

HOME *and* FOREIGN FIELDS

I ASKED the New Year for some motto sweet,
Some rule of life by which to guide my feet;
I asked and paused. It answered, soft and low:
"God's will to know."

WILL knowledge then suffice, New Year?" I cried,
But ere the question into silence died,
The answer came: "Nay; this remember, too,
God's will to do."

TO know; to do; can this be all we give
To him in whom we are, and move, and live?
No more, New Year?" "This, too, must be your care:
God's will to bear."

ONCE more I asked: "Is there still more to tell?"
And once again the answer sweetly fell;
"Yea, this one thing, all other things above,
God's will to love."

—J. M. C. Bouchard.

THE-NEW-YEAR

JANUARY-1929

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HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

JANUARY, 1929



THOMAS DA COSTA, CORRESPONDING SECRETARY OF THE FOREIGN MISSION BOARD OF BRAZIL, AND HIS DEVOTED WIFE

"Brazilian Baptists Pay Their Foreign Mission Debt"

"Our Secretary, Brother Thomas Da Costa, is very faithful and enthusiastic for the work in Portugal. He is giving most of his time to this work without salary. He is not a preacher, but a fine layman who seeks to use his business ability for the Lord's cause. The debt was explained to the churches, and when the call was made the receipts were considerably more than the board's total debt."

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THE MISSIONARY PILOT

SENIOR B.Y.P.U.

- Jan. 6—Topic, "Exit '28; enter '29." See pages 17 and 24 for some excellent suggestions regarding plans and goals for the new year in your church.
- Jan. 13—Topic, "The Book, Unhurt by Hostile Hammers." The day of persecution has not entirely passed, as evidenced by missionary Bouldin's story on page 13, "Perseverance Under Persecution." To this incident may be added the thrilling story by Missionary Leonard, page 12, "The Gospel Has Not Lost Its Power."
- Jan. 20—Topic, "Personal Versus Proxy Religion." The personal principle in religion will not admit of proxy giving. Supplement the material in the Quarterly with some of the challenging articles on stewardship on pages 19 to 23.
- Jan. 27—Topic, "Bunyan, a Baptist Who Preached With His Pen." Bunyan was a man of prayer, and it was in prayer that he gained his power. Close the meeting with the plea of Missionary Sallee, on page 23, "The Stewardship of Prayer."

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

Throughout the January meetings the subject of stewardship could be emphasized, and abundant material will be found on pages 3 to 15 for the leader's use.

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

For the missionary topic, "Personal Consecration (Stewardship of Life)," a great variety of helpful material will be found throughout this number. Leaders in preparing the program will make large use of the stories of stewardship from the foreign fields, fitting these messages into the outline program as given by Miss Mallory on page 26.

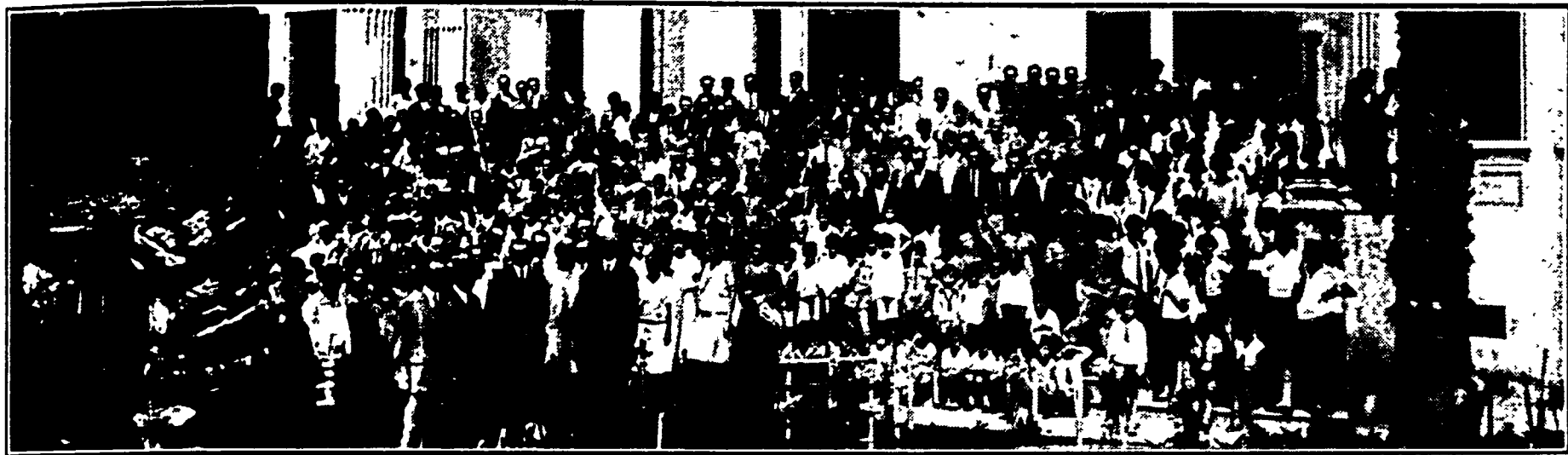
SUNDAY SCHOOL

The Sunday school, as the teaching agency of the church, should set itself to the task of indoctrinating all its pupils in the great doctrine of stewardship. Let the superintendent assign to some one who reads well one of the best stories and articles dealing with this subject in the opening or closing worship of the school each Sunday in January.

PRAYER MEETING

The burden of our prayers during this first month of the year should be that God will help us to make 1929 a great year for the on-going of his kingdom. No better prayer-meeting programs could be arranged than a series of discussions that gather about the great messages on stewardship in this number.

Stewardship Exemplified on the Mission Fields



STUDENTS OF THE BOYS' DEPARTMENT, RIO COLLEGE, BRAZIL

Many of these fine young people made their decision for Christ on the occasion of Dr. Sampey's recent visit and evangelistic meetings in the College.

Brazilian Baptists Pay Their Foreign Mission Debt

By Rev. J. J. Cowser, Rio de Janeiro, Brazil

Debts hurt. Debts discourage, disanimate and tend to block success in any project thereby burdened. No individual is at his best when preoccupied with heavy obligations that he is not able to meet. A church cannot do its best work when the predominating thought and talk of the pastor and deacons is how to raise the money to pay their debt.

The Brazilian Baptist Foreign Mission Board has been burdened with a debt for nearly two years. It was hurting our missionaries in Portugal, because of lack of needed funds, but perhaps was more harmful to the Brazilian churches who were hearing the constant appeal, "We must pay our debt."

This debt was incurred by the necessity of sending a committee from our National Convention to Portugal to confer with the missionaries as to some problems that had arisen in the work, and because some churches had not entered in with their contributions as they should have.

In 1908 the Brazilian Baptist Convention decided to begin work in Portugal. They were already working in Chile. It was some two years later before means were raised for this work. Since that time many happy incidents have transpired as well as some not so happy. However, there are seven churches organized and many preaching points. The work is prospering. Our

great handicap has been the lack of funds sufficient to make advances in the work. Portugal has become tired of the Catholic rule and is rapidly breaking away, which means a Baptist opportunity to evangelize. But we started out to tell how the Brazilian Baptists paid their Foreign Mission debt.

Our Foreign Mission Secretary, and the Board, sent out an urgent appeal to the State Secretaries and through them to the churches. Our Secretary, Brother Thomas da Costa, is very faithful and enthusiastic for the work in Portugal. He is giving most of his time to this work without salary. He is not a preacher but a fine Christian layman who seeks to use his business ability for the Lord's cause. The debt was explained to the churches. Its cause was



TEACHERS OF SECOND YEAR PRIMARY IN COLLEGIO AMERICANO, VICTORIA, BRAZIL

just and the churches felt that it should be paid even at great sacrifice, not only for the good of the work in Portugal but for the good of the Baptist name in Brazil. A large number of the churches are budgeting and are contributing monthly to Foreign Missions as well as to other causes. Each year we have a special Foreign Mission Day. This year the appeal was made on that day and instead of \$1,700.00 coming in, which was the amount of the debt, \$2,530.00 was received, and there are some other churches who have not yet sent in their contribution. This seems a small amount in comparison to what the Foreign Mission Board of the South owes and will raise Christmas, but we must remember that the Brazilian Baptists are few and not rich in material goods, and also that a majority of the churches are paying heavy bills for rent and debts on church buildings. In the federal capital the 21 churches with 2,222 members gave one-fifth of the amount. We did not put on "high pressure" but simply told the churches of the need and took the offering. It is that way with churches who budget, but do not let the budget run them. The fact is that the budget in the churches in Rio "budes." They believe that the *budget* is the minimum and that the Bible teaches that every Christian should make offerings beyond the tithe to the cause of Christ. Our experience has been that the more the church gives for causes outside the church, the more it gives for causes inside.

This was a distinct victory for our mission work. We hope from now on to stay free of debt and supply our missionaries with the necessary funds to develop the work in Portugal in keeping with the great opportunity.

Stewardship and Missions—Exemplified by Brazilian Christians

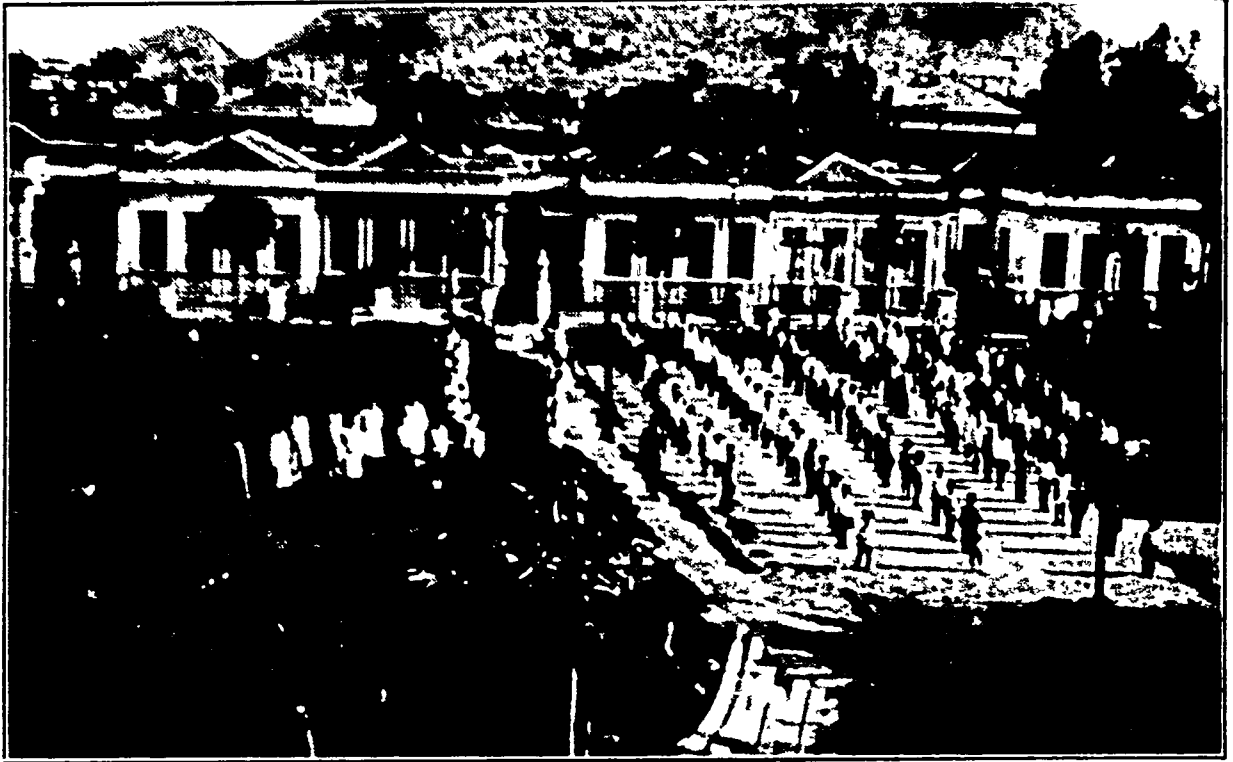
By Rev. H. H. Muirhead, Pernambuco, Brazil

Stewardship means that what we have is not our own but has been committed to us to be used for the benefit of the owner. Missions means the carrying of the good news of redeeming love to those who have never heard it. Missions is the end sought; stewardship is the means by which the end is reached. It is only through the practice of stewardship that we can carry out the Great Commission of our Lord Jesus, and thus give the gospel to the whole world.

The task of the missionary is not merely to preach the gospel of God's redeeming grace, but also to teach the new converts to observe all things *whatsoever he commanded*. Surely the doctrine of stewardship is included in his commandments. It is the duty and glorious privilege of the missionary to teach and practice the gospel of stewardship so that those who are converted under his ministry may, in turn, pass the good news on to others.

Your missionaries in Brazil are seeking to do this very thing. It is of some of the results obtained that I wish to write, with the hope that the noble examples of stewardship on the mission fields may inspire those in the homeland to be more faithful in their stewardship.

Francisco Gregorio, a constructor in the city of Pernambuco, was a loyal Catholic. Every time the doors of the church in his part of the city were opened he could be counted upon to be present. His name appeared on the list of the promoters of all the *festas* and he helped pay the bills. He looked upon the *protestantes* as enemies of Mother Church and the Brazilian Government. To him the Bible was a forbidden book. In the course of time a Baptist deacon moved next door to him, but Francisco would have nothing to do with the *heretic*. He would not listen to the gospel story, neither would he accept the Bible offered him, but he could not close his eyes to the gospel lived by that good deacon and his family. He began to decide that his neighbors had something that he did not have. He began to study the *Protestant Bible* in order that he might show his new friends wherein they were in error. The result was that he became a new creature in Christ Jesus, and the writer had the happy privilege of baptizing him.



TRAINING BRAZIL'S FUTURE CITIZENS

This seed-sowing in the hearts and lives of Brazilian boys and girls, as in our great school at Victoria, gives promise of marvelous results for the cause of Christ.

Gregorio became just as loyal a Baptist as he had been a Catholic. From the day he joined the church he became a tither and soon was giving far beyond the tithe. Then the doctrine of stewardship took possession of him. For six years he has followed this plan: When he finishes the construction of any building, be it large or small, he takes out his living expenses and brings the rest of his earnings to his church and turns it over to the treasurer. The Lord has blessed him in a marvelous way. He believes in supporting every phase of the denominational program. He has had the happy privilege of seeing every

member of his family converted and brought into the church. He has dedicated his Ford car to the service of the Lord. He delights in preaching the gospel of grace and in visiting struggling churches. He has put many weak churches on their feet and taught the *believers* to believe in and to practice the glorious doctrine of stewardship. Eternity alone will reveal what this good man has meant to the cause in Brazil and Portugal.

Jose Aurilio for more than twenty years has been the head janitor in the Pernambuco College and Seminary. He is an illiterate man, but the most consistent and faithful Christian that it has been my privilege to know. He is a tither, but he does not stop there. He gives himself and his all to the Lord. As a token of our appreciation of his faithful services to us personally and to the institution, my wife and I gave him a small lot in one of the suburbs of the city so that he and his good wife might have a place to go in their old age that is not far in the future. He borrowed money and in his spare time put up a modest little residence, but he says it is not for his own use.

He says that as soon as the rent has paid off the debt he is going to sell it and support a missionary to the Indians for at least one year. That is stewardship. His gifts are not large, but like the poor widow commanded by our Lord, they are his all and are so wrapped up in love that although they are not seen by the eyes of men, they are precious in the eyes of God, and, after all, that is what counts. He is laying up treasures in heaven where rust and moths do not corrupt and where thieves do not break through and steal. What a crown



TEACHERS IN THIRD YEAR PRIMARY IN COLLEGIO AMERICANO, VICTORIA, BRAZIL



KINDERGARTEN CHILDREN IN THE BAPTIST SCHOOL OF VICTORIA, BRAZIL

The kindergarten has been slow to enter Brazil, but has been eagerly received by parents who want the best for their children. What an opportunity to mould plastic life for Christ!

that poor servant is going to wear in eternity. When he talks to the missionary he takes off his hat, like the old-time darkey in the Southland, as a signal of his menial position, but in glory, if we wear hats, we will all take off our hats to him. It is this spirit and practice of stewardship that is converting Brazilian Baptists into a mighty conquering army.

But perhaps the most outstanding example of stewardship in Brazil is Thomas L. Costa, of Bahia—a man who has made a great success in the business world and who retired from business several years ago in order that he might give all of his time to Christian work. For many years he has faithfully served, without remuneration, as the most efficient secretary the Brazilian Baptist Foreign Mission Board has ever had. He goes up and down the country at his own expense setting the hearts of the Brazilian Baptists on fire for foreign missions. Would that more of our retired financiers here in the homeland might do the same!

I have been asked many times since returning to the homeland if I think the practice of stewardship here in the South is growing. I always answer in the affirmative. Unfortunately, not all of our Baptist hosts have caught the spirit, but here and there we meet those who have. As I go up and down the country conducting schools of missions I meet some who are practicing real stewardship. It seems to me that we are approaching a new day, a glorious day. Let's put the optimistic spirit into all our work. Let's cease our complaining and show to our

brethren what a glorious privilege it is to give to missions and all other phases of the work, and they will respond. Everybody wants to have a part in a big successful task. Let's talk less of duty and more of privilege; less of debts and more of investments. Let's show how the investment of life and money will yield dividends now and throughout eternity, and Southern Baptists will rise up and pay off all the debts and send the glorious gospel to the ends of the earth.



TEACHERS OF FIRST YEAR PRIMARY IN COLLEGIO AMERICANO, VICTORIA, BRAZIL

God's Mighty Work in Brazil

*By Rev. J. W. Shepard, D.D., President
Rio Baptist College and Seminary*

We have just completed our twenty-second year in Brazil. During these years we have seen the Baptist cause here spring up from infantile conditions to those of robust manhood. On that memorable occasion in June, 1907, when about thirty missionaries and some forty or fifty Brazilian messengers assembled in the antiquated Catholic city of Bahia to organize the Brazilian Baptist Convention, the membership of all the Baptist churches, north and south, numbered only some few hundreds. Such has been the blessing of God on this work, that today there are now more than thirty thousand Baptists in three hundred churches strategically located over a territory as large as the United States.

Baptist education then had but three small struggling schools; now we have two large colleges, north and south; with seminaries in Recife and Rio, a school for girls in Sao Paulo, and various schools of high school category, which are grappling valiantly with the problem of preparing pastors, evangelists, teachers and workers of all kinds for the cause, building up the work of Baptist education on a self-supporting basis in the churches, educating the boys and girls of Baptist families, and also doing a large work of evangelization among the families of unbelievers, reaching many distinguished families with the gospel which are not reached otherwise.

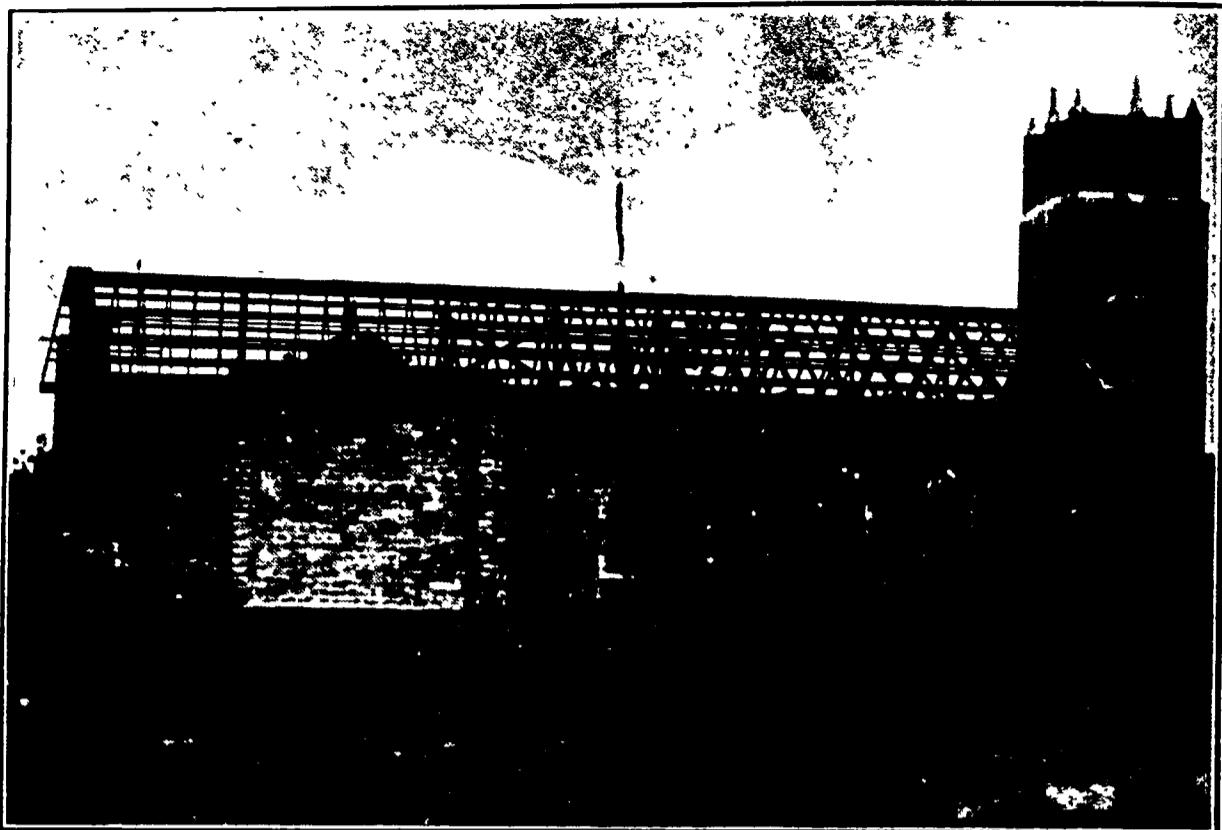
A concrete illustration of the rapid upgrowth of the educational work is found in our school in Rio. When we opened this school on March 5, 1908, there were only twelve primary pupils and six illiterate young men who came to study theology. The teaching force consisted of one foreign missionary professor and three native teachers. The Lord has so multiplied the little loaves and fishes of our diminutive efforts until today there are more than eight hundred students and pupils, in all departments, a hundred approximately of whom are preparing for the ministry, or taking the normal school course with a view to teaching in our Baptist schools. The Seminary and Normal School have sent forth during the last twenty years over a hundred preachers and teachers, and the annual output grows more rapidly every year now.

