

# HOME and FOREIGN FIELDS



(c) Ewing Galloway—New York

## THE JEWISH "WAILING WALL" IN JERUSALEM

This sacred place is represented as being the occasion of the present Jewish-Moslem trouble in Palestine.

# *A Meaningful Month in Our Baptist Calendar*

Baptists are a conquering army when they march forward *together*. Marching *aimlessly*, in unrelated companies and detached regiments, they lose much of their power.

But there is a far-reaching difference between a Baptist "army" and an actual army. In the latter a few directing minds make the plans, do the thinking, issue the orders, and the army's business is to obey. In the former each company (church), and each soldier (church member) is free from all external authority, and acts from choice rather than compulsion.

If therefore we are to act *together* we must think *together*. Success in our co-operation gets back to informa-

tion and inspiration. We must *know* what to do, how to do it, and why we should do it, if we are to *act together*.

To this end *October* has been set apart as *State Mission Month*, when special emphasis will be given in the Sunday school, the B.Y.P.U., the W.M.U., in all our Baptist periodicals, and from pulpit and platform, to this great organized agency of Baptist co-operation. A valuable and attractive envelope of material, giving plans and programs for emphasizing the subject, has been prepared and is being mailed to all the Baptist Sunday schools whose names could be secured. Additional copies may be had *free* upon request to

COMMITTEE ON MISSIONARY INSTRUCTION

161 Eighth Ave., N.

NASHVILLE, TENNESSEE

Be sure to secure this material and use it in your church and Sunday school

# HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

OCTOBER, 1929



FRUITS OF THE WONDER-WORKING POWER OF THE SPIRIT

"The missionary goes forth not to manage and control, but to impart to the heathen the unsearchable riches of Christ in the capacity of witness-bearing." The picture shows a group baptized in Soochow, China, by Missionary H. H. McMillan, including two of his children, Mary Fay and Arch.

## THE SPIRITUAL SIGNIFICANCE OF GIVING

### THE STORY

A man wrote: "I have studied and prayed over the matter for three days since the conference, and have reached a definite decision to give at least ten per cent to the Lord's work. It was one of the greatest experiences of my life, when I made this decision."

To put aside God's share is not a question of giving to the minister, or of raising "funds" for the church, or of paying the janitor, or the coal bill, or giving a subscription to the finance committee. It is not a transaction at all between the

individual and any other human being or institution. It is a transaction between himself and his God. It is a spiritual act. It is an act of worship. It is as much an act of worship as when he kneels in prayer, or partakes of the communion, or listens to a gospel sermon. This lifts the whole subject of Christian giving and liberality to the high plane upon which it was intended to be. So the first and biggest thing this money will do is what it does for the man who gives it.

### THE PRAYER

*Our Father, who art in heaven, we acknowledge thee as the giver of every good and perfect gift. Freely we have received from thee, but it can hardly be said that freely we have given. But here and now, our Father, in love our souls would bow, each heart fulfill its vow, some offering bring thee now—something for thee. Amen.*

—From *Concerning the Collection*, by M. E. Dodd.

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## THE MISSIONARY PILOT

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

October 5—Topic, "Higher Ground." In conclusion of the program, let some one read Dr. Sallee's challenging message, "Shall the Line Break?" on 11. Make this the climax of the meeting, appealing for "higher ground" in our missionary interest and passion.

October 12—Topic, "How to Study the Bible." To many of us the Bible is so familiar that we have lost something of its thrill. Let the leader give as a closing message the story by Dr. Watson, "A Little Piece of Heaven in Her Eyes," on page 14, showing how a Brazilian woman cherishes the privilege of distributing God's Word.

October 19—Topic, "Our Guide for Faith and Practice." The story of Ts'ai Wen Ming, which Miss Addie Cox tells so well on page 13, will make an excellent addition to the quarterly material, illustrating and emphasizing how God guides through the Holy Spirit and through his Word.

October 26—Topic, "Our Mission to Our State." October is State Mission Month in all our Sunday schools and B.Y.P.U.'s. Be sure to have the Union do its best in putting on the programs and making the special effort a real success. The editorial on page 17 might be read with much profit in connection with the Quarterly program material.

### SUNBEAM BAND, G.A., R.A., JUNIOR AND INTER-MEDIATE B.Y.P.U., AND OTHER CHILDREN'S MEETINGS

The plea for stewardship of life and means should come to the children and young people of the church with great emphasis, not as a mere duty, but as an opportunity for investment in the greatest enterprise in the world. Let the leader select stories found on pages 8 to 15 which indicate investments that are being made in Home and Foreign Missions, and the rich returns which they are yielding.

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

The missionary topic for October is, "Money and Missions." It is essentially a stewardship topic, and an abundance of material is placed at the disposal of the leader in charge of the program. See especially the editorial on page 16, "Getting More Money for Missions," and the Symposium on pages 19 to 25, "How We Promote Stewardship and Missions in Our Church." Make use of the outline program furnished by Miss Mallory on page 26.

#### SUNDAY SCHOOL

Every Sunday school in the South is urged to observe "Missionary Month" during October. Announcement will be found on the inside cover page of this magazine, and program material may be secured free upon request to the Committee on Missionary Instruction.

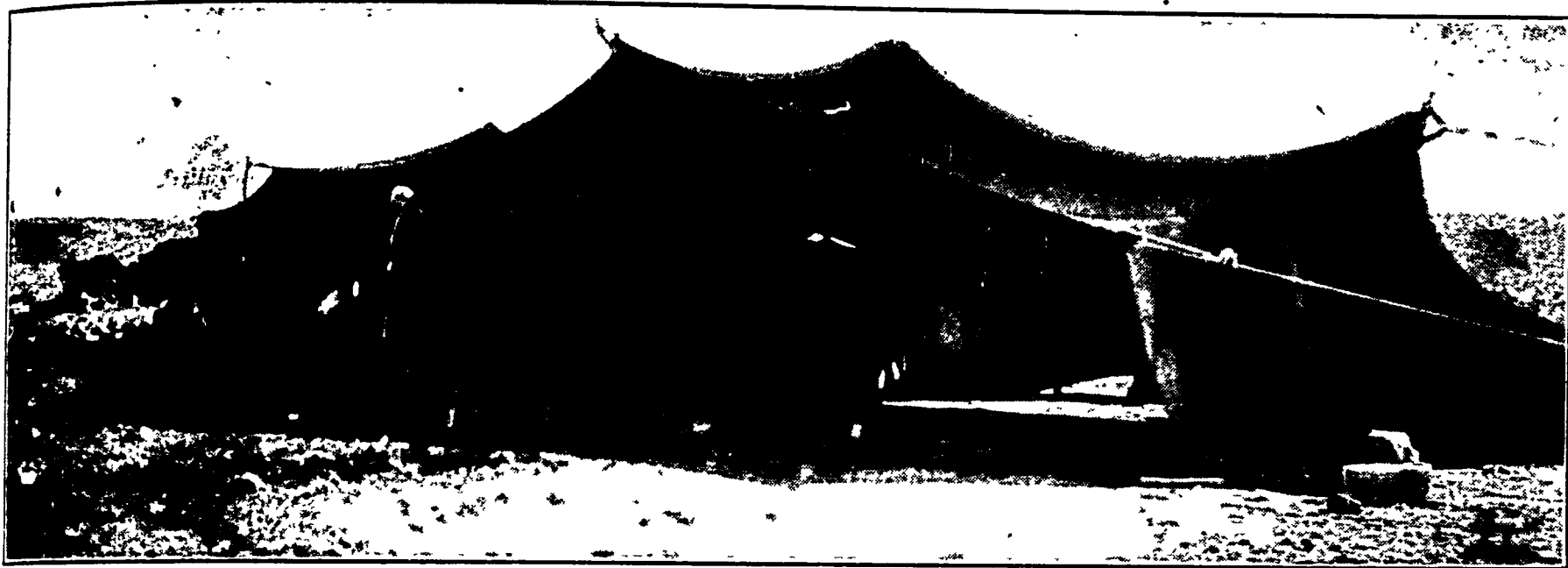
#### PRAYER MEETING

It is urged that a series of prayer meetings be held during October on "Stewardship and State Missions." Editorials in this magazine, program material in Sunday school and B.Y.P.U. literature, special articles in the papers, will furnish information on which may be based inspiring discussion and fruitful prayer for this great agency of our organized Baptist work.

# The Present Situation in Palestine

*By Professor J. McKee Adams*

*Southern Baptist Theological Seminary, Louisville, Kentucky*



THE NOMADIC BEDOUIN TRIBES OF TRANSJORDANIA, LIVING IN TENTS IN VARIOUS PARTS OF PALESTINE, CONSTITUTE AN UNCERTAIN AND MENACING ELEMENT IN THE JEWISH-ARABIC SITUATION.

No one can positively foretell the consequences of the present unrest in Palestine, though he might have some definite convictions which grow out of his mental and spiritual predispositions. The whole situation is so complicated and involved, so delicate and sensitive, that it is clearly problematical from every standpoint. Palestine has always been a land of varied contacts and conflicts which have largely resulted from its central position in the economic, political, and religious affairs of the Middle East. The modern world is looking upon the continuation of a struggle which has been uninterrupted in Palestine through the centuries, since the days of Abraham. It is fairly certain that the stirring events now taking place in that little country have not only an international interest but rather a particular significance to the Christian consciousness and conscience.

The present upheaval in Palestine has definite antecedents. It is impossible to appreciate the Arab-Jewish impasse apart from its historical connection. Generally conceived, the Arab-Jewish antagonisms are the modern versions of the age-long struggles which have marked the mutual relations of the descendants of Abraham: Ishmael against Isaac, Esau against Jacob. The sons of Hagar and Sarah have had many things in common but have found it rather difficult to live together in peace. But their struggles have not been racial—they are of the same Semitic stock—nor

primarily religious, though some of their religious differences have been greatly aggravated and attended by disaster. Race and religion do not enter as the dominant factors in the strained relations of the modern descendants of the patriarch. The World War, though it claimed to have settled many problems, did not settle the historic antipathies of these Semitic groups with reference to the possession of Canaan nor ameliorate their cherished animosities. There is no ground for believing that the termination of current hostilities will produce any permanent rapprochement between Jews and Arabs unless it is predicated on a different mental and spiritual attitude which admits of more sympathy with and real understanding of the ends contemplated by both groups.

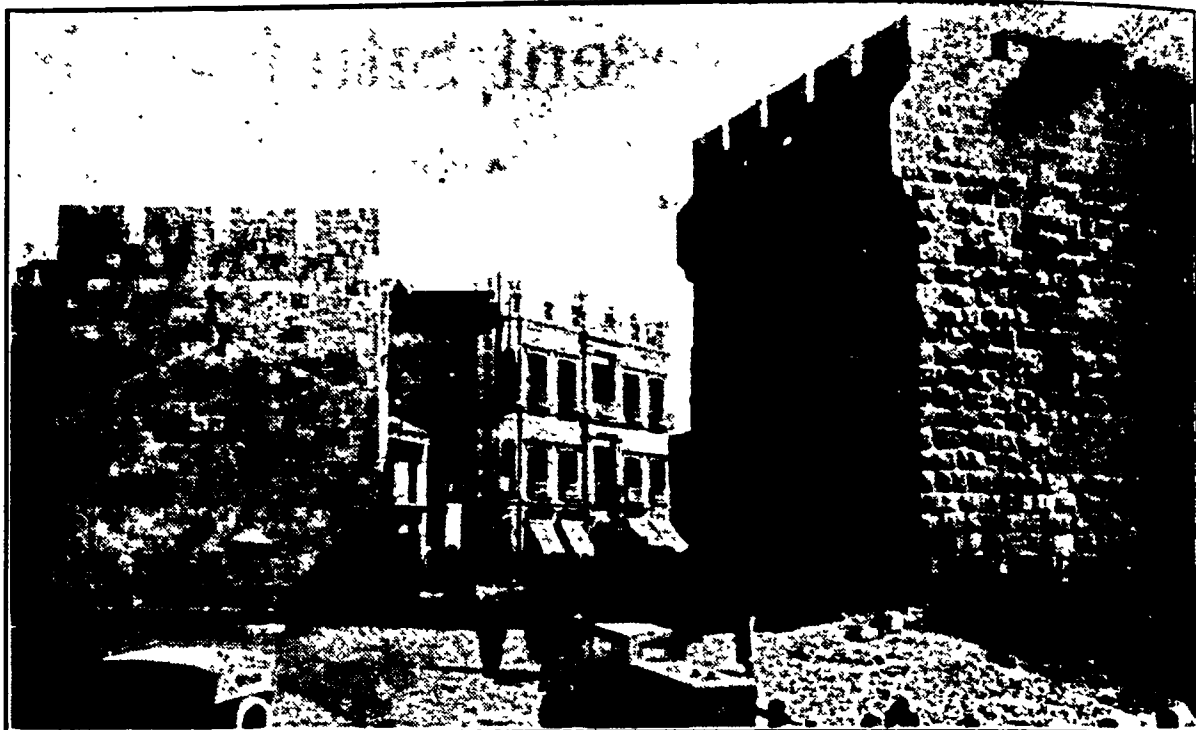
Regardless of current reports which represent the controversy of the Jewish Wailing Wall as the actual basis of Arab-Jewish hostilities, the crux of the general disaffection in Palestine can be attributed definitely to the implications of the Balfour Declaration of November 2, 1917, and to the alleged radical changes effected in the Zionist organization by that pronouncement. That declaration was received with great apprehension by the Arabic community in Palestine and, in its non-political aspects, was hailed with genuine satisfaction by conservative leaders of Zionism, who were wholly concerned with the proposition of a home in Palestine for expatriated Jews. The specific result of

the Balfour pronouncement is found in the prevalent distrust of the Zionist movement in Arabic circles and the grave apprehensions associated with the ultimate goals of Jewish immigration into Palestine. On the other hand, political Zionists of the more pronounced type have not been slow to capitalize the Balfour Declaration and to make it the basis of political developments which did not probably pertain to it in the first instance. I say *probably* because no one knows positively the full meaning of the Balfourian phraseology contained in the following: "His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country." The British Government subscribed to that statement in 1917, one year before the close of the war, and subsequently reaffirmed its position through public utterances of Lord Curzon in 1919, through the Colonial Secretary to the High Commissioner for Palestine in 1923, and the Colonial Secretary in 1924. It was, moreover, the principal condition on which Great Britain accepted Palestine as a mandate at the hands of the League of Nations. The declaration, substantially as originally



made by Lord Balfour, was approved in succession by France, Italy, Japan, and the United States (Joint Resolution of the 67th Congress, adopted by the Senate on May 3, by the House on June 30, and approved by the President on September 21, 1922). But what does the declaration mean? The various answers to that question indicate the real sources from which the sorrows of Palestine have been multiplied. The omission of *one* word ("national") from that pronouncement would perhaps have guaranteed the *status quo* of Palestine and assured at least a surface agreement between Jews and Arabs with regard to political questions, such, indeed, as had existed before the Balfour Declaration and in the face of pronounced success by the Zionist movement.

It is generally accepted that the inception of the Zionistic movement concerned itself with the ideal of a cultural rehabilitation of Jewish life in Palestine, i. e.—to create in Palestine, especially for the oppressed Jewish minorities of Russia, Poland, and the Balkan states, a vigorous and healthy Jewish culture which would reflect something of the cherished glory of ancient institutions. That ideal was not violently opposed either by the Turk or the Arab. Actually that movement in its inception was encouraged partly by the Turkish regime and was permitted by the Arabs to work out its own salvation. But what was meant by a "national" home for the Jews? To those European Jews who had dared to assume the role of pioneers (*Rishon le Zion*), there was no cherished vision that their arrival would be the first-fruit of an all-Jewish state, a rehabilitation of Palestine in the interest of an exclusive Jewish commonwealth—



THE PRINCIPAL ENTRANCE INTO JERUSALEM

A breach in the city wall was made for the Kaiser on his memorable tour of the Middle East in 1908. The Jaffa Gate, the oldest Gate in the city, is at the left in the picture. The view gives a glimpse at the center of Jerusalem's business life.

they were not seeking political independence but a *home* and they felt that to find it in the land of their fathers would be the sufficient answer to all the problems of the scattered nation. On the other hand, modern Jews, particularly those whose mental habits are largely the result of socialistic vagaries and imaginery utopias which promise panaceas for all the ills of human society, not only do not share the earlier outlook of Zionism but have actually succeeded in obscuring it by the vestments of a rank materialistic and political significance. Consequently there is no specific understanding even among the Jews themselves on the question of a national home. Opposed to the simple goal of a Palestinian homeland, the aggressive wing of Zionism insists on emphasizing the national aspect of the Jew-

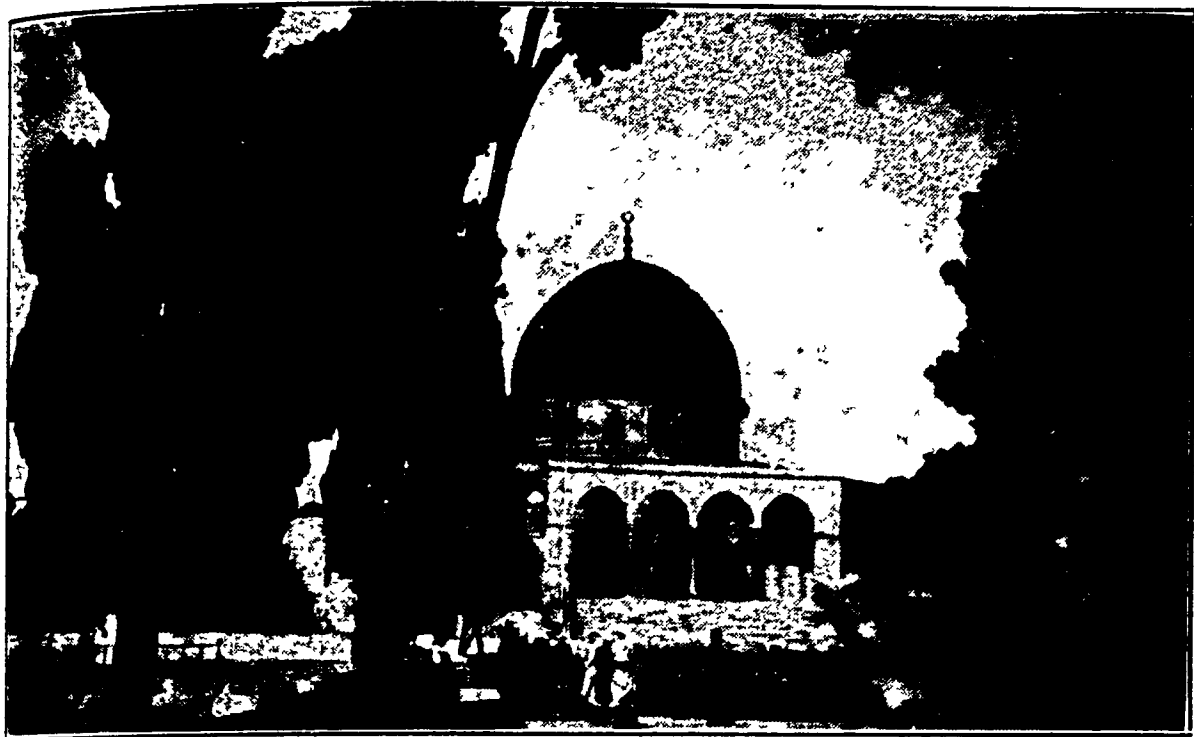
ish re-patriation in the Holy Land; the nation of the Jews is the *sine qua non* of successful Zionism, the ultimate objective of all Zionistic effort and propaganda. The Arabs, the sons of Ishmael, naturally suspicious of Zionism in its political vestments, interpret the Balfour Declaration in a most practical way, and, according to their own prepossessions, in the only way in which they think self-interests will permit; i. e., the pronouncement of a national home for the Jews and in Palestine meant virtually the dissolution of the Arabic commonwealth, the expatriation of the man who had for centuries occupied it as his home. Nationalistic Arabs, the Effendi, saw in this an opportunity to buttress their position against the foreign interlopers and accepted it eagerly. Their appeal, professedly based upon super-patriatism, found unequivocal response in the common man whose chief end in life was to follow where he was led. The appeal to self-preservation finds ready response in most men and in this case was re-enforced by religious bigotry, fanaticism, and pitiable ignorance. Still, the demagogue counts not too much on conscientious scruples; the end always justifies the means.

In such an atmosphere of mutual misunderstanding, rumor and innuendo, jealousies and suspicions have had plenty of standing room. It is the common practice to attribute ulterior motives to one side and to the other, and, with the absence of real confidence, the spirit of distrust has colored and vitiated every motive and every deed. The psychological condition thus created was pathetic, for sooner or later it was inevitable that the whole situation would issue in a heritage of unspeakable sorrow. The present outbreak is the out-



A GROUP OF ZIONISTS AT EKRON

The Zionistic movement is primarily concerned with the agricultural and economic development of Jewish life in Palestine. The colony at Ekron is among the oldest immigrant communities.



