

# HOME AND FOREIGN FIELDS



A ZIA INDIAN BABY, OF AN ANCIENT RACE  
What possibilities lie wrapped up in these original Americans only  
God can know. Shall we deny them the best of all  
gifts—Christ and his gospel?

MARCH 1932

314

## Sing Them Over Again to Me

WORDS OF LIFE 8,6,8,6,6,6. With Refrain

Philip P. Bliss, 1838-1876

Philip P. Bliss, 1838-1876

1. Sing
2. Ch
3. Sw

# NEW BAPTIST HYMNAL

Let  
Sin

Of - fer par - don and peace to

Won - der - ful words of

life,  
life,  
life,life.  
life.  
life.

Words of life and beau - ty, Teach me faith and du - ty;  
All so free - ly giv - en - Woo - ing us to heav - en,  
Je - sus, on - ly Sav - iour, Sanc - ti - fy for - ev - er,

## REFRAIN

Beau - ti -

Illustrating exact size of this wonder-  
ful hymnal, now produced in such large  
quantities that the price has been re-  
duced from \$1.00 to 75c.

## A Real Baptist Hymnal

The standard hymn book for every  
Baptist Church, large and small.

Beau - ti - fu

A - men.

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JOY  
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For  
Any  
Church

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# HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

I. J. VAN NESS, *Executive Secretary*  
HIGHT C. MOORE, *Editorial Secretary*

G. S. DOBBINS, *Editor*

ELSIE RICHARDSON, *Office Secretary*  
NOBLE VAN NESS, *Managing Editor*

Volume 16

MARCH, 1932

Number 3

## A Guide to the Use of Materials in this Issue

### FOR THE PASTOR

March is "Stewardship Month," and every pastor in the South should preach with conviction and power this great doctrine at a time when it is being stressed in the other departments of the church life. This number provides a veritable gold mine of materials for the pastor's use in sermons and in the prayer service. No better illustrations could be found or desired than those given on pages 7 to 14, fresh from the experiences of our missionaries. On pages 20 to 24 will be found other stimulating discussions from which can be secured valuable suggestions for sermons and prayer meeting addresses. Especial attention is called to the book list on page 24 and the book reviews on page 31.

### FOR THE W.M.U. AND Y.W.A.

March is one of the great months in the W.M.U. calendar. Upon the results of the Week of Prayer for Home Missions depends much for the future of this great work. Intelligent prayer demands adequate information. Copies of this number of HOME AND FOREIGN FIELDS placed in the hands of all the women of the Society would guarantee the success of the Week of Prayer. For the missionary topic, "Tithes and Offerings," an abundance of material has been provided, from which the leader may make selection in planning the program for the circle meetings or the general missionary meeting. Especial attention is called to pages 27 to 29, particularly the list of suggested designations for thank offerings of March Week of Prayer.

### FOR LEADERS OF SUNBEAMS, GIRLS' AUXILIARIES, AND ROYAL AMBASSADORS

The stories from the work of the missionaries, pages 7 to 14, can be used with great effectiveness in the opening and closing worship of all the young people's organizations. Speakers may be selected who will represent each of the missionaries whose stories are told, all of this looking especially toward Missionary Day, March 27.

### FOR B.Y.P.U. AND B.A.U. LEADERS

The B.Y.P.U.'s and B.A.U.'s of the South are to join together during the last week of March to increase the circulation of HOME AND FOREIGN FIELDS. The missionary program for March 27 sets forth dramatically the value of the missionary magazine, and suggestions are given for the conduct of the campaign. Let no union in the Southern Baptist Convention fail to put on this campaign and carry it to glorious success.

### FOR SUNDAY SCHOOL OFFICERS AND TEACHERS, AND MISSION STUDY LEADERS

March is "Missionary Month" in the Sunday school. Program material for emphasizing home and foreign missions in the opening and closing worship periods has been mailed to all the Sunday school superintendents of the South. The climax of these programs is the special day to be observed March 27. Every Sunday school is expected to give its offering on that day to Home and Foreign Missions. Let pastor, teachers, officers, pupils, all work together to make this the greatest missionary day with the best collection that we have ever had.

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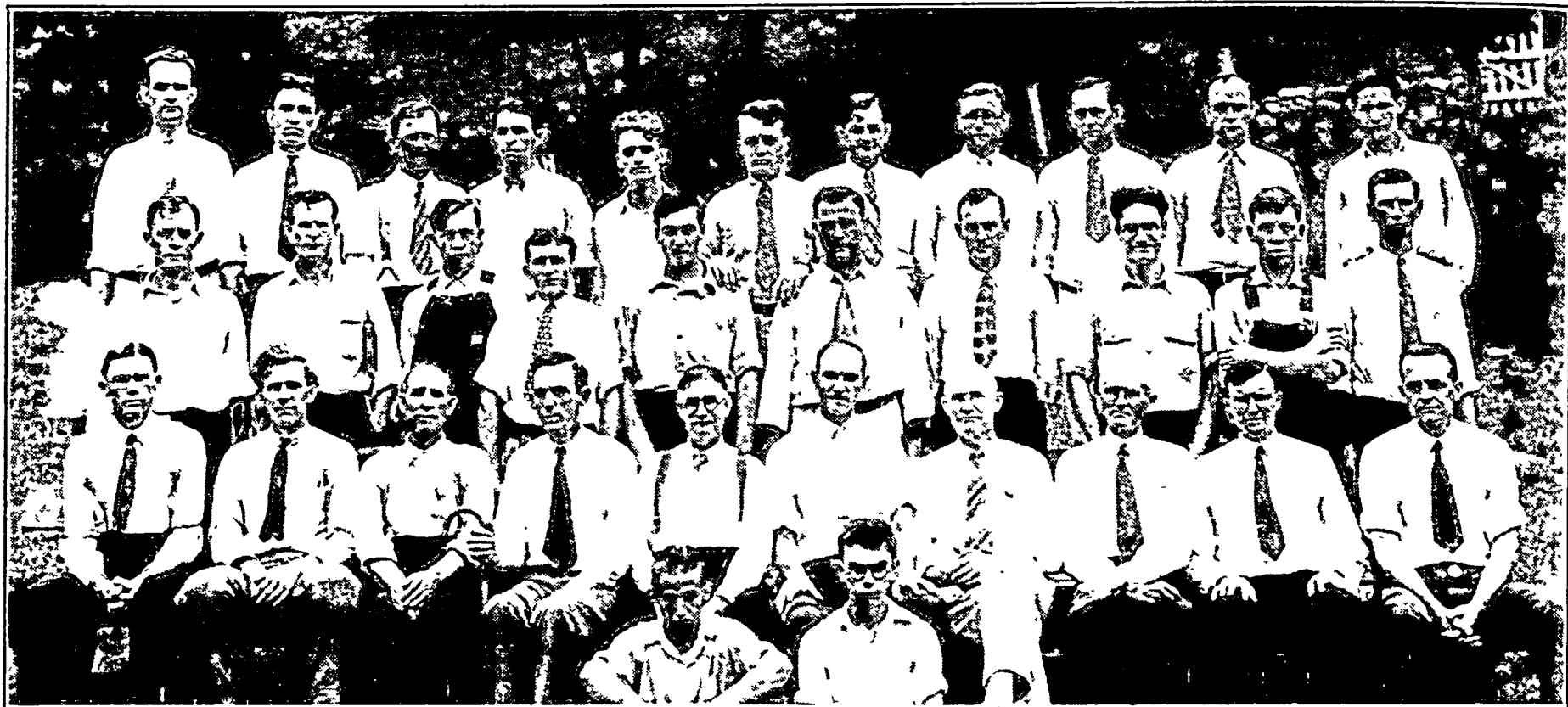
Published monthly by the Sunday School Board of the Southern Baptist Convention, I. J. Van Ness, Executive Secretary, 161 Eighth Avenue, N., Nashville, Tennessee. Subscription price, \$1.00 the year. ONE FREE SUBSCRIPTION given with each club of ten, where cash accompanies order, and all names are sent at once.

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

# At the Headwaters of the River

## A New Approach to the Missionary Task in the Mountains

*Una Roberts Lawrence, Kansas City, Missouri*



A GROUP OF KENTUCKY PREACHERS GATHERED AT CLEAR CREEK SPRINGS TO STUDY PROBLEMS OF THE WORK IN THE MOUNTAINS

We had been driving steadily up for an hour. Finally the highway began to make long swooping curves ahead and behind, and below us we could see it lying in long double loops of gray ribbon. Yonder was Jenkins, its blue lake gleaming like a jewel amid the setting of beautiful trees that were just tinged with the rich colors of autumn. Farther still lay the valley through which we had just passed, while out beyond were the mountains. They had seemed high when we were driving along their base. Now they were below us, rising like the blue-green waves of some vast ocean over each other, away to the blue, blue horizon. If you ever want to feel "on top of the world" stand on top of Pine Mountain at Jenkins, Kentucky, and look over Kentucky, into the blue distances of West Virginia.

### WHEN MOUNTAINS DO NOT SHUT ONE IN

As we stood there lost in the vast amazing beauty of the scene, my friends began to show me where the rivers rise. Yonder, just beyond a peak a bit higher than the rest was the valley where the Licking River began as a tiny mountain stream. To the east far beyond the range that rose to meet the powdery clouds were the Breaks of the Big Sandy that I was to see for myself in the early dawn just a few mornings later. Just below us, through a valley

that led off far into the maze of piling mountains was the Kentucky River, starting on its way to the Ohio. Back of us, in the valley to which we were about to descend was one of the largest forks of the Cumberland, while just a little farther away, the Tennessee took its rise in a green valley folded in these same mountains. Within a radius of fifty miles from where we stood that day on Pine Mountains, the head waters of five great streams that drain two large states, trickled, rippled and plunged in their first clear rush to the sea. Mountains do not shut you in if you climb high enough! They give you a sense of soaring that is not surpassed even by flying.

The business we were in soon called us down from the heights and back to the valley—for there the people live.

Mountain missions is in a state of transition for all the denominations that have ever done work among the people of these regions. Southern Baptists are not alone in the bewilderment and confusion of not knowing just where we are going in mountain mission work. When the mountains were "discovered" and the conscience of the churches awakened to the neglect of their people by State and Church, education was the most obvious need, the easiest and most productive activity to start. So Presbyterians first, then Baptists and Method-

ists, with Disciples and Quakers in some sections, founded schools and began ministering to the youth of these mountain regions in the field of their most immediate need. Schools of no denominational affiliation sprang up also, such as Hindman Settlement School, and Berea.

Successful mission schools have a way of changing the very conditions that call them into being. Recognition of this fact does not necessarily mean that the day is past for these schools. Christian leadership is sorely needed now. But it does mean that our program should become larger than just an educational program. It is high time now to take stock of our assets in these present days, face the needs as they actually exist in the highland regions today, and set ourselves to a program of mountain missions to meet those needs.

The Home Mission Board is just now in a situation peculiarly fated to do this. There have been reductions in the missionary work of the Board until in every field of missionary activity all the work is tragically slowed down.

### THE HOME BOARD'S "STRATEGIC PAUSE"

Dr. Lawrence has called this slowing down in all our missionary program "a strategic pause." It is somewhat like whistling to keep your courage up to try to see the bright side of this dark lining of cuts on the mission fields.



But if out of this arrest in the work there can come some good, let us be thankful for it.

The mountain mission schools have suffered in these days of reduced missionary funds. Yet they have been better off than many other phases of the work formerly carried on by the Home Mission Board. There is no way to cut the evangelistic work of the Board except to let the missionary go who is doing the work. That ends the work on that field.

But the mountain schools have been able to carry on, most of them. There has been hardship and suffering, curtailing of work and turning away of worthy boys and girls. But the tuition fees do help to maintain the work, and there have been found in many cases unsuspected strength in the support of their own constituencies. Surveying the whole home mission situation, we find the mountain schools have fared better than much of the other work of the Board, for many of them are still living, when other work has died. For this, let us take courage, and hold fast to a hope that the future will bring relief to all the work.

To those to whom mountain missions had always meant just mountain schools, it has seemed that the Board has gone out of the mission business in the mountains. This is not true. Debts incurred before they were cut off by the Board are being paid by the Home Mission Board. This totals a larger sum than many of the other fields of the Board received this year and released many of the schools from heavy burdens so they could go ahead on their own. In addition, the property owned entirely or in part by the Board has been turned over to the schools for their use. It is little enough, but this has helped the schools toward self-support.

When the Board is able to begin mission work again in the mountains, it hopes to base its work on a well-rounded program that shall include the mountain home and church as well as the educational needs of the region. Speaking of this future program, Dr. J. B. Lawrence says:

"The Home Mission Board has not lost interest in the mountains. The fact that it does not contemplate ever going into the business of building and operating schools there again does not mean that it has abandoned all missionary work in the mountains. Within the past three years much work has been abandoned on many fields, but it has been Southern Baptists who have done it by steadily decreasing receipts that forced continued retrenchment.

"Institutional work is always expensive. Therefore withdrawal from that type of work is necessarily enforced when there is no money, and the with-

drawal is correspondingly conspicuous. No one, save that little band of faithful Baptists, knew of the withdrawal of a missionary from a mission church in Cuba, or down on the border, or out on the Indian reservation. But the closing of a school is of necessity an event that many people will hear about.

"We have been doing all of this steadily for three years. There is *no money* for all we were doing three years ago. When will the people realize that decreased receipts mean decreased mission work on *all* fields?

"The Home Mission Board proposes to take its breath in this enforced transition period and get ready—a good ready, for another long pull. It proposes, when it begins again, to do a worth-while work, one not tied to property, or walls, but a work that will have for its primary purpose investment in life—the individual, the community and the church. Schools will have their place in such a program to produce leadership, but the Home Mission Board wants to go on from the end of school days into a fruitful investment of this leadership in the destitute sections of the mountains and see to it that trained young people of the mountains are utilized and their fine gifts poured back into the mountains for the glory of God."

#### A MOUNTAIN REGIONS SURVEY

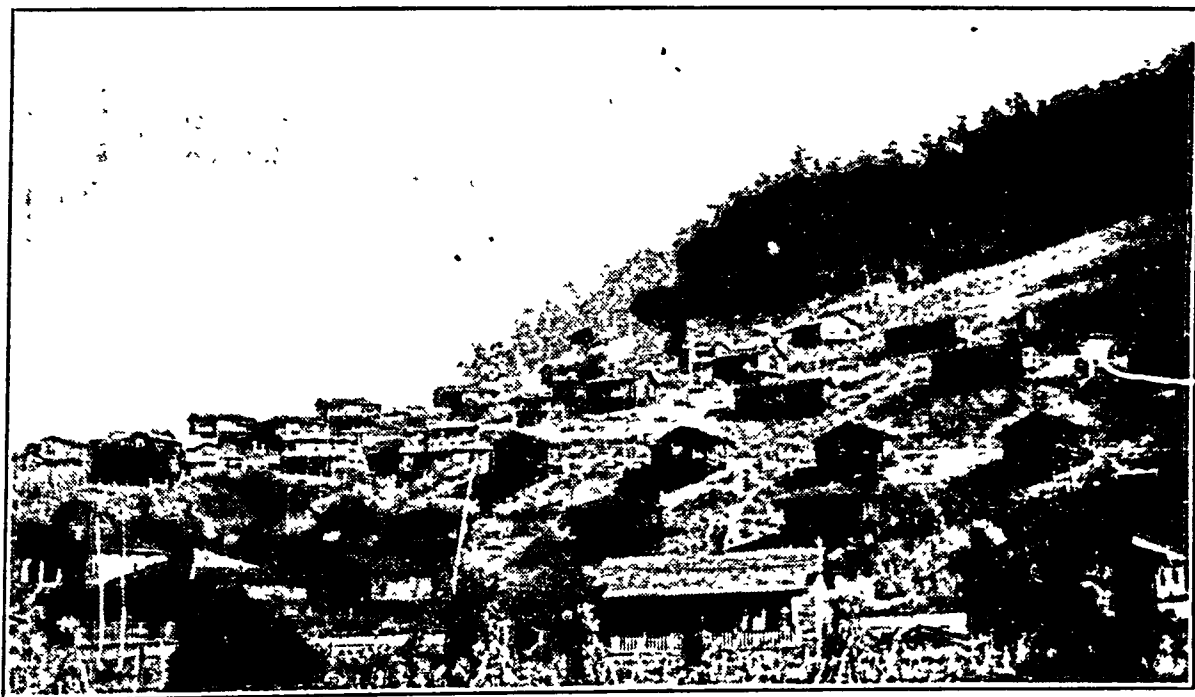
With such a vision, the Board has authorized a thorough survey of all the mountain regions. A committee was appointed at the meeting of the Board in June, 1931, with Dr. L. C. Kelly, of Pineville, Ky., as chairman. This committee set at once to work. Its first task was to define the mountain region. There are many different ideas about what constitutes a mountain section. It was determined that with the county as

a unit they would fix the limits of their survey as the 200 all-mountain counties of the seven states lying within the Alleghany Mountain region and the 99 all-mountain counties of the three states in the Ozark Highlands. This will *exclude* the region known as the Great Valley lying between the two main ranges of the Alleghanies, where the cities of Knoxville, Chattanooga and others lie in Tennessee, and Charlottesville and similar cities and large towns in Virginia. In the section thus limited, there are no towns included except those that are distinctly mountain communities, presenting all the problems characteristic of the region.

Thus defined, the survey reveals that the population of the Alleghany Highland region is 4,176,446 by the 1930 census; of the Ozark region 1,850,906, 1930 census, making a total population of 6,027,352 in the all-mountain regions of the South.