For the past three years the number of graduates approximated twenty annually. The faculties of our school have grown until we have over seventy teach-

ers in all departments. Exclusive of the amount spent on the free tuition for seminary and normal school students, the institution pays all its expenses, including the native teachers and employes. This makes the institution pay about nine-tenths of its annual current expenses. The money put into free tuition for seminary students could not be spent more directly on evangelization by any manner of means. These young men go out and *make* the cause of evangelization, when they finish their studies here. Baptists have made far more rapid progress in Brazil than other evangelical denominations, because they have always placed the chief emphasis on evangelization. They are continuing to place the chief emphasis in the right place. All of our educational work is bent directly on the task of evangelization. Baptists have gone after the masses of the people. The oral proclamation of the gospel in churches, homes, and on the streets, has been their chief concern. God has blessed this policy of our young denominational work in Brazil and the cause has flourished. This is the fundamental reason why world evangelization, or foreign missions, should occupy the first place in the program of the churches in the homeland. Baptists in the homeland should never say *fail* in a cause like this. The shout of victory is in the air out here. These Brazilian Baptists are not marking time; they advance! This cause has never, can never fail! There is no doubt about the ultimate success of missions in China, in all the world! God's promises cannot fail!

Two years ago there was a determined effort on the part of the Catholic Church in Brazil to secure the reestablishment of Catholicism as the State Church. No effort was spared to get Congress to pass a law to that effect. The periodicals and daily papers were bought up and made to serve that purpose, with many articles in favor of such a move.

The Cardinal succeeded in getting the measure approved in the House of Representatives. It seemed we were doomed to return to mediaevalism. The day was set for the ratification in the Senate. All evangelical schools would practically be closed by the measure. Even freedom of worship to evangelical denominations would be seriously menaced. Then there went out a call to prayer from evangelical leaders. The cry of evangelical hosts went up to God. On the day of the vote, the air was tense. And then the miracles came. Confusion fell on the plan, and the host of antagonists of freedom and tolerance melted away like the Midianites before Gideon's band. Nobody could explain what happened, except to say that it was the power of God. The votes of the opposition melted away. The Senate tabled



A "CONCRETE" ILLUSTRATION OF AFRICAN STEWARDSHIP

The concrete blocks out of which this church was built were carried on the heads of school boys up a steep half-mile hill—after which each boy brought fifty buckets of earth twice a week.

indefinitely the bill. The evangelical hosts were in command of the old ship of state through prayer, and prayer alone.

There are great possibilities in fervent and persistent prayer. Let the pastors in the homeland unite in a cry to God, to bring back to our Southern Baptist hosts the spirit of foreign missions, of world conquest for Christ, and determination to move forward!

The African Lends a Helping Head

By Rev. W. H. Carson, Ogbomoso, Africa

Have you ever carried on your head a concrete block such as the blocks in the above building? I tried the other night to carry a large basket of curios on my head but I soon found that my shoulder was better for such tasks. The rough strips of bark were bruising my head and almost dislocating some of my hair. The African would have used more forethought by seeking a strip of cloth or some blades of grass out of which he would have made a head pad. When he does this, he can carry anything from a blacksmith's anvil to a small size potato balanced on his head. The schoolboy likes to place his ink bottle on the top of his stack of books and steady them all on his head for a half-mile walk to school.

What I began to say was that the students of Hope Waddell, a Presbyterian

school, needed a church building. After asking the older boys and the alumni for money, the principal told the students that he thought they ought to bring up the concrete blocks from the river. Up they went the half-mile hill which was so steep that we white people without loads panted for rest long before we reached the top. From six to ten thousand heavy blocks is no small task for a hot summer climate. "Now the blocks are up," said the principal, "we shall need several tons of earth to fill in the floor and around the foundation. Would each boy be kind enough to bring fifty buckets of earth twice a week? Senior students will keep a record of all you bring."

I should have stated at the first that this church and school are in that part of West Africa where Mary Slessor, the Scotch girl missionary, had such difficult times with heathenism. Many times she stopped town wars and once she prevented the death of about eight people when the witch doctor charged them with being guilty when a cut-down tree accidentally fell on a young man and killed him. There still lives in this community an old chief who has had his coffin made for many months, and who occasionally lies in it and calls his wives to come and dance around so he can see how they will do when he is dead. When they are not enthusiastic in their dancing he yells at them from the coffin. One white man suggested to the old fellow that he put a glass window in the side so he could watch them after the lid was placed on. He followed the suggestion.



A GROUP OF CONVERTS BAPTIZED IN MADRID, SPAIN, DURING 1928

The man sitting in the center is the pastor, Julio Nogal, who, with his fellow-workers, is doing a remarkable work in this priest-ridden land.

The students of this church and school are the best singers we have heard in Africa. They have for their leader, Mr. Jones, one of the best Welsh singers, and he like all Welshmen, does not appreciate anything but the best. Mrs. Carson and I worshiped with these students and their teachers in the old school building and now we would like to be with them in their beautiful new church building which the governor opened and the people dedicated some months ago.

The African cannot lend a helping hand in carrying loads because he has never been trained to do so. Without complete exhaustion he could not carry your suitcase two blocks, but put it on his head and he is good for fifteen miles per day for many days. He literally uses his head in trying to lend a helping hand. This is about the best expression of stewardship that I know.

Perfect Peace

The clouds are scudding heavily,
And darkening the sky;
The rain is chill and beating, and
The wind is blowing high.
The wind-swept clouds part suddenly,
A brilliant star is seen;
Above the storm, untroubled still,
The stars shine on serene.

Though clouds of trouble or of pain
Shut out the skies of blue,
The stars of God's eternal love
Are always shining true;
And one may catch a glimpse of them
Though storm and stress increase;
The mind that's stayed upon the Lord
Is kept in perfect peace.

—Dorothy L. Kinney, in *S. S. Times*.

Some Impressions of Southern Baptists and Their Missionary Opportunity

By Rev. Nils J. Bengtson, Barcelona, Spain

During the last year it was my great privilege to be among the Southern Baptists and as a missionary to visit a number of churches and speak in behalf of the Mission in Spain. After coming in contact with the different features of the work it may be permitted for this humble servant of yours to give some of his impressions.

You cannot fail to receive the impression that the Southern Convention as such is the *most significant factor* in the whole America, for it constitutes the *greatest force* you meet there. I know that there are more numerous religious bodies but that does not signify for me that they are a greater spiritual force. Permit me to mention some details you all know.

First of all, the *incomparable progress* that Southern Baptists have made must command the most sincere respect. It makes a tremendous impression to observe these numerous groups of Baptists. One day, touring in the state of Oklahoma, I expressed my admiration to Dr. Archer, who that week was taking me to some of his churches, because of the great proportion of Baptists in the towns where we were, in relation to the

number of inhabitants there. He then told that he had been in a place where Baptists were nearly 50 per cent of the population. This is one of the many examples which reminds us of the wonderful work God has done in saving people and making them Baptists.

Another factor united with this marvelous progress is the *great band of splendid workers*, who, next to God, have been the means of this progress. You cannot be in the South without admiring the persons and their work, so that it happens with us as with Paul when he met the brethren that we "take courage and thank God" for these brethren in the Southland.

But more. Southern Baptists, and this especially through their preachers, have a *message* to the people. It is this message from God that makes such a wonderful impression. Let me illustrate it. Some years ago Dr. Carver came here in company with Dr. Gill. It was the first year we had the Seminary and I asked Dr. Carver to take my class in New Testament, which he did. What a message he gave! It so stirred my soul that my feelings overcame me and I could not speak, so my wife, who happened to be present, had to do the work of interpretation until I could control my feelings. This is a sample. Southern Baptists have had a message and it has stirred the souls, and this is the secret of their great progress.

These facts lead to another and it is their great schools for training preachers. After having had the opportunity to be for a time in the Seminary at Louisville I am convinced not only that we have there the finest teachers in the world, but that the school has given the workers that scholarly training and fundamental basis for the message that makes it possible for them to give the message to the people.

It is impossible to be in the Southland and not be enthused by the splendid work among the young people, both in the Sunday school and the B.Y.P.U., and I dare say that the honor of this is due to the Sunday School Board, which does everything to promote this splendid state of things. This Board, with its unsurpassed literature and the help it gives to make all efficient, is the greatest force in the promotion of the kingdom.

Space forbids mentioning some outstanding men, among them the professors at the seminaries and the State Secretaries, who have been used of God to make the Southern Convention a wonderful force in the kingdom program.

Now if Southern Baptists have achieved all this, what of their missionary opportunities?

1. They have a message and there is a dying world that needs that message.



Pastor Kuroda and Wife,
at Shimonoseki.



Pastor Shimose, of Sunoko Machi Church,
Fukuoka.



Uzuka San, when a student in Middle
School, Chofu.

JAPANESE BAPTISTS WHO EXEMPLIFY THE DOCTRINE OF THE STEWARDSHIP OF LIFE

Let the men and women, who are called by God, go with it.

2. There are everywhere open doors, and we count that as opportunity—use it; but there may be doors that are closed, so let us pray till they are opened, which will thus give a double opportunity.

3. There is another kind of opportunity and that is what we call opposition. When people are opposed to the gospel there is a strong evidence that they need to be reconciled to God and so we have given them the message. Such a field we have here in Spain. The first week I was back in the work I had to go to the government for the censure. The man in charge could not help expressing his disgust over our work, at the same time he showed that they were afraid of it. His arguments were so similar to those of Demetrius mentioned in Acts 19: 27, that I could not help thinking of it.

4. Then think of the few workers we have here in this country, now only a dozen and handicapped because of lack of means.

Let us not glory in the past so much that we forget the present duty, but keep on and remember that God has made the Baptists in the South so numerous in order that they may bring the gospel to others. The great progress of the gospel in the First Century was in Antioch, but just then the Lord told the church there to send Paul and Barnabas to a larger field.

Here as elsewhere the world needs the message from God. Are Southern Baptists able to give the world the gospel? The program of the Convention is a great but glorious task, which, with the help of God, *can* be realized and as to responsibility before God *must* be carried out even though it would cost our lives.

“Su-te-wa-ru-do-shi-pu,” or Stewardship Japanized

By Mary Walters, Shimonoseki, Japan

A study of words in any language, or the expressing of one's thought into the language of another people is always interesting. It is even more so if there is no equivalent in their tongue for the word you wish to use. Especially is this true in Japanese. For example, let us take the word “stewardship.” Often at a Japanese service many will hear it for the first time as a Japanese pastor preaches an entire sermon in Japanese—using just one English word repeatedly—su-te-wa-ru-do-shi-pu (Japanese syllable sound). What does it mean to the hearer? The first time very little—but the earnest listener will remember the word to find out more about it. It seems to have been taken over “bodily,” just as the word “inspiration” of which also there is no Japanese equivalent.

(Many foreign words have become Japanized—used outright because of no substitute in their own language.) Is it strange that they should have no word to convey these ideas in their old religions? Stewardship! Inspiration! Is it strange that they should know nothing of the meaning of these two words until they come in contact with Christianity—and God's Word?

Besides the church services and Bible classes some of the Japanese Christians will attend summer conferences where they hear addresses or study in a class *The Meaning of Stewardship*. One learns that having accepted Christ and come into his kingdom he is now an heir and partaker, thus a “steward of the manifold grace of God”; that stewardship is a trusteeship—with God the Creator as Owner, one's life and possessions are as a trust to be used for him—time, talents, influence, power, ability, money and life itself included, and some day there is to be a reckoning. What lessons he learns from Christ's teachings in the parables of the faithful and wise steward, the unjust steward, the talents, and the sower! He reads *Money the Acid Test*, by McConaughy, and other books, tracts and articles on Stewardship, now in Japanese. He reads, sees and hears of talents, possessions and lives being consecrated to God, as at our Girls' School, (Kokura) and other places, “White Gifts for the King.” Is it strange then that the Japanese Christian becomes a steward of the gospel and in the uplift of his

fellowman? They are found in all walks of life, among government officials, educators, authors, ministers, doctors, nurses, teachers, business men, soldiers and students.

K—San, who gave up his position to study for the ministry (six years in Mission School) wrote me last summer, "I wish to go to W—to stay until September. At that place I wish to do my best for the propaganda of Jesus Christ, and for two weeks I am going to N—to preach." This young man, while working in the office of a large coal mine, ran a Sunday school almost alone, even buying the supplies needed, and having extra classes in the week with them. He himself first heard the gospel as a little boy living on one of the many islands of the "Inland Sea" where the "Gospel Ship" of Captain Bickel's (a Northern Baptist sea captain missionary) used to stop. Since he became a Christian, without Christian influences at home, he has gone forward through difficulties serving Christ. There are many others, as Mr. Kagawa and Professor Abe (father of baseball in Japan), outstanding social workers; Mr. Nagao, president of Japan Temperance Society; Mrs. Jo, of Kobe Rescue Home; Mrs. Sakon, who with her late blind husband, established a Christian Blind School in Kobe; Mrs. Kubushiro, of the W.C.T.U., working unceasingly in campaigns against "the social evil"; Mr. and Mrs. Vories, doing a great work in demonstrating practical Christianity; Mr. K. Ito, called the "Father of Prohibition in Japan," who

recently celebrated the fiftieth anniversary of his signing the temperance pledge; and Mr. R. Hayashi, of Osaka, formerly a lawyer of large practice and much means who now gives all of his time to the temperance cause. He has consecrated his time, means and ability to saving Japan, for he says, "Only by temperance can Japan be saved."

In our own schools there are teachers, patrons and students who sacrifice money, time and strength for the sake of the schools. Pastors and others sacrifice because "the love of Christ constraineth" them.

As we see what the love of Christ does in the hearts of men and women who have been brought from darkness to light—his followers in other lands—do they not challenge all Christians in the homeland, who have so many blessings and possessions, to be more faithful stewards "according as each hath received a gift, ministering it as good stewards of the manifold grace of God . . . that in all things God may be glorified through Jesus Christ" (1 Peter 4: 10, 11)? Is our "stewardship" so in accord with Christ's teaching that we want to see it Japanized, or rather, a Christian Japan stewardized? Oh, how Japan is watching and looking to America in every way—studying her language, life, methods, customs and *faith*—and asking, "What does it mean to you?"

Growing Stewardship Churches in Mexico

By Rev. L. O. Engelmann Fruindt, Toluca

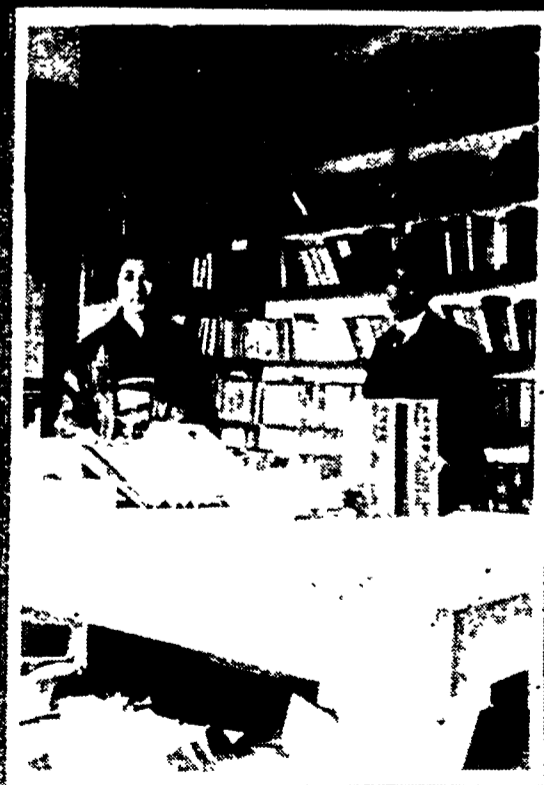
Our greatest work these last three months has been in study courses. I have visited quite a number of the churches, and at the same time that I worked in other respects have given a week's training class. Brother Davis informs me that we have given more diplomas and seals this year in this field than in all the rest of the Spanish-speaking world put together. And it is showing some results already, some of which I shall mention later. I am trying to get the churches all to place on the wall of the temples in frame, the diplomas of all the members who have them. It stimulates study and makes all the rest want a diploma, too. The result is that the pastors are studying a bit more, and some are even teaching classes in these books to the members.

I am hoping soon to have several A-1 B.Y.P.U.'s here in the south. The Unions at Leon, Colima, Toluca, and Irapuato have said that they are going to try to become A-1, though two of these are but just organized. And a number of Unions are now using the B.Y.P.U. Manual, and naturally doing better work.

Also a number of churches say that they plan a daily vacation Bible school during the winter vacation. Toluca had



Haze Gaiva Sensei, who has held evangelistic meetings in many of our churches.



A corner of the Sales Room, Fukuin Shokwa (Baptist Publishing House), Shimomoseki, Japan.



Uzuka San, whose ambition is to be an English professor.

WHAT THE LOVE OF CHRIST DOES IN THE HEARTS OF MEN AND WOMEN SAVED BY HIS GRACE

one last year. Two weeks ago the Toluca Church surprised me greatly. In accordance with plans discussed at El Paso, in July, I have been suggesting to the churches that they make their budget for the next year, and try to do some real work in that line. A committee was appointed to make a budget in Toluca, and brought back a report of a budget of \$1,550.00 for the next year, and recommending that the church become self-supporting beginning with January 1, 1929. As they were paying but \$30.00 per month Mex. on pastor's salary two years ago, you can see why they surprised me so much. A year and a half ago they began paying \$40.00, then, six months later, \$50.00 per month, to pastor's salary. That is what they now pay. They voted that they will now pay the full \$120.00 Mex. per month, beginning with January 1, and though I was amazed when I heard their plans, I feel that they can do it if they work well. They proposed a campaign member-by-member, trying to make tithing the basis of church finance, and get all who refuse to tithe to give a fixed amount weekly. Considerable work had been done along this line in the W.M.U. and B.Y.P.U., especially in their study course work, and the church understands more of its duty than a year or so ago. Then the Eight Point Record System in the B.Y.P.U., introduced three months ago, has helped some. I plan to keep in reserve a little to help in case of need, but believe that, barring something unexpected, they will be able to go ahead now. Of course, this does not mean they will pay the taxes nor such matters, but that they will pay the expenses of the church itself, including pastor's salary.

I have set myself a goal. It seems to me that while we must not let evangelism fall by the way, yet we must do more than baptize. So many are baptized and then are never heard from again, that I have reached the conclusion that we must have an all-round program for the churches, in which the development of the members is a large element. So I am sending all the churches a letter now, proposing that in this next convention year each church set itself a goal based upon the following general principles:

1. Win to Christ during this year a number equal to the number of members in the church at present.

2. Baptize half that number during the year.

3. Open mission stations in private houses and in neighboring towns, which missions laymen attend, under the direction of the pastors. That the pastors give these laymen special instruction along this line. That at least 10

per cent of the members of the church help in the preaching.

4. That each church have a Sunday school in every mission, and that at least 20 per cent of the members of the church be teacher, officer, or some worker in these schools, working toward a complete A-1 organization in each school as a future aim.

5. An A-1 B.Y.P.U. in each church, following the Manual.

6. An A-1 W.M.U. in each church, following the Manual.

7. An attendance of at least the membership of the church at the weekly services as an average. Visits and interesting services.

8. Every member of the church take at least one study course, and all who can read and write take examination and pass.

9. Work and pray for intelligent young people for the ministry, and prepare thoroughly for this work.

10. An increase of 10 per cent in offerings and self-support this year, looking forward to complete self-support within, at the latest, ten years, of all the churches now established, that this money may go into opening new fields.

In making these recommendations, I wrote a long and as apostolic letter as possible to them, trying to appeal to the best in them. Of course, I do not expect that all this will be done easily nor without a hitch. But if we work and pray as we must, much can be done, and at least the Toluca Church and the Leon Church are trying to attain this end.

Heart-Longings of a Furloughed Missionary

By Louise E. Willis, Shanghai, China

As I travelled from Fort Worth to Amarillo, Texas, the varying enterprises of the Panhandle in evidence from the car window, the green fields of winter wheat, herds of cattle in yard and at range, the small mountain of cotton seed at Vernon, the treacherous bed of the Red River—these and other scenes caught my eye as I went forward. But my "heart's-eye" had other subjects for contemplation—my boys and girls in the mission schools in far away Shanghai! I love them, and in my heart is a letter for each if time and energy permit.

This time last year how happily our work was going on in the Ming Jang and Eliza Yates schools on our new compound two miles beyond the suburbs of Chapei, a large Chinese-governed sec-

tion of the great city. All were happy and busy, both teachers and pupils. Christmas approached and to a full daily schedule were now added those extra touches for the holiday program. The usual small disappointments attended the practice hours after the school day—some girl absent, others present were listless, etc., but when the day arrived each number was passing off better than expected. I was especially proud of my Senior girls as they gave their Bethlehem pantomime; and as I write our lovely little Mary, who was no other than my dear, if unbelieving, little Tang Heng (her classmates' choice for the part), seems "standing" in the spirit at my elbow, in her quiet beauty and gentle grace, a worthy rival of some of the Madonnas. . . . In the midst of the program the lights went out, complete darkness! An interval, then a message from the power house of a breakdown! With continuance impossible the audience dispersed well pleased, with promise of a repetition on the morrow. The dark auditorium about empty, a sound of wailing startled the few late in leaving! From whom could this come? Why! The Senior Girls! As we drew near we were greeted with—"Such a disgrace!" "Everything our class does goes wrong!" "Nobody loves us!" "We wanted to install gasoline lights but you wouldn't let us!" "So many of our friends have come all this distance from the city!" So typically human, and so typical of Chinese girls! Promised a repetition of the entire program, assured of our sympathy and their blamelessness, they dispersed, yet tearful and slightly comforted.