A MOHAMMEDAN MOSQUE, WHERE ONCE STOOD SOLOMON'S TEMPLE

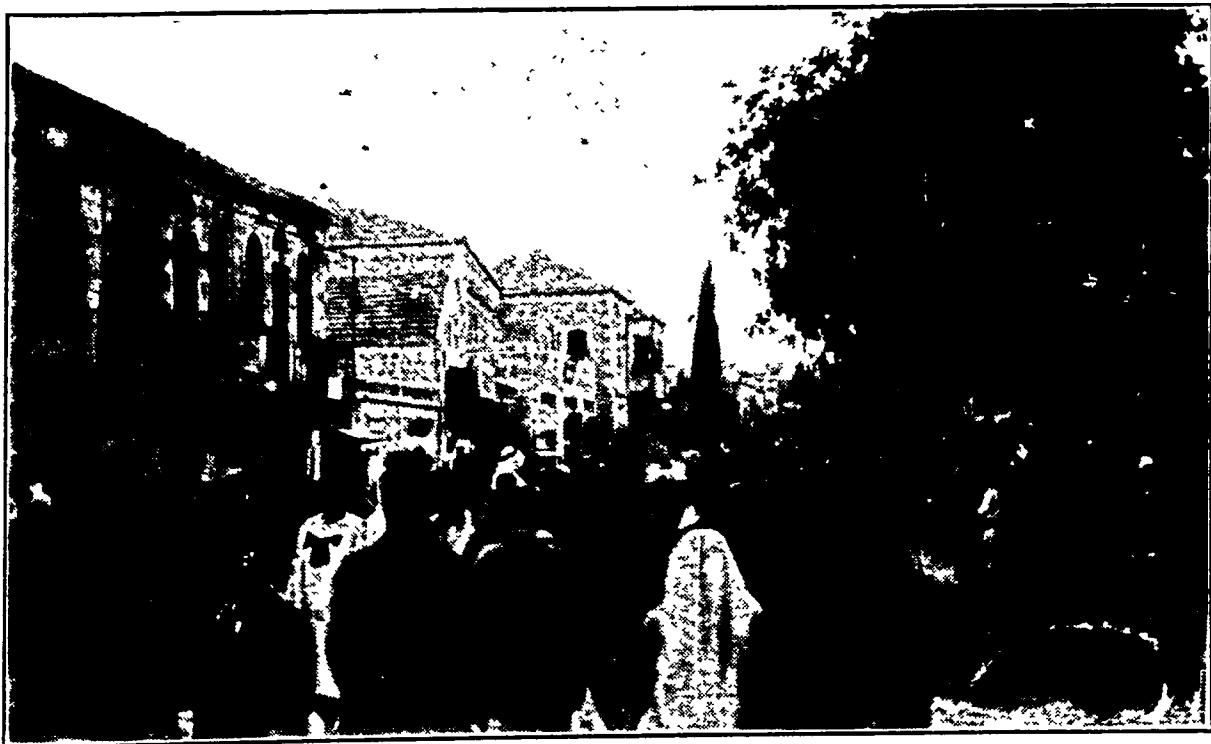
Jerusalem shares with Mecca some of the honor accorded to the most sacred centers of Islam. The Dome of the Rock (erroneously called the Mosque of Omar) is one of the most beautiful buildings in the world.

ward expression of that state of mind and heart which has been in the process of formation for over ten years; it is the bursting of pent-up springs of emotional accumulations, imaginary or otherwise, the conflagration of passion which comes from the smouldering embers of suspicion. Arabs and Jews understand the real point at issue, and while the leaders of both factions are outwardly seeking to pacify the common people they know that there is but one pronouncement which can bring even a semblance of peace: the explicit denial of and cessation from any political schemes of Zionism which seek ultimately a Jewish state in Palestine and the consequent dispossession of the Arab. With this principle clearly understood there are some contributory causes which have played a very important part and which are certainly involved in the present situation. A brief description of several of these will be given in the following paragraphs.

In the first place, the Balfour Declaration was interpreted as a positive commitment of Western powers to establish in Palestine a partisan movement which was identical in scope with the political aims of militant Zionism, i. e., to create a Jewish state to supplant the Arabic Commonwealth. It was thought that there was no alternative to the proposition of Jewish national independence except Arab expulsion or subjugation. That conviction on the part of Moslem inhabitants remains the indisputable nexus of the whole Palestinian situation. Nor do the Arabs stand alone in that conviction. There is a powerful sentiment which comes from other quarters where bonds of race and religion are more powerful than any surface considerations which might re-

late to outward peace and prosperity but which undermine Arabic independence. That sentiment is found particularly among the cultured Syrian element whose sympathies are largely pro-Arabic, the untamed Druse factions in the Lebanon and Hauran areas, the fanatical Bedouin, of the Syrian and Arabian deserts, the Nomadic hordes of the Negeb territory, and, finally, the uncertain elements found in Transjordan. The latter territory, Transjordan, under the Emir Abdullah, is nominally committed to the maintenance of British rule and polity, but constitutes one of the most uncertain aspects of the whole situation. It should be understood that all of these factors, though distributed over a wide territory, find their unity in race and religion. Whether Abdullah, of Transjordan; Ibn Saud, of the Hedjaz; the Wahabis,

Feisal, of Iraq; Fuad, of Egypt, or even the Ottoman Turk, they all find their unifying bond in Islam and in the totality of its culture. None can forget that he is a child of Mohammed. In spite of accentuated differences there is a certain solidarity which centers on the preservation of Arabic culture and control. Now, when the League of Nations converted Palestine into a mandate and definitely committed it to Great Britain on its own terms, as set forth in the Balfour Declaration, there was a reaction in Palestine which reflected Arabic determination to protect all Moslem interests. Fully committed to Jewish repatriation, England immediately inherited the distrust of Arab patriots who were unable to see but one side of England's program—the encouragement and support of the Jewish national home movement. Regardless of how circumspectly England sought the middle of the road in Moslem-Jewish relations, it was obvious that she would become the victim of circumstances in many ways. In accordance with that imperial system which has been so thorough and so considerate of native sensibilities, she would seek to promote constant improvement in every aspect of social life, but would demand law and order. But what was of first consideration to England was exceedingly remote from the native intuitions of the sons of the desert. The Arab would naturally revolt from the imposition of authority. His was the freedom of the Nomad, the liberty of the unfettered freeman who was a law unto himself. The Turkish Empire, which admittedly had impoverished the Arab, had also left him free—at least free according to his own standard, which sought most of all to be let alone! The imposition of British authority, the explicit demand for conformity with orderly government through processes

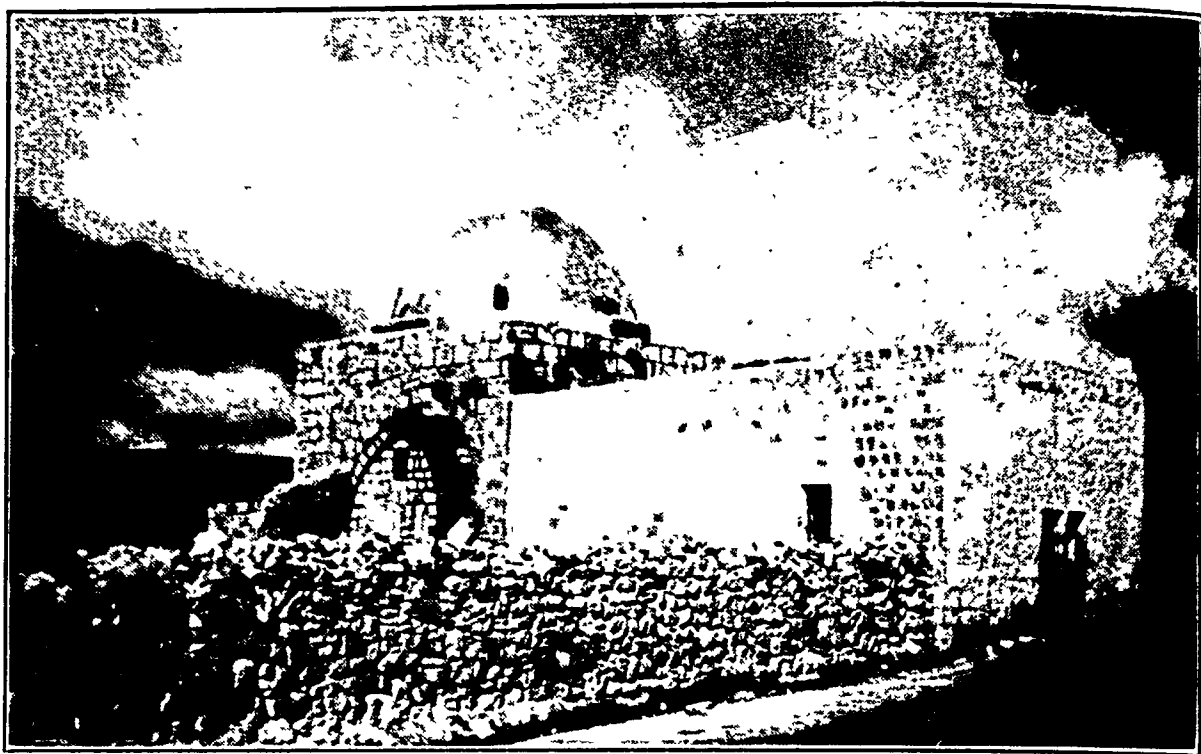


JEWS AT THE FEAST OF PURIM IN JERUSALEM

The Feast of Purim is celebrated by Jewish throngs in Jerusalem and other principal Jewish cities. It is a season of great joy and merriment.

of law, have not appealed to the native of Palestine, especially the ill-disciplined hordes of the outlying districts: they have maintained an attitude of surly and spirited resentment. Most of all, when government was being conducted with an avowed purpose to establish the Jews in Palestine, a firebrand was provided. Of course, England was also committed to promote Arab life and culture, but the suspicion that ultimately he would lose his country rendered the Arab not only blind to his own interests but converted him into a pessimist and a reactionary. Indeed, so far as the Arab was concerned, the League of Nations had nothing to do with Palestine nor did Great Britain; Palestine was for the Arabs! but that meant, in the light of the Balfour Declaration, for the Arabs against the political Zionists!

In the second place, bitterness has been engendered in Arab-Jewish relations by the acquisition of land. Early immigrants into Palestine had no difficulty in finding settlements. There was sufficient to support them and the Arabs, and it might be bought. Colonization work went forward on a small but successful scale even up to the outbreak of the World War in 1914. The Jewish movement to Palestine, being international, was directly affected both as to immigration and as to means. With the Turks driven out and the pronouncement of security for Jewish immigrants who might enter Palestine not as by sufferance but by right, and the renewed functioning of the Jewish National Fund in the purchasing of lands, the situation gradually changed. Millions of dollars have been invested in Palestinian soil by Jews from all over the world. The Arab was under no compulsion to sell his dunams, but real



THE TOMB OF RACHEL AT BETHLEHEM

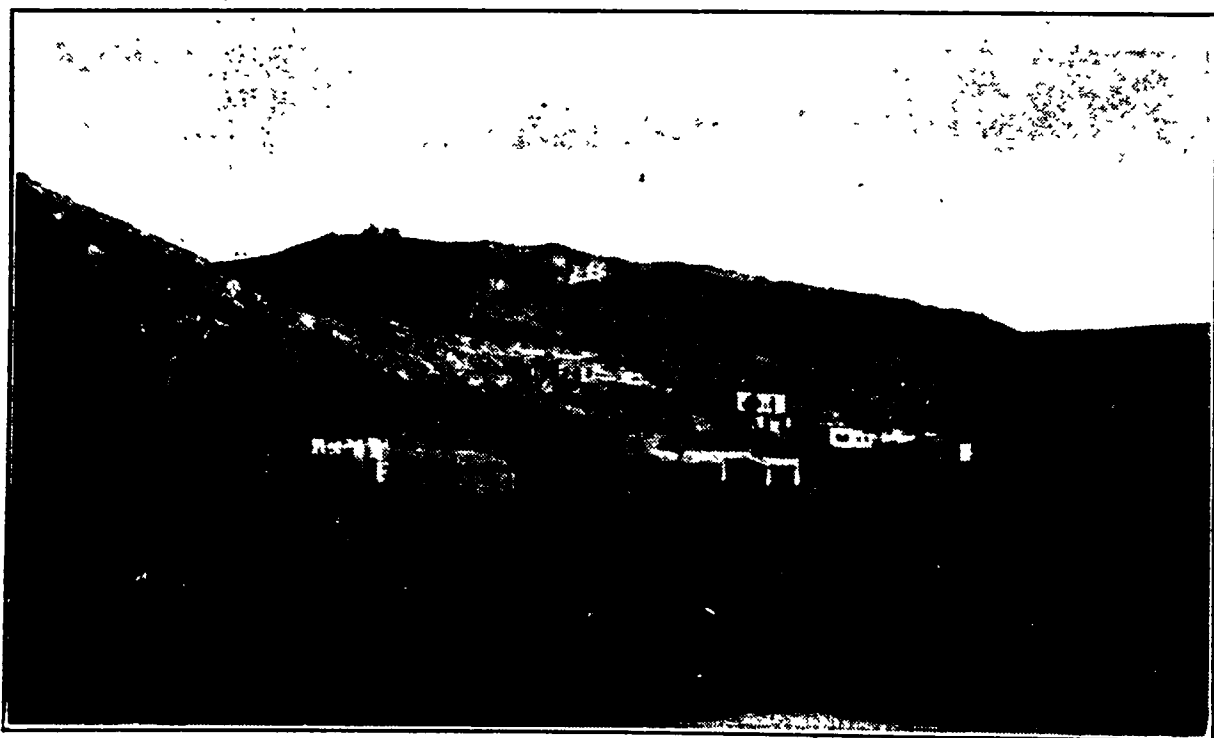
The tomb of Rachel has been for many centuries a sacred place for Jews, Moslems, and Christians. It is open to all at any time and is largely thought of as common property.

money has a mighty appeal even in the Orient. But the fund bought no land for temporary purposes nor to resell at a profit at some future time—every dunam was to be held in perpetuity for the fund. The land thus acquired was the best in the country, being located in the plains of Philistia, Sharon, Esdraelon, and the Valley of Jezreel. The Arab sold his possessions and then, by a strange stroke of misfortune, cherished resentment against the Jew who had bought and paid for it! Ultimately, the man who owns the land will also rule it—that was as plain as a pike-staff and the Arab knew it. The Jew had settled down in the soil not to sojourn but to apply himself to the laborious task of constructing a Jewish social structure from the foundations. This situation

has provided another firebrand which was ready to be lighted at any time.

Third: The industrial activity accompanying the Zionistic movement, while contributing to Arab as well as Jewish prosperity, has not been regarded with enthusiasm by the native population. There was the perennial suspicion that looked beyond present benefits to what might develop in the future. Great projects like the Rutenberg hydro-electric plant, the Dead Sea Concession, the organized citrus industry, and the material aspects of the all-Jewish city of Tel-Aviv, have not been prosecuted without extreme hardships and, in many cases, even danger. The Jews have been thrown on the offensive to a certain extent and have forged ahead in an almost super-human task to succeed. The work of reconstruction has been commonly shared by men, both young and old, and even by the women, all of whom have set themselves to the realization of a prosperous community in the land of their fathers.

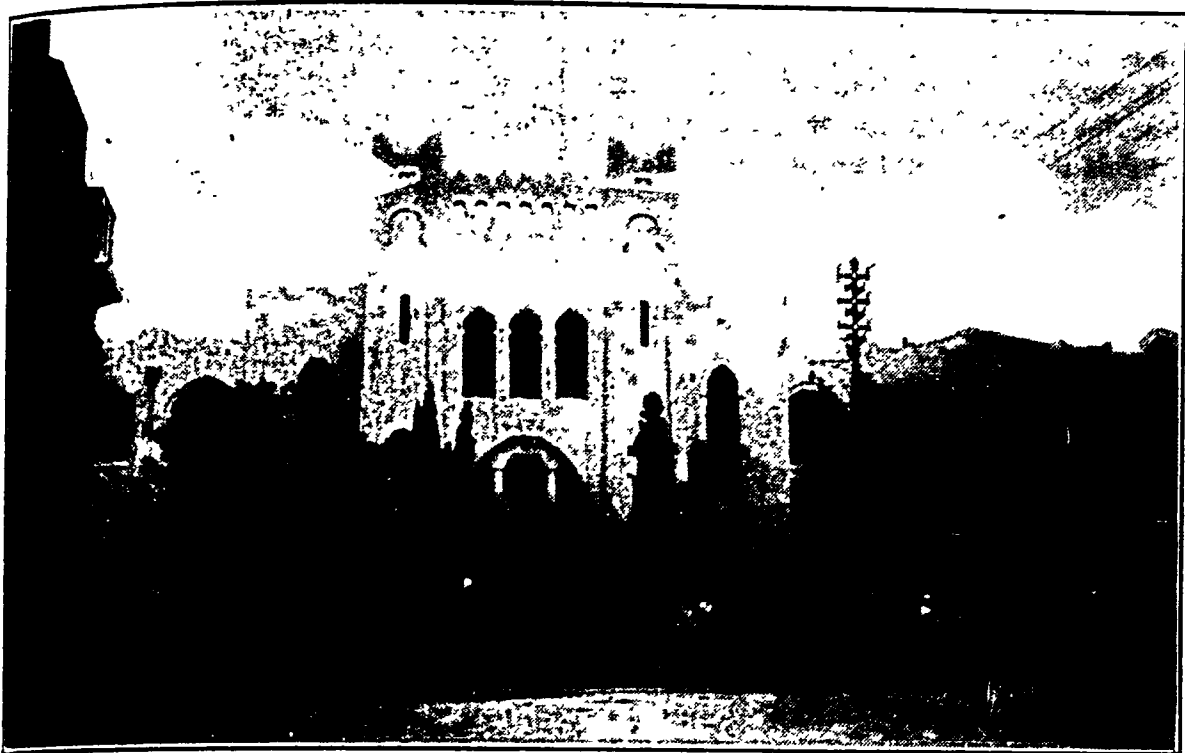
Fourth: The cultural aspects of Zionism have brought to the front other factors which have a definite bearing of the situation. The Jews have revived the language of the prophets in the land of Palestine and once again Zion rings with the speech of the fathers and not the speech of Ashdod. Education is stressed and every opportunity to secure government assistance for the dissemination of knowledge is eagerly accepted. The Jews have made some real sacrifices in this respect but, for the sake of the future, have been willing. A great Hebrew University which, in many respects, expresses the crowning ideals of



THE CITADEL AT AMMAN

The present city of Amman occupies the site of ancient Rabbath-Ammon (where Uriah the Hittite was killed), and of Philadelphia, a member of the Greek Decapolitan Confederation. Amman is the capital city of Transjordan, with a population of about 35,000.





THE JEWISH SCHOOL AT TEL-AVIV

The all-Jewish city of Tel-Aviv has arisen as if by magic from the sand dunes north of Jaffa. The Jewish outlook is based on civic improvement and every aspect of social betterment. This picture shows what estimate the Jews are placing on education.

Zionism, now graces the beautiful slopes of the Mount of Olives at the north. Public schools are conducted along modern educational lines in Jewish communities. All of this has had a profound reaction on the opposition. But the Jews have persisted.

Finally, the religious factor has not been dormant though hardly as important as current reports intimate. Moslem-Jewish religious relations have not been exemplary, it is true (but neither have the relations of nominal Christian bodies in Palestine), still, it is a misrepresentation to attribute the present carnage and bloodshed in Palestine to a controversy concerning a Wailing Wall. The Wailing Place is just outside of the Dome of the Rock area, and its wall is a part of the sacred enclosure where once stood the temples of Solomon, Zerubbabel, and Herod. For centuries the place has been the open sanctuary of Jewish hearts in Jerusalem where, especially on Friday afternoon, the Jews have assembled to pray for the restoration of Zion and the glory of the Chosen People. There has been no persecution by the Moslems because of this Jewish custom nor any interruption of their services. Indeed, Jews have access to sacred places in case they care to enter, though no orthodox Jew would think of entering the Temple area for fear he should step on some holy objects associated with the departed glory of Israel. At Bethlehem the tomb of Rachel is a shrine for Jews, Moslems, and Christians and through the years has been accessible almost as common property. The Wailing Wall incident is only a pretext—the larger signifi-

cance is found in the content of the Jewish heart which there pleads for the restoration of the glory of Zion, on the one hand, and in that of the Arab who is apprehensive lest there are some signs which indicate at least a partial answer to that prayer, on the other. Prayer is sometimes very annoying. But the pious heart of Israel dared to hope for better things and the Wailing Wall is the external expression of that persistency in the realm of spirit. There was the rub. To other hearts which dreaded the dawn of those better things for Israel, the whole situation was envisaged under the aspect of Zionism and that was vitally connected with the Balfour Declaration. Accordingly, the place of prayer, where

the Jews were asking divine blessings on the movement of Zionism and its goals, was made the object of a frenzied raid attended by the shedding of blood. But the Wailing Wall is not the stone of stumbling. Zionism, political Zionism, is the line of demarcation between Palestinian Jews and Arabs and will remain so until that movement is further defined in terms more acceptable to Arab sensibilities. The elimination of the word "national" from the Balfour Declaration would be attended by one startling result: The Arabs would fold their tents and as silently steal away, while the Jews would settle down to an era of blessedness in peace.

The situation is most distressing but not hopeless. English rule will prevail and a semblance of order restored. What the larger effects of the present unsettled condition will be, nobody knows. That good *may* come out of it all is certainly possible. The better view, however, which grows out of an undisturbed confidence that God is still working with his people leads us to believe that good *must* come and *will*. In the November number of this magazine we will set forth suggestions with reference to the bearing of the whole situation on our Christian work in the land of promise.

\* \* \*

Oh, how we need to be awake to his love and power, to wait lovingly in eager expectation for his miraculous and gracious workings! God is good: expect then to see it! God is faithful: count upon him, reckon on the certain fulfilment of his promises!—A. Paget Wilkes.



THE MOSQUE AT AMMAN

Soldiers of the Emir Abdullah dispersing after conducting the Emir to the Moslem place of prayer. The Emir rode in a Studebaker automobile which can be seen at the entrance to the court.

## Our Nearest National Neighbors

By Rev. George F. Austin, former superintendent Baptist Missions, Isthmus of Panama

### I

There is not an American-born Southern Baptist missionary pastor, evangelist, teacher or physician in any of the seven republics bordering the Caribbean Sea, including Honduras, Nicaragua, Guatemala, Costa Rica, Panama, Colombia and Venezuela. Salvador on the Pacific is also "pastorless." There is not now and never has been a worker of the Home or Foreign Mission Boards among the three million aborigines in the territory comprising these republics. Contemporary with the coming of the white man to these shores four hundred years ago, there were twenty million tropical Indians. Christianity has meant nothing spiritually to these people; its personnel has meant devastation to them racially. If we were to begin now—which seemingly there is no inclination on the part of Southern Baptists to do—it is doubtful if we could make up in the next four hundred years for our lost opportunity.

While evangelizing these Indians must, in the nature of the case, be unique, there are two other classes in the same area which claim our obligation. These are the modern natives of the seven or eight republics and the migrating West Indian Negroes. These make a total population of over eight million souls. This territory comprises more area than any three Southern states, with more sea coast than any like area on the Western Hemisphere. It has more difficulties of approach, and more delicate problems of evangelistic and educational initiative, than any other mission in which our denomination may be engaged. Perhaps that is why it has been wholly neglected.