In this work the Home Mission Board is fortunate to have the co-operation of two large and very resourceful survey agencies. The Institute of Social and Religious Research of New York is now at work on a survey of the Southern Highland region and the United States Department of Agriculture is making a survey of economic and social conditions and problems of the Southern Appalachian Highlands. The results of both will be available to us as rapidly as completed.

With the help of these two authoritative and expert agencies and the cordial co-operation of the mountain school men, state secretaries and our leadership in the mountains, the Home Mission Board believes it will be able to lay before Southern Baptists a thorough and accurate presentation of the conditions, problems and needs of the mountains with a complete background of infor-



A COAL MINING CAMP IN THE KENTUCKY MOUNTAINS

"Within an hour's drive of Hazard today there are more than twenty mining camps that range in population from 100 to 3,000 people in which there are no regular religious services sustained by any Christian denomination."

mation concerning all phases of life in these regions. Certain phases of the work had to be done on the field, where personal contacts could be made.

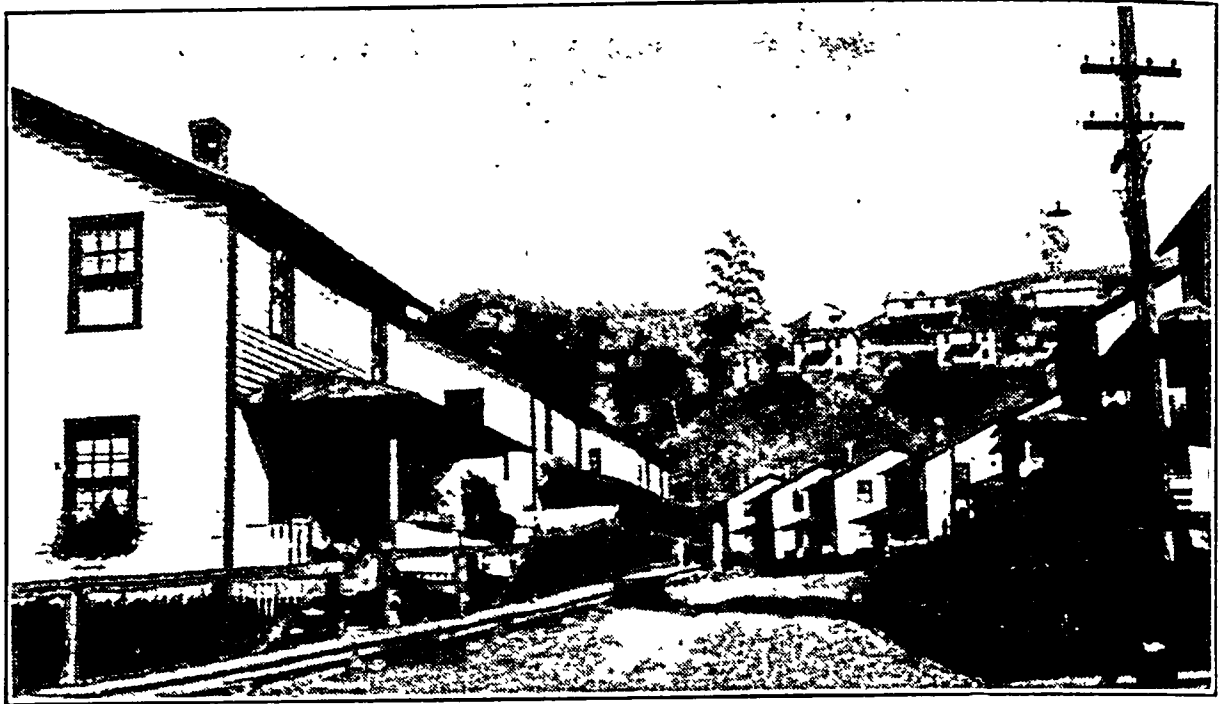
It is of this human-interest side of the survey, so far as completed, that we would tell you now. Many friends gave generous service that I might see more than the beautiful scenery, learn more than just figures and statistics. Among these especially should be mentioned Rev. L. C. Kelly, of Pineville, and Rev. and Mrs. C. D. Stevens, of Hazard.

Every preacher and teacher whom I found at strategic posts in the mountain region is there because of a deep conviction of God's hand in placing them in a place of supreme need. I found university and seminary men as pastors of churches in little mountain towns because they believed God wanted them there. Some of these men, I happen to know, have turned aside from pastorates that would give them much more ease of labor and much larger income for their labor. But they are the happiest preachers in all the land. Such a man is I. E. Inlow, of Whitesburg, who rendered valuable service in securing a complete survey of the Whitesburg coal mining region for our project, and a dozen others I could name.

#### WHERE NEED AND OPPORTUNITY ABOUND

Drive with us up the streets of a little mountain town, so rocky the way that our car fairly crept along. A turn in the road and there perched precariously on a rock ledge a bit higher than the road was a church. A window light is out in front, the steps are worn, the house unpainted. The house looks worn and discouraged.

Yet this is the little church where work the women who begged for us to come for a week and show them how to study the Bible, how to learn about missions, how to lead their young people. Here a faithful mountain preacher leads his people the very best he can to worship God—a man who has had little opportunity at formal education, but who eagerly grasps at every meager chance that comes his way to learn to do his work for the Lord better. The little church cannot pay him a living. He must work, and preach, and live frugally and sparsely. We drove through the town, a county-seat town, it was. This is the only missionary Baptist church in that county. We drove out of town with a feeling of guilt that we had not thrown aside every plan made for the week and stayed to help this pleading pastor and his people. How long must these little churches, loyal and willing, wait for some one to teach and train them to do the work of the Lord?



A MINING CAMP OF 3,000 PEOPLE WHERE THERE HAVE NEVER BEEN ANY REGULAR RELIGIOUS SERVICES

"There are many such communities where the preacher boys of Hazard and the pastors of that county have not yet been able to reach. Desperately do these present forces need help—evangelists, teachers, missionaries."

In the twilight of one unforgettable day we drove into Jackson, the county seat of "Bloody Breathitt." Pausing a few minutes at the square, friends told us the story of that bloody feud which gave this name to a beautiful mountain county. Passions of greed and avarice and lust for power ran riot, and this quiet little mountain street ran with blood. Men who had done no wrong were killed ruthlessly, as men who had committed crime sought to exterminate each other. Up from the square a little way sits the missionary Baptist church, the only one in this whole county with its 20,491 people. No wonder sin and hate and greed have had their way with human hearts in Breathitt. They have had little opposition!

Then, to relieve this dark picture, come with me to the annual meeting of Three Forks Association. More than thirty years ago a young man, a teacher in Cumberland College, came into the heart of the Kentucky mountains, to Hazard, then but a village. He organized the first missionary Baptist church in this mountain settlement after a revival meeting. The appalling need weighed on his heart and a few months later he resigned his splendid position with its promising future and came to this little new church, without promise of salary or hope for a living except as he would make it by some labor other than preaching. The little church thrived, and other churches were organized. A school was founded, Hazard Institute. The Bible was taught to the boys and girls who came to it for an education. They were won to Christ and went back as evangelists in their own communities. The faculty of the school were active evangelists. One after another, communities were

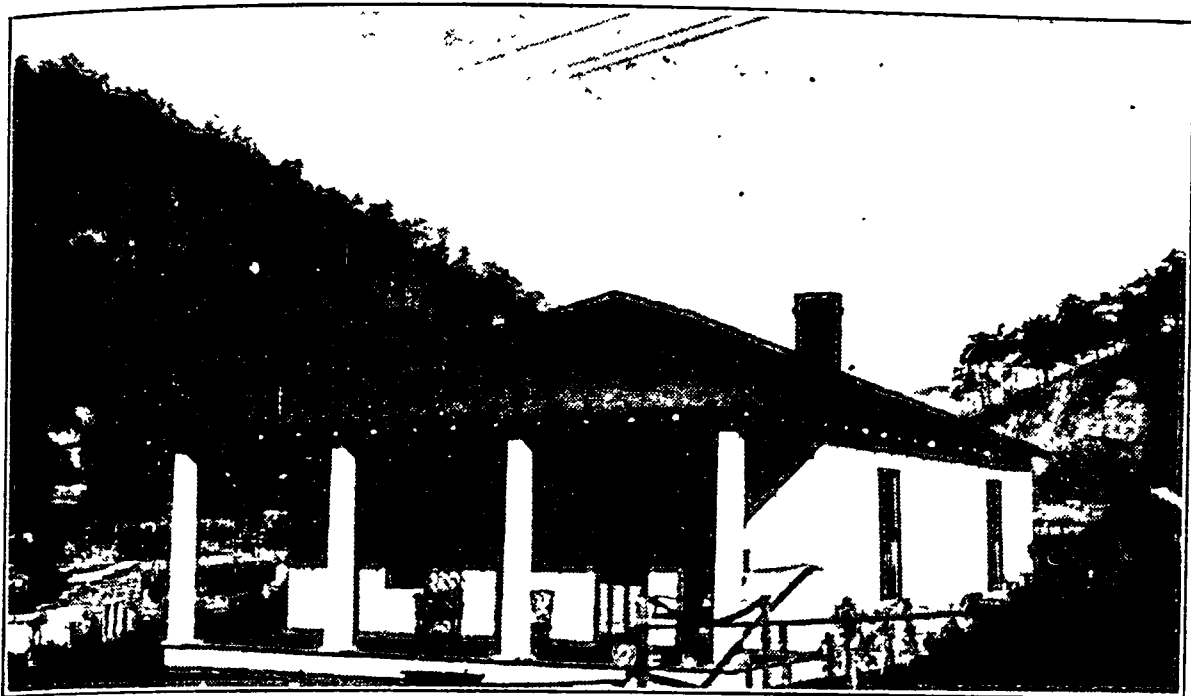
touched by the growing influence of churches and schools.

Last fall, when the association that includes these churches met, that young man, with only the gray of his hair to betray the passing of the years, was the moderator. Vigorous young men are pastors of thriving churches in that association. The missionary spirit is strong, and all the work of the kingdom is in the thinking of these mountain men and women whose lives have been blessed by the sacrificial service of the man whose vision and devotion have led through all the years. In the county where Hazard Institute is located are eleven churches, the largest number in any one county north of Pine Mountain to the Ohio River region. From the work of Hazard and the evangelistic work of the man who founded it and those who came after him, can be traced the beginning of nearly every Baptist church in the association.

Yet the work is just begun. Within an hour's drive of Hazard today there are more than twenty mining camps that range in population from 100 to 3,000 people in which there are no regular religious services sustained by any Christian denomination. Just a few minutes' drive from the edge of this mountain town is one camp of three thousand people where no regular religious services have ever been held. There are so many such communities where the preacher boys of Hazard and the pastors of that county have not yet been able to reach. Desperately do these present forces need help—evangelists, teachers, missionaries.

#### HELPING THE MOUNTAIN PREACHER

What can be done? We have seen what a school can do by looking at the substantial planting of Baptist churches



THE GOOD WILL CENTER AT PRAISE, KENTUCKY

"We lifted our hearts in prayer that soon Annie Allen or one like her might come back to Praise, and others still might be sent in to these many mountain towns where all life needs the touch of the missionary heart and hand."

in the territory served by one school. We have seen what the planting of a preacher's life can do by looking at the vigorous missionary life of Three Forks Association where A. S. Petrey has buried his life to find it, even in his lifetime, in many a little church that is supporting its own pastor. So we would say that *preachers* and *schools* must be the key to the situation.

Believing that, some men of vision have begun a unique institution in these mountains. Down at Pineville L. C. Kelly and men like-minded with him are working at the job of helping the mountain preacher to do his work better. All through these mountains are men of God, consecrated and devout, but who have been denied the privileges of an education. They have little contact with the outside world of church life, for they have little money with which to travel to assemblies and general meetings. They are handicapped by lack of early education, so Baptist colleges and seminaries can give them no help. Yet they are certainly the key to the religious situation in the mountains.

Late one afternoon we drove out a lovely mountain road from Pineville to a beautiful valley where a dream is slowly coming to pass. Here at Clear Creek Springs every summer the mountain preachers come for the best teaching that can be found in any college or seminary. Under the direction of Dr. Kelly and Dr. R. F. Mahon, once missionary to Mexico, and until recently teacher of Missions at the Baptist Bible Institute, the mountain preachers go to school to teachers recruited from the best institutions of the South. Secretaries of mission boards, foreign and home missionaries, teachers of theology, church methods and preaching, come to give their best to these mountain preach-

ers for six weeks through the summertime after crops are laid by. The response was encouraging from the first, and the attendance has grown every year until last year found more than eighty mountain preachers eagerly taking advantage of this opportunity. During the rest of the year Dr. Mahon is an evangelist and teacher all through this mountain region. It is a new venture in missions, one that strikes at the very heart of the need. It lays a sturdy foundation for any future missionary occupation in the mountains.

But there is still another angle to the mountain mission problem. Years ago a gentle little woman went into these Kentucky mountains to do something no one else had done before her. Far up the Big Sandy Valley to the little town of Praise she went, where a little church had been planted as an outpost of the evangelical faith. There Annie Allen began to live the gospel of Jesus Christ. She adapted Good Will Center plans and work to the needs of a mountain town and its territory.

I went to Praise last fall. Annie Allen is not there any more. Reduced appropriations for State Missions had forced the Kentucky Board of Missions to send her to another center of work and leave all the work here for the pastor of this little mountain church, whose salary is supplemented by this Board. But I wanted to see what had happened at Praise because Annie Allen had lived there.

#### THE MOUNTAINS NEED MORE ANNIE ALLENS!

We were very late reaching the town, nearly midnight by the clock, though the brilliant moonlight had made the drive one of such magnificent beauty that we had not counted the hours as

we drove up that winding valley with its sparkling stream and towering dark blue mountains. At the hotel I casually asked the sleepy proprietor if he knew Miss Allen. He was instantly awake. "Miss Allen, you mean the Baptist missionary who used to live here?" he asked, "Why, certainly, I knew her. She is a fine woman. This town has never been the same since she left. Is she coming back?" was the eager question as he leaned across the hotel register, forgetful of his business of assigning rooms to his guests.

We explained that Miss Allen was our friend, that we knew of her work, and because we were interested in missionary work in the mountains we had come to see what the people of Praise thought of it.

He was ready to talk right then, late as it was, but we told him that we would spend the morning there, and so with many a word of pleasure at having friends of Miss Allen with him, he reluctantly led us off to our rooms. The next morning our friend, the proprietor, was waiting for us when we came into the hotel living room. Out from his desk came the Daily Vacation Bible School certificates that his little girl had earned under Miss Allen for several successive summers. He told of the organizations for girls and boys who met in the little rented house down the street where Annie Allen lived, how much they had meant here in this mountain town where there was very little for young people.

"Why, you know, Miss Allen used to take the young folks up on the mountain and there they would roast wieners, and have stories and talk about nature and birds and trees and rocks, and play games, and just enjoy themselves the best in the world. She did more for our young people than anyone has ever done. Are you sure there's no chance of her coming back again?"

We told of decreasing income for all our mission boards, but that was very far away for this man of the mountains. Once the little town had gotten a glimpse of what such a woman as Annie Allen could mean. Now the place was empty without her.

"My wife and I went to Sunday school all the time when she was here. Somehow Miss Allen knew how to make it all interesting to everybody. We studied the Bible and she made it all so plain. . . . Neither one of us belongs to the church, but we loved to go when Miss Allen was here. We haven't been back since she left, more than a year ago. Just can't seem to have any interest any more."

He paused then in reply to a question about the work with the women of the town when Miss Allen was there.

"Miss Allen did a lot for our women, too. She would visit them, and help when they were sick, and it just helped to have her come in. Everybody loved her, especially the young folks. Our young folks are good young people. But there is so little in a place like this for them. Miss Allen kept them busy and happy, and gave them something to think about that was worth while. They had all kinds of sewing classes and such like down at her house. Then she made the church so interesting, they all wanted to go."

He talked on and on, until it was time to leave. Never will I forget his words at parting when we said,

"Maybe, sometime, we can send another worker to you to do what Miss Allen did."

He shook his head, "Well, that will be fine, but we would rather have Miss Allen back. You see, we know she likes these mountains and we like her."