After Christmas, reviews and examinations followed hard, and in their midst rumors of the rapidly approaching Nationalists required a three-day shortening of our term. . . . "Snowed under" with test papers; packing for furlough things to take and things to leave; farewell attentions of students, and their hourly queries as to "my grade in English," calls of friends and their farewell courtesies; the tailor's interruptions; and now, as I look back, I wonder how I crowded so much into two short weeks and survived. But excitement, anticipation, genuine heart warmings, are most wonderfully bracing, are they not?

These are pleasant memories, and fresh ones, all having happened within the past year. Of another I wish to tell you—my farewell with my non-believing boys of the Ming Jang upper classes, eighteen in number. How I longed to leave with them a pledge of my love and interest! It seemed in di-

rect answer to my prayers came the circular letter from Mr. Geo. T. B. Davis of the Bible House in Shanghai, offering to give twenty New Testaments to any missionary who would give them out as directed. Very thankfully, very quickly did I respond. Twenty Testaments and nearly twenty boys! Of course, each had his study Bible, but one too large to carry about. (Here was a neat little volume, compact, very legible, just the size to fit in a boy's pocket). In two groups I called them in. My big boys, many of them men in size, each proud of his small learning, each longing to be "famous men" in their own country! A few words of earnest explanation, my love for them manifest in eye and voice as I said this was my "good-by" gift, my assurance of prayer, a distribution of the pledge cards, an interval of silent consideration on their part, longer for some than for others, then all but one promised and signed the cards. The Szechuan boy would go no further than "I will try," and the Korean, so smilingly cocksure in his unbelief, claimed he could not read Chinese! For him I bought an attractive little English Testament, and his excuse was done away with. A pledge to read a chapter a day for a year, and there is *power* in the Word! The Chinese are slow to promise but as a rule very faithful to one once made. How I have prayed that the Lord will bless their reading and open the "eyes of their hearts" to an understanding faith in the Lord Jesus.

These seem to be such dark days for much of our work in China, yet the Word has been sown in faith and bears the promise of returns. Dark days, too, are these for us in the homeland who have no promise of a return to our work. Our return is with the Lord as he wills, yet he looks to his children to carry out his program here on earth, so definitely projected even to "the uttermost parts." He has so willed. It does rest with you and with me, does it not?

The "Light of Asia" Which Failed (Buddhism)

By Rev. A. R. Gallimore, Canton, China

A book has been written on the "Light of Asia." Buddhism may have been an influence of many good points for those who were seeking the light, but it was not that Light that lighteth the soul of every one who comes to him. Buddhism is considered as one of the three

religious systems of China, but it is not confined to China. In fact it is not distinctively Chinese at all, for Buddhism was introduced into China from India about two centuries before the beginning of the Christian era. Buddhism has always been missionary and it is still so. Its promoters are at work with renewed energy to maintain its hold upon the world. Do we realize that Buddhist temples are being erected in England and in some of the Pacific



THE LIGHT THAT HAS FAILED

Image of Buddha enshrined in the lotus leaf, as characteristically represented. The small figure at the lower right is the Goddess of Mercy.

coast states of America? So it is not amiss that we should know something about it, though a very limited idea can be gained from a short paper like this one must be.

*Some of the main teachings of Buddhism are these:

1. "There is no God except that which man himself can become."
2. "The state of Nirvana, or perfection, is reached by means of transmigrations or successions of rebirths."
3. "As long as a man has earthly desires he must be reborn upon the earth."
4. "The shortest way to Nirvana is by severe asceticism, suppression of all action, abstract meditation and the concentration of desire upon extinction of life."
5. "All men are equal, so caste must be abolished."

*From *Three Religions of China*, by Soot-hill.

The noble eight-fold path of Buddhism is "right belief, right aims, right speech, right actions, right means of livelihood, right endeavor, right mindfulness and right meditation."

Buddhism also has its ten commandments as follows:

1. Not to destroy life.
2. Not to steal.
3. Not to commit adultery.
4. Not to tell lies.
5. Not to drink intoxicants.
6. Especially for clerics, this and four following: Not to eat unauthorized food at night.
7. Not to wear garlands or use perfumes.
8. To sleep on a mat or on the ground.
9. To abstain from dancing, singing, music, and stage plays.
10. Not to receive gold or silver.

One can readily see that Buddhism is based on a strict system of discipline, the main object being for the individual to overcome all desires. Self-denial, of course, plays a prominent part. Until the happy state of Nirvana is reached one must continue to be born over and over again into the world.

The founder of Buddhism was a real man, having been born in India the fifth or sixth century before Christ. He was an ordinary man, capable, and a young man of fortune. Until he was twenty-nine years of age he lived the usual aristocratic life of his time. He was married at nineteen to a cousin, but for many years they were childless. He hunted and played, it is said, but he began to be discontented and wanted to employ his mind about better things, so he began to meditate upon the insecurity and unsatisfactoriness of all happiness. He was thus employing himself when his son was born. He returned to his village, and after seeing his first-born in the arms of his wife, he rode away upon a horse, which he sent back, dressed himself in ragged clothes which he secured by exchange of his own with an humble man. And then he pursued his search after wisdom. He gathered about him five companions whom he taught by word of mouth, but they abandoned him because he decided to partake of sufficient food to nourish his body and strengthen his brain. During this period of wandering alone he sat under a tree all day and all night in profound meditation, when he had a vision in which he was enlightened; and then he arose to impart his vision to the world. It was thus that he, Gautama, became one of the enlightened ones, or Buddhas, though it is not certain that he ever accepted the title. But his followers considered him to be a god and elaborate teachings and rituals grew up around his name.

Buddhism spread rapidly under the influence of Asoka, a great oriental

monarch who decided that he would make his conquests by religion rather than by force. Through central Asia and Afghanistan and Turkestan it had spread widely into China before 200 B.C. Even now it is one of the three great religious systems in China and perhaps the most widely accepted one, though the three are often merged and confused. From about the time of Christ until now the goddess of mercy has been worshipped very extensively in Southern China. There are many stories connected with this goddess, but the main idea was perhaps adapted from the common usage of having "god mothers" similar to the Egyptian Isis. Many a wayside shrine contains her image, while the great temples have the squatting figures of the Buddha and other attendants.

Those of us who meet Buddhism face to face here in China can see the virtues of the teaching, but they do not meet the needs of a sinful world. Even when a soul becomes "enlightened" it has not yet found the Light of the world. We know of Buddhist priests who have been willing to let the Light shine in upon their souls and they have been saved. One we think of is now a Christian doctor and lay preacher.

Although Buddhism in some quarters has sunk very low with ignorant priests and dense superstitions, it is in some cases very progressive. Some of their songs have been adapted in our hymn tunes and even the thought in some cases is but slightly changed.

Have American Christians anything to fear from oriental Buddhism? We cannot say "no" with assurance. Some of the Buddhistic teachings are found today in Theosophy and Spiritualism and other religious organizations which are becoming more and more prevalent. So it is well to be on our guard lest some may be led astray by the so-called good points of these systems.

A Buddhist Hymn

"Buddha, the name that kills our fears,
That bids our sorrows cease;
'Tis music in the speaker's ears,
'Tis life, and health, and peace."

* * *

It is impossible to believe deeply in the love of God as Christ reveals it, without dedicating ourselves to a missionary task.—*Samuel McCrea Cavert.*

* * *

The proof of the correctness of faith is the proof of its value, and that is exactly why a man's faith in Christ is justified because in the school of experimental life it has justified itself in every line where it has been tested.—*Wilfred Grenfell.*

The Gospel Has Not Lost Its Power

By Rev. Chas. A. Leonard, Harbin, Manchuria, China

A new preaching hall had just been rented but the new country magistrate was unwilling for us to hold special evangelistic meetings until he could communicate with a higher official. So the evangelist and his wife were left to continue a daily Bible class, do some special visiting, and conduct services on Sunday, while the missionary went to some other places for the first time and to preach there.

The first place visited was Hailin station, some distance east of Harbin. "Hailin" means "sea forest," but it is two hundred miles from the sea. As there is a colony of Koreans there, and knowing that they have an organized church, I first went there to pay my compliments and learn whether or not there were any Chinese Christians in the town. Christians, of whatever nationality, usually come to know one another. The Koreans are expert rice growers. Many of them have left their old homes in Korea since Japan took charge, and have moved into these mountains east of Harbin to cultivate rice in the valleys. The Korean pastor, who pastors several churches in this section, had gone to Changchun, a large Chinese city south of Harbin, to attend a conference. A Korean Christian young man and his wife who live in the church yard received me gladly. They showed in their faces light of the gospel and intelligence. They have three beautiful, happy children. The young man speaks English, having attended a Christian school in Shanghai, and had made a trip on a steamer to Alaska where he stayed several months.

The Korean church has a membership of sixty, and the church school an attendance of one hundred. The Koreans knew of only one Chinese Christian in the village, but testified that he was a real Christian Chinese, a Mr. Jang who had come there two years previous, and is now serving as tax collector for the Chinese school board. The gospel had never been preached in the town in Chinese except as this man Jang had borne testimony on the streets and in the shops.

We went to the home of Mr. Jang, who seemed greatly pleased to receive the American missionary. We had not talked long until he related with feeling what the Lord had done for him. It was then after three o'clock, so we began making plans for an evening service. The weather was too cold to

preach out of doors, so we secured permission of the "Shantung Inn" to hold a meeting there at 7:00 P.M. Though not a Christian the proprietor of the inn welcomed us because he was an acquaintance of Mr. Jang and had once known the missionary down in his home county at Laichowfu.

Most of the stores were visited, tracts distributed and verbal invitations left for the meeting. When we had hastily eaten a Chinese supper we went to the inn and found the main room filled with people. Before we had spoken long all standing room was taken. When the missionary finished Mr. Jang drove home the fact of sin, the grace of God, and salvation through Christ as the foreigner had tried to present these truths. He then bore a wonderful, clear, impressive testimony to what God had done for him. He reminded the people that they had known him when he first came to Hailin a gambler, an opium smoker, a drinker and frequenter of various places of sin. He showed in his face former marks of sin, which are now disappearing. He told how that all his family, even his wife, used opium before his conversion, but that now all are Christians, though none have yet been baptized.

Never have I seen people give better attention than for the hour and a half we spoke, though interrupted several times by soldiers making their evening rounds of examining the inns, looking for bandits who infest these regions. Some were hearing the gospel for the first time. Others like Mr. Jang had heard it in Harbin and at other places, but he and his family, so far as we could learn, were the only Christians in the town.

This man holds daily family worship in his home, carries a vest-pocket New Testament with him, and in the summer preaches at the public meeting place where the people congregate in the evenings to hear the storyteller recite poetry and relate stories from Chinese history. From his own funds he pays the storyteller for getting the people together and allowing him to preach. His wife, sister and two brothers are now all believers.

The next day we made another round of the shops and business houses, leaving tracts and inviting the people to a meeting at Mr. Jang's office. A good number came and listened further to our presentation of the way of salvation. During his talk Mr. Jang cleared up some misunderstandings regarding the teachings of Christianity. Among these he explained our conception of filial piety. He pictured vividly hatred and rejection of a worthless brother, failure to support parents and after death spending of

much money for burning paper incense and worship at the grave—comparing with this faithful support and care of parents, care of and reclaiming of one's brother, but without worship of ancestors.

This story I regarded as only an illustration but found later that this good man, saved by the gospel of our Lord, had actually called to him his elder brother, whom he and the other members of the family had formerly cast out because he was a robber, a thief, an opium smoker and reprobate, but had since shown him every kindness, and in his home had led him to become a Christian. The elder brother has now given up his old habits, has gone to work and is making a man of himself. From his kind treatment and reclamation of his brother and his larger support of parents, the latter realize that in the son who first became a Christian they have one who is filial indeed, though he will not worship at the graves of his parents. Mr. Jang is also now trying through real faithfulness, letters and prayer to lead to the Lord his parents, who are in another part of the country. In a short while he will take to Harbin a younger brother, a fine young fellow who has become a Christian, to learn a trade at a large Christian establishment in Harbin. A man employed at that place led Mr. Jang to become a Christian.

Before leaving the next morning Mr. Jang had me come to his home for breakfast. There were many evidences of the grace of God having come to that home, and on the wall were large Scripture verses and pictures. In the front of the room where pictures of the heathen household god formerly hung there is now a large picture of Christ blessing little children and another showing Christ as the Light of the World. The missionary was asked to lead in prayer and ask God's blessing upon the home. Then the family sung a Chinese Christian hymn.

I was impressed with this man's clear understanding of the Word of God and the plan of salvation, though not having had anyone to instruct him. But he studies his Bible and reads closely every bit of Christian literature that comes to hand.

Just as soon as they can be spared from work at other places an evangelist and his wife, a Bible woman, will be sent to Hailin to help Mr. Jang lead the people of his town to the Lord.

From Hailin I went by motor bus over deep snow-covered roads to a larger city, Ninguta, where for some years has existed an independent Chinese church. The church has been split with division for several years. They have neither

pastor nor evangelist, and need much the help of a missionary. The reception was most cordial. I promised to come later with an evangelist and hold some special meetings with a view to reviving the church and getting it upon its feet again. They have a church building and when united should be able to support their own evangelist, and go forward.

Perseverance Under Persecution

By Rev. G. W. Bouldin, Fukuoka, Japan

Having returned to Kyushu after eight years in Tokyo I was put in charge of a field including Iizuka. I had represented the mission in opening the work at Iizuka in 1910, I think, the year we graduated the first class from our seminary.

Iizuka itself was a city of about 25,000 people and there was not one resident evangelist there of any Christian denomination. And it is surrounded by mines and many populous centers. Such a place in the South would have a dozen or more churches for white people only.

Our work quickly took root in this place and one of our oldest and most faithful preachers spent many years there. To use his language "three members of his family, his wife and two sons, had become ashes there." (Japanese cremate the bodies of their loved ones when they die, and wait for an opportunity to take the ashes back to their family burying grounds.)

When I was in charge of this field the second time I used to go once a month to Iizuka and would preach at least once, and sometimes hold a special meeting for the boys in the big middle school.

Once at the time of my monthly visit the pastor told me that a request had come for me to preach at a place about two miles from Iizuka where there was a big steel mill in connection with a coal mine. I was not able to go at that time and made no enquiries as to how serious the invitation was. But every month I was reminded of the invitation, and as soon as I could I went one Sunday afternoon.

A rare surprise was awaiting us. For although the steel mill employed 500 or more men, on this Sunday afternoon, the place was as quiet as London on Sunday. Our curiosity made us enquire the reason for this exceptional situation. We were told that it was due to the efforts of two women in the town. One of the two was a girl perhaps twenty years old, the daughter of the millionaire chief stockholder in the mine and

the mill. She had attended a mission school in Tokyo.

The other woman was an elderly one, the wife of the man who was employed as head of the engineering school and as superintendent of the steel mill. It is to the story of this woman that I specially wish to call attention. Her name is the same as that of the authoress of *A Daughter of the Samurai*, and I shall refer to her as Mrs. S. M.

We were welcomed as Japanese can welcome people, our Japanese preacher, my wife and I. And such was this woman's influence that the school was thrown open to us on Sundays, and for a long time I preached in the school to students and people of the town every month.

But here is the sad part of the story. This elderly lady, many years ago when a young bride, heard the gospel story from our own Mrs. McCollum, and perhaps one other missionary. During all these years Mrs. S. M. has never said a word to us, that I can recall, about any unkindness or intolerance on the part of her husband. But the Japanese family does not consist of only husband and wife and children. And it was from other members of her family that Mrs. S. M. received such bitter opposition that she was not only unable to join a church or attend church, but could not read the Bible or pray or sing a hymn with any peace.

But her heart was a steady flame and when at last a measure of freedom came she could not rest unless every person near her had the opportunity to hear the good news that she had held for a lifetime though not allowed to make it public.

She endured persecution and she endured childlessness. But when we first knew her she had two adopted children, a boy and a girl. They would sit together in meeting and sing out of the same hymn book. The boy was graduated from the Imperial University at Tokyo, and the writer had the honor of officiating at the wedding of these children, and of seeing the joy of the mother when she could give her children a Christian wedding. The picture of this wedding appeared in HOME AND FOREIGN FIELDS a few years ago.

This young man is one of the ablest as well as one of the most trustworthy teachers in our Willingham College at Fukuoka, while his young wife with two little children now is making him a beautiful Christian home.

Mrs. S. M., Sr., though now an invalid, was at last allowed to be baptized along with her daughter, and is tasting some of the peace for which she waited so long.

May God grant these two women the chief desires of their hearts!

Italian Baptist Work in Communities in the United States

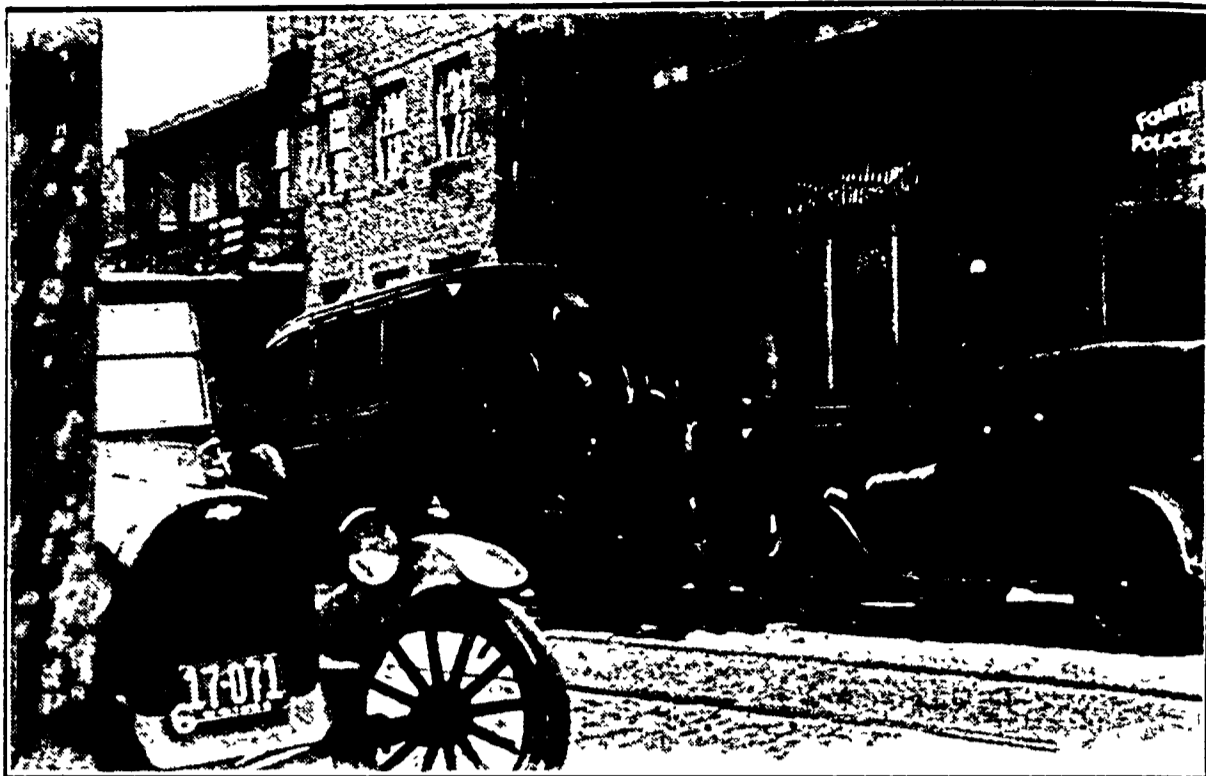
By Rev. Jerome F. D'Arpa, Pastor,
First Italian Church, St. Louis, Mo.

(Rev. J. F. D'Arpa was converted in a meeting held by Rev. Lawrence Zarilli in Tampa, Florida, in 1918. He immediately surrendered his life in service and accompanied Dr. Zarilli back to the Baptist Bible Institute, where he was the head of the Italian Department of that institution. Graduating from the Institute, D'Arpa has been now for several years a missionary pastor in the Italian work of the Home Mission Board. He possesses the enthusiasm of youth, and has brought to his work the gifts of a fine mind and studious disposition which earns for the results of his study our earnest consideration. He writes out of a heart full of love for his own people and a longing to see them given a chance to know the Christ in reality. This article is part of an address given before the Baptist Ministerial Conference.—U. R. L.)

You have been told that the Italians have left their overpopulated country for economic reasons and that they have come here to work, save money and become independent. All this is true, but it is not all.

There are about 5,000,000 Italians in the United States. Not less than four-fifths of them have come from the beautiful island of Sicily, which is part of the kingdom of Italy, and that lies on the Mediterranean Sea. Though most of them have settled in communities of our Northern States, they are to be found by the hundreds and by the thousands, in all of our towns and cities. In Italy, they and their forefathers worked hard, and so they come to us in America accustomed to the hardships of life and with a remarkable bravery to face the New World with the many difficulties that naturally follow those that are not acquainted with American life, methods and especially with the English language.

The coming of this host of 5,000,000 Italians, bringing with them such a wide contrast of ideals and ideas that have conflicted with the American life and ways, has irritated America in many ways and has caused ill-feeling and neglect of them. America's attitude has grown to the extent of "drawing aside her skirts," and applying to them unpleasant epithets, frequently placing upon their shoulders the blame for all our present industrial unrest. If we have denied them the opportunities for social and religious education that are their due, can we wonder that they sometimes pay back in our own coin? Whether Italians bring to America a grave menace or glorious opportunity of evangelization must be determined



CARR STREET POLICE STATION—JUST ACROSS THE STREET FROM THE ITALIAN MISSION

"The coming of this host of 5,000,000 Italians, bringing with them such a wide contrast of ideals and ideas that have conflicted with American life and ways, has irritated America in many ways and has caused ill-feeling and neglect."

by the constructive forces of American Christian life, and the planting of spiritual and social centers of learning and activity.

