

# HOME <sup>and</sup> FOREIGN FIELDS

Vol. XI

NOVEMBER, 1927

No. 11



THE "NEW JERUSALEM" OF TODAY  
Lord Plumer, British High Commissioner of Palestine, inaugurating air service between  
England and the Holy Land

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# HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

Published monthly by the SUNDAY SCHOOL BOARD OF THE SOUTHERN BAPTIST CONVENTION, 161 EIGHTH AVENUE, NORTH, NASHVILLE, TENNESSEE.

Entered as second class matter October 26, 1916, at the post office at Nashville, Tennessee, under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on July 5, 1918.

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

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## THE MISSIONARY PILOT

### SENIOR B.Y.P.U.

November 6—Topic, "Give Me a Thankful Heart." Do we realize how much we have to be thankful for? Let the leader raise this question, and then read the article by Mrs. Terry, on page 30, to show how a missionary bears up heroically and bravely under difficulties and discouragements.

November 13—Topic, "What Place Has the Bible in My Plans?" The Bible is essentially a missionary book, and should be studied in the light of the needs and opportunities of world-wide missions. Have some one read the thought-provoking article on page 20, by Missionary Stout, and apply it to the lesson of this meeting.

November 20—Topic, "Am I True to My Church Covenant?" The church covenant binds the Christian to support of the work of missions, at home and abroad. Let the leader conclude the discussion by reading extracts from missionaries' letters in this number which challenge us to more loyal and generous giving.

November 27—Topic, "Some Missionary Motives." See editorial, page 19; also the article on page 16, "Our Duty to Israel." The leader may from these articles deduce certain fundamental motives in missions.

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

The leader will make large use of the stories and articles in this number concerning our Jewish friends and neighbors. Write

to the Home Mission Board, Atlanta, Georgia, for tracts which may be distributed by the children to Jewish children with whom they may become acquainted in school or on the streets.

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

The topic for November is, "The Questioning Jew." This number of the magazine is replete with material which may be used in the preparation of the program on this subject. See especially page 23, where Miss Mallory provides an outlined program, which may be filled in by referring to pages 2 to 20.

### SUNDAY SCHOOL

In almost every community there are Jews who might be invited to our Sunday schools. Read the articles on pages 4, 7, 10, and have these ideas presented to the Sunday school in an effort to create conscience and interest in reaching the unreached Jews of the community for Sunday school attendance.

### PRAYER MEETING

Secretary Henderson has provided an excellent outline for a prayer meeting service conducted by the men of the church. (See page 25.) A series of intensely interesting prayer meetings might be arranged in which the subject of Jewish evangelization would be discussed, and prayer made for the salvation of the Jews.

# Reaching the Jew With the Gospel of Christ



HEBREW CHRISTIAN ALLIANCE OF AMERICA, 13TH ANNUAL CONFERENCE, EUTAW PLACE BAPTIST CHURCH, BALTIMORE, MD.

## The Jew's Contribution to the South

*By Rev. Jacob Gartenhaus, Home Board Evangelist*

Any attempt to portray faithfully the role the Jew has played in developing the South would require more space than the pages of a magazine permit, but a brief survey of his influence in the shaping of the present and potential South will doubtless prove illuminating to a thoughtful student of Southern progress.

The descendants of Abraham's faith have wielded a mighty hand in shaping the destiny of the South. This influence has been felt since the white man first set foot on American soil, for is it not an established fact that the first person to put foot in the Southland was a Jew? And is it not definitely concluded that Luis de Santangel, a Spanish Jew, contributed 17,000 ducats to equip a fleet for that epochal voyage of Christopher Columbus! Not "jewels" but "Jews" financed the discovery of a new continent.

One often wonders why Jews should so early have come to America—for they came even in the earliest of the American conquests. When we remember the horrors of the Inquisition, the persecution of followers of faiths, other than the Roman Catholic, it is no longer any wonder that the Jew, constantly imprisoned because of his faith, chose to come, even to an unknown world, rather than perish in the cell-holes of that time.

From the very beginning we find they made good citizens. Persecution in other lands did not dull their intellects nor cool their ardor. On the contrary it strengthened both; and Jewish immigrants, in those earliest days and in recent generations, came thoroughly equipped and determined to meet struggles sure to beset them. They were ready to assimilate the life of the new country, to fuse with the best of the new nation the best of their own race. Statistics concerning life and prosperity in the South—not alone the study of recent data but of records from the very beginning—reveal a nobility which underlies the Jewish home and life in the South.

Of all the scandals, public or private, which have for so many generations shocked the country, we know of no Southern Jew who has been involved. They are seldom charged or accused of grafting, wrecking railroads or financial institutions, robbing orphans and women, or doing any despicable and cowardly thing to bring a blight upon this cherished and progressive section of the country.

Let us study the Jew of the South in several lights: His contribution to the politics of the South; his place in its commercial development; his importance as a farmer. Then we will discuss the Jew in his charity, philanthropy and religious liberty.

It is interesting to know that the first Jewish senator in the United States was a Southern Jew, David Levy Yulee. He also served in the Confederate Senate, played a big part in building Florida cities and in the construction of railroads traversing the South. Another Jew, Judah P. Benjamin, has been called the "brains of the Confederacy." President Pierce offered him a place on the bench of the United States Supreme Court. This he declined in order to continue his legal practise in New Orleans. Later he became Senator and was the first man to receive an appointment in the Confederate cabinet. It was said of him, "No man alone had a greater share in directing the destinies of the South than Judah P. Benjamin, save the President." These two—David Levy Yulee and Judah P. Benjamin, Jews—are splendid examples of loyalty to the government.

The annals of Southern patriotism are resplendent with the names of score or more Jewish citizens, patriots whose names might well be written in gold.

The 500,000 Jews in the South today are patriotic. Patriotism to his homeland or land of his adoption is an inherent trait of the Jew. Patriotism is fundamental with the Jew. To be loyal to a country, which, at times, has belittled and degraded him, to love a people who at times have hated him, "is divine." Of such a nature is, and ever has been, the patriotism of the Jew. He loves the country "in which are clustered the proudest reminiscences of the history of his race," but how much more he loves the country where his home is and where his dear ones live or lie buried in the South. Therefore he lives for the South.

No matter where domiciled, the Jew obeys the lesson taught by Samuel: "To hold the law of the land in which he lives as the highest law." No matter how cruel the government under which he lives, he prays for the government. And no matter how poorly rewarded for the patriotism and love of his country, he teaches his children to be patriotic and loyal and dutiful. The Jew was first admitted to free American citizenship in the South, the State of South Carolina taking the lead.

In the marts of commerce and in the halls of trade, the name of the Jew has, often and long, been synonymous with money. The Jew was the first to use letters of credit. What a debt is due the Jew for his part in the shaping of mercantile enterprises! Now and then one finds a Jewish business man who is not what he ought to be, but for the most part the Jew has proved to be high-toned, intelligent and eminently trustworthy. To be convinced that the Jew has business acumen one has but to glance about any city. They were pioneers and promoters of trade. They are bankers, brokers, financiers, and were the first to engage in cotton, tobacco and coffee trades. They were the first to discover the system of checks and bills of exchange. We can imagine no development of modern commerce in which the Jew does not take a part. What monuments to Jewish industry are on every hand!

We are indebted to Abraham de Lyon, Jewish pioneer of Georgia, for introducing viticulture into the United States, and we read there was granted James Ottolenghi, in 1774, an annuity of \$500.00, "in consideration of his long and faithful services in promoting silk culture in Georgia."

As a farmer the Jew ranks high. He has done much in bringing about a tendency to place agricultural pursuits on a sound business basis and to conduct farming along scientific lines. His keen insight into business values has made him desirable as a farmer, although few are actually "dirt diggers."

The Jew has always been philanthropic. There are organized charitable institutions to care for their needy.

Charity is a foundation stone of Judaism. The Talmud says that "charity and the bestowal of kindness outweigh all other commandments." Schools, hospitals, homes for the poor and orphaned abound. Some Jewish communities are bee-hives of benevolence and are generously seeking to solve problems of suffering and poverty among members of their race.

The Jew's scholastic attainments merit investigation. In the matter of education, the Jew is enough of a business man to realize the importance of intellectual training. He is democratic enough to patronize the public school system. He is tolerant enough that his children are placed in the same classroom and patronize the same playground with Gentile children. Jewish children do not take subordinate rank, but on the contrary, excel. Large percentages are graduated from the universities of the country. They are coming to the front in all branches of modern education.

The Jews of the South have taken a prominent part in the promotion of religious liberty. One of the most glorious achievements of our democracy, the total separation of Church and State, was aided by the insistence of the Hebrew. Maryland was led to adopt the principle of universal religious liberty by the activity of her Jewish citizens. Jews have rendered noteworthy service in divers capacities, but in no way can they surpass in merit their "brave and tireless fight for complete religious liberty."

The Jewish element made itself strongly felt in the struggle which resulted in the ultimate passage of an act for religious freedom in Virginia and subsequently in the United States.

Moses was the first real liberator recorded in history. Today the followers of Mosaic laws still cherish in their hearts that spirit which guided Moses. Is it any wonder then that the Jews, the most oppressed and persecuted people in the world, should be the ones having the keenest conception of liberty? Is it not a wonder that a people so afflicted, so harrassed, so tortured should be at the forefront and the most appreciative of religious liberty?



GROUP OF JEWISH CHRISTIAN GIRLS, BALTIMORE, MD.



But it is not only in the politics of the South, its commercial developments and its farming interests that the Jew has taken a prominent part. Many have represented aristocracy of talent in the professions of law, medicine, journalism, teaching, art, literature, music, sculpture, oratory, history, poetry, philosophy, and drama. In the home or in public life, whether financiers, humanitarians or scientists, they have given their best effort and thought to the development of the South. They can look with pride to the part they hold in history. There the Jew of the South takes high rank and will never prove a traitor to its best tradition. He will vindicate by his conduct his right to American citizenship. He can look upon his past in this country without regret and look forward with high anticipation to his part in the future.

Southern Jews do not harbor the prejudices which poison the minds of foreign Hebrews and are better enabled to form the right conceptions of Christianity. The Southern Jew is independent. Unlike the foreign Jew he does not fear the criticism of another Jew. This fact is proved by his inter-marriage with Gentile neighbors, his entering into churches, or reading the New Testament.

Surely if the measure of an influence can lie in the contribution of a people to social, economic and spiritual good, the Jew need not be ashamed of his influence in the South. He has been a power for growth, prosperity, beauty and freedom.

And, while the Jew has been wielding power in our Southland he himself is without real power. This sounds paradoxical but is true—for the Jew today denies the source of all power—Jesus Christ the Son of the Living God—who declared, "All power is given unto me in heaven and earth" (Matt. 28: 18).

Is the Jew's denial of the Sonship and Lordship of Jesus of Nazareth one of stubbornness, or is it the inbred belief fostered largely by inhuman treatment accorded him in ages past by the professed followers of Jesus Christ; or, is this denial a sequence of the blindness that has happened in part to Israel until the fulness of the times of the Gentiles be come in (Romans 11: 25); or, is it a denial of pure ignorance?

Those of us who have carefully studied the Jewish question have come to the conclusion that, while the denial takes color from all four things, the largest contributing factor to the Jew's denial of Jesus is his ignorance in Jehovah and his Word. Ignorance then is the key to the Jew's wide-

spread unbelief. This conclusion is based on the great numbers that have come out of Jewry into the full belief in the Messiahship of Jesus of Nazareth after they had heard the good news.

Then, clearly, we see that if it is our aim to see the gospel of Christ enter Jewish hearts, we must instil into them a knowledge of their own Jehovah. When the Jew realizes that the teaching of Moses and Christ are one, then will he be willing to believe and receive the message of the New Testament, that Christianity is not a foreign religion but merely the full flower of Judaism.

But some will raise the question, "Is the Jew really in need of the gospel?" He has his synagogue, believes in God, prays. We might as well ask, "Does the Jew need light, food, or life?" Has not Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father but by me"?

The unbelieving Jew is in the wrong way; since he has not Christ who is Life then he is dead. Yes, he needs Christ—he must have him and Christ who is part of him commands us to go to them.

May God help Southern Baptists to see the need of the Jews for the light and life of Christ; to realize how the Spirit of life is now working among the Jews and turning them to the light; and to enter this great door of opportunity!

\* \* \*

## The Approach to the Jewish Problem

*From "A Tale of Two Peoples—Gentiles and Jews," by W. M. Seay. Published by Permission of Baptist Home Mission Board*

In considering the approach to the solution of the Jewish problem, there are certain things we need to keep in mind. The general effect of these considerations will be, to those who have any concern for obedience to the Great Commission, the formation of a great purpose to give the gospel to the Jews. That there are discouragements in the way is beyond question. But when did true Christianity ever halt before a discouraging task? The greater and more heroic the task, the more commanding and irresistible is the appeal of its high imperative.



DAVID LEVY YULEE  
First Jewish U. S. Senator



JUDAH P. BENJAMIN  
"The brains of the Confederacy"



REV. JACOB PELTZ, B.D., B.P.H.  
Gen. Sec. Hebrew Christian Alliance

## 1. WE NEED NOT HALT BECAUSE THE JEW DOES NOT WANT THE GOSPEL

Orthodox Jews protest against what they call "proselytizing." And both Orthodox and Reformed Jews have a deep repugnance against what they generally understand to mean "converting" the Jews. It is safe to say that, if not in the minds of the best informed Jews, it is certainly in the minds of the overwhelming majority of them, "conversion" means making a Jew a Gentile. He is thought not only to become a Christian, but also to cease to be a Jew. Hebrew Christians do not cease to be Jews; they are Christian Jews, and this they wish to be regarded. They may be cast out of Jewry by their fellow-Jews, but they are still Jews. Jews, both Orthodox and Reformed, have a feeling of irritation at any efforts toward what Christians mean by "conversion," namely, regeneration. And Jews with no religion whatever, but inheriting the prejudices of their fathers and religious leaders against Christianity, share in this feeling of irritation. Not all Jews, of course, have this feeling, because multitudes of them have become Christians, in spite of the ostracism of their people. And multitudes more will become followers of Christ.

It is no little task to overcome their repugnance to conversion. But that is God's responsibility, and he will fulfil it. Our responsibility is to give the Christian message, and then leave the results with God. Jews resent the Christian approach to them on the grounds that such an approach assumes the superiority of Christianity over Judaism. They affirm that a Jew faithful to the doctrines and ideals of Judaism is just as fine and good a man as any Christian who is faithful to Christ and his teachings. They challenge us to produce a better home life and better citizenship. They declare that if they have many law-breakers among them, they are such not because of their religion, but in spite of it. They point to the non-Christians among us; to the horrible industrial conditions in the Western world, supposed to be Christian; to the stigma upon the Christian world of the World War,—and then say, "Convert your own sons and daughters and governments to the principles of love, right, and peace, before you presumptuously start on the Jews." To which we reply that the gospel expressly commands, "To the Jew first, and also to the Gentile." That is the New Testament starting point. The crimes and wrongs and injustices that exist in the so-called Christian nations exist, not because of Christianity, but in spite of it. Christianity aims to make men, not nominally, but truly Christian. And this is the Christian's task.

Reformed Jews are glad to stand with those in the Gentile world who view the martyrdom of Jesus as merely symbolic, his teachings as the world's noblest ethics, and his life and sacrifice as a beautiful example to be followed. But to them he is not divine. So far as the person of Jesus is concerned, Unitarianism and Reformed Judaism stand on almost identical ground. The truth of the divinity of Jesus will emerge victorious from this age of doubt, as it ever has in times past. And some Hebrew Christian thinkers feel that, with the vindication of that truth in personal Christian experience, the first break in large numbers from Judaism to Christianity will occur in the ranks of Reformed Judaism.

Another difficult thing met with among Jews is their attitude toward the prophecies as proofs of the Messiahship of Jesus. They hold against the Christian who mentions this shield of resistance that many of these prophecies were fulfilled before Jesus came. But both Jews and Gentiles can attempt to explain away Scripture; and unbelief is ever blind. Jesus is still to the Jews not the sort of Messiah

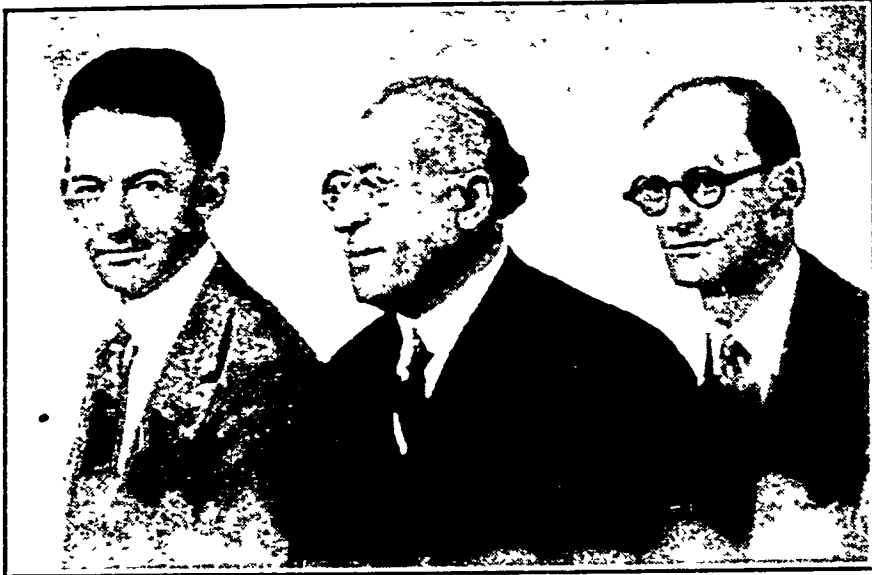
they expected, in that he did not bring the era of peace and justice to the world that Jews looked for, and especially he did not bring them Jewish overlordship over the nations. And as to his Messiahship, wearied with waiting for his coming, many Jews say that they have ceased to look for the coming of a personal Messiah, and that the common prayer and hope is for an age of righteousness, a Messianic Age, a golden age of love and peace, rather than for any personal Messiah.

As to the purpose of God's preservation of Israel, which is the marvel of history, and the "saving remnant" spoken of by Isaiah, they interpret these to mean that Israel, by her science, art, culture, ethical ideals and, particularly her tolerance in religion for all faiths, will be used of God to usher in the era of the Great Understanding between all religions. This is the interpretation, not of Orthodox, but of Reformed Judaism on that point. Apart from the movement of very many individual Jews who become members of Christian churches, the most significant and the nearest to a mass movement of Jews in the direction of Christianity is in Reformed Judaism. Jews have not always been willing to acknowledge any claims of Jesus upon them at all. Now they put him among Moses and the prophets, as perhaps greater than they, a glorious ethical example to follow, and one of their very own. Men are mistaken in supposing, Jews as well as Gentiles, that the irresistible trend of modern thought is away from the divinity of Jesus Christ. Denials of that are merely cross-currents here and there flowing for a time against the Gulf Stream of the truth of his divinity, a stream that has flowed on through the Christian ages, bearing in its mighty current the faith of millions upon millions who have found in him their all. Whatever modern thought and science may reveal, human nature has never changed; and science can never change it. The human heart will never find rest and peace save in the atoning death in our behalf, and in the resurrection of Jesus, the Saviour of the world.

## 2. JUDAISM FAILS TO GIVE THE JEW PEACE

Judaism seeks peace. Peace is one of its ideals. But does it bring peace? Whether Jews will answer this question when asked by a Christian depends upon the frankness of the Jew and his confidence in the Christian. The Jew himself must be the witness on this point. And the question must be answered first in his own soul.

Can Judaism give peace? It seems to us that it cannot, for the reason that it is based upon a system of merit that must demand perfection in human conduct, and the attainment of perfection, before the conscience could rest in peace. The pious Jew, longing for peace, takes upon himself "the yoke of the law," the Law of Moses, and the Talmud, that voluminous body of precepts, noble principles and commandments that have come down through the centuries from the Babylonian captivity to the present time. The traditions were added to from generation to generation, from age to age, from century to century. Sin-cursed and weakened human nature is unable of itself to keep the law of Moses. Neither can it keep the commandments of the Talmud. To keep the least commandment of the law is as compulsory as to keep the greatest. In the Jewish prayer book there is this Mishna from R. Chananya-ben Ahashya: "It has been the good will of the Holy One (blessed be he) to make Israel worthy of much reward, therefore, he gave them a copious Torah and many commandments." The idea being, the more commandments kept, the greater the reward.



THREE CHRISTIAN JEWS

Jacob Gartenhaus; Rev. S. B. Rohold, of Heifa, Palestine;  
Rev. Aaron J. Kligerman

Ask the Jew if the Torah gives him peace. If he does not answer you, he will answer it in his own heart. Thousands of believing Jews who know Christ in their inner experience will testify that "the Torah has never been able to give to the Jew the peace, the joy, the hope, and especially the full assurance of salvation, which Christ gives to all those who believe on him."

### 3. THE JEWS NEED THE GOSPEL, EVEN IF THEY DO NOT RECOGNIZE THE FACT

Paul said in Romans 1: 16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith." And again speaking of the Jews he said in Romans 10: 3, 4: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."

Through all these Christian centuries the Jews have been trying to "establish their own righteousness," and have failed. Look into the faces of Jews in the synagogues, and satisfaction will not be seen written on their faces. There is something lacking. "There is a rift within the lute" of the Jewish soul. One writes of a visit to a Jewish synagogue on their New Year's Day, in these words: "Behold, a throng of weeping men, women and children; the little ones sob, hardly knowing why, but realizing that something has gone wrong. 'Oh, save thy people, the remnant of Israel!' 'Return unto us, O Lord!' are some of their pleadings."

And Rabbi Joel Blau, one of their most acute writers on Judaism, wrote, among other things, in the *Atlantic Monthly*, in 1922, the following: "Great as is the tragedy of the Jew, still greater is the tragedy of Judaism. What greater tragedy than the life of a people that has lost its God? . . . So far as synagogues are concerned, they seem beyond resuscitation. There is little left. Talmudical Judaism has broken down—it seems irrevocably. The old ceremonial law is honored more in the breach than in the observance . . . What then is left? A lifeless formalism that no one takes seriously; here and there a pathetic bit of folklore in connection with death—or marriage customs; a little ostentatious charity; all of this scarcely relieved by the annual visit to the synagogue on the day of atonement. It is as if the spirit had fled from the husk. The old words

fail to move, the old ideals fail to thrill. And there is no Sinai from whose thundering top the God of our fathers may speak to his backsliding children."