What we have there today is shameful to record before heaven and earth . . . yet we sing and pray and preach about having "all power." We have one white British Baptist and two British West Indian missionaries in Panama, ministering only to West Indians, with a Southern Baptist church for Americans only on the Canal Zone. The Home Board supports two of these missionaries, while the third is paid by the West Indians. The five million Spanish and mixed blood natives of these republics, and the three million aborigines, have never been touched by any Southern evangelical denomination. A few independent British missionaries made unsuccessful attempts during the last hundred years to plant

the evangelical gospel among the Indians, but these attempts have ceased. The tender plants from their sowing have been scorched for the lack of an Apollos to water, and no new seed have been planted for the lack of another Paul. The Northern Baptists have a few stations in Nicaragua and Salvador, but have given up in some sections. Their Costa Rican work has amounted to little. The British Baptists provided well for their West Indian adherents in the Caribbean Islands, but these poverty-stricken Negroes are now all but left to shift for themselves. We are caring only for those who came to the Isthmus as Canal employees. A group of these people on a small Caribbean island, living a miserable life on fish, maize and banana, sent for me to preach to them—that there were several hundred Baptists, but no pastor and no money for even the traveling expenses



A BUSHMAN IN THE INTERIOR OF PANAMA, A MIXED BLOOD NATIVE, WHOSE RELIGION IS CATHOLICISM

of one—but I could not go, for I had no money and the Home Board was a million and a half dollars in debt and the Balboa Heights Church was in arrears in its offerings. The utter devastation of spiritual things in the American equatorial tropics creates the aspect of horror in one who is there to work for the Master. An old Indian "cacique" in the Province of Darien, after showing me his "gods," wanted to see mine. When I told him that I could not show them to him he wanted me to go back to Panama and bring them. When I persisted that I could not do that he then wanted me to go to the "big country" (meaning America) and bring them next time I came. But when he learned that my God was

the Creator of the heavens and the earth, the wind and the lightning, man and beast, he looked upon me with contempt. That was the God of the *tuyra* Christians. *Tuyra* (twree-rah) means evil spirit. The God of the Christians, he said, uses lightning, wind and disease to destroy people; besides, for four hundred years this God made the Christians murder the Indians and steal their land and gold. So the old "cacique" and all his people are militant against the white man's religion. In their minds the idea of *love* could find no equation with Christianity. However, if the early Spaniards and English had saved the lives of these people instead of slaughtering them, this four-hundred-years-old prejudice would not now confront those who would teach and save them.

### II

By the generosity of friends I was permitted to travel from Costa Rica to Colombia, six hundred miles over the sigmoid Isthmus. By auto, fruit boat, cayuca (a dug-out boat), and foot trail we traveled at different times until nearly every province had been touched. I met Panamanians, Indians, Latin Negroes, Spaniards, Americans, Englishmen, West Indians, Orientals, Scandinavians—but I found no semblance of evangelical missions outside of Panama City and Colon; and even then the work was restricted to Americans and British West Indians, supported in part by denominational boards in the States and in Europe. The governments of all these republics will permit evangelical missions to the Indians if the missionaries are under responsible auspices. Some "independent" missionaries have been forced by the government to abandon their Indian work in Panama. But this government accords "*judicial personality*" to all denominations "respecting Christian morality and public order." The same is true in all the Central American republics.

But before making this explorative journey into the interior I realized that I should be sure of two things: I should understand the Latin mind regarding the evangelical ecclesiastic; and I should be careful not to be misunderstood by the savage Indians. We must understand how the Latins feel toward things they have been accustomed to for more than fifteen hundred years. When one has had secular contact with Central Americans of the better class for two years, as I have had, one is compelled to see their point of view. All the time I was in Panama I wrote editorials and special articles for *The Star and Herald* and *La Estrella De Panama*, a dual-language daily owned by the president-designate (vice-president) of the republic. I was, therefore, in touch with people of another race and religion who



A "CHOLO" OF DARIEN, PANAMA

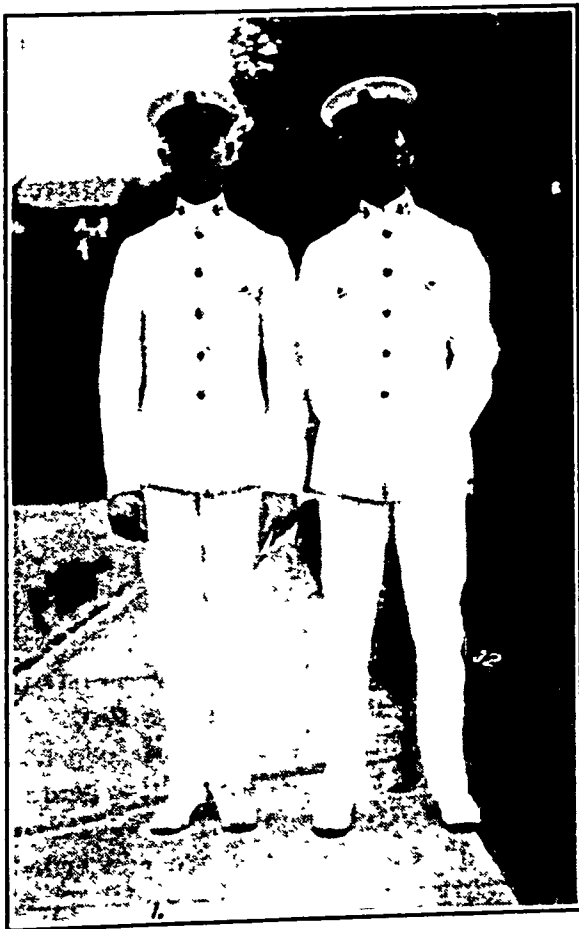
"In the Province of Darien is a people of very sensitive soul, fleeing from the white man's God because they believe that he sends illness and evil. No attempt has ever been made to give them the gospel."

never had any touch with my church except as they knew me. I tried to get their perspective. I found a law in Panama that prohibits writing or saying things which may bring the nation or its institutions into scorn. The Catholic church is in a way an institution of the nation. While its connection is not interlocked with the state as was the situation in Europe before the Reformation, it is nevertheless a part of the government. Central American governments were set up with elements of Spanish ecclesiasticism mingled with Anglo-American republicanism. The church and state are not separate as they are in America. There is more than an "invisible" connection. The attorney-general of Panama has ruled that Catholicism is the religion of the people (not including the aborigines); and the national assembly has made appropriations to a seminary for priests. The priests draw an annual stipend from the government. The Latin mind has never conceived civil rule as being independent of divine or ecclesiastical form or category. They take it, therefore, as an interference with their national sovereignty for evangelical missionaries to make proselytes of their citizens. This, however, is not the interpretation of all Central Americans regarding evangelical propaganda. Many people would have an absolutely free state if within their power. But it is the view of the rank and file and many of the leaders.

Efforts made to lead the people into evangelical religion have always been

in cheap and obscure buildings with limited funds and sometimes with mediocre talent. The great cathedrals and churches of Catholicism, with ornate furnishings and impressive ritual, have over-shadowed these modest places and services of the evangelicals. This causes the natives to despise the religion of foreigners, thinking that there is no love for God where there is no reputable building to contain him and his earthly paraphernalia. Priests are regarded as shepherds, counsellors and consolers, healers and helpers, guides, comforters and liberators from sin and purgatory. Evangelical ministrants of religion are regarded only as *preachers* and *teachers*, who are not popular with Latins. The young men of Panama wanted a Y.M.C.A., but the international council would not give it because the Panamanians would not provide an annual budget for its maintenance. This declination to provide the budget was not altogether owing to religious prejudice, but because the Latin mind could not conceive of the *amusement* element, commonly associated with the Y.M.C.A., as being consistent with the sacred and solemn things of the soul. I do not believe that the Y.M.C.A. officials ever understood that Latin feeling in the matter. Indeed, the Y.M.C.A., as well as all the denominations, have "judicial personality" in Panama.

In the Province of Darien I found another people altogether different, yet of very sensitive soul, fleeing from the white man's God as they flee from the



AMERICAN NAVAL STUDENTS ON THE PANAMA CANAL ZONE

These represent the third type of civilization in Central America. "The spiritual order would have been to save and Christianize the original race, but the human order under the *conquistadores*, and supported by a degenerate ecclesiasticism prevailed, and the original race, with still a remnant, has never heard the gospel."

crocodiles in the *Rio del Tuyra* (River of the Devil) and from the boa constrictors and jaguars of the jungle, because they believe that he sends illness and evil.

I slept in a bark-string hammock in a vacant hut built of cana blanca poles, covered with palm leaves. Guards were placed about the hut, as ordinarily white men are not permitted over night in the villages. Suspended above me was a *god*. If I became sick, or harm had befallen me, and the "god" had not healed or befriended me, I would have been expected to throw it out the door. That is what they do when their gods fail. But I slept soundly—and I presume the "god" did, too. I had an idea that these *things* were not thought of as *gods*, as commonly believed by strangers. They were not associated with morality, but physical welfare. So I enquired of my "Cholo" hosts, whose *lizzard* (iguana) stew, yucas and yams I had eaten—and whose roasted *monkey* I had to decline—just the particular nature of the office of these so-called *gods* of the Darien tribes. I found that this "idol" was not worshiped. It was used to "catch" the evil spirit as we might use a trap to catch a bird or beast, the disease or harm entering the *god* instead of the person. They also have pet animals and birds for this purpose, killing the "scapegoat" as soon as it becomes evident that the disease or harm has entered into it. The mixed blood Panamanians, especially those with a preponderance of Indian and African blood, also use animal and bird charmers. Some of the Indians refrain from killing the crocodile or cutting down a *devil* tree because they consider these to be the incarnation of the evil spirit, and to destroy them would make it necessary for the spirit to seek other incarnations, more than likely the one who killed the crocodile or cut down the devil tree.

These Indians do not worship anything. They *fear* the Great Spirit; and their fear is terror and torment. They hate the Evil Spirit, which they recognize as the Creator, and fear his vengeance and power. White men are in league with him. The great people of the "big country" with boundless wealth and miraculous power are ruled by this supreme and invisible Spirit who is as wicked as he is omnipotent. Naturally, therefore, they believe that all white people are wicked and that their religion keeps them so. Four hundred years of cruelty at the hands of "the bearded men of God" have convinced them of it. The old "cacique," *Nicaragua*, for whom the republic where American soldiers are now stationed was named, called Spaniards "the bearded men of God, who came directly down from heaven with *fire-sticks* (guns) to slay the people." And they slew them, hip and

thigh, over two million in the first years of the reign of Pedro Arias D'Avila, first *gobernador* of "Castilla Del Oro." *Sandino* has the blood of old *Nicaragua* in his veins, so has ninety per cent of all Nicaraguans today; and, while they may be conquered physically, they will never be in spirit. They will never accept Christianity as long as we employ *force* in our Central American policy.

My hosts in Darien were interested in the story of *Jesus*. I had to talk through an interpreter and couldn't convey the idea as I desired. I saw that I would have to pull down thousands of years of accumulated superstition and suspicion and misunderstanding before they could see clearly the beauty of that saving life. They wanted to know if *Jesus* was a *white* man, and where he lived at present. (I remembered that art has always pictured him with a *beard*.) They asked me, if what I said were true, why had *Jesus* permitted white people to kill Cholos and take their country? One Indian said that *Jesus* must have been a good cacique to his people, but that if he was now dead he could not come back and *that I was fooled if I believed he could*. I insisted that he had already come back. He quickly and pointedly asked, *How?* I tried to explain. They laughed outright and pointed to each other accusingly when I told them that he *would* come back in each of them. I wished for a year to stay with them so that I could more fully explain and *demonstrate* the truth. (But I remembered the great debts of our Boards—alas.)

They invited me to come back, one giving me a "plata" ring for my finger, and tell them more.

When I was making some notes, just before leaving, they watched me intently, occasionally nudging each other and laughing and winking, some of them putting their faces almost down on my note-book, others looking over with their chins almost touching my shoulders. They were doubtless wondering how I would ever make out what I was putting down. They have no written language, no schools for their children, no ambition except to do quickly the next thing at hand. I had to teach them how to shake hands with me.

### III

On my way into the uncertain land of Darien, where the bow and poison arrow are still used, and where the descendants of the old cannibal *Caribs* live, I visited the *gobernador* of the Province at Las Palmas. Don Francisco Vargas and Dona Vargas entertained me in the *Gobernacion*. The "First Lady" of the province prepared the noon meal, which they called *sopa* (soup), and served it herself, although she had servants. She did this, as was the cus-

tom, in honor of the guests. It was more than *soup*; it was a five or six-course dinner. After the meal I made pictures of the *gobernador* and his family, his secretary and another guest, and bade them *adios*. The *gobernador* furnished me an escort of two men to the next point. One of them was the chief of the Provincial Police. He was a Mason. The other was a private citizen, both were Barcelonians. On my return to the Canal Zone I sent the pictures to the *gobernador* and received from him the following letter (translated):

Provincia Del Darien  
GOBERNACION  
Las Palmas, Aug. 1, 1927.

Dr. George F. Austin,  
Canal Zone, Panama.

Esteemed Sir:—I have your good letter of the twenty-second and the pictures of my family, which you were kind enough to send me. I highly appreciate this proof of your sincerity and the esteem which you have for me. Permit me to tell you that it would greatly honor me and the inhabitants of this province if men of your character would always honor us with your visits, and in that manner the civilized world would learn of this part of the world, which is perhaps the richest in this small republic. We are open to light and progress. Your letter to me is very gratifying and I would appreciate your permission to publish it in one of the newspapers of the Capital. Please accept my kindest regards for yourself and your beloved family. I have the honor to sign myself

Your obedient servant,  
Francisco Vargas.

I have always been interested in natural history, especially zoology, and was eager for a trip into the interior of the Isthmus to investigate reports of zoolatry or animal worship among isolated natives and the red aborigine. I made three trips within two years. I found the attitude of a certain type of the Panamanians toward beasts and birds that resembled, or bordered on, zoolatry, but not distinctly that. These natives and also the aborigine use animals and fowls to take away disease and other forms of harm, but they do not attach sacredness to the living mediums nor regard them reverently. The Indians are more like devil worshipers, or, as I choose to call them, *demonists*, than zoolaters. The mixed blood natives are Catholics.

The Indians must be taught first the truth in regard to the nature of God, and shown that their idea of a creative Evil Spirit is false. They must be taught that the Maker of the forces of nature is fatherly and full of love and not hatred and vengeance. These people, of course, value human life as far as the span of their years are concerned, but they know little of the soul. Those who appeared to have the clearest idea of immortality seemed to place the highest value on human life and moral character. A few tribes have a written language, the Valiente for instance, but none of those which I visited. A written language with translation of the Gospels

into it, and schools for both adults and children, are necessary as a foundation for permanent work. The natives have good schools in this province, under the supervision of Senor Louis Mariano Diaz, Inspector de Instruccion Publica, who also extended many courtesies to me in Las Palmas; but there are no schools for the aborigine after one leaves the vicinity of Yavisa and El Real de Santa Maria.

The old story of the human race in historic panorama is moving rapidly in Central America, one civilization supplanting another, until within four hundred years two have almost disappeared with the third swiftly ascending to supremacy. That third civilization is toned in Americanism by acquisition of wealth and political influence, with military intervention to protect it. The spiritual order would have been to save and Christianize the original race, but the human order under the *conquistadores* and supported by a degenerate ecclesiasticism prevailed, and that original race, with still a remnant, has never heard the gospel.

\* \* \*

The Cuban churches have contributed during the twenty-three years about \$150,000.00. This has gone directly into the work, but has done little more than defray such local expenses as lighting, janitors' service, literature, etc. There are a few things the Cuban brethren have done without aid from the Board. They have supported the denominational paper, the Baptist Orphanage, and have contributed some to pastoral support, to Foreign Missions and to Christian Education.

Part of our local money has gone into the publication of a few books and many tracts. We have published, in Spanish, the *Normal Manual for Sunday Schools*, *Doctrines of our Faith*, *Lamplighters Across the Sea*, and some others.

In 1905 there were eight churches. Since then forty others have been organized, while four of the total number have ceased to exist. Approximately four thousand have been baptized into these churches during the quarter of a century, and our present membership is three thousand. Sunday schools are conducted at all mission points, and there are many societies for women and young people. Of the thirty-eight preachers employed, twenty-seven passed through our seminary in Havana. Hundreds have attended our day schools and received Bible instruction, in addition to the work done through churches and Sunday schools.

The space given to this article will not permit further details. Permit us to say that all we have done is little, when we consider the greatness of our need, and the importance of our island republic as an entrance to the great Latin-American half of the Western Hemisphere.



## Shall the Line Break?

By Rev. W. Eugene Sallee, Kaifeng, China

I played football when I was in college. I was not a star but only one of those who helped to hold the line. It put iron into the blood and encouraged one to dig his cleats a little deeper into the turf, when the enemy team was about to break through, to hear the shout of the rooters, "Hold 'em, boys."

I have never been a soldier. I was a bit young to have a part in the Spanish-American War and when our country entered the World War I did not feel that I could leave the mission field. And yet away here in Interior China two impressions were indelibly stamped on my mind. One was the appeal of the line on the West front which had been holding for four years. The pressure was so great that the line at some points had been worn thin and was on the point of breaking when from America there came the shout, "Hold 'em, boys, we are coming two million strong." The other impression was that made by the arrival of the re-enforcements from America. A new spirit and new driving force was in evidence all along the line. It wasn't long until the enemy was being pushed back and the shout of victory was being heard.

For five long years the missionaries on the far-flung battle line have been holding the line. The new recruits have not been sufficient to fill up the gaps made by those who have fallen in the performance of duty. The temporary evacuation of strategic points in the interior by the order of the American Minister last year and the policy of the Foreign Mission Board, not to return any missionaries now on furlough whose traveling expenses and salary for one year are not specially provided for in advance by some individual or group, have resulted in wearing down the line until it is at the breaking point.

Five years ago the strategic city of Chengchow had fourteen missionaries. There were a hospital with two foreign doctors and a nurse, boarding schools for both boys and girls, and widespread evangelistic work then radiating from Chengchow as a center in four directions.

Today Mr. and Mrs. Victor Koon, who have been in China only four years, are bravely trying to hold the line at this point. The hospital and the schools are closed down and the buildings standing idle or being used by soldiers because there is no one to do the work that is needed. The evangelistic work has fared much better and has carried on without foreign supervision and leadership. But even this phase of the work has suffered and continues to suf-



A HAPPY GROUP OF CHINESE CHRISTIAN YOUNG PEOPLE

These boys and girls are members of the Tung Shan B.Y.P.U., and are loyal and aggressive in their Christian work.

fer while Brother Lawton and his wife and Miss Olive Lawton are pleading with the Board to send them back. (The Lawtons have returned since this article was written.)

The situation in Kaifeng is but little better. Five years ago there were twenty-three of us in Kaifeng. Today we are eleven. So far we have closed down none of our work. We are doing our best to hold the line at every point. For seven years the Foreign Mission Board has been maintaining a negative policy. For the past two years they have adopted the double negative, which in this case does not make an affirmative. Not only have they ceased to send out new recruits but those who have gone home on furlough are being held at home and turned aside into other work while the appropriations for the work on the fields have been cut twice. Mr. and Mrs. Gordon Middleton, having successfully served one term in Kaifeng, went on furlough in 1926. Mr. Middleton spent a year doing special work in

Cornell University, and should have returned last fall. The situation had sufficiently cleared for the ladies to return to Kaifeng in February, 1928, and we felt sure the Middletons would join us the first of September. The University of Nanking has tried to get them but they desire to come back to Kaifeng. They have asked to be returned but the Board has told them, "We have no money to send you." These two families are only typical cases.

How long shall we be able to hold the line if the missionaries now on furlough are not returned and if no new ones are sent out?

We have listened in vain during these difficult years for a word of encouragement from any of the cheer leaders. Once in awhile we get a letter from someone appointed by their B.Y.P.U. or W.M.U. to write a letter of encouragement to the "lonely missionary." Such messages are not unappreciated and never go unanswered. But from a prominent pastor, a denominational

leader, man or woman, lay or clerical, no word of sympathy and encouragement has ever come that was not provoked by a letter from us. Hold a minute. I must take that back. We did receive a cablegram from a Methodist steward in Miami, Florida, when the revolutionary storm broke over China, asking about our safety and authorizing us to draw on him if we needed money. But to receive a letter of encouragement from a Baptist pastor or layman on his own initiative would cause me to break forth into Simeon's song, "Lord, now lettest thou thy servant depart in peace."

Do not misunderstand me. It is not personal sympathy that I want. I'm trying to impress upon you the fact that our Interior Mission is about to become extinct and nobody seems to care. We have kept quiet for seven years waiting on the "situation" to improve and the "Board" to meet our needs. If we wait much longer there will be nobody left to cry for help.

In the most prominent places in the city we find the walls placarded with the motto, "Build a New Honan." The governor presented me this morning with a copy of a sixty-page illustrated booklet showing the works of reconstruction already completed in Kaifeng. On every hand we see signs of the new day that is upon us. Every phase of life in China suffered as a result of the revolution, mission work not more than the railways, business, government schools, and the people at large, but the work of reconstruction has begun. A year ago it took two weeks to get from Shanghai to Kaifeng. Now we can make the trip on a through express in thirty-five hours. Money has come out of hiding. A year ago we had to pay a hundred dollars a thousand to get a check on Shanghai cashed in Kaifeng. Now the banks, the postoffice, and the merchants are beg-



A CHINESE "JUNIOR CONGREGATION"

A special service for these youngsters is sponsored by the Tung Shan B.Y.P.U. What would it mean if the millions of children in China received this Christian training?

ging for checks on Shanghai. Business is rapidly returning to normalcy and freight is beginning to move.

We have as our guests just now two Englishmen, representatives of the Peking Syndicate Mining Company. They are here at the invitation of the Honan Provincial Government to arrange an agreement with the government whereby the work in the coal mines can be resumed. The very fact that one of these gentlemen and the manager of the Peking Syndicate left Peking and went to

Nanking some time ago to confer with the new nationalist government caused the shares of said company to advance 100 per cent on the stock markets in London and New York.

Other missions are sending back their missionaries and some are sending out new ones. Twenty missionaries belonging to other missions have returned to Kaifeng in the past six weeks and others are expected.

Are no new recruits to be sent to fill up the gaps of those who have died, or been forced to retire because of failure in health, or for other reasons have fallen out of the ranks? After all, is it a question of money or have we as a people lost faith in the leadership of the Master? A wealthy friend wrote me recently, "Your work, I have no doubt, is a most worthy cause, but, to be perfectly frank, I must say that it does not appeal to me in the same measure as some other charities in which I have long been interested right here at home."

Aye, there is the rub. We think of missions as one of many "charities" which we may support or not according to our personal preference rather than as the first and greatest business of Christ's churches. God reconciled us to himself through Christ, and committed unto us the word of reconciliation. Jesus Christ the righteous is the propitiation



DR. LEAVELL MAKES A PROFESSIONAL CALL

Called to see a sick nephew of General Wong, Dr. Leavell and Missionary Rex Ray made the trip of two hundred miles in their Ford in six hours.



NINETEEN "YI HOK" CHILDREN RECENTLY BAPTIZED

The children of the poorer families were reached through our Baptist school, led to Christ, and brought into the church.

for our sins; and not for ours only, but also for the whole world. I do not ask you to pity the Chinese, but I simply ask you before God, to treat Jesus Christ right. Is it right to receive eternal life at those scarred hands and then give him the spare change we happen to have left after we have supplied our luxuries? Is it right to receive heaven at the price he paid for it, and then give him the odds and ends, the things that cost us nothing?