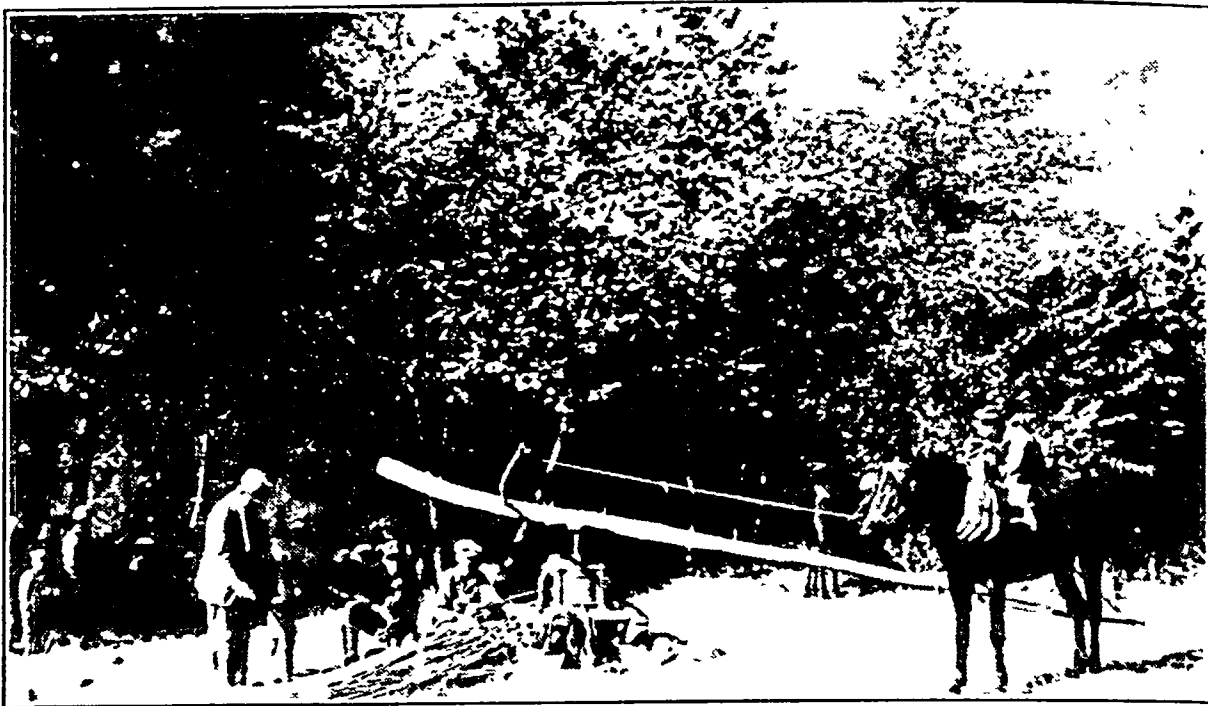
Yes—another worker would be fine! But Praise waits for the missionary who had come to mean so much to them already! We paused for a moment on the slope facing the little house where Annie Allen had lived, where the boys and girls and men and women of this mountain town had come and gone, where peace and joy and the love of Jesus that ruled her life had touched their lives with blessing, and thanked God that even for a few brief years Annie Allen had lived at Praise. As we looked out across the town, sprawled on both sides of the Big Sandy, we lifted our hearts in prayer that soon, oh soon, dear Lord, Annie Allen or one like her might come back to Praise, and others still might be sent in to these many mountain towns where all life needs the touch of the missionary heart and hand.

#### A LONELY FIGURE AT THE FORKS OF THE ROAD

One more scene. It was late at night. We had driven far and steadily all day. We had lost the road a time or two and thus lost precious time. All day we had been going deeper into the mountain fastnesses, higher and higher toward the very springs from which the rivers came. The valley grew narrower with every mile until we knew we must be nearing our destination.

A turn of the stream, and the road brought us to a fork in the road instead of the lights of the town we expected. We did not know which way to take. While we hesitated, out of the shadows came a movement, and there by a small bridge was a man on a horse, at first a menacing figure in the darkness. Then came a voice, sharp with anxiety, "That you, Doc?"

"No," replied Brother Stevens, "this is not the doctor. This is Stevens of



A PRIMITIVE "SORGHUM" MILL IN THE BIG SANDY VALLEY

"The Institute of Social and Religious Research of New York is now at work on a survey of the Southern Highland region, and the United States Department of Agriculture is making a survey of economic and social conditions and problems of the Southern Appalachian Highlands. The result of both will be available to us as rapidly as completed."

Hazard Institute. You are looking for the doctor?"

"Yes," and the horse wheeled up to our car. "They 'phoned us that he started from town 'bout three hours ago. He ought to be here 'bout now."

"Somebody sick at your house?" Brother Stevens asked.

By now we could see his face clearly, a young man, clean-cut, pleasant. "Yes, my little niece has diphtheria. The doctor is bringing the serum out from town. But it's awful long to wait . . ." There was a little pause, and then he added, "I live just a little way up the hollow here," and he pointed to the little valley we could see in the moonlight, opening to the left.



MOUNTAIN GIRLS WHO ONLY ASK A CHANCE

"Yes, town's right around the turn here," he replied to our inquiry, "just to the right there."

The car started. "Hope the doctor gets here soon," Brother Stevens called to him as we parted, and the darkness swallowed that lonely figure on horseback at the forks of the road.

After a while the lights of the town shone cheerily as we turned the flank of the mountain, but I do not think one of us will ever forget that lonely, anxious figure in the darkness at the forks of the road, come down the hollow to meet the doctor.

Three hours for help for a child with diphtheria! As we drove out of the darkness into the light of the town I registered a resolve that, if God would show me, I would do something to help bring the more Christian evidences of our American life to these people of the mountains—and that night I added "doctors" to the list I was making of what the mountains need.

\* \* \*

#### The God-Planned Life

"Why do I drift on a storm-tossed sea  
With neither compass, nor star, nor chart,  
When as I drift, God's own plan for me  
Waits at the door of my slow-trusting heart?  
Down from the heavens it drops like a scroll,  
Each day a mite of the veil will he lift—  
Why do I falter, why wander and drift?  
Drifting, while God's at the helm to steer;  
Groping when God lays the course so clear,  
Swerving, though straight into port I might  
sail;  
Wrecking, when heaven lies just within hail.

"Help me, O God, in thy plan to believe,  
Help me my fragment each day to receive.  
Oh, that my will may with thine have no  
strife!

God-yielded wills find the God-planned life."

—Selected.



# Stewardship on Home Mission Fields

Challenging Stories from the Work of the Missionaries



THREE FORKS ASSOCIATION, KENTUCKY, IN WHICH HAZARD INSTITUTE HAS WROUGHT A MARVELOUS TRANSFORMATION

## I. Among the Italians

### Ring Bells, Ring!

*Rev. J. F. Plainfield, Tampa, Florida*

Mastrangelo has white hair to indicate that he has lived almost a century, and his bent shoulders tell the story of privations and labor such as rarely is the lot of man. But with it all the good old man is always happy and always on time at church service, being there ahead of all to ring the bell that calls the people to worship. He has the smiling face, the sunny heart, the cheerful mind, the glad hand of the Christian. Many gray winters have passed over his head, but he has cleared the sky with the sunshine of his personality. The bell on the tower of our church was the gift of this man of God, and he has never ceased through the passing years to pull the rope that lifts the notes to the distant homes. Then as he takes his seat at his usual place he falls into a sort of trance, communing with his Lord in prayer, unmindful of any noise outside the sacred precinct of the church.

When the offertory is played, the old servant steps forward to take the plate of the offering and first of all deposits therein his envelope with a substantial part of his weekly allowance. All eyes are turned to him as he passes from pew to pew in the loving task of collecting the offering, and every one knows that he has been with the Lord all the days of his life and a prayer goes up to the Giver of Life for the continued preservation of his health and strength. As old as he is, he never fails to visit the sick and generously contributes to the welfare of widows and orphans of the neighborhood, leaving everywhere a word of comfort and cheer.

His favorite expressions are: "We must do the will of God in all things, and accept from him his dispositions concerning our life." "We are here in the world for a trial, and we must give a good account of ourselves for the glory of God. Our life should always reflect the life of our Lord and Saviour, Jesus Christ." "We must be grateful to God for his lavish bounty, for the magnificent harvests, for the splendid colorings of nature." "The Lord who has brought us

thus far on our way will surely carry us through."

If this old man of sunny Italy can keep his face happy in spite of his years and many tribulations, and if he in his poverty can afford to give of his substance unto the Lord notwithstanding the leanness of the years, why could we not in our great affluence make such grateful return of our time, money, influence, service unto the Lord who saved us and made us heirs with him of the glories of heaven?

### Miss Bertha Abbott Making Ends Meet

*Mrs. J. F. Plainfield, Tampa, Florida*

"Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

Miss Abbott came to us nearly three years ago willing to take direction of our kindergarten, asking for no stipulated pay. Salary was no consideration at all. Her heart burned within her to render an acceptable service unto her Lord. At one time she purposed to go into some foreign field to do missionary work, but had been hindered in her aspirations by poor health. The kindergarten which for ten years had been open to the happy children of the Italian families in West Tampa, Florida, was about to be closed for lack of funds to pay a teacher. The Board could not continue much of its great work. The Armenia Mission is surrounded by strong Catholic churches with well-equipped nurseries and kindergartens. Should we take our hand from the plough and turn over to others the training of young minds in the way of the Lord? That would spell defeat, and it would be so construed by the Catholic churches and the population as well. Miss Abbott said, "I will gladly volunteer my time, strength and also my car to go from house to house and pick up the children, returning them after the kindergarten is over."

So she has been true and faithful to her promise and she joyfully trains the Italian children not only to play but also in Bible

stories and beautiful gospel songs. The piano in the big kindergarten room surrenders its sweetest notes to the touch of this consecrated young lady as she directs the many activities.

Her only remuneration comes from the parents themselves who are often too poor to meet the stipulated amount. The pitiful sum asked is often a drain on the already reduced family treasury and it is with a heavy heart that Miss Bertha receives the money which barely keeps the old car in repair. In her poverty she continues to give of herself and her means. How long will this sacrifice be necessary? Does the fact that this young lady lays down her life upon the altar of service excuse other Christians from doing their duty? Let us say in the words of the song:

"He bids me tell his wondrous love,  
And how he came to die—  
And so we work together,  
My Lord and I."

### Giving in Adversity

*Mrs. J. F. Plainfield, Tampa, Florida*

Adversity is an acid test and often tells what men's souls are made of. We find it easy to give when we are rolling along on the laps of luxury, but what about the days of heavy losses and reverses?

One of our young Sunday school teachers was making a good salary. It was true she worked very hard, but she had always promised her Saviour *one-third* of all she made and gave it very happily and gladly. On a certain Sunday after the morning church service I introduced her to a most striking young man, one of our new Sunday school teachers, and it was really love at first sight. After six months they were married. The young couple started housekeeping. The bride was only twenty-two, full of dreams as to what an ideal home should be, but suddenly that dream was smashed by the young husband losing his position. The bride of two months continued with her own work, although she had planned giving up all else to make a happy home for the husband.

The household expenses were now entirely on her own shoulders. Do you think she found excuses for cutting down her personal pledge to the Lord? Never; her one-third

kept going into God's treasury. What did she sacrifice? Because, of course, there must be a reduction somewhere. Well, it is still being carried out and I can't say how long it will continue, but during the entire winter she, in her youth and beauty, has worn the very simplest of clothes. The sum of her earthly possessions is the same old hat and summer clothes.

Does that call for courage? I think it is one of the strongest tests of Christian character, that youth with all the allurements of today could stand out and be faithful to her pledge at the cost of her personal appearance. She is, indeed, carrying out to the letter the words of Christ who said:

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Oh, that the young people of today and even the older ones of our churches might learn to match such an unselfish example of sacrificial giving and bring to the Lord's treasury the portion that belongs unto the Lord.

## II. On the French Field

### Tithing in Practice at Acadia Academy

*Rev. A. S. Newman, Principal, Acadia Academy, Church Point, Louisiana*

I am giving you just two incidents of what I call sacrificial giving. One of our students, who has a wife and two children, is living on an income so far as I know of \$5 per month. I was speaking to him about how he was able to do this some time ago, and while it was difficult for him to explain how he could possibly live on \$5 per month with that size family, in the course of our conversation he said to me:

"We always pay our tithe out of this. We do not spend any of it until we have first taken out the Lord's tenth. Then we make the other go as far as it will, and somehow the Lord has made it possible for us to stay in school and continue his work."

Another case: A young French preacher came to my office some days ago to pay me two pennies that he remembered belonged to me. I was not able to remember just what the two pennies were for, but he soon reminded me of the incident, and after doing so began to say:

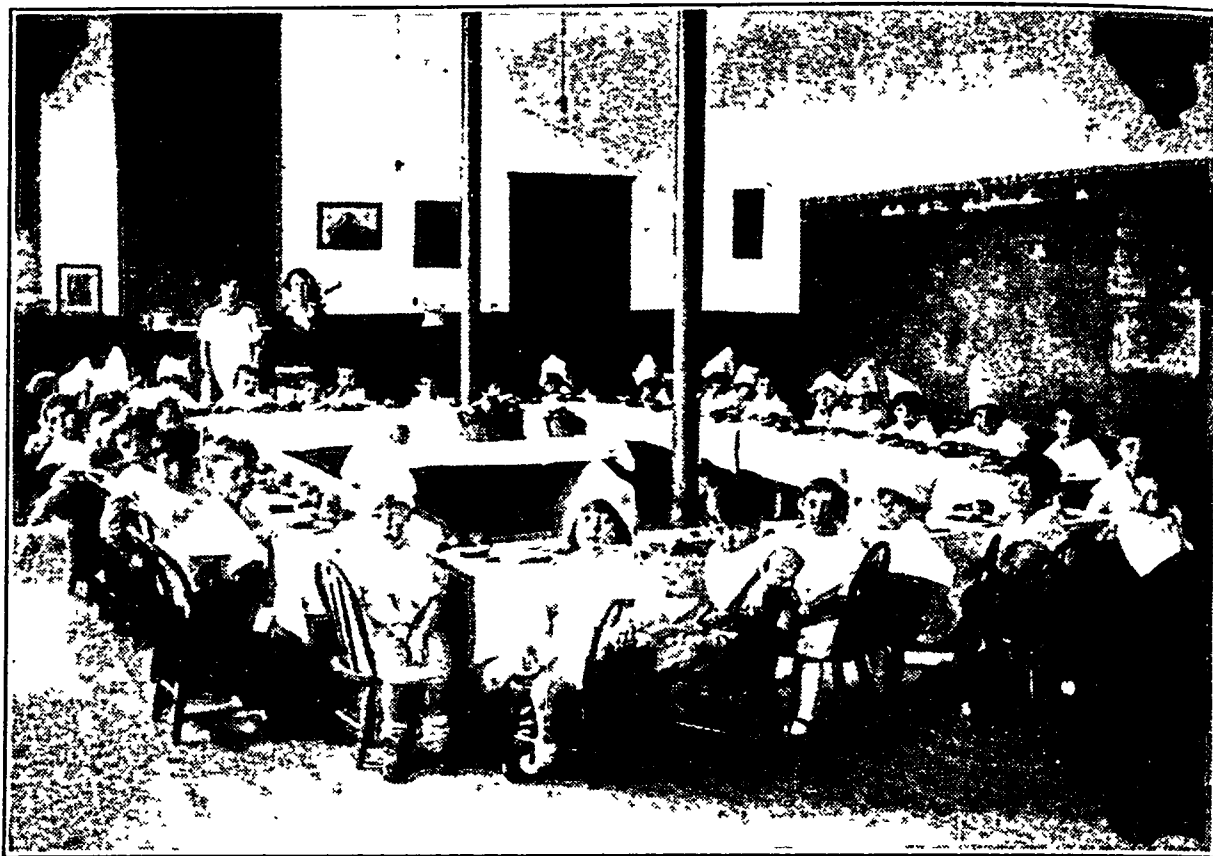
"I believe that I ought to pay my honest debts to my fellow man and that all of us ought to give to the Lord what belongs to him. The Lord has blessed me and my family in a wonderful way. Last year we were sick and many times we needed all the money that came, but we did not use the tenth that belonged to the Lord. I am so happy in my work and rejoice every day over the blessings that the Lord gives me. My family and I have an income of only \$10 per month, but we always give \$1 back to the Lord."

To my knowledge this young man, who has a wife and three children, often walks as far as twenty miles to teach his French Sunday school class, or to preach to a mission church. He is very bright in his books, thoroughly sincere, and fully consecrated to the service of the Lord. With such men as these we are hoping to spread the gospel all over this French country.

### Bearing the Burden

*Rev. A. Pucciarelli, Birmingham, Alabama*

This incident: Of all the members of the church I organized at Cardiff, Alabama, only



MISS BERTHA ABBOTT'S ITALIAN KINDERGARTEN

"In her poverty she continues to give of herself and her means. How long will this sacrifice be necessary? Does the fact that this young lady lays down her life upon the altar of service excuse other Christians from doing their duty?"

three individuals are making a living salary. Due to the depression, many people are without work. When the question came up as to how we could raise the money to meet the obligations of the church, one of the three spoke and said to the other two: "Now, brethren, we know that we three are the only members of this church fortunate enough to have a job; therefore, I think it is for us three to carry the most part of the expense of our church." So those three members volunteered to raise four-fifths of the amount the church subscribed to raise every month.

We did not fail one month to give to the Co-operative Program last year. Both our churches gave \$72.00 during the last associational year. That is not as much as some churches give, but it is much for our poor Italian people.

## III. Among the Many Nationalities

### Giving Self and Substance

*Mildred Bollinger, East St. Louis, Missouri*

When I first read your letter I thought immediately of my little friend, Mrs. Biggs, that is the American pronunciation of her Hungarian name. She is a splendid little Christian, and was much concerned because she had no money to give when the insurance on our building was due, and an appeal was made for offering toward that fund. She called me into her little home one day as I passed by and told me she had a plan by which she thought she could give something, if I would help her out. Going into the front room, she opened her great trunk, and burrowing down under fold after fold of voluminous skirts and dresses—relics of Old Country days—she brought out a pillow top she had been working in cross stitch. It was beautiful, a big butterfly design worked in the brightest of bright yarns. One square about an inch long was uncompleted, and she explained that she had used on this pillow the very last of her yarn that she had brought

from the Old Country, and had never finished it because she had been unable to match the color. If I would try to find something to match, she would finish it and we could sell it for whatever we could get out of it. She had worked on it for years, she said, making up the design herself. I found some yarn that almost matched, she finished the pillow and we sold it for \$7.50 which she put in the collection plate the next Sunday.