In many surveys and observation of the Italian immigrants, we have found that they are a people of healthy bodies and minds, having fine moral sentiments, conscientious in all things, and though they have large families, they love their wives and children and make



MISSSES KAUFMAN AND SINGLETON

Woman missionaries at the Italian Center who guide activities through which Italian homes are reached.

their homes the shrines of their devotion. Tradition is the main source of their social and religious development. It has played a great part in the development of Italian society. Social and religious knowledge, ideas and valuations, handed down from generation to generation, have made the continuity of their social and religious lives. We have also found that these immigrants came to the United States little suspecting that demand would be made of them to change their Italian traditional views to those taught in the development of American life. From the very beginning, before these immigrants came, they looked at America as the golden opportunity of their lives, as the place where a man could work, earn his bread, establish his home and become independent. But in their thinking there was not the least suggestion on their part that upon their arrival, or at any time in the U. S. A., they would be expected to change from their Italian traditional views on social and religious life. Consequently, when American people came to them with their ideals and ideas the Italian people were not even moved, and their efforts, though persistent, and accompanied with patience, have been very slow in producing lasting results. As we look into the Italian homes today, we can see what little headway the Americans have made in spite of the fact of the many years of labor among them, to have them pledge their allegiance to our flag, and to have them trust in our Christ for their salvation. They still possess their Italian flag, their images and idols, to which they offer fantastic religious worship, and



ITALIAN MEN ATTENDING THE MISSION CENTER ON A RECENT SUNDAY

Standing just to the right behind the pastor is Dr. Ergas, the Consul of Chile in St. Louis, who is a regular attendant on the services.

they still possess a strong love for Italy and everything Italian.

From a serious study of this condition, our Italian ministers have said that America has made a serious mistake in emphasizing Americanization above evangelization. If these people were dealt with by Christians in a Christian way, they would sooner or later become not only Christians, but such citizens as any nation might covet.

The first attempt made by the Baptists to teach the gospel to the Italians was in the year 1888 by some consecrated women of Mt. Pleasant Baptist Church, of Newark, N. J. These good women visited Italian homes with the purpose of leading Italian children to attend a special Sunday school class that met in the basement of a private home where they taught the Bible. Out of these first efforts developed the First Italian Baptist Church in Newark, N. J., which is still with us and is doing a great work. This successful mission work was an inspiration to Northern American Baptists, who not only expressed their great interest in winning Italian souls, but financed and established mission work in various communities in the Northeastern States where Italians were thickly settled to the extent that Italians everywhere were told of people whose faith in God did not permit them to build churches as a place for idol and image worship, but whose churches were places where Christians assembled for the purpose of spiritual worship to God the Father, through his Son, Jesus Christ, for the purpose of training their hearts and minds for development of good characters; and for the propagation of the knowledge of Jesus Christ as the only means of salvation.

Now every city of the Northeastern and North Central States where Italian colonies are to be found, contain some phase of Italian Christian work, whether it be a church, mission or perhaps missionary visitation by some Baptist worker.

It was not until 1908 that the Home Mission Board (South) decided to establish mission work for the Italians who were settling by the thousands in the Southern States. They sent Dr. Law-



PASTOR D'ARPA AND HIS DEACONS

"He possesses the enthusiasm of youth, and has brought to his work the gifts of a fine mind and studious disposition which earns for the results of his study our earnest consideration."

rence Zarrilli to begin Italian mission work in Tampa and vicinity, and it was not very long until it developed into the organization of a church, and began to enjoy an efficient and increasing church life, which encouraged Southern Baptists to established Missions in other cities.

As we survey the Italian Baptist work today, we find a regular church membership of over three thousand with sixty trained Italian ministers doing church and mission work.

These ministers are distributed as follows: New York State 18, Massachusetts 8, Connecticut 7, New Jersey 4, Pennsylvania 3, Rhode Island 2, Louisiana 6, Missouri 2; the following other states have one each: Ohio, Michigan, Wisconsin, California, Florida, Alabama, Texas, Oklahoma, and Tennessee, Washington, D. C., has one. This list does not include other workers such as men doing voluntary work, missionary and social workers that contribute so much to the Italian mission work.

Last year these ministers, and delegates from the churches to which they minister met in Providence, R. I., for their twenty-ninth annual session of the Italian Baptist Association of America. They met for three days and discussed their Christian business and their many problems, and reported that they had a wonderful meeting.

Our Italian Baptists have a semi-monthly paper printed in Italian and in English and published in Utica, N. Y. This paper serves them as a means of information and instruction, and to keep them united together in one common spirit. Our Italian brethren also have two theological training schools. The Italian department of Colgate University at Hamilton, New York, is under the noble and able leadership of Dr. Mangano, who boasts of forty-one graduates engaged in regular church work. Our other school is the Italian Department of the Baptist Bible Institute at New Orleans, Louisiana, which offers a variety of courses in Italian leading to the missionary training degree. This department was founded in the year of 1917, and in the ten years of its life, under the able leadership of Dr. Lawrence Zarrilli, more than thirty men and women have taken work under him.

From a brief history of our work we have seen that the Italian missionary movement, begun by a few faithful women who loved Jesus and his cause of salvation, present such inspiring and encouraging results as to challenge our American Baptists everywhere that have hundreds and thousands of Italians at their very doors that are lost souls. To do a little for them would be something. Every Baptist ministers' conference in

communities where Italians are settled, should take up this matter of Italian soul-winning. Every Baptist pastor of a conference could make a plea in his church for voluntary workers and invite the Italian people to their Sunday schools and preaching services.

Almost without exception, the Italian pastor is supported by some American Mission Board or Missionary Society, sometimes by some local American church.

The brethren of our Italian churches have given much of their earnings, but never enough to assure the American brethren that they are making substantial headway towards self-support.

There are two main reasons for this. The Italian churches have never been large enough in membership to try to meet the necessary expense of carrying on the work. When they were Catholics, what little they contributed was mainly for supposedly value received.

Of all our Italian Baptist churches there is only one church that is self-supporting and that is Rev. M. C. Marceclia's church, Washington, D. C. Although all our Italian churches are working with the hope of becoming self-supporting, the possibilities are that the American brethren's financial support of the Italian work must still remain until the churches become stronger. It might be interesting to note that in 1926, 49 Italian churches, including both North and South contributed \$46,252.12 toward current expenses and missions.

El Paso Sanatorium Not Closed

By Rev. H. F. Vermillion

Dr. Arch C. Cree, executive secretary of the Home Mission Board, has requested me to correct any impression that the tuberculosis sanatorium will be discontinued. Since the Carnes defalcation there has been considerable talk about selling or closing the sanatorium and selling other Home Board properties. This talk created in the minds of doctors and prospective patients the impression that if a patient came here he might have to leave soon on account of the closing of the sanatorium or a change in its ownership and management.

This and the effort made last winter and spring through the denominational press and at the Southern Baptist Convention in Chattanooga to discontinue the sanatorium have cost us several thousands of dollars in patronage, and it will take some time to overcome the im-

pression among many that the future of the sanatorium is uncertain.

The Southern Baptist Convention has voted many times for a dozen years on the sanatorium and in every case the vote has been nearly unanimous for its continuance. I hope brethren everywhere will tell everybody that the Convention has no notion of closing the sanatorium, and that everybody will send us all the pay patients possible. We cannot take full charity cases until the Home Board is able again to appropriate money for charity work. We can do a limited amount of charity in the way of reductions in rates.

Faith in the Crucified One

By Minnie D. McIlroy, Buenos Aires, Argentina

"I believe in the crucified One." The voice was weak and faltering, for the speaker had been very ill, but what great rejoicing the few words brought to the heart of the listening daughter! Long had she prayed that the New Testament she had given her father might be the means of bringing into his life the "Light of the world." The voice continued asking questions concerning the "crucified One" and she eagerly answered them from her own experience of grace. And with what comfort she thought back on that afternoon's conversation when two weeks later she came and found the loved voice still and the spirit gone "to God who gave it" and followed the mortal remains of her father to the last resting place.

One needs to see the direct contrast of Jew and Christian to appreciate the vast difference in the old and new, the law and grace. The aunt of this girl, while perhaps indifferent (spiritually) to her religion, was disturbed greatly when Esther said she did not expect to put on mourning. Mourning is quite fashionable in Argentina (they wear it for even distant relatives) but Esther does not believe in it and was brave enough to go against not only the beliefs of her Jewish friends and relatives, but also the beliefs of her employers and native friends (and in spite of the fact that here they are very sensitive to "What will people say?"). And, although she submitted to the cutting of a part of her clothing (as did the other members of the family) while the man who did the cutting repeated a sort of chant, she expressed her utter unbelief in the custom. At her request, she was given her father's phylacteries, but in all probability would not have received them if it were not that she

has a small brother. She said they could belong only to a Jew.

On the morning of the funeral we had to pass through the synagogue (in connection with the "Home") during the morning service. As I noticed the various men, all elderly and with long beards, in designated places along the walls, all reading the service aloud in a chanting voice, I wondered if that were the sort of service that our Lord was accustomed to attend.

We passed to the room where the watchers over the dead were chanting in the same unvarying tone. The body was placed on some green leaves on the floor with a shroud of black and six lighted candles at the head. Until the removal of the body, these candles were replenished, as they burned out, by a member of the family. The watchers consider themselves fortunate because they are later permitted to go to the cemetery and act as pall-bearers, which to them is a great honor.

"Faith in the crucified One!" I wonder if we realize always just how much that means. Do we, who are born of Christian parents and have enjoyed all our lives the privileges that a great, free nation offers, realize how far a Jew must go to have that faith that comes so easy to us? This father realized it. He ended his days in a Jewish home for the aged, and well he knew that a declaration of his new-born faith would make him an outcast among the comrades and from the "Home." Esther, the daughter, realized it, for years ago she gave her heart and life into the keeping of the Saviour of the world, thereby cutting herself off socially, as well as religiously, from her people.

There are many Jews in Buenos Aires and the Once Baptist Church is located in one of the Jewish districts. We have found the work among them very difficult, it being made more difficult by our lack of a suitable building. Pray with us that we may continue to work and pray, that in the near future many of them may have faith in "the crucified One," that faith that gives the courage to suffer all things through his love that "is shed abroad in our hearts."

* * *

Thoughts for the New Year

Let us walk softly, friend;
For strange paths lie before us all untrod;
The New Year, spotless from the hand of God,
Is thine and mine, O friend!

—Lillian Grey.

* * *

"Our soul would begin the new year freshened and cleansed and righted in its relation to all other souls, and newly inspired to undertake its own task with purpose and hope."

HOME AND FOREIGN FIELDS

THE
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Leadership—Our Deep Baptist Need

On the tomb of John Wesley are inscribed the words, "God buries the worker, but the work goes on." This states a great truth, but one that may be misinterpreted. The work goes on without the fallen worker only on one condition—that some one be raised up to take his place. The law of the spiritual universe is that God accomplishes his purpose among men by the use of human instrumentality. Apart from God we can do nothing; and in a true sense in the salvation of men and the bringing in of his kingdom, apart from us he will do nothing.

As we face the new year a divine dissatisfaction ought to come upon us as a people. We have done well during the past year in many ways as a denomination, but we have fallen vastly short of our opportunities and possibilities. We have numbers beyond any other religious body in the South; we have preachers, church houses, organized activities, in abundance; we have schools, hospitals, orphanages that do us great credit; we have money beyond the dreams of our forefathers, and a standing among men such as our Baptist brethren of other days never knew. What lack we yet?

That which reveals our lack more than any single thing is the position we occupy in a comparative statement of per capita giving to missionary, educational and benevolent purposes. In a list of twenty leading denominations in North America Southern Baptists occupied last year the unenviable position of nineteenth, with \$2.26 as an average for the giving of each church member during the past year. United Presbyterians led all other denominations in their per capita giving to missions and benevolences, giving \$13.54 each, while the record of other denominations was as follows: Moravian, North, \$8.92; Presbyterian U. S., South, \$8.89; Reformed in America, \$6.76; Baptist Convention Ontario and Quebec, \$6.30; United Church of Canada, \$6.09; Evangelical Church, \$5.63; Presbyterians, U. S. A., North, \$5.35; Baptist Union of Western Canada, \$5.00; United Brethren, \$4.23; Methodist Episcopal, South, \$4.23; United Lutheran, \$4.18; Baptist, North, \$3.92; Congregational, \$3.84; Reformed, United States, \$3.56; Methodist Episcopal, North, \$3.56; Christian, \$3.12; Methodist Protestant, \$2.30; Baptist, South, \$2.26; Evangelical Synod, \$1.96.

How account for this grievous failure on the part of our people to match their doctrines with their gifts?

At once some will say that our deep need is *stewardship*—that our people do not understand and apply this great doctrine, and that we shall correct all our weaknesses in proportion as we bring our lives under the sway of this fundamental principle of God's ownership of all persons and things and our accountability to use all that we are and have for the purposes of Jesus Christ. True; but is this the whole secret? Why is it that Baptists, committed as we are to the Bible, have neglected this central, essential doctrine, which meets us in almost every chapter of Holy Writ?

Others will add to the reply by specifying *scholarship* as our deep need. Our people, they say, are an untaught people. They have heard the simple gospel of personal salvation preached with passion and power, and have yielded themselves to Jesus Christ as Saviour; but they have not been nurtured in the deeper things of Christian life and duty, and have not gone the further step of consecration to Jesus as Lord and Master. There may be some truth in this; yet again it does not explain the fundamental question, "Why?" Ours are not ignorant people more than others, and ours are not illiterate preachers beyond others. Why this lack of instruction on the part of a great host of honored and honorable people at one of the most vital points in the Christian religion?

Others, agreeing that these are complicating factors, would diagnose the essential difficulty as lack of *fellowship*. Our great need, they would say, is unity of purpose, team work, co-operativeness. We have permitted our individualism to carry us to extremes. In our devotion to the ideal of independence we have overlooked the virtues of interdependence. We have inherited a profound distaste for anything that smacks of authoritarianism, and it is difficult to arouse our enthusiasm for a cause that is not directly supported and amenable immediately to local control, as in the case of "boards" and similar agencies. This does not mean that we are distrustful and suspicious, but that we have not cultivated fellowship in service, and do not know how as a people to keep step together. Again, however, we seem to be dealing with a symptom of some deeper-seated trouble. Why do we find it more difficult than others to maintain vital and effective fellowship in Southwide and worldwide enterprises?

We are thrown back on our deep, fundamental need—*leadership*. Having repudiated hierarchy—the rule of the priests, the authority of the church—we are left with but one human agency of control and unification—the leadership of those whom we choose to mould our thinking and direct our activities. The divinely called and commissioned leader of the thought and action of a group of people united in a New Testament church is the pastor. If he sounds an uncertain note, if he lacks vision and foresight, if he is consumed with local affairs, if he has no world-vision, then it is quite certain that his people will not rise to any high levels of missionary interest and sacrificial giving.

But the leadership of the pastor alone is not enough. Frequently he finds his efforts to bring his people to worthy missionary interest and giving practically stopped by the short-sightedness, indifference, even antagonism of the lay leaders of the church. They do not want to be led into fields of co-operative, self-sacrificing service and giving, and they stand as guardians of the people's purses, refusing to allow the appeal to reach them with practical effectiveness because of their attitude and example. Such leaders—deacons, church officers, Sunday school teachers and officers, and others in positions of responsibility—make it practically certain that missionary giving will be on a low level, be-

cause spiritual life in such a church thus led—or misled—will inevitably be on a low level.

In one of the great victories of Israel the chronicler ascribed the triumph to the fact that "the leaders took the lead." Is it not always so? Where is the church that will not respond gloriously when pastor and deacons and teachers and leaders take the lead, both by precept and by example? Make a list of the churches that are carrying the burden of support of our Co-operative Program, and without exception you will name churches that have missionary-hearted, co-operative, team-working leaders.

We need many things as a people—a deepened sense of our stewardship, a higher level of scholarship, a stronger bond of fellowship—all these; but most of all do we need competent, consecrated, courageous, unselfish, devoted missionary leadership—men and women called of God to go ahead of his people in thought and conduct, whom the people will follow as these leaders follow Christ.

God grant us the gift of such leadership in the coming years!

Making the Most of 1929

Vision is the quality of being able to see ahead, plan ahead, think ahead. "To get ahead," Theodore Roosevelt once said, "get a head!" The ability to use foresight in the achievement of ends is the highest test of intelligence.

Much church work fails, or lags behind, because of failure to see and plan ahead. Nowhere more than in a church is it necessary to make careful plans in advance if the largest measure of success is to be achieved. The people come together only once a week, for the most part. The majority are unacquainted with the details as they have been worked out in the meetings of deacons, committees, cabinets, etc., yet pastor and leaders are prone to take for granted that the people as a whole possess this information. Not having gone through the process of thinking and praying which characterized the smaller group, they do not and cannot have the same interest and enthusiasm. The result is that they listen with vague comprehension and little interest to the presentation of the plan and appeal, and go away scarcely knowing what it was all about, and showing but little if any of the feeling of responsibility for the success of the undertaking.

Certain steps are fundamentally necessary in preparing the way for a really worthy program for 1929, and for securing subscriptions to the budget that will insure the hearty and adequate support of the church and the benevolent causes which it fosters.

1. *Information.* Weeks before any actual call is made for subscriptions the entire church membership should be thoroughly informed as to the proposed plans and objectives. This should be done by the distribution of tracts, the use of posters and announcements, the giving of information from the pulpit and platform in the preaching services, the Sunday school, the B.Y.P.U., the W.M.U., together with a series of letters addressed to the entire church membership describing in detail the needs and the plans for meeting these needs.

Nothing can take the place of such an effort to inform every member of the church. Mere announcements will not suffice. An occasional sermon will not be enough. A circular letter addressed to the members will fall short. All of these methods, and more, must be combined to concentrate the thinking of the entire church on this one great subject for six or eight weeks in advance if all are to be sufficiently informed.

2. *Study.* Information is indispensable, but it does not go deep enough. There is a great difference between *knowing* and *knowing about*. Really to *know* why we give means study—the study of the doctrine of stewardship and tithing, and the study of the tasks which Christ has given to his people. An exceedingly attractive course of study is being offered by the Church Administration Department of the Sunday School Board, in co-operation with the State Boards, leading to recognition in the form of a Stewardship Diploma. For the study of one of these books the Diploma will be granted; and for one each of the remaining groups of books a seal will be granted, leading to a beautiful Blue Seal Stewardship Diploma. The books listed are as follows:

Seal Two—*Christian Stewardship*, by Cox; *Stewardship and Missions*, by Cook.

Seal Three—*Financing a Church*, by Henderson; *Office of Deacon*, by Henderson; *The Budget Plan*, by Tull; *A Manual of Methods in Church Financing*, by Gambrell.

Seal Four—*Growing a Church*, by Burroughs; *The Efficient Church*, by Dobbins; *The Functioning Church*, by Burroughs; *The People Called Baptists*, by McDaniel.

Seal Five—*The New Challenge of Home Missions*, by Alldredge; *Tale of Two Peoples*, by Seay.

Seal Six—*Today's Supreme Challenge to America*, by Love; *Only a Missionary*, by Ray.

The organization of classes for study of one or more of these books will be a type of preparation of untold value—particularly if the study extends to a large and representative group of adults and young people.

3. *Preaching.* The pastor's leadership finds its highest expression in his preaching. A series of vital, inspiring, Bible-centered, spirit-filled sermons preached in the Baptist churches of the South on Stewardship and Missions during the first weeks of the New Year would absolutely assure the success of the 1929 budget.

Why should not this become the theme for a mighty crusade of preaching during January and February? Could anything be closer to the heart of Jesus? Is there another subject upon which there is more teaching in the New Testament? Could any other topic be more timely? Do our people need instruction and information from the pulpit concerning any subject more than this? Let the preacher fill his own heart with the truth of God's Word on stewardship and missions, and arouse his own conscience and conviction by the study of some of the books listed above; then let him go to people with a burning message—and God will give to him and his church the victory!

4. *Prayer.* We put this last because it lies at the foundation of everything else. Here is our supreme problem to get our people to praying, that they may discover God's will for their lives, their money; and that they may bring down God's power on them for service.

No church will ultimately succeed in carrying out a great program of enlistment in giving that depends on other means and leaves out prayer. It is as if men undertook to run an electric motor with the current turned off, or a locomotive with the steam cut off, or to grow a crop from seed which were sterilized. Undergirding it all is prayer, and if we fail in our Christmas offering, and if we are defeated in our effort to secure a worthy budget for the causes of Christ represented in our local and worldwide program, we may certainly conclude that it was due to failure in prevailing, intelligent, importunate prayer.

Nothing is clearer than this—we can succeed if we will. But our *willing* must be more than *willingness*—we must adequately and persistently inform our people. We must dig deep through real study, we must have consecrated leadership in the pulpit, we must seek the will and bring down the power of God in prayer. Much more we ought to do; no less can we do if we win the highest victory.

Stewardship—God's Method of Raising Money and Making Men

Rev. Geo. T. Waite, D.D., State Mission Secretary, Richmond, Va.

Prominently among the many teachings of Jesus stands his teaching that personality is the only true and ultimate standard of values. Everything that contributes to the sum total of human good and to the extent of its contribution has value; and everything that fails so to do is utterly without value.

Some one has said truly that stewardship is not only God's method of raising money, but is also his means of making men. In my opinion it is this latter use of stewardship which gives it its chief significance. I am quite certain that God is vastly more interested in making men than he is in securing money. The apostle Paul in writing to the Philippians said, "Not that I seek for the gift, but for the fruit which increaseth to your account." Here Paul recognizes the fact that the chief benefit of giving is to the giver rather than to the receiver, and he reminds us that Jesus himself said, "It is more blessed to give than to receive."

It is my conviction that our approach to the giving life of our people should be from this point of view. In view of the pressing needs of the various kingdom enterprises which we are trying to take care of, and in many cases are keeping alive with great difficulty, it is hard for us always to keep the proper perspective. But however pressing these needs, I am convinced that they are incidental and secondary and that the primary and central need is that our people shall give. It is not so much the matter of saving enterprises as of saving people.