\* \* \*

### Give

Give, give, give, give!  
 Now is the time to freely give.  
 Give to the sick, give to the poor.  
 Give to the stranger at your door.  
 Give from your purse and from your heart,  
 Give a new joy, give a new start.  
 Give to the weary, discouraged and worn,  
 Give a new lilt to someone forlorn.  
 Give without stint, give of your best.  
 Give of your bounty, give with a zest.  
 Give with a kindly word and smile,  
 Give to make somebody's life worthwhile.  
 Give of your friendship, give your good cheer,  
 Give of yourself every day in the year.  
 Give a good gift of sweet surprise,  
 Give to bring luster to someone's eyes.  
 Give—more blessed to give than receive,  
 Give and some heavy burden relieve.  
 Give to the lonely, give to the blind,  
 Give with a generous hand and mind.  
 Give to a foe and make him a friend,  
 Give to mankind the good wishes you send.  
 Give of your counsel, give of your praise,  
 Give to make this the happiest of days.  
 Give joy and peace and good will to men,  
 Give and give, again and again.  
 Give in the spirit of unselfed love,  
 Give as a favor bestowed from above.  
 Give to the utmost, though thanks be few,  
 Give because Christ gave all for you!

—Grenville Kleiser.

\* \* \*

Fill up the void spaces of your time with prayer and meditation!—Mason.

## Ts'ai Wen Ming—Called of God

By Addie Estelle Cox, Kaifeng, Honan, China

Ts'ai Wen Ming was an unusually bright boy. He was reared at Feng Ts'un, a town about 110 li from Kaifeng, Honan, China. But alas! evil influences in his heathen environment led him to form bad habits. Gambling was his besetting sin. One day a friend said to him, "They have opened a preaching hall in Feng Ts'un and every seventh day a man comes to expound the Christian religion. Let's go and hear the new doctrine." So it was that Wen Ming heard for the first time the gospel of Jesus Christ, the Saviour of men. He did not comprehend all that was said,

but one sentence, "You must believe in Jesus," made a definite impression on him. "Why must I believe in Jesus?" he asked himself. A year later, when his father was persuaded to send him to the mission school at a large out-station, he learned the answer to his question: "For there is no other name under heaven given among men, whereby we must be saved." Still he did not realize that he was a lost sinner "condemned already, because he had not believed in the name of the only begotten Son of God."

Upon his return home at the close of school his new step-mother made life miserable for him because he spent so much time gambling. There were no love, joy and peace in their midst, only anger, strife, and turmoil. This sad state of affairs continued for months. By the time Wen Ming reached the age of nineteen he had attained such a degree of scholarship that he was asked to teach in the local government school. Meanwhile there had come into his heart a deep desire for the "peace of God which passeth all understanding." He remembered that Jesus can forgive and cleanse, so he went again to the gospel hall. The evangelist read Luke 15: 11-24 and preached on the prodigal's return. As Wen Ming listened to that wonderful story the Holy Spirit brought the message home to his own heart and he said, "I will arise and go to my Father who loves me and has given his only begotten Son to save me. Oh, how I have sinned against him!" From that time forth he was "a new creature in Christ Jesus." All evil habits were immediately abandoned. Instead of gambling he spent his time in reading the Bible; instead of drinking he communed with the Lord in prayer. His father, step-mother, and all the family observed his complete transformation. There was no further cause for complaint and peace reigned in the home. How happy he was in the love of the Saviour! It was his delight to attend



"BURIED WITH HIM IN BAPTISM"

These thirteen Chinese converts, who found peace in Jesus, followed him in baptism, the ordinance being administered by Rex Ray in the West River.

every service and to witness for the Master on every possible occasion. He wished others to "taste and see that the Lord is good" and to have the same rich blessings that he was enjoying.

His zeal for the cause of Christ was apparent to all. The principal of the school in which he taught said to him one day, "Do you know that a Christian is not supposed to teach in this school? Now, we like you as a teacher and if you will leave off going to the gospel hall and talking to people about this Jesus doctrine, all will be well, but we do not want a Christian teacher." "What harm comes from believing in Jesus, the Saviour of men? Does the state presume to interfere with such a blessed faith?" asked Ts'ai Wen Ming. "It is a foreign religion," the principal replied and walked away in utter contempt. Soon there appeared in public places posters prepared by idolators and local officials exclaiming in glaring headlines, "Down with Christianity! Down with the foreigners' religion!" A number of friends advised Wen Ming to sever his connection with the church and continue his position as teacher. "Ah", he replied, "you do not understand! Earning money in this way is a mere temporary benefit, while faith in Jesus Christ gives happiness through life and on after death for ever and ever. You ought to believe in him yourselves and thus save your souls from eternal punishment." During those trying times Wen Ming and the other Christians in town met for prayer every day and continued to go out and preach in the villages. Believers increased in spite of persecution.

"What shall I do?" pondered Wen Ming, "to obtain a better education and thorough knowledge of the Bible that I may be able to preach the unsearchable riches of Christ?" He looked to the Lord for guidance and prayed that his will might be done. Not long afterward the evangelist said to him, "Dr. Harris has entrusted to me the selection of several worthy students who need assistance in going to school. I know your hope and your need. So I offer you this small scholarship that you may enter the Bible department of the Kaifeng Baptist School." Clearly that was the answer to his prayer. He obtained a place at the school dairy to help meet expenses. He is still here working during vacation, and this is what he said to me a few days ago: "The Lord's goodness to me is marvelous. Although I was such a sinner, he poured out his love and blessings upon me. My grati-

tude is inexpressibly great. Since my own conversion I have prayed daily for my family and the people of Feng Ts'un. Recently I received a letter saying, 'The Feng Ts'un Church is truly alive and growing. Twelve have just been baptized and your father was one of the number.' How thankful I am that the Lord has thus heard our prayers! I rejoice to be here preparing to spend my life in his service. To preach his glorious gospel is my high privilege and responsibility. Read Ezekiel 33: 7-9 and you will see that I dare not refuse to 'warn the wicked.' As Paul said, 'Woe is me if I preach not the gospel.' I desire to use my talents for his glory and not be like the wicked and slothful servant of whom we read in Matthew 25: 24-30."

It is evident that Ts'ai Wen Ming is indeed called of God. Let us con-



TS'AI WEN MING

Won to Christ in an evangelistic service, he has become one of the most effective evangelists in Honan Province.

tinue to "pray the Lord of the harvest, that he will send forth laborers into his harvest," for many more are needed.

*The methods prescribed in our denominational standards for Sunday school, W.M.U., and B.Y.P.U. work are used. The missionary books are taught, the missionary programs largely used, as prescribed by our Sunday School Board.—T. V. Herndon.*

## "A Little Piece of Heaven in Her Eyes"

By Rev. S. L. Watson, General Director Carroll Memorial Publishing House, Rio de Janeiro

Dona Iazinha Alves is constantly doing colportage as the Lord offers opportunity. (Dona, as used here, means Mrs.) Her only remuneration is that better thing which God holds in store for his faithful.

Not long since she gave two kinds of reports with but a short lapse of time between the two. The first ran something like this:

### "REPORT OF IAZINHA ALVES"

"To God be all the glory!" Then follows a list of names on this style:

"1 Bible given to Dr. Perissé and wife.  
1 Bible to D. Antonietta Frazao."

And so on, she cited the names of a dozen or more with whom she had worked and to whom she had given the bread of life. Then she asked for more Bibles.

"Only Bibles," she said, "only Bibles, the large size, of fairly good print, for the smaller Bibles and Testaments are not so highly prized," (These Bibles cost less than fifty cents the copy.) Then she added: "I cannot do much, but I have pleasure in doing all I can for our God, he has done so much for me. I cannot go out much, but I go as often as I can and stay as long as I may." Then I understood that she would do more but for the fact that her husband is not in sympathy with her in her religious activities. We hope and pray that he will be some time. And will not you, kind reader, pray for him?

The Bibles were furnished her from the Colportage Fund of the Carroll Memorial Baptist Publishing House. It is this department of this institution that makes her work possible. Otherwise, neither she nor any of the many others who are using free literature from here could do their best work for the Saviour of our souls.

The second part of her report is best told in her own words:

"O PODER DO ESPIRITO SANTO  
NA ORACAO"

(The Power of the Holy Spirit in Prayer)

"In May, 1925, I took my little grandson to the pharmacy on Engenho de Dentro Street, for treatment. Another lady was there, a young mother who also had brought a little child to be treated. I, as I always endeavor to do, tried to give good testimony to the glory of my God and my Saviour. I recounted the holy gospel of the Lord; I told the whole story of my conversion and the great and marvelous things which my good Lord had done for me and my



children. I noted the attention and the great interest that the above mentioned young woman manifested in hearing all that I had said, and so I promised her a copy of the Bible. Some days later she appeared at our home to receive the Holy Scriptures. Thanks to God, I could give her a copy!

"In May, 1928, I moved to the neighborhood in which that young woman was living, though I had followed her only in prayer and did not know where she lived. Soon after moving, on one beautiful morning, while I was in a small shop making some purchases, my attention was attracted to a young woman who kept looking intently at me. I immediately talked about the gospel to her and to all present, and the Holy Spirit was with me. After I had finished talking, this young woman said to me: '*Nao me conhece?*' (Do you not know me?) I replied: 'I only know that you have a little piece of Heaven in your eyes.' Whereupon she responded: 'Well, I am that lady to whom you gave a Bible, according to your promise made to me on the day when we were in the pharmacy on Engenho de Dentro Street.' Just imagine my great joy! I had been praying for her, without ceasing, and for all her family. I went to her house where she showed me her Bible in a place of honor in her home, thanks to God.

"One morning three Sundays ago, some one knocked at my window. It was this young woman, happy, very happy indeed, for she had something to say to me. Her husband had already been baptized! And she, too, would be baptized within a few weeks, she added somewhat abashed. I immediately knew that she was not being baptized at once for the simple reason that the church into which she wanted to be baptized does not accept as members women with cut hair. Her husband had been a heavy drinker but the Lord washed his heart and today he does not drink any more. Thanks, my God, I give to thee! Amen!"

*The functioning of a church should mean that the denominational missionary program is being supported as well as the local church program. Loyalty to God's Word demands the acceptance and practice of stewardship on the part of the members of the church.*  
—Joseph P. Boone.

## A Good Investment

*By Rev. John Mein, Maceio, Brazil*

Our school is about to change its name by the addition of two words which tell a story.

When we first came to Brazil fifteen years ago we left a prosperous pastorate in Cadiz, Kentucky, where we had served the Lord for two years among a noble people. Little did we then think that that short stay was to be part of God's plan for the furtherance of his cause in Brazil at this time. But now we understand.

The Cadiz Church has been interested in our work here since the beginning, and that interest has kept the missionary spirit prominent in their midst. One family in particular has been following our work with special interest and by their generous gift have brought about the change in the name of the school.

Our school has been known as the "Collegio Baptista Alagoano" since the beginning, but henceforth will be known as the "Collegio Baptista Alagoano, White Memorial." It is called ALAGOANO because it is located in the State of Alagoas. It will be called WHITE MEMORIAL because the White family of Cadiz, Kentucky, have provided for the purchase of the property in which it is functioning, as a memorial to their parents who were devoted Christians and members of the Baptist Church at Cadiz, for many years.

No better investment could be made. Those who are making possible the acquisition are grandchildren of a Baptist preacher. The school is a means of evangelization and seeks to help young men and women, called of God, to get some training before they go out to influence others for the Master. So throughout the generations to come the memory of Mr. and Mrs. W. C. White will be perennial in Brazil.

The school began as an annex to the First Church of Maceio, in 1921, and functioned in the store-house where the church met. After two years in that place we transferred it to a reformed outhouse adjoining the missionary residence. At that time we had 27 pupils. The following year we took a big step by faith and rented a large property adjoining the missionary residence. God honored our faith by giving us more pupils and providing the necessary means to carry on without aid from the Board.

In 1925 the Board granted us the rent and has continued to pay it. But we have always believed that God wanted us to have the property as our own and have so prayed since the

beginning. Our assurance was confirmed while on furlough in 1928, by the generous gift of the White family. Their hearts will rejoice as they watch the blessings of God upon the school.

Christian education influences will do more to break down religious prejudices among the upper classes in Brazil than will highway preaching. I love the latter and give much of my time to it, but when I remember how our school has had in its classes, a State governor's daughter, a State attorney's son, a son of the chief of the State police and children of educators and doctors, I am obliged to conclude that gospel seed-sowing among the higher class can be done more effectively through our school than any other way.

During the school's short life the matriculation has gone from 27 to 132. The Bible is taught in all the grades. The teacher of the third year primary began telling Bible stories to her class and the children became intensely interested and wished to know how they might acquire a book to take home for their parents to read. They were readily informed, and now many of the homes have the book called, *Tell Me a True Story*, which is a compilation of Biblical stories for children.

The youth of our churches have the assurance of training and encouragement in our school. The called of the Lord begin their training with us and are tested out before going away to Seminary and Training School. Seven young preachers have already completed our work and gone on to Seminary, and five young women, having finished our course, are either actually teaching or are taking further preparation in order to teach in church schools or in our larger institutions. So the investment made by the White family in memory of their parents will enable many more to develop their talents in the Master's service.

Rev. and Mrs. John L. Bice are directing the destinies of the school and have been used mightily of God in its development. They are at present enjoying a well-earned furlough, but hope to return to further the work, under God, in the Collegio Baptista Alagoano, White Memorial.

*A person who has realized his stewardship will grow, and a church that is fired with evangelism will grow, and if it fails to go into Samaria and the regions beyond it will die at home; and if Christians realize their relations as stewards and are alive to missions, we won't have any trouble getting plenty of money for our local needs.—R. C. Howard.*

## HOME AND FOREIGN FIELDS

THE  
MISSIONARY  
JOURNALOF THE  
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## Getting More Money for Missions

A merchant finds himself running into debt. His income is not sufficient to meet his expenses, and his creditors begin to press him. What shall he do? A manufacturer finds himself similarly situated—or a farmer, or a contractor, or any other business man who deals with the public. What course shall any one of them pursue? To continue to run behind means certain disaster. Merely to cut down expenses, to cut off needed workmen and reduce the volume of business is of little consequence. With decreased business will come decreased profits, and while the debt may be less the resources with which to meet it will be correspondingly less.

Good business procedure would indicate the following course:

1. *A careful budget must be made*, indicating as accurately as possible every item of expense. Each item will then be carefully scrutinized, to determine if it can be reduced without injuring the business. The expense budget will thus be reduced to an absolute minimum.

2. *An equally careful estimate of receipts must be made*, based on past experience and averages, in which nothing will be taken for granted, but every contingency squarely faced. The total reached must represent a practically guaranteed income as matters now stand.

3. *The difference between the expense budget and the income estimate must be accurately calculated*. The impulse to optimism, to hope for the unexpected, must at this point be rigidly suppressed. The prospective deficit must be frankly recognized, and to it must be added the debt already accumulated.

4. *Rigid control of expenditures must be established*, to the end that the proposed expense budget be not exceeded. A budget is of practically no value unless it is strictly adhered to. The words "budget control" are, in reality, redundant! In the nature of the case "budget" implies "control," and "control" implies "budget." A budget that does not control expenditures is an intellectual fiction. Of course emergencies are to be expected, but a properly made budget will anticipate emergencies within reasonable limits and make provisions for them.

5. *A larger income must be sought*. This is the heart of the matter. If failure is met here it will mean ultimate failure of the enterprise. Economies and strict control of receipts may delay the inevitable, but sooner or later a business will go to the wall whose margin of profit is insufficient to meet the normal demands of operation. It is at this point of expansion, of increased business, of wider distribution of products, of more good customers, that attention must be concentrated. Granted the other four steps, the business will be saved if the fifth can be successfully taken.

Let us now apply these recognized principles of sound business practice to our denominational affairs. Five years ago we found ourselves heavily burdened with debt. Nearly all of our missionary and benevolent institutions were spending more than they received from the denomination. Moved by the urgency of the need, the Southern Baptist Convention or the State Conventions would instruct the respective boards to make certain expenditures, and then the churches failed to provide enough money to meet the situation. The only recourse of the board was to borrow money and report back to its constituency the debt.

Our business judgment rebelled against this unbusiness-like procedure, and step by step we have gone toward putting our institutions and enterprises on a sound financial basis. We have reached in our reorganization the last-mentioned point—the securing of a sufficiently increased income—and it is here that we must now concentrate thought, energy, prayer, effort, until we find the way out.

The simple truth is that we are reaching less than 50 per cent of our possible constituency with our appeal for denominational support. After eliminating a multitude of people whose names are carried on the rolls of our churches but who are unlocatable and valueless as assets, it remains that there are other multitudes—fully one-half the active membership—in our churches who are having no real share in the support of our denominational work. To attempt to secure a larger income from those who are already giving generously and nobly is unfair to them and to the unreached majority. Herein lies largely the fallacy of the "special drive." High-pressure debt-paying campaigns reach those who are already giving, but rarely touch the unenlisted. They are immune to the "campaign" appeal. The regular givers loyally give under the pressure of the appeal, but having given they deduct it from their regular offerings, so that the total for the year remains practically the same. Good sense, after these years of experience, would demand that we desist from "specials" and concentrate upon the one permanent solution for our financial difficulties—the increasing of the number of regular, systematic givers.

How is this to be done? Let us turn again to the business world and learn from successful business practice. How is new business secured? There are at least four steps:

1. *Favorable attention must be attracted*. This is done, in the main, by good advertising. First of all, there must be something worth advertising, with which the public can be satisfied; then the appeal must be so made as to attract the attention of those who are sought as customers. The analogy here is very plain: We must bring our missionary and benevolent work to the attention of the unenlisted so as to compel their favorable consideration. The two principal ways in which this is to be done are through the pulpit, the classroom, addresses and programs, and the like; and the circulation of attractive missionary literature—HOME AND FOREIGN FIELDS, tracts, books, and similar printed matter. Much of our failure is directly due to our neglect at this point.

2. *Personal interest must be aroused*. It is not enough to attract favorable attention—this must be deepened to personal interest. The commercial publicist knows this, and

inserts in his advertisement a coupon to be filled out which will establish a personal contact. Much depends upon this factor of personal relationship. Sermons, articles, programs remain largely impersonal until some one goes personally to the unreached church member and presents the appeal face to face, with a concrete proposal to subscribe a specific amount to be paid faithfully and regularly. In perhaps nine cases out of ten the unenlisted Christian who gives nothing to the Co-operative Program has never been personally approached and dealt with in earnest and persuasive fashion. Nothing can ever take the place of the personal touch which arouses personal interest and seeks personal action. The right sort of every-member canvass, made year after year, backed up by attractive publicity and Spirit-filled preaching, will double the number of givers in almost any church within one to three years.

3. *An adequate follow-up system must be provided.* The business world calls this "service." The automobile, having been sold, must be "serviced." A system of payments must be arranged, and everything possible done to make a satisfied customer. All too often we have neglected this essential feature, leaving largely to chance the payment of pledges, the collection of arrears, the stimulation of satisfaction in the giving, Sunday by Sunday, of the amount pledged. It is not enough to secure a subscription and turn over to the subscriber a box of envelopes. Those who have thus subscribed should be grouped together and certain of their number made responsible to visit, write letters, distribute literature, and in every other proper way seek to maintain interest in the continuance of faithful giving. It is indeed tragic that so many who subscribe in good faith lose interest and never pay their pledges. We need never expect to reach our giving possibilities so long as we have no adequate system for following up the subscriptions secured.

4. *There must be an abiding sense of satisfaction.* The manufacturer of cigarettes shouts from billboard and magazine and newspaper, "They satisfy!" By picture and written description and radio shrewd salesmen seek in a thousand ways to give to the purchasers and users of their products a sense of satisfaction with what they have bought. The lesson for us is clear. Giving must be made more than a matter of duty—it must be made a source of spiritual joy. To this end giving must be an act of worship, when the giver offers to the omnipotent God whom he worships an expression of love that represents a part of his very life. After all, when we give, in the truest sense, it is not to the Co-operative Program, nor to any of the several causes represented, but to God. When the grateful worshiper places on the offering plate his envelope with its tithe of his income he is giving concrete expression to the consecration of his life to God in a way that nothing else can do; and when this is realized there comes a spiritual glow, a sense of satisfaction and well-being that nothing else can so fully bring. Not as a device for securing more money, but as a matter of giving to our offerings their true significance, we should cultivate far more than we do this abiding sense of satisfaction in worshiping God with our substance.

We are all heartily agreed that we sorely need to raise more money for missions. There is a right and a wrong way by which we may undertake to do it. The wrong way has been relied on all too long. The right way pleads for a trial. It is a slower way, a way that will take time and unceasing education, but in the long run it is the sure way. If our denominational agencies will fully commit themselves to it, and if the churches will adopt and intelligently and enthusiastically practice it, within five years we will be wholly free from embarrassing debt, and within ten years we will have doubled our distributable income.

## The State Mission Task

We need a broader conception of the word "missions." To many the word connotes that which is foreign, remote. To others it brings an uneasy feeling that a collection is about to be taken. To still others it conjures up long sermons and speeches and dull programs.

The word "missions" is a dynamic word. It stands for Christianity propagating itself, and has nothing to do with territorial boundaries. The word comes from the Latin *mittere*, meaning "to send." Missions, therefore, means the sending or taking of the gospel by those who have it to those who do not have it—the salvation provided through Christ for every life and all of life, including both the individual and society. Whatever is done to propagate Christianity is essentially missions, no matter where the activity occurs.

Ideally every Christian is to take the gospel to every creature. Practically limits must be set. No individual can hope to reach every unsaved person in the world, nor can so stupendous a task be undertaken, with reasonable hope of success, by any church or group of churches. It becomes necessary, therefore, for certain boundaries to be fixed within which missionary operations are to be carried on. Southern Baptists believe that they are under obligation to send the gospel to China, but practically it becomes necessary to select certain portions of China in which to carry on our work; and so it is with other fields. A church in a community must operate on somewhat the same principle, defining its "church field" and confining its major efforts to this limited territory.

What principles should guide in the selection of missionary fields? We suggest three: (1) The principle of immediacy. (2) the principle of urgency, (3) the principle of opportunity.

Obligation rests upon us to take the gospel first to those who are within immediate reach. Just as a man is more responsible for the welfare of his own family than he is for the families of his neighbors, so is a church more responsible for the people who live immediately around it. This principle must, however, be at once supplemented by the factor of urgency. Our responsibility to give the gospel to those closest to us is in direct proportion to the urgency of the need. If the great majority about us have already been reached with the gospel, it becomes imperatively necessary to go to those who have greater need. We are at once thrust out from our community circles to adjoining territory and from that into the uttermost part of the world. Here the third principle must be applied. Since every need, however urgent, cannot be met, we must seek to meet those needs which give the greatest promise of returns to the kingdom for our investment. Where we go and what we do will thus be largely determined by the factor of opportunity.