What does that mean but that the great sobbing heart of Jewry is robbed of hope in Judaism? They find no comfort in its barren teachings. They have fled from the synagogue with aching hearts, crying out from the depths of their souls for peace. Is it any wonder they have devoted themselves with passion to materialism? The Jewish heart must find something. And is it any wonder that the deeper spirits among them have sought the half-way ground toward Christianity in Christian Science? Or that the cults of various sorts find in them eager seekers?

Jewish prejudice against Christianity is dying hard, but it is dying. Dr. Klausner wrote his "Jesus the Nazarene" with a Jewish interpretation, to be sure; and Rabbi Wise speaks out in praise of Jesus, the man; and a groan goes up from Orthodox Jewry; and Dr. Wise is misquoted and misunderstood; and there is a veritable tempest in Jewry. But while it does not mean any turning to Christianity on the part of the Jews in a mass movement, this fact stands out as clearly as does the evening star, that the dam of prejudice has broken to some extent. The inviolable ban against hearing the gospel has lost its terrors, and Jews are more willing than ever before to hear it. A Jewish missionary tells us that in Hungary, Poland, and other lands in Eastern and Central Europe, mission halls and churches are packed with Jews eager to hear the words of life. And in our land tens of thousands of Jews are reading the Christian part of the Jewish Bible. And Dr. John Stuart Conning says that one educated Jew informed him that from a reading of the New Testament he had come to believe in Jesus as the One who was the glory of his people Israel. And on being asked how many Jews in his section in New York believed as he did, replied at once, "I know over a hundred myself. I believe there are ten thousand of them."

Jews, like Gentiles, need Christ; and when they find him, they find in him their "hope of glory." Rabbi Schulman, of the Fifth Avenue Temple of New York, has said that no more than twelve per cent of the Jewish population in America are connected with their religious organizations, and the "holiday worshipers" are included in that number. That is a spiritual poverty that is challenging to our American Christianity.

The Jews are thinking little about the synagogue, but they are thinking more about Christianity in serious fashion than they have done since the days of the Apostle Paul. And in their heart-sick waiting, their spiritual hunger, they are watching Christians. As one Jew remarked to a missionary: "We are thinking more than you give us credit for." They have always looked for signs. And today they are looking for signs in us, who name the name of Christ. When they can see Christ in all his beauty and transforming power in us, they will see and welcome the sign of his coming for which the sad heart of Israel has ached throughout their melancholy history.

Christianity is not going to be absorbed in some synthesis of what is best in other religions. It builds on the best in other religions, and gives the redemptive touch, a touch that none other can give. It builds on the best in Judaism, its sense of guilt, its craving for atonement, its profound sense of the holiness of God, and does what Judaism never could do,—it satisfies. Judaism never had a more passionate exponent than Paul was at one time in his career, but his soul-thirst it never quenched, and his soul-hunger it never appeased. Christ satisfies absolutely. He does it everywhere, with all men, and every class of men. As Dr. G. H. Morrison says, "Paul needed Judaism and



*something else* if he was to win perfect satisfaction. Nobody needs Christ and something else. That infinite satisfaction which our faith gives, that profound sense of being complete in Christ, that song that rises from the believing heart, 'Thou, O Christ, art all I want,' *that* distinguishes our faith decisively from Judaism and every other faith. It is the mark of its absolute finality."

#### 4. THE WORLD NEEDS THE JEW

The whole world needs the Jew. And certainly the Christian portion of it needs him in its redemptive business. The world is not going to be brought to Christ if the Jew is left out of the Christian program, whether we think of him as a subject of Christ's redemption, or as an agent under the dominion of Christ of the redemption of others. We need his energy and aspiration. We need his indomitable persistence. Observe the toughness of his physical fibre, his mental acuteness, his spiritual aptitudes. There has hardly been an aggressive movement in the modern, social, political, economic and religious life of the world that has not seen a Jew either in front of it or behind it. Think you that God has no place for Jews in the redemption of the world? One must be deaf to the plain teachings of Scripture, and blind to the significance of the marvelous preservation of the Jews, to come to any such conclusion.

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## A Bridge Between Judaism and Christianity

By Prof. Solomon Birnbaum, Director Jewish Missions, Moody Bible Institute

Judaism on its distinctive positive side is consciousness of race, expressing itself sometimes in a keen desire to hide it, but more often going to the other extreme in its deification. On its negative side, it may be summed up as opposition to the gospel of Jesus Christ as the Son of God. Within these two sentiments, acting, as it were, as the outer and inner wall in the preservation of Israel among the nations, there is a mass of divergent notions and opinions with regard to God the Messiah and the way of living, which are called "Judaism" for no other reason than that they are entertained and practiced by Jews.

Christianity, on the other hand, is allegiance to Christ, the Son of God, who was born of a virgin, died as a sacrifice for sin, arose again from the dead, ascended to heaven, and who will come again to judge the world. Christianity is not a mode of living, but loyalty to a person, who, inspiring men to a new life of holiness, is the originator of many modes of living, due to the different environments. It is obvious, therefore, that though in outward form, because molded by the same institutions, there may be little difference outwardly between the life of the Jew and that of his Christian neighbor in America, yet the principles and the sources from which they draw their life are as apart as heaven and earth. There is nothing in common between race consciousness raised to the level of a religion and the faith of the Lord Jesus Christ, the Saviour and brother of all men. There can be no communion between the religion of Jesus Christ and the system that has as its controlling thought the denial of the Messiahship of Jesus the Son of God. There can be no fusion of the two except at the expense of the death of the one or the other, or of both.

And yet there are voices today on both sides—the Jewish and the Christian, which attempt to belittle this difference and bridge over the unbridgable. In the October number of the *B'Nai B'Rith*, under the heading, "A Prospect of Religious Co-operation," the writer notes with satisfaction the mutual approach of Christianity and Judaism, due, according to his opinion, to "certain changes in both, but more especially in Christianity."

As one reads this article, one cannot but rejoice in the growing appreciation of the Jewish mind for Jesus. It means a tremendous advance over former days to hear a Jew say, "The Jew cannot help glorying in what Jesus has meant to the world"; and "The Jew cannot help hoping that Jesus may serve as a bond of union between Jew and Christian." But this rapprochement on the part of the Jew toward Christianity was due to the fact that "in the last decade the Christian attitude toward Jesus has undergone a considerable transformation; the tendency now among Christians is to follow his teachings rather than to worship him." The writer quotes an eminent Christian minister who recently defined Christianity as follows:

"In the home it is kindness;  
In business it is honesty;  
In society it is courtesy;  
In work it is fairness;  
Toward the unfortunate it is pity;  
Toward the weak it is help;  
Toward the wicked it is resistance;  
Toward the strong it is trust;  
Toward the penitent it is forgiveness;  
Toward the fortunate it is congratulation;  
Toward God it is reverence and love."

"Having thus quoted the Christian clergyman, to whom his religion means nothing more than a variety of fine sentiments, the Jewish writer adds this comment: 'With *such* a statement of the essentials of Christianity, no Jew would be disposed to disagree.'"



A WITNESSING JEWISH CHRISTIAN LAYMAN

Mr. Harry Brown of Toronto, Canada, prominent business man, at work in a street preaching service.

This is only one instance of many voiced in the press and on the platform. It represents an attempt on the part of the leaders of the modern synagogue and their modernist friends of the Christian church to bring down the gospel of Christ to the level of a man-made religion with a view to a union of Judaism with Christianity. Others are laboring at the task to exalt Judaism to the level of Christianity (as they understand it) and to demonstrate that the one is as good as the other, and that when it comes to an actual show down, Judaism is even a little better than Christianity. If that be the case, why then carry on missions to Jews? One of the spokesmen of this view is a well known rabbi of the city of Chicago, Rabbi Lewis L. Mann, Ph.D., of the Chicago Sinai Congregation, a member of the Faculty of the University of Chicago (Department of Oriental Languages). In an address printed in extenso in the *Chicago Tribune* not long ago (November 21, 1926), he makes the following statement: "The old rabbis interpreted, 'thou shalt love the Lord thy God,' (Deut. 6: 5) this way: 'so live that God may be loved through you'." No doubt this is a very true statement; its sentiment is splendid, whether the rabbis expressed it or not. We have no quarrel with it. But, from the way the speaker put it, this statement is calculated to give the impression that *all* the old rabbis taught this, or that it was at least the *general* view of the old rabbis, which they had from their own insight, without the aid of the light shining from the gospel, originated or discovered, and, further, it carried also with it the idea that this was the most popular view presented to the children sitting at the feet of their religious teachers, whether in the Cheders of the past or in religious schools of the present day, and, finally, that this sentiment was the guiding principle of Judaism throughout its history. Such being the case, why preach the gospel to the Jews? Judaism is just as good as Christianity and perhaps even a little better since the *old* rabbis so taught it. Why should we quarrel? What is the use?

Such speeches as Dr. Mann regales his readers or listeners with are nothing more than mere bluff calculated to deceive the ignorant—with a good intention of course, but the end, however laudable, does not justify the means. The public who listen to him or read his articles are little acquainted with what the old rabbis really said or did; consequently he considers it safe to take the things belonging to Christ without even a "thank you" and present them as the product of the genius of the old rabbis.

He then concludes his address with a peroration in which he says as follows: "What difference, then, does it make whether one turns to the Old Testament and reads the words 'love thy neighbor as thyself,' or, in the New Testament, 'love ye one another'?" This is one of a long list of "no differences" which he gives. There is no difference, to be sure, if we accept the words of Jesus, who said, "If ye believed in Moses, ye would also believe in me, because he wrote of me," and whether the Old Testament or the New, all revelation comes from him who is the sole source and inspiration of it; namely, the Word which was God and which, from the beginning, was with God.

According to the rabbi's understanding of the matter, however, there is a great deal of difference, for if God indeed did speak, and if, in the fulness of the time, God did send his Son to save the world by his sacrifice upon the cross, *and if, by his grace, and it alone, we are enabled to love God and our neighbor and to do his will*, then the difference is as between light and darkness, life and death.

Another claim is made by the same rabbi. Here are two indisputable facts. The first is this: Long ago the Bible was given to Jews by Jews; the prophets and teachers were

Jews; they alone had the oracles of God. And here is the other fact: Two thousand years afterwards, the same Bible is printed in more than five hundred languages and is become the possession of nearly two-thirds of mankind. How did it all come about? The rabbi answers, "quite naturally; the Jews were scattered among the Gentiles for so many centuries and through them, by some unknown, yet natural process, the knowledge of the true God filtered through to the Gentile world around them; and thus, whatever light, whatever truth, whatever knowledge of God there is in the world at the present, is the natural and legitimate trophy of Judaism!" But again, what are the facts? Did the orthodox or reformed Judaism ever lift a finger to bring the knowledge of God to the Gentiles? Are any of the translations of the Bible, for the benefit and enlightenment and salvation of the races of the world, the work of the Jewish rabbis, ancient or modern? The truth is that the Jewish rabbis, whether orthodox or reformed, were utterly opposed to such a thing. For centuries they even denied the Jewish Bible to their own people in the language of the people!

It was the Lord Jesus Christ, the Son of God, the miracle of miracles, his life, his teaching, his death and resurrection, the Great Commission, and the gift of the Holy Spirit, the apostles and the servants of Jesus Christ, who loved not their life to the death, and the messengers of the cross ever since—from the beginning to the end it was they and they alone who brought about this result. And the missionaries and the servants of Christ, drawing strength and inspiration from the same source as their predecessors did in the past, are still needed to this very day and in the days to come, to stand as of old against the forces of Satan and unbelief, and to continue to maintain the knowledge of God in the world and the love and loyalty to his Holy Word. This, the kindling and keeping alight the lamp of truth upon this earth, is just as natural an outcome of earthly, natural causes as *creation, revelation, or salvation*. No work of this kind is accomplished by just "natural causes." It is the hand of heaven reaching down and blessing this earth. This is another instance of the pride of men arrogating to themselves the honor due to our Lord, without the least acknowledgment! The rabbi boasts about it, and bluffs about it without even saying "thank you" to him by whose power and inspiration and command alone it was brought about, in *opposition* to what the rabbis, old or reformed, could do. It was the poor Hebrew Christian witness at first, and later the army of Gentile believers and saints, who, in spite of persecution from Jew and Gentile alike brought the knowledge of the Word of God to mankind. *They* did, and are continuing to do, the work; the rabbi, in his easy chair, takes all the credit.

While the modernists of the church and the rabbis of the Reformed Synagogues are congratulating each other upon the virtues and the excellencies of their respective religions and are speaking of union and co-operation there has been a searching of heart lately among the Jews as to what their religion really was or whether they had any religion at all at present. There is an uneasy feeling in Jewish circles of the present day, that there is something wrong with their religion. A conference of liberal Judaism has been held in Cleveland (January 16-20) to which about fifteen hundred delegates gathered from all parts of the country to discuss chiefly the perpetuation or survival and strengthening of Judaism. Some time ago also, for many weeks in succession, a questionnaire was running in a leading Jewish weekly of this country, asking the following question: "Are Jews Losing Their Religion?" The list of notables whose replies were especially invited, is curious.

While among them are found a few philanthropists, social workers and rabbis, the majority of them are novelists, playwrights, theatrical people with a football star thrown in. The actors and the playwrights, however, show more frankness than the rabbis. One point stands out clearly from the hundred or so replies that were printed in the columns of that paper, and that is that none of the correspondents—rabbi or stage artist—really know what the Jewish religion is. I am singling out two answers representing the extremes, one belonging to a rabbi and the other to an artist. The one takes more than a whole column, the other occupies but a couple of lines. (The one is argumentative and philosophical; the other is blunt and direct.) In substance, however, they are the same.

The rabbi asks, "What constitutes a Jew?" and "What is the Jewish religion?" "Is the Jew merely a member of a racial group or is he purely a religionist, or is he a fusion of the two?" Then he goes on to describe the various Jewish attitudes, which, to his mind, may fulfill the office of religion. "There is the Zionist," for instance, "his emotional complex, issuing in self-sacrificial consecration to his national idea, is his religion. His love for his ideal does produce the same emotional results as does the love of God. It produces its saints, priests and prophets, its martyrs and its heroes. It is a modern Jewish *amor et imitatio Dei*." There are thousands of Jews who so believe—and the rabbi asks, "Can we deny them the adjective of 'religious'?" According to his opinions, "We cannot!" and, therefore, after discussing a few more such *amors*, he finally arrives at the result that the Jews are *not* losing, but *finding*, their religion, and finding it abundantly! What are the proofs? They are as follows: "We have more synagogues, more brotherhoods, sisterhoods, social and religious activities and more money for schools, seminaries and educational needs." (Wm. H. Fineshriber, rabbi of Reformed Congregation, Kenneseth Israel, Philadelphia.)

While there is a deep hunger among the Jewish youth of the schools and universities for a real spiritual religion, the rabbis, of the kind just referred to, go about endeavoring to quiet these stirrings of the soul by smooth assurances and fair speeches, declaring that all is well. They organize Jewish clubs for debates and socials and establish Jewish restaurants where the students can eat Kosher food. When this is done, they point to the statistics (of the number of Kosher meals consumed) for instance, and congratulate themselves upon the strength of what they call the "Jewish religion." So much for the rabbis.

The scenic artist replies as follows: "Before I could answer your question, 'Are the Jews Losing Their Religion?' I should need to be enlightened by a preliminary symposium answering the question what the Jewish religion really is. Yours truly."

A great deal is said in these replies about Jewishness, but very little about God. Race cautiousness, charity, but no worship of the God of their fathers. Judaism has largely become a religion without God. The rabbis of the Talmud, by a different road, come to the same conclusion, namely, the exaltation of the nation even above God. Fanaticism and utter unbelief are, after all, not so far apart.

One glimpse of real religious aspiration, approaching somewhat to the spiritual, is revealed in some of the replies of the women of Israel. They deplore the low religious state and see the need of a revival. They also advocate missionary endeavor. Through their efforts, the custom of the sabbath candles is being restored in some of the most fashionable homes of Jewry, where it had fallen into disuse long ago; a custom full of tender memories and devotion and one which was fraught with much suffering for the

Jewish people in days gone by. In Spain, during the Inquisition, the spies of the Mother Church busily prowling about on the sabbath eve, the gleam of the sabbath candles, though hidden in cellars and other out-of-the-way places, were a sure sign of guilt, and often brought the guilty one to prison and the stake. And a continent apart—in far-away Persia—where light was worshiped as a god and only the faithful were allowed its use during certain seasons, the unbelieving strangers of Judea often had to suffer prison and stripes by reason of the sabbath candles. Yet, through it all, the custom was maintained because, deep down in the heart of the Jewish mother, was the faith that from a woman the Light of the World was to be born, and until this hope was realized in her soul, the symbol had to be maintained.

The Jewish women also are enlisting the children in this work for the revival of the Jewish religion. They are being taught in the Chedar (Jewish school) the terrible sin of mixing milk foods with meat. Coming home, they refuse to eat at a table where this practice of separation is neglected. The parents, consequently, are compelled to throw out the old dishes and buy new ones—one set for milk and the other for meat—and through the children also many parents are obliged to buy Kosher meat from the Jewish butcher, and prepare it in the orthodox Jewish fashion. This is how the Jewish women understand a revival of religion and this is the way they are endeavoring to effect it. But what poverty and blindness does this reveal!

There is more religious conviction in the ranks of orthodoxy. But orthodox Judaism is becoming more and more a thing of the past in this country. Though it is unsafe to prophesy as to what will be the outcome of it in the future, unexpected things have often happened and are bound to happen in Jewish history.

Now in conclusion:

We have started with the question whether there can be a bridge between Judaism and Christianity. The answer as a result of our examination must be, decidedly, No! Judaism is adrift without anchor, without hope, and it lands its followers in utter darkness.

Here is an instance. Not long ago news came that Israel Zangwill, the famous Jewish novelist and playwright, was dead. A few weeks before his death, he wrote an article for the *Outlook* entitled, "When I Am Dead," giving his views on immortality. Zangwill is called "the cream of Judaism," "the sum of what is best in Jewishness." He is also called the "Jew in the supreme sense of the word," the "mirror of the Jewish soul," "the very embodiment of what the so-called religion of transition of Judaism could produce—its perfect product." In the above mentioned article he says as follows: "Man ought to live as if this existence were his all in all. We feel instinctively that to die is to be robbed of all—whence otherwise the clamor against capital punishment? Is there not a certain insolence in this demand for immortality? The world in which we live and move is assuredly a spiritual cosmos, yet it offers no guarantee that the individual life shares in eternity. To be born, to struggle, to breed, to die—there is life's circle. Why do we deny life's tragic background?"

These quotations from Zangwill are found in a Jewish editorial—and the editor goes on to say: "Why cannot more of us fathom this *truth*?"

Brethren, this is a tragic picture of the shipwreck that has befallen the house of Israel!

Shall we then abandon all hope of a union between Jew and Gentile? By no means! The time *will* come when there shall be one flock and one Shepherd—when there shall be

neither Jew nor Greek, neither bond nor free, neither male nor female but when all shall be *one*. Who will be this unifier? "In Christ Jesus!" The writer of the article in the *B'Nai B'Rith* mentioned above suggested this thought when he said that the Jew cannot but hope that Jesus may serve as a bond of union between Jew and Gentile. The bridge, the unifier, then, is Christ Jesus. What is our task in order to bring that about? The task is this:

Preach the Word, be instant in season and out of season. The word of truth, the word of reconciliation—both between man and God and man and his neighbor, and the day will soon come when the deliverer shall come out of Zion and turn the ungodliness from Jacob—then all Israel shall be saved.

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## Christ and the Womanhood of the World

By Aaron Judah Kligerman

One of the chief characteristics of a false religion is the degradation of women. It is an established fact that as mankind became more aware of the plan of the Creator, woman rose in rank and importance. It is equally established that in the religion of Jesus Christ she reached the highest sphere where "there is neither male nor female."

"In the history of humanity as written," says Herbert Spencer, "the saddest part concerns the treatment of women, and had we before us its unwritten history we should find this part still sadder. I say the saddest part, because though there have been many things more conspicuously dreadful—cannibalism, the torturings of prisoners, the sacrificings of victims to ghosts and gods—these have been occasional, whereas the brutal treatment of women has been universal and constant, with the exception of the women under the Mosaic Law."

The position of the wife of old Egypt is strikingly illustrated by two statues uncovered in the Temple of Luxor at Karnak. They are statues of the great Rameses and his wife. Rameses is standing, chiseled, according to Egyptian sculpture, in heroic size. The wife of Rameses stands properly beside him, but she reaches only as high as the knee of her royal husband.

Though in many lands now the woman stands as high as her husband's heart, she of Egypt under the Mohammedan religion is still like Rameses' wife, no higher than her husband's knee. She is a toy, a slave, utterly subjective to the whims of her husband.

The woman of civilized Greece had no share in the intellectual life of men. She could not appear at their social gatherings where serious conversation was carried on. Nor was she permitted to visit the athletic games at Olympia. Her main duties were to cook and spin, and to oversee the domestic slaves, of whom she herself was practically one.

Even the philosophers were bitter against women. Plato presents a state of society wholly disorganized when slaves are disobedient to their masters, and wives on an equality with their husbands. Aristotle characterized our lady friends as beings of an inferior order, and the great Socrates asks the pathetic question: "Is there a human being with whom you talk less than with your wife?" Poor Socrates! He judged the sex by that specimen with which he was most familiar.

In the early period of the Roman state the wife and mother held a dignified position in the household, but of the year 231 B.C. one historian says that, "The noble dignity of the Roman woman had long since disappeared, countless divorces on slight or political grounds going hand in hand with intrigues and adultery. Family life in all classes is shaken to loose the foundation."

The creators and formers of Israel's oral law, the rabbis, did not fail to have their say about the position of women in Jewry. They did more than simply say. They made laws and claimed that these laws were of divine origin and therefore authentic.

"Every man in Israel," say our rabbis, "is bound to study the Law. Whether he is rich or poor, healthy or unhealthy, young or old, yea, though he live upon alms, and beg from door to door—he must meditate therein day and night." Now, when the rabbis say, "Every man is bound to study the Law," we are to understand that they mean the men of Israel only, and exclude the women and slaves. That we have a right to interpret it thus, is to be seen from the following quotation:

"Women and slaves and children are exempt from the study of the Law" (Hilchot Talmud Torah). Rabbi Eliezer in his famous argument with Ben Azai is harsh: "He who teaches his daughter Torah, is as though he had taught her immortality." The later generations made this as their guiding principle for the education of Jewish children. Many great women in the course of history indeed became law-breakers and studied Torah; but the majority were entirely dependent on men, and became in religious matters a sort of appendix to their husbands, who by their good actions insured salvation also for them, and sometimes the reverse.