Our people have made sacrifices in other ways than money. One family—an old woman past seventy, and her husband only a couple of years younger than she, who have their home paid for, but are penniless otherwise—have been refused help by the village policeman, who is in charge of the state relief money for the village, because they signed a petition our W.M.U. handed to the village Board asking that something be done to close the soft drink (?) parlors which are ruining the young folks of Fairmont and making our streets unsafe after dusk. They happened to be the only ones who signed at whom the politicians could get back, so they are suffering for trying to help "clean up" the village. They have not "recanted," however.

Then there is Tony, a young lad of seventeen, whose parents need his help in supporting the family. His father was out of work for thirteen months, and only gets a day or two once in a while now. His brother, eighteen, is working half-time in a shoe factory in St. Louis, which helps some, but they were all rejoicing when Tony got a job as house-boy and chauffeur for a doctor in a neighboring town. But Tony found that one of the requirements was that he attend the Catholic Church every Sunday with the doctor's son and daughter, even though Tony explained that none of his folks were Catholic and didn't want to be! Tony worked two weeks—his second refusal cost him his job.

One of our very best teachers, and my right-hand man in the work with the young people's organizations, is the little woman whose hus-

band has had two cuts in pay, and he is the only support of his own family as well as his wife's ex-soldier brother who is unable to work and gets only \$15 a month pension, besides her other brother and his wife and baby son. You can imagine that it was a difficult matter to keep enough money ahead to have Sunday school money for the four children and herself, besides money for the church offering envelopes for herself, oldest son and her husband, not to mention the other things that come up in our work here. But they always have their offerings, and I learned a few weeks ago that she is doing two washings and ironings a week besides her own work, and her husband allows her to use this to keep up their pledges and their offerings. He is an unusual husband, I assure you, for most of the men here demand that their wives use their earnings to pay household bills!

Our W.M.S. paid all apportionments and pledges to the church and the Co-operative Program, besides sending about \$25 in all to the three Special Offerings during the year. Much of this was given by personal contribution of the members, but some of it was earned by the members and voted to be sent to these causes. We earned it by sewing safety masks for the American Zinc Plant. They are made of gauze with a piece of film sewed on to protect the eyes, the rest of the gauze extending over and protecting the mouth and nostrils. We get a cent and a quarter apiece. We do this work at home, in spare moments or at night when other work can be laid aside.

## IV. Pictures of Sacrifice from the Mountains

By a Mountain School Teacher

### PICTURE ONE

A girl was staying with a kinswoman who lives some three miles across the hills and over the streams, the trail leading through a marshy soil, and over a clay hill. The woman took full advantage of the girl, overworking her morning and night while her own child slept late and did nothing. As the days grew shorter, and wet weather set in, the task of doing the chores, walking to school, and getting her lessons became too great for her. The girl's parents came to see her, and realizing her tasks were too great, took her home.

The middle part of the week they came back to us with the girl. She had cried every night to come to school. The only thing they could spare was a heifer. They wanted to pay that on her board, for they had heard that we took produce on school accounts. Of course, we could not say "No." They had come from a neighboring county forty-five miles back. Theirs was real sacrifice to give this sweet, sad-faced girl her chance.

### PICTURE TWO

We have fenced the school grounds. The students helped, giving what they could of service or money that we might protect our grounds from the depredations of stock and other molestations. One boy had nothing to give. But Magoffin has meant much to him. He is very grateful. When he found that we were failing to have enough money for the gateposts at the entrance, he sold his cow and brought the money for the gateposts.

This boy is having a hard time making his way through school. It is for his benefit, and others like him, that Mr. Clarke first decided to use all the money he has on hand

to start a broom factory, for there are hundreds like him.

The boy is a most earnest Christian and a loyal student. He is a bit out of the ordinary, for he has traveled some, and I suspect has been through many fields with his wild oats. He came to us last year, and was converted this year.

Since then, he has taken every opportunity to improve his own community. He never tires of telling what Magoffin means to him. Recently we were invited to Mount Sterling to put on the Sunday morning program. He was in the glee club and sang, accompanied by the music from the pipe organ. It was a great experience for him.

On the way home he said, "Isn't it wonderful to be really worth while in the world! How different to be standing in a city choir singing about Jesus and the Wonderful Story instead of lying dead drunk away up some creek bed!"

No wonder he is grateful for the new life opening to him, and glad to give everything he has to show his gratitude!

## V. Some Touching Examples from Mexican Churches

Matias C. Garcia, San Antonio, Texas

As a special case, I want to tell you about this one. There is in my church a sister who four years ago lost her sight completely. Her only son is without work. A daughter, a young lady who supported her, worked in a downtown store before she became an invalid, but now has to devote her time entirely to her at home. She does washing and ironing to support her mother, but notwithstanding this, she attends regularly one of our missions. She has been working in that mission for five years now, conducting Sunday school every Sunday afternoon, and on Thursdays she has a class in sewing for the girls. All this she does with her own means, for she does not have any financial help from anyone. Her mother, who cannot see at all, has a wonderful ability to make quilts, knit and crochet hand work. All this work she sells and its income she turns to our Women's Auxiliary of our church. Their income from their work is from four to five dollars a week,

and each week you see their tithe in their church envelope—thirty, forty or fifty cents. These two give us all a marvelous example of sacrificial giving.

The other day I also had an experience which has taught me very much. We do know that a poor person, even though she may be very poor, can always help others who are poorer than she.

A sister of my church who is also in a very bad condition financially has always been faithful in giving and now is worried because she has nothing to give. She came to my home just a day before Christmas, with a chicken she wanted to give to the church. She thought it could be sold and the money turned over to expenses of our church, or if it could not be sold to give it to some other that should be in great need. I did not want to accept it, as I knew her own condition, that she needed it herself. But when I refused to do it, she felt very sad about it, and so I was forced to accept it.

An hour later, a member of my church visited me, telling me that he was just unable to find work, and he really did not know what to do, for he has a large family, I believe twelve or fourteen. As he was telling me about his poverty, I noticed that he was laying his eye on that chicken that was still in the front hall of my home where the sister had left it. I immediately understood what God was indicating to me, and in the best way I could, so that he would not feel hurt, I told him, "Brother, you know Sister H—— brought this chicken a while ago. She told me just to use it the way I thought best. I want you to take it to your children so that they may have a good soup today."

He took it gladly, and I am sure that the gift of this good sister was pleasing before God.

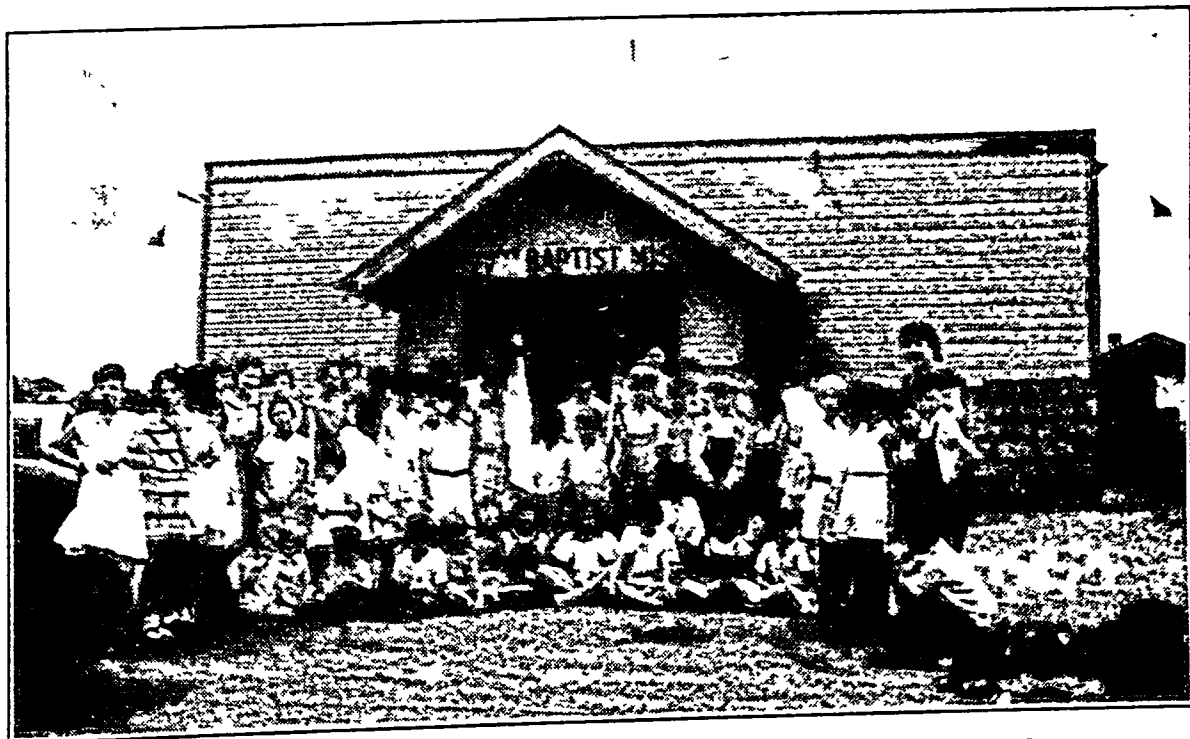
## VI. In Beautiful Cuba

### Little Glimpses of Sacrifice

Christine Garnett, Guanajay, Cuba

The other day one of our faithful young Christians, eighteen years old, came to me and said sadly:

"Miss Garnett, with the most profound grief in my heart I have to tell you that I cannot come to the services any more."



MISS MILDRED BOLLINGER'S DAILY VACATION BIBLE SCHOOL

This work among the foreign children of East St. Louis requires an investment of time and life that means real sacrifice. Who knows how great will be the dividends in the years to come?



On asking why, he showed me his shoes with his whole foot on the ground, his toes out, and said:

"I have worked with my father three months in the pineapple fields. He is opposed to all I think and do about Christ, so when pay time came he said sarcastically, 'What is the tithe out of what you have earned?'"

"I told him and he gave me only that, not another cent. And last night I put it in the church envelope, so I have nothing from all my work."

It never occurred to this faithful boy to keep what his father gave him to buy shoes and other necessities. No, that was the tithe of what he had earned, whether he collected his wages or not. That belonged to the Lord.

Several of my Christians tell me that they have often tithed when it left them for days without food, and they were hungry. Complaining one night of their apparent listlessness in the services, some even being asleep at times, one boy said:

"You can't understand, Miss Garnett, but we lack food so often that we are too weak to stay awake."

I told him, "Yes, I can understand, for sometimes in order that you all may have what you need, I, too, am left with no food and am hungry."

And so we work together, and suffer, too.

We have a "Stewardship League" and there is a real desire to use and give all that one has and is to the Master. Their meetings are full of consecration, and though the majority have no money, having been without work for months, they feel that they are giving other things.

One girl comes with this question. She had been teaching six children for 15 cents a week each, but they could not pay and for weeks she had had no money. She is not experienced, so thought she could not be called a tither now since she could give nothing. It gave a fine chance to teach that what we are at heart we are before the Lord. Abraham sacrificed Isaac, yet he did not actually sacrifice him on the altar. It was spirit of surrender the Lord required.

One girl was perplexed as to her duty, and this is not surprising ever! She realized that the lottery is wrong and would not play it herself, but had accepted without feeling it wrong a part of the premium that her mother had won from a ticket that she had bought. And now the daughter wanted to know whether she should tithe and give an offering from that money. The result was fine for all the Christians, for they saw that a Christian cannot use tainted money. She returned the money to her mother with a careful explanation of why she did not want it.

### Sacrificial Giving

*Rev. M. N. McCall, Havana, Cuba*

I think almost any Cuban Baptist who gives now is a sacrificial giver, for they all have so little. The depression is now affecting all classes. Our people, being for the most part working people, are more dependent upon healthy economic conditions than the wealthy leisure class. But all Cuba is suffering this winter.

Of course there are some who come under our observation more than others, and we know more about them. There is Francisca Penalver, for example, a member of the



A TENEMENT SECTION IN HAVANA, WHERE IT COSTS TO BE A CHRISTIAN

"The depression is now affecting all classes. Our people, being for the most part working people, are more dependent upon healthy economic conditions than the wealthy leisure class. But all Cuba is suffering this winter."

Havana Church. She works for her living, selling laces, and so forth, in the streets and from house to house. When she joined the tither's band a few years back, she had a fixed income of fifty dollars per month, and gave five dollars. When hard times struck us three years ago, her income began to shrink, but she maintained the Lord's part at the same figure. I have known her to receive as little as fifteen dollars per month and give five of it to her church.

Then there is Carmen Guerra, an elderly single woman, who after years of poverty, began to receive a pension of a hundred dollars per month. She tithed her pension, bringing in ten dollars per month regularly and in a lump sum. Pensions began to be cut down also, but for a long time she kept her church offering at ten dollars. The pension came down to below forty and then she gave five. More than once she has remarked on turning in her tithe:

"I have just one dollar left to get through the month on, but that will pay my carfare to the services, which is all I need."

The needs are so many. Families that have never lacked for sufficient living before are now in dire need. About three months ago Brother Machado came in telling me about the hard time one of our faithful brethren was having, and how he would like to raise a hundred dollars to start him in the charcoal business to see if he could make a living. Machado challenged me to meet him half way and give fifty dollars. You know Machado has a houseful of children himself. The next day one of our brightest girls, who used to teach in the college, came in saying that they did not have a thing in the house, her mother was in bed without the medicines the doctor had prescribed. They had hoped to hear from her brothers who are struggling in New York, but their little monthly remittances were long overdue. The end of it was thirty dollars. I still owe part of these two amounts which I had to borrow. And so it goes, why speak of it!

During the holidays we distributed packages of food among the needy. I went to carry a package to a faithful widow and her family. On a later visit she told me that it came as a gift from above, for they had only three small sweet potatoes in the house and were cooking them as their day's supply of

food. Mrs. McCall and I carried a package to our former printer, son of one of our great pioneer preachers in Cuba and himself a great Christian, intending it for a Christmas dinner. We had even added a small turkey. We carried it on the afternoon of the twenty-third. He has since told me that it was all they had to eat on the twenty-third, the twenty-fourth and the twenty-fifth.

One of our Baptist women asked to be remembered in the Christmas distribution. I asked her where to deliver the package. Her reply was,

"At the Agua Dulce crossing."

As that is just a street corner where there used to be a bridge called "Agua Dulce," (probably because the creek that ran by there was an open sewer) I asked her "where"? She said anywhere around there, as sometimes it was one doorway and sometimes another!

Our situation would not be so bad if the native churches had not fallen down on their part to a large degree. I know they cannot help it, and regret it as much as anyone. What can they do when not one male member throughout the field has any work? You ask about the cost in human factors of the reductions of the past year. Well, a good many of the already small salaries were cut again. Think of a family of parents and seven children living on sixty dollars per month! No wonder there is sickness from malnutrition and suffering from insufficient clothing during our cooler weather. I have just come from the home of Filomeno Hernandez and it is pitiable. Another preacher (Domingo Hernandez) is trying to live and take care of a tuberculous wife on fifty dollars per month.

We have cut off so far only two preachers, Brother Echevarria, who was my helper for so many years, and Angel Pinelo. Perhaps you ask why these two who have been so genuine and so faithful. We hoped that Pinelo's children might help him along, which is very doubtful, and Artemisa, where Brother Echevarria had gone to take Juan Ferrer's place, was selected as one of the fields to be closed. We had sent Juan to Consolacion del Sur, where we had a chapel and pastor's home. Two of the men, Benigno Diaz and Eugenio Calejo, had died during the year, one just before and one just after the annual budget was made up. For this reason others were not cut off. I need not say we



have made every effort to keep the men in service, even depriving them in many cases of the necessary equipment for their work. We are always hoping that things will get better and we can get back on full rations again. I have not heard a word of complaint from any one about what has been done. The brethren love the Lord and are willing to suffer if only the work can go on.

### Giving, the Greatest Joy

Mrs. H. R. Moseley, Havana, Cuba

Balbina is a Spanish woman who was converted some three years ago, soon after her husband's death. She is alone in Cuba, and recently had an opportunity to return to Spain, but refused, because she did not want to live in a town where there were no Christians. Balbina gets five dollars per month—a kind of pension—all she has. As soon as it is paid, she brings fifty cents to her church. She lives in one small room, and patches for a living, going out by the day to mend clothes for those who can pay to have their mending done. She gets twenty cents a day for her work, and is given carfare and lunch. She is the smilingest woman I know. She says many a time she has begun the day without work, or a penny in the house but, something has always come in during the day. I am sure it has never occurred to Balbina to keep back that fifty cents to see how she is going to come out. Giving it is perhaps the greatest joy to her.

You probably know how Mauricio Garcia (Nemesio's younger brother) won a \$200 prize offered by one of the Havana dailies for a composition. As soon as he cashed his check, he brought \$20 of it to his church. It belonged to the Lord. And Rene gets \$80 per month and always leaves \$8 of it in the office for the work. As you know, he has a wife and six children, and moved up on our roof in those shabby little rooms—they look like a pigeon roost—or they did look like that until Rene got busy with whitewash, and Mrs. Rene planted some flowers and vines. He offered to move there to save the rent allowed by the Board, so that it might be used for the work. And Rene thinks we should not pay our W.M.U. dues and Sunday school collection out of our tithe. I asked how he took care of that, with his six children. He said he thought that might come under the head of "offerings" and added, "You know we are told to bring the tithe into the store-house." And that made your missionary wonder, and admire, and resolve to do better.