Every church, worthy of the name of Christ, is in the business of missions in its own community. But it cannot stay in its own community and be true to its commission. It must first look beyond its own borders to the geographical unit to which it belongs in an "association" of churches, and thence to the still larger unit called in this country a "state." As soon as we lift up our eyes and look upon the state field we find it white unto harvest. State Missions has all three of the elements that constitute a missionary challenge—immediacy, urgency, opportunity. Let us look somewhat in detail at the task of State Missions.

1. *The task of stimulating, co-ordinating, directing the energies of the churches.* Five hundred, a thousand, two thousand, three thousand independent Baptist churches with-



in a state can, in the nature of the case, have but little unity and fellowship except through some common agency which binds them together. The annual meeting, or "convention," which brings together representative Baptists from over the entire state, serves this purpose, but is wholly inadequate. Provision must be made for the will of the churches to be carried out throughout the year, and this necessitates a Baptist headquarters, a permanent committee or board, a corps of men and women who can give all of their time to this great enterprise.

2. *The task of supplying help where help is most needed.* Just as in a battle re-enforcements must be taken from the strong sectors to the weak, so in our Baptist work the resources of the strong churches must be made available for those that are weak. Common sense demands that there be some central agency or clearing house through which this may be effectively done.

3. *The task of informing and inspiring the people.* Baptists have no central authority, no popes or bishops or ecclesiastical courts. What we do together must be voluntary, and this spirit of voluntary co-operation depends absolutely upon information and inspiration. The hope of successful Baptist team work lies, therefore, in the provision of this information and inspiration through the printed page and the spoken word by which the Baptist mind is informed and the Baptist heart stirred.

4. *The task of promoting more efficient church life.* Because of our democratic genius, Baptist churches are more liable than almost any others to become self-sufficient and inefficient. The church that lives to itself, that receives no stimulus from contact with other churches, almost inevitably falls into ruts and fails of its highest usefulness. We ought to provoke each other to good works, and this can be done only as we provide some way by which better methods, operating in some churches, may be made the practice of all.

5. *The task of creating and maintaining the missionary spirit.* The missionary spirit is the spirit of unselfishness, of sacrificial giving, of devotion to the welfare of others. It is contrary to the natural spirit of men, and even after they are converted the old spirit of selfishness and unconcern often persists. It is almost inevitable that churches will become non-missionary and even anti-missionary unless their spirits are transformed by the power of the missionary imperative. That this shall occur must not be left to chance.

6. *The task of promoting Bible study.* Baptists thrive as they study and propagate the Bible. Our glory is that we have been a Bible-reading and Bible-studying people. But, alas, there is danger that this glory shall depart from us. In the midst of so many distractions and temptations to neglect the Bible, nothing should be left undone to see that our people continue to be grounded in the Word of God. The Sunday school is the chief agency of the churches for teaching the Bible, and we must see to it that every church has a strong Sunday school attended by practically all the church members. It is a tragic fact that fewer than one-half of our Southern Baptist church members are enrolled in the Bible-teaching service of the church.

7. *The task of training young Christians.* The hope of the future lies always in the coming generation. If we do not reach, hold, train, our young people today the churches will be without leadership and support tomorrow. This must not be left to chance nor to individual initiative. There must be a great concerted movement that lays hold on all the churches for this supremely important business of training in church membership and educating for Christian leadership.

8. *The task of caring for the sick and helpless.* Jesus went about doing good, and he makes the test of true discipleship the care of the sick, the neglected, the needy. In every state there should be hospitals and orphanages through which the spirit of Christ may be shown toward the suffering and dependent. Not to do this would be to cast discredit upon all our profession.

9. *The task of soul-winning.* This is the crowning work of all, toward which everything else must look. A church that is not a soul-winning church has little right to its charter. In every state there are multitudes of unsaved, many of them in destitute sections where they will never be reached except through the united efforts of the churches.

10. *The task of maintaining the Co-operative Program.* In many ways, perceptible and imperceptible, State Missions merges into Home Missions, Foreign Missions, Christian Education, Ministerial Relief, Benevolences. For agents of these Southwide institutions and enterprises to compete with one another in the raising of funds has been found to be both extravagant and divisive. The logical and economical plan is to make the state organization the collecting agency for all these causes, and this naturally places upon the State Mission Board the grave responsibility for securing funds for the support of all our Baptist work.

Here is a tenfold task, every item of which is immediate, urgent, opportune. If the Baptists within a given state do not do these things they will not be done. They are not to be done by some organized agency for the churches, but some central agency is absolutely necessary if the plans of the churches are to be co-ordinated, their interest aroused and maintained, their energies effectually directed to the achievement of desired ends. This agency is the State Mission Board, the burden-bearer of all the state-wide, Southwide, world-wide Baptist causes. If its work is not truly missionary it would be difficult to find anything that is.

By resolution of the Southern Baptist Convention, it was determined to set apart the month of October for the special consideration of State Missions. Throughout the South, in pulpits, in Sunday schools, in B.Y.P.U.'s, in missionary societies, in laymen's meetings, in the Baptist press, during the entire month of October emphasis is to be given to this indispensable unit of Baptist co-operation and agency of the churches. Let the reader see to it that the programs furnished for the Sunday school are faithfully presented, and that in every possible way the church be stirred to a new interest in and appreciation of the State Mission task and those who are charged with its consummation.

\* \* \*

I want to know thy guiding voice,  
To walk with thee each day;  
Dear Master, make me swift to hear  
And ready to obey!

—Ethel Waring.

*The pastor is the key to the situation. Of course he has to have the support and co-operation of all the agencies and members, but unless he practices and preaches it the church will not get far in this important field of service. On the contrary, if he refrains from criticising the boards and condemning his people for not giving and will persistently preach and teach the great Bible truths he will soon find his labor bearing fruit in the hearts of his flock.—H. W. Connelly.*



# How We Promote Stewardship and Missions in Our Church

## Convictions, Experiences, Methods of Successful Pastors

### The Missionary Flag at the Masthead

By Rev. Walter P. Binns, First Baptist Church, La Grange, Ga.

Dr. Mullins used to say, "The founders nailed the flag of 'Missions' to the masthead of the Seminary and it has been there ever since." I think he meant that missions was not simply a special course offered at the Seminary, but that every course in the institution was a missionary study, every teacher was a missionary and a teacher of missions, and every student was to consider himself a missionary and was to look upon the Seminary itself as part of a missionary enterprise.

#### MISSIONARY PREACHING

We have tried to build this conception into the life of our church. The Bible is a missionary book, the church is a missionary institution, and every sermon is a missionary message. Instead of preaching a "special sermon on missions" occasionally, we have held to the idea that every true sermon has its missionary implication and message. Such preaching gradually leads the members to believe that missions is not a thing apart, not a task which may be included or left out, but that it belongs to the very life of a true New Testament church. Our members believe that a non-missionary church is a misnomer, that no church can be really great at home unless it has a field as broad as the world for which Christ died. John Wesley had the idea when he said, "The world is my parish."

#### CHURCH BUDGET

Our church adopts a budget each year with an allocation for the Co-operative Program equal to the amount which we are to use for local expenses. Our plan is to pay all local expenses each month and send the remainder to the Co-operative Program. This plan may seem to be open to criticism, but we like it because it places the matter so that every reference of the pastor to the budget is an appeal in behalf of missions. Nothing has to be said about salaries and the other local expenses. These matters are already cared for. The pastor is free to speak of the budget at any time with the understanding that he is making an unselfish appeal for all the causes included in the Co-operative Program.

#### AVOIDING A DEFICIT

We do not interpret our plan as meaning that we are to guarantee local expenses and let the program shift for itself. When we see that contributions to the program are falling short of the budget we set a special day during the latter part of the year and make up the deficit with new pledges and contributions.

#### NEW INFORMATION

The budget of our church includes a subscription to *The Christian Index* for each family. We believe that the state paper is essential to the life of a well-informed Baptist.

We use the special Missionary Days in the Sunday School as an occasion to bring fresh information concerning the causes to which we contribute.

Recently we carried an automobile party of twenty-five of our leading members to the State Baptist Orphans' Home sixty miles away and spent the day with the orphans, looking over the property and studying the needs of the home.

#### EVERY-MEMBER CANVASS

We find that the annual every-member canvass furnishes a fine opportunity to educate the members in stewardship and missions. The strongest and best-informed leaders in the church do the canvassing in order that they may take this occasion to explain the work of the denomination and impart information on missions. We make an earnest effort to reach every member of the church in the canvass, realizing that the enlistment of the children is a vital factor in their missionary education.

#### MISSION STUDY

Once a quarter the women of the W.M.U. have an all-day meeting at the church at which the pastor teaches a mission study book. The women serve a lunch in order that the entire day may be given to the study. This study has proved so successful with the women that we ought to try something of the kind with the men. Since no regular systematic study is provided for the men we have found it necessary to talk with them individually and enlist their interest. Each year when we take the every-member canvass, and again when we meet to make up the deficit on the Co-operative Program, the pastor and the chairman of the finance committee talk with twenty-five or thirty of the wealthier men of the church and induce them to lead off with large contributions.

### The Missionary Spirit in Action

By Rev. T. V. Herndon, Pastor Trinity Baptist Church, Lake Charles, La.

Trinity Church is distinctly orthodox, not only in doctrine, but also in organization and methods of work. In this last respect there is nothing distinctly original, but the methods prescribed in our denominational standards for Sunday school, W.M.U., and B.Y.P.U. work are used. The missionary books are taught, the missionary programs largely used, as prescribed by our Sunday School Board. Whatever results are achieved reflect credit on those who are responsible for such plans as well as upon the local organization.

The missionary spirit has prevailed throughout the membership of this church from its very beginning. This spirit has found expression in all of its activities. The budget is a single fund budget that provides a stipulated sum for missionary and benevolent causes, which is one-third of the total budget. This amount has grown with the increase in membership. Four hundred dollars per month is the amount being given this year to missionary causes and this amount will probably be increased next year. There has not been a single failure to send to the state headquarters office at the appointed time the amount prescribed for denominational causes. In addition to the regular gifts, individuals have contributed to various institutions, like the Baptist Bible Institute, a sum approximating one thousand dollars per year. There is now one volunteer for the mission field who will enter Louisiana College this fall to prepare

for the full gospel ministry. One young lady is teaching in Acadia Academy, which is distinctly a missionary institution working among the French people of South Louisiana. Ninety per cent of the members are subscribers to the budget. One-fourth of the total membership are tithers.

The missionary spirit is steadily and vigorously fostered, all departments of the church participating in this effort. The pulpit is used regularly. The preacher's best efforts in sermonizing are made to sound the missionary challenge and appeal at regular intervals. During each quarter, occasionally more often, the church hears a sermon on missions. The B.Y.P.U.'s follow the lesson plans of the Standard of Excellence, which calls for one missionary program per month and missionary addresses on special occasions. The W.M.S. has mission study courses carried on perennially. Last year there was a mission study course given in each of the Junior organizations. Returned missionaries were present on two occasions within the last year to bring a missionary appeal direct from the field.

The Sunday school carries out with much care in preparation the special programs for missionary days. There is a brief program for the general assembly of the Sunday school each Sunday. These programs are always missionary in spirit and often carry a definite missionary appeal.

The doctrine of stewardship of possessions receives more than usual emphasis. The leaders of the church, almost without exception, are tithers and are in hearty accord with such emphasis. This doctrine is especially presented when the annual budget is launched. All organizations of the church are enlisted in the work of preparing for the budget. The obligation to use our wealth for the cause of world missions is laid on the hearts of all. The exact method of preparation varies from year to year in order to avoid monotony. Last year the men had charge of the program. Five weeks of preparation were had before launching the budget. The men selected a team of speakers to present the subject. Each session of the B.Y.P.U. general organization, each assembly of the whole Sunday school, each general meeting of the W.M.S., as well as the circle meetings, heard an appeal for scriptural giving. The pastor divided the time for every preaching service with such speakers. The speeches were brief and to the point, being carefully prepared. They presented the plan of the budget, set forth scriptural giving, and presented the missionary challenge. The last Sunday before the budget was launched, a lesson on stewardship was taught in all classes of all departments of the Sunday school from the Junior up. The pastor said little about money, but much about the cross, the Lordship of Christ, the needs of a lost world, and the claims of the kingdom of Christ upon all that we possess. The result was that there was no reaction, no complaints about talking too much on money from the pulpit, a very large number of men were enlisted in kingdom work, more than ninety per cent of the members signed pledges to give weekly, and the number of tithers increased substantially.

It is worth mentioning that leadership was given to young men. A young business man had charge of the canvassing teams and selected only those who would promise to stay with the job until all had been canvassed.

This plan will be varied somewhat next year to avoid monotony, but the program will be essentially the same. The budget will provide for all objects of local expense and for all denominational interests, even all special offerings by the W.M.U. We co-operate, however, with the denomination by carrying to the church emergency appeals like that of the Baptist Bible Institute. We urge that the whole tithe be given into the treasury and the offerings as well, and that the church be allowed to distribute the funds as they did in Acts.

## The Missionary Spirit Blesses the Local Work

*By Rev. R. C. Howard, Pastor Kelham Avenue Baptist Church, Oklahoma City, Oklahoma*

Five years ago our church was reorganized with 28 members. One of the first things we did was to pledge our support to the denominational work, the pastor leading out as a tither and urging his members to tithe and to bring the whole tithe into the storehouse of God and let any outside gifts be thank-offerings. We decided that we should always be as liberal with "others" as with ourselves, therefore we adopted the plan of going fifty-fifty between our local work and the Co-operative Program, which we have held to firmly to this day. It looked as if we were just a struggling little band and needed all the money for ourselves, but the command of our Lord to go into all the world and preach the gospel was so appealing we just had to heed it, so we began to send our check to our State Secretary every Monday, and we have kept that up for five years. The first thing our treasurer does on Monday morning is to take or send our money for "others," and thus we have taught our members that we are to regard others first and self second.

No sooner had our church been reorganized and started on its missionary career, than the Lord began to add unto us such as were being saved. When new converts were baptized or added by letter we taught them also and told them our program, and before the close of the first year we had 100 members. Thus from the pulpit and in study classes we teach stewardship and missions, urge every one to tithe, distribute pamphlets on tithing. At every opportunity we have brought before our people returned missionaries, and especially before our Brotherhood have we brought men who have recognized their stewardship under God. We have encouraged our members to attend associational meetings, and every time a new church has been organized in the surrounding country we have endeavored to have part. The pastor has gone out to smaller churches in the country and held meetings and the membership has backed him up; we have fostered mission Sunday schools from time to time, and at this time the Brotherhood is fostering two prayer meetings on Friday night.

We have stressed evangelism always; we have baptized more than 400 during these five years, and as fast as they come in, we endeavor to instruct them in stewardship and to get them to see they are responsible to the last man of the last tribe.

Along the line we have endeavored to have our people see a steward must not only be faithful in his giving of money, but in his attendance upon the worship of his church, and also exemplary in his conduct. Our rule is if a person is absent from the church for a certain period of time to have a committee wait on him. If a person is not exemplary in his conduct, we have a committee to wait on such a one and endeavor to restore him, but if after using what we feel is due diligence we are unsuccessful, we withdraw fellowship.

At this time we have a membership of over 500. It is harder with this number to have all members see their relationship as stewards and to have them all evangelistic and interested in missions, and yet by use of literature in the Sunday school classes, in the B.Y.P.U., in the W.M.U., and in the Brotherhood, and in sermons from the pulpit, and by references to tithing and stewardship by the pastor almost every Sunday, and with tithing deacons, and a tithing superintendent, we are, I believe, still going fifty-fifty, outside of our building budget. We have during these

five struggling years gone from a small frame building 24 x 38, to a fine brick building 50 x 110, together with three other frame structures. Our Sunday school has grown from 31 to an enrollment of over 600, with an average attendance of more than 400 all during the hot summer months.

As I remember it, the first year we gave to missions and benevolences about \$480, the next year \$1,000, the third year \$1,200, and fourth over \$1,800, and this year it will run over \$2,500.

The pastor is the key to the whole situation in any church. If he will religiously tithe and put his whole tithe into the treasury of God and then give his thank-offering above that, and realize that his first business is to evangelize the world and not just carry on church work and a program and an organization, but get lost souls on his heart and put God first, others second, and self last, and start out to first, last, and all the time burn this home to his members, he can lead his people to be real stewards and real soul-winners. The pastor should also conduct classes in stewardship and missions and get his people to working for the lost by having mission Sunday schools and country revivals at school houses and every available place. I have found it much easier to lead people than it is to just tell them, or send them.

Our conviction is that a person who has realized his stewardship will grow, and that a church that is fired with evangelism will grow, and that if it fails to go into Samaria and the regions beyond it will die at home, and that if Christians realize their relations as stewards and are alive to missions, we won't have any trouble getting plenty of money for our local needs.

I might say in conclusion that the members of our church are all working and salaried people, not a business man nor a professional man in our membership.

## Spirituality, Simplicity, System, Keys to Success

*By Rev. F. F. Brown, Pastor First Baptist Church, Knoxville, Tenn.*

Pastor, deacons, and most of the membership of the First Baptist Church of Knoxville, believe in the Co-operative Program and try to make this program central in our church life.

1. *Prayer.* In prayers from the pulpit and in various group meetings an effort is made to keep the causes in mind as we pray, asking God to bless workers and work, etc.

2. *Information.* Our State paper and HOME AND FOREIGN FIELDS are sent to every home in the membership.

3. *We believe in and emphasize the tithe as a minimum in Christian giving.* Over and over, "line upon line," "precept upon precept," this emphasis is given.

4. *Every-Member Canvass.* Here a church faces the issue. Preaching, praying, teaching, are all gathered up in *one month's special preparation* to have our people indicate over their signatures the amount that they will give regularly, systematically, weekly—urging the tithe as the minimum. This month's preparation, using pulpit, various group meetings, Sunday school, B.Y.P.U., circular letters—every method possible to give information, create interest, and create the right attitude toward the work—is of supreme importance. You see from enclosures something of how we conduct the canvass and follow up the initial effort until every member of the church has faced the pledge card. I do not discuss the mechanics of the canvass. Every

pastor and group of deacons ought to read Dr. J. T. Henderson's tract, *The Local Church and the Every-Member Canvass*. (May be secured from your Baptist State Mission office).

We are committed to the Co-operative Program and believe that church life is enriched and the kingdom advanced when the program has a central place in church life.

## The Pastor the Key to the Situation

*By Rev. H. W. Connelly, Pastor Melrose Baptist Church, Roanoke, Va.*

In speaking of winning souls Paul said, "I am become all things to all men, that I may by all means save some." There are many types of minds in every church and the apostles' method is as applicable in developing souls as it is in winning them. We vary our program and use every legitimate means possible, and I don't hesitate to say that there is no substitute for "everlastingly at it."

The Bible to me is a textbook on Stewardship and Missions and I endeavor to get this message over to the people. I try to preach often along these lines, sometimes a series of sermons and again scattering messages throughout the year. Dr. J. B. Gambrell said, "The best way to preach baptism is to sprinkle it along through all of your sermons," and I am persuaded it is the best way to preach any Bible doctrine. I am constantly on the lookout with pencil and note-book for good missionary and stewardship incidents and illustrations and make much use of them in my messages.

We make thorough preparation for our annual every-member canvass. The church instructs the finance committee to work out a budget, covering all the local needs for twelve months and to set a worthy goal for the Co-operative Program, and they present it to the church on a blackboard, Sunday morning, some sixty days before the canvass is to be made. Then they carefully select the canvassers and the church votes on them after which they are organized into teams and carried through a course of instruction for their work. We are equally diligent in preparing the church for this important undertaking. Four-minute speakers are used in all the services. The pastor preaches several stewardship and missionary sermons. Outside speakers are invited to address the canvassing teams and sometimes the church. We hold our annual revival meeting during this period with special emphasis on the spiritual life of the church and the continual work of winning souls to Christ. We conduct a School of Missions, graded according to the departments in Sunday school, all studying a certain mission field. At the close of the classes each night all the school assembles for an address by a returned missionary. Such a week of intensive study and fellowship, we feel, is of vital importance to the spiritual atmosphere of the church.

We have found a Tithers' Band to be very helpful to the life of our church. We have a tithing committeeman who keeps a list of all tithers and distributes literature on this subject and leads us in enlisting others into this Christian service. Several times during the year the pastor preaches along this line and we call for volunteers to join. In the vestibule of the church we keep a selection of good tracts for the membership. Occasionally the pastor will call attention to them and tell something interesting in a certain one to arouse more of the congregation to read them. Often in mailing out monthly statements to those in arrears we will put in a good tract. We use the Southwide Bulletin that always contains helpful information. The pastor thinks it wise to call attention frequently to various items in it to insure a more general reading.

We have a committee on denominational literature who are systematically striving to get subscribers to our papers and magazines and from whom we get a monthly report. Their efforts are supplemented several times a year by a campaign for about two weeks in a special effort to increase the circulation of these publications. The members who read these periodicals are easily led to support the church program.

Once a quarter we hold what has come to be known as a Fun, Fellowship and Information Night for the men and boys of the church.

All the male members are invited, and this is proving to be an exceedingly helpful feature of our work. The programs vary, but we always try to impart all the wholesome information we can along with the fellowship features.

The church maintains a vigorous W.M.U., which contributes largely to its life and influence. When they have an unusually informing program they are asked to repeat it before the prayer meeting or some other service of the church. Valuable information is disseminated through the Sunday school and B.Y.P.U. by way of their regular programs, playlets and pageants. Special effort is made to enlist all new members as they come into our fellowship. And when our members move away so they cannot attend our services they are encouraged to get their letters and join where they can serve. This they usually do.

After all is done and said about promoting and practising stewardship and missions in a church, in my judgment the pastor is the key to the situation. Of course he has to have the support and co-operation of all the agencies and members, but unless he practices and preaches it the church will not get far in this important field of service. On the contrary, if he refrains from criticising the boards and condemning his people for not giving and will persistently preach and teach the great Bible truths he will soon find his labor bearing fruit in the hearts of his flock.

The writer was asked to make this article as personal and practical as possible, so if to the reader it seems to have too much of the first person in it don't blame him but charge it to Dr. Dobbins.

