—was also made in 1930 in securing the count of women tithers—57,072—and of young people—16,903. However, there is a big challenge to secure thousands of other tithers, especially when it is remembered that there are 412,573 women enrolled in W.M.U. adult organizations and 212,086 members in those for the young people, a grand total of 624,659, which is a gain of 98,336 among the women but a loss of 5,071 among the young people. Quickly the question of Paul to the Galatians: "Ye were running well; who hindered you that ye should not obey the truth?"

Steady gains are shown by the personal service tabulations. In fact, loss is noted only in the number of societies which are conducting or helping in Good Will Centers, Home-Makers' Clubs, industrial schools, rescue work and sewing classes. Marked progress was made in the number of organizations helping in Americanization classes and in work for Negroes.

Great is the rejoicing that the 1930 record shows that more of the young people's organizations as well as more of the ones among the women observed the seasons of prayer for State—11,947—Home—12,985—and Foreign—12,923—Missions than did so in 1929. Surely untold blessings will result from believing prayer in behalf of missions. Therefore,

"Count your blessings,
Name them one by one;
Count your many blessings,
See what God hath done."

A Brazilian Girl's Letter to a Baptist College President

Perhaps you may not remember me any more, because it has been a long time since I left the Baptist College, but in order to remind you who I am, I am the girl who wrote you after being converted to beg your pardon for mistakes I made when you were our director. I am keeping your answer and I still read it, because your advice helps me to carry the cross which Christ has destined for me to bear.

I am not writing you this letter now to beg your pardon, but to ask your help and protection. After my conversion I went as far as to be baptized, thus fulfilling this command of the Master. Being the only believer in the whole family whose members are all fervent Catholics, I became to them a most odious creature. Paternal love was extinguished, transforming itself into formidable wrath. From loved C.B.B. I was taken to a nuns' school where I was esteemed by none and was under rigorous orders.

Secretly, when I was at home, I was able several times to go to church services and to take an active part in the evangelical work; but when they discovered these facts, I was made a prisoner in my room where I could not see a single believer and neither could I go out to meet one. I was forced to go to mass. Whenever I left the house for anything I was always watched. They threatened to make me comply with the demands of the Catholic Church; but I refused, and for having refused I have suffered things that I cannot write within the limits of this short letter. They even forbade my telling that I am a believer; and when I said that I was not ashamed to speak, because nothing in this world could take from me that which is in my heart, my mother cursed me with terrible curses. All who are dear to me look at me with disdain as if I were a worthless, despicable animal. They call me a heretic and despise me as if I were a dog.

I was patient, showing them the truth and speaking to them with love, but they would not listen to me. Dona Helena Bagby, who knows all my trials, invited me to go to teach with her in Rio Grande do Sul, but the distance is so great, how can I go? She advised me to go to any of our Baptist institutions; and almost a month ago I wrote to Brother T. C. Bagby, sending him Dona Helena's letter and asking for help, but until now have not received an answer.

Knowing that you were again president of the college, I resolved to write to you to ask if you could take me there to help in the work and thus rest a little from these humiliating sufferings. I am ready, in spite of my love for my parents, to leave all and to enter into the work with the harvesters of the kingdom and never again to leave it no matter what may happen.

Please give my love to Mrs. Porter and the children, and I thank you in the name of our Saviour.

Program for June

TOPIC—YOUTH AND CHRIST'S PROGRAM

Purpose of the Program—To emphasize: The Attractiveness of Missions to Youth; The Need of Missions for Youth; How W.M.U. Serves in Missionary Education of Youth

Hymn—"Sowing in the Morning"

Prayer of Thanksgiving for the privilege of leading young people in missionary service

Devotional (Preferably by the Mother of an R.A.)—Bible Mothers with Their Sons; Ex. 2: 1-10; 1 Sam. 1: 21-28; 2 Tim. 1: 3, 4; Luke 2: 40-52

Prayer (Preferably by the Mother of a G.A.) that Baptist mothers will train their children to be active Christians

Hymn (of Consecration of Mothers and Leaders of the Young People)—"Take My Life and Let It Be"

Talk (Preferably by the Mother of a Y.W.A. Member)—The Romance and Hardships of Missions. (Let this talk show how youth is attracted by such. Thrilling stories will be found in almost any mission study book and in this magazine on pages 10 to 20.)