Last week Antonia Negegrin got a job in a store. It pays her \$3 per week, hence she could not afford to pay carfare to go home at noon, so the Rene's invited her to have lunch with them—to share their beans and rice, which means that the little Renes will have to tighten their belts and drink more water. And, oh, there are so many things that are heart-breaking and inspiring in the same breath! But with Dr. McCall as an example, our people could not be otherwise. He gives all.

## VII. Indians Pledge to Tithe

### Indian Youth Giving

Eathyl Burnette, Albuquerque, New Mexico

The "Every-Member Canvass" was put on in the First Indian Baptist Church, too. Since the church is composed almost entirely

of young students from the poor Hopi villages no effort was made to pledge a certain amount. Instead, the campaign was for tithers. Tithing was explained again and again. On the proper Sunday the matter was taken up in the various classes. In our services during the week following, the matter was stressed. The result was that about 83 per cent of the membership pledged themselves to tithe. I believe that all of them understand exactly what it means. Many of the youngsters who are not church members signed gladly of their own free will.

This little church is paying for its literature, and other necessities, laying aside money for the building fund, and paying to missions. The division is as follows: One-fourth of all undesignated money is paid into the Co-operative Program, then local expenses are paid; what is left, together with designated money for it, makes the building fund.

### Christian Indian Givers

A. Worthington, Osage Mission, Pawhuska, Oklahoma

The income of the Osages is not as much as it used to be. Many are really poor now. One outstanding illustration of the sacrificial spirit of these Indians was the Lottie Moon offering to Foreign Missions. Sickness, death, and poverty in the local community had almost drained their treasury. In their meeting they voted to send \$5.00. As they went away from the meeting none of them were satisfied with the offering. At their next meeting they discussed the matter and prayed over it and did some sacrificial giving, and instead of sending \$5.00 they sent \$26.00!

I have one full-blood Indian (Wakon Iron), who is very much interested in our Home Mission work, especially work among his own people. Just recently he made a talk in the church expressing his appreciation of what the Home Mission Board was doing for him and his people, and sent a check for \$500.00 to Dr. Beagle for Home Missions. He and his wife are tithers, and all the money they received is tithed into the church.



MISSIONARY WORTHINGTON AND FAMILY, WHOSE WORK AMONG THE OSAGE INDIANS CALLS FOR HEROIC SACRIFICE

We have a Baptist Brotherhood organized in our church and meet once each week for the program. In this Brotherhood they have committees to look after the various work. There is a committee to look after the sick and poor of the community, and it is the most interesting thing in the world to see how these Christian Indians are willing to share with those who are in need, and they see to it that no one suffers. They often help to bury the dead, care for the sick and poor. They do not neglect the spiritual side of life, and often will go in groups and carry Bible and song books and have services in homes where there is sickness.

\* \* \*

## Cuts that Make the Heart Bleed

Rev. D. G. Whittinghill, Rome, Italy

The average American Baptist, it seems, does not fully realize the serious effect the present crisis of the Foreign Mission Board is having on our work in foreign fields. Most certainly everyone realizes in a general way the serious results of this crisis in America and to some extent in foreign countries. Since it has been my pleasure and duty to work for thirty years in Italy for the spread of the gospel, I feel that I am in a position to point out in detail to our friends something of the serious damage which will befall our work as a consequence of this crisis. Without doubt missionaries on other fields could tell a similar story, and probably those in China could make out a much worse case than ours, still ours is bad enough.

In view of our greatly reduced funds for 1932, our Executive Committee, which has just had a week's meeting in Rome, has decided as follows:

1. Suspension of our Theological and Religious Review, *Bilychnis*.
2. Reduction of our ecclesiastical journal *II Testimonio* to ten numbers per year with reduced size.
3. Reduction of our monthly propaganda sheet *II Seminatore* to half its actual size.
4. Radical reduction of the number of orphans, both boys and girls, as well as the personnel of these institutions.
5. Reduction of the personnel of the *Bilychnis* publication house and of their salaries.
6. The temporary suspension of the publication of books, tracts and other literature.
7. Reduction of local and traveling expenses among the churches and out-stations.
8. Reduction of the salaries of our pastors and other workers from 18 to 25 per cent and, lastly,
9. Reduction of the monthly allowance for the widows of our former pastors.

A few comments concerning these draconian cuts may be of interest to our readers. Our publication department has acquired for itself an enviable reputation in Italy and in foreign countries. It has been conceded for a number of years that the *Bilychnis* publishing house issues the best and highest class of evangelical literature in Italy. As a proof of this fact, we can point with justifiable pride to a number of eminent men as contributors to our publications, especially to *Bilychnis*. During the past few years members of the Senate, Parliament, Professors in Italian Universities and superior schools and other literary characters have assisted us in our work. Among this number must be mentioned also an ex-prime minister and a former member

of Mussolini's Cabinet. Our readers are numbered by the thousand among the intellectual classes in Italy and even foreign countries. The recent Archbishop of Sweden, Nathan Soderblom, Paul Sabatier, who wrote the famous life of Saint Francis of Assisi, Rendal Harris of England, Professor Deissman of Berlin, Romolo Murri of Italy and others have honored us with their friendship and co-operation. *Bilychnis* has been styled "the Hibbert Journal of Italy," by Dr. J. H. Rushbrooke, Baptist Commissioner of Europe, who ought to be a good judge of literature and of other things dear to Baptist hearts. Notwithstanding all that this review has accomplished and represents at present, after nineteen years of continuous service, it must be suspended for lack of funds! It is a great pity and indeed a shame that such a step must be taken in view of the great needs and wonderful opportunities of this field. After the suspension of this review on the first of January, there will be no publication of its kind in Italy, so Protestantism will necessarily suffer for lack of a high-class intellectual organ.

Our monthly church organ, *Il Testimonio*, so ably edited by Dr. Aristarco Fasulo, must also suffer. This publication is considered the very best church paper in Italy and is widely read also by other denominations. It has become an influential review among the Protestants of this country, and even the outside world reads it with profit and pleasure, though its main purpose is to reach ecclesiastical circles. The *Seminatore* is a popular sheet, which is written in simple and beautiful language, adapted to the needs of the less cultured people. This organ has been the means of bringing many people to the knowledge of the gospel. The suspension of *Bilychnis* and the reduction in number and size of the other two publications have come at a most inopportune time, as the printed page in Italy reaches a large class of people which our pastors and churches could not possibly influence.

The cut into our funds has also cut into our hearts as we shall be compelled to send home at least half of our orphans. Some of their cases are indeed sad as they come from homes of poverty, ignorance and misery. One poor boy had never slept in a bed until he came to our Orphanage and others had not eaten with knives and forks, to say nothing about being acquainted with the bath tub. Some of these children on returning home will be deprived of school, necessary food and clothing and spiritual care which they have received from us. Others will fall into the hands of Roman Catholics and will naturally return to the "Mother Church." What a pity these children could not be saved from such a fate!

Another cut which hurts, at least from our standpoint, is the reduction which must be made on the allowance for the widows of our pastors. They already have a limited pension to live on, and as a rule are subjected to trials and petty persecution in their humble surroundings.

Probably the most painful cut of all must be made on the first of January on the pastors' salaries. From 18 to 25 per cent is by no means a small reduction in comparison to what they received a year ago. A majority of these men do not receive as much as they actually need at the present time. Many of them will have to undergo actual suffering for lack of adequate food and clothing. In some cases their children will be taken from school and other drastic steps must be made in order to live within their meagre incomes.

Most of the letters which have come to me from our pastors have been very touching and have shown a spirit of sacrifice and resignation worthy of the primitive Christians who suffered in this city two thousand years ago. One must live in a country like Italy



MATIAS GARCIA AT WORK AMONG THE MEXICANS OF TEXAS

It takes real heroism to "carry on" in the midst of persecution, bitter poverty, misunderstanding and other sore trials which beset the Baptist missionaries on a Catholic field.

to realize how frugal the average Italian is. A family in this country usually lives on what the average American family throws away. In addition to the material hardships which our pastors must endure, one must take into account the high taxes which they are compelled to pay. In some cases they amount to about \$100 a year, which is a large sum in comparison with their limited salaries. Petty persecutions, social ostracism and oftentimes unjust treatment, meted out to their children in public schools, make added burdens.

Not the least of our present trials is our inability to respond to many calls which we receive from various parts of the peninsula, from those who desire to hear the preaching of the gospel. There are numerous localities in this country where Italians, having returned from America converted to the gospel, are deprived of churches and pastors. One of

our impelling and pleasing duties is to look after this class of people who are as sheep without a shepherd.

If the reading of this imperfect description of our condition at present in Italy will inspire our Baptist brethren in America to make greater sacrifices for our work and to pray God more earnestly for the salvation of this needy and noble people, I shall be grateful to God.

## The Crisis and Some Compensations

Rev. R. Cecil Moore, Concepción, Chile

The world depression did not strike Chile with much force until the year 1931, but within the past few months it has blasted us like a hand grenade in a dugout. It gave rise to a revolution, later came near plunging the country into a terrible civil war between the Army and Navy, has made every institution in the country to totter, and has played havoc generally.

I said every institution in the country has been made to totter; there is one that has not tottered,—the church of Christ. Despite the fact that our churches are made up of poor people, and they were thrown entirely or partially out of work, a good deacon told me that in his church scarcely any one has seen a piece of money since January, and despite the fact that our pastors have received only a part of the financial support promised them by their people, I think I have never seen our churches in such a flourishing state numerically and spiritually as today, right on the crest of the crisis. *What do we care for money if we can win men without it?*

We have just received notice from our Board in Richmond that our funds for 1932 had to be cut more severely than the Board has ever before cut a budget. By the time fixed charges are taken out our poor pastors "get it in the neck"; many of them will not receive more than half what they received before. But here, too, there are compensations. It is glorious to see their heroic mold. Without a protest, or grumble, and with never a hint of quitting, they are tightening their belts and will go on winning men to Christ until they can do no more. This is a spiritual tonic. Then the very depression partly cures



MISSIONARIES BURNETTE AND HICKS, VETERAN WORKERS AMONG THE INDIANS OF NEW MEXICO

the wounds of its making. Prices of all commodities produced in the country have dropped to unheard-of low prices, thereby compensating in part the reduced salaries of the workers.

I think I have not seen in my twelve years in Chile anything like the response accorded to the gospel today. Not only is there no persecution, but everywhere our chapels are crowded with people, serious and intent as never before. Recently the church here in Concepción held a two-weeks' meeting in a tent, and though we were compelled to locate it in an out-of-the-way back lot for lack of better space, we had overflow crowds every night. Some 100 made profession of faith and many of them are proving the sincerity of their profession, and give promise of baptism and church membership in due time.

Another encouragement is the vigorous activity on the part of lay preachers. We have several scores who are evangelizing week by week in little missions, farms, lumber camps, and such like, with real effectiveness. This is very promising.

But there is a somber menace. Since the revolution, Red Russia has been enabled to spread her propaganda with frightful ease and fearful fruitfulness. The common man, out of work, and hungry and discouraged, falls easy prey to their specious arguments, *unless he has been evangelized*. If the conditions caused by the crisis are favorable to the gospel, they are doubly so to communistic ideas, and the Reds are making hay while the sun shines. The country is being flooded with pamphlets and sheets under every guise.

What a challenge these facts constitute for God's people to hasten and to set themselves vigorously and sacrificially to evangelize Chile *now*. We may well use the Scripture in a slightly different sense—Today, today is the day of salvation or sin for Chile. Which shall it be: Baptists or Bolsheviks?

## Dr. MacNeill's Visit to Soochow

*Mrs. Chas. G. McDaniel, Soochow, China*

Late in October, Dr. John MacNeill, president of the Baptist World Alliance, visited the Soochow work. Although the notice of his arrival was brief, at two o'clock, when a welcome service was arranged for him by a Chinese committee, every seat in McDaniel Chapel was occupied.

All of the evangelistic workers in the city, and representatives from our Wusih field, all of our school workers, and the students of Yates and Wei Ling Academies greeted Dr. MacNeill.

There was the usual congregational singing, a special number by the Chinese orchestra of Yates Academy, and another special number by our choir, composed of Yates boys and Wei Ling girls. Four or five short addresses were made by representatives from the various phases of our work. I am sending you the remarks made by Mr. Chen, principal of Yates Academy. Miss Wang's address (Wei Ling principal), was fittingly appropriate, and you would enjoy reading it, but it is in Dr. MacNeill's hands.

Of course the address of the afternoon was made by Dr. MacNeill, in which he told, in a manner intensely interesting to our student body, of the work of the Baptist World Alliance with which the readers of HOME AND FOREIGN FIELDS are familiar. I give only one sentence from Dr. MacNeill's address:

"I intended to give Soochow only a few minutes, reaching the city at eleven-thirty, and leaving around two. I expected to have a short meeting with a handful of mission-

aries and Chinese workers. But with this great gathering to welcome me, I cannot get away. I must confess that I was not prepared for it. To see these girls and boys full of hope and animation, and to hear them sing the same hymns that my own children in Canada sing, makes me homesick, and also makes me happy. When I return to my home in Canada I shall not forget today's meeting in Soochow."

Mr. Chen's remarks:

"It is a great pleasure to me to have the honor of speaking a few words of welcome to Dr. MacNeill. Dr. MacNeill is not a stranger to us. He is not exactly a guest; he is our brother. The world has been drawn together by the expression of Christian love. The Baptist World Alliance, which Dr. MacNeill represents, is an organization combining all the Baptist Christian agencies in all parts of the world.

"In 1928 I remember Dr. McDaniel mentioned our work briefly in his address before the Baptist World Alliance in Toronto. I am sure Dr. MacNeill could not have gotten so much information about our work at that time as he can now when he sees Yates Academy for himself and what we are doing.

"Yates Academy was founded by Dr. McDaniel twenty-five years ago. It has turned out 344 graduates, the most of whom are rendering good service in the various callings of life. The enrollment this term is 558, including middle and primary schools. Twenty-four out of our thirty-eight faculty members are Christians. For the past few years an average of about forty students have been baptized yearly.

"The development of Yates Academy is an expression of Christian faith. At times Dr. MacDaniel has bought land and erected buildings when he did not know where the money was coming from. It is due to his strong faith that we have new buildings and these two school campuses.

"Our purpose is to give our students the gospel. Though we have been encountering many difficulties arising from the government regulations, we still have opportunities of giving the gospel to our students—this meeting today, for example. We are trying to take advantage of every opportunity to fulfill our Christian purpose, our hope.

"A good spirit of co-operation is manifested among our students, faculty members, and among the Chinese and foreign friends here. We all try to work together sympathetically for the accomplishment of our one great end.

"We are glad that Dr. MacNeill is visiting our Baptist work in China. We hope he will find out our excellences, and also our deficiencies that he may direct and help us to make our work better and give the gospel to the students in a more efficient way. We also feel through Dr. MacNeill's coming our work here will be brought closer to friends in America, and that the bonds of faith, hope and love will be greatly strengthened.

"I extend a hearty welcome to Dr. MacNeill."

The above remarks may not mean much to you who are always hearing fine speeches, but to me they mean much, and I think back to the days when these two capable principals, carrying on effectively, and rising to meet really great emergencies, were girl and boy, a part of our then small student body. We didn't realize what, under the grace of God, they would attain to. And I am hopeful of other boys and girls who are being prepared to keep the Christian standard raised in this great country. It means a great deal in this time of student demonstrations and follies to have faith in the final victory for any of them, but there is much good wheat among the tares, and those who have the faith and patience to nurture it, will see the ripened grain.

## Chinese Christians are Tithers

*Rev. Victor Koon, Chengchow, China*

I shall never forget my first sermon in China on the subject of stewardship. It was soon after the troubles of 1927 when foreigners in the interior were called to the port cities for protection, by the consuls of the various nations. We had just returned to our station at Chengchow, Honan, and of course found plenty of work to do, especially since other members of the station were on furlough. It was impossible for me to leave headquarters very often but I did manage to make some short trips.

One of these was to our chapel at Ssu Sui about thirty miles away. At the eleven o'clock hour I preached on Christian Stewardship. I had not been in China long enough to have good command of the language, so I simply selected passages that were suitable and asked various ones to read them aloud. I then explained the meaning as best I could.

At the close of the service, the local evangelist called on a Mr. Hsu to lead in prayer. I learned later that he was the town postmaster and the most influential layman in the congregation. I shall never forget his prayer. He humbly asked the Lord to forgive them for their sins in using the holy tithe. He explained that they had sinned in ignorance, for up to that time they had not understood God's will in the matter.

I had to catch a train to return to Chengchow immediately after the service and did not get back to Ssu Sui for some time. I learned in the meantime, however, that Mr. Hsu started tithing from the time he heard the Word explained. His example stimulated others to give, and before long they had enough money in the treasury to buy a tent for use in evangelistic work in the surrounding villages. The expenses of travel were paid by the church, and the various members volunteered to carry on the work.

This experience has been an encouragement to me to preach stewardship. When one thinks of the poverty of the average Chinese church member one hesitates to tell them that one-tenth is the Lord's. It seems hard when they have so little, and yet if we neglect to teach them, we do them and the work a great injustice. One of the outstanding problems for the Chinese churches is the matter of self-support. The only solution to this problem is the Bible plan of giving. Man-made plans will fail, but God in his wisdom has given us a plan which will work as well in China as in America.

\* \* \*

## Teething and Tithing

This subject was suggested by one of our native pastors who came to talk to me about his large growing family, the recent death of his oldest boy and the other new baby that had just arrived, all of which had made further drafts on the four-pounds-ten (\$22.50) a month salary.