\* \* \*

We are witnesses. The danger is lest we should be witnesses without the power. A bad witness has lost many a case.—*Mark Guy Pearse.*

\* \* \*

Let not thy praises be transient,—a fit of music and then the instrument hung by the wall till another gaudy day of some remarkable providence makes thee take it down. David took this up for a life work.—*Gurnall.*

*We called the pastors, their wives, the chairmen of the Boards of Deacons, and the presidents of the W.M.U. in the different churches together for a day and a night conference on missions. The program allowed for speeches, but fully half the time was given to open discussion, questions, etc. Many erroneous ideas in the minds of some were removed and those present went back to their churches with the missionary fires rekindled in their hearts.—C. H. Bolton.*

## A Struggling Church Catches a World-Vision

*By Rev. Herman W. Dailey, Granite City, Ill.*

We began our present pastorate two years ago this month. The church was just struggling along not even keeping up its home expenses and doing nothing at all for missions and benevolence. The church really considered itself as being in need of help instead of being able to give to world-wide causes. The church had been receiving help from the State Board, but the Board had discontinued that assistance, so the church was really falling behind in its home expense work. The pastor's salary was in arrears, the Sunday school and B.Y.P.U. account was far behind, and the church seemed to be having a hard pull.

We saw the condition and realized that the members needed a world-wide vision, and began to teach and preach the Great Commission, urging the people to make contributions to missionary and benevolent causes. We secured study course books on Stewardship and Missions and taught them in study classes, in the W.M.U. and its auxiliaries, and in the mid-week services. We secured HOME AND FOREIGN FIELDS and began to enlist our laymen in the study of the needs in foreign lands.

The deacons met to discuss the affairs of the church, and the subject of finances for the following year came up. The pastor explained to them the budget system and the every-member canvass, and they seemed to be much interested in the plan. The pastor then suggested that they recommend this plan to the church, and that they recommend that a finance committee be appointed to work out the budget and make plans for the canvass. The church adopted this plan and the finance committee was appointed. The pastor met with this committee and helped them work out the budget. He urged them to include \$300.00 in the budget for Co-operative Missions. Then the discussion began.

1. One of the committee remarked that the church had the year previous voted to give the tithe of its income to missions and benevolent work, and asked if this was done. He was informed that it was done for only one month's time, when collections fell off and the treasurer withheld it the next month, rather than fall behind on pastor's salary, and that they were never able to spare it after that.

2. Another remarked that the Home Board had been paying \$25.00 each month on the pastor's salary, and that about that time it was discontinued, and that he thought the church would do well under the circumstances to keep up its home work without sending any of its offerings away for other causes.

3. The pastor replied that a church that did not seek to carry out the Great Commission was not worthy of the name of a Missionary Baptist Church, and that he was not surprised that a church that withheld its gifts to missions and benevolence should soon be unable to meet its home expenses.

The \$300.00 for the Co-operative Program was finally included in the budget.

The church accepted the budget as recommended by the committee and set the date for the every-member canvass a month hence. The pastor then began to prepare the church for the canvass.

1. He explained the budget system thoroughly.

2. He explained the many advantages of the canvass, and showed how the system met the scriptural requirements for stewardship, and how it was in keeping with the business principles for success used by all large business concerns of the world.



He stressed the tithe as a minimum of our pledging, and emphasized the fact that love for Christ should cause us to give more than the law of the Old Testament would compel one to give.

Many of the members signed the tither's pledge, and allowed the tithe to be their guide in the matter of pledging.

The canvass began in the church on Sunday and voluntary pledges were received throughout the day. A committee was then appointed to follow up the canvass and solicit every member. Many of the members would not make pledges. They had been irregular in their church attendance and had not caught the spirit, so refused to co-operate, and not many pledges came in after the first day. The canvass seemed almost a failure—yet it was far from that. It was a beginning which had far-reaching results. It gave us an insight into the real needs of the people and during the next year we taught mission study classes, preached a world-wide gospel in almost every sermon, and whenever possible commended those who were co-operating in the program of the church and urged others to join with them. At the end of the year we made a comparison of the gifts of those who had made pledges and those who had not, and the few who had made pledges had given almost 90 per cent of all that had been contributed. The gifts to missions and benevolence had exceeded the \$300.00 placed in the budget and the church was in better condition on its home expenses.

The time for the canvass came again. The budget system was again adopted by the church. The finance committee was again appointed and when the item of Co-operative missions was mentioned, some one suggested that we double our goal for the previous year and make it \$600.00. This was done and adopted by the church without an objection. When the canvass was taken more than twice as many pledges were received as came in the year before and nearly every one of them divided the pledges and gave a portion to the Co-operative Program. We lacked only 70 cents per week subscribing the budget, and the collections have come in fine thus far.

The pastor suggested to the church that we instruct our treasurer to send in our mission and benevolent offerings weekly instead of monthly and thus avoid the temptation to use them for home expenses. Our State Secretary says ours is the only church in the state which does this, but he says it is the ideal plan and he hopes in time to get others to follow this plan.

Our State Secretary records in the State paper the offerings made by the different churches for co-operative missions and thus far this year our church, though having a membership of less than two hundred, ranks about tenth in its gifts to the state program. We are building a new church house now and the pastor feared the gifts to missions would decrease, but the July report showed that we ranked sixth in the entire state.

This article is not written in a spirit of braggadocia, but the story related by this pastor in the hope that it might be the means of leading other struggling churches and pastors to realize that the church must have a world-wide vision and seek to carry the gospel abroad if it would be successful with it at home. The *go* commanded by Christ in Matthew 28: 19 is given for every Christian, and if we cannot go in person we can go by proxy in many other ways.

*We are working on the principle that a pastor with a missionary spirit and a church of regenerated members will be continually searching the Scriptures to find the will of God, and, having found it, will make an honest effort to do it. We count not ourselves to have apprehended, but we are pressing on.—E. P. J. Garrott.*

## The Doctrine of Missions Must be Preached and Practiced

*By Rev. Joseph P. Boone, Pastor, First Baptist Church, Tuscaloosa, Alabama*

The promotion and practice of stewardship and missions is a topic of vital interest. Every pastor battling with the burden of unenlisted members yearns for some unusual plan by which greater results may be obtained.

My conviction is deeper year by year that we have made some phases of our church life more difficult by the methods and standards used. The unusual appeal to get people to perform a duty that is self-evident, gives the opportunity for a respectable debate on a side issue. Such discussions often result in an indifferent attitude toward some of the most important teachings of God's Word. Our churches need to accept, once for all, the teachings of the Word of God on stewardship and missions. There are other doctrines that we never think of questioning. We believe certain teachings and practice the doctrines without hesitation or apology.

The doctrine of missions should be accepted and given a permanent place in the policy and program of our churches. The functioning of a church should mean that the denominational missionary program is being supported as well as the local church program. Loyalty to God's Word demands the acceptance and practice of stewardship on the part of the members of the church. To make this belief and practice more concrete the following suggestions are made:

1. The policy of the church should be carefully stated. At the beginning of each church year the pastor and leaders of all the departments of the church, including the officers of the Board of Deacons, should meet and carefully set forth this policy, re-enforced by a statement of the doctrines and practice of the church. This report should be presented to the church for action. When this policy is adopted, it should be the duty of the leaders, in each department of the church work, to explain, magnify, and put this policy in practice. Every member, from the youngest to the oldest, should clearly understand the meaning and importance of this annual policy.

2. In accordance with the policy adopted, a unified budget should be presented by the finance committee to the church for action. This budget should include the financial needs of all phases of the work, both local and denominational, in every department of the church.

3. The standard of giving, as set forth in the church policy, should be magnified in the receiving of pledges for this budget. The appeal for one offering from each member, to be brought to any of the services on Sunday, will not only simplify the giving but will augment the whole financial program whenever and wherever the offering is made.

4. The Teaching and Training Departments of the church should be entrusted with the responsibility of giving full instruction to all the members of the church and Sunday school regarding the meaning and practice of the church policy. This can be done as a distinct part of the program each Sunday and can be especially re-enforced through special training courses and addresses.

5. The report of contributions made, the distribution and expenditure of same and the results achieved locally and denominationally, should be explained as to its importance and significance in each department of the church work.

6. Plans can be made in advance for definite mission study during the year. The holding of a School of Missions annually will be found very helpful. The reports of

all denominational gatherings can be kept on file in the church office and missionaries at home on furlough can be secured, who will give first-hand information regarding the work in definite fields of endeavor.

7. The funds received through the Unified Budget should be carefully handled. The best business methods should be employed in the administration of the financial affairs of our churches. All funds should be properly safeguarded. On Monday of each week, the proportion of the funds received for missionary purposes, as adopted by the church, should be placed in a separate account in the bank. The person countersigning the checks should be instructed that no checks are to be drawn on this fund except those for sending the contributions regularly to the proper denominational headquarters.

The promotion of such a program will depend on the inspiration and fellowship in all the departments of the church and the keeping of faith on the part of the church and denominational leaders. Baptists cannot be driven in their tasks, but as a rule they will gladly follow faithful leadership in the practices of the Word of God. Acquaintance, information and fellowship are greatly needed in our churches. If we should put forth the same effort to inform and lead our people as we do in special emergency appeals, we could grow greater churches and stabilize our people in the practice of stewardship.

This plan will be undertaken in our church this fall. We have been striving to this end for several years. We believe the time has come in many churches for the practice of such a plan and program. The need of our churches is greater stabilization rather than mere recognition in standardization.

If Southern Baptists will unify their financial plans we will have a basis for greater denominational co-operation. Those who are entrusted with the leadership in the several departments of our denominational work can do much to stabilize our finances or keep our churches in constant confusion. Let us dignify, unify, magnify, and stabilize our church financial program.

## Stewardship Embraces all of Life, and Love Obeys

*By Rev. E. P. J. Garrott, Pastor First Baptist Church,  
Conway, Arkansas*

I shall try to adhere to the subject assigned, and not theorize. Yet our entire program is based upon a theory: *that regenerated people, when taught the will of God in a spiritual atmosphere, will try to do it.* Consequently, the primary feature of our program is to *inform* in the most impressive and appealing way possible.

First of all, what the Bible teaches about stewardship and missions is kept prominent. While we do not have frequent set sermons on these subjects, the morning sermons of the pastor are prevailingly expository. Since the Bible is so distinctly a missionary book, with copious treatment of the principles and practice of stewardship, it is perfectly natural for the twofold message to receive repeated and pronounced emphasis. For regenerated people this expressed will of the Lord is law, and in due season they will in all probability be seeking satisfactory means of obeying it. God's recognized authority and his revealed will form the basis for the most convincing appeal to his people.

Then every encouragement is given to the auxiliary organizations that stress stewardship and missionary features. The Brotherhood, the B.Y.P.U., and the W.M.S. with its various subsidiary organizations, are at present doing more

to disseminate missionary information than any other agencies in our churches. They reach a limited number, but the people who are touched and trained are usually the present and prospective leaders and teachers.

The mid-week meeting is frequently used by the pastor to stress stewardship and missions. A few years ago Cook's *Stewardship and Missions* was used as a guide to discussions in a series of Wednesday evening studies. Occasionally the pastor makes a map talk, or a series of talks, on some home or foreign fields, gathering his information largely from files of the annual reports of the Home and Foreign Boards, and from HOME AND FOREIGN FIELDS. Not long since we studied each night through a week, Donald Fraser's charming little book, *The New Africa*, interspersing the studies with facts about Southern Baptist work in Africa. After each study a missionary message was brought by a visiting speaker. It was a very profitable week. In some way, we try to get at least a bird's-eye view of our entire denominational enterprise before the people at least once each year; and in that time a more detailed study is made of some particular field or phase. Consequently, our mid-week meetings are largely attended, and so afford us a very fine opportunity for giving missionary and denominational information.

In practically all the missionary and stewardship studies given on Sundays and Wednesday nights, the pastor does the teaching. It is his conviction that it is his duty and privilege; and under most conditions he is the one best fitted for the task.

Two things are being continually attempted: To get the Bible teaching about these subjects into the minds and hearts of the people, and then to persuade them to lift up their eyes and look upon the fields that are white unto harvest. To this end missionary illustrations are gleaned from denominational publications and books on missions. It does not matter if many of these are familiar to some in the congregation, for people like to be familiar with a reference that a public speaker makes to some magazine or book; and the result is doubly impressive. Of course, we try to get people to read missionary and stewardship literature, but it is a difficult matter to accomplish.

A few years since, the erection of an education building became imperative. In order that this extraordinary expense might not cripple contributions to missionary and benevolent objects, the most of the funds for building were borrowed and are being paid in annual installments. Gifts to denominational interests increased at the same time that we assumed the new obligations, probably because we were so determined that we would not let existing conditions at home lead us to do less for others.

In order to do for others in some measure what we ought, we have tried to hold the paid working force of our church to the minimum, and the pastor's salary to a comparatively modest amount. We have no pastor's assistant or church secretary, and only a very small sum is set aside for stationery and printing. The treasurer is allowed a very modest amount, and the organist's salary is small. We publish no church bulletin. We imagine that all these things would be very useful and helpful, but we are happy over the thought that the amount saved on them is caring for an orphan, or paying the expenses of some aged minister, or helping some earnest young Christian to get an education, or paying the salary of a native worker on some foreign field. Our people are for the most part earners of small salaries, and little expenditures look large to us. Then this affords an excellent opportunity for an appeal to the membership to do voluntarily in the name of the Lord the tasks that paid workers are usually employed to do. In that way it works out for the good of the individual members and the missionary enterprise, too.

Frequent reference is made to the proportion of pledges paid, and the necessity for paying our vows to the Lord is emphasized. Throughout it is our purpose to keep clearly before the minds of the people that first of all they are to give themselves to the Lord, that stewardship embraces all of life and possessions, and that *love obeys*.

This brings us to the matter of directing the benevolent spirit of the church into expressions of beneficence. The pastor is a co-operative denominationalist, and advocates full co-operation on the part of the church. He freely admits that the plans of the denomination are not perfect, and that they are not faultlessly administered, but after all is said, they afford us the best means of accomplishing the tasks to which our Lord has set us. The most of our people are reasonable and religious, and wish to co-operate.

We have little in the way of a fixed program. We try twice each year, or oftener, to get every member to have a part in the giving, and the effort to inform goes on almost continually. We are working on the principle that a pastor with a missionary spirit and a church of regenerated members will be continually searching the Scriptures to find the will of God, and, having found it, will make an honest effort to do it. We count not ourselves to have apprehended, but we are pressing on.

## The Lord's Business Requires Work!

*By Rev. R. A. McFarland, Pastor First Baptist Church, Gaffney, South Carolina*

Our plan is about as follows: Throughout the year the pastor weaves into his sermons and addresses evangelism, missions, and stewardship. One or another of these subjects is brought to prominence in practically every sermon and address. In April a Decision Day is had in our Sunday school, which is followed by emphasis upon stewardship and personal responsibility for world-wide evangelization. The special days for missions are observed with appropriate exercises in our Sunday school. During October evangelism is stressed in each department of our church life. This is followed by an evangelistic meeting of ten or more days in which the pastor does the preaching. During November Missions and Stewardship are taught and stressed from the pulpit and by four-minute speeches in every service of every department of our church life. A letter is written by our Finance Committee to each member of our church stressing our financial obligations to our church and to kingdom interests. Then on the first and second Sundays in December all of our members are asked to come to the church and make their financial vows for the following year. To those who do not come a second letter is sent, and to those who do not respond by the first of the new year a third letter is sent. Finally those who do not respond by the middle of January are visited by the Committee and are asked for subscriptions, or the reason why they are not supporting the church and the kingdom.

We try to do all this work in a quiet and regular way. Indeed, few of our members really know or realize we are following a plan. But someone may say that much work is required to carry out such a plan. Yes, but the Lord's business will never prosper in our hands unless we are willing to work—willing to do much and continuous work.

What of the results? A spirit of evangelism pervades our church; the new converts are instructed and are impressed with their personal responsibility in religious matters; there is a growing interest in kingdom affairs; a goodly number of persons have become tithers; the church receives sufficient funds for her local expenses, and then gives more for kingdom interests outside than for local expenses.

## Giving Evangelism and Missions First Place

*By Rev. C. H. Bolton, Pastor First Baptist Church, West Palm Beach, Florida*

We believe that evangelism and missions should have first place. And so we use a number of things to insure as large a degree of success as possible.

First, we use the pulpit. We preach on stewardship; we preach on missions. We cannot separate love from a desire to give, and if I can get my people to really love the Lord they will want to give. I try to impress them with the fact that the saving of the world—the heathen abroad as well as the heathen in our own land—is not merely an opportunity but a responsibility. I separate the work to a large degree and preach on the different phases more than on the "budget"; seeing the NEEDS in each part of the work but contributing through the "budget."

For mission offerings we get largest results from two sources: in the Sunday school on missionary days—March and October—; and from the women (and often from the men) when there is a special appeal for a definite cause. In the Sunday school we plan to make missionary day a real MISSIONARY DAY. We plan our program carefully and stress the missionary spirit in the different departments several Sundays leading up to Missionary Sunday. We set a definite goal for an offering. This we divide among the different departments, and from the Junior age up we apportion the classes their share of the department's quota. On the Sunday we have the program we use a blackboard with the names of classes in the Young People's and Adult departments and the names of the younger departments on it with their apportionment following their names and then their offering following that. No one will want to fall down and have it on display. And when there is a need that can be made very personal I can get my people to respond liberally and cheerfully.

As to stewardship we have classes in its study. We are just now inaugurating a plan to increase the number who will give as much as a tithe. This is to educate, beginning in the Sunday school and the Junior organizations, and keeping before them literature on stewardship and tithing. We also post in the halls and rooms of the educational building placards on tithing, etc. This work is being put on not by paid workers but by a committee of three from the Finance Committee.

We have, of course, our study on missions and stewardship as found in our different periodicals, class magazines, etc., but we find it will take more to get the money we need. We pastors can stir up our leaders and they in turn can stir up those under them, and we CAN get the money if we pastors don't get weak-kneed.

Having been selected as the Associational leader for the Co-operative Program in the Miami Association we have found that our own church has been helped in our effort to help others. We called the pastors, their wives, the chairmen of the Boards of Deacons, and the presidents of the W.M.U. in the different churches together for a day and a night conference on missions. The program allowed for speeches, but fully half the time was given to open discussion, questions, etc. Many erroneous ideas in the minds of some were removed and those present went back to their churches with the missionary fires rekindled in their hearts.



## From the Woman's Missionary Union

KATHLEEN MALLORY

### Program for October

#### TOPIC—MONEY AND MISSIONS

*Hymn*—"I Love Thy Kingdom."

*Devotional*—"The Earth Is the Lord's."

(Order leaflet by that title for three cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala. It will be well to invest nine cents in three copies of the leaflet so that at least three people may take part in the devotional.)

*Two short talks*—Old Testament Teachings on: (1) Tithing; (2) Offerings.

*Two short talks*—What Lessons on Giving Were Taught by: (1) Jesus; (2) Paul.

*Sentence prayers* that W.M.U. members may give as the Bible teaches and as God may prosper.

*Hymn*—"When I Survey the Wondrous Cross."

*Readings*—"Men and Women Who Proved God." (Order leaflet for three cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala. It will perhaps arouse greater interest if ten members are asked to give these readings from memory. If so three copies of the leaflet should be purchased.)

*Discussion*—(Have several members come prepared to tell of "faithful stewards" whom they have known. If time permits encourage a general discussion.)

*Book Reviews*—Devote about ten minutes to reviews of two or more books on stewardship, such as *Stewardship and Missions*, *The Larger Stewardship*, *Stewardship in the Life of Women*. Any of these books may be purchased from the State Baptist Book Store. (The purpose of the reviews is to create interest in a class to study one or more of the books.)

*Prayer* that every W.M.S. member will study to show herself approved unto God and to be found faithful as a steward of his.

*Reading*—No Head for Figures But a Heart to Give. (Order leaflet for three cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

*Talk by Pastor*—Our Church's Gift to Missions.

*Hymn*—"O, Zion Haste."

*Business Session*—Report of: (1) Mission Study Chairman; (2) Treasurer; (3) Stewardship Chairman; (4) W.M.U. Young People's Organizations; (5) Personal Service—Minutes—Offering.

*Hymn for Year*—"The Kingdom Is Coming."

*Watchwords* (as benediction)—"Laborers together with God" while "Holding forth the word of life."

#### *Sails as Missionary Teacher:*

On July 25, Miss Sadie Lawton sailed for China on the *S. S. Empress of Russia*. Miss Lawton is the daughter of Rev. and Mrs. W. W. Lawton, of Chengchow, China. While she does not go under regular appointment as a missionary of our Board, she does go out practically so. She is to engage in teaching in Shanghai College on the same basis as other teachers employed in that work. She is a thorough-going missionary though she may not technically be under appointment. Her parents and two sisters have served our Board as missionaries in China with great acceptance. We are sure Miss Sadie will render a fine account of herself.

### Attention, Interest, Desire, Action

"There are four things which differentiate the seller from the buyer. They are: attention, interest, desire, action." Thus spoke the instructor of salesmen for a financial firm, the discourse being easily heard out in the hallway. So confident were his tones that he quickly "sold" to at least one passerby his definition of a good salesman: "One who gains attention, arouses interest, creates desire, produces action."

Applying the principle to W.M.U. activities, it is undoubtedly true that many women are not members of the Woman's Missionary Society simply because their attention has not been gained through friendliness as manifested by visits and invitations by telephone or mail and through attractive surroundings and interesting program if perchance they went to a meeting. It will not suffice for a W.M.S. member to argue that women should just automatically give attention to missionary meetings, for they will not do so any more than men will patronize firms which make no effort to gain their trade.

Like anyone who has any business contacts knows that competition is very keen and that constant vigilance is required in keeping one's merchandise interesting to the public. Even so is it in matters religious, and thus it is that every Woman's Missionary Society must

constantly strive to present its programs and project its plans in such an interesting way that the members "cannot afford to miss" a meeting and will enthusiastically serve in the various activities. Certainly if ever there was a time when many Southern Baptists seemed to be losing interest in missions now is the time, if gifts are a gauge of interest. Be that as it may, every earnest Christian knows that God has not lost interest but that the heart of Christ still yearns for the redemption of the world. To encourage its members to strive to have in them the "mind which was also in Christ Jesus"—a mind with a world-wide vision—is the reason for the existence of Women's Missionary Societies, the growth and helpfulness of which are conditioned on the interest which they arouse in their members.

Though interest is fine it is finer when it changes to desire, which is defined as "a longing for the possession of some object." Thus in the society one's interest can become so deepened that one will very earnestly desire—aye, long—that the object of interest may be attained or realized. Perhaps it is a group of boys or girls needing a missionary leader; or it is the untrained women in another church; or it is membership in a mission study class; or the gaining of subscriptions to missionary periodicals; or "going about doing good"; or giving time to prayer for missions. Undoubtedly if any or all of these worthy causes are impressively presented at the society meetings, the interest aroused is apt to deepen into desire—into the longing to see each holy aim reached.