Rendering of Leaflet—"From the Bluegrass to Shanghai via W.M.U. Training School." (Order leaflet for 3 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Prayer for all young people in whose hearts and minds the seeds of missionary need and opportunity are being planted. (*Preferably have the Mother of a Sunbeam member lead this prayer.*)

Hymn—"Loyalty to Christ"

Talk—Missions Await Youthful Recruits. (Let this talk show the need for more missionaries in both home and foreign lands. Recent issues of this magazine contain many articles pleading for recruits. See also pleas in this issue on pages 2 to 5; poem, page 10)

Prayer that Southern Baptists will follow the leading of the Holy Spirit in making possible the returning to their fields of all furloughed missionaries and in sending out many young recruits

Four Talks (4 minutes each)—W.M.U. Educating Baptist Youth in Missions by Plans and Programs for: (1) Sunbeams; (2) Girls' Auxiliaries; (3) Royal Ambassadors; (4) Young Women's Auxiliaries. (Help for these talks will be found in the various organizational manuals and in the leaflet: "Contribution of W.M.U. to the Religious Education Program"—price 4 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala. See also the article on page 27 entitled "Count Your Many Blessings," and on page 5, "Young People with Unfading Dreams of Kingdom Building." Preferably use a member or Counselor of each organization to make these four-minute talks.)

Sentence Prayers by mothers having children in any of these organizations

Business—Reports of: (1) W.M.U. Young People's Organizations; (2) Personal Service; (3) Mission Study; (4) Treasure as to Six Months' Record; (5) Society's Plans for Summer—Minutes—Offering

Prayer for Southwide Y.W.A. Camp at Ridgecrest, N. C., June 16-26

Hymn for Year—"Joy to the World"

Prayer for Christian usefulness of college students during vacation

Devotional—Christ's Attitude Toward Young People: Luke 7: 11-16; 8: 40-42, 49-55; John 6: 8-14; Luke 18: 15-17; Matt. 25: 1-13

Mizpah Benediction—Gen. 31: 49

From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

The Baptist Brotherhood Manual

This small volume, written by Dr. D. R. Isom, Brotherhood Secretary for Louisiana, and published by the Sunday School Board, was dedicated to Christian men. The author conceived the idea of a threefold development among our Baptist laymen, and the book was published with this conception in mind.

If the plan of organization, outlined in the *Baptist Brotherhood Manual*, be adopted and followed, it will train our men in their religious life, develop a greater community spirit and prepare them for a larger church service.

There are nine chapters in the Manual, setting forth the vital features of a successful Brotherhood. The author discusses the need of such an organization, the necessary officers and committees, the important work contemplated, including religious education, individual and community service both through the local and the associational Brotherhood. The book contains a constitution and by-laws for each of these Brotherhoods, also Kerfoot's Parliamentary Law on organization is found in the last few pages.

The Manual may be purchased from any Baptist Book Store at the retail

price of 60 cents per copy. Should your Book Store not have it in stock, the manager will gladly order your supply.

The group of laymen wishing to organize a Brotherhood should devote five nights to the study of the Manual before setting up an organization. This will give them a clear-cut conception of the Brotherhood work and guarantee the permanency of the organization. Those entering such a course of study are exempt from any examination. The brother attending this course of study, taking part in the discussions and reading the Manual through, will be entitled to a Brotherhood Certificate.

Since the Manual was written expressly for Baptist men and dedicated to them, it is entirely proper that we adopt it as our Brotherhood handbook and encourage its use among the men of our denomination.

Covington, Tennessee

The notes for last month were completed at Covington, Tennessee, on the second day of a school of Stewardship and Missions, which continued for four days. The first fifty minutes each evening were given to class study, and then followed a brief address of an inspirational nature on some enterprise of the kingdom.

The attendance was quite gratifying, and the pastor means to follow this school with some special work of enlistment in his own church. Ten men qualified for the Brotherhood Certificate.

Pastor Lindsay is also moderator of the local association, and plans a similar work among all the churches of the association. Some of the capable laymen in the Covington church count it a distinct pleasure to help in this work of associational enlistment. Such a campaign, if conducted in a thorough way, is bound to bring large returns.

A very interesting feature of this visit to West Tennessee was the opportunity to attend a meeting of the Associational Woman's Missionary Union at Brownsville. The attendance was large and the addresses gave evidence of careful preparation. In a full program, the president made room for a talk on Mexican Missions by the Brotherhood Secretary.

Lynchburg, Virginia

A School of Missions opened in the College Hill Baptist Church, of Lynchburg, on Sunday, March 29, and continued four days. The class work proper began Sunday afternoon and was continued for an hour each evening through Wednesday, and was followed, as usual, by an inspirational address to a joint meeting of all the classes. Twelve members of the class in Scriptural Finance applied for the certificate.

On Monday morning the General Secretary spoke briefly to the Baptist Pastors' Conference, stressing their responsibility as leaders to organize and conduct such an educational and devotional work among the churches of the association as would lead them to adopt a worthy budget and install scriptural giving.

Suggested Leaflets—Supplement to W.M.S. Program

JUNE—YOUTH AND CHRIST'S PROGRAM

	Cents
A Cluster of American Beauties	3
Christine Miller's Homecoming	4
Contribution of W.M.U. to the Religious Education Program	4
From the Bluegrass to Shanghai via W.M.U. Training School	3
Kom Wai Fong, Doctor?	3
Marcellina	4
Two Soldiers under Three Flags	2
Where's Mother?	3
Pretty Mothers (Dramatization, 16 Girls, 1 Woman)	5
Seeing the Unseen with W.M.U. (Pageant, 20 or More Characters, W.M.S. and Young People)	15

NOTE—Please order the leaflets, as listed above, sending remittance with the order, to W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.