JEWISH WOMEN WHO BELIEVE IN CHRIST AS THEIR SAVIOUR



One privilege was left to the Jewish woman—to assemble with the other daughters of Israel for lamentations. Of this privilege they are not deprived. To this day there is a public office as “mourning women for funerals.” In the Talmud fragments of composition by women for such occasions are to be found. Indeed women in Israel have become the type of grief and sorrow.

If we, who have tasted of the better things, are to ask, “Why so harsh to women? Hath not God plainly commanded to ‘Gather the people together, men and *women*, and *children*, and the *stranger* within the gate, that they may *hear*, and that they may *learn*, and fear the Lord God, and observe to do all the words of the Law’?” (Deut. 31: 10-12). The only answer they will give is that “women are light minded, i. e., of shallow natural endowment, on which any serious discipline would be thrown away” (Kid-dushin Fol. 80, col. 2).

The Oral Law disqualifies a woman from giving evidence, excludes her from the study of God’s Word, and in its prayers to God pronounces her as nothing better than a heathen or a slave. Daily the orthodox Jew prays thus.

“Blessed art thou, O Lord our God, King of the Universe, who hast not made me a heathen.  
“Blessed art thou, O Lord our God, King of the Universe, who hast not made me a slave,” and finally,  
“Blessed art thou, O Lord our God, King of the Universe, who hast not made me a woman.” (From Daily Prayer Book.)

Now we ask the intelligent Jew or Jewess, whether a religion which teaches such doctrine, to hate and despise one-half of the human race, can possibly come from God?

The Law of Moses permits divorce under certain circumstances only when “He hath found some unseemly thing in her: that he shall write her a bill of divorcement” (Deut. 24: 1). But the School of Hillel says: “If a woman let the broth burn it is sufficient reason to give her a divorce.” Rabbi Akiva thinks that a man may divorce his wife, if he only find another one handsomer than she is. The legal decision is according to the School of Hillel, that is, “if a wife sin against her husband, he may divorce her” (Arbah Turim Hilchoth Gittin, 1).

A Rabbinical Jew may, according to the teachings of the Oral Law, turn away his wife, the *mother of his children*, on a pretext that would hardly justify the dismissal of a servant.

The Bible is the only place where we find woman stands at her highest. In it we have the rights of women guarded with respect to inheritance, to giving of marriage, and with regard to divorce. The maid servant, the captive taken in war, the hated wife—they all are remembered and protected.

Abraham stands out in the historic picture of mankind as the typical father. He was chosen by God as one that would command his children and his household after him that they should keep the way of the Lord to do righteousness and justice. What was Sarah’s share in this work of education? Ishmael was to be removed in order that Isaac, *the child of promise*, might not be lured away from the way of the Lord. Hence his advice to Hagar: “In all that Sarah may say unto thee, hearken unto her voice.” The perfect confidence Abraham puts in Sarah on all occasions proves that she must have had an equal share in the household affairs.

The next generation again illustrates not the sameness in function, but equality in position of man and woman. Isaac and Rebekah differ in their conception of educational discipline and factors. She knows that mankind will be blessed through the gentleness of Jacob, while Esau’s

rule means relapse into barbarism. Therefore the motherly anxiety, “I am weary of my life because of the daughters of the land, what good will life do me?” Isaac is touched, and by saying to Jacob, “Thou shalt not take a wife from the daughters of Canaan,” Isaac, the executive, had completely adopted the tactics of Rebekah.

Rachel, the shepherdess, must have been very loveable to be able to win such deep, unwavering affection as we find so touchingly described in Genesis 29: 20, “And Jacob served for Rachel seven years; and they seemed to him but a few days through the love he had to her.”

We hear of mothers of the greatest men, of Yochebed, the mother of Moses, of Miriam the first among the women of Israel whose responsive soul was moved by the breath of the Lord, and with a timbrel in hand, she led forth the women at the shore of the Red Sea, and sung the song of triumph, “Sing ye to the Lord, for he hath triumphed gloriously; the horse and the rider hath he thrown into the sea.”

We hear of Deborah—the woman of many-fold accomplishments—prophet, judge, leader in battle, poet and sacred singer. Where in history do we see all these various offices filled by one individual, by a woman? And who was this woman? Was she a princess, or the descendant of the high priest? By no means. She was the daughter of lowly parents and the wife of Lapidoth, an ordinary man.

We hear of another woman. This time not a Jewess, but a Gentile who married into Jewry and who, after her husband’s death, refused to go back to her heathen parents. “Entreat me not to leave thee,” we hear Ruth pleading with her Jewish mother-in-law, “and to return from following after thee, for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God” (Ruth 1: 16). What a noble decision! For this she had her reward. For her faithfulness God blessed her by becoming the great grandmother of King David of whom Jesus Christ the King of kings is a direct descendant according to the flesh.

Again we hear of a woman who reigned over “an hundred and seven and twenty provinces.” She reached this high position and became the first lady of the land, at a time when the whole nation of Israel was in great danger to be wiped off from the face of the earth by the hands of Haman. It pleased God to use Esther as an instrument to save his people from its enemies of that time.

The most striking evidence of woman’s dignity is the parallel drawn by the prophets between the relation of Israel to God and that of a woman to her husband. Most beautiful is the passage which distinguishes between the husband of a Jewish woman and the lord of a medieval woman. “And it shall be at that day (the day when Israel will return to God), saith Jehovah, that thou shalt call me Ishi (my husband); and shall call me no more Baali (my Lord)” (Hosea 2: 16).

The New Testament lays down a general principle, the very opposite of that quoted above, “Women and slaves and children are exempt from the Law.” It says, “There can be neither Jew nor Greek; there can be neither bond nor free, there can be no male and female; for ye all are one in Christ Jesus” (Galatians 3: 28).

To fathers the order is given, “Provoke not your children (are the girls in this class?) to wrath, but nurture them (all of them) in the chastening and admonition of the Lord” (Ephesians 6: 4). And as to the relationship of husband to wife, we have the following:

“Even so ought husbands to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh, but nourisheth and

cherisheth it, even as Christ also the church: because we are members of his body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh" (Ephesians 5: 28-31).

From the greetings in the epistles it is seen that women in the apostolic age were prominent in the Christian community. Mary the mother of Mark, Lydia, Priscilla, and many others had their homes open for the messenger of the gospel, where shelter was found. Paul experienced this hospitality, which contributed much to the extension of Christianity. In the same period we find women instructing new converts (Acts 18: 26), women who were prophetesses (Acts 21: 8, 9), and one Phoebe who was a deaconess of Paul's church and who later carried the Epistle to the Romans to Rome with a special introduction from Paul (see Romans, chapter 16).

Jewish women, as well as the women of other false religions, are deeply indebted to the doctrine of Jesus of Nazareth. A doctrine which touches so many points, philosophical, theological, and ethical. A doctrine which meets the longing of every soul for salvation and immortality. Instead of an abstract divinity with harsh laws, etc., it makes known a God of love and salvation, before whom all human creatures, poor and rich, high and low, are equal.

If Jesus had not risen up against these false religions, women would still be classed with slaves, idiots, and Amah-ratzim. He has delivered them from this shame. Let them, then, consider the religion of Jesus, and the religion of the rabbis and of the other false religions, and let them decide which is most beneficial to their temporal and eternal welfare.

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## If I Were a Jew

*By Rev. Henry Alford Porter, D.D., St. Louis, Mo.*

If I were a Jew I should feel that I have a right to be proud of the part played by my people in the drama of history. If it is asked, "To what nation or race is humanity most indebted?" "Who has played the leading role of the centuries?"—for answer all eyes must turn toward the Jew.

"That Jew," men are sometimes guilty of saying with a note of scorn. They forget that behind "that Jew" there stand such names as have not been found among any other people. Abraham and Moses are there—Abraham, who defied idolatry when all the world was idolatrous, and Moses the story of whose struggle for liberty steeled the hearts of the Pilgrim Fathers, and the founders of this republic, and of the emancipators of the oppressed everywhere. And David and Solomon are there—David the poet and Solomon the wise king. And Isaiah and Jeremiah and Ezekiel and Daniel are there—the prophets who dared to tell mighty potentates of their sins and to foretell their doom. Yes, and Matthew is there, and John and Peter and Paul, whose words of hope have been the consolation of humanity to this day. They are all there. These are but a few names pulled out of a glittering pile. And humanity has no greater names in its religious Pantheon.

### A RIGHTFUL PRIDE

And as I think of these names and the history that lies behind them I do not wonder that Disraeli, when Prime Minister of England, said in reply to someone in the House of Commons who taunted him with being a Jew: "I can

well afford to be a Jew, and every drop of my blood thrills with the traditions of my people. When your ancestors were naked savages in these inlands mine were princes in the temple."

I can understand, too, how Paul, in his magnificent defense in his epistle to the Romans cried out, "I say, hath God cast away his people? God forbid, for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin."

And I can understand Oscar Straus, that distinguished American minister to Turkey under the presidency of President Cleveland, and member of the cabinet of President Roosevelt; I can understand him saying in an address to the polyglot rabble of the ghetto of New York, "I, too, am of Israel."

And if I were a Jew I should feel that I had a right to be proud of the indestructible history of my people. Travel where you will, north, south, east, west, and you will find the Jew everywhere. Other nations and races may grow weary toiling up the highway of time, and falter by the way, and leave nothing but monuments and mounds to tell that they once were. But not so the Jew. All except he are mortal. All others pass, but he remains. He is his own living, breathing, moving monument. The Jews were a flourishing people when Socrates and Plato taught in Greece. They were an independent power when Rome was founded. They have heard both the lullaby and the dirge of almost all people but their own. Recall that famous picture of Macaulay's—an aborigine sitting on the broken arch of London Bridge, and looking at the ruined towers of that once great city. That is Lord Macaulay's fancy. But that is what happened to every other nation of the ancient world. That is what happened to Persia. That is what happened to Babylonia. It is what happened to Egypt. It is what happened to Greece. It is what happened to Rome. It is what happened to thirty civilizations. But not to the Jews.

### THE WONDER OF SURVIVAL

Hardly a nation but has tried to exterminate the Jews, and only during one-fourth of their history have they had a national life of their own. During the last nineteen centuries they have been scattered all over the earth. Yet blown about by every wind of human hate, driven by the tempests of all these centuries to the very extremities of the globe, they could not be driven out of the world.

The figure of the Wandering Jew seems a type of this deathless race. Any imaginative soul, if it listens, can hear the tramping of the weary feet of the Jewish people as they wander through the centuries, leaving a trail of blood and tears behind them. And this has been their lament:

But we wander witheringly  
In other lands to die;  
And where our fathers' ashes be  
Our own may never lie.  
Our temple hath not left a stone  
And mockery sits on Salem's throne.

The survival of the Jews is the wonder of wonders. It is the miracle of miracles. The streams of Persian and Babylonian and Egyptian life were not able to absorb them, nor have the more modern streams of German, or Italian, or French or American life. They have preserved their identity unimpaired. They are like the bush that Moses saw in the wilderness all afire yet not burned up. So with the Jew—always burning, yet never consumed, always persecuted, but never exterminated.

Why is it? Well, Greece sang of philosophy and art; Rome sang of government and power. But Israel sang of God. Her theme was the one word—God—and to him she still builds her altars and sings her songs. And so she has partaken of the imperishable nature of the eternal Spirit. And whenever I meet a Jew, however newly come to this country and ignorant of our language, however impoverished and battered by adversity, whenever I meet a Jew upon life's highways I feel like uncovering my head before the representative of a people who made bright the morning of the world and who must yet have a glorious destiny.

In nature all forms die when they have served their purpose. In history a like law prevails—when a people's work is done, they retire forever behind the curtain. What, then, of the Jewish people? Here they are still, exhibiting no infirmity of age, no slowing down of their energies, no dulling of their alert and aggressive minds. Are they an exception to the rule, the solitary exception? Or must we not conclude that Israel has a mission in history to come as truly as she had a mission in history past?

#### AN UNPAYABLE DEBT

Then if I were a Jew I should wish my Gentile friends to recognize their debt to the Jews, their debt as Christians. What would our religion be without the Jews? You have only to ask yourself the question to realize the immeasurable debt that we owe to this people.

We owe to the Jews our Bible. Think of the most sacred book in all the world. By whom was it written? By Jews, practically every page. "Unto them," said Paul, "were committed the oracles of God." Jesus himself said to the woman at the well, "Salvation is of the Jews." "Salvation is of the Jews!" "That Jew," you say! Then you read that Song of Love in First Corinthians, thirteen. By whom was it sung? It was sung by a Jew. And that fifteenth chapter, that wonderful song of the resurrection—it, too, was sung by a Jew. And the last words you want to hear uttered in your dying ear, by whom were they first uttered? By some Jew. But I have not yet mentioned the Jew's greatest glory. For Christ, in whom all our hopes rest, was in his earthly origin a Jew. "Thou art a Jew!" they said to him in the days of his flesh. "Thou art a Jew!" He was a Jew among Jews. A world without a Jew—a world without a Bible and a world without a cross.

If I were a Jew I should expect my American Gentile friends to recognize the part I have played as a patriot. Worshipping in a church in this city not long ago, I saw it hung with the flags of the nations. But there was one flag I did not see. I did not see the Jewish flag. There is no Jewish flag. With no banner of his own, the Jew has been a patriot in every country where he has lived.

#### THE DEBT OF AMERICA

No country is more indebted to the Jew than America. Need we be reminded that the trip of Christopher Columbus to the United States was financed largely by two Jewish friends, and that the first white man who set foot on American soil was the Jewish interpreter who accompanied Columbus? On the same day that Ferdinand and Isabella of Spain signed the decree permitting Columbus to make his voyage, on that very same day those same hands signed the edict which drove two hundred thousand Jewish people from their Spanish homes. But while the sun seemed to be setting in the east, the sun was rising in the west. And the Jews had a part in that great new sunrising. They stood beside Washington. And it was a Jew, Haym Solomon of Philadelphia, who supplied much of the sinews of

war for the colonial cause, scorning all compensation. During the Civil War our Jewish population was small, yet upward of eight thousand Jews served in the Union and Confederate armies. In the Spanish-American War the first man to volunteer was a Jew, and the first American to fall upon the battlefield was a Jew. The military Jewish quota in America in the World War, according to its population, was three per cent, but voluntarily the Jewish citizens exceeded their percentage, and twenty-eight hundred of them made the supreme sacrifice. And they did not fight and suffer as Jews, but as Americans.

Theodore Roosevelt paid a tribute to the patriotism of the Jews. And Calvin Coolidge has declared that "the Jewish people have had their tremendous share in making our American institutions."

If I were a Jew I should want my fellow citizens to appreciate my higher personal qualities and essential spirit. The Jew has his faults, but they have been widely and grossly magnified by one of our eminent American business men who ought to have been in much better business, and have stuck to his job of making steel "Lizzies." Mr. Henry Ford is a great and useful man, but his denunciation of the Jews in *The Dearborn Independent* was a disgrace to our country. He forgot that race prejudice is wholly un-American. Some of his charges were ridiculous and some were simply calumnies. In so far as they were based upon *The Protocols of the Wise Men of Zion*, they were based upon a rank forgery.

The Jew has his faults, undoubtedly. His clannishness often bars him from fellowship with other people. And yet are we not largely responsible for it? As Christians, we have persecuted and hounded the Jew. Even in our free and enlightened America, he is ostracized from certain fraternities and clubs and hotels. It is difficult to be otherwise than clannish when one is sure of a welcome only among one's own people.

#### A SUPREME IDEALIST

The Jew has been accused of materialism. Doubtless there are instances in which the accusation is warranted. But I maintain that as a people the Jews are very far from being materialists. In fact, I look upon the Jew as the supreme idealist of the human race. Think of his past history. Has he been most concerned for material gain or for the triumph of his ideals? Think of his flinging himself in his fight for independence upon the spears of the serried ranks of the Roman soldiers. For an ideal he fought, and not for material gain. His struggle was utterly futile, yet again and again he fought. And did not he live for an ideal and cling to his faith through century after century of oppression? The Jew, above all men, is the man who sees visions and dreams dreams. Had he not been an idealist, had he been willing to sell out his faith, he could have had immunity from persecution and enjoyed every worldly advantage.

A people of sentiment, too, is Israel, and sentiment is about the finest thing in life. And a home-loving people, also. I am not sure but that the Jews are preserving the home and family better than the rest of us are doing. I cannot analyze the reason, I do not know how to account for this, but the fact is that there are no more loving homes the world around than are to be found in Jewish families. The domestic virtues of the Jew make him a comparative stranger in the divorce courts.

I have an impression that our lack of Christianity can be measured pretty accurately by our prejudices, and that our Christianity is not worth very much if it allows us to scorn the Jew or pass him by on the other side. The

Christian spirit is always the spirit of fairness, the spirit of a real and conscious brotherhood. And I have long felt that I owed it to myself to speak this word of justice and of truth concerning a people toward whom, for more than a thousand years, Christendom, faithless to its Lord, has borne itself so often with most unchristian spirit.

#### ISRAEL AND JESUS

Finally, permit me to add, that if I were a Jew I should investigate the claims of Jesus Christ to be the Saviour of the world. Some of our Jewish friends are sensitive in regard to efforts made to evangelize them. Let them bear in mind, however, that nothing could be more natural for the Christian to do, for Jesus told his apostles to preach to Israel first. So the zeal of the early disciples was turned, naturally, in the direction of converting the sons of Abraham. The records indicate that their efforts were in large degree successful, and Dr. Herzog, the German historian, estimated that at least 25,000 Jews became converts to Christianity within a short time after Pentecost.

Then I would have our Jewish friends remember that there lies in the Christian consciousness a roll of illustrious names of Jews who have adopted Christianity in more modern times—Neander, the church historian; Isidore Lowenthal, the missionary martyr, who was murdered by the Mohammedans; Theodore Meyer, the distinguished teacher; Joseph Wolff, noted traveler and missionary; Alfred Edersheim, whose *Life and Times of Jesus the Messiah* still holds a prominent place among the numerous volumes on the life of Christ. And many other eminent men might be named.

Moreover, I would remind our Jewish friends that there is going on a religious disintegration among the Jews, and on this account Christian people are concerned. It is noticeable that a great proportion of the Jewish people are no longer connected with synagogues in large cities, and that the rising generation is drifting away from the religion of their fathers. A survey in Harlem a few years ago indicated that about eighty per cent of the Jews there had no connection whatever with the synagogue. A German writer has said, "In unbelief as in belief, the Jews are the leaders of mankind." Hence, Christian concern.

On the other hand, it should be conceded that modern Jews do not reject Jesus as completely as some people think. Today Reformed Judaism is taking the New Testament, as well as the Old, into the synagogues, and the words of Jesus are being used with those of Moses. Rabbi Stephen S. Wise, that noble Jew of New York, has acclaimed Jesus as "not only a Jew, but the Jew of Jews." He stated that this did not mean that the Jewish people are advancing a single step toward Christianity. But one cannot forbear expressing the hope that the enlarging appreciation of Jesus, manifest among the Jews today, may ultimately lead to that deeper apprehension of his nature and mission which warmed the heart and changed the life of Paul.

While it has been estimated that there are at least two hundred and fifty thousand Hebrew Christians at the present time, and three thousand of them preaching the gospel, it cannot be denied that the evangelization of the Jews is beset with great difficulties, and shows comparatively meager results.

#### WHY THE LACK OF SUCCESS?

How may we account for the fact that Christian effort among Jewish people is not more successful than it is? Well, the chief reason is that many of them have experienced too little of Christian treatment from those who claim to be Christians.

There appeared a very pathetic cartoon in a leading Jewish paper awhile ago. It pictured a venerable Jew holding in his hand a globe of the world, searching to find a place where he was wanted. He goes over the countries by name: "Russia—I am not wanted there. Germany—not wanted there. France—not wanted there. England—not wanted there. America—not really wanted there." Then he exclaims, "This is a large and beautiful world, but no place for me." It is not so bad as that, but it is bad enough to make it hard, indeed, for the Jew to accept Jesus.

Another reason for the small results of Christian efforts is the untruthful charge that the Jews were alone responsible for the death of Christ. The cross on which Jesus of Nazareth hung was a Roman cross. The Jews, even then, were scattered throughout the world. Spain and all the Mediterranean countries had large Jewish populations. There was only a fragment of the Jewish people, a large fragment to be sure, but only a fragment in Palestine. Of that number, the people of Galilee enthusiastically hailed him as a great prophet. The Jews as a race are no more to be blamed for the crucifixion of Jesus than are the people of Missouri to be blamed for a recent lynching that occurred in the western part of the state. Missourians, as a people, cannot be charged with responsibility for the crime of that mob. And whatever measure of guilt rests upon the rulers and bigots of eighteen centuries ago, surely no measure of responsibility belongs to the Jews of this generation.

If we wish to convert the Jew we must be more Christ-like in spirit and action. We must be more Christian ourselves. The Jewish problem, as it is termed, is every whit as much one of regeneration on the part of the Christian as it is one of new allegiance on the part of the Jew. We must cast out of our hearts all prejudice. We must stand for sympathy, justice and brotherliness. And then, I dare to hope, animated by the spirit of Jesus we may so recommend our faith to him that he may be led not to stop his Bible with the New Testament, but to adopt the higher Judaism which is Christianity, and to hail the King of the Jews as the Saviour of the world, and his Saviour, too.

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#### Getting Saved by Instalments

A missionary once said to a German Jew in Bulgaria, "I want you to consent to be a Christian for twenty-four hours; then you may see how it seems and how you like it. Will you do so?" "Oh, yes; I will for twenty-four hours." "Well, then, first, I want you to believe that Jesus was born of the Virgin Mary." The Jew threw up both hands and exclaimed, "Oh, no, I could not do that." "But it's only for twenty-four hours." "Very well, then, I will." "Second, I want you to believe that Jesus died on the cross for the sins of the world." "Impossible, impossible! I could not believe that." "But it's only for twenty-four hours." "Well, well, all right; I will till tomorrow." "Third, I want you to believe that Jesus arose from the dead." "Oh, oh, that I could not do." "But just for the time being?" So he consented. "Fourth, I want you to believe that Jesus ascended into the heavens." "Oh, impossible! No man could do that." "But just believe it till tomorrow." Fifth, I want you to kneel down with me and pray to Christ the Saviour." The old Jew prayed, "O God, Jehovah! If Christ be the true Son of God, let him save me!" When they arose the Jew, putting his hand upon his heart, said to the pastor, "I feel so strange right here." He had received a touch of the divine spirit in his soul. The next day he came to the minister and said, with a smile upon his face and peace in his heart, "I will take him for another twenty-four hours."—*The Christian Herald*.