But—attention, interest, desire will little avail if they do not produce action. Thus it is that every Woman's Missionary Society should strive to enlist its constituency to the nth degree, keeping every member busy all the time. You

### Woman's Missionary Union, Auxiliary to S. B. C., Six Months' Report

January 1, 1929, to July 1, 1929

	W.M.U. SPECIALS		S. B. C. PROGRAM OBJECTS	
	Apportionment For Year	Amount Paid	Apportionment for Year	Amount Paid Including Weeks of Prayer Offerings
Alabama	\$ 2,200	\$ 1,100.00	\$ 127,474	\$ 49,653.97
Arkansas	1,600	800.00	86,400	38,442.29
District of Columbia	200	.....	21,250	9,060.86
Florida	500	.....	90,500	28,746.89
Georgia	3,300	1,925.00	211,000	88,460.64
Illinois	550	.....	16,522	12,913.80
Kentucky	3,124	3,124.00	169,876	69,123.78
Louisiana	750	225.00	75,000	*29,105.86
Maryland	400	400.00	35,000	9,394.20
Mississippi	2,020	1,010.00	93,860	36,820.00
Missouri	2,280	1,140.00	72,720	*16,478.68
New Mexico	150	37.50	9,132	5,305.42
North Carolina	2,950	624.25	294,492	122,339.65
Oklahoma	1,398	879.06	100,000	51,423.49
South Carolina	2,860	1,860.00	157,140	54,631.33
Tennessee	2,230	1,300.00	175,000	68,662.72
Texas	3,600	1,200.00	596,400	232,931.07
Virginia	3,760	1,880.00	320,100	123,587.06
Totals	\$33,872	\$17,504.81	\$2,651,866	\$1,047,081.71

\*Reports for one quarter only.



answer, "Impossible!" But let us consider together: Granted that each member is either a Christian or is being urged to yield her heart to Christ, then surely everyone can always be promoting one or more of the society's interests through prayer or enlistment or teaching or studying or soul-winning or giving. You remember that Jesus said: "My Father worketh hitherto and I work" (John 5: 17), and that Paul admonished (1 Thess. 5: 17): "Pray without ceasing." Other Scripture could be quoted to prove that Christian work and prayer are continuous and Christians are always "laborers together with God." May he increasingly guide W.M.U. workers in their efforts to enlist others in his royal service!

Suggested Leaflets—Supplement to Program

OCTOBER—MONEY AND MISSIONS

Cents

Aunt Margaret's Tenth (play for six characters) .....	5
A Reverie on Stewardship .....	5
Men and Women Who Proved God ....	3
No Head for Figures But a Heart to Give	3
When God Dares .....	3
What Do I Owe? (poem) .....	2
The Earth Is the Lord's (brief service of worship) .....	3

To be ordered—Any or all of the above listed leaflets are highly recommended as helps in preparing and presenting the October program. Please remit with order to W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.

From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

A Newspaper Man's Testimony

By Robert Quillen

IT IS GOOD BUSINESS

"God's plan is the sensible and business-like plan. At the end of each month I know to a dollar the amount of my earnings, and one-tenth of that amount is set apart as God's share, to be used in his work. It isn't a large sum, but it has increased in size every year since I began to tithe, and I am old-fashioned enough to believe that God had much to do with the increase.

THE CHURCH'S WEAKNESS

"I think one great weakness of the church is too much sentiment and not enough sound business sense—too much joy in the fact of heaven and not enough sane effort to make earth a little more like heaven. My own opinion is that songs of praise cause much less rejoicing in heaven than an organized effort to relieve the sufferings of humanity.

"Christ drew but one picture of the judgment, and there he pictured men condemned because they had not minis-

tered to their fellows, and others rewarded, because in serving humanity they served Christ. It should be clear enough, therefore, that man best serves God by serving his fellows.

"If this be true, charities of every nature are the peculiar province of the church of Christ and not of secular organizations.

THE ONLY REMEDY

"It will be answered at once that the church has not the money to handle these matters. Certainly it hasn't. And it never will have until it adopts God's reasonable plan. And it will not have the prestige it should have until it follows in Christ's footsteps and goes about doing good.

"If every professing Christian paid a tenth of his earnings into the church, and the lost, the hungry, the sick, the maimed and the homeless could be served at once in the name of Jesus, how long, think you, before the world would be won to a religion that is vital and real?"

The above testimony by this popular journalist is copied from the bulletin of a prominent Methodist church.

Woman's Missionary Union, Auxiliary to Southern Baptist Convention

Second Quarterly Report, April 1, 1929, to July 1, 1929

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	Training School Scholarship Fund	From Executive Committee, S.B.C.	Cash Total
Alabama .....	\$ 5,148.28	\$ 4,311.28	\$ 799.45	\$ 6,947.48	\$ 10,950.04	\$ 550.00	\$ .....	\$ 179.29	\$ 28,885.82
Arizona .....	.....	89.77	.....	.....	.....	5.50	.....	6.07	101.34
Arkansas .....	1,123.22	1,382.85	155.07	179.36	20,557.14	800.00	2.00	76.48	24,276.12
District of Columbia....	1,587.46	1,587.46	.....	.....	2,116.60	.....	.....	63.18	5,354.70
Florida .....	3,418.28	1,398.39	621.50	1,304.90	8,235.00	.....	.....	103.10	15,081.17
Georgia .....	10,643.88	6,735.31	1,555.96	10,206.31	16,192.89	825.00	.....	233.54	46,392.89
Illinois .....	237.16	460.50	.....	.....	5,949.59	.....	.....	.....	6,647.25
Kentucky .....	9,018.31	6,937.55	1,539.99	6,179.49	11,821.50	781.00	196.80	189.92	36,664.56
Louisiana .....	3,416.78	5,011.53	615.17	4,685.59	15,376.79	.....	.....	83.70	29,189.56
Maryland .....	983.72	374.16	190.39	278.23	2,384.52	.....	.....	.....	4,211.02
Mississippi .....	4,564.95	2,022.55	225.50	7,303.85	5,836.55	1,010.00	.....	258.21	21,221.61
Missouri .....	4,245.08	3,698.74	377.58	3,458.19	4,699.09	570.00	100.00	178.11	17,326.79
New Mexico .....	240.17	103.04	41.12	75.30	1,869.57	.....	.....	6.54	2,335.74
North Carolina .....	13,591.72	5,733.06	1,967.84	25,217.59	14,712.16	500.00	.....	.....	61,722.37
Oklahoma .....	3,280.15	2,000.15	350.50	8,406.14	7,252.75	375.00	5.00	.....	21,669.69
South Carolina .....	7,303.78	4,096.46	1,227.00	2,610.64	15,286.24	1,360.00	.....	257.62	32,141.74
Tennessee .....	8,712.01	5,162.38	1,564.51	10,007.12	12,407.00	1,000.00	.....	335.53	*40,188.55
Texas .....	10,881.83	5,398.39	1,980.54	37,687.61	66,106.50	.....	.....	400.00	122,454.87
Virginia .....	18,741.69	8,476.52	2,612.78	12,177.98	20,783.90	1,880.00	2.60	873.12	65,548.59
Special Gift .....	.....	.....	.....	.....	.....	.....	.....	4.17	4.17
Totals .....	\$107,138.47	\$64,980.09	\$15,824.90	\$136,725.78	\$242,537.83	\$9,656.50	†\$306.40	\$3,248.58	\$581,418.55

Of the above total \$530,774.22 was given by W.M.S.; \$29,119.37 by Y. W. A.; \$9,016.71 by G.A.; \$5,135.12 by R. A., and \$7,373.13 by S.B.

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

\*This amount includes \$1,000 bequest from Mrs. George W. Wendling of Knoxville, Tennessee.

†This column includes \$7.00 Margaret Fund Birthday Gifts.

Value of Boxes to Missionaries \$10,203.28.

### Boone, North Carolina

The Brotherhood of the First Baptist Church of Boone, North Carolina, arranged for a most refreshing occasion on Tuesday evening, July 30. This meeting was held on the attractive grounds of the State Fishery, which is located six miles from Boone.

The drive from town was interesting, the environment beautiful, the air exhilarating, and the picnic supper delightful. The men of the Brotherhood, with their wives and other invited guests, formed a choice company. Following some special songs and choice readings, the general secretary spoke for a half hour on the work of men, using as his subject, "The Layman Four Square."

This Brotherhood was organized in connection with the visit of the secretary about three and a half months ago, meets each week at the B.Y.P.U. hour, and has recently studied *Financing a Church* preparatory to their every-member canvass. These men plan to take the other studies in the Brotherhood course from time to time. The pastor, Rev. P. A. Hicks, is very much encouraged by the substantial interest manifested by these men. They have rallied to him in a fine way in providing for the budget and the modern educational building now being built. Mr. W. D. Farthing, a prominent business man, is president and is putting his best thought and effort into the leadership of this organization.

### Tate Baptist Church

This church is located in the beautiful Richland Valley, Tennessee, contiguous to three summer resorts—Tate, Avondale, and Mineral Hill. The healing springs and cool mountain breezes attract many visitors to these watering places.

While seeking a little physical recreation at one of these resorts, it was a privilege to drop in at the Tate Baptist Church nearby on the Lord's Day and refresh our spirits in the worship of the sanctuary. It was the hour for the study of God's Word and it was stimulating to find that this Sunday school, not large in numbers but faithful, is doing a very efficient work.

The pastor, J. C. Davis, is a capable man, but ministers to this flock only once a month. The zealous superintendent and capable teachers keep the good work going in his absence.

It was a real joy to discuss the Sunday school lesson briefly and to speak some words of encouragement to this elect company.

### A Country Church

While the country churches, as a rule, are not as large supporters of the denominational program as those in the towns and cities, they are entitled to more encouragement and service from the denominational workers than they usually receive. Such aid, when wisely rendered, would assist the pastors in creating a deeper interest in and a larger support of kingdom enterprises.

The general secretary welcomed the opportunity to spend Sunday, August 4, with the Cedar Hill Church, near LaFollette, Tennessee. This church has a modern building, reported four hundred three members to the association, and maintain a live Sunday school.

In addition to speaking to the Sunday school, the secretary spoke at 11 A.M., on "Life As a Trust," at 3 P.M. on "The Office of Deacon," and at night to a crowded house on "The Abundant Life." Five pastors and a number of laymen from a half dozen churches attended the afternoon service. These preachers are not college bred, but they love the Lord, are well grounded in the Word, and

have an evangelistic passion. It was refreshing to hear them refer to their revival meetings and to the large ingathering of redeemed souls. These godly men are entitled to recognition and encouragement.

It was a good day and this writer will welcome another of the same kind.

It was a matter of deep regret to the pastor, Rev. J. W. Hicks, that he could not be present.

### Hattiesburg, Mississippi

One of the most satisfactory conferences conducted in recent months under the auspices of the Brotherhood opened on Sunday, August 11, in the Fifth Avenue Baptist Church, Hattiesburg, Mississippi, of which Rev. D. A. Youngblood is the efficient pastor. This thriving city of twenty thousand people has four Baptist churches and all of these were represented in the different sessions of the conference, which continued through four days. Representatives from other churches in the country nearby attended also.

The weather, including excessive heat and a downpour of rain on two days, was a handicap and yet the people came in goodly numbers.

The interest in the study of Missions, Stewardship, Scriptural Finance, and Duties of Deacons grew with each meeting and on Wednesday evening, the closing session, the auditorium was comfortably filled with interested people. Following a discussion of the Stewardship of Money the last night, the number of tithers was multiplied by three. After the meeting closed a brief conference of deacons and other interested laymen unanimously voted to recommend to the church the adoption of a budget for the Co-operative Program three and a third times the amount now being given.

The church has a number of choice laymen who were thoroughly sympathetic with the policies advocated.

### Ridgecrest

It was a rare privilege to spend a week in the delightful atmosphere of Ridgecrest, enjoy the fellowship of an elect company of people, hear a unique and edifying sermon by Dr. Powhatan James, and listen twice a day for almost a week to thrilling expositions of the Word by Dr. Truett. It is good to be on this mountain top; one can receive both physical and spiritual refreshment at the same time without extra cost.

One interesting feature of this visit was a meeting of twenty-five earnest people for conference and prayer on behalf of the Baptist Bible Institute in New Orleans. After putting a tenth each week into the treasury of the church, there will surely be multiplied thousands who will count it a joy to make an extra offering for the relief of this worthy institution, which is such a potent factor in promoting the kingdom of Christ.

If all the Baptists of the South could only visit Ridgecrest, inhale the cool breezes, and see the wonderful possibilities of this assembly, it would not be long until they would rise up with enthusiasm and provide facilities comparable to the equipment of Montreat and Junaluska.

Presbyterians and Methodists show great wisdom in concentrating on these southwide retreats.

### Report from a Pastor

"Your stay with us has already borne fruit. A girl friend told Marietta, my daughter, the other day that their father was going to give her and her two sisters an allowance each

week, and they were to tithe it, and bring the offering to the church in their envelopes each Sunday. She also stated that they were accustomed to attend the shows twice each week, at a cost of eighty cents each per week, and that they were going to the shows no more, but would receive the money from their father just as if they were going, and would bring that to the church for the Lord. This was fine. She seemed very happy over it.

"This is Saturday afternoon, and we have already given our children their weekly allowance. We gave the girls two dollars each, with the understanding they would give fifty cents of it to the church tomorrow. They have already prepared their envelopes, and have put the balance in their savings banks. Somehow, I am not willing that my children shall begin as low as a tenth, but wish them right now to begin with something above it. The son is given one dollar, and puts in fifty cents. He is delighted with the balance of fifty cents. The girls are very happy over their part. This division leaves six dollars for Mrs. Y. and myself. We give three dollars each, making seven dollars and fifty cents each week for the family. While this is more than the tithe, we are not content to do less."

### Experience of a Young Woman

(Reported by her pastor)

About three years ago we were putting on the every-member canvass. I urged that every one should make it a matter of conscience and prayer as they signed their cards. This young woman was getting only one hundred dollars per month, but felt impressed to make her pledge \$150.00 per year. This did not seem reasonable, and she tried to reason herself out of it. But she could not get away from this impression. Finally she signed for this amount.

She went through the year without any raise in salary, but testifies that the spiritual riches that came to her far more than made up for the financial lack. Another year went by without any raise in salary, but she adhered to the former year's pledge, paying it fully, and enjoying the riches of God's goodness. Last year she was made head of the commercial department at State Teachers College, and the president raised her salary to fifteen hundred dollars per year. Soon the president resigned and a new one was installed. He confirmed her place as head of the department, and raised her salary to eighteen hundred dollars per year. She is now very happy, brings all the tithe into the treasury, and has led a campaign to get all our people to tithe and bring it all into the church each week.

### Activities of Secretary Burnett

A letter from Secretary Burnett tells of his recent visit to Amarillo, Texas, where he spoke twice each day in the meetings of the Panhandle Encampment. He enrolled eighty in his class that studied *Stewardship Vitalized*; these men came from thirty-two churches representing eight district associations.

In addition to his service in the encampment, he made two addresses in the San Jacinto Baptist Church of Amarillo on Sunday, August 4, also addressed the Men's Bible class of the First Baptist Church the same day. On the Sunday following he occupied the pulpit of the First Baptist Church at both the morning and evening hours. In the meanwhile he conducted three important conferences with small groups of men regarding Scriptural Finance. Brother Burnett was very much pleased with his visit to Northwest Texas.

After his return to Memphis he did some important work with three churches of Shelby County, Tennessee.

He then proceeded to fill some engagements with district associations in Missouri. On the last day of August the general secretary and associate begin some special work in three associations of North Carolina, in co-operation with Secretaries Gilmore and Maddry.

### Suggested Program for a Brotherhood Meeting

Worship, consisting of song, Scripture, and prayer. (Fifteen minutes.)  
Business meeting.

#### TOPIC—SUPPORT OF THE LORD'S WORK

1. Who should support the work of the Kingdom? (Five minutes.)

2. When should this investment be made? (Five minutes.)

*Song.*

3. How Much? (Five minutes.)

4. Effect of a Successful Financial Policy on the Prestige and Influence of a Church. (Five minutes.)

5. The Offerings a Feature of Worship. (Five minutes.)

Testimonies by tithers.

Close with remarks by pastor followed by a song and prayer.

#### SUGGESTIONS:

1. Referring to first sub-topic, Moses says, "Every man shall give. Paul says, "Let every one of you." Amplify these Scriptures.

2. As to question two, Paul says, "Upon the first day of the week." Scriptural system.

3. Referring to the third sub-topic, advocate the tenth as the minimum. Give some Scripture quotations.

4. In discussing the fourth, insist that the church that pays all bills promptly has "a good report of them that are without." Such policy gives it increased spiritual influence also.

Referring to fifth sub-topic, speak of the offering as a substantial expression of gratitude, love, etc. This is worship.

*Two Kinds of Giving.*—"There are two kinds of giving and they are necessary each to the other if a healthy spiritual condition is to be maintained. One is habitual giving, dictated by an enlightened conscience, and is to budgets or plans which the individual judgment approves and is the expression of stewardship. The other is sacrificial giving and comes when the emotions are deeply stirred. Any deep emotion must have expression or it becomes injurious and even deadly in its stifled nature. The one is the expression of duty. The other is the expression of love. The one is the paying of the grocery bill. The other is the giving of birthday, wedding, Christmas presents. The first kind of giving is necessary to a normal life. The second kind of giving is the natural flower and fruit of the first and is necessary to the highest expression of love.

The basis of our Baptist co-operative life is love. Love for Christ, for each other and love for a lost world. Love gifts are the spontaneous expression of this love. If Baptists would keep their co-operative life healthy and prosperous they must cultivate the love relation in the support of co-operative plans—budgets—and also they must cultivate the love relation which finds its expression in love gifts. Both these are necessary to the coming of the kingdom of our Lord, and neither is sufficient in itself. Let all the causes live according to the regular budget—but let the Lord and his people give special attention to some causes according to the abundance of love-gifts which these causes stimulate."  
—M. G. White, Bahia, Brazil.

## Missionary Miscellany

Secretary T. B. RAY

Rev. and Mrs. T. B. Hawkins of Rafaela, Argentina, announce the birth of Mary Jo Hawkins on May 28, 1929.

#### Arrivals on Furlough:

Miss Lucille Reagan, Lagos, Africa. Home address, Big Spring, Texas.

Rev. and Mrs. C. K. Dozier, Fukuoka, Japan. Home address, 76 N. Bradford St., Gainesville, Ga.

Miss Hattie Stallings, Kweilin, China. Home address, Terrell, Texas.

Rev. and Mrs. R. E. Pettigrew, Porto Alegre, Brazil. Home address, Bluefield, W. Va.

#### Sailings:

August 8, on *S. S. Empress of Asia*—

Rev. and Mrs. C. G. McDaniel, Soochow, China.

Rev. and Mrs. W. E. Sallee, Kaifeng, China.

Miss Rachel Newton, Chefoo, China.

Miss Alice Wells, Shanghai, China.

Miss Juanita Byrd, Shanghai, China.

August 9, on *S. S. Ebro*—

Rev. and Mrs. R. C. Moore, Concepcion, Chile.

August 21 on *S. S. Aquitania*—

Rev. and Mrs. W. H. Carson, Ogbomoso, Africa.

#### New Missionaries:

It is a delightful experience to be able to record the fact that the Board at its meeting in June decided to send out about a dozen new missionaries to the especially needy places. At the meeting in July Miss Juanita Byrd, of Mississippi, Miss Alice M. Wells, of South Carolina, and Miss Earl Hester were appointed as missionaries. Miss Hester is sent to the Woman's Training School in Bucharest, Roumania, and Misses Byrd and Wells were appointed to service in Shanghai College. Others are under consideration for appointment but the Board has not yet acted.

#### A Mission Wedding:

It gives us great pleasure to record that on July 23 at Canton, China, Rev. Robert L. Bausum and Miss Euva Evelyn Majors were married. These good friends have been serving as missionaries at Kwei Lin in the South China Mission. We are happy to realize that henceforth they will live in heartiest of all co-operative relationships in their old station Kwei Lin. May God's blessings rest upon them in fullness and power.

#### Death of John Hanford Rowe:

On August 12 we were dumbfounded with grief when we received a cablegram from Japan announcing that J. H. Rowe had died on that day of pneumonia, and that he was to be buried on the fourteenth of the month in Yokohama, Japan.

John Hanford Rowe was born in Achilles, Gloucester Co., Virginia, November 13, 1876. He graduated from Richmond College with A.B. degree in June, 1903. In May, 1906, he graduated from the Southern Baptist Theological Seminary with a Th.M. degree. He was appointed missionary April 4, 1906, and sailed for his field in the early fall of that year. Most of his service has been rendered in Kokura and the region round about. He has been a missionary of splendid parts. He did field evangelistic work, and when occasion called he entered into school work. His major work has been along field evangelistic lines. He was a wise counsellor, a zealous preacher of the gospel and a missionary of

most dependable character. He has been one of our very best. Our hearts go out to his wife and children in tenderest sympathy. The death of Brother Rowe is particularly distressing when we realize that our missionary force in Japan is already very badly depleted. The passing of this devoted man should arouse Southern Baptists to a keener realization of the needs which must be met in Japan.

*Great Harvest Time.*—"We are having fine crowds and interest at our street preaching services in Wuchow just now. We have really come to the great harvest time in the Lord's work, and it is most heart-breaking to see such a few laborers, both foreign missionaries and Chinese preachers who are ready to go into the harvest fields after these poor, lost, perishing multitudes."—Rex Ray, Wuchow, South China.

*Good Assembly at Pernambuco.*—"We had a splendid assembly. Every one says it is the best one we have had. We had a large attendance in the classes and also in the night services. Munguba did some great preaching and during the week there were thirty-one decisions."—H. H. Muirhead, Pernambuco, Brazil.

*Successful Year in Culiacan, Mexico.*—"About four weeks ago we closed out in Culiacan the best school year we have had since taking over the school. During the year we enrolled 121 pupils and a good per cent remained to the end of school despite the revolution. We suffered no serious effects from the revolution, but all other schools were closed from one to two months. Eleven pupils graduated and some of them will continue in higher institutions. The prospects for another year are even better than last year."—E. J. Gregory, Tucson, Arizona.

*Part of last Letter of J. H. Rowe.*—"We are getting along fairly well. Our work is very hard and trying. I have so many irons in the fire that it is impossible to attend to any of them properly. I enjoy quite good health when there are not too many problems that cause intense worry under consideration. But, as you know there are always several of these under consideration in this school, in the Mission, in the North Kyushu churches, in Seinan Gakuin, in connection with the children at home and in the evangelistic work of our Mission as a whole. I imagine it would not be difficult for me to tell Mr. Coolidge what it costs to be a missionary. But, we have our joys and unusual experiences to be thankful for. The past year has held more worries for me than any year in my past life, but it has bestowed some wonderful victories. The Lord has been good to us during all of these experiences. The work on the North Kyushu Field has been blessed in a wonderful way. Recently we have baptized thirty-two candidates and there are others waiting to be baptized this month."—J. H. Rowe, Kokura, Japan.