It is my opinion that our present financial problems have come about in large part through this misplacement of emphasis in the past. We have been stressing denominational needs and have used in many instances questionable methods to secure money without much thought of the development of our people, until the people themselves have come to feel that their only responsibility for giving is to meet a particular need. They feel that if they dodge the appeal they are released from any obligation, when the truth is their responsibility is to God, a responsibility which is ever present and inescapable. I am afraid that we have been so busy shearing the sheep that we have forgotten to feed them. I do not believe there is any other hope for our denomination than a return to the teaching and practice of stewardship.

The crucial question is, How can we bring our people to recognize their stewardship obligations? This question is more easily asked than answered. To be sure, it cannot be done in a day. It will take years and generations to complete the task, but the sooner we get at it the sooner it can be accomplished. I think the first thing that is necessary is to change the psychology of our churches and pastors and denominational leaders. It seems to me that we must recognize that giving is a necessity for the development of the church members themselves. In other words, we must approach the question from the point of view of the benefits and blessings which giving adds to the life of the giver.

I would suggest several ways by which we may enlist our people in the practice of stewardship. The first thing is to bring them to a recognition of God's ownership of all that they possess and that these possessions must be administered for the pleasure of God rather than themselves, and that they must at last give an account to God for the way they have administered his affairs. It is only when men and women come to think of themselves as stewards that we can hope to have an adequate and stable income to meet

the great and growing needs of our denomination. To accomplish this I would suggest:

(1). That stewardship be stressed by all the teaching agencies of the church, such as our Sunday schools, B.Y.P.U.'s, Woman's Missionary Societies, etc.

(2). That our churches hold stewardship institutes in which classes are formed for specific instruction in stewardship. Every church might have one such institute a year, and in some instances there might be more.

(3). Our preachers should preach more upon stewardship and seek to enlist their members through personal effort as they come in contact with them in their pastoral visitation.

(4). The membership of the local churches could be divided into groups with a leader over each group who could effectively train the members of these groups in the practice of stewardship.

(5). Stewardship literature should be distributed among the members with special emphasis upon certain books and tracts dealing with the subject.

(6). The church should canvass thoroughly every member for contributions to both local expenses and the worldwide kingdom program. I feel sure that when our churches can get the point of view that giving is to be emphasized for the good of the giver we will have less difficulty in getting them to stress the every-member canvass, without which it is impossible to create a strong stewardship consciousness.

I would further suggest for the enlistment of our various states that conferences be held in the various district associations with the pastors and leading laymen of the churches, and that associational committees be appointed, composed of a chairman, selected by this conference, and an outstanding layman from each of the various churches. In this way it will be possible for us to reach our whole constituency. I am hoping that 1929 will prove to be a memorable year in the enlistment of our Baptist host in the practice of stewardship—a fundamental need of Christian life, the foundation on which the superstructure of our church and denominational life must rest.

"Every Church Enlisted—Every Member Canvassed"

By Rev. J. R. Jester, D.D., First Baptist Church, Winston-Salem, N. C.

Manifestly the greatest need of Southern Baptists today is enlistment. We have vast numbers and untold wealth, but in the face of these conditions we seem to have been caught during recent years in a strong undertow which has resulted in a decline of receipts for missionary and benevolent causes. A number of excuses and perhaps reasons might be given for such a condition if the length of this article permitted, but whatever these may be it is more to the point to address ourselves to the correction of an evil situation. How can we make 1929 a better year for all lines of our work than we have recently experienced? It is believed that some definite objectives will greatly help to this end.

1. *A definite denominational budget.*—The church which says: "We will do what we can" without accepting a worthy and fixed quota for which to strive as a definite objective, will usually find a disappointing result at the end of the year. The budget plan is adopted by all lines of successful business today. Shall "the children of this world be wiser than the children of light?" No church will do its best for denominational causes unless it sets for itself a chal-

lenging objective which it strives to reach. The amount of this objective should be voted by the church before a pledge is taken. The budget of every church should be twofold, namely, for local expenses and the Co-operative Program. Even if the church fails to reach the full amount, far more will be realized by this plan than if no objective is set. The denominational budget should be kept in the ascending scale each year. By doing this the people are encouraged to increase their pledges year by year. A church that is not growing in members and financial resources should be growing in the spirit of grace.

2. *Secure a pledge from every member.*—The every-member canvass should be what its name suggests. We are persuaded that the breakdown in many churches is due to the failure to make the canvass complete. In every church there are those who are undeveloped, and whose contributions will at best be small. Because of this many churches, after securing pledges from the more liberal and growing members, bring the campaign to a halt and neglect to work it out to the last member. This is occasioned by the fact that the workers often come to feel that "the game is not worth the candle." Because of this the undeveloped ones are permitted to continue in the non-giving class. We owe a duty to develop these people and they will continue to be of little or no use to the kingdom until they have their consciences awakened to the duty and privilege of helping to support the church, in both its local and denominational budgets.

The denomination which is leading the South today in per capita giving has accepted this slogan: "Every Church Enlisted, Every Member Canvassed." It is to our discredit as Southern Baptists, yea, our disgrace before the Christian world, that we have more people who are doing nothing for the support of their church program, both local and worldwide, than any other denomination. The distressing figures of the long roll of the unenlisted will not be changed until pastors and churches definitely set themselves to the task of arousing the conscience of the unenlisted, old and young, rich and poor, so that none shall feel they are to be excused from taking part according to ability, in carrying out Christ's worldwide program. The person who wilfully refuses to accept the program outlined by our Saviour gives *prima facie* evidence that he has no right to claim membership in a Baptist church. We have arrived at the time when this truth needs to be spoken in love to every one, but spoken with no uncertain sound. Many today are giving sacrificially as they have never done, but a vast army are taking no part. This situation will not change until we make up our minds to face the matter in the light of New Testament teaching. About one hundred years ago there came a division in Baptist ranks when those who were unwilling to accept the Saviour's program withdrew, and shut themselves up to a policy of retrenchment. Our trouble today is that we have many of the same mind as their forebears, but who are still claiming membership in missionary churches. Much can be done to remedy this situation if a kindly but courageous note shall be sounded in our churches, district associations, State and Southern Conventions. The coming year will be a fine time for the sounding of this note.

3. *Enlist every new member.*—Every member uniting with the church should be given, at the time when received, a copy of the church covenant and also a statement of the church budget for both local and denominational causes, with request to fill out the attached pledge and hand it to the church treasurer at an early date. There is no better time to enlist the young convert, or the person who transfers from one church to another, than at the time when being received. For many years we have followed this plan with the most happy results. No one would expect to belong to

a lodge or club without participating in the expenses for maintaining the same, yet we often encourage people to feel that they can belong to a church of Christ, remain in good standing, though they contribute nothing for its maintenance and the extension of Christ's kingdom. The endorsement, either tacitly or otherwise, of such a position is the rankest kind of heresy. It is totally out of line with the spirit of the Master and the teaching of the New Testament.

4. *Keep to the fore missionary and benevolent objects.*—It is easy to lose the appeal for great objects, such as Foreign Missions, Christian Education, Hospitals, Orphanages, etc., by burying them in what we term the Co-operative Program. Information begets inspiration. By presenting a definite object, showing its opportunities and needs, an interest is awakened in its behalf, which cannot be aroused by speaking of generalities. If Southern Baptists will make 1929 a year in which all the great objects which we support live anew in the thinking of our people, we will begin to recover our losses and educate our people for a notable advance. Enthusiasm for the 75-Million Campaign waned as we talked about the campaign but failed to present systematically the separate causes which it was designed to support. We can face the same danger with the Co-operative Program unless we shall constantly show the worthwhileness of the different objects which are embraced in this comprehensive plan. It is doubtless true that most pastors can make a truthful confession of their neglect in not preaching missions, specifically, as they should have done. May we have a revival of this in 1929!

5. *Kindling the fires of evangelism.*—To carry on any great program in our churches, we constantly need the enthusiasm occasioned by the spirit of evangelism. This is fundamental to everything that we are to attempt. When we engage in the work of soul-winning, there is an atmosphere created which enthuses us for every worthwhile endeavor in kingdom building. Being interested in soul-winning at home, it will not be difficult to enlist our people in this great enterprise elsewhere. A widespread revival throughout the bounds of the Southern Convention during the coming year, will go far towards rehabilitating the enthusiasm of our people for attempting the large enterprises which the Saviour has committed to our hands.

Getting at the Deeper Meaning of Stewardship

By Rev. J. E. Sammons, D.D., Vineville Baptist Church, Macon, Ga.

It is fitting, eminently fitting, that this January issue of HOME AND FOREIGN FIELDS shall be devoted to a very careful and prayerful and reverent consideration of stewardship and missions. It is equally needful that in all our churches and in all our individual programs regarding the kingdom we shall give in this good year of our Lord, 1929, very serious consideration to stewardship and missions.

We shall never be able to carry on in a worthy manner in our program for world evangelization with purely high pressure methods and plans. Pathetic pleas and pleasing platitudes and striking statistics will bring forth some immediate results, but there is now upon us unquestionably the demand for some fundamental principle that will guide us in formulating a financial program. That fundamental principle is to be found in the idea and teaching of stewardship.

Let it be understood in the outset that stewardship is not solely a financial affair. It is probably true that prejudices have been aroused against stewardship for no other reason than that across that word when written or spoken was very much in evidence the dollar mark. The dollar mark is there to be sure, but it isn't the only mark by any means. When seen with undimmed vision there will appear two distinct personalities, *myself and God*. When I see that word and hear that word stewardship aright, then I see *myself* in relation to those about me and to the world and my responsibility to those about me and my responsibility to the world, and I see *God* and understand something of his purposes and his plans for a world kingdom.

As a matter of fact there is something else that must be definitely settled before one can have a proper conception of stewardship. That something else had happened in the lives of the Macedonian Christians when Paul wrote to the church at Corinth. Those Macedonian Christians had the correct idea of stewardship even though they may never have heard the word pronounced. They were liberal in their gifts far beyond Paul's expectation or hope, for said Paul, "They first gave their own selves unto the Lord." That must happen in the life of us all before we ever will, or can, have the right conception of stewardship.

Somebody has said that there are three great life verbs that must be conjugated in all their voices and moods and tenses by every one. Those verbs are, the verb to *be*, the verb to *have*, and the verb to *do*. But the greatest of these is the verb to *be*. What one *is* is far greater than what one *has* or what one *does*. It was Emerson who said, "I cannot hear what you *say* because what you *are* thunders so loudly in my ears." And it was Paul who said to the Corinthians, "I seek not yours but you." To men and women who have first given their own selves unto the Lord, a clear, definite presentation of stewardship will have its appeal, and to none other. In this clear, definite presentation of stewardship three things are involved, doubtless others, but certainly three things: Stewardship of life, stewardship of doctrine, and stewardship of property.

I have a life, just one life, and a brief span of years in which to live that life. What am I to do with it? Where and how can I invest that life that it may yield the largest returns for him to whom I am responsible as a faithful steward, for that life?

There are certain doctrines, great, fundamental doctrines committed to us and for which we of every generation are responsible. What are we to do with these doctrines? What have we been doing with these doctrines, as churches, as ministers, as groups of Christians? By this is not meant solely those doctrines that differentiate us as Baptists from other faiths, but all the doctrines that have had so much to do with the development of the church through the years.

Into our hands certain properties have been placed either by our own efforts and rigid economy or by inheritance, or by gift. Whose is really this property? Is it really mine? Is it really yours? The Bible says, "The earth is the Lord's, and the fulness thereof." "Whatsoever is under the whole heaven is mine." "It is he that giveth thee power to get wealth." "All souls are mine, the world is mine, and the fulness thereof." "The silver is mine, and the gold is mine, saith the Lord." Stewardship, rightly understood, is but the recognition of God as the owner of all things and myself, or yourself, as his agent or tenant. I am obligated to be a faithful steward, not as a matter of sentiment, nor because of any need on the part of God as the owner, but as a matter of principle, of law, for said one, "Stewardship is the Christian law of life."

For a definite word as to how we shall make payments as good stewards we can find a splendid suggestion in Paul's

letter to the Corinthians (1 Corinthians 16: 2): "Upon the first day of the week let every one lay by him in store as God hath prospered him." If we are in doubt as to a good working basis on which to calculate our financial obligations to the Lord's kingdom, a fine word is given in Malachi 3: 10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

A Ten-Year Program of Stewardship Teaching

By Rev. J. W. Gillon, D.D., Shawnee, Okla.

I have been asked to write an article of from 750 to 1000 words. I am also asked to confine what I shall say to a discussion of a plan which I know from experience will work. With the first suggestion I may be able to comply. With the second suggestion, I cannot comply.

I have tried all the methods I have seen suggested by others in the many books I have read. I have found them all a failure with most folks. I have found each of them a success with the very few.

I have tried preaching on stewardship, and have used both the single sermon idea and the series plan. I have put in these sermons all the Scriptures bearing on the subject. I have found that most of those who heard my messages were uninfluenced by them, only the few caught the vision and were led into stewardship practice.

In one case I taught Cook's book, "Stewardship and Missions" to a fine class of men which was also a class of fine men. The teacher of the class absented himself for the whole time and if the teaching changed any man's practice, I never heard of it.

I have tried distributing tracts on "Stewardship" and have made a few converts by the practice, but have failed with vastly more than I succeeded with.

I have tried sending tracts out with a letter making appeal to the people to read the tracts and make their duty a matter of prayer. If this has resulted in one convert to stewardship practice and tithe paying, which is the first expression of one's acceptance of the doctrine of stewardship, I have not heard of it.

There is only one method I think of to try with adults and that is to take them one at the time and talk and pray it through. This I have not tried. It seems to me it might be tried by some pastor and church with profit and perhaps with great results.

But the most promising method will not bring quick results, but will certainly bring sure results. So far as I know this has never been tried. I refer to making it a matter of teaching in the Sunday school, beginning in the Junior Department, or perhaps in the Primary, and keeping up the teaching until the pupils pass into the Adult Department.

We are not doing enough specific teaching in the Sunday school. Our Sunday schools ought to aim first of all to lead every one who comes into them unsaved, to Christ, before he or she passes the Junior years.

Second, the Sunday school ought to aim to indoctrinate every pupil in the great fundamentals.

The outstanding practical fundamental doctrine after salvation is the doctrine of stewardship. Of course when this is said it must be kept in mind that stewardship has to do with vastly more than money.

People need to learn that stewardship has to do with all of life. This is the first thing to put over with everyone whom the teacher or preacher or parent wants to make a conscious steward. Every human being is a steward or stewardess of life whether or not the fact is recognized and lived up to. Our task is to convince each individual of this fact. It is useless to try to convince one of his or her stewardship in things who has not been convinced that *life* is a stewardship.

This work must be done in childhood before wrong conceptions of life have been imbibed. We must take years to develop a church that lives a "stewardship" life. It cannot be done in less than ten or perhaps fifteen years.

Putting the Emphasis Where it Belongs

By Rev. G. J. Rousseau, D.D., First Baptist Church, Pensacola, Florida

"The year 1929 ought to be a great year in our churches for preaching and practicing the doctrine of stewardship, and emphasizing in a fresh, vital, effective fashion the subject of missions. How is this to be done? I am turning to you for one of the articles for this special number."

The above is quoted as a reason or an excuse for this article.

Since receiving this request I have often thought of the involvements and have frequently wished that I had not consented to make this effort, because it is quite likely that I shall say some things which may provoke sharp disagreement with my views. This will be unpleasant for me because we Southern Baptists are very "touchy" at many points. However, I will just state boldly what I think, and take the consequences.

I should say then that one of the first things to do in 1929 is to quit preaching about stewardship so much. Yes, I mean just that. There is such a thing as "too much of a good thing." When that point is reached we have come to the state described as being surfeited, and the reaction under such circumstances is well known. With all the preaching, writing, tract distributing, and book-making on this subject which has gone on among us for the last several years, there ought not to be a single Baptist who has not been exhorted enough. Possibly, if we give our brethren a chance next year to digest this "strong meat" of the word, they will begin to bring forth fruits meet for repentance. To my mind our preaching, teaching, writing and exhorting should be tuned to the key of God's love, Christ's atonement, the fellowship and leadership of the Holy Spirit, man's responsibility for his fellowman, and the comforts, helps and promises which God has made to his creatures. If we major on these themes and minor, (very much minor) on how much we spend for chewing gum, candy, tobacco, cigarettes, gasoline, automobiles and silk stockings (with carefully computed tables appended), I feel that we will be much better off all along the line, especially since politics will be more or less dormant.

In the second place, let us try to send a few less experts around. Or if we just must send them, let us try and send them to places where they are really needed—away out in the country. I believe that if we could convey the idea to the average hard-working, fervently praying pastor, that the denomination is really willing to repose confidence and trust in him to do his best in his field, we will have a wonderful response. As it is, he is continually busy recovering from invidious comparisons which have made him look and feel like the proverbial thirty cents.

Next, I should say we ought to try and work our plan. We have been at it now for several years, but have never yet been able to accommodate ourselves to it. Every year we adopt a budget in our churches, we urge its subscription, and I feel convinced that in most of our churches where there is intelligent leadership the subscriptions are paid. But not a year has passed in which we have not had from three to half-a-dozen extra calls. It is admitted that some of these were urged by imperative necessity. Others could have, and should have been arranged for otherwise. All over the South we are getting ready to present our 1929 budget to our people. In anticipation I already see the whimsical and perhaps synical grin on our congregation's faces as we say: "This budget provides for everything proportionately and in accordance with the percentages of distribution adopted, and no other call will be made on you during the year except in case of unforeseen calamity." I can see in my mind's eye a 30 per cent subscription while the subscriber reserves 70 per cent for the "unforeseen calamity" which has in no year failed to make its appearance. It is my profound conviction that if we continue the unified budget plan, we must soon come to the time when we must let it mean what it implies.

Next, I would say, is to center our efforts on those churches that give nothing or very little. Let the churches alone which have a budget and forward their funds monthly. Give them this one year to recover their faith in the integrity of the word of their pastors, and the following year there will be a gratifying increase in receipts. Mr. Lincoln was eminently correct when he said, "You can fool all of the people some of the time, some of the people all the time, but you cannot fool all of the people all the time." Let some way be devised of getting deficits from the churches which do not contribute. My idea is that here would be a rich field for the experts. It will not be quite as nice and agreeable, but what a potential opportunity for them!

I dare say Jeremiah did not enjoy delivering the message to Judah found in Jeremiah 5. "Take away her battlements, for they are not the Lord's." Those battlements were the city's pride. They were the hope and comfort of the capital. But they were not the Lord's. Is it possible that we have erected battlements that are not the Lord's, and which the Lord will not honor nor acknowledge? When we think of prospering by organization and standardization instead of by the power of a living faith, we will fail and keep on failing. To my thinking if we can get our prayer meeting services well attended, our Sunday school lessons well studied, and our preaching services supported by devout and devoted men and women, we will go a long way toward improving conditions all along the line. Our people are cold at heart. They can have no great interest in missions with their hearts in the state in which they are. Before we ask them for more money we will first have to impart to them anew those glowing, vital spiritual gifts of which the Apostle Paul speaks. What we need more, right now, than a revival in China or Africa is a revival in America. Until our own people have again the joy of their salvation restored to them, until they again feel the spiritual glow of God's presence, we need not count very much on their teaching other transgressors the Lord's ways.

It would have been much easier and more agreeable for me to write a few paragraphs of pleasing platitudes. I have, however, honestly and earnestly set down my thoughts in a spirit of helpfulness. It is along these lines that I think we will recover ourselves. I may of course be all wrong. If so, so be it. I am convinced, however, that like Israel we have turned to Egypt for help instead of to the Lord our God, and if our ears were really turned to the prophetic voice we would hear the cry: "Take away her battlements, for they are not the Lord's" (Jeremiah 5: 10).

Making Stewardship and Missions Effective

By Rev. M. E. Dodd, D.D., First Baptist Church, Shreveport, La.

In fifteen years we have raised our church budget from \$6,000.00 annually to \$130,000.00 annually.

It has been done by the following four-fold program of promotion and propaganda:

First: By preaching on stewardship and missions. It has been my custom to preach a number of sermons each year in an effort to promote interest in our denominational program. On the Sunday following the Southern Baptist Convention and the State Convention I usually speak on the Convention and outline our denominational program for the coming year. We also give a Wednesday night service to other members of the church who attend the Convention to report on it.

I also preach a series of from three to five sermons each year on various phases of the denominational work, mostly on missions. Preceding the annual every-member canvass I preach one or more sermons on some phase of financial responsibility to the kingdom of God, like stewardship and tithing.

Second: A program of four-minute speeches has had notable effect in disseminating information and creating conscience on stewardship and missions. We have this for several weeks preceding the every-member canvass. Speakers are chosen to give talks before organized Sunday school classes, missionary society meetings, B.Y.P.U.'s and in the church service of three to five minutes. One year these talks consisted of personal testimonies on blessings received from tithing. That year the every-member canvass resulted in more than twelve hundred members signing up to tithe. This year the four-minute talks ran for seven weeks, covering the seven causes supported in the Co-operative program, namely, (1) Orphanage, (2) Old Ministers, (3) Hospitals, (4) Christian Education, (5) State Missions, (6) Home Missions, and (7) Foreign Missions. At other times these talks are on various mission fields. These talks are effective because they come from the members of the church themselves and have none of the elements of professionalism. Furthermore, those who are asked to make the talks sell themselves thoroughly on the program by the preparation which they have to make for the talk.

Third: The program is made effective through mission study classes. Of course, the Woman's Missionary Society has study classes going almost continuously. We also have an occasional "School of Missions" for study of mission books each night during a given week. In addition we have a semi-annual program of an All Church Night School on Wednesday nights. The church meets at 6:15 for food, fellowship and fun; from 6:45 to 7:45 we meet in study classes; and from 7:45 to 8:45 in the mid-week devotional service. Some of these classes are always in missions. These study classes have never reached a large number of the church members, but those who do take them are influential and effective members. One of the most effective mission study class we have ever had has been in the use of the Southern Baptist Convention annual.