## Opportunities and Difficulties of Jewish Evangelization in Palestine

By Rev. Fred B. Pearson

History presents no more interesting phenomenon than the persistence of the Jewish race, scattered to the four corners of the earth, hated and persecuted in every land, and yet maintaining racial unity and race consciousness. Surely one cannot think upon the history of Israel without feeling that God still has a purpose in and for his ancient people. To be sure, the Jewish people long ago ceased to be conscious of their great mission to the world; in fact, ceased to be conscious of any great mission. The purposes of God, however, are not limited to the conscious purposes of men. May we not hope that in the future the will and life of Israel will be brought into harmony with the will of God?

The World War and the events that followed have forced upon the world, especially the Christian world, a new consideration of the Jew. Apparently Christians are just now waking up to the fact that for eighteen centuries the Jew was left out of the missionary program—if, indeed, any such program existed. Even after the great missionary awakening came in the eighteenth century, a hundred years or more passed before Christians thought seriously of preaching the gospel to the Jews. One may well question whether even now the vast majority of Christian people have come to feel any responsibility for evangelizing the Jews. However, the responsibility is ours and we must face it.

Southern Baptists have undertaken mission work among the Jews in America and in Palestine. Now that we have finally begun the task, two questions naturally arise: what are the opportunities? And what are the difficulties? Of both there are many. Here we want to consider these two questions from the standpoint of our work among the Jews in Palestine.

### I. OPPORTUNITIES

Some have questioned the advisability of mission work among the Jews in Palestine because of the small number of Jews who are there. Certainly our work for them should not be limited to Palestine. There are more Jews in the cities of the South than there are in Palestine. There are many times more Jews in New York City than there are in Palestine or are likely to be for ages to come. The entire population of Palestine is considerably less than a million. The permanent Jewish population probably does not exceed one hundred fifty thousand at most. The great masses of Jews do not want to go to Palestine to live. For economic reasons they could not if they wanted to. There is little possibility that more than a small per cent of the fifteen million Jews of the world will ever inhabit the land of their fathers. If numbers alone are to be considered, then there are many more important centers for Jewish missions than Palestine.

On the other hand, one wonders if there is not some advantage, as well as disadvantage, in the smallness of numbers. There is more freedom of thought and action, more urge to honest and resourceful thought, more opportunity for self-expression when the group is small. The Jews who have left the ghetto for a new land and new experiences are more open-minded and more open-hearted

to receive the gospel than they would have been if they had stayed at home in the larger group or if the entire group had moved with them to their new home.

The one great challenge of Palestine, so far as Jewish mission work is concerned, lies in the fact that it is the one strategic center of Jewish thought and life. The thing for which the Jews have hoped through all these centuries of deprivation and suffering has come. They can once more think of the land of Israel as their home. They may not live there, but their national consciousness, their education, their culture, their religion, will center there. A Jew said recently, "After almost two thousand years of Jewish exile, Palestine is once more to become what it has already begun to be in part, the central point of Jewish interest, of Jewish effort, of Jewish inspiration." Again, "It has already begun to be what in time it will be predominantly, a dynamic and radiating center of influence which will affect and mold Jewish life everywhere." The conversion of the Jews in Palestine would mean ultimately the conversion of the Jews everywhere.

One of the most significant facts in the Jewish life of today is that the Jews are breaking away from Judaism and leaving the synagogue. That fact is frankly admitted by Jews themselves; and, strange to say, no one except a few ardent religionists seems to regret the fact. Two things are largely responsible for this condition. One is the new sense of freedom that has come to the Jews since the war. The other is the fact that Jews have entered into the spirit of the age, the scientific spirit which dares to probe to the depths of all things, religion not excepted. They are coming now to admit what many of them have felt for nearly two thousand years, namely, that Judaism can no longer satisfy their spiritual needs. It is not the Judaism of their fathers. It has no sacrifice, no atonement. It is not life. It cannot hold them longer.

Where do they go? Many of them have drifted into atheism. A very large per cent of the Jews today are atheists and another large per cent are headed in that direction. They do not hesitate to say that they do not believe in a personal God. And yet, in spite of such profession, the Jews, almost without exception, have a strong inclination toward God. Religion is a part of the Jew's very being. An atheistic Jew is a paradox. The soul of the Jew today is longing for spiritual satisfaction. He will not live without religion. He will not live long without God. A number are turning already to various cults and "isms" and many are investigating Christianity with open minds and hearts. There have been many conversions in recent years. In Eastern Europe the number reported is so great that there appears to be almost a mass movement.

Although Zionism is largely a political rather than a religious movement, it has served to intensify the religious feeling of the Jews. The new interest in the Land of Israel has caused them to think anew of the God of Israel and has strengthened the desire for spiritual satisfaction. Southern Baptists will be happy to know that our workers in Palestine have baptized a number of converted Jews even in so brief a period as they have been working there, and that there is a small Baptist church in Jerusalem, composed largely of Jewish converts. Moreover, there are some among these converts who give promise of zealous and capable leadership. There is a large group from the various colonies, especially of the young Jews, who are earnest seekers after the truth. "For a great door and effectual is opened . . . and there are many adversaries."

## II. DIFFICULTIES

It is possible here to mention only a few of the outstanding hindrances to the work. Some have been suggested already by what has been said. The task is not so easy as one might judge from the above paragraphs. There are difficulties which only the grace and power of God can overcome.

Many of the difficulties, perhaps, most of them, are historical in their nature. The first one that comes to mind is the Jewish prejudice against Jesus. On the part of many there is bitter hatred of the very name of Jesus and of all things Christian. This feeling has been intensified through the ages by the persecution of the Jews, persecution by so-called Christian peoples. How blind and unchristian these Christians were! However, there is evidence of a changing attitude on the part of the Jews toward Jesus and toward the churches.

Another hindrance is the failure of Christians to live as Christians should live. A missionary was right when he said recently that the greatest hindrance to world-wide missions is the way Christians live. Too often they do not live as if they believe what they preach. Many in unchristian lands today are saying, "We want your Christ, but we do not want your Christianity." The statement is worthy of consideration.

Again, it is hard for the Jews to believe in Christ because they seldom get a clear picture of the New Testament Christ. When the gospel reaches them it is so mixed with some scheme or "ism," or is so changed, that the real Christ and the real gospel are obscured.

One very great difficulty is the exclusiveness of the Jews. A Jewish writer calls it the "Jewishness of the Jews." It is a sort of "superiority complex." Jews are still obsessed with the idea that they alone are the "chosen people," and that all others are inferior to them. They sometimes have a feeling of condescension in becoming Christians, because they think they must cease to be Jews in doing so. They must be led to realize that true Christianity is the fulfilment of their own longings and hopes. When once they see Jesus as the Messiah of Jewish Scriptures they hail him as the greatest of the Jews and exclaim, "My Lord and my God."

Jews hesitate to declare themselves Christians because they will be socially ostracized and economically boycotted if they do. Many stories could be related of those who have been persecuted for their faith. Our own worker in Jerusalem, Brother Chaim Volkovitch, has been severely persecuted and even had his life threatened by Jews. His family has been persecuted, his children taunted in school. It is hard for a Hebrew Christian to find a means of livelihood. Many Jews will turn to Christianity if a day of complete freedom ever comes to them.

The last hindrance which I mention is the lack of equipment and support for the work. That is a story often told. But how urgent are the needs! One wonders how our missionaries have endured through these days of failure and neglect on our part. They have not faltered. They do not want our pity. They do want our sympathetic understanding of their needs and problems. They want us to make it possible for them to go on with their work unhampered, so that their lives may be used to the limit in meeting the unspeakable need and the unlimited, soul-challenging opportunities about them. If we could only see what their eyes see, we would do it.

We have today the privilege and the responsibility of giving the gospel of Jesus Christ to his own kinsmen ac-

ording to the flesh. The time is ours to work and pray that the day may soon come

"When Israel shall know whose heart they broke,  
Whose side they pierced, whose wrath they did provoke,  
Whose dying love for them upon the tree,  
Cried, 'It is finished,' and so set them free."

\* \* \*

## Our Duty to Israel

By Robert Murray McCheyne

"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

One peculiarity in this statement I wish you to notice. Paul glories in the gospel as the power of God unto salvation to the Jew first—from which I draw this doctrine: that the gospel should be preached first to the Jews.

## 1. BECAUSE JUDGMENT WILL BEGIN WITH THEM

"Indignation and wrath to the Jew first." (Romans 2:6-10.) It is an awful thought that the Jew will be the first to stand forward at the bar of God to be judged. When the great white throne is set, and he sits down upon it, from whose face the heavens and earth flee away; when the dead, small and great, stand before God, and the books are opened, and the dead are judged out of those things that are written in the books, is it not a striking thought that Israel—poor, blinded Israel—will be the first to stand in judgment before God?

Why is this? Because they have had more light than any other people. God chose them out of the world to be his witnesses. Every prophet was sent first to them; every evangelist and apostle had a message for them. Messiah came to them. He said, "I am not sent but to the lost sheep of the House of Israel." The Word of God is still addressed to them. They still have it pure and unadulterated in their hand. Yet they have sinned against all this light—against all this love. "O Jerusalem, Jerusalem, that killest the prophets, and stonest them which are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Their cup of wrath is fuller than that of other men—their sea of wrath is deeper. On their very faces you may read, in every clime, that the curse of God is over them.

Is this not a reason, then, why the gospel should first be preached to the Jew? They are ready to perish. The cloud of indignation and wrath that is even now gathering above the lost will break first upon the head of the guilty, unhappy, unbelieving Israel. And have you none of the bowels of Christ in you, that you will not run first to them that are in so sad a case?

In a hospital, the kind physician runs first to the bed where the sick man lies who is nearest to die. When a ship is sinking, and the gallant sailors have left the shore to save the sinking crew, do they not stretch out the arm of help first to those that are readiest to perish beneath the waves? And shall we not do the same for Israel? The billows of God's anger are ready to dash first over them—shall we not seek to bring them first to the Rock that is higher than they? Their case is more desperate than that of other men—shall we not bring the Good Physician to them, who can bring health and cure? For the gospel is the power of God unto salvation, to the Jew first, and also to the Greek.

## 2. IT IS LIKE GOD TO CARE FIRST FOR THE JEWS

It is the chief joy and glory of a soul to be like God. Too many rest in the joy of being forgiven, but our truest joy is to be like him. Now, what I wish to insist upon at present is that we should be like God, even in those things which are peculiar. We should be like him in understanding, in will, in holiness, and also in his peculiar affection. "Love is of God. He that loveth not, knoweth not God, for God is love." But the whole Bible shows that God has a peculiar affection for Israel. You remember, when the Jews were in Egypt, sorely pressed by their taskmasters, God heard their cry, and appeared to Moses: "I have seen the affliction of my people, and I have heard their cry, for I know their sorrows." And, again, when God brought them through the wilderness, Moses tells them why he did it: "The Lord did not set his love upon you, nor choose you because ye were more in number than any people, for ye were the fewest of all people, but because the Lord loved you." (Deut. 8: 7.) Strange, sovereign, most peculiar love! He loved them because he loved them. Should we not be like God in this peculiar attachment?

But, you say, God has sent them into captivity. Now, it is true that God has scattered them into every land. "The precious sons of Zion, comparable to fine gold, How are they esteemed as earthen pitchers!" (Lam. 4: 2.) But what says God of this? "I have left my house, I have cast off my heritage; I have given the dearly beloved of my soul into the hand of her enemies" (Jer. 12: 7). It is true that Israel is given for a little moment into the hand of her enemies, but it is as true that they are still the dearly beloved of his soul. Should we not give them the same place in our heart which God gives them in his heart? Shall we be ashamed to cherish the same affection which our Heavenly Father cherishes? Shall we be ashamed to be unlike the world, and like God in this peculiar love for captive Israel?

But, you say, God has cast them off. "Hath God cast away his people which he foreknew? God forbid!" The whole Bible contradicts such an idea. "Is Ephraim my dear son? is he a darling child? for since I speak against him, I do earnestly remember him still; therefore my heart yearneth for him; I will surely have mercy upon him, saith Jehovah" (Jer. 31: 20). "I will plant them again in their own land assuredly, with my whole heart, and with my whole soul." "Zion said, Jehovah hath forsaken me, and the Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, these may forget, yet will I not forget thee" (Isaiah 49: 14). "And so all Israel shall be saved, as it is written. There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Now, the simple question for each of you is: Should we not share with God in his peculiar affection for Israel? If we are filled with the spirit of God, should we not love as he loves? Should we not grace Israel on the palms of our hands, and resolve that through our mercy they also may obtain mercy?

## 3. BECAUSE THEY WILL GIVE LIFE TO THE DEAD WORLD

I have often thought that a reflective traveller, passing through the countries of this world, and observing the race of Israel in every land, might be led to guess, merely from the light of his natural senses, that that singular people are preserved for some great purpose in the world. They have not that peculiar attachment to home and country which we have. They are in some measure acquainted with all the languages of the world. But what says the Word of God?

"It shall come to pass that, as ye were a curse among the nations, O house of Judah and house of Israel, so will I

save you, and ye shall be a blessing" (Zech. 8: 13). To this day they are a curse among all nations, by their unbelief, by their covetousness; but the time is coming when they shall be a great blessing as they have been a curse.

"And the remnant of Jacob shall be in the midst of many peoples as dew from Jehovah, as showers upon the grass, that tarry not for man, nor wait for the sons of men" (Micah 5: 7). Just as we have found among the parched hills of Judah the evening dew, coming silently down, giving life to every plant, making the grass to spring, and the flowers to put forth their sweetest fragrance, so shall converted Israel be when they come as dew upon the dead, dry world.

"In those days it shall come to pass that ten men shall take hold, out of all the languages of the nations, they shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you" (Zech. 8: 23). This never has been fulfilled; but, as the Word of God is true, that is true.

"Go and preach the gospel to all nations," said the Saviour. Let us obey his word like little children. All that we plead for is that in sending our missionaries to the heathen, we may not forget to begin at Jerusalem. If Paul be sent to the Gentiles, let Peter be sent to the twelve tribes that are scattered abroad; and let not a by-corner in your hearts be given to this cause, let it not be an appendix to the other doings of the church, but rather let there be written on the forefront of your hearts—"To the Jew first," and "beginning at Jerusalem."

## LASTLY: BECAUSE THERE IS A GREAT REWARD

"Blessed is he that blesseth thee; cursed is he that curseth thee." "Pray for the peace of Jerusalem: they shall prosper that love thee." We have felt this in our own souls. Your soul shall be enriched also if this cause finds its right place in your affections. We must not only be evangelistic, but evangelistic as God would have us to be—not only dispense the light on every hand, but dispense it first to the Jew. Then shall God revive his work in the midst of years, and our own souls become like a well-watered garden.

\* \* \*

How become a little child, you cry. Look to Jesus! The feebleness of Bethlehem and the manger, of Calvary and the grave, was Christ's way to enter the kingdom. For us there is no other way.—*Andrew Murray.*

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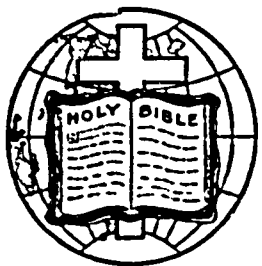
When Peter takes his eyes off Jesus and begins to debate with the wave immediately he sinks. How many of us are like him. We can trust God to manage the sea, but get frightened lest he cannot manage a wave.—*Len G. Broughton.*

\* \* \*

Is your church planning a new building? Have you outlined an expenditure of \$10,000, or \$25,000, or \$50,000, or \$100,000, or more? Surely it is important to provide worthy houses for our churches at the home base, but ought we to spend twelve to fifteen millions of dollars annually for better church homes when in destitute places throughout the South hundreds of congregations have no shelter at all, and among the multitudes of the foreign fields there is perhaps one building, nearly always poor and inadequate, for a million people? Add ten per cent to the budget for your church at home to help provide for a building in some needy place in this land or across the seas. Nothing will bring finer or happier spirit to a church undertaking a great building project than thus to relate it to worldwide missions.

## HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



PUBLISHED MONTHLY BY

THE BAPTIST SUNDAY SCHOOL BOARD

161 EIGHTH AVENUE NORTH

NASHVILLE, TENNESSEE

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

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

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Vol. XI

NOVEMBER, 1927

No. 11

## The Hope of Israel

The first Christians were Jews; and since the first Christians were in essential principle and practice Baptists, it is not an exaggeration to declare that the first Baptists were Jews. The tragedy of the ages is that the long-hoped-for Messiah of Israel came unto his own, and his own received him not. Jesus loved the Jews, his own people after the flesh, with a peculiar and passionate tenderness, and wept over them as sheep without a shepherd. Paul's desire to see his own people saved reached such depths of earnestness that he declared he could almost wish himself accursed from Christ if such a fate would serve to win his kinsmen.

In some strange fashion the idea arose, and has been prevalent ever since, that God cast off Israel because of their rejection of Jesus, and that his heart of compassion, open to all men of other tongues, has been utterly closed to the "Christ-killers" of the Hebrew race and their descendants to this day. Have the Jews suffered persecution, hardship, ostracism? Well, they brought it on themselves when they said, "His blood be on us and on our children!" Let them die in their unbelief and go to hell—it is no more than they deserve! Surely such an attitude is wholly at variance with the spirit of Jesus, of Paul, of the New Testament, of Christianity. The Jews, always a proud and self-sufficient people, have no doubt aggravated the difficulty by their aloofness and isolation, but the barriers between the Jews and Christ have been raised high by Gentile Christians through the ages. It is little wonder that efforts to win the Jews to Christ have been looked upon as well-nigh hopeless, and have received so little attention on the part of our churches, and been received with such scant interest on the part of the Jews to whom they were directed.

Many signs indicate a changed attitude within recent years. Since the war, with its leveling influences, anti-Semitic prejudices have been breaking down at a remarkable rate. The democratizing tendencies throughout the world have served to give the Jew, always a freedom-loving citizen, an opportunity for recognition, and the services and worth of the great men of his race have come into prominent notice. At the forefront of the great Jews of recent history have been *Christian* Jews, whose character and ability have brought a sense of pride to their Jewish kinsmen, and of genuine respect to their Christian brethren. The

names of such Christian Jews as Neander, Edersheim, Hellmuth, Schereschewsky, Meyer Lerman, Michael Rosenthal, Joseph Wolff, Michael Alexander, Sir Wm. Hirschel, Anton Rubenstein, Benjamin Disraeli, Lord Beaconsfield, Felix Mendelssohn, David Baron, to say nothing of a host of Hebrew Christian laymen, bear witness to the contribution which Jews have made to modern Christian thought and life. Orthodox Jews have nothing to be ashamed of that these men have gone over to the Christian faith; and Christians can have nothing but admiration for the type of character which they exhibited and the service which they rendered and are rendering.

Another significant sign is the rapid disintegration of the old orthodox Jewish faith. That this is a fact practically all are agreed. The strange anomaly, therefore, presents itself of the most religious people of history, through whom came the Bible and Christianity, left without a religion! Yet their very genius demands an expression of their religious nature. For a time they may be satisfied with the pursuit of financial pre-eminence, as seems to be the case at present, but no one who knows the history of the Jews can believe that this will permanently satisfy the Jewish heart. Many of their great minds are turning toward reforms in society and politics, toward scientific pursuits, toward education and philosophy, but these achievements cannot take the place of God, and ethics cannot permanently replace religion. The Jew of today presents an appealing and challenging figure as he stands at the crossroads, unwilling and unable to go back over the outworn paths of Judaism, unwilling and afraid to take the path of Christianity, shrinking with dread from the only alternative left—practical atheism.

In an address delivered at the Twelfth Annual Conference of the Hebrew Christian Alliance, Frank A. Smith analyzed the situation accurately when he pointed to the influences which are causing the inevitable breakdown of the old Jewish faith: The abandonment of the Yiddish language, increasing contacts with other races and cultures, intermarriage, loss of racial distinctiveness, inability to cope with materialistic science. "The result," he declares, "is that the majority of them are outside the synagogue, some say as many as eighty per cent. There are those who seek substitutes in ethical culture, but manicuring one's morals is not satisfactory. Many have turned to Christian Science, spiritualism, and theosophy. Others have made socialism a sort of religion, with its devotion to human brotherhood. Others are practically atheists, without hope and without God in the world. The meaning of all this is that the great race is unsatisfied, and cries out for something that Judaism cannot give."

Southern Baptists have been lamentably slow in seeking to reach the Jews in our midst with the gospel of Christ. But God thrust the challenge and the opportunity before us when a young Jewish convert, Jacob Gartenhaus, after preparing himself in the Southern Baptist Theological Seminary for acceptable work, became available as a missionary to his own people. The Home Mission Board quickly accepted the challenge, and placed Mr. Gartenhaus in the field, where he has been doing a remarkable work in a remarkable way for the evangelization of his own people. Mr. Gartenhaus' methods are worthy of highest commendation and careful study.

His first effort is to establish a better understanding between Christians and Jews. To this end meetings are planned, where for weeks in advance the churches are prepared for their task, and led to put aside prejudices and ill feeling, and meet the Jews with sincere and hearty welcome. When the meetings are eventually held, the most representa-



tive Jews in the community are invited to attend and participate in the services, and the astonishing and gratifying thing is that they accept the invitation in large numbers. With tactful courtesy, deep earnestness, and profound understanding of the Jewish mind, Mr. Gartenhaus then leads in a discussion in which many Jews are constrained to join, which have uniformly resulted in the breaking down of prejudices and misunderstandings, and the opening of the doors for the gospel message. No effort is made at objectionable "proselyting," though there is no trimming of the gospel's demands nor compromising of its standards. The way having thus been cleared, the churches are urged to follow up the special meetings with sincere efforts to secure the attendance of Jews upon the services of worship and preaching, and through personal interviews to win sympathetic individuals to an acceptance of Christ as Saviour. Mr. Gartenhaus is at his best in such personal work, and has brought peace and joy to many Jewish hearts through his consecrated and Spirit-led efforts.

Thus we see that the wall of partition between Jews and Christ is being broken down, partly because of disintegration from within, and partly because of aggressive, sympathetic, persuasive appeal from without. The goal of widespread Jewish evangelization is still far distant, and the little we are doing can in no wise suffice to meet the needs of the 500,000 Jews in our Southland, but it is a good beginning, and has resulted in a changed attitude on the part of a host of our Baptist people, and a changing attitude on the part of a significant though small group of thoughtful Jews. The task is still infinitely difficult and delicate, but it has more promise of success than ever before in the history of Jewish missions.

"The hope of Israel!" What is it? A Messiah yet to come? The restoration of the Holy Land and the re-establishment of David's throne? Continued isolation through which the ancient tradition is to be preserved and transmitted? Intellectual, financial, political, social, moral supremacy? Not only is much of this hope vain and delusive, but a snare and a tragic disappointment. There is but one hope of Israel, and that is the hope which animated it through all the years of preparation for his coming—the Messiah, the Anointed One, the Servant of Jehovah, who came in perfect fulfilment in Jesus Christ of Nazareth. Let a Jew once see this, grasp it, clasp it to his bosom as divine truth, yield his heart and mind to its glorious reality, and he becomes a flaming fire-brand for the spread of the gospel to the ends of the earth, and especially to his own people.