South Carolina Summer Assembly

Date—June 15 to 29

The College Hill Church contributes \$6,000 a year to the Co-operative Program, an average of about \$6.00 per capita. Dr. M. A. MacLean is thoroughly missionary, and is ambitious to see his church reach even a higher standard.

A campaign of personal evangelism had just closed in the city, and all the churches were having a considerable number of additions. Dr. MacLean undertakes to see every prospective member in advance, have a heart-to-heart talk with each concerning his personal experience and the significance of church membership.

The General Secretary was entertained in the attractive home of O. B. Barker, the chairman of the Board of Deacons. Both he and Mrs. Barker are loyal and generous supporters of the church. Mr. Barker's generosity, both in money and service, to the Baptist Hospital there is to be most highly commended.

Farmville, Virginia

While Farmville is a town of only four thousand people, and the resident membership of the Baptist church does not exceed four hundred, the presence of two hundred Baptist young women in the State Teachers' College located there, helps to make this a very important field.

The church is to be congratulated on having as pastor a man of such experience and ability as Dr. Cecil V. Cook. He is strongly reinforced by Mrs. Cook, a vital agency in all the activities of the church.

The General Secretary was with this church for four days, discussing the vital measures that the Brotherhood seeks to promote: Missions, Loyalty to Pastor, Stewardship, Scriptural Finance, the Obligations of Laymen, and the Duties of Deacons.

A good representation of the leading members co-operated heartily in these meetings; three other churches were represented. Pastor Larson, of Rice, and a number of his loyal members were regular attendants.

Dr. Cook is a trained musician, and is adding to the attractiveness of his worship and winning a company of boys, by training them for service as a Junior Choir.

Appomattox, Virginia

The last place touched on this visit to the Old Dominion was the historic town of Appomattox, where the Secretary spoke at the evening hour on Sunday, April 5. Appomattox has hardly a thousand people, and yet the Baptist church claims six hundred members, with a church building and pastorium that would do credit to a city of twenty-five thousand.

Rev. W. M. Thompson is the able pastor, and is held in high esteem by all.

While there was a heavy rainfall at the church hour, a creditable audience assembled; inasmuch as it was a union service, a number of Presbyterians and Methodists were in attendance.

This church is running ahead of last year in its support of the denominational program.

The Secretary cherishes the hope of being able to accept an invitation to return to this attractive church for a longer stay a little later. He was assured that a number of churches would unite with the membership of Appomattox in supporting a school of Missions and Stewardship.

Baptist Laymen's Conference

This meeting was unusual in several respects:

In the first place, the attendance was much larger than the most sanguine of its promoters dared to expect. At the opening session

in the First Baptist Church, of Columbia, at 3 P.M., April 6, there were at least four hundred representative men present from all sections of South Carolina.

In the second place, it was strictly a *laymen's* conference. While perhaps a fourth of the men in attendance were preachers, every man on the program, including presiding officers and speakers, was a layman.

In the third place, the program was unique; while the topics and addresses were both practical and inspirational, the occasion was very different from a district association or a state convention. There was a freshness that added interest.

In the fourth place, every man whose name appeared on the program was present and gave evidence of having made careful preparation.

In the fifth place, the personnel of the program was strikingly representative. The evening session furnishes an illustration. The presiding officer, who made a brief address, was Governor Ibra C. Blackwood; the next speaker was Hon. Robert Lide, a prominent lawyer; and the closing address was made by Dr. E. W. Sikes, president of Clemson College.

The Brotherhood Committee, Secretaries Jones and Brooke, Editor Cody, and a number of pastors and laymen united their energies in giving this conference effective publicity.

The Executive Committee, of which C. O. Milford is the wide-awake chairman, is planning a number of regional meetings during the year.

Lawrenceburg, Kentucky

These notes with the report of a service of five days with the Baptist church of Lawrenceburg, Kentucky, in which Sand Spring, a full-time country church, participated. The conference began on Wednesday evening, April 15, and continued through Sunday following, with two sessions each week day and three on Sunday.

Rev. Ernest N. Perry has not been on the field long, but he and Mrs. Perry have already made for themselves a large place in the esteem of the church and community. They have high ideals for the church, among which is a larger number of the members enlisted in the active service and generous support of the kingdom, especially the missionary program.

Twenty-five members met the requirements for the Brotherhood certificate; among these were some members of the Sand Spring Church.

Following a discussion of tithing at the closing session, the number of tithers was increased from twenty-five to fifty-nine. In this list were some of the leading members.

Lawrenceburg is a progressive town, located in a rich farming country, and the Baptist church has an enrolled membership of five hundred twenty, including a large number of the leading people of the community. The conditions are favorable to growth, and this church should take rank among the best in the state.