Fourth: But one of the most effective means used has been a constant, persistent and wide-spread distribution of tracts. We get tracts by the thousands, yea by the tens of thousands. We get every missionary, stewardship, doctrinal, practical and devotional tract furnished by our Missionary Boards and Sunday School Board. These tracts are

distributed consecutively at the close of each church service by a committee appointed for that purpose. The tract for distribution on a given day is chosen in harmony with the sermon of that day, or with the particular cause that is being promoted. This tract-distributing program has done possibly as much as or more than any other one single agency in the conformation of our people's conviction on the doctrine of stewardship and missions.

Fifth: There are some miscellaneous methods that have been used which can hardly be classified in any of the above. We use every opportunity possible to have our mission secretary and other denominational leaders to visit among us for Sunday services or for special occasions. Our Woman's Missionary Society has a monthly all-day meeting at the church at which time some missionary or denominational leader is the special speaker. We take advantage of every opportunity to have a missionary to visit us. Sunday school classes, Woman's Missionary Unions and the men have their annual banquet at which time some missionary or denominational leader is the speaker.

What this program has done for one church it will do for any church if earnestly and industriously promoted.

The Stewardship of Prayer

By Rev. W. Eugene Sallee, Kaifeng, China

There is a striking contrast between the first and the eleventh verses of the ninth chapter of the Acts. Let us put them side by side. "But Saul, yet breathing threatening and slaughter against the disciples of the Lord"—"Go and inquire for one named Saul: for behold, he prayeth." In the first verse Saul is "breathing threatening and slaughter" and in the second he is "breathing a prayer." What made the change? Saul had met the Lord and talked with him face to face and the whole course of his life was changed.

Paul started his Christian life in the right way. He started it praying. The first words he spoke after he saw the risen Christ were a prayer. "Who art thou, Lord?" "What shall I do, Lord?" The sign by which Ananias was to recognize him was, "Behold, he prayeth."

As the apostle started his Christian life so he continued to the end. One can not read his letters nor study his life without being deeply impressed by the vital place which prayer occupied in his ministry. Paul was no recluse living apart from the world of men and affairs a life of meditation. Neither was he a man depending upon his own energy and eloquence for the accomplishment of spiritual results. In his unique ministry the prayer of faith and the labor of love were twin sisters. Every sermon, every letter, every deed, every thought of others was vitalized by unceasing prayer.

Two or three years before he visited Rome he could write, "God is my witness how unceasingly I make mention of you in my prayers." Speaking of his Jewish brethren he could say, "My heart's desire and supplication to God is for them, that they may be saved." Writing from his Roman prison to the church at Ephesus three or four years after he left Ephesus he could say, "I cease not to give thanks for you making mention of you in my prayers." And again, "I bow my knees unto the Father that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his spirit in the inward man."

To the Philippians he wrote, "And this I pray, that your love may abound yet more and more." And to the Colossians, "We do not cease to pray and make request for

you." To the Thessalonians he wrote, "We give thanks to God always for you all, making mention of you in our prayers." These are a few of many windows through which we can get a glimpse of Paul's prayer life. Often these statements are followed by the words of the prayers which he prayed.

Not only did Paul himself pray, but he links up with him in this ministry of intercession for individuals and all the churches Silvanus, Timothy, Titus, Epaphras and other co-workers. Paul and his companions were not only fellow-workers and fellow-soldiers in the ministry of preaching the gospel of Christ, but they were equally fellow-workers in the ministry of intercessory prayer. Tireless as were his efforts, boundless as was his energy, widespread as were his missionary travels, matchless as was his persuasive eloquence, fervent as was his spirit, still there is no adequate explanation of the marvelous results of the ministry of Paul and his companions if we fail to recognize the fact that through the prayer of faith the boundless energy of infinite grace wrought with them in their ministry of redemption. As Benjamin Franklin "tore the lightning from the sky" and pointed the way whereby its mighty power might be made to minister to the wants of men, even so Paul and his companions availed themselves of spiritual forces far more dynamic than lightning for the redemption of men.

Paul prayed. Paul's companions prayed. But let us follow Paul a step further in this fellowship of prayer. Paul constantly appealed to individual Christians and to the churches to support him and his companions by their prayers. To the church at Colossae he wrote, "Continue steadfastly in prayer, watching therein with thanksgiving; withal praying *for us* also, that God may open unto us a door for the word." To the Philippians he wrote, "For I know that this (all my present trials and sufferings) shall turn out to my salvation, through *your supplication* and the supply of the Spirit of Jesus Christ." The supply of the Spirit is the answer to their prayers. While still a prisoner he wrote to his friend Philemon, "I hope that *through your prayers* I shall be granted unto you." In his letter to the church at Ephesus in portraying "the whole armor of God" which God had "given" but which they were individually to "take up" and "put on" Paul places prayer alongside "the sword of the Spirit, which is the word of God" as being the only offensive weapons of Christian warfare. "With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, *and on my behalf*, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel."

And once more we find him writing "to all that are in Rome, beloved of God, called to be saints," a church which he had not yet visited but among whom he no doubt had many personal friends, some of whom had been converted under his ministry in Corinth or Ephesus, "Now I beseech you, brethren, by our Lord Jesus, and by the love of the Spirit, that ye strive together with me in your prayers to God *for me*." Could the apostle have appealed for prayer in more forceful language?

I wonder what part of the success of the apostle Paul's ministry may be credited to the "bountiful supply of the Spirit of Jesus Christ" in response to the prevailing prayers of those who rallied around him? The answer cannot be figured out mathematically, but just as Finney and Moody and every other man who has helped to lift the world a little nearer to God have attributed a large part of the success of their ministry to the power of prayer, even so the great apostle, by the earnestness and constancy with

which he pled for support in prayer, manifested his faith in the necessity of prayer and its efficacy.

Paul's daring ministry, his imperial plans, magnificent success, his sufferings, his sacrifices, his imprisonment and above all his triumphant faith in the ultimate victory of Jesus Christ—"For he must reign till he hath put all his enemies under his feet"—inspired faith and called forth a mighty volume of unceasing prayer.

My thoughts go back twenty-five or thirty years and I remember as a student, with what earnestness I used to pray for the missionaries I knew and for those I had never seen. Christ's program for world redemption was to me the most challenging thing that had ever come into my life. How I longed by prayer and by personal service to help him. I wonder if my life has any power to inspire the friends of Christ to pray? I entreat you, brethren, in the name of our Lord Jesus Christ and by the love which his Spirit inspires, to help me by wrestling in prayer to God on my behalf.

More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

Making 1929 the Best Year for Our Master

By Rev. H. R. Holcomb, First Baptist Church, Tupelo, Miss.

I am glad to say that our church, after much thought and prayer, has adopted a ten-point program for 1929, the pre-eminent theme running through the program being Stewardship and Missions. We purpose to major in the two subjects.

How? is the question. We are to have a *World-Wide Mission Week*, during which we expect to have discussed from our pulpit, by men who know, missions from every angle and field. The pastor will follow through with a specially prepared mission lesson for each department of the Sunday school and for the B.Y.P.U.'s. I think the time has come when missions must be preached on in the old-time way. I am heart and soul for the budget and for the Co-operative Program, yet I am convinced that the pastor must take each of these aspects of missions and discuss them with vision and heart appeal, rather than delivering them scrambled, as we have in the past.

Stewardship of time, talent, and tithe is another aim set out in our adopted program. To this end our laymen have organized. They have divided the male membership into seven groups, with a leader for each group, who will give to all laymen all information concerning all of our work, state-wide, South-wide, and world-wide. It is their purpose to personally enlist part of the time and talent, and all of the tithe, for our Lord and Saviour, Jesus Christ. We believe the enlistment of time and talent is even more important than the enlistment of money, and will produce the money. In fact, we believe that enlistment that does not enlist the *man* is a failure, regardless of the money extracted. We have decided the only way to *do it* is just to *do it*, and we are already praying and working to the end that 1929 shall be our best year for the Master.

From the Woman's Missionary Union

KATHLEEN MALLORY

Accepting the Inheritance

An early partner of the founder of the chain-stores familiarly known as "A and P" had an eccentricity which made him abhor clocks and calendars as reminders of the passing of time. Though he forbade them in his presence, nevertheless his days went as fast as they came. Even so is it now—the new leaf simply must be turned.

In the passing of 1928 and the coming of 1929 an unusually strategic transition is being made by Woman's Missionary Union. It marks the close of the Union's Ruby Anniversary, which was signalized by exultant enthusiasm and deep devotion. It also marks the entrance into the year which has inherited all for which the Ruby Anniversary stood and which has accepted all the responsibility which such a rich inheritance entails. Will W.M.U. members and organizations measure up? Many answers might be given but surely the consensus of opinion will be that such a heritage is very apt to inspire faithful stewardship.

What constitutes this priceless bequest? Answer: (1) Loyalty to the Great Commission; (2) Missionary Intercession; (3) Stewardship as to Tithes and Offerings; (4) Missionary Enlistment of Women and Young People. Widows and other administrators of estates will testify that most wills require many readings and the closest study in order that the will of the donors may be faithfully executed, but the requirements are almost universally met either through fear of the law or for love of the departed one. In executing the "will" of the first forty years of Woman's Missionary Union the Christian promise may be claimed that "perfect love casteth out fear" as W.M.U. members and organizations set themselves to the faithful execution of the missionary desires of the Union.

Mission Study—Few if any methods will conserve the past, promote the present and guarantee the future as will conscientious mission study. Therefore—and for no other reason—is every standard W.M.U. society whether for women or younger people required to do mission study in addition to the regular programs. Numerous are the books and elastic are the regulations, but to be standard a society must study. Perhaps for this first quarter of the new calendar year, with which Woman's Missionary

Union records conform, it may be best to specialize on home mission books because of the approaching March Week of Prayer for Home Missions, March 4-8 inclusive. Write to your state W.M.U. headquarters, please, for information as to the best book or books to study. Urge the leaders of W.M.U. young people's organizations to do likewise. Assist the W.M.U., which your society is fostering, to have a mission study class. Unquestionably, one bequest from the past of Woman's Missionary Union is: "Study to show thyself approved unto God."

Prayer—Scientists tell us that the telephone service has been so perfected that only one-fortieth of a second is now required to get a message from London to central Africa. Does not such a thrilling fact stir the Christian heart to believe more firmly that the Heavenly Father is really "nearer than hands and feet" and that he does hear and answer prayer? Even so would every former record of Woman's Missionary Union urge its constituency to invest more time and thought in intercession for Christian work the world around. Two definite suggestions are made: (1) in planning for the missionary program throughout 1929—and every standard society must hold at least the prescribed minimum of such programs—plan to begin at least fifteen minutes earlier than usual so that the time thus gained may be devoted to missionary intercession; (2) begin now to get ready for the March Week of Prayer for Home Missions, encouraging the leaders of W.M.U. young people's organizations and of the fostered W.M.S. to do likewise. Moved with compassion for a unshepherded, unharvested world was Jesus when he said: "Pray ye therefore the Lord of the harvest."

Tithes and Offerings—Gandhi of India has said that "money is the American's god." Whether or no such an accusation is true, nevertheless it well behooves all W.M.U. members to search their hearts and to know that Jesus meant it when he said: "Ye cannot serve God and mammon." Founded for the purpose of increasing missionary resources through tithes and offerings, the Union regards none of its organizations as standard which do not reach the annual apportionment. Attainment thereto should be all the surer this new year because the first month of each quarter will be devoted to specific study of some phase of stewardship (see 1929 topics

on this page). Remember the words of the Lord that he himself said: "It is more blessed to give than to receive."

Enlistment—On the campus of Yale University is a monument to one of its most distinguished alumni, the intrepid Nathan Hale of the American Revolution. Under the manly statue are these arresting words: "I wish to be useful." Honestly, has not that longing been the urge of Woman's Missionary Union? Should not such a heritage be passed on to the present and future generations? How may this be done? Answer: through the winning and training of others to similar and even deeper missionary zeal. Experience teaches that in the average heart there is the Nathan Hale longing to be useful. Give the unenlisted women and younger people a chance to nurture this longing, help them to grow "more like the Master" of missions. The inevitable result will be that the W.M.U. standard requirements for attendance, increase in membership and fostering for this calendar year will be enthusiastically met. Why not try to lift your church up into the class of those that during 1929 will be honored for the maintenance of a Standard A-1 Graded W.M.U.? Just two things are necessary, namely: (1) each of the constituent organizations—W. M. S., Y. W. A., G. A., R. A., Sunbeam Band—must be "kept alive" each month of this calendar year and (2) each must during this calendar year attain every point on its respective standard. Is this too difficult a task? No, for many churches have done so, year after year.

Inheriting the past of Woman's Missionary Union! Will it be joyfully, loyally accepted? It will be, just in so far as W.M.U. members have "the eyes of their heart enlightened" that they may know that as Christians they are among those who are "the hope of his calling—the riches of the glory of his inheritance."

1929 Monthly Missionary Topics

- Jan.—Personal Consecration (*Stewardship of Life*)
- Feb.—Where Races Meet
- March—The New Negro—A Missionary Challenge
- April—Faithful to the Trust (*Stewardship of the Gospel*)
- May—Christianity's Contribution to World Progress
- June—Youth and the Changing Age
- July—Persistent Prayer (*Stewardship of Prayer*)
- Aug.—The Frontier
- Sept.—Woman's Responsibility in the New World
- Oct.—Money and Missions (*Stewardship of Possessions*)
- Nov.—Our Unchanged Task in a Changing World
- Dec.—Building World Fellowship

Program for January

TOPIC—PERSONAL CONSECRATION (*Stewardship of Life*)

Hymn of Consecration—"Have Thine Own Way, Lord"

Prayer of Thanksgiving for the privilege of being consecrated to God

Use of Leaflet—"A Call from the Master Foreman" (Order leaflet for 3c from W.M.U. Literature Dep't, 1111 Comer Bldg., Birmingham, Ala.)

Silent Prayer that the "Foreman's" call may be heard and heeded

Devotional Service—Certain Bible Characters of Personal Consecration: *Nehemiah* 1: 3-11; 6: 15, 16; *Job* 1: 1, 5-8; 19: 25-27; *Isaiah* 6: 1-8; *Daniel* 1: 8; 6: 4-11; *Anna*—*Luke* 2: 36, 37; *Dorcas*—*Acts* 9: 36-41; *Lydia*—*Acts* 16: 9-15

Prayer for similar consecration by Christians everywhere

Use of Leaflet—"A Plea for the Twelve" (Order leaflet for 2c from W.M.U. Literature Dep't, 1111 Comer Bldg., Birmingham, Ala.)

Hymn of Consecration—"More Like the Master"

Talk—The Divine Element in Personal Consecration (This talk may well emphasize the guiding wisdom and mercy of the heavenly Father, the constraining love of the Saviour, the indwelling power of the Holy Comforter.)

Talk—The Human Element in Personal Consecration (This talk may well emphasize the sovereign power of the individual will, of personal accountability, of personal influence, of personality.)

Season of Prayer for a realization of the fact: (1) that to be Christian means to be consecrated; (2) that growth in Christ-likeness reveals increased personal consecration

Use of Leaflet—"Ask Somebody Else" (Order leaflet for 3c from W.M.U. Literature Dep't, 1111 Comer Bldg., Birmingham, Ala.)

Use of Leaflet—"My Life and Yours" (Order leaflet for 3c from Birmingham address given above.)

Hymn of Consecration—"When I Survey the Wondrous Cross"

Talk—"Our Sons and Our Daughters" (This talk may well call attention to Psalm 144: 12 and to the responsibility of Women's Missionary Societies to organize and foster W.M.U. organizations for "our sons and daughters.")

Prayer for: (1) Baptist young people; (2) leaders of W.M.U. young people's organizations

Use of Leaflet—"Stewardship of Our Young People" (Order leaflet for 3c from W.M.U. Literature Dep't, 1111 Comer Bldg., Birmingham, Ala.)

Discussion of Article—Accepting the Inheritance (See article on page 25.)

Business Session—Report concerning: (1) Regular Payments on 1929 Apportionment; (2) Preparations for March Week of Prayer for Home Missions; (3) W.M.U. Young People's Organizations; (4) Mission Study; (5) Personal Service; (6) Societies to Be Fostered

Season of Prayer for: (1) S. B. C. Boards; (2) March Week of Prayer for Home Missions; (3) May Meeting in Memphis

Hymn for the Year—"The Kingdom is Coming"

Lord's Prayer (in unison)

An Appreciation of Rev. E. A. Jackson, Who Perished in the Vestris Disaster, Together with His Wife and Youngest Child

By Rev. Geo. E. Goodman, Monroe, La.

It is with deepest sorrow that the word is received concerning the passing of Brother Jackson and wife and little Carey. The first news was mitigated somewhat, in that the

dispatch stated that ten boats were on the way to aid in the rescue, but apprehensions grew when later news came that the boats did not reach the scene until dark, because of the perils attending rescue work at sea at night. These apprehensions were confirmed when we read the sad news in the *Chicago Tribune*, under the heading: "Prominent People from All the Walks of Life Among the Missing."

I shall never forget my associations with Brother Jackson while in Brazil. He and Mrs. Jackson extended to Mrs. Goodman and myself the hospitality of their home. He was the first one to introduce to me the customs and mannerisms of interior Brazilian life. He helped me prepare the first sermon I ever tried to preach in *A lingua Portuguesa*. I tried as best I could to deliver the sermon, while he extended the invitation. I shall never forget the text: "*O salario do peccado e Morte, Mas O Dom Gratui to De Deus e a Vida Eterna.*" That is, "The wages of sin is death, but the free gift of God is eternal life." As he extended the invitation, seven accepted Christ as their personal Saviour, and were later baptized by Brother Jackson.

I always found Brother Jackson to be a tireless worker. On the trains, on horseback, in the cities and towns, out on the "fazendas," or prairie farms, he never lost an opportunity to speak to men and women, boys and girls, about their souls, and he was unusually successful in leading them to Christ. I dare say that even on this, his last voyage, he had already seized the opportunity to declare Jesus and his love to some unsaved passenger, even before the disaster became apparent.

I have seen him entertain barefooted Brazilian converts and penitents in his home until the small hours of the morning, patiently explaining to them the Word of God and the way of salvation. He never thought of his own comfort when one of his Brazilian brethren wanted guidance and instruction. He was perfectly at home with the rich and

Woman's Missionary Union, Auxiliary to Southern Baptist Convention

Third Quarterly Report, July 1, 1928 to October 1, 1928

Mrs. W. C. Lowndes, Treasurer

Reported by State Treasurers as Having Been Remitted by Them to the Respective Boards

Received by W.M.U. Treasurer

States	Foreign	Home	Ministerial Relief	Christian Education	State and Other Objects in S.B.C. Program	W.M.U. Specials	Sisterhood Special	Training School Scholarship Fund	Executive Com., S.B.C.	Cash Total
Alabama	\$ 5,837.08	\$ 2,968.97	\$ 976.89	\$ 10,786.80	\$ 12,443.52	\$ 550.00	\$30.00	\$ 204.00	\$ 181.57	\$ 33,978.83
Arkansas	2,391.82	995.24	211.55	.....	9,693.71	.....	.....	100.00	.....	13,392.32
Dist. of Columbia	1,078.78	979.78	.....	.....	979.77	.....	.....	.....	92.65	3,130.98
Florida	2,794.98	1,304.32	496.81	1,759.10	5,662.78	.....	.....	300.00	104.23	12,422.22
Georgia	13,198.19	6,852.17	1,867.08	9,363.20	17,166.18	550.00	.....	301.00	138.75	49,436.57
Illinois	2,245.15	85.71	.....	.....	5,313.68	75.00	.....	125.00	.....	7,844.54
Kentucky	10,070.07	3,731.04	1,577.53	7,434.09	13,269.65	.....	.....	747.00	426.66	37,256.04
Louisiana	2,571.11	1,157.01	462.81	6,057.58	6,892.36	.....	.....	.....	95.76	17,236.63
Maryland	1,035.57	466.00	186.40	341.74	2,157.41	.....	.....	.....	.....	4,187.12
Mississippi	2,837.44	1,261.09	627.25	4,792.15	5,121.04	499.99	.....	249.99	128.37	15,517.32
Missouri	4,125.76	1,835.79	538.41	3,923.89	10,327.47	570.00	.....	.....	226.36	21,547.68
New Mexico	.....	.....	.....	.....	.....	75.00	.....	.....	2.80	77.80
North Carolina	11,526.57	4,926.87	1,950.36	25,812.90	19,420.89	1,500.00	.....	800.00	301.66	66,239.25
Oklahoma	3,571.28	847.25	625.00	2,990.76	8,409.01	387.18	.....	214.00	.....	17,044.48
South Carolina	7,179.50	3,165.97	1,190.55	2,671.31	15,294.48	700.00	.....	500.00	238.90	30,940.72
Tennessee	8,299.55	4,299.50	1,310.08	11,169.11	14,562.11	500.00	.....	400.00	297.50	40,837.85
Texas	11,735.60	4,858.68	1,901.73	30,598.82	51,375.88	1,200.00	.....	.....	91.48	101,762.19
Virginia	17,388.65	6,016.00	2,457.78	10,886.27	24,056.80	940.00	.....	1,100.00	555.48	63,400.98
Special Gift	.....	.....	.....	.....	.....	.....	.....	.....	1.20	1.20
Totals	\$107,887.10	\$45,751.39	\$16,380.23	\$128,587.72	\$222,146.75	\$7,547.17	\$30.00	*\$5,040.99	\$2,883.37	\$536,254.72

Of the above total \$492,345.84 was given by W.M.S., \$24,300.91 by Y.W.A., \$8,057.34 by G.A., 4,340.46 by R.A. and \$7,210.17 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 \$4.00 Margaret Fund Birthday Gift and \$15.00 Training School Birthday Gift.

Value of Boxes to Missionaries \$3,739.22.

well-to-do, or with the poor and servant class. It made no difference to him. *The big thing in Jackson's life was to get Brazilian people to know God.* And he dedicated his whole thought and soul to that task.