It is worth while to win any human being to Christ; but in the strategy of the kingdom it is worth more to win a Jew than anybody else, because in winning him a passion and zeal are released that will mean the winning of countless others. Read the compelling articles in this number dealing with the Jews and their evangelization and pray God's blessings upon this difficult but fruitful work.

\* \* \*

If Jesus Christ be in your heart you must do one of two things with him—give him away or give him up.—*Francis Shunk Downs.*

\* \* \*

I love that tranquility of soul in which we feel the blessing of existence, and which in itself is a prayer and a thanksgiving.—*Longfellow.*

\* \* \*

Make us mindful of one another, that in our common remembrance we may bear one another's burdens! Impart unto us the sympathy which can feel another's sorrows, and which exults in another's joys!—*John Henry Jowell.*

## The Unfailing Gospel

Times have changed; the world has changed; customs and traditions have changed. Indeed, as we look at the shifting panorama of modern life, at home and abroad, we are tempted to ask, "Is there anything left which has not changed?"

Looking a bit deeper, we discover that the changes which upset and startle are not, after all, fundamental, but deal rather with the surface of things. Modes of transportation and communication have changed, to be sure, but the need for the distribution of goods and the transmission of speech remains about the same; and the earth is no larger nor smaller, nor is human speech appreciably different than they were a century ago. Food is produced by different methods, but it has to be eaten in much the same way and much the same purpose as always. Men labor in factories and do their work with machinery, but the purposes for which they labor remain fairly constant.

Much is being written and said about "our changing world," but not much about changed people. Human nature seems to remain about the same, though it may dress itself a little differently, express itself a little differently, and impress itself a little differently. At his heart man remains the same two-fold creature—sinning, and striving to escape from his sin. His selfishness, self-will, self-seeking, may find different and new outlets, but it is the same old flesh whose lusts he fulfills; and his religious longings and yearnings may discover strange new paths over which to seek fulfilment, but they are the same immutable strivings of his immortal spirit to find satisfaction in God.

Theorists are talking about the "new missionary motive," "new missionary methods," "the new missionary appeal." Surely there must be adaptations to meet changing conditions, but do we not deceive ourselves and do hurt to the great cause of world-evangelization when we make too much of the "new" in the missionary enterprise? The oldest fact of human experience is the fact of *sin*, and sin today, in all its hideous ugliness, is the commonest thing in human life. The deepest need in human life since the first sin has been and remains *salvation*, and the one way of salvation continues to be what it was from the beginning—the free grace of God appropriated through faith in Jesus Christ.

A veteran missionary, of remarkably wide and varied experience, bears witness to the unchangeableness of human need of the gospel, and of the unchanging power of the gospel to meet all human need, in a striking letter which packs so much of truth and optimism into so few words that we are constrained to give it, with this introduction, to our readers. He says:

"A Baptist for forty years now, I was converted at least ten years before uniting with the church, and my choice of which church was a deliberate one. Thus, after having studied the Bible for fifty years, I have had time to make up my mind; and I believe it from cover to cover.

"Licensed to preach thirty-six years ago, ordained and entered the pastorate thirty-three years ago; and now a foreign missionary for more than twenty years; I have honestly tried to keep awake and growing. Born on a Southern farm, I served as pastor of country and village churches for several years, before making my headquarters in the city. For years, in the homeland, I was pastor, teacher, editor and secretary, all at the same time; so that I had some experience in a good many walks of life with the people of European and African descent, before I came to Asia. Now I preach regularly in European and in an Asiatic language, and have, in both languages, edited periodicals, and written books. I have preached in a good many countries, my work taking me around the world several times. Having preached and lectured in most of the States of the Union, and worked in a good many of the capitals of Europe and Asia, and elsewhere, I have had the chance to study human nature among the people of three great races—white, black and yellow—and, to some extent, among races otherwise classified.

"With this rather wide experience, and with this wide field of activity, I have been trying out certain theories—patiently, persistently, and I hope, consistently—and my deliberate conclusion is that the Bible, in the language of the people of a given race and region, if studied and lived—that is, if given a chance—will uplift and eternally bless those people, since it gives them, and it alone can give them, the knowledge of Jesus Christ, the only Saviour.

"I believe that God's Holy Spirit has always used, and still uses, the simple, direct preaching of the Word; and that certainly there can be no improvement on the preaching methods of Christ.

"I have endeavored to try this out, here in China, in its largest cities, towns, villages, and country places, where I have long visited the work regularly. Thus I have through the years preached in their language to Chinese students, teachers, merchants, mechanics, farmers, officials, soldiers, sailors, policemen, pirates, and lepers—a pretty wide range, you see, and over a wide territory, through a long period of years; and I tell you, as one who may soon be called to meet his God, and to give an account of his stewardship, that with all these classes, in China as elsewhere, the old gospel has power, and transforms lives. I often preach on a robber island, where I started a work, to a congregation made up almost entirely of robbers and ex-robbers. Ex-robbers, now devoted Christians and loyal Baptists, assist in the preaching! I tell you it works—and right here in distracted China—and if it works here, and especially now, it will work anywhere!

"If I can help to win people from these different classes, and set them to work for Christ among their own people, I think that is the best argument in favor of my theory—no new theory, to be sure, but one as old as the gospel itself. And so now, not knowing how near is the close of my earthly career, I confess that I have never found a better plan, or any other plan so good, or any other plan worth trying, to save and bless an individual, a family, a nation, a fallen race.

"Preaching the whole Bible, in public and in private, by word and life, to the lost; gathering, eventually, a little band of baptized believers into a church; ordaining pastors and deacons from among the most reliable and best trained of the converts; and helping in all the multiplied activities of a growing denomination—this is the way. And this has been the work of one who longs, more and more, to work after the pattern shown in the Mount—after the Gospels, the Acts, and the Epistles."

Have we a gospel for a "modern world"? Assuredly this gives affirmative answer. Is it a "new gospel," a "social gospel," an "indigenous gospel"? No more so than it was when Paul preached it nineteen hundred years ago. We do not need a new world on which to live; we need to clean up and use to better purpose the one we have. Nobody has suggested a new sun; though we are finding new uses to which its light and warmth may be put. Nobody has taken out letters patent on a new law of gravity, though the old law has been put to a thousand new uses in recent years.

We have not a new humanity with which to deal, but an old humanity, broken and scarred and ruined by sin. We have no new gospel, nor do we need a new one, but an old gospel which is still the power of God unto salvation to every one that believes. Here is the dynamic of all missions, and here the hope of a redeemed world when Christ's people shall bear witness of him unto the uttermost part of the earth.

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## Mission Study and Public Sentiment

*By Rev. Wm. W. Stout, Th.D., Hwanghsien, China (on furlough)*

### A BROADER VIEW OF MISSIONARY OBLIGATION

A common misconception on the part of Christians in regard to the mission obligation of the churches is that these have fulfilled their duty to other nations and races when they have sent out missionaries, have given them the proper equipment and have continued to pray for the success of their work. While this is undoubtedly an important part of what Christians should do, the full missionary duty is something far deeper and more comprehensive and is more intimately bound up with our every-day lives. Two duties may be emphasized.

1. One of the duties which each Christian should not shirk is that of being a factor in the creation of a Christian public sentiment. While it is true that our Master told his disciples that they were not of the world and therefore the world hated them, and while Paul prays that Christians may be delivered from the present evil generation, it is equally true that the New Testament teaches that the church was placed in the world with the obligation to transform its environment. Toward every public question there should be a distinct Christian attitude. It is inevitable that a religion whose adherents form so large and so influential a part of the population of a country as do Christians of our nation, should be judged partly by the general sentiment of the nation regarding vital issues. It is true that many deny this. I have heard brethren vociferously deny the church's responsibility for a loose public sentiment, when they themselves would nevertheless try to prove that Roman Catholicism was a failure, a perversion of Christianity, by pointing to the loose moral sentiment prevailing in Latin America where the Catholic church has held its sway so long. Certainly if Catholicism is responsible for a large part of the shortcoming of Latin America, for instance, then the powerful Protestant churches can not disclaim a large responsibility for the general attitude of the American people toward international and inter-racial affairs.

With the above point agreed to, it is a cause for shame to us as Christians that there is rife such a national and racial prejudice coloring so many of our relationships. Often those most pious in the churches and professedly most enthusiastic for the spread of the gospel are outspoken in their expression of race hatreds and national narrowness.

2. Not only should the Christian feel his responsibility toward the creation of a proper public sentiment but he should exert his influence as a citizen to see that such a sentiment is crystallized into laws and treaties. It has been an amazing thing to me to see so-called enthusiasts for foreign missions applauding the stand of the politicians who deny any motive in American relationships except that of the enrichment of America. They approve of the stand that America can not assume any responsibility for the safety of the Armenians but that she can assume large responsibilities in the same territory when there are oil fields to be exploited. The peoples of the East who are sympathetic toward Christianity simply can not understand how we can preach a gospel of universal brotherhood, and glory in a so-called Christian government whose policy is based on crass commercialism and national selfishness, and whose statesmen are swept into office because of their expressions of contempt for the higher Christian motives in international affairs. The Opium War even today throws its shadows over much of the work of the British missionary, and for that matter over the American missionary. The Chinese and others are not so devoid of sense of humor as to fail to see the joke when those who profess first allegiance to Jesus Christ pray earnestly for the success of the armies of their nations regardless of the fact that these are fighting for an iniquitous cause. Unchristian wars, unchristian immigration laws and unchristian class legislation make a mock of much of our professed missionary zeal.

### CREATORS OF AMERICAN SENTIMENT ON RACIAL AND NATIONAL QUESTIONS

While we have been expressing our love to all men and our devotion to the God who loves all men regardless of race, color or nation, we have largely turned over to other agencies the creation of public sentiment in regard to other peoples. Some of these are as follows:

1. *The jingo press and irresponsible popular books.* These, it may be said, only give the people what they crave, only reflect the unworthy sentiment of the mass of readers. Yet, while this is true, they make matters all the worse by willingly ministering to a depraved appetite, putting the stamp of approval on that which is unworthy.

2. *Self-seeking politicians.* These demagogues fan to flame unchristian prejudices and hatreds for their own purposes. With those acquainted with American politics this point needs no elaboration.

3. *Commercial interests.* This influence is the most pernicious of all, since it appears in the guise of the greatest respectability and has the sanction of Church and State. Because of this influence we have, as a nation, come to think that the final test for any government policy is as to whether it contributes to or detracts from America's material prosperity. It is due to this influence, organized more than some of us think, that we look upon the peoples of less blessed nations as possessors of valuable silver mines and oil fields, and as those who furnish a market for our products, rather than people who are blood brothers and who need primarily our interest in them as human beings. It is appalling how few will raise their voice for Jesus Christ, the lover of men as men, when business tries to push him from his throne.

Summing these up we may say that American sentiment is formed today too largely by appeals to prejudice and by propaganda springing from commercial greed.

#### AMERICAN SENTIMENT TOWARD OTHER RACES AND NATIONS

For our humiliation let us consider briefly the nature of the average American sentiment. Is it not somewhat as follows? The Mexican is a greaser with little capacity for patriotism or honesty. He is primarily an actual or a potential bandit, always treacherous and in every way an unattractive and dangerous neighbor. The Japanese is simply a "Jap," by heredity and training a spy. He is suave, immoral, deceitful, and he belongs to a nation which looms up as our great enemy in the next war. The Chinese are a low-grade, stolid, stupid race who are utterly incapable of working out their own problems and taking their place beside the great peoples of the earth. The Negroes are nothing more than "niggers," born to be a servile and amusing race, the God-appointed servants of the other races, to do, with little compensation, the menial tasks which the members of these "higher" races do not care to stoop to do. Europe is crowded with pauper peoples who are jealous of our wealth and power and are only deterred by their own differences and a desire for our trade from making an attack on us.

Now I am not saying that the best Americans hold to these ideas, but it is a sad fact that it is not always the best of the nation's people who create the national sentiment, cast the majority of votes or decide in the making of laws and treaties. Everywhere we hear and see these sentiments expressed, while the average church member acquiesces by his silence if he does not indeed become an active advocate of these ideas.

To help us realize how far we fall short of attaining Christ's conception of Christian obligation, let us imagine the average intelligent Christian business man's shock at being asked one of the following two questions, as examples: "In the making of tariff laws, have we any obligation to seek the interests of the laborers of other countries?" "In the making of immigration laws, have we a right to refuse to consider the best interests of the poor and oppressed of other nations whom we can help?" If a candidate running

for a national office were to base his candidacy on a policy that would bring great blessings to other peoples but would be of doubtful advantage to American commerce and industry, would he not be driven from public life by the outcry against him? Would the believers in foreign missions support him any more than the average American? Certainly we need to make a broader application of Christian principles than we have been in the habit of making. When it comes to international and inter-racial relations men of blameless lives and Christian enthusiasm continue to ask the age-long question of Cain, the first murderer, "Am I my brother's keeper?"

#### HOW TO STUDY OTHER PEOPLES

I wish briefly to mention some of the characteristics of the proper study of other peoples. They are as follows:

1. We should study others from their own viewpoint as much as possible.

2. We should study other peoples from the standpoint of their needs. Most of our study of other nations has been with a view to knowing better what bearing the condition on those nations will have upon our own lives. We even study their economic needs as indicating what will be the best markets for our surplus products.

3. We should study other peoples in the light of their dangers, not only in the light of the dangers we may fear because of them. We should be deeply concerned over the results of atheism in Japan and Mexico, over the dangers to the Chinese arising from the breaking up of their social organization, etc.

4. We should study less privileged nations as those to whom we are under distinct obligation because of our superior advantages. We should ever be mindful of the fact which Israel overlooked, that God has chosen us and blessed us because of his love for the other races (Rom. 1: 16).

5. We should study other races in the light of the lives and achievements of the highest types which those races have produced, and in the light of the highest these races have achieved.

6. We should study all peoples of the earth as being the objects of the same care and solicitude of the heavenly Father as we ourselves are.

7. In the last place, we should study other peoples as those in whom, as human beings, we have a vital interest. Dr. John H. Hutton has said that "we are interested in what we have an interest." Granted a little more liberty to play on words, we may say that our interest comes from where we have our investment. What if all of our Christians in America had an investment of money, prayer and study in the other nations?

What other Christian way of approaching this study have we than through mission study? When our pastors and Sunday school leaders become intensely interested in such a study, and our people, average laymen, begin to read such mighty books as Basil Mathew's "Clash of Color," and Maclenon's, "The Cost of a New World," as well as others of the splendid array of modern mission books, then our nation will enter an era of Christian thinking which will mean more for the world than we have fondly hoped from the League of Nations (and I believe in this), and it will mean more for the safety of America than all the navies we could create.

\* \* \*

"It is far better to have your bank in heaven than to have your heaven in the bank."

## From the Woman's Missionary Union

KATHLEEN MALLORY

### "Be Ye All Ready"

Vividly is the story told (Joshua 8) of the conquest of Ai beyond the Jordan. Among the many striking sentences in the narrative four are here-with mentioned. The first one is used as the title of this article—"Be Ye All Ready." It is in the fourth verse and is pivotal in Joshua's plan of siege. Read it again and again and see how complete was the success because *all* were *ready*! The lesson is manifold in its application but is borne in mind just now when the Week of Prayer for World-Wide Missions draws near. The dates for it are November 28-December 2, but if each one is to be ready for it then much preparatory planning is absolutely essential.

Realizing this, one eagerly turns again to the eighth chapter of Joshua to see how he planned and the answer seems to be at the close of the ninth verse, which says: "Joshua lodged that night among the people." Is it not true that personal contact and member-

wide enlistment are essential in preparation for the Week of Prayer, and is it not true that the leaders—presidents, circle chairmen, leaders of the young people—are the ones to make these contacts by distributing the Lottie Moon Christmas Offering envelopes, by arranging for the program for each day of the week, by getting the pastor to preach the inaugural sermon and by endeavoring to have every woman and young person in the church cordially invited to the prayer services?

The third sentence to be noted in this chapter is its thirty-second verse where it is recorded that upon the altar-stones Joshua wrote "a copy of the law of Moses." Certainly in this thanksgiving month of November it is natural to reflect upon the goodness of God toward this land of our "Pilgrim Fathers" and to inscribe afresh upon the tablets of our grateful hearts the principles which they held sacred, such as sabbath observance, Bible study and prayer. Closely associated with this thirty-second verse is the last verse which explains that the whole law was read "be-

fore all the assembly of Israel and the women and the little ones and the so-journers that were among them." Oh, what a lesson this teaches concerning the importance of public worship, of missionary organizations for women and young people, of the family altar, of reaching the unenlisted! Few if any ways of teaching and enlisting excel the power of the printed page, for it not only verifies the adage that "seeing is believing" but it also lends itself to use under almost any condition. Therefore, the Woman's Missionary Union has steadily urged its members to "follow on to know" by preparing programs for them, by recommending the study of books and by encouraging the reading of mission magazines. November has come to be one of the leading months for the inauguration if not completion of the society's or circle's mission study class. If a book in keeping with the month's study is preferred, then the answer will be found in "A Tale of Two Peoples—Gentiles and Jews," price 60 cents. If, perchance, one wishes to prepare specifically for the December Week of Prayer for World-Wide Missions, then among the many excellent foreign mission books the preference might be given to "Only a Missionary," prices 50c and 75c; or to the biography of Miss Lottie Moon's life by Mrs. Una Roberts Lawrence. The prices of this

### Woman's Missionary Union, Auxiliary to Southern Baptist Convention, Second Quarterly Report

April 1, 1927, to July 1, 1927

Mrs. W. C. Lowndes, Treasurer

STATES	Reported by State Treasurers as Having Been Remitted by Them to the Respective Boards					Received by W.M.U. Treasurer				Cash Total
	Foreign	Home	Ministerial Relief	Christian Education	State & Other Objects in S.B.C. Program	W.M.U. Specials	Sisterhood Special	Training School Scholarship Fund	End'ment & Emergency	
Alabama	\$ 5,230.06	\$ 6,703.27	\$ 906.32	\$ 14,551.57	\$ 8,319.25	\$ 550.00	\$ 10.00		\$ 182.09	\$ 36,452.56
Arkansas	1,898.67	3,476.40	307.85	2,074.02	5,094.34			\$ 200.00	110.36	13,161.64
District of Columbia	1,602.28	801.00			2,403.56				80.00	4,886.84
Florida	4,931.05	2,235.41	876.63	2,489.97	11,155.15	113.50			214.11	22,015.82
Georgia	10,216.46	10,397.72	1,427.78	7,589.34	15,025.78	990.96	60.10		263.29	45,971.43
Illinois	5.00	554.96			1,360.95	189.00				2,109.91
Kentucky	10,751.99	11,470.02	1,712.83	7,688.41	13,202.28	783.00	32.40	230.66	516.34	46,387.93
Louisiana	2,682.37	1,207.07	482.82	6,319.65	7,190.55				128.79	18,011.25
Maryland	2,023.03	910.36	364.15	667.60	4,126.98					8,092.12
Mississippi	5,931.50	7,325.26	1,105.48	5,618.88	5,857.22	325.00			312.72	26,476.06
Missouri						570.00	13.10	200.00	179.78	962.88
New Mexico	260.41	117.18	46.87	85.94	531.23	29.63			9.44	1,080.70
North Carolina	12,270.53	6,515.07	2,128.26	16,126.30	18,687.83	84.74			338.28	56,151.01
Oklahoma	3,293.04	1,910.14	373.89	2,766.06	6,694.58	351.99				15,389.70
South Carolina	6,815.31	6,225.46	1,222.75	2,927.31	14,942.33	1,200.00	137.50	450.00	299.02	34,219.68
Tennessee	7,226.95	4,159.67	1,280.16	8,367.37	9,147.98				445.06	30,627.19
Texas	8,360.64	5,075.78	1,594.21	12,540.98	83,397.72		40.00		750.84	111,760.17
Virginia	20,828.12	12,748.32	2,372.64	13,640.27	23,581.28		15.00		387.29	73,572.92
Totals	\$104,327.41	\$81,833.09	\$16,202.64	\$103,453.67	\$230,719.01	\$5,187.82	\$ 308.10	\$1,080.66	\$4,217.41	\$547,329.81

Of the above total \$503,033.09 was given by W.M.S.; \$25,221.79 by Y.W.A.; \$7,280.55 by G.A.; \$3,987.86 by R.A.; and \$7,806.52 by S.B.

The "W.M.U. Specials" comprise gifts to the S.S. Board Bible Fund, the W.M.U. Training School at Louisville, Kentucky, and the Margaret Scholarship Fund.

\*This column includes \$196.46 Margaret Fund Birthday Gift.  
Value of Boxes to Missionaries, \$7,341.68.



biography, "Lottie Moon," are 80c and \$1.25.

November is notable not only as a mission study month but also as the occasion for securing renewals and new subscriptions to HOME AND FOREIGN FIELDS. The magazine has sent a letter to each W.M.S. president, whose address it could secure, asking that she or the literature committee graciously aid in this subscription campaign. Please loyally support it in your society. From month to month its missionary messages will genuinely help your membership to be "all ready" for its every undertaking.

### Suggested Leaflets—Supplement to Program

#### NOVEMBER—THE QUESTIONING JEW

	Cents
Praise and Thanksgiving ( <i>Devotional Exercise</i> ) .....	4
A Hebrew's Search for the Blood of Atonement .....	2
Jewish Trophies of Grace .....	3
The Hand of God in Hebrew History ( <i>Eight Tableaux</i> ) .....	10
Thanksgiving Gates ( <i>A Pageant</i> ) .....	10
What Is a Jew? .....	Free for 2c postage
The Jew Within Our Gates .....	Free for 2c postage

The above leaflets at the quoted prices are to be ordered from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala. Order early, please.

### Enlistment Stories and Demonstrations

	Cents
A Call from the Master Foreman .....	.03
Ask Somebody Else .....	.02
"As Thy Servant Was Busy Here and There" .....	.02
Christine Miller's Home-coming .....	.03
Making Dreams Come True .....	.03
Mrs. Brent's New Committee .....	.03
The Women Who Did and Those Who Didn't .....	.03
The W.M.S. a Factor in the Evangelization of the World .....	.03
The Contribution of W.M.U. to Religious Education Program .....	.04
What Miss Martin Gave .....	.03

First Aid for the Puzzled ( <i>Three Characters—Women</i> ) .....	.08
Give Us a Chance ( <i>Seven Characters—Children before the W.M.S.</i> ) .....	.03
Miss Lecty's Views ( <i>Four Characters—Older Girls and Woman</i> ) .....	.05
Possibilities ( <i>Ten Characters—Y.W.A. or Women</i> ) .....	.10
The Clinic of a Missionary Specialist ( <i>Nine Characters—Y.W.A. or Women</i> ) .....	.10
The Vision ( <i>Three Characters—Women</i> ) .....	.10

To be ordered from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Ala.