Endorsement

All the forces of the Baptist Brotherhood are in most hearty accord with the suggestion of Mr. J. H. Anderson, chairman of the Brotherhood Committee, that the Southern Baptist Convention, by unanimous action, request all the agencies of Southern Baptists to get behind a strenuous effort to put on a campaign of education in every Baptist church in the South, to be followed by a thorough every-member canvass. The objective is to induce a largely increased number of Baptists to adopt the weekly support of the Lord's work, with the tithe as the minimum.

Suggested Program for Monthly Meeting of The Baptist Brotherhood

Magnify the *Praise Service* consisting of Song, Scripture, and Prayer.

For *Scripture Lesson*, look up the Great Commission as recorded in Matthew, Mark, Luke, and Acts 1.

TOPIC: INDIRECT MISSIONARY AGENCIES

1. The Denominational College (five minutes).

2. The Theological Seminary (five minutes).

Song—

3. The Baptist Press (five minutes).

4. The Sunday School Board (five minutes).

Voluntary remarks (two minutes each).

Each of the four speakers is expected to state the different ways in which these enterprises promote missions. The speakers are referred to the May issue of HOME AND FOREIGN FIELDS which contains articles full of information on these topics.

Remarks by Pastor

Song and Closing Prayer

Report of District Secretary, T. H. Haynes

The District Secretary shared in two associational campaigns in East Tennessee, which were conducted on the fifth Sunday of March; laymen occupied the pulpits of the various churches at the morning hour.

One of these is the Grainger County Association with thirty-four churches; five of these have preaching twice a month, and the remaining twenty-nine have regular service only one Sunday in the month. C. B. Cabbage of Rutledge, Tennessee, the wide-awake moderator of the association and a banker, arranges a schedule of this kind for every fifth Sunday; the laymen speak on some one of the seven enterprises of the denominational program.

Missions was the topic for this occasion, and thirty-four laymen discussed this vital subject in that many pulpits. Preparatory to this discussion, a meeting of the speakers was held in the Rutledge Baptist Church on the afternoon of Saturday, immediately preceding the fifth Sunday. Dr. J. T. Carr, of Corryton, Tennessee, preached a stirring sermon on missions. The district secretary also had the privilege of speaking to these laymen on the same subject.

The other campaign was conducted in the Chilhowee Association, and two laymen were used in each pulpit, making forty-six laymen for the twenty-three pulpits. The plans were made under the direct supervision of Mr. S. D. Haworth, of Knoxville, assisted by Mr. H. M. Deaver, of Alcoa. The speakers were furnished by the John Cruze Brotherhood of the First Baptist Church of Knoxville and the Brotherhood of the First Baptist Church of Alcoa on a fifty-fifty basis. A mass meeting of these churches was held in the afternoon at the Mt. Lebanon Baptist Church, attended by representatives from nine of the churches. At this meeting Mr. Carter of the Alcoa Baptist Church spoke on Christian education, and the district secretary on missions and the Co-operative Program, using a chart to indicate the distribution of the funds to the various objects supported.

Beginning with April 13, a school of Stewardship and Missions was conducted in the First Baptist Church of Greeneville, Tennessee, for five nights, with an average attendance of sixty-two. Keen interest and a wonderful spirit were manifested in all the sessions.

Rev. C. P. Jones, formerly a Knoxville pastor, has been in charge of this church for

the past three years, and has won his way into the hearts of the people in a remarkable manner, and the church has made marked progress.

The third Sunday in April was observed as Loyalty Day with the First Baptist Church of Alcoa, Tennessee, the object being to raise \$700 to discharge a debt incurred in building their Sunday school rooms. The district secretary spoke at the evening hour on the topic, "My Church," to a large congregation. The total amount raised at the two services was \$760. The secretary also had the privilege of attending and speaking to the Brotherhood of this church; while the membership is small, there were thirty-five men in attendance at this meeting.

Report of District Secretary, T. J. York

The District Secretary conducted a series of conferences under the auspices of the local Brotherhood of the Carbon Hill Church, Alabama, during the week beginning March 22, in which the entire board of deacons, as well as several of the other leading men of the church, took an active part. At the close of the week ten Brotherhood certificates were issued for the completion of Dr. Henderson's book, *Financing a Church*.

On Saturday evening, March 28, the Secretary had the privilege of delivering an address on Stewardship to the congregation of the Thirty-fifth Avenue Baptist Church of Birmingham. This was one of a series of addresses delivered at that church during a ten days' campaign. The other addresses were given by pastors of the city.

On Sunday, March 29, the Secretary spoke at both the morning and evening hours to the people of Centerville, Alabama; in the afternoon he addressed a large associational group at Brent, composed of representatives from twelve of the leading churches of the Bibb County Association. Monday and Tuesday following the Secretary conducted conferences at Centerville, using as a text "Financing a Church." On Wednesday night he spoke on the "Larger Stewardship," at Blocton in the same association, thus covering during the four days a large part of the association.