"With these expenses," he asked, "how am I to keep up?"

"Frankly," I said, "I do not know. I suppose the church will need to raise your salary a little."

Pastor Doja gives back into the church more than any business man or member of the church. Last week when we laid his month's pay on the desk, he immediately pushed aside a tenth of it and said, "I do not want to mix that with the other." He seems to determine in these hard times that his teething children shall not take away his church tithing.—*The Semi-Annual, Ogbomoso, Africa.*



## Sowing and Reaping in the Fields of China

*Rev. H. H. McMillan, Soochow, China*

During this beautiful autumn weather we have been engaged in evangelistic meetings in the Soochow field. We have had many blessed experiences to refresh our souls. If we were to share with you all these experiences it would be a long story. We do want, however, to give you at home a brief glimpse into this work that is so near to our heart.

### I

#### "PLEASE TELL US ABOUT JESUS"

The autumn sun was just setting beyond the hills west of Soochow. I was at Weiting, a small railway station some twelve miles to the east, waiting for the train which was reported to be an hour late. A number of people, like myself, waiting for the train had gathered around and we were talking together. Presently the ticket agent and four or five others engaged in railroad service came out of the station, and the ticket agent said to me in a congenial tone of voice: "The train is late and so many people waiting here, please tell us about Jesus." I turned to a by-stander who was in the process of putting on his long outer garment and said:

"Do you all really want to hear about Jesus?"

"That's why I am putting on my coat," was the reply. This was all the opportunity I needed. Though the chilling darkness was gathering about us, yet I felt the warm sunshine in my soul as I repeated the old, old story of Jesus and his love. They listened with keen interest as the living Word was sown in their hearts to ripen into a future harvest.

### II

#### THE TRAIN MAKES A GOOD CHAPEL

Again it was night and I was on a slow train returning from a country evangelistic trip. As usual, I entered into conversation with the gentleman sitting beside me. At first he seemed a little surprised that I could speak to him in his own language. It was not long before I was talking to him about Jesus and his power to save. Others gathered around and it was not long before most of those on the car were pressing near to see and hear what was going on. I raised my voice and spoke to the group about the power of the blood of Christ to cleanse our hearts from sin. After my message was ended I entered into conversation with those most interested. Among those who heard the gospel that night were a fine-looking young man from Canton, a teacher from Nanking, a merchant from Changchow, and a number of people from Wusih and Soochow. This is just one instance of what is taking place every day as we go in and out among this people pointing out to them the one true way of salvation.

### III

#### AFTER FIFTY-SIX YEARS

We were holding our regular Sunday night evangelistic service in our Good Will Center (Sing Ming) in Soochow. An old man who was a stranger to us all came into the chapel and sat on the front row. His face was red with wine. I was surprised to hear his voice ring out as we sang the gospel songs. He listened with keenest attention. I kept my eye upon him all during the service. After the meeting was adjourned I sat down beside him. I learned that he was sixty-five years old. I asked him how long since he first heard the gospel. He replied that when a boy nine years old he met Dr. DuBose on



#### SOWING AND REAPING IN THE FIELDS OF CHINA

"These nine candidates were baptized into the membership of the Zang Zah church by Missionary H. H. McMillan, Soochow. The old lady Yang is seated on the front row with her daughter and granddaughter beside her."

the street and was given a small picture card and was invited to attend Sunday school the next Sunday. He went and kept on attending the Sunday school for a number of years. Later he married. At the age of thirty-four he began to smoke opium. This continued until he was forty-five. At that time his wife died and he says it was due to opium. He stopped opium then and has not smoked since. But he soon began to drink wine and this has been his enemy since. He has two sons, both of whom are opium fiends. This conversation took place last spring. I pointed out to him that lasting victory could be accomplished only by receiving Christ into his heart and life. I gave him a Bible and he has been coming regularly to our services ever since. He reads his Bible and prays every day. He has memorized the Sermon on the Mount and many other portions from the Gospels. He has practically stopped wine, as the result of prayer. He says as soon as he has completely overcome the wine habit he wishes to be baptized into our church. The Word which this faithful Presbyterian missionary planted in this man's life many years ago, though delayed by the things of this world, is now beginning to bear fruit to the glory of our Lord. "One soweth and another reapeth."

### IV

#### "YET IF YOU HAD NOT COME"

We had a blessed week's meeting in Zang Zah, a thriving city where we have a church with eighty-four members. The church was greatly revived and I had the privilege and joy of baptizing nine into the fellowship of the church. Among those baptized was old lady Yang, together with her daughter-in-law and her granddaughter. But I want to speak especially of the old lady. She is now seventy-one years old. She has been a devout Buddhist all her life. She came to the first service and never missed a meeting to the end. She finally gave her heart and life to Christ. It was a complete surrender. I have never seen a happier soul. The day of baptism was

chilly and the water was cold, yet she never wavered for a moment but gladly and boldly followed her Lord in baptism. After the baptism she could be seen going in and out among the congregation saying: "Oh! how happy I am! How perfectly clear everything is now! I am so happy."

She came up to me and caught my hand in both of hers (which the Chinese do not ordinarily do) and expressed to me her new joy. I reminded her that this joy of salvation is coming to her from Jesus her Saviour who died for her. With a face shining forth unmistakable gratitude of heart, she replied: "Yes, I know that the joy I now feel in my heart comes to me from Jesus, yet if you had not come to show me the way I could never have found him."

As I felt the grip of her hands on mine and as I looked down upon that wrinkled and worn face wreathed in smiles, another scene came rushing to my mind and heart. I thought of the last time I clasped the hand of my own dear mother. I could see again grief written plainly over her face and could feel the pains rushing from heart to heart as I told her good-bye and started back to China. Just while I write this article I pause to read a cablegram from my brothers, saying: "Mama at rest." I shall never clasp that tender hand again in this world. I wanted to tell her what the old Chinese lady said to me: "Yet if you had not come."

Some day we three shall meet again. There will be no sadness of farewell then. In the presence of our Lord this old woman may repeat her story: "If your son had not come to China I could never have found him." The only life worth while is the life that brings joy into the lives of others. How I do thank my Heavenly Father for my parents and for the undeserved privilege of being one of his witnesses in China!

Who will come over and help us sow the seed and reap the harvest for our Lord in this great field of China?



# THE EDITOR'S POINT OF VIEW

## Compensations

It seems to be a law of human life that there are no losses without some gains, and no gains without some losses.

For the past two years the story has been one of almost continuous losses for the majority of men. Accumulations of a lifetime have been ruthlessly swept away, "securities" have proved insecure, "investments" have burst like bubbles and disappeared, poverty stares in the face multitudes who have been accustomed to luxury. In almost any company, the conversation does not continue long before it turns to the subject of losses which have been incurred.

Naturally all this is reflected in our church life. A church is made up of individuals, and when these individuals find themselves pressed hard financially the church to which they belong obviously becomes hard-pressed also. Again, this is inevitably reflected in the denomination, which is simply the aggregate of churches of like faith and order working together in common enterprises. It is not surprising, therefore, to learn of heavy losses in the income of churches, and of depleted denominational treasuries. Quite naturally, much emphasis is being placed upon these losses. But what of the gains? Are there not some real and notable gains which have accompanied these severe losses? Would it not be well for us to concentrate occasionally upon the profit side of the ledger made possible by the losses themselves? Let us look briefly at some of these potential gains.

One of the greatest of these gains is the way in which we are being thrown back in dependence upon God. Some one has well said that it is very difficult for even a Christian with a big account not to bank on it! Unquestionably many men had come to depend upon their money, their property, their material resources as the guarantee of their safety and happiness far more than they were depending upon God. What great gain it is for such men, particularly those who claim to be Christians, to realize that money is a false support in time of greatest need, and to turn back in simple faith to trust in God for their daily bread.

Another great gain is the sense of sympathy which is arising among men struggling with misfortune. Prosperity has never tended to develop the sense of fraternity. It is when men suffer together that they learn most truly to love each other. Artificial distinctions created by accidents of wealth are being broken down, and we are more inclined to value men for their own true worth rather than because of their possessions as a result of the sweeping away of these artificial props to pride. If misfortune restores our old-fashioned American ideal of democracy, and makes us willing to say with Robert Burns again, "A man's a man for a' that," then may we well pronounce a benediction on misfortune!

Consider, too, the discipline of thrift and industry. The possession of a superabundance of this world's goods has never made for the development of the highest type of rugged, independent character. When we do not have struggles we are inclined to grow weak and flabby. There is a saying that "Only a game fish swims up stream." God's great concern for his people is not so much their prosperity as their strength of character. If prosperity gets in the way, is it not reasonable to suppose that he will remove the prosperity in order that his highest purposes may be achieved? If the depression results in our learning how to do more

work and better work, in a better understanding of the meaning and value of money, in greater depth of purpose and character, surely we ought to list it in these respects at least on the profit side of the account.

Let us remind ourselves also of the riches that remain when money is gone. A thoughtful newspaper paragrapher recently said that money can take you anywhere you want to go except heaven, and buy anything you need except happiness! A writer in *The Rotarian* takes stock of himself and reaches this conclusion: "It may be true that I have much less to live *on* than I had a year ago, but it is certainly true that I have just as much as ever to live *for*. The real values of life are unshaken and solid." He then enumerates his \$200,000 eyes, his \$100,000 sense of hearing, his million dollar stomach, his half-million dollar appetite, his wealth of friendships, the unimpaired affection of his family, his strengthened faith in God and his fellow man, all of which constitute the truest riches. It is with a sense of discovery that he declares: "No nation becomes great by becoming rich. Neither does a man find enduring satisfaction in life by *owning* something—only by *becoming* something. The most degrading poverty is that which results from killing the spirit that the body may be served. . . . The depression is a *challenge*, not a catastrophe. . . . It can rob us of all that we *have*, but it cannot affect what we *are*. . . . I am still rich because I am independently rich—none of my wealth depends upon business conditions or market reports." When a layman can preach like this in a secular magazine is it not time to mark it up as pure gain?

Best of all, the financial crisis through which we are passing has thrown us back upon spiritual rather than material resources for the carrying out of Christ's program. A strange heresy was in process of formation in the Christian thinking of the world—that the supremely important factor in achievement of Christ's purposes is money. Not for a moment does the New Testament justify this conclusion. Everywhere Christ and those who interpret him in the Scriptures put men, personality, prayer, spiritual power, as infinitely more important than money and material things. Almost we had persuaded ourselves that it is the business of the great majority of Christians to get out into the business world and there make money, by hook or by crook, the justification for all the questionable procedure in making the money being that a portion of it was given for Christ's cause. Many salve their consciences for their devotion to money-making by putting some small proportion of it into Christian enterprises, on the theory that by paying a proxy to do their Christian witnessing and serving they were thereby exempted. Nowhere in the Christian system is there a place for such philosophy. *Every* Christian is to be a witness and a missionary, and gifts of money do not excuse any of Christ's disciples from this supreme and imperative duty. If Christian men and women, their money swept away, are made to realize this central truth of the New Testament, surely their losses will bring immeasurable gains.

Contemplate, finally, the inestimable value of the re-discovery of *sacrifice*. The very heart of the Christian way of life is sacrificial living, and the gravest danger that prosperity brings is the loss of this fundamental Christian principle. Surrounded by an abundance of this world's goods, not many people will be found living sacrificial lives. But



## "YE SHALL BE MY WITNESSES"

Some of our missionaries who have gone  
"unto the most parts"

"Seeing we are compassed about with so great a cloud of witnesses," let us consider afresh the value of their service and our obligations of partnership in the joint enterprise to which they are giving their lives.

Recently the *New York Times* made this strong statement:

"In this century, when the conveniences of civilization tend to waft men to heaven 'on flowery beds of ease,' it is inspiring that there are still men and women who have the zeal of those early Christian missionaries and who are ready to endure any hardship or face any peril in order to carry their gospel around the earth. That commercial and political interests have often taken advantage of their presence and the results of their single-minded work should not obscure the nobility of their effort to illustrate to those of other cultures what we have deemed best in ours. Everywhere the American missionary has gone not only preaching his gospel, but what is far better, illustrating it, founding schools, hospitals, orphanages, asylums. Not to do this would be a faithlessness to that spirit which is incarnate in Christian civilization. The missionaries in China are not the Augustines and Ninians, the Patricks and Columbas, the Livingstones and the Morrisons, the Careys and the Scudders carrying on."

Prof. Edward A. Ross, of the Department of Economics, University of Wisconsin, in his lecture on "The Roamings of a Sociologist," is quoted as saying: "The work of Christian missionaries has been, and is today, the greatest contribution of the civilized and progressive nations of the world to the ignorant and down-trodden peoples of the earth."

Listen to this word from a noted Englishman, Colonel Sir Arthur Wilson: "There is no greater influence for good in the Persian Gulf than Christian Missions; no Europeans are so universally respected as are the missionaries, and those who decry foreign missions do less than justice to themselves and harm to our good name."

Need more be said? Jesus commands us to go into all the world. These missionaries, together with many others equally faithful, have gone. Our Commander, and our partners in the enterprise, expect us to do our full part in supporting with prayer and money these who have gone. God grant that we fail not in these momentous days of opportunity and need!

when poverty replaces prosperity, mere *giving* has a chance to become real *sacrifice*. It is when giving begins to partake of the nature of suffering that it is most acceptable to God, and has in it the greatest power for good. It is only when we are stripped of the encumbrance of too much worldly baggage that we are willing to hear and heed the words of the Master when he says, "If any man would come after me, let him deny himself, and take up his cross, and follow me." The moment that Christians yield to this high demand, that moment there will be poured into the treasuries of the churches and the mission boards money in abundance with which to do the things that individual witnesses cannot do by themselves. If we could only get back to this original basis of self-giving, even though forced to it by the loss of our money, the result would be immeasurable gain for our own lives and for the progress of the kingdom of God.

Let us, then, cease to think so much of our losses, and rather turn our attention to the many and incalculable compensations which can be made to accrue. Perhaps then we will begin to realize that Jesus spoke truly when he said that a man's life consisteth not in the abundance of the *things* that he possesses; and it may be that we shall reach the elevation on which Paul stood when he said, "Howbeit what *things* were gain to me, these have I counted loss for Christ. Yea verily, and I count all *things* to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all *things*, and do count them but refuse, that I may *gain Christ*."

## Missions and Youth

The most significant thing about any generation is its youth.

There are many and diverse opinions concerning the young people of today. Some say that they are the wildest, the most wilful, the most ungodly and perverse generation that the world has ever known. It is possible that some young people of today, with the new freedom which has come to them and the new powers which have been put at their disposal, justify in a measure this description. But any such wholesale charge as this is utterly refuted by such a meeting as that held in Atlanta recently when more than three thousand of the choicest Baptist young people of the South gathered for three days of intensive conference and study concerning their problems, their needs, their place in the churches and in the kingdom, and how they could make their lives count for the most for Christ.

The keynote of this great meeting was wisely chosen—"Be ye transformed." In the face of conditions calculated to make the heart of the bravest quail, these courageous young people confronted the challenge of Christ as set forth in the twelfth chapter of Paul's letter to the Romans, and with remarkable devotion sought to find a practical and sensible answer that they could put into practice in their lives and in the life of their churches.

On the first day of the meeting the thinking of these young people gathered about the challenge of transformed lives. In all this day's discussion one was impressed that the greatest mistake which has been made and is being made in our work with young people is in making religion too easy. These youngsters do not want a religion of softness and ease. With eagerness they responded to the appeal of the Christian life as a fight, not a truce. In this world of sin, which they faced frankly and squarely, they rallied with enthusiasm to the call to conquer, not to compromise. They recognized that the old days of persecution by fire and sword are gone for us, but that the new weapons of persecution—cynicism, ostracism, ridicule—are still being employed with powerful effect. In the face of lowered moral

standards, of sensuality and self-pleasing, of widespread selfishness and lawlessness, are there left young people who dare to be different? To this question these young people gave a ringing affirmative, and pledged themselves afresh to the ideal of transformed lives.

On the second day of the meeting this army of young people confronted the challenge of transformed churches. What are churches for, anyway? Is their primary function to provide a comfortable meeting place for congenial groups of young people and adults who come together to enjoy each other and to have an interesting and entertaining service of worship and instruction? Or should a church be conceived as a militant organization of followers of Christ who have answered his call to change this world in which they live? Is the B.Y.P.U. a nice little club for nice young people who come together to have a nice time? Or is the B.Y.P.U. an aggressive organization of young people with conviction and purpose who band themselves together to achieve Christ's purposes? With equal vigor and enthusiasm, this great gathering of Baptist young people replied that they conceived the business of the church and all its organizations in terms of Christian conquest, and its services of worship, preaching, teaching in terms of a program hitched to a task. One went away from the meetings of this great day confident that the church of the future is safe in the hands of young people of such vision and purpose.

The third day of the meeting brought the assembled host of young people face to face with the challenge to world transformation. Transformed Christians in transformed churches are to transform this world in which we live. The task was viewed from two angles—the transformation of our own social order, and the transformation of lands where Christ is not known. What would it mean to apply in reality the principles of Jesus to the liquor question? To the business of war? To moral standards of the day? To racial and international relationships? Here, again, these young people responded in no uncertain tones. With a mighty faith they renewed their committal to the principles and program of Christ for the social order in which we live. Perhaps not every young person present was prepared to go to the full length to which these principles would lead, but it was immeasurably heartening to realize that in ideal at least they stand committed to Christ and his program.