Especially do I recall a long, tiresome horseback trip with him of some forty miles over the semi-arid, desert-like plains of Matto Grosso. We afterwards made many such trips together. But this one was especially tiresome to me, as it was my first and I was not yet accustomed to the fearful heat and the effect of the tropical sun. The day was hot, the journey was long and tedious, but we pressed on. I said, "Hadden't we better stop and rest somewhere?" He replied, "No, we must jog along, I want to make it to Senor B's house by night. I have visited him before, left him a tract, and I want to see if he is ready to accept Christ!"

I shall never forget that night! The stars came out like precious jewels in the blue dome above—looking more like home than anything I had seen since leaving the States.

He always carried a hammock with him on these trips, so after we arrived and had supper with the native, he tied up his hammock and we settled down for rest and sleep. But before we went to sleep he told me many of the incidents and trials of his past life. He told how, when a young man, the Lord laid on his heart the call to Brazil, and how he used the part of an estate that was left to him in buying a passage for Brazil that he might go and preach the gospel and witness for Christ in this land of spiritual darkness. He related that, although he was first a Presbyterian, after coming to Brazil he was not satisfied with his religion, and felt that the Baptist position was right, and was later baptized by one of our Baptist missionaries (Dr. Taylor, I think), and was later appointed to work under our Foreign Mission Board.

He related many incidents of his life after that time under our Board, as to how the Lord had blessed his efforts, although it was necessary for him to be away from his wife and babies sometimes even for months, because of long distances and slow method of travel. One incident he seemed particularly fond of, came about in this manner: On a long journey through a country where no white man had ever travelled, he happened to stop at a man's house, little thinking the man had ever seen a Bible, and explained to him who he was, and his mission. Immediately the man was overjoyed and ran to the rear of the house calling his wife and said, "Wife, here is the man we have been waiting for twenty years to baptize us. *Come here, quick!*" Then he learned the man had chanced to get hold of a New Testament somewhere, and had become converted in the reading of it.

Many other touching incidents he related, but as the night was far advanced we agreed that it was time to go to sleep; but before doing so, he wound up by saying, "It's been a hard, long fight, Brother Goodman, to stay by the job, but *if I can just meet up with a few souls in glory that would not have been there except for my feeble efforts, I shall feel amply repaid for all that I have suffered in the Master's name!*" And those words come now with peculiar significance. "A few souls in glory—amply repaid!" What unselfish devotion to Christ's cause! Yet how great the reward! What a lesson this should be to selfish America, who spends more for chewing gum than she does for sending the gospel to the nations that know not God!

Yes, Brother Jackson, we feel sure that you will be, and are being, amply repaid for the souls you are meeting up with, and we are sure that they are not only a few but *myriads* of them, some gone on before you and others

coming, one after another. What rare gems to cast at the Master's feet!

And those precious children that are left here in the states to secure an education! How brilliant and charming! They were always ready to do what they could for us while we were in their home. Elizabeth, Ernest, Frances, Judson and Stephen—our hearts go out to you, wherever you are, the Heavenly Father will not leave you comfortless. A rich heritage is yours! Undoubtedly there were many who went down on that ship who had no hope, and so we are reminded of the words of the poet who said,

"Death comes with a crawl or he comes with a pounce,
And whether he is slow or spry,
It's not the fact that you're dead that counts,
But only *how did you die?*"

In Memoriam — The Vestris Catastrophe at Sea, Nov. 11-13, 1928

God's sea takes a toll of souls . . .
'Tis hard to understand . . .
But God
Owns sea and land.

'Tis hard to reconcile
God's sea with God;
But then,
God made the sea.

"Negligence of crew the fate?"
Perhaps, but may be not,
God rules . . .
Man's thought is nought.

A God of judgment,
Yet one of love
Is he,
The God of sea.

The Same that sent the storm
Of tossing, foaming wave
Gave One,
An only Son, to save.

In every storm of life,
From pole to pole,
Rides he,
The Captain of my soul:

Captaining invisible ships,
O'er mountainous wave;
Sails he,
His own to save.

Jackson, a name
Revered in South before,
Now stands
Today revered the more.

Giving their lives,
They live again;
Above,
And in the hearts of men!

These gave their lives
To serve the God of old;
While we
Refuse to give our gold!

God's sea takes a toll of souls . . .
Recruits wait funds to sail.
Does wealth
Make life of no avail?

—Contributed.

Seven Years in the State of Sao Paulo, Brazil

By Rev. T. C. Bagby

We are now on our second regular furlough making our seven years' report to the churches of Virginia and to our supporters, Southern Baptists. At Memphis next May we will see friends from other states who have known us personally or prayed for us and supported us.

Six years of this period were spent on the coast of the state, strengthening our Santos Church, paying for its property and evangelizing on both sides. Our local work came to a natural end because of success. The main Santos Church and the one which grew out of it are both self-supporting and active, with no missionary supervision, and the three little churches founded along the coast to the north receive regular visits from the main church.

When we first went to Santos it was an unevangelized city. Other denominations came in after us to help us, and we can now say that things have changed and the gospel is established in that important coffee port.

The evangelistic needs of the great capital city on the plateau above us called more insistently when Brother Ginsburg was taken, and so we moved up there over a year ago. Sao Paulo city is approaching a million population, and is commercially more important than Rio. We feel that we can profitably spend twenty or thirty years as your missionaries in that more permanent mission center.

During the seven years I have held fifty evangelistic meetings in the principal centers of Brazilian life. Before my first furlough I had not felt capable of such efforts. Results have led me to feel that I can claim to be one of your evangelists-at-large at the disposal of Brazilian churches. In these evangelistic campaigns street preaching has been made a leading feature, and has advertised the gospel as nothing else could. I shall continue this work from Sao Paul as a center.

A part of my time has been devoted to Bible classes both at the Sao Paulo Girls' School and at the First Church, where it is my intention to maintain regular Bible courses several nights a week for the training of church workers in the city and state. There is a wide demand for such training.

A group of us are starting a new church in a large section of the city unoccupied by any denomination. It is Marian Villa Church, and my friend, Silas Botelho, who preaches but gets no money for it, and I, with our faithful companions, hope by the grace of our Lord to build up a strong tithing New Testament church.

So, brethren, we are among you for a year at least. We thank you for making us your missionaries. I am sure South America evangelism will need your recruits, your money, and your prayers for at least as long as you have already given it, i. e., nearly fifty years, and perhaps twice as long.

Brazilian evangelism especially is certainly rewarding your efforts. And now God is sending us Baptist colonies from Europe. Among the hordes of Europeans we are welcoming to South America are found many true followers of our Lord, who have been led to seek a new home in these free countries where they will no longer be persecuted. These foreign Baptists sing beautifully and when they become established they also will help us to evangelize. What a difference if Brasil (spelled now with an *s* instead of a *z*) had received its Baptists as early in its history as did this country!

Brightening Prospects in China

By Rev. Frank H. Connelly, Tsiningchow, China

I left my family in Tsingtao with Mrs. Sears and came on to Tsinan where I had to spend a week waiting for the Consul to get letters off to the Chinese to get our place cleared of soldiers and the Propagandist Bureau occupying our home. I got tired of waiting for him to get any replies to his letters and decided to come on here. I was able to go by motor car from Tsinan to Taian, the road being cut by the Japanese who now occupy Tsinan and all the places within twenty miles of the Tsinan-Tsingtao railway. The second day out, I was able to get a train from Taian to Yenchow and the third day, a train from Yenchow to Tsining—three days to make 150 miles.

When I arrived, I found that all of our property had been vacated two days before, so I was able to walk right in and view the destruction caused by the bombardment of the city and the five months' occupancy and looting of the compound. The house was struck by one large shell which exploded inside, and by several bullets. The worst damage was caused by the Propagandist Bureau which occupied the house for five months. They broke up every trunk and box we had and carried off everything of any value in them, as well as many valuable things which were not packed up. I haven't figured up everything stolen yet. Things are not quite as bad as I had been led to believe before I arrived.

The church did not suffer very much. The electric lights were all stolen and the walls are so plastered with posters of propaganda that I am afraid they will have to be painted to cover up the scars when the posters are cleaned off.

The Boys' School building suffered from shell fire, having been struck by three great shells and numberless bullets. Then the lights, furniture, etc., have been made away with. It will be quite a job to rehabilitate everything and will take quite a bit of money, though not as much as I feared.

Prospects seem bright. We had a fine crowd at services on Sunday. The people on the street seem friendlier than I have ever known. Rarely do we hear the word "foreign devil" or "Russian" that one used to hear on every hand. The streets are cleaner than ever before. The soldiers are the best disciplined I have ever seen in China. They are General Feng's men. The Nationalists are really getting great things accomplished in a short while. They are handicapped on every hand by the lack of money and equipment. The railroads have suffered most of all, but they are struggling bravely along. The military officials are disbanding great numbers of troops, getting rid of the bad element as fast as they can.

Suggested Leaflets—Supplement to Program

JANUARY—PERSONAL CONSECRATION

	Cents
Ask Somebody Else.....	3
A Call from the Master Foreman.....	3
A Plea for the Twelve.....	2
Her Offering	3
Literary Clubs vs. Missionary Societies...	2
Men of the Burning Heart.....	2
My Life and Yours.....	3
Stewardship of Our Young People.....	3
The Story of the Bamboo.....	2
From Self to Service (<i>A Musical Pageant</i>)	5
Personal Service Parade (<i>Pageant</i>).....	5

(NOTE—Any of the above listed leaflets will prove helpful if used with the month's program topic. Order, please, at the given price from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

From the

Baptist Brotherhood of the South

Secretary J. T. HENDERSON

Not Enough

By this time the every-member canvass to cover the 1929 budget is supposed to have been completed. The goal may have been reached and yet this does not afford a guaranty of a successful year financially. It is a good beginning. The Scriptures say, "Vow (or pledge) and pay unto the Lord thy God." The first part of the command has been obeyed, but fifty-two weeks are allowed for the second, which is more vital. There are several things that will stimulate prompt payment.

First, the pastor and other leaders should urge and practice the weekly payment.

Second, the treasurer should make a clear and comprehensive report every month.

Third, soon after the close of each month, a fraternal notice, either in person or through the mails, should be given to all in arrears. If this is neglected the obligation gets larger and the disposition to pay smaller.

Fourth, interest should be kept alive, by informing the membership through sermons, addresses, study classes, periodicals, and tracts, concerning the different enterprises supported.

Fifth, the publication of an honor roll at the end of each quarter has been found to stimulate payment. This roll includes only the names of those whose pledges are paid up to date.

Another vital matter that needs attention throughout the year is the enlistment of new members. Give them the opportunity to call on the treasurer and make their pledge. This suggestion may be found in the literature handed to the member when he joins. If he should not attend to this matter within a reasonable time, it should be the duty of two tactful deacons to give him a personal call.

President Mullins

In the midst of writing these notes the distressing news of the death of this eminent leader is received. "Know ye not that there is a prince and a great man fallen this day in Israel?" When shall we see his like again?

Honor Day

At the urgent request of President Truett and Secretary Cree, and with the consent of the Executive Committee, engagements for the ten days were cancelled and the time given to promoting Baptist Honor Day. An urgent appeal in the form of a personal letter, attended by explanatory literature, went out daily from the headquarters to leading laymen.

The time was too short to give this proposition adequate publicity, and while the goal was perhaps not realized, the incomplete reports to date indicate that the returns fully justify the effort. The situation with the creditors of the Home Board will be greatly relieved.

Asheville, North Carolina

Responding to a cordial invitation from Dr. R. J. Bateman, pastor of the First Baptist Church of Asheville, Sunday, November 4, was spent with this aggressive church.

For weeks Dr. Bateman had been discussing stewardship of money, stressing the tithe as its minimum expression.

This church has a large responsibility in providing funds to finance its magnificent new building; the pastor believes that five hundred of the more than two thousand members committed to the tithe will furnish the solution to this problem. Adopting Paul's policy, "This one thing I do," he had, therefore, been magnifying the doctrine of tithing without apology.

Before the adult classes of the Sunday school, the B.Y.P.U., and at the 11 A.M. and 7:45 P.M. hours of worship, the visitor sought to re-enforce the good work already done by the pastor, distributing pledge cards on each occasion. All told, nearly two hundred committed themselves to this standard during the day. Some of these had been observing this policy for years, but most of them were new. Among these accessions were some of the most successful business and professional men of the church. Dr. Bateman has his heart set on reaching the five hundred goal before closing this crusade.

Alabama

One of the most delightful experiences of the season was a recent visit to Montgomery and Selma. The program was planned by Secretary Green, himself a layman and valued friend. He attended the four meetings conducted on Sunday and Monday, November 11 and 12.

The first was a joint session of the Baraca and Business Men's Classes at the First Baptist Church, Montgomery, of which Dr. C. A. Stakely has been the beloved pastor for a quarter of a century and still enjoys the increasing devotion of the membership.

The men composing the two classes met in a very attractive hall and there were said to have been one hundred twenty-five present. The general secretary had the responsibility of speaking briefly on the Sunday school lesson, followed by a discussion of the Brotherhood program. He was greatly encouraged by a formal expression of appreciation and by his election to honorary membership in the Baraca Class.

This is a rather superior collection of men; in this class are two judges of the Supreme Court of Alabama, one judge of the Court

of Civil Appeals, a judge of some other rank, an ex-congressman, the state superintendent of Public Instruction and his assistant; a number of other men are at the head of important business enterprises in Montgomery, and the able teacher, Professor Lambert, ranks high in educational circles.

It is a tribute to the Holy Bible to find such a company of men assembled for its study.

At eleven the general secretary spoke at the Highland Avenue Baptist Church, of which Rev. A. S. Cutts is the successful pastor. This ambitious church is erecting an up-to-date educational building that it may provide adequate facilities for its growing Sunday school.

Pastor Cutts belongs to a trio of preachers, sons of their illustrious father, Dr. W. L. Cutts, who is now the esteemed pastor at McCaysville, Georgia.

Both the First and Highland Avenue were celebrating Honor Day, the Highland Avenue having set five hundred dollars as its goal, and the First reporting on Monday following about two thousand five hundred dollars in hand.

On Sunday night the general secretary spoke in the First Baptist Church of Selma to a fine audience on "Some Encouraging Features of the Baptist Situation and Outlook." Dr. J. T. McNew, the new pastor, had been on the field only a month, but had already perfected the plans for a thorough every member canvass; a company of fine men had been afield that afternoon and reported gratifying progress. Dr. McNew and this great church are missionary and mean that the Co-operative Program shall be well represented in the budget. A church that has given to Southern Baptists such a missionary leader as the secretary of the Woman's Missionary Union will not fail to maintain its missionary record.

Conference

At ten o'clock on Monday morning a conference was held at the Baptist headquarters for the purpose of projecting plans to secure liberal gifts to the Christmas Thank Offering from the more prosperous Baptist men of Alabama. Secretary Green, Chairman W. I. Pittman, the new Brotherhood secretary, D. C. Cooper, Jr., and some other leading laymen were present.

This cause had emphasis at the State Convention, which followed that week at Dothan, by H. D. Blanc, vice-mayor of Knoxville and member of the Executive Committee of the Baptist Brotherhood of the South. Brother Blanc, a busy man, left his business, would accept nothing on expenses, and stirred the Alabama men by his earnest appeal. He backs up his speeches with a record of fidelity. He contributes liberally every Sunday to the Co-operative Program, supports a missionary besides, and gives one thousand dollars to the Christmas Thank Offering.

The secretary, in closing this report of his visit to Alabama, thinks it proper to speak of the encouragement it gave him to see N. J. Bell, owner of the Whitley Hotel and the Bell Building, Montgomery, leading in the Honor Day Offering at the First Baptist Church and an interested member of the conference on Monday morning.

It is also encouraging to see such a capable secretary as D. C. Cooper, an ex-banker, on the field among the Baptist men of Alabama, and so strongly re-enforced by Secretary Green.

North Carolina

The week, November 11-17, abounded in state conventions, there being not fewer than seven in session at the same time. If these could be distributed, it would be greatly ap-

preciated by the representatives of southwide enterprises, thereby affording them the opportunity of reaching these meetings with less inconvenience. A thoroughly co-operative spirit should prompt the states to unite in devising such a schedule.

The acceptance of an invitation from Secretary Maddry to speak on Church Finance each day at the North Carolina Convention, took the Brotherhood secretary away from the Tennessee Convention, which was meeting in Knoxville with the church in which he holds membership.

Instead of stressing the Christmas Thank Offering, North Carolina Baptists have added a hundred thousand dollars to their budget as a debt relief measure. Never before have they placed so much emphasis on the significance of a thorough every-member canvass. This vital matter was stressed in the Pastors' Conference and at noon each day in the Convention. While the State Board conducts no campaign on behalf of the Christmas Thank Offering, it recognizes the right of every church to exercise its own pleasure in the matter.

Nearly one thousand messengers were enrolled and it was the consensus of opinion that this session was the best the North Carolina Convention had ever held.

Tennessee Convention

By traveling until midnight, the general secretary reached home in time to attend the closing session of this convention. The leaders claimed that this was the best session of the best convention in all the history of Tennessee Baptists. It is a matter of regret that a great many good people had left and missed the inspiration of the crowning session. When will we learn to enroll for the full term?

Island Home

It was the realization of a pleasure, long coveted, to spend the morning of November 18 with this Knoxville church.

The members of the Adult classes assembled in joint session at 9:50 A.M. to the number of one hundred fifty; the visitor spent ten minutes in trying to give a concise exposition of the lesson and then consumed fifteen minutes in stressing five reasons why every member should contribute systematically "as he is able" to the support of all the enterprises of the kingdom.

Last year this church contributed an average of seven dollars and fifty cents per capita to the Co-operative Program and plans to make a liberal advance in 1929.

Rev. C. E. Wauford is having a very successful pastorate and is happy in this field. This occasion reached its climax in a delightful visit to his hospitable home, where he found the leading spirit to be a former student of college days.

Winston-Salem, North Carolina

After a brief stay at the office the secretary turned his face again toward the North state.

The conference opened on Wednesday night, November 21, in the Sunday school auditorium of the First Baptist Church of Winston-Salem. It was one of the largest audiences that ever greeted this writer for a conference on a week night. The attendance was estimated at three hundred and represented eight churches of Winston-Salem and community.

The most significant meeting, however, was the session of Friday evening when representatives of thirty-four churches of the Pilot Mountain Association assembled at 6:30 to hear a forceful appeal by Santford Martin that these leaders install an intensive campaign to cover with good pledges their part

of the \$42,000.00 assigned the churches of the association for the Co-operative Program.

Santford Martin is a graduate of Wake Forest, teacher of a men's Bible class in Brown Memorial Baptist Church, thoroughly denominational in spirit, and the able and courageous editor of the morning and afternoon dailies of this aggressive city.

Following Mr. Martin's address the women of the local churches served a delightful supper free.

The people assembled promptly after supper and were called to order by President J. C. Ammons for a brief business session. Among other matters that had attention were definite plans for a similar meeting in December and the distribution of pledge cards and tracts on the every-member canvass. The general secretary followed for nearly an hour in outlining as fully as possible practical plans for enlisting all the members in the support of the denominational program.

The meeting was a fine conception; the plans projected and the hearty spirit of co-operation give promise of good returns.

Lack of space forbids anything more than the mere mention of the rapid growth of Baptists in this community, now claiming fifteen churches in this thrifty city of eighty thousand people, the success of the Baptist Hospital under the direction of Superintendent Lumpkin, the marvelous building erected by the First Baptist Church under the leadership of Dr. Jester, the able pastor, and the contribution of seventeen dollars and fifty cents per capita while paying for this building.

Dr. H. A. Brown, the pioneer who laid securely the foundations of Baptist progress here, still lingers the idol of the city.

The secretary closed his service with a talk to a joint meeting of the Adult classes of the Sunday school, followed by an address at 11 A.M. on the Baptist Outlook.

"Fellowship Meeting" was observed on Sunday afternoon when the members of the First Baptist Church had the opportunity to come, of their own free will, and make their pledges to the 1929 budget.

Charlotte and South Knoxville

Dr. W. H. Williams of the Pritchard Memorial Church, Charlotte, North Carolina, and Rev. J. K. Haynes, pastor of South Knoxville, both give enthusiastic reports of the valuable service recently rendered by Associate Secretary Burnett in leading their people to make adequate provision for the 1929 budget. Fortunately this work in South Knoxville followed a successful revival conducted by Dr. E. C. Stevens, who is brother-in-law to Secretary Burnett, and himself an authority on stewardship.

Suggested Program for the Monthly Meeting of the Brotherhood

Song, prayer and Scripture quotations or the reading of a passage (10 minutes).

Business session (10 minutes).

TOPIC—IN MEMORY OF PRESIDENT MULLINS

(1) His early life and training (5 minutes).

(2) His college and seminary training (5 minutes).

Song.

(3) His ability as a preacher and lecturer (5 minutes).

(4) His record as an author (5 minutes).

Song.

(5) His leadership (5 minutes).

Voluntary Remarks.

Adjourn with song and prayer.

For information consult any Baptist paper published on or about November 29.

Missionary Miscellany

Secretary T. B. RAY, D.D.

Births:

Rev. and Mrs. R. S. Jones, of Pernambuco, Brazil, announce the arrival of Robert Clinton Jones on October 11, 1928.

Sailings:

On S. S. Empress of Asia, October 11—
Rev. and Mrs. J. W. Lowe, Chefoo, China.
On S. S. Empress of Canada, November 1—
Dr. and Mrs. Geo. W. Leavell, Wuchow, China.
On S. S. Siberia Maru, November 7—
Rev. and Mrs. L. B. Olive, Chinkiang, China.
Rev. W. W. Lawton, Chengchow, China.
On S. S. Desna, November 10—
Rev. and Mrs. R. F. Elder, Buenos Aires, Argentina.
On S. S. Vestris, November 10—
Rev. and Mrs. E. A. Jackson, Rio de Janeiro, Brazil.
On S. S. Taiyo Maru, November 21—
Mrs. Valeria Greene, Canton, China.