The week beginning April 5, was given to a study of Stewardship in the Boyles Church, near Birmingham. Rev. L. L. Hearn had just begun his pastorate with this church. At the close of the week the church adopted a worthy budget for the year, and took pledges to cover it on the following Sunday. Seven of the men were awarded Brotherhood certificates.

The Secretary spoke to a large audience at the Hunter Street Baptist Church in Birmingham on the morning of April 12. In the afternoon he went to Columbiana to begin a week's work in the Shelby County Association. For three evenings Stewardship conferences were conducted in the Columbiana Church, with representatives from two other churches of the county; for three more evenings a similar Stewardship conference was conducted at the Montevallo Church, with representatives from the Wilton Church near by. During these six days five of the best churches in the association were touched.

The Secretary was with the South Side Baptist Church, of Meridian, Mississippi, from Sunday, April 19, through Thursday, April 23, in one of the best attended conferences ever conducted by him. The average attendance was above seventy-five. On more than one of the evenings all of the fourteen active deacons were present. Eleven men qualified for the Brotherhood certificate, having read *Financing a Church* and having attended four of the five lectures.

A Fruitful Meeting

By Rev. D. W. Burson, East Gadsden Baptist Church, East Gadsden, Alabama

We are writing to tell you of our meeting with Brother T. J. York, district secretary of the Baptist Brotherhood of the South. He was in our church during the week of February 15 to 19. He preached Sunday morning to a large congregation on the general theme of Stewardship. Then he spoke to us each evening from Monday through Thursday, using the book, *Financing a Church*, by Mr. J. T. Henderson. It was raining hard our first night (Monday) which cut our attendance a great deal. But we had an average of twenty-nine present each night, and eight of this number were our leading deacons; we like that. Our finances were getting in a very bad condition, but we all feel better about the matter since Brother York came. He certainly is doing a splendid work. He is not only a plain and forceful speaker but is unusual in his ability to show the proper relationship between the stewardship of money (or property) and the larger stewardship of life. He does it in a way that wins his antagonist, both to himself and to his subject. Of course, it goes without saying that the heart of any such speaker is filled with his subject, and that he is very forceful in showing its relationship to the Scriptures.

We have not as yet had time to make a financial canvass of our membership, but we expect to do so immediately, and expect them to be able to produce figures to show on a comparative basis the very great value to us in his coming.

Appealing Missionary Facts

From China—We find that it is in churches where faithful teaching has been done among the women on Sunday and at a mid-week woman's meeting, now called a W. M. S., meeting, that we find a church consciousness dawning—Lila Watson.

From Jerusalem—The work has so increased that we have long since outgrown our little mission hall (30 ft. by 15 ft.) in which we are obliged to do all our work. We are praying God to send us means so that we can enlarge our borders. The average attendance at the children's meetings is forty and would be more if we had more space, as we have to turn children away from our gate every Saturday. The mothers' meetings have been a great encouragement. Two we believe have opened their hearts to Jesus. Pray with us that these and their families may come out openly for Christ. We rejoice to say that we have noticed a marked change in the attitude of our club girls to listen to the gospel message. One is the daughter of a rabbi. They are all studying the New Testament.—Elsie Clor.

From Sao Paulo, Brazil—We went to Braz Church one night and a priest in his long, black robe came also. He went to the very front seat and took part in the singing. He talked with the pastor that afternoon, saying that he had been reading his Bible for two years and had discovered that the Catholic church was not true to the teachings of the Bible and that he was ready to leave it. Mr. Paul Porter preached that night and brought a good message on the "Apostolic Church." Three women were baptized, so the priest saw and heard a good deal about the Baptist religion that night. The next day he went to the school, this time in civilian clothes, and talked two or more hours with Mr. Porter. He seems sincere.—Minnie Landrum, Rio de Janeiro.

From North China—We are so desperately in need of doctors in our North China Mission that we are all going to have to do all

we can. Dr. Bryan is to have the responsibility of all our hospitals this year with Drs. Yocum and Gaston both on furlough. Dr. Bryan has more to do in his own hospital at Hwangshien than any one man ought to have to do. . . . I was amused at the cook's little girl. She has recently started to a little Sunday school that Mrs. Bryan has just opened in the hospital for the neighborhood children. The first Sunday they asked her if she believed in Jesus: she came home quite indignant and said, "Here I have been in Hwangshien all this time and they do not know yet that I am a Jesus child!" She is eight. The little six-year-old boy was much concerned because they did not take up a collection.—Dr. Jeanette Beall, Laichow.

From Shanghai—A deep spirit of consecration and prayer prevailed at our late fall evangelistic meetings in Eliza Yates and Ming Jang Schools on the Baptist Compound. Each Christian tried to introduce others to Christ. We were not surprised at the great outpouring of the Spirit and the profession of faith by more than one hundred thirty students. After the eight days' meeting closed, committees were appointed to talk with each one who came forward. By the middle of December 67 had been baptized. Many of the others are ready to join the church as soon as they can get the permission of their parents. One after another I asked: "Are your people Christians? Is there one other of your relations who is Christian?" Few indeed came from Christian homes. Of more than seventy girls perhaps ten were from such homes. We are but touching the fringe of the hem of China's garment!—Mrs. J. H. Ware.