*Busy Days in Honan.*—"Immediately after school closed I went out to the country with Miss Cox and was out there about a month. The people were eager and ready to hear everywhere we went. We spoke to from one hundred to about three hundred each day. We attended the quarterly meeting at Chang Shih where twenty-three were baptized and fifty-seven received diplomas for the Bible study course, ranging in years from nine to more than sixty years of age. Miss Cox is

indeed giving her life wholly to the Master and his little ones out there.

"We have just returned to Kaifeng and find all peace and quiet here. General Han Fu Chu who is now in charge here is not allowing the soldiers to live in our buildings, the Government has out a proclamation to the effect that they are not to occupy mission property."—*Minnie Alexander, Kaifeng, China.*

*Fine Growth in Tiger's Den.*—"Our school here is growing as fast as the support will let it. The matriculation is 123 now, including the night class taught by student help. We cannot accept many more. The average attendance is better than ever before. Our coffee crop was normal this year and the price is such that it will help us out on the running expenses and pay for the improvement we are doing in the way of enlarging the house where I live and where we serve the meals to the boarding students. Also I am paying \$37.50 per month on the debt with the Building Loan Fund for the purchase of the farm.

"Our church here organized in 1923 with 42 members now has over 200, and the work goes well in our preaching stations."—*F. Willard Taylor, Jaguaquara, Bahia, Brazil.*

*The Effectiveness of the Primary School.*—"The primary school is the foundation of education. It is the cheapest. Wherever we have a primary school its privileges are offered to all the children of the Christians there. A primary school offers a unique opportunity, when the child's mind is most open and most plastic, to saturate the heart with the life and teachings of Jesus Christ. It is a fact that the finest boys and girls we have come from our primary schools, through our high schools and then on to college. One day last spring Dr. Liu was a guest in my home. We were talking about this problem. Dr. Liu said that he was anxious to see our primary schools re-opened, and expressed a fear that if they were not re-opened that we would have no men in our colleges to prepare for the ministry or other Christian service. Our Chinese pastors, evangelists and church members are most anxious to see these primary schools re-opened."—*A. Y. Napier, Chinkiang, China.*

### Earl Hester

"I was born May 16, 1902, at Canadian, Oklahoma (Indian Territory). When three years of age my parents moved to Texas where I received my early schooling. From Cookville, Texas, we moved back to Dustin, Okla., in my fifteenth year. I completed high school work at Oklahoma Baptist University, and did college work at East Central Teacher's College, Ada, Okla., with a summer of work at Oklahoma A. and M., Stillwater. I taught in public schools, Junior high school two years and Senior high one year. Two winters were spent in W.M.U. Training School, Louisville, Ky., and I have worked with W.M.U. of Oklahoma two years, including summers."

Miss Hester was appointed on July 16, 1929, to service in Roumania. She is to be the principal of the Woman's Training School at Bucarest. She sailed from New York on the *Steamship Alesia*, September 18, 1929

### Alice Mellichamp Wells

Miss Alice Mellichamp Wells was born March 26, 1901, near Sumter, S. C. She is the daughter of H. H. and Annie Fogle Wells, and is a sister of Miss Grace Wells, who has been a missionary of our Board in Chinkiang, China, for several years.

Miss Alice graduated with A.B. degree from Winthrop College in 1922. In 1927

*"God-speed you all!  
To him we would commend you now,  
Whatever may befall  
Ere we may meet before his throne,  
His grace there to extol.  
In faith and hope we breathe our  
prayer,  
God-speed, God-speed you all!"*

she graduated with B.T.M. degree from the W.M.U. Training School in Louisville, Ky.

She taught school at Holly Hill and Bishopville, S. C., for a total of three years, and for the past year has been Baptist Student Secretary at the Florida State College for Women, at Tallahassee, Fla.

Miss Wells was appointed as a missionary to China on July 16, 1929, and sailed to her assignment as a missionary in Shanghai College on the *S. S. Empress of Asia*, August 8.

### Juanita Carolyn Byrd

"I, Juanita Carolyn Byrd, was born February 15, 1904, in Mount Olive, Mississippi. My father, J. E. Byrd, and my mother, Leona McNeil Byrd, have lived in Mount Olive since that time. My father was serving then as State Sunday School Secretary, and serves in the same capacity at present. I am one of seven children.

"My childhood was spent in Mount Olive. I was graduated from the Mt. Olive High School at the age of 16 and went to Hattiesburg to continue in school. I was a student in Mississippi Woman's College, Hattiesburg, for four years, being graduated in 1924, receiving B.A. degree, French major.

"I taught mathematics in the Picayune High School, Picayune, Miss., for two years, and then for two years studied in Southwestern Theological Seminary, finishing two of the three-years' work required for Th.M. graduate.

"During the summer months while in college and teaching I spent much of my time as a State Sunday school field worker.

"On June 1, 1929, I finished one year's service as State Elementary Secretary.

"On July 16, 1929, I was appointed as a missionary to China, designated to teach in Shanghai College, and sailed on the *Steamship Empress of Asia* from Vancouver August 8, 1929."



EARL HESTER

Missionary to Bucharest, Roumania



ALICE MELLICHAMP WELLS

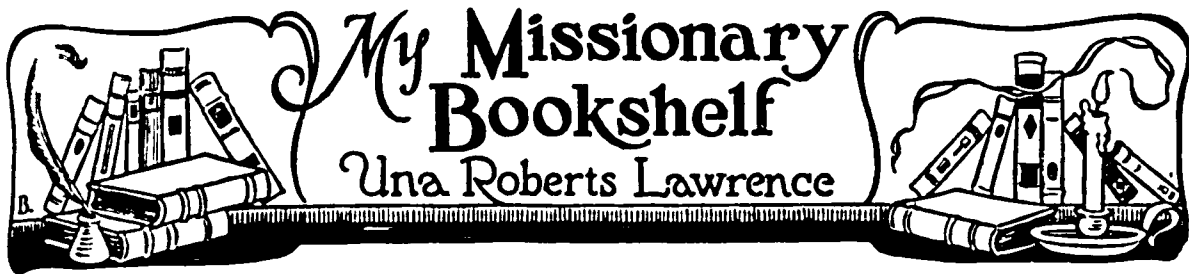
Missionary in Shanghai College, China



JUANITA CAROLYN BYRD

Educational Mission Work, Shanghai, China





(NOTE.—Books of all publishers may be ordered from your State Baptist Book Store.)

Last month we looked at the books for all ages in the church on Foreign Missions, especially. This month we find the books on Home Missions crowding our shelf, so let us take a peep into them before they get any older.

The theme for Home Missions this year is "The City," two books having been prepared for adult classes on this subject. They are, *The City's Church*, by H. Paul Douglass, and *The Crowded Ways*, by Chas. H. Sears. *The City's Church* is a study of the city itself, how it grows, the subtle changes that it brings into the lives of the peoples who flow to it, the drift of life, and all the undertow of civilization that brings about what we glibly term "city problems." The second chapter is one of the most valuable, being a study of how a city comes to be. Dr. Douglass gives a splendid diagnosis of the situation of the downtown church whose membership has largely moved out to the suburbs, but has no very clear solution of this increasingly difficult problem, perhaps because there is no one solution to offer. He does offer from wide observation several partial solutions that have been reached by great churches who faced this situation. All of these studies are provocative of thought as the churches of our Southern cities face more and more these same conditions that have long been challenging the churches in the larger Northern cities. There is much in this book with which you will not agree especially in the last two chapters, but there is also much which should be seriously read and considered by students of our growing city life.

*The Crowded Ways* was written by the General Secretary of the New York City Baptist Mission Society. Dr. Sears brings to this more popular study of city mission problems and opportunities the rich experience of twenty-five years of grappling with overwhelming mission fields in that great city. He writes in a pleasing style, with frequent incidents and pungent phrases. He talks about the growing pains of the city, what the city does to people, the cost of living in terms of homes and spiritual values, the agencies for good, and the ministry of the church to the people of the city. One could wish for a more definite note of missionary evangelism, but the book is good. It will provoke deeper study of our own needs, and a keener interest in the increasing fields of missionary responsibility in our own cities. While all cities are alike in many ways, yet neither of these books present the outstanding missionary characteristics of our Southern cities, and neither reach the heart of the need as a record of the missionary occupation of New Orleans would do if the story of the last ten years were told.

In Home Missions, the Missionary Education Movement books for young people turn aside from the adult theme, giving us a collection of biographies for Intermediates, and taking up the interesting story of the Mexicans in the United States, for Juniors and Primaries. Never before have we had Home Mission books for young people that we could more heartily recommend.

Harold B. Hunting who has already proved his ability to write for the older boys and

girls gives us in *Pioneers of Good Will* a well-balanced study of the pioneers of home missions in every phase of its adventuring into American life, his selection of heroes of Christianity in our own land varying all the way from John Eliot of the Colony days to Arthur Nash who adventured for Christ into the modern world of business. Such heroes as Bishop Whipple of the North Woods, S. G. Armstrong, the friend of a slave race, Sheldon Jackson of Alaska, Cora Wilson Stewart, the founder of the Moonlight Schools, and some half a dozen others are presented in this appealing study of pioneers who were trailmakers for Christ in the years when our nation was slowly growing from the wilderness. Accompanying the stories there is now on the press a book of programs which will present a study of the history of home missions, entitled, *Good News Across the Continent*, by Miss Jenness, who gave us last year that splendid book of methods on Home Missions, *Meet Your United States*.

For primaries we turn to a story of two little Mexican children who come from Mexico to live in the wonderful United States, *Rafael and Consuelo*. With Papa and Mama Lopez they get acquainted with these so-strange American ways, learn how to adapt themselves to many a queer kind of a home, meet American boys and girls, both friendly and otherwise, but balancing the bad times is always the lovely American teacher and finally the stumbling, faltering, troubled knocking at the door which led straight into the warmth and blessing of the Christian Center. It is a vivid picture of the eager reaching out after the best that is characteristic of our friends from over the border. It will do the leader who teaches the book as much good as the children who follow the fortunes of the two little children from Old Mexico in their eager adventures in this land of opportunity. With the stories are programs, and plans for making the stories live, that will delight the children.

The Junior book, *Jumping Beans* is not off the press at this writing, but is promised long before you will read these words. The name of the author assures us of a splendid book, for Robert N. McLean knows the Mexicans both in Mexico and in our own land, knows how to tell a story and has had the co-operation of a writer who from experience with Junior groups knows how to plan for the accompanying studies that will make the stories very vivid.

With the Primary and Junior books comes a Play on the Mexicans in the United States and *Mexicans in the United States Picture Sheet*.

For young people's classes on Home Missions, *Pioneer Women* seems to be finding high favor. The eight stories of pioneer women missionaries contained in the book seem to be especially appealing to young women, and several instances have been reported in the past few weeks of the deep interest shown by classes where young men also were enrolled. The stories present a variety of interest, two of the pioneering of the early days on Indian Reservations, another of pioneering in mission school work, a fourth of a school executive, the unique story of the beloved Marie Buhlmaier, for nearly thirty years our mis-

sionary greeting immigrants at the Port of Baltimore, accompanied by the story of our first really successful mission to the Italians, with a beautiful love story in a Cuban setting to complete the whole. Outlines of Home Mission history preceding each chapter and questions that may be secured from every State W.M.U. Office make the book one that gives real information concerning the Home Mission enterprise of Southern Baptists.

Along with the study of the Mexicans in the United States provided for the boys and girls we should mention two older books on that subject for older folk. *From Over the Border* is a book published several years ago, but still timely for it gives in small compass the best presentation we have ever had of the missionary opportunity offered by the influx of Mexicans into our own land. Vernon G. McCombs knows and loves the Mexicans and writes sympathetically yet understandingly of all the problems and perils of the predominate Mexican complexion of our entire Southwest territory. If accompanied by the articles telling of our own home mission work for the Mexicans given in recent issues of HOME AND FOREIGN FIELDS, this book would be exceedingly valuable.

Much larger and more comprehensive is *That Mexican*, by Robert G. McLean, the superintendent of work among the Mexicans for the Presbyterian Board of Home Missions. It gives the background of history and life in Old Mexico from which Juan Garcia comes to these United States, seeking vaguely to better his condition, and tells of his hopes and fears and the problems and opportunities his presence here offers to Christian zeal and courage. It is readable, vivid, sometimes too realistic to be pleasant, yet always appealing in the presentation of the case of *That Mexican*, who may be your near neighbor, certainly is your neighbor according to the definition of Jesus. It is a book to read rather than to study in a class—but will be good for the missionary growth of every reader.

If you have entertained any idea that the concern about the "heathenizing" of the United States is a fantastic fear without grounds in fact, then I wish you would take an hour or two to turn through this last volume on our Shelf for the month, *The Confusion of Tongues*, written by Charles Ferguson, a witty skeptic who dissects the 'Isms and Cults with a keen scalpel, and pokes sly fun at them all the while. Taking in turn all the leading heresies finding harbor in these United States he tells of their origin, quoting such sources as to verify all his presentation, discusses their beliefs in a dispassionate sort of way, entirely free from any fanatical bias for or against, and points out the roots of their success or failure in the gullibility and credulity of the folks everywhere who are ready to turn aside to follow any and every will 'o the wisp of religious faith. Once in a while he indulges in a bit too much vulgarity, and you suspect him of talking often with his tongue in his cheek, but he gives chapter and verse for all his facts, quotes the leaders of Theosophy, Spiritualism, Russellism, Christian Science, Bahaism, Mormonism, Atheism and all the rest of the twenty heresies discussed in this volume when telling their doctrines and in every way possible gives a background of authenticity for his accounts. The book is a veritable encyclopedia of the various non- and anti-Christian religions breeding their noisome progeny of heathenism in our American life. One major heresy that is becoming alarmingly prevalent in our Southern rural sections is not included in his studies, that of Holy Rollerism, which is as fanatical and heretical as many he does describe. You will lay the book down with a sigh of sorrow for all those who,

seeking the light in all earnestness and sincerity, are misled by these "foxfire" flames that lead but to the dismal swamps of thwarted spiritual life and unbelief. It brings to the thoughtful reader the question, "Why can we not make the message of Christ clear to our own world, right here within the reach of our voices, within the touch of our lives?" Has Christ failed—or have we failed to present him to our neighbors, our own fellow citizens? It is a book to provoke an earnest study of the Home Mission task in the light of the facts here given of the alarming progress of the heathenizing of America.

#### BOOKS REVIEWED IN THIS DEPARTMENT:

*The City's Church*, by Douglass, Missionary Education Movement, Price, 75 cents and \$1.50.

*The Crowded Ways*, by Sears, Missionary Education Movement. Price, 60 cents and \$1.00.

*Pioneers of Goodwill*, by Hunting, Missionary Education Movement. Price, 75 cents and \$1.00.

*Good News Across the Continent*, by Jenness, Missionary Education Movement. Price, 50 cents.

*Rafael and Consuelo*, by Mean and Fullen, Missionary Education Movement. Price, 75 cents and \$1.00.

*Jumping Beans*, by McLean and Crawford, Missionary Education Movement. Price 75 cents and \$1.00.

*Mexicans in the United States Picture Sheet*, Missionary Education Movement. Price, 25 cents.

*Pioneer Women*, by Lawrence, Baptist Sunday School Board. Price, 50 cents.

*From Over the Border*, by McCombs, Missionary Education Movement. Price, 75 cents.

*That Mexican*, by McLean, Revell. Price, \$2.00.

*The Confusion of Tongues*, by Ferguson, Doran. Price, \$3.50.

Births:

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### Good Progress in Manchuria

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

The work in this field is moving along nicely. We have, of course, our difficulties and problems, but God seems to solve them for us. Just now I am aboard a Chinese steamer returning to Harbin after some two weeks' absence. A full week of twenty-one meetings was spent at Kiamusi, one of our out-stations, two hundred English miles down the Sungari. The trip takes two days and nights down and three nights and days back. Many tracts were distributed on the steamer and at the various places along the river where we stopped. There are two hundred passengers on this steamer and there were three hundred on the one which carried us down the river. To these and others we have preached the Word.

On our way down the river were two C. I. M. missionaries who had been sent up to look over the north Manchuria field with a view to locating missionaries here. They have no missionaries in Manchuria, but realizing the great needs and unusual opportunity are contemplating opening up work here. They are praying for a large number of new missionaries for this part of China. What a pity Southern Baptists are not able to seize the opportunity! We have work started at five strategic places outside of Harbin and are the logical people to push the work, for the Chinese are especially anxious to have us as missionaries, feeling so kindly toward America and Americans, and our Democratic form of church government and adherence to the New Testament as our guide of faith and practice appeals to the Christians.

The Harbin Church is busy preparing to build this summer. Whether or not they will

be able to get enough money together remains to be seen, but they are trying hard to do so. They will, of course, have a baptistry. The church is just as much a Baptist church as it ever was, and it always has been, but it will probably never call itself a Baptist church in Chinese, but will have a local name as did the early churches. The church has absolutely no official connection with the China Christian Church movement, nor does any Harbin church. They receive their literature, and it is also sent to all the missionaries, but they remain independent and propose to continue so. There is every reason for us to be much encouraged in regard to the work here. Seventy-five were baptized last year, and we are hoping for that many or more this year. Work at the out-stations is moving along nicely. Some good meetings have been held at these this spring, and the city work is also encouraging. Thousands of Gospel portions and tracts are being distributed daily at the railway station, as formerly, a man going there two or three times daily. Last year we distributed a half million tracts and one hundred and thirty thousand Gospels to the refugees and others going and coming. This year even more will be distributed. Our colporters are selling thousands of Gospels, many more than last year though the sales last year were unprecedented. The hospital work is moving along nicely. The new doctor, Dr. Wu, is a consecrated man of considerable Christian and professional experience and is much appreciated. The patients number around a hundred daily at the clinic and the inpatients are around ten or so. The work is going along very well, but we still hope for a missionary physician, and so do the Chinese. If the church is able to build, then another house, less expensive, will be rented next year for the hospital on a side street and we will rent a preaching hall for proclaiming the gospel on some main street. The present location is very good but the rents are high.

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### Medical Work in Africa

By Mrs. H. P. McCormick, Iwo

I do hope that our nursing force may be strengthened soon. Because with at least another nurse much can be done to develop the medical work out there, with very little expenditure of additional funds.

It seems to me that the time is now ripe for placing the medical work on somewhat the same basis that the churches and schools have been on for the past few years—that is, with emphasis placed on the training and developing of the natives themselves to carry on the work. We cannot hope to reach all the towns nor all the large cities ourselves; and even if we were there we could not reach all the people. But with an educational institution we may not only render invaluable medical attention to people of that section but we may train the native boys and girls. Thus equipped they may do the constructive, detailed work necessary for the practical application of the Gospel of Health, which as you know is an appalling humanitarian need. But in addition to this the medical work is very essential in making it possible for our Christians to live a wholesome Christian life, and it is indeed in every case an opening wedge into the hearts and homes of both heathen and Mohammedan.

At present our medical work is limited to three stations. At Ogbomoshu we have our hospital. At Oyo a splendid equipped native dispenser is carrying on the work started by Dr. Lockett, and at Iwo a native school boy is carrying on the work under the supervision and direction of Dr. and Mrs. MacLean. This of course compares unfavorably with the evangelistic and educational work being done. Almost every village has a school and church.

But it is sad to note that the families of the pastors and teachers themselves suffer and die with maladies, which any native with the training we can give them, could prevent or cure, while in the town filth, insanitation and neglect claim their numbers. Think what it would mean if in every village where we have a pastor and teacher we could also have a trained native medical worker, whose salary could be paid by the natives themselves.

I think it is not too optimistic to say that we may look forward to the day when we might see malaria, yellow fever, plague and other tropical diseases wiped out in Nigeria as they have been in Panama.

I think it is significant that in every class of students in the College and Seminary there are boys who want to take this training. The same may be said of the students in the Girl School, but they have had to go into other work because we were not able to receive them into the hospital.

It seems to me that our aim in the hospital should be to receive as many of these students as we can possibly handle instead of limiting the hospital workers to the least we can possibly carry on with. The latter method not only deprives these students of very valuable training, but inevitably cripples us in our actual hospital work and we are unable to meet the needs of the people who are clamouring for entrance.

But of course to do systematic educational work there must be some assurance of continuity in the work. And for some years to come it will be necessary to have a missionary nurse present at the hospital at all times.

When I left Iwo last year to relieve Miss Kersey at the hospital, I am sure it was the hardest thing that I have ever been called to do. It was not in any sense the going that hurt, but the leaving was where the pain came. For those people at Iwo, nearly 60,000 of them without any medical attention whatever, had gripped my heart. And when those mothers, whose love and confidence we had won, came with their babies, asking what should happen to them when we left, it was almost more than I could bear. But it was a great privilege to work in the hospital with Dr. Lockett and later with Dr. Anders and I learned a lesson in those six months which I had not learned in the two and a half years of previous experience. That is, that the natives can do the medical work, and can learn with amazing rapidity. With only a few months' training they were able to assist with operations and do practically all the work in the hospital, with supervision of course.

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*Hospital Crowded.*—"Dr. Bryan left for Tsingtao yesterday morning to attend Mission meeting. I hope he will have a little rest for he has been hard at work all the year and especially so since our last battle which took place May 14, 15. He had two hundred to try to care for in a seventy-two bed hospital. Halls, chapels, study and bathroom were filled with wounded, and as this was not sufficient the overflow was put in a mat shed erected for the purpose in the yard. Such a number could not be cared for as well as might have been done had help, supplies and room been more abundant, but none were turned away and what they lacked physically I am sure was made up in spiritual ministrations. Our evangelist reports ten of these as being saved while here.—Frances A. Bryan, Hwanghsien, China.

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Christian, you never know how your life may tell when you have passed away! Oh, let it speak for God! Let it be written on generations to come! Live so as to be missed! Live for God, and that life can never die! —F. Whitfield.

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31x4	3.50	1.65	35x5	4.25	2.65
32x4	3.50	1.70	29x4.40	2.65	1.40
33x4	3.50	1.75	29x4.75	2.95	1.40
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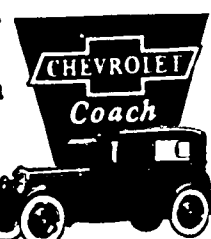
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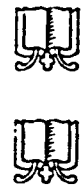
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