### Program for November

#### TOPIC—THE QUESTIONING JEW

*Hymn*—"Jesus Calls Us" (this page).  
*Prayer of Thanksgiving* for the call to service.

*Bible Lesson*—Some Questions of Jews in Scripture: Genesis 18: 22-25; 44: 30-34; Deut. 4: 5-7; 10: 12, 13; 1 Sam. 15: 22; Psa. 27: 1; 24: 3; Mal. 3: 7-12; Matt. 7: 7-11; 16: 24-26.

*Hymn*—"Alas! and Did My Saviour Bleed?"

*Reading of Leaflet*—A Hebrew's Search for the Blood of Atonement. (Order leaflet for two cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

*Prayer of Thanksgiving* that Christ came to the "Jew first and also to the Gentile."

*Two Talks from Scripture*—(1) God's Purpose as Revealed in the Hebrews of the Old Testament; (2) God's Plan for the Salvation of the Jews.

*Hymn*—"I Am a Stranger Here."

*Reading of Leaflet*—What Is a Jew? (Secure leaflet for two cents postage from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

*Discussion*—How apply the "Golden Rule" to Jews in our community? (If five or six members are asked in advance to come prepared to open up this discussion, there is apt to be a more general participation therein.)

*Reading of Leaflet*—The Jew Within Our Gates. (Secure leaflet for two cents postage from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

*Prayer* that W.M.U. members may search for ways of winning their Jewish neighbors to Christ.

*Hymn*—"I Love to Tell the Story."

*Reading of Leaflet*—Jewish Trophies of Grace. (Order leaflet for three cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

*Prayer of Thanksgiving* for all Jewish Christians and for Rev. Jacob Gartenhaus.

*Talk*—What This Issue of HOME AND FOREIGN FIELDS Taught Me Concerning the Jews. (See pages 2 to 20.)

*Reading*—"Be Ye Ready." (See article on page 22.)

*Discussion*—(1) Why subscribe to HOME AND FOREIGN FIELDS? (2) How increase its subscription list in the society and church?

*Prayer* for Dr. G. S. Dobbins, editor, and for the missionary influence of the magazine.

*Business Session*—Reports concerning: (1) Completion of Pledges to 1927 S.B.C. Program; (2) Plans for Member-wide Participation in 1928 S.B.C. Program; (3) Arrangements for Observance of December Week of Prayer for World-wide Missions; (4) Mission Study preceding December Week of Prayer; (5) Ruby Anniversary Enlistment Plans; (6) Personal Service of Thanksgiving Month; (7) Fostering of W.M.U. Organizations among Church's Young People—Minutes—Offering.

*Sentence Prayers* for (1) Ruby Anniversary; (2) Week of Prayer, November 28-December 2; (3) Every-Member Canvass for 1928 S.B.C. Program, December 4-11.

*Hymn*—"My Country, 'Tis of Thee."

*Prayer of Thanksgiving* for "America the Beautiful."

### Item of Interest

On page 24 of the W.M.U. Year Book please change from 30 cents to 35 cents the price of the book containing the music for the Ruby Anniversary Enlistment Song. The name of the book is "Victorious Service Songs," to be ordered from Alabama Bible House, Montgomery, Ala.; price, 35 cents.

### W.M.U. Hymn for Year

#### JESUS CALLS US

*Tune*. "Jude" or Any 8s, 7s Meter

Jesus calls us o'er the tumult  
Of our life's wild restless sea;  
Day by day his sweet voice soundeth,  
Saying, Christian, follow me."

Jesus calls us from the worship  
Of the vain worlds' golden store;  
From each idol that would keep us,  
Saying, "Christian, love me more."

In our joys and in our sorrows,  
Days of toil and hours of ease,  
Still he calls, in care and pleasure;  
"Christian, love me more than these."

Jesus calls us: by thy mercies,  
Saviour, may we hear thy call,  
Give our hearts to thine obedience,  
Serve and love thee best of all.

—Mrs. Cecil F. Alexander.

*The Work Goes on in China*.—"East Shantung has been so quiet that it has been difficult to be patient—still I do not feel for a moment the time has been spent in vain. I know this—it has been a busy four months—every day full to the brim. A great opportunity to come apart and study God's Word; learn his will more clearly and know more clearly the meaning of intercessory prayer. This has brought us more closely to each other, to the Chinese and to the Father. Then there's a never-ending amount of work to be done among the people of this great city—although they've had the gospel, these sixty years, so many do not yet know. Some of my time has been given to the distribution of the Scriptures and tracts out on the great highways, leading from the city where literally thousands of country people pass each day. These have been splendid opportunities to give the message to any wanting to hear, then desiring to read for themselves.

"The four hundred missionaries who were assigned to this port came from, I should say, every province in China. It has been most interesting and informing, from time to time, to hear reports of how the battle goes away down on the Burmese border, the far Western Si Chuan close by Tibet, and just this side of Mongolia, from Kan Su Province, taking six weeks to reach here. Reports from the four corners have been thrilling owing to the dangers through which many had passed and also because mission work is being blessed in all of these places. These dear people from the danger zones do not feel that their work is done, and are just waiting to be permitted to return, although, in many cases, their goods have been taken, houses burned.

"We who live in East Shantung so far have had no hardships like these and conditions seem favorable for us to return soon. Preparations are now going on, by letter and short visits, to stations, to open schools as usual in September. We are expecting the Leonards to sail this month to relieve the hard situation in Manchuria. It will be great to see others due to come next month—the Larsons, and all the rest, who should return to new conditions here.

"Letters from the Chinese are being received by us constantly, urging us to return to our stations—it does not in the least look like they do not want us or that our work is done."—Mary D. Willeford, Chefoo, Shantung Province, China.

## From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

### The Sunday School

This writer is aware of the marvelous progress that has been made in Sunday school efficiency in recent years and he is equally conscious that he has not kept pace with these improved methods. He refers to the Sunday school only as a most effective agency for creating sentiment for the scriptural plan of "honoring the Lord with our substance." In providing for the annual budget, he suggests that a large place be given to the Sunday school as an educational and a preparatory agency.

If the superintendent and the heads of departments are sound on this vital matter, both in theory and practice, "bringing their tithes into the storehouse upon the first day of the week," brief addresses from them will have a telling effect.

If the teachers are sound on scriptural finance and "apt to teach," they should be able so to indoctrinate the members of their classes, that they will be unanimous and generous in their response. Let a teacher, who has the esteem and confidence of the class, appeal to them to join him in making a pledge based upon the tenth and to obey the Psalmist's admonition "Bring an offering and come into his courts," and the returns will be thrilling. One is not fully prepared to assume the responsibility of officer or teacher, if he is lacking in this scriptural requirement.

Stewardship of influence is a serious obligation.

It is further suggested that these gifts be made, as far as possible, in connection with the regular worship of the church.

In the first place, such a policy dignifies and honors the church, the divine institution.

In the second place, this plan stimulates church attendance. When one has already made his contribution, he is not so likely to remain for church.

In the third place, it is depressing to see a comparatively few worship with their gifts in connection with the preaching of the Word, the supreme worship of the church.

In the fourth place, the hour of public worship, when the members are assembled in largest numbers, affords the best opportunity to magnify the scriptural teaching that the making of our

gifts is a spiritual exercise, a substantial expression of homage, love, and gratitude.

Let the great congregation enjoy the largest fellowship in this delightful worship. "It is more blessed to give than to receive."

### Erwin, Tennessee

The initial service on the field during September occurred with the Baptist men of Erwin, Tenn. When this writer first visited this county seat some thirty years ago, it had a population of perhaps six hundred, and was sixteen miles from the nearest railway station. Later the Clinchfield Railroad was constructed through the town and its main shops located there. Now it claims a population of eight thousand, has paved streets, a very attractive station and railroad office building, prosperous business houses, good hotels, modern school buildings and churches, and a progressive citizenship.

The Baptists have two churches, the First and Calvary, with a membership of nine hundred and two hundred fifty, respectively, and supporting capable and aggressive pastors. Pastors Sherwood and Holland are cultivating this fruitful field in a thoroughly co-operative spirit. They report a well-located and growing mission that will perhaps develop into the Third Church in the near future.

The occasion of the visit by the secretary was to address the Brotherhood of the First Baptist Church in their monthly meeting; indeed, the date was changed to render this visit possible. Both pastors were present and gave every evidence of their sympathetic co-operation with these men in their effort to prepare themselves for larger service in the kingdom. The women had provided a very attractive banquet and every plate appeared to be utilized; it was a very delightful occasion, characterized by good fellowship and a noble spirit. President Boyd has some large plans for the Brotherhood.

### Owensboro, Kentucky

This city is located on the Ohio river, one hundred fifteen miles southwest of Louisville. It claims a population of twenty-five thousand and has seven Baptist churches for the white people and five for the Negroes; the Baptists are largely in the ascendancy among the religious forces of the city.

The original plan was a stewardship conference or study course with the membership of the Third Baptist Church; the pastor, Rev. Alonzo F. Cagle, and his people cordially invited the other churches of the town and association to participate. Some seven other churches were represented by their pastors and a few of their people; Pastors Willett, Perry, and Dailey were present with striking promptness and regularity, and qualified for the Brotherhood certificate. It was a joy to hear these pastors express their estimate of this class of work among laymen and of their purpose to conduct such class work in their own churches.

This study continued through four days, with two sessions daily, reaching a climax at

the closing session, when the spiritual tides ran high and when virtually all present expressed their purpose to "bring their tithes into the storehouse upon the first day of the week." Pastor Cagle, so aggressive and ambitious for his church, was greatly cheered when one of the most prosperous and dependable men in his church expressed with joy his decision to adopt this scriptural policy. Such a decision is a great event in the life of a thrifty business man.

It was a rare privilege to visit the weekly meeting of the Sunday school officers and teachers at the First Baptist Church; the attendance was around seventy-five. Judge Wilson, of the Circuit Court, and superintendent of the Sunday school, presided, and Judge E. B. Anderson is one of the regular attendants. These two leading lawyers were very much interested just at this time in finding a worthy successor to Rev. W. C. Boone, their former pastor.

### Corbin, Kentucky

Although the secretary has lived for eleven years within 125 miles of Corbin, a run of three hours on the fast trains of the L. & N., he rendered his first service in this growing town of twelve thousand people on Sunday, September 11, 1927. Corbin is located at an important junction point on the L. & N., which has extensive shops here, is in the heart of a rich coal section, and is therefore a town of unusual business activity. The laboring man may find profitable employment here.

The Baptists have three churches with an aggregate membership of about one hundred.

This visit was made in response to the invitation of the First Baptist Church, of which Rev. A. W. Denlinger is the aggressive pastor. While he was educated in the schools of the United Brethren and served that denomination as pastor for several years, he is now a loyal Baptist and in heartiest accord with the policies of the denomination. He is ambitious that his church shall do a worthy part in the support of the Co-operative Program, and was glad to have the visitor speak at 11 A.M. on this topic; at one of the other two meetings he spoke on "ways and means" for conducting a thorough every-member canvass.

Kentucky headquarters may expect good support from this church; the pastor is greatly encouraged and re-enforced by a loyal company of both men and women.

The men are particularly fortunate in having Professor Evans to teach the Bible class.

### Clarksville, Tennessee

The secretary's fellowship in service with Dr. J. A. Davison began while he was pastor of the First Baptist Church of Selma, Ala. Later it was repeated in connection with the First Baptist Church of Columbus, Ga., and on September 14, 1927, he began a conference of five days with this pastor in his new Tennessee field. Everywhere Doctor Davison has done an aggressive and a constructive work.

The laymen took the initiative in extending the invitation to the secretary, the entire church endorsed this action, a systematic canvass was made to secure a worthy attendance, and about 350 people were present at the opening session, although the evening was one of the hottest ever known in this climate.

Two sessions were held each evening, with announcements and a brief session of worship between; the first was devoted to a class study of Scriptural Finance, and the second to a brief address on Stewardship. On Sun-

day morning at ten o'clock the secretary had a fine opportunity to stress the stewardship of example at a joint meeting of the adult classes of the Sunday school, numbering nearly two hundred. He also appeared before the young people and made an earnest plea that they all request their parents to provide a way for them to be represented in the pledges.

Sunday was "Home Coming Day." A fine congregation assembled and gave earnest heed to an address in which the speaker sought to sound a note of optimism. The conference reached its climax at the closing session that evening, when Dr. G. W. Leavell, of China, a member of the Clarksville Church, made a stirring missionary address.

These meetings were conducted in preparation for "Loyalty Day," September 25, 1927, when all the members are to be given the opportunity to make their pledges to the budget as volunteers. Those who do not respond of their own accord will be given personal solicitation. The leaders plan to make this work thorough.

Be it said to the credit of this church that the budget for the Co-operative Program is larger than that for local support.

The Baptists of Clarksville appreciate the worth of Dr. and Mrs. Davison, and are rallying to their support in a most loyal spirit. In this company are a number of capable laymen, tried and true.

### West End, Birmingham

On Wednesday evening, September 21, the secretary began a series of conferences and addresses with this church, of which Dr. J. A. Sutherland is the able and popular pastor. Just exactly a year before, he conducted similar meetings with this church, in each case closing with the annual every-member canvass.

Two sessions were held each evening with supper between; the first hour was devoted to a blackboard discussion of Church Finance and the second to two addresses on the Stewardship of Life and one on the Scriptural Qualifications and Duties of the Deacon. At the close of a discussion of the Stewardship of Money on Sunday morning, eighty-nine responded to a proposition to tithe, nearly half of them for the first time.

Sunday, September 25, was a busy day at West End; in addition to the regular services, an attractive program in connection with Promotion Day was rendered by four grades of the Sunday school, and the annual every-member canvass made in the afternoon.

The church is encouraged over its record for last year; its gifts were nearly double those of the year before and there were about four hundred additions to the membership.

The budget for next year contains a considerable advance for local support and an increase of more than 50 per cent for the Co-operative Program. The pastor and some of the members, who are aggressively missionary, are ambitious to see the church reach the fifty-fifty basis at the earliest practicable date. They do not consider anything short of this a well-balanced budget.

### Ridgecrest Conference Echoes

A prominent cotton buyer of South Carolina writes of his own initiative: "I want to tell you how I did enjoy the conference last week. How I wish I had known more when I was young; maybe I could have been of greater service to the kingdom. I am now coming to the point: Can you possibly get in print the thrilling experience which was given by Mr. Blanc, the Knoxville business man? Do get it for me, if possible. The Brotherhood Conference was great."

A Tennessee merchant and deacon says: "I greatly enjoyed the Ridgecrest Conference and hope to attend next year with more of our own men. Since coming home I have been thinking of the inspiration such meetings create, and wondering if it would be possible to have all the pastors and deacons of our association, especially the deacons, come together to plan greater things and to find our places in real service."

This deacon and a zealous lawyer arranged for such a meeting in a central church of their association for September 18. A report of this gathering has not yet reached Brotherhood headquarters.

Ex-Lieutenant Governor Jackson of South Carolina writes: "My only regret is that I could not remain through the entire conference. I was greatly impressed with its possibilities."

### Suggested Program for the Brotherhood Meeting

*Song and Praise for fifteen minutes.  
Reports and Other Business.*

#### TOPIC—LAYMEN AND THEIR ASSOCIATION

1. Selection of Workers.—How? (Five minutes.)
2. Their Preparation. (Five minutes.)
3. Helping to install Budget and Scriptural Giving in Churches. (Five minutes.)
4. Why render this service on Sunday? (Five minutes.)
5. Blessing to workers and churches. (Five minutes.)

*Voluntary Talks* (one minute each).

*Remarks—By the Pastor.*

*Closing Prayer.*

### Suggestions—

Referring to the first topic, it is suggested that these men be selected by the Executive Committee and, when practicable, let their appointment be approved by the association. They should be consecrated and dependable.

Under second topic, it is suggested that these men meet with a capable leader and take training for this service, also read proper literature.

Let the third speaker advise two visits by a pair of men to the same church; on the first a worthy budget may be adopted and plans projected for the every-member canvass. Advise the two laymen to return on the day of canvass.

The fourth speaker will advocate Sunday as the best day for this work because the people assemble in larger numbers and the spirit is more favorable.

In discussing fifth sub-topic, speak of the blessing it will bring to the church, both financial and spiritual, to have the scriptural plan of finances in successful operation. These visitors will be enriched spiritually by such helpful service.

Other points of value will occur to the speakers.

### Associate Secretary

While Prof. George J. Burnett has furnished no detailed report of his activities during September, it is known that he has been quite busy.

The first sixteen days of the month were spent in Missouri, where he attended eight district associations, spoke in nineteen churches, and made a total of thirty-two addresses. The latter part of the month he made himself very useful among the churches of Memphis and community in helping them to prepare for the every-member canvass the first of December. He always magnifies the importance of the Co-operative Program.

## Missionary Miscellany

Secretary T. B. RAY, D.D.

### Arrivals on Furlough:

Rev. and Mrs. M. O. Cheek, Shanghai, China. Home address, Route No. 1, Box 200, El Paso, Texas.

Miss Martha Linda Franks, Hwanghsien, China. Home address, Laurens, S. C.

Dr. and Mrs. George Green, Ogbomoso, Africa. Home address, Danville, Va.

Rev. and Mrs. W. E. Allen, Rio de Janeiro, Brazil. Home address, Amory, Miss.

Rev. and Mrs. P. E. White, Kweiloh, China. Home address, Hertford, N. C.

Rev. and Mrs. E. A. Jackson, Rio de Janeiro, Brazil. Home address, 712 W. Cumberland Ave., Knoxville, Tenn.

Rev. and Mrs. J. R. Mashburn, Pingtu, China. Home address, Southwest Sanitorium, San Angelo, Texas.

### Sailings:

September 1, on *S.S. Empress of Canada*, Rev. C. A. Leonard and family, to Harbin, China.

September 9, on *S.S. Saramacca*, Rev. and Mrs. James McGavock, Santiago, Chile.

September 17, on *S.S. Vestris*, Rev. and Mrs. F. J. Fowler, Mendoza, Argentina.

September 22, on *S. S. Empress of Russia*, Rev. W. C. Newton, Tsingtao, China.

September 27, on *S. S. Tanyo Maru*, Miss Cecile Lancaster, Kokura, Japan.

*Remaining at Their Post.*—"We certainly thank you for your attitude toward our remaining in Laichow. It has now been four months since evacuation of missionaries. The work at Laichow and Pintu has gone on uninterruptedly—indeed, with blessing in every department—more than we could have asked or thought. Dr. Gaston and I have especially to rejoice in access to, or I should more correctly say, advances from, the best class of Chinese, with whom in the past we have had little relation. We are so thankful for this, and most anxious to use it to the glory of God."—*Mrs. J. M. Gaston, Laichow, Shantung, China.*

*The Tragedy of Retrenchment.*—"Being in America and seeing conditions as they actually are; having been on one of our mission fields and knowing personally of the tragedy of retrenchment to the work caused by conditions here; and having been warned as we have been all along of the possible further retrenchment; should have prepared me for any course that Southern Baptists might take in regard to Foreign Missions, but all these things did not prepare me for the actions of the last meeting of our Foreign Mission Board. I suppose it is similar to a prolonged illness of a loved one. It seems that we should be prepared for such a death, and yet, are we? Can we be fully



prepared in every way so that it doesn't hurt deeply? Of course, not. And thus it was with me when I read the report of the June meeting of the Foreign Mission Board. I was prepared for missionaries to China being detained a few months longer because of conditions there, but I was *wholly unprepared* for the action that no missionaries could be returned to any fields now (of course, except where individuals or churches returned such persons). Some way, I felt all along that Southern Baptists would not permit this, but they would rally to the occasion and meet the emergency in some way. It just seemed that this could not happen and when I saw the report and realized, of course, that the Board was helpless to do otherwise, my very soul was crushed and I have been trying so hard to 'get back up again.' It may be that 'man's disappointment is God's appointment' in this situation. I know God is still on his throne and will get glory out of this in some way, and, of course, my daily prayer, as is the case with every missionary, is that we may see God's hand in it and understand *how* he is leading. It is very true that 'man's extremity is God's opportunity' and if he needs us in the homeland longer in order that his work may go forward in a bigger way later, then, of course, we should be willing to say, 'Not my will, but thine be done.' If we are not willing to go or stay, then we are not fit to serve him on either side. But oh! it has been and is still such a struggle for me to stay on beyond my furlough year indefinitely. I can't forget the needs in China that the people here yet do not seem to realize. If they did they would not keep missionaries at home—they could not. If they only know how our hearts are crushed over the situation, how could they do other than send the missionaries back with added recruits and appropriations?"—*Blanche Groves, Soochow, China (on furlough).*

**Baptizings in Santiago.**—"During the past four months we have baptized fourteen and there now are ready between fifteen and twenty more who will be baptized in a short while. These have been won during the worst months of the year for our work, but now we are entering springtime which ushers in eight months of good weather, and we are confident of seeing a very great increase in the number of baptisms before the end of the year. We praise God for the enthusiasm for the work and the real Christian growth which is abundantly manifest by our church members. With no money and no missionaries for we are still too new to count as missionaries, we still have God, to whom we owe our sincerest gratitude for the way in which he has blessed the work in Santiago."—*W. O. Maer, Santiago, Chile.*

**Church Dedication in Mexico.**—"Last Sunday we dedicated the new temple at Teremendo, twenty-five miles west of here (Morelia), and organized a new church there. Teremendo is a village of Indians, Tarascans, of some 1,000 inhabitants, far from a railroad, and very primitive. The temple was built with money partly given by the National Women's Union, and partly by individuals. The lot was bought by the Morelia Church. Arevalo, who started the work there and preaches to them from time to time, supervised the construction. The building seats 160 people comfortably. At the dedication there were, by my actual count, 290 people present, so many that they could not all get into the building, even though many were sitting in the windows, on the floor, etc. Some thirty or forty of these were visitors from six other villages around there, besides Morelia. It looks as though that part of the state might be our best opportunity for

work at present. At any rate, men, women and children came, some walking thirty miles on foot, and on donkeys, to see the temple and attend the dedication. In the morning we dedicated the temple, and in the afternoon we organized the church, with thirty-eight charter members, where two years ago not a single person had heard the gospel. Eight or ten others from there have been baptized also but were not for the organization, some having moved to Morelia to live. About thirty-five made professions that day, and twenty-four applied for baptism, six of whom were approved at once, and several others will probably soon be approved for baptism. Some others must be 'civilized' as they call being legally married before they can be baptized. Monday we were working there at the temple, and a crowd of people came walking in, though no service had been announced, merely because they saw the door open and heard us inside. We decided that as they were there we had better hold service, so did so. I counted seventy-two there at this improvised service."—*Prof. L. O. Engelmann Fruindt, Morelia, Mich., Mexico.*

**Bright Outlook in a New Field.**—"Am anxious to get moved to Araguay and get straight behind the work over that way. I will have to visit the work in the South of Minas and in the Triangle (southwest corner of State of Minas) which alone is as big as the State of South Carolina and then the State of Goyaz, which, as you know, is larger in territory than Minas. What can I do alone in such a tremendous field? But I can visit the work already begun and gradually open up new work. The Spirit of the Lord is opening up the work in the Triangle in a great way. I do not wonder at it, for Augusto de Mello is on his knees each morning early pleading with God to give him the Triangle for Christ.