From Laichow—How happy we are to report that after years of disturbance and uncertainty (due to bandits and revolution) there has been a whole year of peace and quiet in this station. All lines of mission endeavor have had full attention. Not one of our schools here in Laichow had to close, even if they are not so flourishing as they have been. Last spring and autumn there were special revival services; during these, many who had grown cold and fallen into sin were brought back. Indeed, not only Laichow but nearly all of the centers of the mission have been visited by refreshing "showers."—Mary D. Willeford.

Difficulties of the Work in Wusih

By Rev. J. E. Jackson, Wusih, China

I am on a small launch going to Loshe, ten miles from Wusih. I try to preach once or twice each Sunday. The membership is small and the preacher is away with the evangelistic band. This place is rather dry, reminds me of the first church that I tried to pastor in South Carolina. It has had some troublous times, but one or two families hold on, though attendance is irregular. Mrs. Yang's family are all members except the youngest son. Her father is perhaps the oldest member. He lives in the country, but attends regularly.

Recently, two or three miles in the country, I met the wife of one of the members and she recognized me as the one who, seven years ago, performed her marriage ceremony. I also met the woman whose husband I had helped about seven years ago. I had not seen her since, but she knew me. Her husband had been bound in the ancestral hall because he refused to worship there.

Brother Jang presented a pitiful sight as he stood bound, hands behind him, his back to a column in the hall. As he told me how his own people bound him, would not let him sit down, did not give him any food for a day, I thought, "Lord, I have had an easy time, even in dark China." We had prayer together and I tried to encourage him to hold on even against severe persecution. The evangelist there and I went to see the magistrate

in Wusih and reminded him that China's law does not allow one to be forced to accept any religion. He promised to effect Brother Jang's release, and he was soon free. Then a year later at the time of ancestral worship he came to me and asked what he should do when his people told him to worship with them. Brother Britton talked with him and gave him some Scripture and he went on. His wife is a Christian too. She has some trouble with her feet and seldom feels able to walk two or three miles to church. In their village are only three Christians and one who sometimes attends church.

You remember that villages are many and not far apart in China, so that one church may have members in a dozen little villages. The preacher lives in the town where the church is and walks to these country places, visiting, holding family worship, and so forth. Some of the members are too old to walk so far, so that they do not get to church any more. The foot path is usually about two feet wide, sometimes paved with stones, more often not, and in rainy weather the China sticky mud prevents most people from coming out, making it rather *lonely* at church. Still, I think that they do as well as we would under like circumstances.

I had two years in Shanghai schools and moved here in August, where I am trying to help in the country work. We need your prayers in our problems and joys.

A Visit to the Shiu Hing Mission Fields

By Margaret Shumate, Shiu Hing, China

I have now finished visiting all the stations in my field. During the first weeks after my return from furlough I visited the near-by stations, but just before Thanksgiving I started out on my first long trip, my objective being Tin Tong.

It takes four days to get to Tin Tong when the water is good, but if the water is low it may take a week, for we constantly run into sand bars. I had a very good trip, and as usual, enjoyed the scenery up the river. There are about twenty rapids along the route, and getting over the rapids is always a bit thrilling, though the water is not deep enough to make it dangerous. The water is clear as crystal and reflects the beautiful green hills rising on either side, and I love to look at the pretty colored stones in the bed of the stream. Sometimes we meet a fisherman with his cormorants on a raft. Cormorants are a kind of bird somewhat resembling ducks, which dive in and catch fish. The fishermen tie strings around their necks so that they cannot swallow the fish, and pull them away from them as they catch them.

Tin Tong is a thriving town of some fifteen or twenty thousand people, and is surrounded by scores of villages. It is a land of many robbers, more than a thousand having had their headquarters in this district. When "robber order" is enforced they do not rob and kidnap in that territory, and even strangers who go in and sojourn among them are not molested, but they go to towns and villages farther away and come back with their captives and loot. The latter is often stored away in Tin Tong, while the captives are taken to strongholds in the mountains. But sometimes the leaders get to fighting among themselves, and then they rob and kidnap the people right around them.

However, while I was there, conditions were quiet enough, and although I stayed three or four weeks and went in and out at will, often meeting armed bands of robbers face to face, they did not bother me. About that time some of them decided to be good boys and join the army. Some of the leaders had been promised official positions if they would bring their robbers in and join the army, so several

hundred of them started off joyfully for Canton. But sad to say, some of them got tired of the army ere they had ever seen Canton, and all along the way groups of them deserted and fled back to the mountains to take up their old occupation.