Perhaps the most encouraging note of all was that sounded in the last hours of the meeting as these eager youths faced Christ's commission to take the gospel and its fruits to the last lost man of the race. If any one is tempted to believe that the missionary appeal has lost its force today, the response which came in such spontaneity and power from this great assembly of young people is a vigorous denial. There are no doubt many of the older ones in our churches who have but little world-vision, and whose hearts and imagination are but little stirred by the appeal of the unreached multitudes of earth. But not so with these young men and young women, to whom the world has become a neighborhood and who are as willing to witness for Christ in China or Africa as in Atlanta or their own home towns. Sometimes in our sophistication some of us older ones are inclined to think that romance in missions has disappeared. We need to sit together with such a body of young men and women as these, and have our imagination stirred and our faith renewed. Does the task of world-evangelization seem impossible? What are Christians for but to undertake and achieve the impossible! Are there insuperable obstacles in the way? With God "all things are possible." Have world-conditions changed? Christ is the same, and we can do all things through him!

Paul exhorted young Timothy, "Let no man despise thy youth." These youths are saying to us, "Don't make us despise your lack of faith and courage." They stand



ready to do and to dare for Christ. Are we older ones tired and ready to quit? The conclusion forced irresistibly upon one who sat through these stirring meetings is that the missionary enterprise of Southern Baptists is going on to greater power and victory, regardless of immediate discouragements and defeats. We may halt for a while, but as soon as these B.Y.P.U.-trained and missionary-hearted youths come into leadership and power they will go with Christ and his gospel to the ends of the earth, counting everything but loss.

Southern Baptists will yet move forward in world-conquest on the feet of these devoted and intrepid youths!

## "Missions in the Bible"

It is not a boastful statement when it is declared that "Baptists are the people of a Book," but a historical fact. Other great religious groups can be accounted for in terms of movements led by outstanding individuals, but Baptists, as a religious denomination, are the product of the reaction of open minds to an open Bible.

The weightiest appeal to Baptists is, consequently, an appeal based directly on the Scriptures: This does not imply "bibliolatry"—the worship of the Bible—as some have charged; it simply means that Baptists are consistently true to their genius and fundamental principle when they make the Scriptures "sufficient, authoritative, and final." This is not an arbitrary position, arrived at through deductive logic merely, but is sanctioned and buttressed by centuries of history which have demonstrated the evil consequences of departure from the Scriptures and the guarantee of safety which lies in making the Bible central and determinative.

It is significant and encouraging, therefore, that the first book from the pen of our able new Home Mission Secretary, Dr. J. B. Lawrence, should bear the striking title, *Missions in the Bible*. We have been fond of declaring that the Bible is a missionary book; here is detailed proof and illustration of the statement, set out accurately and comprehensively. In six brief chapters the author marshals the facts from the Old and the New Testaments, interprets them in terms of modern thought and need, and applies them to a practical church and denominational program of world conquest.

It is refreshing to note the breadth of this Home Mission Secretary's conception of missions. Having set out the Great Commission in terms of a fourfold program of preaching, church organization, continuous witnessing, and adequate teaching and training, Dr. Lawrence says: "This will mean the going forth of the Christian constituency into all the world and into all the life of the world, sent by Christ as Christ was sent by the Father, to carry on to its consummation God's redemptive purpose in Christ. It will mean the people of the gospel with the gospel giving that gospel to the people without it no matter who they are or where they are. It will mean the churches of Christ without exception going into all the world without limitation and preaching the gospel without modification to every creature without discrimination."

What is his conception of the relation of Home Missions and Foreign Missions? Hear this vigorous and statesman-like deliverance: "The whole world lieth in wickedness. Sin is everywhere. Moral and spiritual desolation are universal. All the races of men are under the pall of iniquity and the sin-judgment of doom, and Christ alone can save them (Rom. 3: 21-30). The disciples of Christ are to carry the redeeming message of the gospel to all men in all lands (Luke 16: 15, 16). The field of missions is the whole world

(Matt. 28: 18). This field begins at home and in ever enlarging circles reaches out to the uttermost parts of the earth (Acts 1: 8).

"Away with the idea that Home and Foreign Missions are rivals. Not long ago Home Missions meant 'Out West.' Today Home Missions means bringing Christian influences to bear on the immigrant population in our industrial centers, helping racial groups to know Christ, building up a more abundant life in rural areas, and developing a Christian community life in every town and city.

"Just a little while back Foreign Missions meant the 'Far East' or the isles of distant seas. Today while Foreign Missions is still 'Out There' it is also inextricably entwined with the building of a Christian society in the West as well. The goal of all Christian Missions is a Christianized world.

"Home Missions and Foreign Missions have the same ideals and derive dynamic from the same motivation. Home and Foreign Missions are inseparable parts of one effort to permeate human society with the Spirit of Christ."

There is a tendency in many quarters today to subordinate missions to other Christian activities, and to make the missionary enterprise secondary to other movements of Christian nature and purpose. The author resists vigorously this tendency, showing with great clearness and well-placed emphasis that missions is the key to the Scriptures and the center of Christian effort. Here, for example, is a striking paragraph setting forth this fundamental thesis:

"Missions is the key to the Scriptures and without this key there can be no adequate understanding of God's redemptive purpose as revealed in the Bible. Through all the world's history, in one way or another, God has been reaching out after humanity to save it. This outreaching of his saving love began in the Garden of Eden, it followed man through all the wilderness-wanderings of Old Testament story, it finds fuller expression in the New Testament revelation of Christ, it is being extended today through the missionary activities of the disciples of Christ as they preach the gospel of salvation to all nations, and it will find its complete fulfilment in the new heaven and the new earth and the order (Rev. 21: 1-7).

"The aim of these studies is to show that God's purpose for the world is redemptive; that the Bible is not only a missionary book, but that the institutions provided for and growing out of its teachings are also missionary in their outlook and objective; and that from the opening promise to the closing benediction of the Bible the one great, outstanding aim and purpose is that the world may be saved—that God's kingdom may come, and his will be done, on earth as it is done in heaven (Matt. 6: 10)."

Having set forth in convincing detail the missionary message of the several books of the Bible, Doctor Lawrence addresses himself to the practical agencies and methods for the promotion of the missionary enterprise. In a penetrating and masterful chapter, "Missions the Mission of the Church," he discusses the place of the church in the redemptive program, the church ministering to human needs, the church reacting to the missionary commission; closing with a powerful appeal that church members take Jesus Christ seriously. "Christ's words, 'whosoever would save his life shall lose it,' and 'whosoever shall lose his life for my sake shall find it' (Matt. 16: 25), are applicable to churches as well as to individuals. The church that would serve in the largest way must come to its Calvary; it must give itself to Christ in sacrificial service for the world's evangelization."

What of the support of the missionary enterprise? Has the Bible any clear word on this subject? The author believes it has, and his faith is grounded in the teachings of the Scriptures as a whole as well as in many specific



passages. With irrefutable logic he makes the case for tithing as God's method of giving, and as the simple, practical expression of stewardship available to most people. Here, indeed, is the crucial test just now—will Christians obey or disobey God's voice in this matter of stewardship?

"When Christians give as they should, then will Zion begin to possess the earth. The gospel will be preached to all nations. Countless millions will wake from the sleep of a hundred ages. The darkness will roll back upon itself, and pass from a thousand lands. The gospel will silence the clamor of arms, and call into life the charities which have died under the icy winter of hate. The sun of a new hope will rise on the world. Ascend the Alps, and one shall see the darkness retiring from the papal world. Ascend the Andes, and one shall see the Republics of South America all one altar. Ascend the mountains of Tibet, and one shall hear from the plains of China, and from every jungle and pagoda of Hindustan, the praise of the living God, as all Asia bows before him, who, nineteen centuries ago, hung on Calvary. Traverse the continents with the aerial pilots of the skies and one shall hear rising from every vale and hill the songs of the Redeemed.

"The dwellers in the vales and on the rocks  
Shout to each other; and mountain tops,  
From distant mountains catch the flying joy;  
Till nation after nation caught the strain  
Earth rolls the rapturous Hosannas 'round.'"

One final great theme needs treatment to complete the discussion, and this is found in the chapter on "Missions and the Holy Spirit." Viewed from the human side alone the missionary task is overwhelming, the difficulties are insuperable, success is hopeless. Whence the power to achieve this humanly impossible ideal of winning a lost world to Christ? The author makes confident reply, "The Holy Spirit." He it is who interprets and makes real the Scriptures; he it is who empowers the churches; he it is who convicts the world; he it is who supplies the Christian's supreme need. Under his guidance Christ must at length triumph, and the book closes with a glorious prophecy of the ultimate realization of the Bible's missionary purpose:

"The missionary enterprise shall succeed. The Star of Bethlehem shall not go down in darkness. Nations grown corrupt shall fall to pieces, and others, strong in the Lord and the power of his might, will arise to take their place. Freedom, wounded grievously in her temples, shall ultimately plant her standards over the grave of tyranny. The black night of barbarous ignorance which has endangered the world, shall give way to the glorious day of the truth. Not to the past, but to the future we are to look for the age of peace, when by the gospel of Christ every demon of greed and need will have been exorcised; when love will have become the universal law, and the Fatherhood of God, and the brotherhood of man, the universal faith (Isa. 2: 2; 65: 17-25); when righteousness shall fill the world as the waters cover the sea (Isa. 11: 2-9)."

Brother pastor, get this book and steep your soul in it. Missionary leaders and teachers, gather a group of Christians and make it the center of a great mission study hour. Deacons and laymen, read this book until the mission fires burn afresh in your hearts. Southern Baptists need the message of this book aflame in their lives just now as we need little else. What a glorious thing it would be if 100,000 copies could be circulated at once!

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Peace is the quiet assurance of the Christian pilgrim journeying by whatever road to the city of God.—*George N. Luccock.*

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Our Heavenly Father, we pause at the opening of this day to place ourselves in harmony with thy great plans.—*Russell H. Conwell.*

## Where Duty and Privilege Meet

*Rev. W. Thorburn Clark, Richmond, Virginia*

Giving is a principle of nature. The tree gives. Its leaves fall gently upon the ground about it, returning a greater vigor to leaf and branch. The fields give abundant harvests, and grow richer in the giving. The desert does not give and remains barren. The spring sends forth its bubbling stream down through the meadow, and the scent of blooming flowers and new mown hay is wafted back. The Sea of Galilee, continually receiving and as constantly pouring forth its invigorating waters, abounds with life within its depths, and verdant fields fringe its shores. The Dead Sea, continually receiving but sending forth no stream to bless the fields with verdure, seems to blight the very land that touches it.

Giving is also a spiritual law, and is necessary for man's spiritual development. One man lives for self and becomes a miser, hoarding with secretive care the gold that comes within his hands. Another lives for himself and family, and while meeting generously their physical wants, cares naught for others' needs, material or spiritual, and makes no effort to relieve them. But there is still another whose heart is moved by human need, because that heart has been touched by the Spirit of the Christ. His hand is reached out in helpfulness to those around him, and his gifts are also made for the spread of the gospel at home, and unto the uttermost parts of the earth.

The question may arise in our minds, Why the law of giving? There are many, who, as far as they can in their own lives, repudiate the fact that giving is a requisite to the Christian life. Their meager gifts clearly indicate that this practice has never impressed them as a duty, nor appealed to them as a privilege.

God does not need our gifts. He knows where are the richest deposits of gold and silver, and other precious metals. He can see the purest pearl in the depths of the sea, and the diamond of rarest size and hue, as yet, perhaps, unseen by the eye of man. "The silver and gold are his, and the cattle upon a thousand hills."

God did not establish the law of giving because he was in any way dependent upon the paltry gifts of man, but he established it because it contributes to the enrichment of the soul, deepens human sympathy, and enlarges life's horizon.

The man who does not give becomes selfish and narrow. A gentleman said to his pastor that he had noticed that some people as they grew older had a kindlier and more cheerful attitude toward life, while others became self-centered and contracted in their sympathies. The pastor replied that the first class were givers, and that this had blessed their lives with gladness; while the others were not givers, and the fountains of joy were drying up within their souls.

Jesus said: "It is more blessed to give than to receive."

Giving is necessary for the enjoyment of the things that we have. There is no better appetizer for a savory meal than the realization that some needy one has also shared our bounty; and what an added joy to worship is the knowledge that others are enjoying spiritual privileges, because of our gifts toward the spread of the Master's kingdom. Those who consider giving a hardship, or simply a necessary but objectionable feature of church activity, have never entered into its true spirit.

Giving is a privilege and a blessing, where the gift is made with consecrated devotion to God's cause, and not for personal advantage, the purchase of power, or the glory of man. Giving is a privilege to be highly prized. It is a door into the storehouse of delightful spiritual experiences.

In the first place, it affords us an opportunity of expressing our gratitude. The ingrate merits our contempt. The orphan who enjoys the hospitality of a generous home, and then shows no gratitude to his benefactor is severely and justly censured by right thinking people. I knew a man who was greatly helped in his youth, and given a start in business by a kindly friend and then set up business in opposition to the man who had befriended him, and did what he could to destroy the very prosperity by which he had benefited.

And there are multitudes who manifest no thankfulness to the Giver of all good. Every blessing that we enjoy comes from the hand of our Heavenly Father, and his hand is indeed a generous one. He it is who sends the sunshine and the rain. The trees give forth their fruit, and the fields bear bountiful harvest because of the touch of God. Everything that it is right for us to enjoy, he has given us; and surely we should show our gratitude to him, by the giving of our means toward the advancement of his cause.

Giving also enables us to combat selfishness. We are naturally selfish, and the self-centered man, thinking only of his own needs and his own pleasures, shrinks within himself, and cuts himself off from the source of true enjoyment. Selfishness is a deadly foe to real happiness. The most restless and discontented souls are those who spend their time wholly in the pursuits of the gratification of their own desires. These selfish tendencies must be combatted by interest in others and in the general good of humanity; and unless this interest is superficial, it will lead us to sacrificial giving. The one who gives increases his capacity for the enjoyment both of material and spiritual things.

Giving affords us an opportunity of worship. Noah built an altar and sacrificed unto Jehovah. It was the only way in which he could make his offering unto the Lord. Now we lay our gifts upon the altar, not to be consumed by fire, but to be used for the relief of human suffering, and for the setting up of God's kingdom on earth.

Giving affords us an opportunity of widening our influence. We live in a limited sphere; our lives touch the lives of only a few people, and if our ministry to others is only in the personal approach then our sphere of influence is circumscribed; but through our gifts we can widen the horizon of that influence, and touch the lives of others far and near—those who have never heard of us, and who will never know our names, unless revealed to them in the clear light of eternal day.

By taking advantage of the privilege of giving, we can become co-workers with the living God. When one has properly adjusted his giving to God's plan, he becomes a laborer together with God, wherever his duties call him, to the counting room, to the shop, or to the field. In the building of a church, in the support of its activities, and in the sending of the gospel to distant lands where the multitudes sit in spiritual darkness, we may be partners with God in accomplishing his will.

God's plan is that we should give as he has prospered us. Surely the minimum should be the tenth of our income, but let no one who can give more attempt to hide behind this amount. The duty rests upon many to give far more than the tenth, because of the prosperity that has come to them.

Bring the tithes into the storehouse with consecrated hands, and spiritual and, no doubt, temporal blessings will rest upon the giver; and the church whose membership meets its obligation in the discharge of this duty will be blessed of the Lord.

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If we will to do God's will we shall find the way open for our feet. The path of duty is never really an obstructed path.—*J. Russell Miller.*

## Home Missions the Guarantee of National Peace and Prosperity

*Rev. J. B. Lawrence, Executive Secretary,  
Home Mission Board, Atlanta, Georgia*

Woodrow Wilson, that master analyst and far-seeing statesman, said in one of his addresses: "The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the Spirit of Christ and being made free and happy by the practice which springs out of that Spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead. Here is the vital challenge to our churches, to our political organizations, to our capitalists—to everyone who fears God or loves his country. Shall we all not earnestly co-operate to bring in the new day?"

### MANY DANGERS BESET US

We are living perhaps in the greatest age of all history. Man has never been so mighty as now. He has never had before at his command such stores of knowledge, such abundant wealth, and such mighty power. The resources of all the ages are at his command. The lore of a thousand generations of sages are his. The power of the universe with all of its viewless and mighty bondsmen is subject to his bidding.

These matchless resources, however, do not insure the peace and happiness of mankind; they are, on the contrary, possible sources of danger. Power and knowledge and wealth may easily become agents of destruction. The science of which we boast may be used for sinister purposes, and the inventions which have revolutionized the living conditions of the world may be turned into demons of destruction to lay waste our land. Indeed, no period of human history was ever so fraught with elements of disaster to the peace and prosperity of man as this present age.

We have possibly never faced just such a situation as we face today. The very atmosphere—social, political, moral, spiritual and religious—is surcharged with dangers. The spirit of the age is difficult to define, but it is not difficult to chart. Everywhere there is disorder, group hatreds, racial prejudices, religious aversions and general revolt against the established order of things. There is a disposition to throw overboard all religion, to discard the Bible, to deny the supernatural, and to reduce all things to a scientific formula.

Glenn Frank, in one of his syndicated articles some time back, expressed the dread that haunts the hearts of the leaders among men in the world today in what he called "The Five Great World-Fears."

These fears are:

"*The Biological Fear*—that the best blood of the race will be thinned down by the intermingling and commingling of the blood of all races.

"*The Psychological Fear*—that the best mind of the race will be pushed to the wall by the crowd man and by crowd psychology.