"I went out in the country from Araguay about twenty miles with Augusto. He has a Baptist deacon living out there on a farm. That deacon works at the job of winning men to Jesus. He wanted Augusto and me to preach in the home of a man he said was already converted and guaranteed us that there were some fifteen people ready to be baptized. We went and preached to some two hundred people in the home of that friend. The house did not begin to hold them, but he had built a long shelter covered with palm leaves. What marvelous attention! Many of them had heard for the first time. And now they are calling him several miles beyond. He has already been and organized preaching stations and left whole families interested in the gospel. If you knew Augusto you could better appreciate what I am saying. He is as quiet and smooth as a Cadillac limousine and has a head full of good hard sense. But best of all, he is a man of marvelous power in prayer. He left all—a good business—at the age of forty-eight to preach the gospel. He came to Bello Horizonte and studied about two years and some months to get himself a little better prepared for service. He is as humble as a little child and as wise as an old experienced worker. What a treasure he is! He will be my only native helper in that vast Triangle. But I could not want a better. So you can easily understand why I am anxious to get out there."—*J. R. Allen, Bello Horizonte, Brazil.*

**Sample of Some Missionary Hardships.**—"I have about come to the conclusion that I have been making a mistake to take all those long trips, sitting up days and nights at a time in a second-class coach. I have decided that it is poor economy. I got on the train in Bello Horizonte last Saturday night at 7:35. I came second class. The windows have no glass and have wooden blinds half

open with many of the slats broken out. I needed the fresh air, for it was crowded full of poor, dirty people, come across the interior of the State of Bania and also of Minas, on their way to work on the farms of Sao Paulo. I had a wool sweater and my raincoat and a pair of wool socks to keep my feet from freezing, for I expected it to get cold coming down through the mountains. Well, get cold it did. I surely did almost freeze. I cannot remember when I ever did get so cold before. It seemed that the long night would never end. I was not so very well—had already lost practically two nights' sleep. Left my wife sick. She was able to get out of bed to fix my grip, however. Naturally, it was impossible to do more than nod a bit, sitting up on that slat bench; I got to Rio after eleven o'clock Sunday morning (sixteen hours' ride from Bello Horizonte). Went to home of the Bakers but nobody was at home, all gone to church. I had not had time to let them know I was going to get there that day. Watson had called me by telegram to come see about my passage, for it looked as if he were going to be unable to get it. Well, I was all drawn up with rheumatism in my hip and leg and had to leave my baggage at the home of a neighbor and strike out for the city to see what could be done about passage. I returned after two o'clock and had some breakfast—first meal since the day before. I have been doing that sort of thing to stretch out travel money as far as possible, for it costs to travel. But I am going to quit it. I see that that sort of thing will kill a fellow out before he works half his days and it unfits for efficient service. I have about decided that Southern Baptists do not want me to do that. Anyhow, I feel now that I am about through with that sort of economy."—*J. R. Allen, Bello Horizonte, Brazil.*

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## How God Wants to Be Thanked

"I have a whole half dollar in my thank-offering box," said Ethel, as she danced along the street on her way to the Junior Thank-Offering Service. "Father gave it to me just now, and it's such a nice bright one!"

"Well," said Helen, slowly, "I haven't any bright half dollar, but I have a hundred and forty-seven pennies. I didn't ask father for any money, 'cause I wanted to thank God with my own money. When baby didn't have croup one night when we 'spected it, I went without gum for a long time and put five pennies in my box. When Uncle Bob gave me my canary I saved all my money for three weeks and put twenty-nine cents in, an' every time I think what these pennies were put in for I get thankfuller and thankfuller. Why, Ethel Barton, you had that box almost a year an' didn't put in a cent! An' just think of all the nice things you've had this year,—a new parasol, an' a trip to the city, an' your mother got well when she was sick, an' lots of things. You didn't show God you were thankful with even one penny; even asked your father to be thankful fifty cents worth for you!"

But Ethel had covered her ears, and was very red-checked.

"Don't say any more, Helen," she begged. "I am truly thankful, but I never thought I needed to do any more than say 'thank you.' Prob'ly God does like to have us act thankful."

"And I'm sure he likes to have us grateful and pleased every day, and not just on Thanksgiving or Thank-Offering Day. I guess if I was in his place, Ethel, I'd like a little thankfulness from people every day and not a big lump of it just once or twice a year."—*Selected.*



# The Missionary Message in the Sunday School Lessons

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

NOVEMBER 6—AMOS PLEADS FOR JUSTICE.  
AMMOS 5, 6 and 7

*General Topic:* THE CONDITIONS OF DIVINE APPROVAL

*Missionary Topic:* GOD AND HUMANITY CALLING FOR RIGHTEOUSNESS

*Missionary Text—Golden Text—Amos 5: 24: Let justice roll down as waters, and righteousness as a mighty stream.*

Amos was a prophet of doom, a pleader for righteousness, an interpreter of God as ethical ruler of mankind. For him Jehovah plays no favorites. He is, to be sure, the God of Israel; but for a purpose, and if Israel will not see and accept that purpose of her God, then is she unto him "as the children of the Ethiopians" (Amos 9: 7). That was a startling message in the streets of Samaria. No wonder the Court Priest (see chapter 7) went to the king about it, and also advised Amos to get away "while the getting might be good." Dr. Moore has well pointed out that Amos has three "main topics": The Guilt of the Nations, The Denunciation of Israel, The Visions of Doom. Every one who will teach, or who will understand, this lesson ought to read all nine chapters of Amos, unless already familiar with the book. Especially must the three chapters assigned specifically for this lesson be studied, and our attention not confined to the few verses printed in the lesson helps.

1. First, let us frankly face the fact that the call of Amos is for "social righteousness," and for such righteousness on a world-wide scale. There is no more modern writing to be found than this of Amos. It corresponds in form wonderfully with the clamor and the general spirit of our age. The world is demanding an order of justice, of frankness, of genuineness. Like Amos, on the surface at least, the world is today crying out against the forms of worship, and against the institutionalized religions, Christianity along with the rest.

This lesson affords a fine opportunity for asking whether the world really wants the righteousness and justice about which we are hearing so much. We plead for international respect and justice. Which of the nations really wishes a fair chance for all nations and full justice for every people? The Chinese, to take one example, demand that the Western powers and peoples treat them according to the principles of fundamental justice and eternal righteousness, according to the teachings of our Christianity. And let no Westerner deny the right of the Chinese to make this demand, on pain of being condemned at the judgment seat of Christ. Yet, are the Chinese willing to put into play within their own land the principles which they exalt as the code for us? Apply that question all around among the nations.

2. Social righteousness is the need of the world today and of every section of it. There is very much lacking as yet for us to see the ideal in force in any section of the world. We have reached a situation in the world where the ideal of justice and righteousness, brought to us in our religion, is the most pressing matter, and where we must undertake actually to bring about a more righteous order, one more in harmony with the words of our gospel. God himself joins in the de-

mand, which his prophets have originated in the thought of men. We must approach the Golden Text for the day through the three verses that precede it. Jehovah despises our feasts, condemns our solemn assemblies, rejects our offerings, spurns our sacrifices, refuses to listen to our noise of song or melody of fine music while the more important and more real thing is lacking in us. "Let justice roll down as waters, and righteousness as a mighty stream." That is at least the superficial demand of men, and is the insistent demand of God upon the Christian churches today and upon the "Christian" peoples.

3. There are two urgent questions about this mighty stream of justice that is to dominate a righteous social order, and both of them run directly into missionary application. The first is as to the source of the stream. We Christians know whence flow the living waters. The other question pertains to the channels for distributing these holy, healing waters to all the parched lands. There is our task; to show all men the source and to build a system of supply for all men.

NOVEMBER 13. HOSEA PREACHES GOD'S LOVE. HOSEA 11: 1-4, 8, 9; 14: 4-8

*General Topic:* THE LOVING KINDNESS OF GOD

*Missionary Topic:* GOD'S PATIENT AND PERSISTENT LOVE OF ISRAEL

*Missionary Text—Hosea 14: 4: I will heal their backsliding, I will love them freely.*

I suggest that this lesson be used for teaching of missions to Jews. Our Lesson Committees do not provide for such a lesson in any of their cycles. Few people are aware that in the hundred and forty years of modern missions something like a quarter of a million Jews have accepted Jesus Christ openly. Let teachers and superintendents who wish to use this lesson to call attention to the Jews and God's abiding, loving interest in them write to our Home Mission Board, Atlanta, Georgia, for literature, tracts, lists of books, etc., telling of our all too limited work for Jews. We have in Rev. Jacob Gartenhaus a Christian Jew giving all his time to his own people after the flesh in the name of Jesus Christ, his Saviour after the Spirit. There is a splendid little book by Dr. W. M. Seay, of Atlanta, "A Tale of Two Peoples—Gentiles and Jews," dealing with the relations of Gentile and Jew and with the Christian attitude toward Jews. This book has already been used extensively for study classes. It should be much more widely used.

1. Hosea is especially the prophet of God's love to Israel. The entire book throbs with it. He had a tragic experience with his own life which paralleled God's tragedy with Israel and fitted the prophet to give expression to the heart of God for backsliding Israel. Chapters 4 to 14 swell with passionate longing and pleading throughout. Even when justice and truth seem to demand that a righteous God will afflict, punish, destroy, even when God has taken up the weapons of destruction his heart holds him back and he cannot make the stroke. Here in Hosea, as nowhere else in all the Old Testament, we see God, not as a judge, nor as a great nation builder, nor as the creator of a social order, but as a heart-broken father doing every-

thing to bring his son to repentance, to spare him, to save him. Let anyone read through the sections printed in the helps and see how impossible it seems for God to give up his wayward child: "How shall I give thee up, Ephraim? Shall I cast thee off, Israel?"

2. There are some definite applications to make of this picture of God and his son who is so difficult to save.

(1) We must look upon Israel from God's point of view, if we can. A long history of wrong attitude of Christians toward Jews—terribly and wickedly wrong—has given a set to our minds hard to overcome. We must overcome it; if we are true to our God and to our Christ, whose heart broke in Jerusalem over his people. We ought at least to feel the heart-throb of Paul, ready to be made an offering for the sake of his "brethren according to the flesh."

(2) This right attitude, if we can attain it, will make us personal friends and Christian messengers to Jews whom we know and may know.

(3) We will search our American Christian history, and especially our Southern Baptist history and our present condition for honest parallels to Israel's failure to fulfil God's ideal, and to spiritual lethargy under the allurements of luxury, and to formalism and organization in religion substituting loyalty of heart and fidelity in work in our relation to Christ Jesus our Lord.

(4) All idolatry must be put away, and all materialism and covetousness and extravagant self-indulgence is idolatry. Like Ephraim, we must respond to God and say, "What have I to do any more with idols?"

(5) Never forget that, as for Israel, so for all peoples, "God is love."

NOVEMBER 20.—MICAH CHAMPIONS THE OPPRESSED. MICAH 2: 1-3; 6: 1-13

*General Topic:* THE PROPHETIC ITERPRETATION OF RELIGION

*Missionary Topic:* GOD'S CONTROVERSY WITH HIS PEOPLE

*Missionary Text—6:2: Hear, O ye mountains, Jehovah's controversy, and ye enduring foundations of the earth: for Jehovah hath a controversy with his people, and he will contend with Israel.*

1. Our Lesson Committee manifestly intended for us to study the whole of the short book of Micah, assigning for reading four of the seven chapters. There is one of the most remarkable missionary passages in all the Word of God in chapter five, verses 1-5. It is a message of such insight and beauty that Isaiah quotes it in part (2: 2-4). By all means, it should be used by those who will make missionary application of this lesson. They will note that in this passage it is proclaimed that the time is to come when the mountain of Jehovah's house is to be at the head of all the mountains and that the peoples of the world will flow into it. Many nations shall bestir themselves to seek instruction in the ways of the Lord and to walk in his paths. This condition will be brought about by the going forth of the law and the word of Jehovah from Zion, i. e., from the established center of Jehovah's religion and worship. This is the work of aggressive missions. The outcome will be a condition of world-wide peace, when "nation shall not lift up sword against nation, neither shall they learn war any more." God is depending for this outcome upon his people, for while "all the peoples are walking every one in the name of his god (note the small letter), we will walk in the name of our God for ever and ever." This fidelity in religious and ethical living will win for God and for humanity.

2. In the printed assignment of the lesson for this date we have the controversy of Jehovah with his people (Micah 6: 1-5). In the prophets the mountains represent the nations, as also frequently they are symbolized as forests. Here Jehovah calls upon his people to rise up in the presence of the mountains and all the hills, and contend with him, while he brings against them his indictments, and makes to them his plea. That is, the people of God must answer him in the face of all the nations, great and small, for the way they have failed to respond to his mercy, failed to live by his instructions and ideals, failed to commend his religion to the nations. In the words of the "Missionary Text" chosen for the lesson, the nations of the world are called to hear Jehovah's contention. His people have failed him. Something like this is going on today in our modern world. Christendom is arraigned before the judgment seat of Christ, before the heathen nations and by the heathen nations. They are demanding to know why the "Christian nations" have oppressed the backward peoples, why they have warred among themselves, why they have left so many social evils and inequalities, so much oppression and shame among the populations of Europe and America. Truly judgment has begun at the house of God. And God is the chief witness. The present world conditions are most embarrassing to the churches of Jesus Christ; but also they offer to the churches, when they are repentant and faithful, the greatest opportunity of all time for witnessing to the salvation of our God.

In Micah 1: 2-7 is another passage in which all the peoples of the entire earth are called to account by Jehovah for their sins and their abominations; but the responsibility is laid to Jacob. The unfaithfulness of his own people is God's explanation of the world's judgment.

3. The committee have given us the topic: The Prophetic Interpretation of Religion. They had in mind especially Micah 6: 8. How exactly the statement in that verse of what Jehovah requires corresponds with the demands that are being voiced all around the world today. It is for the churches to do three things: (1) Accept the challenge and live according to these requirements of true religion; (2) make it very plain that this religious and ethical ideal has come to the world from our God; (3) show to the nations the source from which alone can come the grace and the spiritual energy to live this religion. Men see the ideal, let us call upon ourselves and all men to live in accordance with it, to seek in right relation to God the realization of right relations among men and nations.

NOVEMBER 27. ISAIAH TEACHES TRUE WORSHIP. ISAIAH 1: 10-20

*General Topic:* THE NATURE OF TRUE WORSHIP

*Missionary Topic:* TRUE WORSHIP FOR ALL MEN

*Missionary Text—Verse 18: Come now, and let us reason together, saith Jehovah.*

1. Among the many Scriptures to be considered with this lesson, our minds will turn first of all to the teaching of Jesus to the Samaritan woman at Jacob's well. He tells her that God is seeking worshipers; that they must worship in spirit and in truth; that it is not a question of race or place. Next we will think of Paul's wonderful, inspired ode to love as the value-giving element in all worship, as in every religious act and every social action.

We will think of "the Lord's Prayer," which expresses longing for God's name to

be revered by all men, and for God's reign to be fully prevalent in all the earth by all men doing God's good will.

We recall Paul's conception of himself as God's agent to go among heathen worshipers as a worship leader to guide the heathen so that their offerings may be made acceptable unto God by being sanctified by the Holy Spirit.

Many of the psalms and many passages from the prophets will bring to us God's longing and assurance that all men will come to worship him; and will remind us of God's call to his people to invite and persuade and lead all men to worship him.

2. Some of the qualities of true and acceptable worship are emphasized in the passage of our lesson.

(1) There must be repentance of sin and reformation as its proof: "Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil." "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Not all men know of the possibility of repentance, nor of the grace of forgiveness and cleansing. This is hidden from their eyes until the missionary brings them the message.

(2) True worship brings even the sinner into reasoning conference with God. True religion and true worship is the most rational and reasonable of all man's experiences and activities. It begins at the beginning and lays the foundations of life, life now and forever. Again men everywhere need to know that they may thus talk with the perfect God, of their sins, of their salvation, of life.

"Can we where lives are lighted,  
With wisdom from on high,  
Can we to men benighted  
The lamp of life deny?"

(3) True worship includes righteous, genuine and helpful living, personal cleanness and social integrity. "Learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow. We must be "willing and obedient." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." Christianity alone of all the religions aims to effect perfect harmony and complete correlation between religion and righteousness. Christians are under every obligation to make known to all men this religion of the true God and the redemption of the only Saviour.

(4) True religion provides God the opportunity fully to express his love in the life of humanity. "If ye be willing and obedient, ye shall eat of the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of Jehovah hath spoken it. Our world is built on a plan that requires full righteousness in true worship for its true prosperity.

\* \* \*

"Pray, pray, when things go wrong,  
And gloomy fears around you throng;  
Pray, pray, though your eyes grow dim;  
Go with your troubles straight to him;  
Pray, pray, for God understands."

\* \* \*

"The ladder of divine events  
Rests on the earth of common things;  
And we, although we earn our bread  
Amid the lowliest, may tread  
The rungs; and unseen hands and wings  
Shall help us up the steep ascents.  
What matter if our starting place  
Be lowly? 'Tis our aim, the goal  
We seek, that gives the twofold grace  
Of strength and beauty to the soul."

## Four State-Wide Evangelistic Campaigns

*By Rev. J. L. Baggott, Advance Man of Home Mission Board*

The Evangelistic Department of the Home Mission Board, Dr. Ellis A. Fuller, superintendent, conducted in Florida last February the first state-wide evangelistic campaign. The magnitude of the plan and the urgency of its motive have captivated the imagination of Southern Baptists and already four states have adopted the plan and have either held, or are now making preparations for, a state-wide evangelistic campaign under the leadership of the Evangelistic Department of the Home Mission Board. These are Florida, Oklahoma, North Carolina, and South Carolina.

In Oklahoma one hundred and twenty-five pastors came together in Oklahoma City at the call of Dr. J. B. Rounds, state mission secretary, to consider the state-wide plan of evangelism and after thorough and enthusiastic consideration heartily invited Dr. Fuller and the Department of Evangelism to lead their state in such a movement. Accordingly, Oklahoma is now in the process of organization. The first four weeks in January, 1928, have been set apart for the Oklahoma campaign.

The North Carolina campaign of soul-winning is to be held April 15 to May 13, 1928. The advance man of the Home Mission Board, in visiting the pastors of the state, found a ready welcome for the state-wide campaign on the part of 95 per cent of the pastors visited. This campaign will be held principally in the town and city churches, being supplementary to a rural church state-wide effort of Dr. C. E. Maddry, state secretary of missions, who called upon the ministers to volunteer their services in order to arrange special evangelistic services in every country church in North Carolina during the months of June, July, and August, 1927. By means of these two complementary efforts it is hoped that at least 2,000 of the 2,347 Baptist churches in the state will have conducted special revival services within the year.

The Baptist General Board of South Carolina at its recent meeting in Columbia enthusiastically approved and adopted the plan. Dr. Charles A. Jones, general secretary-treasurer of the Baptist General Board, in presenting the matter, stressed the importance of a great state-wide simultaneous campaign

of soul-winning, and after favorable remarks from a number of other members the Board unanimously approved the plan and appointed a committee to work out the necessary details. This campaign will probably be held during the early fall of 1928.

That Dr. Fuller's plan of state-wide evangelistic campaigns is meeting with general approval is evinced by the fact that four of the seventeen states of the Southern Baptist Convention have adopted the plan within the first year of its proposal.

The state-wide evangelistic campaign is not greatly different from the ordinary city-wide evangelistic campaign except that it has as its boundaries state lines instead of city limits. So large an undertaking requires a vast amount of preparation extending over a period of ten or twelve months in advance of the actual campaign. The plan must be presented to all of the pastors of a state; each pastor fills out a blank asking for detailed information concerning evangelistic possibilities in his church and Sunday school, and indicates five evangelists or pastors and five singers who would be acceptable as helpers in his church; the pastor must then secure the approval and co-operation of his church; these information sheets are assembled in the superintendent's office and the evangelists and singers as indicated, corresponded with in the order of choice, until each church is supplied with an evangelist or singer or both. The pastor, according to the plan, may do his own preaching if advisable.

In order to man all of the pulpits of co-operating churches the Evangelistic Department's staff of singers and evangelists will be centered in the state; a number of pastors will do their own preaching; the state is usually divided into two halves, the one division taking the first two weeks of the month and the other the second two weeks, in order to make possible the exchange of pastors within the state; and in addition to these, many outstanding preachers from various states of the Southern Baptist Convention and some from the Northern Baptist Convention will be pressed into service during the campaign.

Like wheels within wheels many of the large cities will be holding city-wide campaigns and many associations association-wide campaigns as a part of the state-wide movement. Local committees will function in such city-wide or association-wide campaigns as under ordinary circumstances except that the whole is co-ordinated with the state-wide movement.

Why state-wide evangelistic campaigns? The immensity of the task of evangelizing a country demands large

plans, concerted action, and emphatic effort. Southern Baptists still believe tremendously in the willingness of God to hear and answer the prayers of his people. The earnest joint-petition of the thousands of believers over an entire state for the salvation of the lost, and the proclamation of the gospel during a month from the pulpit of every town and city church cannot be a fruitless endeavor. With special gospel messages in every city, town, and county newspaper in the state, especially when many of the strongest preachers of the country are centered in one state, even a non-religious public should be challenged to think in terms of religion and to consider seriously eternal verities. Every co-operating church will display a large streamer used in all parts of the state to announce the special services so that no one can travel the highways and not be impressed with the fact that there is one thing big enough in importance to enlist the co-operation of all of the churches, namely, the proclamation of the redeeming grace of the Saviour of man. This fundamental Christian responsibility is thus greatly magnified. Another advantage may be seen in the fact that this work will go on not in temporary tabernacles but in the churches, under pastoral leadership, with full denominational approval and hearty co-operation. Thus the dreaded post-revival reaction which so often follows tabernacle meetings may be eliminated or greatly reduced. The results will be of a more permanent character and the churches will not only be the direct channels of unusual spiritual blessings but at the same time will be greatly strengthened for the all-important follow-up work.