We had good opportunities at Tin Tong. Many robbers came to church, and on market days the building would be packed for several hours with village people who listened gladly to the gospel. Tin Tong is one of our newest stations, and we have only about twenty Christians among that great multitude of people. One of the brightest of the Christians is a woman of eighty-four. She was baptized in a pond in front of her house because she was not able to walk to Hoh Tau, the nearest town where there is a baptistry. She is always the first one to arrive at the chapel when there is to be a service, and usually among the last to leave. We have a good preacher at Tin Tong now, and I am praying that God will use him in winning many souls. Lai Wai Ching and I hope to go back there in the spring and help again for a few weeks.

From Tin Tong I returned to Shiu Hing, arriving Christmas Eve. I found much Christmas mail waiting for me which did my heart good, for it made me realize that my friends had not forgotten me. We had roast goose and other good things for Christmas dinner. I enjoyed the Christmas programs given by the Chinese. The next day two American guests from Canton came and spent the week-end with me, which was a treat for I do not often have "white" company.

After five days' vacation Wai Ching and I went to Taai Waan. Perhaps I had better stop here and introduce you to Lai Wai Ching (her surname is Lai), for doubtless some of you do not yet know her, and I shall probably refer to her often in my letters. Wai Ching is a pretty, attractive, young Chinese woman whom the Lord sent to be my helper, because he just knew I had to have somebody. She has been with me about two years and I cannot tell you what a help and comfort she is. Wai Ching is a Shiu Hing girl and comes from a family which were once wealthy officials, but they were in reduced circumstances at the time of her father's death. He and his father before him were opium smokers, a curse which can quickly reduce family fortunes, and they had concubines and many children. They are not rich now, but are proud, too proud to become Christians, and Wai Ching alone has become a humble follower of the Christ. Wai Ching and I love each other very much.

Talking about concubines, there are a good many wealthy men in the Tin Tong district, and most of them have from two to a dozen wives. While there I visited a home where three or four of a certain man's thirteen wives lived. The others were in the country home, or elsewhere.

But now I will return to the subject of our trip to Taai Waan. We first visited Koon Naai Tin, a village way up in the mountains where we have some Christians. It was the first time I had climbed mountains since my return from furlough, and it went hard with me. Sometimes I am tempted to believe that I am getting old, for a steep climb or a walk of twelve or fifteen miles almost gets the best of me. But perhaps I am just lazy, for these old Chinese grandmothers of seventy do not mind such things. We had a good time among the mountaineers. The meetings at night were especially good.

From Koon Naai Tin we went to Kau Tsuen, a village ten or twelve miles distant. It was cold and rainy the day we made the trip. After we left the mountains and started across the plain, the roads were so slick and muddy that walking was very difficult. The roads are just narrow paths between the rice fields, and are usually from two to four feet

higher than the fields, serving as boundaries between the fields since they do not have fences. In many places the paths were so slick that it seemed as if we would surely slide off into the fields, and so since it looked as if we would land in the rice fields anyway, we decided to abandon the paths and walk in the fields. Some were newly plowed, and all were more or less under water, and so you can picture us as we waded along in the mud and water to our ankles. I fell down once and Wai Ching fell three times. It was late when we arrived at Kau Tsuen, weary, cold, wet and muddy. We must have presented a ludicrous spectacle, for when our hostess saw us she laughed and laughed. I was past laughing, but I grinned feebly at her and told her to stop laughing and heat some water for us to clean up and get into dry clothes. She did so, but continued to laugh all the time she was doing it.

After getting us cleaned up and dried out, she climbed the ladder to the loft and moved the sweet potatoes over to one side so as to make room for us to put a pallet on the floor. We were really too weary to conduct a meeting, but since we had only two nights to spend with them, it seemed too bad to miss a single opportunity, so we had a meeting and had a full house who listened with interest to the message. After the meeting we climbed to the loft and slept sweetly beside the sweet potatoes, and were refreshed and ready for work the next morning.

We visited two or three of the other seventy-two villages in Taai Waan, then set sail for San Hing city, and the other stations in that county, namely, Koon Tung, Wui Lung and Nim Tsuen. We have nearly two hundred Christian women in San Hing county, and when it was not market day, we spent most of the time in meetings for these Christian women. They are the dearest lot of old ladies you ever saw. Most of them are old. They are always eager to learn songs and whatever else we may have to teach them, and it is remarkable how much some of them have learned since they have become Christians.

Many of them do not have enough to eat, but they would come bringing little love gifts of cakes, or perhaps a couple of eggs or a couple of bananas or some sweet potatoes. I hated to take anything from them, but to have refused would have hurt their feelings. While at Koon Tung the weather was bitterly cold, and it touched my heart to see those dear old women come shivering from their villages, perhaps two or three miles distant to attend the meetings. We would huddle up together in the little back room of the chapel where we had the meetings, and we had a good time together.