Deaths:

On November 10 Rev. and Mrs. E. A. Jackson and their son, Cary, sailed from New York on the *S. S. Vestris*, bound for their field in Rio de Janeiro, Brazil. Two days later when the terrible tragedy of the sinking of this boat occurred, these faithful missionaries were reported among the missing. We sorrow beyond expression at the loss of these dear friends, and sympathize most keenly with their five children who were left in school in the United States.

Ernest A. Jackson was born August 13, 1877, at Glade Springs, Virginia. He received his education at Roanoke College, Emory and Henry and the Missionary Training School of Nyack, N. Y. On December 31, 1902, he was married to Miss Janette Beasley, of Essex County, Virginia. Mr. and Mrs. Jackson were appointed as missionaries of our Board on January 1, 1903, and sailed for Brazil. For years they worked in the state of Bahia, then they went to South Brazil and opened up work in interior points. For the past several years they have been located at Rio de Janeiro.

On August 7, 1927, they came home on furlough, and spent the greater part of the year at Knoxville, Tennessee, with their children, and in recuperating their health. They were on their way back to the work so dear to their hearts when this sad accident occurred which cost them their lives.

They were among our most faithful and honored missionaries. Our work has suffered a great loss in their going, but they will live on through the work which they have done, and the inspiration they have brought to many, both at home and in Brazil.

Where Are the Reapers?—"There are great opportunities now in the country for preaching the gospel. I just received a letter from one of our preachers farthest back in the country, today. He says they are destroying all the idols in his section and that there is a great opportunity now to preach. May the Lord of Hosts help Southern Baptists to see the glorious opportunity for giving the message of life to the lost of China, that we now have. The prayers of those who have

already been called home up yonder are now being answered. And, oh, that Southern Baptists were able to open their eyes and ears and understand the call of heaven in behalf of these heathen hosts. The Lord will not always continue to plead and knock and call for our Southern Baptists to wake up and throw out the life-line to the uttermost parts of the earth through the hands of Foreign Missions. May God stir us to work today. The night will surely come. The harvest is ready! Where are the reapers?"—Rex Ray, Wuchow, South China.

A Joyous Welcome.—"It is such a joy to be back in our station after having been away so long. We have received such a cordial welcome from Christians and heathen. Showing such genuine feeling we know it is not empty words, but has been from the heart, and I sincerely trust we shall be able to remain here among our people whom we have known and loved so many years.

"Everything around us here is peaceful and quiet. There are some soldiers in the west suburb of the city, but we seldom see any except the guards at the city gate. Our work goes on in the usual routine, and with a surprising good attendance at the school when we consider the disturbed conditions in many places and that the bandits make travel difficult in many sections."—Jessie P. Glass, Hwanghsien, China.

The Day of Opportunity.—We arrived in Tsinan on September 8, and in the afternoon the Christians all came together in the church, which had been freshly painted, swept and garnished for the occasion, and had a meeting to welcome us back. The program consisted of speeches by several preachers welcoming us back, following which we were asked to speak. We were so happy to be back, and these speeches of welcome were so warm, it was hard for us to talk for the lumps in our throats. We had heard so much about the new China and that perhaps the missionaries would not be welcome that we were doubly stirred by this wonderful welcome. After the speeches a song, specially composed for the occasion and setting forth the virtues of the "Abernathys," was sung with great gusto by all present. Then followed refreshments consisting of watermelon seeds, tea, cakes and candy.

"The church here is in a healthy state in spite of the trying times it has had during the past year. When we left last year to go home we appointed a committee of seven representing the different departments of our work here in Tsinan and turned all the responsibility for the ongoing of the work over to them. It was with fear and trembling that we did this, but there being no missionary to do it, there was no other way out. Imagine our joy at finding the work in fine condition and about forty inquirers awaiting baptism. This week we are holding a Bible class for instructing these more fully in the Way. At the close examination for baptism will be given all those desiring it. Since returning I have been using the afternoons to visit in the homes of the Christians here in the city and to preach at the different centers.

"In spite of all the rumors about the day for missionaries in China being past, and other similar reports, to my mind, there has never been a greater opportunity and need for preaching the gospel than now. The Chinese

themselves realize this and are frank to tell us that they still need missionaries in increased numbers who are willing to come to China and really suffer with the Chinese if need be, and who are willing to work shoulder to shoulder with the preachers, teachers and other leaders.

"It is good to be back, and we feel very hopeful for the future of the work here. Please continue to pray for us as you always have. We have a big job and only by his power shall we be able to accomplish anything."—John A. Abernathy, Tsinan, China.

The Work Goes Forward.—"Things are going along quite smoothly in the college. The spirit of the faculty and students is fine. The Mid-autumn Festival is just past. It was celebrated this year for the first time as Chinese Thanksgiving Day. Our library is nearing completion and we are planning to hold the opening ceremony on October 20."—Herman C. E. Liu, Shanghai, China.

My Word Shall Not Return Unto Me Void.—"I plan to take the family back this September. I am leaving for Canton this week to get the things that I had to move to Canton during the trouble. We have been away from the field, only visiting it as we felt we could, now for over three years and yet the work has held together and at one country station there are seven waiting for a pastor to baptize them, and there are twenty from the Aboriginal Mountains ready for baptism, and in one village they are willing to tear the temple down to build a church. There are those who are true to the work and to God and the work is going forward. We praise him for answered prayer.

"The Bible School is doing good work. We graduated two men. One is a nephew of General Li Tsung Yin, one of the best and most conservative generals among the Nationalists. The other man is from the Tung Tribesmen from up in the mountains. He has a very fine story connected with his life. He was won through the presentation of a Gospel of John and now has returned to his own people in the mountains. We have lots and lots to encourage from the work here."—Cliff J. Lowe, Hong Kong, China.

A Fine Spirit.—"The spirit of our faculty and student body is splendid. The attendance at morning chapel and Sunday services is more than it was last term. All our Christian teachers are giving more time and attention to evangelistic work. Messrs. Poteat, Hipps, Wiley, Westbrook and others have been doing splendid work. We are planning an evangelistic campaign soon."—Herman C. E. Liu, Shanghai, China.

Now is the Time.—"Among those who met us at the steamer were Pastor Amano, Pastor Tomita, Evangelist Nakagawa and several of the church members. They gave us a most hearty and cordial welcome, and this has been renewed by the members of the churches at the various meetings, so that we are now feeling very much at home again.

"Some of the older missionaries have told us that they have never seen a time so favorable for the preaching of the gospel and doing other kingdom work in Japan as at present. We have never been treated more kindly in so many ways during any previous term of service. Now is the time to invest life and means in kingdom work in Japan, and through Japan in the great Orient beyond, to which we owe so much."—W. Harvey Clarke, Tokyo, Japan.

LOST

A Story of Africa

BY ANNE WOODLEY

CHAPTER VIII

"Mother, dear," wrote Lucille, a few months later, "can you imagine me, coward that I have always been, all alone in a tent at 8 P. M. out here in the 'jungles' of Africa, and with never a thought of fear? But such is the case. Walter and I arrived here about four this afternoon, having broken camp at Mucuru's village early this morning. You see, we are doing what is called 'itinerating work,' and expect to camp here and go to the villages round about to preach and teach. As the villagers are always gathered together and huddled around their fire at night, the Christian boys and Walter have gone out to visit the nearest ones tonight, which accounts for my being alone.

"Walter came on ahead of me, hoping to get the tent up and things somewhat settled before I arrived. He left me sitting with my cold feet in the 'oven'—stones for cooking—like Patience on the monument, with seven loads of tent furnishings scattered about. I was waiting for the porters. I imagined I felt like a poor tenement inhabitant of New York City just after being set out in the street for not paying the rent.

"There was no sun, in fact, we are in and above the clouds most of the time these days, as this is very much higher than our station, much colder and there is much rain.

"Finally, the porters came straggling along and it took them some time to get started, as each one tried to pick out the lightest load, but they did make a funny procession, as they trudged along over the slippery paths. I imagine I looked just as amusing as they did, as I tossed about in the hammock hung upon the shoulders of four men. It was rather hard to keep my equilibrium going up and down those steep hills. One of the men did look so funny with a flat basket of potatoes and squash, a big dishpan, large cooking kettle, five gallon oil can and water pail strapped to his bare brown back.

"But we got here, tents were pitched and lunch waiting and now with my good 'bed-fellow'—the hot water bottle—I shall soon turn in and probably be sound asleep when Walter comes in.

"This is a wonderful country, mother. I never tire of the wonderful view, the mountains round about as they 'were round about Jerusalem,' with the little winding rivers gurgling along far down in the valleys, doubling and re-doubling on themselves, and the round bee-hived shaped thatched roof brown houses, which seem to be a part of the lovely landscape. It is indeed a place 'where every prospect pleases and only man is vile.'

"True, there is a lot of tall wild bush or jungle, which, at first glance seems to be without beauty, but the longer I stay the more I see to admire. Some kind of a flower on every bush, a great many of the pea variety—some so tiny, not much larger than the tip of a lead pencil, some very large, all colors. Some are orchids. Then, there are morning glories, huge white and yellow hollyhocks, wild forget-me-nots, wild nasturtiums and many smaller kinds.

"We sat outside on our tent veranda to-night with our feet close to the cooking stones; we heard the night birds cooing to each other in the darkness and we looked off in the vast

silence to the end of our front lawn, which is about sixteen miles distant to the east. It is a most wonderful lawn, all hills and valleys, winding rivers and paths, native villages, banana groves and gardens, wild flowers and birds of every description, peopled with hundreds and thousands of dusky people in their little, round, squalid, filthy huts, stretching out their hands to us for life and help, and we are helpless to give it to them, for all of this front yard of ours is Mbugwa's district and we know not how soon we ourselves may be ordered by him to move on. But we will 'bide a wee bit' longer, however.

"As we sat outside on the veranda, Walter suggested that we parch some corn, and so we did, every now and then disturbing our meditations long enough to blow the fire (*or our noses*—the smoke is very trying), or stir the corn. The moon struggled bravely to shine through the clouds which hung over the sky, hiding the lovely stars. Everything was very quiet—the crickets, frogs and a few night birds giving forth the only sounds, but suddenly we heard a shrill noise like a colt neighing for its mother and we knew that the villages had awakened; our meditations were over.

"We brought our new cook with us, although he really is not much good, as yet, as he was so raw. He had to learn just everything; but it is some comfort to have him build and blow the fires, even though I may have to do most of the cooking myself. Mother, if you ever hear anybody say anything about missionaries living in ease and luxury with a houseful of servants, will you please box their ears good? If I ever get Orlufo taught to cook anything right for me, I think I shall give myself a medal. But he seems honest and willing, and although he has done some ridiculous things, such as washing his feet in the dishpan several times, and washing the dishes in the water in which the peas and potatoes were boiled, yet I am somewhat en-

couraged and hope that he will, at least, remember what he has learned. He is very black. You know, I have written you that so few are real black, but Orlufo is certainly black enough to suit anybody's esthetic taste for black. And he is not young. He has been away from his own village for only a few months and tells us that he went down to the river where he worked for a white man, the first white man he had ever seen. The man was not kind to him, so he ran away and was going home when he was told about God and he came to the Mission station begging to know more of the 'affair of God' and the 'affair of work'! Everything is an 'affair' out here—there is the 'affair of the chickens,' the affair of the garden,' the affair of the dishes,' the 'affair of the cooking,' and so on, *ad infinitum*.

"So he came to us, naked and tall and black, eager to learn, and we hope will develop into a good, faithful, Christian boy.

"We will probably be going home next week. The weather has been very bad and I am about sick with a cold. We left Howard alone except for a boy; he usually does this kind of work but he is just recovering from fever and as he has been fighting it so long now, going down with it several times a month of late, we fear he will have to leave and go to the coast, or some place for a time, if not, go home to America.

Orlufo has been watching me write this on the 'machine of writing,' and wondering at the wisdom and skill of the white people. Everything astonishes and surprises them. They are so like children. But he wants to talk to me. It is good practice. I will see what he has to say; so good-by, mother, dear. Perhaps I may write more before we go home, when I will mail this."

"Later:—I just must tell you about the King Mbugwa, whom I have written about before. He is the king of a large district here and as I stopped writing to listen to Orlufo, the other boys came running up to the camp in great excitement. The king was coming. Perhaps to order us to leave, but, no, he, 'like the Levite' passed by on the other side, but we had a good look at him and his retinue.

"He was walking, as also was his poor wife, although the men bore an empty hammock, presumably for him if he found himself getting tired. He was certainly 'wonderfully and fearfully' dressed,—had all his 'glad rags' on, I imagine, and the boys tell me that he is on 'safari,' visiting all his district looking for a wife; he has *only* twenty wives.

"And now, what do you think, mother, dear, Orlufo wanted to talk about. Well, I *knew* I hadn't got the straight of the story, so when Walter came, I told him that Orlufo had told me that there was a little white girl in his village, but that I must be mistaken—I hadn't understood properly. So he talked to him and I did hear correctly! Such an encouragement! He declares there is a white girl there, that she has always been white, that her name is Lucio, but she has no other name as far as he knows.

"Walter asked him what color her hair was and he said it was white and when he asked the color of her eyes, he said they also were white, not like his people. So Walter and I have decided that the little white girl is an albino, that her eyes are pink, as there are only three colors in the native tongue,—black, white and red. However, I think if his village is not too far away, we shall go there and probably see this little wonder. At least I hope we shall, although she probably will be hidden from strangers or be too shy to show herself if she sees us coming.

"With much love, I remain,

"Your loving daughter,

"Lucile."

The Story Thus Far:

The baby girl of Mr. and Mrs. McGregor, missionaries to Africa, is stolen one night by a native nurse-boy, Kipgochee, who tries to carry her back to his people. He is lost in the jungle, and at last reaches a strange tribe, who at first worship the white baby as the child of the gods. At length Kipgochee tries to escape, and is captured and burned. Lucile becomes the property of an old woman named Kalengu, and grows to girlhood in utter forgetfulness of her parents and white heritage. She stains her body brown to be like the other girls, and learns to protect herself from the blistering sun. Then, one day, to her inexplicable horror, she is chosen by King Mbugwa, a powerful, sensual, ugly black tribal ruler, to be his twenty-first wife.

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

"Lucile, dear, I wonder if we can go to Orlufo's village tomorrow," said Walter four days later.

"Yes, I am quite sure you can, but I don't believe I will try it this time. I will be quite safe and comfortable here with the boys to look after me—"

"Oh, no, I don't want to leave you alone, but it is a hard pull; takes about a day going and coming, so I would probably have to stay over two nights if I had any kind of meetings. Orlufo says we will not have to take a tent—there is a house for guests in the village; and he thinks we need take no food except our tea and sugar and bread, but I guess we had better take a chop box, as we don't know just exactly what they have. Surely if you are carried all the way, you can go, Lucile."

"Well, wait and see how I feel tomorrow morning. Here comes a messenger, must be from home. I wonder if anything is the matter."

Yes, the messenger was from home, with a letter from Howard urging their immediate return for various and sundry reasons, the most important being that a young lady would arrive in a few days and they needed a chaperon, and would they come immediately?

"I'm sorry, dear, that we will not get to Orlufo's village this time," said Lucile sleepily that night, after they had retired to their camp beds. "That is where the little albino is, isn't it? I should have liked to see her. But you will have to come back again and take more time."

And at that very moment, when she had been left to her fate by her own kind, Lucile made a vow not to become the twenty-first wife of King Mbugwa.

(To be continued)

A Jewish Youth Seeks God

By Jacob Wasserman

(Jacob Wasserman, eminent German-Jewish author, here graphically depicts the longings of the Jewish youth for true fellowship with God, which longings cannot be satisfied in the worship of the synagogue.)

To me as a boy, religion was a discipline and no joyful one. It was taught by a soulless man in a soulless manner. His repulsive, vain old face still appears to me sometimes in a bad dream. Strange as it may sound, I was never taught by a sympathetic Jewish teacher of religion; most of them were cold careerists and cut ridiculous figures. My teacher, like the rest of them, tried to force formulas into me, bludgeoned me with antiquated Hebrew prayers which he translated mechanically without adequate knowledge of the language. The only positive values he gave me came from the reading of the Old Testament, but even there he failed in his task, was far removed from enlightenment, and was poor at interpretation. Events and figures here and there impressed themselves upon me, but the whole remained petrified, often absurd, inhuman, in no way purified and sublimated by a higher understanding. Occasionally a ray of light broke in from the Old Testament, when I had the opportunity to read it—and curiosity, mixed with fear, was my reaction.

It was even worse at the religious services. It was more like a drill—a gathering without feeling—noisy gymnastics—habit without symbolism. The wealthier element of the community had built a modern synagogue, one of those houses in quasi-Byzantine style. Most of our German cities boast of these synagogues, but the parvenu-like richness of the exteriors could not compensate for the senti-

ment that was lacking and the absence of deep religious emotion. To me, it was all empty noise, stifling of fervor, misuse of great words, irrational lamentation, irrational because the obviously satisfied and comfortable lives of these people were in flagrant contrast to it. The only relief I managed to get was in the German sermons of a very imposing blond rabbi whom I respected.

The conservative and orthodox elements had their services in the so-called "Schulen," small synagogal rooms in hidden dark streets. There one could infrequently see such heads and figures as Rembrandt painted, fanatic faces and ecstatic eyes, illuminated by the memory of unforgettable persecutions. On these lips, the severe prayers, lamentations and imprecations became real. The burden-bent shoulders spoke of generations of humility and renunciation. The solemn ceremonials were complied with, with determined devotion, to the letter. But even there I did not find human joy, consolation or a breath of happiness. It was all dominated by a sense of conviction, a belief in the immutability of time-honored statutes.

After the death of my mother, when I was only nine years old, I went to one of the schools every day with the dawn and every evening at dusk, including Sabbaths and holidays and afternoons, to say Kaddish. Ten male persons, over thirteen years, had to be assembled for this purpose, but they were mostly old people, the remains of an earlier world. It was hard to fulfil this duty, especially on winter mornings which were snowy and cold and in summer before five—a duty that was forced upon me, that was ordered, but of which I could not learn the significance. Nobody cared to explain this rite which, because of its character, threatened to pervert the memory of my mother. This was particularly true at home, after the second marriage of my father, when there was no religious spirit in the house and no binding link with all this. There were only the most superficial religious traditions. The dietary laws and the Sabbath were observed. But at home they were Jews only because the Gentile world insisted that they must be. Why was one a Jew? Nobody cared to answer me.

The Jewish God was a phantom to me, in his Old Testamentarian form, an irreconcilable admonisher, even as conceived by the opportunistic modern synagogue. From the orthodox conception he loomed up before me as a terrifying figure.

When my childish philosophic speculations tried to grasp the God conception, by solitary thought and later through talks with a friend, there was created in my mind a pantheistic being without face, character, depth, a result of phrases, created merely by the desire for a guiding idea. Of course, it led me into atheism, in accordance with the contemporary atmosphere of idolatry of science misunderstood.

There was no guiding hand, no leader, no teacher. If in those years my curiosity had not been thwarted, I might have found innumerable points of contact with my people. But with the departure of my mother and with my father always submerged in the struggle for existence, I withdrew into myself and suppressed unanswered questions. Thus, I remember that I suffered to a torturing degree from fear of human beings, fear of dreams. At that time I was a frequent visitor in the house of an old couple. The man was a scholar. In his apartment there was a library, behind whose glass doors were the works of Spinoza. One day, I asked the woman to loan me a volume, but she told me, in an embittered tone, that whoever reads these books goes insane. For years, the name of Spinoza was linked in my mind with that woman's tones and words.

Everything that meant light and play was suspected and darkened. Clear air was not permitted. After the death of my mother, we had a maid, who liked me. In the evenings she used to come to the fireplace and tell us stories. I remember once, while I was listening to her, full of attention and emotion, she suddenly took me in her arms and said: "You could become a good Christian—you have a Christian heart."

I remember also that these words filled me with fear. First, because they were a silent condemnation of the Jews, and secondly, because the conception of Christian still had a fearful significance for me, represented the inimical elements.

I had the same feeling when I passed churches, or pictures of the crucified, cemeteries and Christian ministers. But I was unable to discover what was the cause of that abyss between them and me. In those childhood years, my sister and brothers and I were part of the Christian everyday life. Our playmates were Christians; the baker, the cobbler, were Christians. But a sense of strangeness remained. When I was a guest, they celebrated holidays, holidays in which I had no part. I rebelled against having to be a guest, against being asked to these celebrations out of a spirit of pity. I wanted to be part of all this childhood life. And thus the abyss grew wider and wider.—*The Friend of Zion*.

Deaf-Mute B.Y.P.U. in Atlanta

By Rev. J. W. Michaels, Home Board Missionary to Deaf

The Baptist Young People's Union of Deaf-Mute people of Atlanta, Ga., held at the Tabernacle Baptist Church, was organized a year ago in November and has grown from a membership of seventeen to sixty-five members, with an average attendance of thirty to forty. The Union's leader is Mrs. Murace Bishop, nee Campbell, a young lady who became too deaf to remain in the high school of her home and entered the Florida School for the Deaf. She is able to speak well and can hear some with a dentiphone.

The first annual supper of this Union was held Thursday, November 22, at which an abundance of oysters, stewed or fried, and salads and cakes were furnished by deaf ladies. Dr. and Mrs. J. W. Beagle were present and greatly enjoyed this feast, and were surprised at what our mission work was accomplishing among the Deaf-Mute people.

This Union will at once apply for a B.Y.P.U. certificate. There are such deaf-mute gatherings in nearly all the large cities in the Southern field, and others might be held if interested pastors and B.Y.P.U. leaders would undertake the work.

* * *

S—tewardship is an attitude toward life, and should be seen and felt in our

T—ime,

E—nergy of will,

W—orship on the sabbath,

A—bhorrence of evil,

R—evelations that come to us through our reading and study,

D—ecisions between that which is good and that which is best,

S—trength,

H—appy dispositions, creating happiness for others,

I—nfluence, of which no one is void, and

P—rosperity.

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32x4	1.50	1.70	29x4.40	2.65	1.40
32x4	3.50	1.75	30x5.25	3.95	2.40
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32x4 1/4	3.95	2.15	30x5.77	4.25	2.65
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