Who can say what such a movement may bring in? When hundreds of thousands of church members pray unitedly, hundreds of churches co-operate simultaneously in soul-winning, hundreds of great preachers preach salvation, scores of newspapers print gospel messages, surely the God of the universe will bless a state-wide effort of his people to bring individuals to a saving knowledge of our Lord Jesus Christ. Could we not hope that there will come such a spiritual awakening as will stem the tide of worldliness among adults and check the reckless race of youth in its mad chase of pleasure and self-indulgence! May we not expect that in these campaigns the minds of men may be turned from thoughts of today and its materialism to truths of eternity and God!

## "Labor Not in Vain in the Lord"

*By Doris Knight, Hwanghsien, China*

In these days when some are talking about the missionaries' wasted years in China, others are thinking of the fruit of those labors which they themselves know about the lives of consecrated men and women, whose faithfulness to the cause of our Master often puts to shame those whose opportunities for spiritual development have been so much greater. There are many such scattered all over China. In dark Yunnan, in remote Kansu, in busy Manchuria, they are faithfully witnessing to the power of the gospel, to its joy and peace in the human heart.

One of this number is Chin Swei Ting, who was born and reared in a village some eighty miles from our Hwanghsien station in Shantung Province. His father, a man in good circumstances as Chinese wealth goes, was able to educate his sons; and when Chin Swei Ting reached the age of manhood he found himself busy in the profession of teaching. Those were the days when Western education was just becoming popular in China, and one of Mr. Chin's pupils, having heard of our school at Hwanghsien, came to enter in order to add to his Chinese learning the Western subjects which were taught in our schools.

On the return of this student to the village, the former school master was much chagrined to find that his pupil now knew more than he himself did; so in order to maintain a position of superiority, Mr. Chin also decided to go to Hwanghsien. The father made no objections; if he had the son most likely would not have gone, but on the other hand was in favor of the undertaking, provided Mr. Chin agreed not to become interested in the gospel taught in the school. The reply to this admonition was, "I am going to Hwanghsien for only one thing—what I may receive in the way of Western learning. I have absolutely no interest in their religious teachings."

For some time Mr. Chin lived up to that statement. A Bible had been one of the first books he had bought but only because the school required that he enter a class in Scripture. He read no more than the chapters assigned, and then merely with thought of securing his grade. While he did go to chapel services, his mind was busy on something else; and in the same way he attended Sunday school and church.

But among the new friends Mr. Chin had made during those first weeks in



this new environment was Wang Kwang Seng, a devoted Christian, who in a most wonderful way since his conversion has led many to Christ through personal service. He made up his mind that he would win Chin Swei Ting for his Master, and under the direction and guidance of the Spirit he lovingly and tactfully did that very thing. There was surprise and consternation in the paternal home when the news came that this which all had been so certain would not happen had come to pass. More than that there was persecution; but patiently through the years Chin Swei Ting bore it, and in spite of all opposition has led every member of his family to Christ.

After the inquirer's class and baptism, Mr. Chin entered whole-heartedly into the life of the church, growing always in the grace and knowledge of our Lord. On the day he received his diploma from Middle School, he announced to this friend that he had decided to give his life to the preaching of the gospel, and the next term he entered our school as a theological student. Surely there was joy unspeakable in the heart of Wang Kwang Seng on that day.

Some time passed and after further training elsewhere Mr. Chin came back to our Seminary at Hwanghsien as a teacher. It was at this point I first met him. I had gone into the school to take charge of the girls of the Seminary Department, and later was made principal of the Girls' Department in our Middle School. In both of those places I found Mr. Chin as much interested in every phase of the girls' school life as he was in that of the boys'. In fact, throughout the whole school one of the strongest influences for good was Mr. Chin. A tireless worker, a tactful and loving friend and teacher, a faithful seeker after the lost, he made for himself a real place in our school life.

No wonder then that when the request came from him that he be released from his school duties for a year, there was consternation in every heart connected with the school. For several years now Mr. Chin had been an ordained minister. In the church and in the association he had already shown his ability; and constantly throughout our territory there was a demand for his services. There had come into his heart the desire to visit every church and every mission school in our North China Mission, making an especial appeal to the lost and at the same time encouraging and strengthening the Christians. There was no fund for such work, but unhesitatingly Mr. Chin and a fellow evangelist started out on that tour in Febru-

ary of last year, finding always their every need supplied.

The Father's blessing attended them. Many came into a knowledge of Jesus Christ through their preaching, and many who already knew him were brought into a closer touch with their Redeemer. One who afterwards heard of those experiences spoke of them as another chapter in the "Acts of the Apostles." Truly in his love for Christ, in his zeal for the lost and for those who are babes in Christ, Chin Swei Ting is to be numbered among those who are to hear "Thou faithful servant." How can one talk of the missionaries' wasted years in China when there are men and women like him to be found there?

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## Facing Heroically a Difficult Situation

*By Mrs. A. J. Terry, Corrente, Brazil  
(on furlough)*

Mr. Terry has felt keenly the condition of the Foreign Mission Board and the fact that there is no apparent relief for our work in Corrente. Few realize what a tremendous struggle it was to win out in the "sertao" against the opposition of the Roman church, but even in the midst of such persecutions and difficulties Mr. Terry was optimistic because we were seeing the results of the gospel in the hearts and lives of people all around us. It did not take a Christian to see the results in Corrente. In 1925 when Lieutenant Gayoso, chief of police of Piahy, came to put down the bandits he often talked with us about the wonderful effects of the gospel on the people there. Just before he left he said: "Mr. Terry, if your Mission Board will send a couple to do work like you and Mrs. Terry are doing here my brother and I will give you the land on our ranches in the northern part of the State."

We made mistakes, of course, but it was impossible to avoid some of the debts that are on our school. From time to time we have requested funds to cover this deficit but nothing has been done about it. When we came home we came with the hope of receiving, not only sufficient funds to cover the debt, but also something for equipment. Is it not enough to make one lose heart and become discouraged when the time draws near for our return and we see no hope for funds to pay debts that must be paid? If we had not left we could have tided things over for awhile, but I do not see how we can after what has taken place since we left.

However, we are anxious to return and do the best we can, for while these things discourage us we try not to dwell on that side of the work. When we look at it from Brazil we are always optimistic. Letters come to us constantly telling us of new converts. Jonas has opened work in the two new villages. Some of our finest young people are preparing to help us carry on the work. We have men like Augusto Paranagua, who in the midst of persecution when something was said about leaving, said: "Even if it cost me my life I am going to stay and work for the evangelization of the interior of Brazil." His brothers have the same spirit.

In the last letter that Dr. Paranagua wrote to Correntino, his youngest son, he said: "The terrible storm that is devastating our beloved country ought to cause us to dedicate ourselves more than ever to implant a civilization modeled after the divine teachings of Jesus. . . . I do not know that I shall see you again. . . . but always remember that without evangelization we shall never obtain public peace in our land. Work for the evangelization of our Brazil and thus you will give the best and most valuable service to it and to humanity."

Then there is Mariano Lustosa, a nephew of Dr. Paranagua. Mariano is a fine Christian young man and well prepared. We took him to Recife in 1918. He finished in the college and continued working there to pay his expenses while he took a course in pharmacy. He graduated last year and this year is teaching in the college and has charge of the infirmary. They are anxious to keep him in the science department in the Pernambuco school but you will see from a translation of his last letter that I am sending you that he has other ideas, although he would make more in Pernambuco than we can hope to give him. Is it not possible for some way to be provided for him to return with us and begin work in which Correntino will help as soon as he finishes his medical course? Think what it will mean to have a Christian druggist, and one with some practical experience, in Corrente? If he had not been robbed of everything he would be glad to open work without any aid from us. Can people here in the homeland realize what it means to live as we have done the past few years with the responsibility, not only of our family, but of the school children, without a druggist or physician? I think not, for if they did and could see the need and could only catch a glimpse of the wonderful opportunity Mariano would have for doing good, I am sure a way would be provided for him to go and begin work.



# "More Than Conquerors"

## The Story of Hungarian Baptists and Their Heroic Struggle for Life and Liberty

By Rev. Attila Csopjak, Kispest, Hungary

### The Origin of Congregations

Almost every congregation in Hungary has its own peculiar history of origin. The congregation at Sa-toral ja-Ujhely originated thus: There lived a young man, a convert in the district called Szepes, far away from Sa-toral ja-Ujhely. His conversion caused his whole family to turn against him. His father practically cut him off without a cent, dividing his estate amongst his other sons. This young man remained true to his faith nevertheless; he persistently toiled, struggled and strove as hard as ever. Having married a faithful believer, a sensible woman, he shortly left his native place and removed to the town of U—. Here, at first, they had to suffer sore need and hardship. Nevertheless they managed to overcome the difficulties that confronted them and started a business of their own. The store had proved a success, and business improved day by day, while the signs of their early poverty gradually vanished. This faithful little family, their week-day labors over, used to spend their Sundays in Bible reading and devotions most happily. They would invite visitors to their home on such occasions and their intercourse soon resulted in the conversion of first one, then another, and yet a third soul, until there gradually developed not only one congregation but a second one in another larger town, besides. But what became of his father in the meantime? Well, the very sons upon whom he had bequeathed his wealth cruelly ill-treated him afterward, so that he, unable to bear it any longer, was obliged to leave them and had now taken shelter with his faithful son, who received him kindly, making him cordially welcome at his house, where he spent the remaining years of his life in untroubled serenity. At the usual early morning family devotions the old man regularly said his prayers; and at the same time experienced that living faith is more precious than earthly possessions.

At another place, at Tard, the origin of the congregation is also a very remarkable one. With very few exceptions, the population of Tard consists almost entirely of Roman Catholics. It is a local custom there to gather the devout Roman Catholics into the so-called "Rosary" society; once or twice weekly they meet at some appointed house and pray off the whole of the great rosary. The latter consists of a string of about 90 to 100 beads, every one of which represents a prayer. They roll off the whole wreath in about a couple of hours. There are ten beads for the "Ave Maria" and one for the Lord's Prayer, then ten again for the "Ave Maria" and one for the Lord's Prayer, then ten again for the Lord's Prayer, and so on alternately, finishing up with the "Profession of Faith," besides a few more sayings represented by beads. These "Rosary" meetings used to be rather well attended at Tard, the participants loudly declaiming the various forms of prayers. One day, however, a native of Tard, but employed on the railroad far away from that place, sent them a book. It was entitled "The New Testament." They

had never known it before, but on turning over its pages they found it contained the true history of the life of Jesus. And so they began to study it and found it excellent. The praying through of the Rosary being a task that took a long while, they eventually decided to leave out ten prayers and read the New Testament instead. Later on twenty prayers got deleted, and subsequently thirty, until finally they found it would be as well if they only read the Holy Scripture in future, while the "Rosary" might be discontinued altogether.

This state of things got to the ears of the church authorities, who forthwith sent out word of a threatening protest, with no effect, however, for they carried on the reading of the Scriptures at their society meetings in spite of it.

Meanwhile, they learned by letter that there were people who lived up to the teachings of the Holy Scriptures. Thus it happened that four of them set out for Budapest to call on one of the congregations there. They stated their experiences and what changes in their inner selves had consequently taken place.

The congregation then subjected them to an examination and ascertained their having been converted. Two of them were then and there immersed, and thus could return home as Baptists in fact. Thereupon persecution began at the village of Tard. These people were then summoned to appear before the sheriff to answer a charge of holding illicit gatherings, resulting in the appearance of about thirty individuals before the judge.

From this time on they often had to suffer for their faith. The priest spoke against them, the villagers rose up in riot, and thus it was that Baptist preachers bent on a visit to these brethren could only enter the village by stealth.

I myself, who now write these lines, also called on them in answer to an invitation. It was at night in the wintertime and a sleigh was waiting for me at the railroad depot. We had to drive eight miles to the village by moonlight, and our driver had a job to avoid being seen. The assembly had already gathered in the meeting hall. Everything went on with the greatest caution. I managed to hold divine service and deliver various instructions to the assembly, and these tasks done, I again boarded the sleigh that took me back to the depot. Persecution on the one hand, resistance on the other, lasted yet awhile only, resulting at length in the victory of the just, who held out persistently. Thereafter meetings were held undisturbed, the number of members increasing until a fairly large congregation had resulted, in which people re-born of the Spirit are now growing and thriving at Jesus' feet.

During the early stages of the great war a great many soldiers were quartered at the town of Kispest, just outside Budapest. These soldiers were often visited by their nearest relatives from all parts of the country. In this way, two women came up from a large farm, called Mentelek, and, of course, were in need of lodgings for their stay. They

chanced upon a pious Baptist family that took them into their house. Here they had an opportunity to listen to the words of the gospel. Later on a member of this family paid them a visit at their farm in Mentelek. He was a youth of eighteen. He talked with them about the need for conversion, about the purifying blood of Jesus and about eternal life. The two women were converted, and several men and women followed in their footsteps, resulting shortly in the forming of a little congregation. There are about 8,000 souls within the grounds of this triple farm, there is a school, but no church there. Religious morals are very bad indeed amongst these people. They swear, drink, fight and revel. So there is a very great need at this place of preaching the gospel. Alas, the lack of suitable premises is hampering this work. The Baptists of the area can only meet at a private dwelling, and to be sure, the people refrain from availing themselves of it. They ought to have a chapel, but means are lacking. One of the brethren has already made an offer of a site for the purpose, but they cannot start building. And thus there are 8,000 souls there without a church. Yet we do hope and trust the time will come when this great need shall be satisfied.

### Sunday School and Prisoners of War

At the very time when, during the Great War, Hungarians and Russians were firing their terrible cannons at one another all along the front, Hungarians were affectionately kissing each other in many parts of their respective countries. In the vast captive camps of Eastern Siberia numerous faithful Christians were exposed to great hardships. These brethren used to preach the gospel to their fellow-prisoners, and thus many a Hungarian captive has attained his salvation by coming to the Lord. We, in Hungary, in turn, have managed to bring the Russian captives into our chapels. The Word of God was being preached to them through interpreters, and by this means scores of them were gained and converted to the true faith. They became our brethren in the Lord and knew no difference between each other ever since. Genuine affection bound the different nationalities together.

There were about forty Russians in the captive rooms of a factory in K. They used to work at the factory on week days, wasting their time in drink, gambling and noisome jests on Sundays. There were, however, two Baptists amongst them. One of them, called Peter, although a youth of twenty-four, had already seen a great deal of distress and had suffered much. He tried to escape from captivity on several occasions. Once during flight he had come to a rapidly flowing river, where, in order to cross it, he was obliged to strip, and tying up his clothes into a bundle, put them on his shoulder and then waded into the water. The rapid current, however, seized him and drifted him to a bank in midstream. He managed to escape;

his clothes, however, got lost. The poor fellow, bereft of his clothes, was now exposed to great distress. He was recaptured soon afterwards and taken back to camp, where they beat him relentlessly. After having suffered much distress he has been transferred to the factory in the town of K., mentioned above. He felt very sad and disheartened in his abject plight.

Now, the authorities in charge of the captives gave them leave to take a walk on Sundays. Our poor Peter had likewise gone out for a walk one day, and passing a little grove he heard some lovely singing. He then noticed that the sounds came from the courtyard of a house close by, where many children and also some adults were seated on forms, while a man was sitting at a table facing them.

Our Peter ventured into the yard in order to find out what was going on there, and what had occasioned the gathering of such a crowd. He then learned it was a Baptist Sunday school. They usually held their divine services there in the open air, hard by that little forest. Peter was overjoyed at this and so were the Baptists on learning that he was one of their faith. They invited him to their chapel, where he was received with great joy and much affection. He was a lonely man no longer. They invited him to their homes and treated him as if he had been a lost relative found again. And in his wake thereafter followed the other captives. Sunday after Sunday sermons were delivered in Magyar, as well as in Russian for their benefit, and they were now able to hear the joyful message that the Son of God has brought down from heaven. Well, and what was the upshot of it? Within a few weeks cards and drink had disappeared from the tables of these captives, cursing ceased and these poor chaps, now rich by the Word of God, surrounded their tables with Bibles in hand. Many a Russian prisoner of war was converted, thirteen of them had been baptized in this town alone, and even more in other places.

When the war with Russia had come to an end, and prisoners began to return home, these fellows' leave-taking was as touching and affectionate as if they had been of one family. Well, they were certainly all children of one Father.

And we are being told by messages from Russia that conversions have never been so numerous since the times of the apostles. I wonder how many there are who have taken the simple but majestic gospel to Russia from this country, of those who were converted in Hungary. They have taken with them "Liberty" from captivity; and "Light" from dark dungeons. They had rushed the enemy with physical arms, but returned home with spiritual weapons from captivity.

The open air Sunday school has brought its fruit after all. If nothing else, it has brought joy, comfort and encouragement to Russian Peter's dejected heart.

### Musicians

Music has always had a very important role in the work of the Baptist Mission in Hungary. Up to 1895, the harmonium used to be the only instrument in service; but since then the violin, the dulcimer and the trumpet have joined the former.

The faster the youth increased in number, the greater became the need for them to take to the use of musical instruments. Thus bands had sprung up first in the large, and subsequently, even in the smaller congregations. Most of these were brass bands, although there are many notable violinists as well as fine cimbalom (dulcimer) players, too.

Nowadays you will scarcely find a congregation of some size without its orchestra.

Such bands frequently take long tours in doing evangelizing work. They will enter a village and march through its streets to the sound of their instruments. Thereupon the villagers, small or full grown, crowd together, and divine service takes place in the yard of some house or another; for the preacher has also come along with the band. At some towns they will even hire a hall for the purpose, and needless to say, the place is packed on such occasions. It is true, they have to put up with unpleasantness now and again, but that does not deter any of them. It happens at times that the Baptist Band is invited to assist at national festivals, too, even benevolent societies have availed themselves of the use of our orchestras at their gatherings.

One might safely say that about one-third of the youths consists of musicians, besides many adults.

This musical movement is closely connected with the name of a man by the name of Stephen Orosz, at present master of theology in the States. It was he who began to encourage music by establishing singing exercises in Budapest. Born in Transylvania, he was a wheelwright by trade. He heard the gospel in Kolosvar from a very simple fellow at first. He was converted and soon set to work to convert others. His parents took his step as an offense and would not be reconciled, owing to his having left the Roman Catholic Church. Thus he also had to choose between the wishes of his parents and faith. He chose the side of the Lord Jesus, and the heavenly Master supported him in all his doings. He did have to suffer and struggle, but victory was in store for him. He first learned the German language, then the English, somewhat later. Having after a while emigrated to America, he even served the Hungarian Mission from over there, thus enabling our Mission to progress all the better.

Talking about music, we can't help mentioning a very dear young man's case. He had learned to play the violin, besides the piano and the harmonium, all by himself. He cultivated his violin playing especially well and became an artist in this line. He was a compositor in the printing trade. He had already begun to work among musicians when only a tender youth. He soon became the conductor of the choir, as well as of the orchestra. He did his work so tactfully and with such a skill that people flocked into his bands. His name was Enoch Csopjak. He was a bland, modest, patient and willing youth, very well liked by everybody with whom he had to deal and he was fond of everybody in turn. Here is an instance of his patience and forbearance. When a boy he, with his mother and some of his brothers and sisters, went on a voyage by steamer on the river to a place 28 kilometers away. During the first stage of the voyage a sewing machine, forming part of the cargo, somehow fell on his arm, causing a fracture to his lower arm; he, however, endured the pain in silence and never said a word about it to his mother during the whole trip of three hours duration, most probably to avoid troubling his mother. He bore up like a man and got well again. He was well at work and met with great success as the conductor of the choir when the great war broke out. He was out of it for the first two years, but then was ordered to enter the army and had to go. Oh, that wicked war! He managed to visit his home once during the war and, returning to the front, disappeared and no news of his whereabouts was received for a considerable length of time. A year later a Roumanian prisoner of war brought home a Hungarian New Testament from Jassy in Roumania. This precious little book has been Enoch's own. It is alleged he had died in the Russian Red Cross Hospital in the town of

Jassy, but we could not at the time ascertain the fact. Over twelve months after his disappearance his letters began to arrive in quick succession all dated at the hospital in Jassy. They had been held up by the censor for such a long time. These letters are wonderfully fine, and manifest a faith that would convince the reader that even if he is no longer among us here on earth, surely he is singing or playing in the glorious orchestra of the saved in heaven!

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### Ruby Anniversary Enlistment Song

*Sung to the tune of "Win Them One by One" as found in Victorious Service Songs. Order the book from Alabama Bible House, Montgomery, Ala., price 35 cents.*

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

#### Chorus

If you'll bring the woman next to you,  
And I'll bring the one next to me,  
In all kinds of weather,  
We'll all work together  
And see what can be done.  
If you'll bring the woman next to you,  
And I'll bring the one next to me,  
In no time at all,  
We'll have them all;  
So win them, win them, one by one.

Many women in our state,  
Many churches, small and great,  
Take no part in W.M.U.  
This is what we'll have to do:

#### Chorus

If you'll win the church next to you,  
And I'll win the one next to me,  
In all kinds of weather,  
We'll all work together  
And see what can be done.  
If you'll win the church next to you,  
And I'll win the one next to me,  
In no time at all,  
We'll have them all;  
So win them, win them, one by one.

Many young folks in our land  
Are not in a mission band.  
What we need this whole land through  
Is our graded W.M.U.

#### Chorus

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

—Mrs. Carter Wright, Ala.

\* \* \*

### Thanksgiving

"It is not the feast so richly spread,  
And not the words we say,  
It's not the greetings nor the song  
That makes Thanksgiving Day.

"But here's a little thought for us  
To take and keep away—  
Two helpful hands and one glad heart  
Will make Thanksgiving Day."

"Give of your prayers and blessings;  
Give of your store though small;  
Give of your time and service;  
Give self—best gift of all."

# NAMES AND LOCATIONS OF MISSIONARIES

OF THE FOREIGN BOARD, RICHMOND, VA.

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

## AFRICA (NIGERIA)

OGBOMOSO, via Lagos—George Green, M.D.,\* Mrs. Green,\* Miss Ruth Kersey, G. W. Sadler,\* Mrs. Sadler,\* W. H. Carson, Mrs. Carson, Miss Mary Ellen Caver,\* B. L. Lockett, M.D., Mrs. Lockett.  
SAKI, via Lagos—Miss Nannie David.\*  
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