From now until summer Wai Ching and I want to devote our time to evangelistic work in villages which have never heard the gospel. It looks as if the way is being opened for us to enter into two or three new districts, for the Lord has prepared places for us to live in their midst. Please pray that he may open up many hearts to the message and that many might be saved. How grateful I am that conditions are such that I can work in my field during these days of wonderful opportunity. In many provinces the workers have been hindered for months on account of wars and bandits. I have never seen such a heart hunger among the people as there seems to be now, and somehow I feel that within the next year or so we are going to see many turn to the Lord. God grant that it may be true. Please be faithful in praying for us.

* * *

"Our business is to do God's will, and God will take care of the business."

* * *

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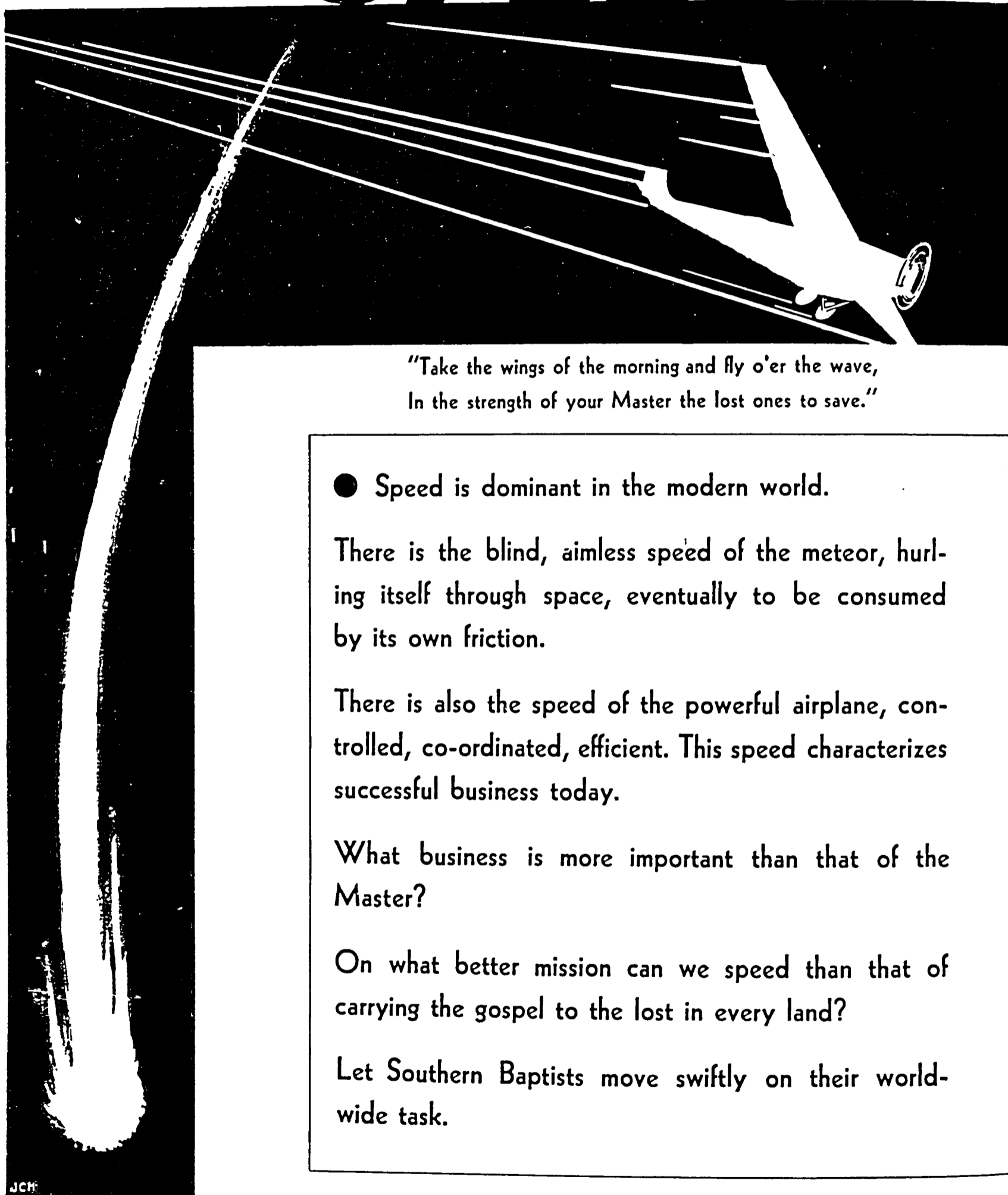
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● Speed is dominant in the modern world.

There is the blind, aimless speed of the meteor, hurling itself through space, eventually to be consumed by its own friction.

There is also the speed of the powerful airplane, controlled, co-ordinated, efficient. This speed characterizes successful business today.

What business is more important than that of the Master?

On what better mission can we speed than that of carrying the gospel to the lost in every land?

Let Southern Baptists move swiftly on their world-wide task.

THE KING'S BUSINESS REQUIRES HASTE

EXECUTIVE COMMITTEE, SOUTHERN BAPTIST CONVENTION, NASHVILLE, TENNESSEE

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