"*The Economic Fear*—that the enterprises of the race will become so large that they will crumble to pieces from their own weight, carrying with them to destruction the world's economic system.

"*The Ethical Fear*—that the morals of the race will be lost in the struggle for individual and personal liberty.

"*The Religious Fear*—that reverence will be lost and that the rising generation in its effort to find itself will throw off all restraint of authority and fling itself out on the loose."

In this day of dangers the world needs, our nation needs, our Southland needs something to safeguard it from impending disaster. We need a sure guide. "Is there balm in Gilead? Is there a physician there?" Surely our God hath not left us defenceless.

#### MATERIAL THINGS ALONE INSUFFICIENT

Wealth, education, power, human ingenuity and human devices of every sort and every kind are not sufficient within themselves to save civilization. They cannot insure peace and prosperity to the race.

Our educational system, of which we are justly proud, cannot redeem humanity. Neither can wealth save us. Money is mighty but of itself it is no guarantee against moral and spiritual decay. Power, human power, the might of machines, the force of armies and the strength of human governments cannot save us. Science cannot save us. Politics cannot save us. Courts of international arbitration cannot save us. Written constitutions cannot save us.

These things cannot save us because they cannot give us God, and without God we cannot build the kingdom of peace and prosperity.

What the world needs now above everything else is a religion that fronts men to God. This is a greater need than wealth, for no matter how much wealth men may have, lasting peace, abiding joy and true prosperity will never come while men are turned away from God. The world does not need more rich people, unless they are good people; it does not need more education, money and power unless these are sanctified by a righteous purpose.

We need the love of God in our hearts more than we need an adjustment in freight rates, more than we need a higher price for farm products, more than we need manufacturing plants, more than we need merchant marine, more than we need higher wages, more than we need national development of any sort. The love of God in our hearts is the only thing that will bring order out of confusion and restore confidence.

The *Wall Street Journal* some months ago carried this paragraph: "What America needs more than railway extension and western irrigation, and low tariff and a bigger wheat crop, and a merchant marine and a new navy, is a revival of piety—the kind father and mother used to have—a piety that counted it good business to stop for daily prayer before breakfast, right in the middle of harvest, quit work a half hour early Wednesday night so as to get ready for prayer-meeting."

This journal of finance is telling us that the preaching of Christ to the nation is fundamental to the prosperity of the nation. As some one has said, "It is Christ or chaos for America and the world."

#### CHRIST RELEASED TO THE NATIONS

We cannot have peace and prosperity in the land until the men who live in the land have come to have a peaceful and happy disposition. The creation of this disposition is our task as missionaries. We are to preach the gospel until the Christ we preach becomes the Lord of the lives of men.

Christ accepted, means a stabilized world morally and spiritually; and a stabilized world will be a peaceful, happy and prosperous world.

The world is now unstable in all of its ways. It is torn with dissension, riven with hatreds and distraughted with fears. What do we need in this racketing world to restore peace and confidence and prosperity? We need a citizenship with the brotherly spirit. We need men who are upright, in-right, out-right; up-right—right towards God; in-right—right towards self; out-right—right towards their neighbors. Men who are world-conscious and not simply

nationally conscious; who are interracial in their sympathies and not controlled by racial prejudices; who are brotherly in their spirit and not motivated by selfish purposes; who are spiritually-minded and not materialistic and sensual.

George Washington in his farewell address to the people of the United States said: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in Courts of Justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

The purpose of our missionary enterprise is to underpin our civic life with the religion of Jesus Christ. The Home Mission Board is preaching Christ to the foreigners, the Indians, the Negroes and in the congested centers of our cities. These races, here in our midst, must be redeemed from the forces of evil and brought to know Christ as Master and Lord. Our safety and the safety of our country hinges here. As President Coolidge says: "If the bonds of our religious convictions become loosened, the guarantees which have been erected for the protection of life and liberty and all the vast body of rights that lie between are gone."

We must evangelize the homeland. Our own safety demands it. And our churches need it, for while they are preaching the gospel to these unprivileged races their own Christian spirit will be revived by the exercise and their own religious life greatly enriched.

Our purpose is to bring God's kingdom in and to have his will done on earth as it is done in heaven. Just in the proportion that this mission task is accomplished will our homeland become a happy, prosperous beautiful land.

## Stewardship and the Cross

*Charles C. Smith, Greenwood, Indiana*

The third in a series of studies, the remaining topics being as follows:

STEWARDSHIP AND THE RESURRECTION OF JESUS  
STEWARDSHIP AND THE LORD'S RETURN

The Scripture basis for our thinking on "Stewardship and the Cross" is that great passage, Hebrews 10: 19-25: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

Here we have set forth three privileges which the Christian may enjoy: Access to the presence of God, forgiveness of sins, and complete cleansing from sin. These privileges entail corresponding responsibilities. First, that of living up to the right of access; "Let us draw near." Thus his responsibility is to be a worshipper. The second responsibility is to hold with a firm grasp the hope of the fulfillment of the rich promises made by the Lord himself, relying unwaveringly on the power and faithfulness of him who promised. The old Wycliff version turns the thought here into a vivid picture: "Hold we fast the confession of our hope bowing to no side." The third responsibility of the Christian is that, by love, good works and timely admonition he is to stir his fellow-Christians to these same noble expressions of the divine life within them. The privileges come because of the blood of Jesus (the Cross), and that shed blood most strongly appeals to the discharge of the responsibilities.

The third responsibility is that which holds our interest at this time. The exhortation in verses 24 and 25 draws our attention to a definite stewardship of the work of the Lord that is committed to his followers; and the author uses the sacrifice of Jesus as the basis of appeal to us to discharge the duties of this stewardship. Thus, the Scripture foundation for this paper.

#### I. THE CROSS. "The blood of Jesus."

To get afresh in our minds a picture of the sufferings of our Lord as the expression, "the blood of Jesus," implies, we will tabulate the events of the crucifixion and the incidents immediately preceding.

In response to the clamor of the multitude Pilate "delivered Jesus to their will." The soldiers then led him from the judgment hall to the Praetorium, where they stripped him of his own robes, replacing them with others of mock royalty. One placed a reed scepter in his hand, another plaited a thorn branch into the shape of a crown and put it on his head. They spat upon him, mocked him, jeered him, bowed their knees in pretended worship, then replaced his own clothing on him. A cross was selected from a pile always at hand, and given to the Lord to bear to the place of execution. Reaching the gate of Jerusalem, through which they left the city, Jesus succumbed beneath the weight of the cross, and the soldiers, in the name of the Roman Emperor, impressed a man about to enter the city, and compelled him to bear the cross to the hill, Calvary.

It was nine o'clock in the morning when they reached the place, and the cross, being laid on the ground, Jesus was stretched on it, while he was fastened thereto. Instead of hearing curses and imprecations heaped upon them, as criminals whom they had crucified had done, the soldiers are surprised to hear a prayer of forgiveness breathed up to God in their behalf. The cross is then raised upright, sunk in a hole made ready for it, and the weight of the Saviour pulls down on the nail holes in his hands and presses on those through his feet. On either side of him a malefactor is crucified as was he, one of whom a little later turns to him, saying, "Jesus, remember me when thou comest in thy kingdom." Swiftly comes the reply of the Redeemer, "Today shalt thou be with me in Paradise." Turning to a group he spoke to his mother, saying, "Woman, behold, thy son!" To John he said, "Behold, thy mother!" At noon a deep darkness covered the face of the earth, but a denser darkness covered the Master's soul as the cloud of the world's sin comes between him and his Father, and out of the distress of his whole being he cried, "My God, my God, why hast thou forsaken me?" After three hours the darkness passed, and the fifth word from the cross is spoken, "I thirst." Then, in a short while, he ut-

tered the triumphant cry of the cross, "It is finished." He then bowed his head to his breast, and dismissed his spirit.

With these bare facts of the cross before us let us look at stewardship in its glowing light.

#### II. STEWARDSHIP IN THE LIGHT OF THE CROSS

It is clear from verses 24 and 25 that the cross lays upon the Christian the stewardship of inciting his fellow Christians to love and activity, that is, good works.

1. *Stewardship in the light of Calvary is a challenge to the commercial spirit of the age.* This spirit is the exact opposite of love, and love's antithesis is not hate, but selfishness. Stewardship asserts that business and property are all legitimate, not only, but are necessary, yet they must be subordinated to the Christ of Calvary. Man's life, in its every relation, is to be lived for the glory of God and in the service of his fellows. In the light of Calvary the Christian is to free himself from the spirit of commercialism. Like Carey, he says, "My business is advancing the kingdom of God; I cobble shoes to pay expenses." For the sake of Christ, who went to the cross for him, the Christian steward holds everything that he has at the call of his Lord that his kingdom may be served first. Thus business, work, property, and money are freed from the shackles of commercialism, and are transmuted into spiritual values because their first and main use is to serve Christ's kingdom.

2. *Stewardship in the light of Calvary is a challenge to crass nationalism.* Nationalism, in itself, is not wrong. Robert E. Speer says, "The spirit of nationalism is inevitable and invaluable. It is not in conflict with the idea of a united humanity; it is essential to its realization. The same God who made of one all nations of men assigned them also their racial and national characters and destinies to the end of a perfect humanity. He used a nation to prepare the salvation of the world, and he has always wrought his purposes through racial movements." There is, however, a point, beyond which, nationalism may become a menace to a part, or the rest, of the world. Hence, there is a feature of our modern world known as Internationalism, which Dr. W. L. Poteat, in his book, *Can a Man be a Christian Today?* says, "may be defined as the cosmopolitan sense of human relations, the recognition by one nation of the rights of all nations, the co-operation of independent nations to secure their integrity and promote their common interests."

Christianity is intensely international in its scope and aims, but seeks to bring its adherents in a given nation into organizations having as their purpose the propagation of redemptive truth to all nations. A sense of stewardship, in Calvary's light, will make a follower of Jesus a world Christian, whose great characteristics, according to Dr. Fleming, are, respect for the capacities of other peoples; responsiveness to human need; the desire to share a spiritual experience; zeal to manifest God's glory, sacrifice and love; and readiness to pay the cost.

3. *Stewardship in the light of Calvary is an age-long challenge to covetousness.* Covetousness evilly affects one's inner life, and makes the realization of highest possibilities out of the question as long as it remains. It also evilly affects one's relations to others, and violates all the commandments that deal with man's inter-relations. Moreover, covetousness destroys one's harmony with God. It shows that the soul is dissatisfied with God and with the provision that he has made. Thus it can readily be seen that covetousness is the tap-root sin.

Back of covetousness is the devil's lie of human ownership; and it is to this sin of covetousness that stewardship in the light of the cross throws out its most defying challenge. In Jesus God gave us richly all things to enjoy, and the cross challenges us to the practical recognition of the divine ownership and of human stewardship.



4. *Stewardship in the light of Calvary is a challenge to the willingness of the Christian to serve in kingdom work.* Stewardship not only incites to love; it inspires also to good works. Kingdom service is of two kinds, personal and financial. Neither is complete without the other. Stewardship challenges to both.

As to personal service, it is not always those who are the most mentally efficient, or who have the largest measure of culture, who are most willing to serve. They respond most readily to calls for service who have the clearest vision of the cross, and who have the largest experience of forgiveness of sins by the blood of Jesus. The call to personal service is here voiced in the words: "Not forsaking the assembling of ourselves together." In thus assembling are implied all forms of Christian activities.

The other side of the challenge to kingdom work is that of financial accounting. Here, too, the challenge is accepted by willing ones, rather than those who have great possessions. Giving is not done, in the main, according to ability, but according to interest, gratitude, information and love.

The word translated, "provoke," in verse 24, is that from which our word, "paroxysm," is derived. Dr. Griffith-Thomas, in his book, *Hebrews*, says, "This is the only 'exasperation' which is permissible, and it is impossible to have too much of it. We are to 'exasperate' our fellow Christians in the sense of 'provoking' them, or inciting them, to love and good works."

How are we to act that such "paroxysms" may be induced in others that they, likewise, will do good works? By setting them the example in our lives and calling on them to follow. The word translated, "exhorting," literally means "calling from." The idea is that of a farmer, for example, who has hired some men to hoe for him, and who wants to get the largest amount of work possible out of them. To do so he, himself, works with them, managing to stay ahead of them all the time in the rows. From his advanced position he calls them to follow him and keep up.

So the Christian is to discharge his duties as a steward by taking as advanced a position as he can in rendering personal service and in giving his money, and then calling, from his forward position, to others to come up to his place. Thus there may be induced in others holy paroxysms to do their duty as he is doing his, and respond whole-heartedly to his "calling ahead."

Can we answer the call of Christ's cross with anything less than a complete consecration of our powers and possessions to him whose blood was shed for us? The cross of Christ calls for full stewardship on the part of every one who bears the name of Christian; full stewardship—that is, of life, of service, of personality, of gifts, of means, of time. May we fully heed the exhortation of this gifted and consecrated writer of such spiritual insight: "Let us consider one another to provoke unto love and good works." Grant that the love of Christ, as revealed by his cross, may so constrain us!

## The Literature of a Great Doctrine

Rev. J. Marcus Kester, First Baptist Church, Wilmington, North Carolina

The first thing to strike one who would make a study of the great Christian doctrine of stewardship is the abundance of literature on the subject. Not trying to be exhaustive, the following list will convey some idea of the number of books which have been published in the last few years: *Stewardship Vitalized*, by Walt N. Johnson (\$1.25); *The Stewardship of Life*, by F. A. Agar (\$1.00); *The Stewardship Life*, by J. E. Crawford (\$1.00); *Stewardship of All of Life*, by L. E. Lovejoy (75c); *Royal Part-*

*nership*, by M. E. Melvin (\$1.00); *Life As a Stewardship*, by G. L. Morrill (25c); *Our Lord and Ours*, by P. E. Burroughs (60c); *Investments in Christian Living*, by W. R. Rigell (60c); *Stewardship in the Life of Women*, by Helen K. Wallace (50c and \$1.00); *Women and Stewardship*, by Ellen Q. Pearce (25c); *Stewardship in the Life of Youth*, by Williamson and Wallace (\$1.00); *Studies in Stewardship*, by R. P. Anderson (75c).

### THESE THREE

As the books named above have been off the press from one to five years, we presume that they are more or less familiar to the readers of HOME AND FOREIGN FIELDS. In case Dr. Walt N. Johnson's book, *Stewardship Vitalized*, has not been read, it would make a fine book to begin a re-study of stewardship. Dr. Johnson goes to the roots of the matter and makes stewardship a vital and necessary expression of real Christianity. For class work, Dr. Burroughs' *Our Lord and Ours* makes an excellent textbook. It is comprehensive and good. For the young people, Dr. Rigell's book on *Investment in Christian Living* should be used. These three books are by our own Southern Baptist men and therefore have a practical application which others cannot have.

### TWO OF THE LATEST

In this brief article we, of course, cannot review many books. But we would like to call attention to two of the latest books dealing with stewardship. First, *Stewardship Parables of Jesus*, by Roswell C. Long (\$1.00). In this book the author goes directly to the parables of Jesus for teaching on stewardship. The Good Samaritan furnishes the basis for a good chapter on "Stewardship in the Social Order." "The robbers in the parable," says the author, "illustrate the type that says, now as then, 'Life is getting.' The Priest and the Levite represent the present-day church member who worships the 'golden mean' of neutrality when hard decisions obtrude themselves in the social order and who, when the cry of the oppressed is heard in the land, greatly prefers that the pulpit stick to the 'simple gospel.'" The church, as well as the church member, should be like the Good Samaritan.

"According to Capacity" is the title of the chapter dealing with the parable of the Talents. This parable deals with the development of the human personality and its use in the kingdom. The Ten Virgins furnish material for an excellent chapter on "The Stewardship of Time." From the Rich Fool the author develops a thoughtful chapter on "The Conquest of Covetousness," and from the material in Luke 14: 25ff he gets his final chapter on "The Conquering Life." As the studies in this book are based directly upon the parables, it would make a good study book, or furnish material for a fine series of sermons.

The other book to which we would call attention is *Laughing Stewardship Through*, by Guy L. Morrill (\$1.00). The author has written several books on stewardship and in this latest he says that he does not attempt "to give a logically complete exposition of stewardship, but to be a sort of source book for stories and methods." He says that "much preaching and teaching concerning stewardship lacks the grace of humor." In this book he seeks to supply that lack. His satire and humorous anecdotes are very good.

While Dr. Morrill does not attempt a systematic treatise on stewardship, he does deal with various phases of the subject in a helpful way. He deals with acquisition, God's ownership, the Christian standard of living, our money and our family, economic partnership in the home, budgeting time and money, spending, sharing, will making, and other matters. He has shown that if we "help men to handle their material experiences wisely and morally" it will help them to have "spiritual power, happiness, and real nobility

of life." The book will make a worthwhile addition to any Christian worker's library.

There are two other books, quite different in many respects from the ones referred to above, which would broaden the vision and help to a better understanding of stewardship. One of these is Prof. Harry F. Ward's *Economic Morality* (\$2.50), and the other is Arnold Bennett's *How to Live on Twenty-four Hours a Day* (\$1.00). To read these is to see the bigness and far-reaching ramifications of the great doctrine of stewardship.

Now is the time to prepare for a larger stewardship in the next Every-Member Canvass. Too often our teaching and preaching on stewardship have such a vivid immediate objective that the hearers lose sight of the fact that stewardship is a philosophy which underlies all of life. As Dr. Morrill says, "The church has been more concerned in getting money than in developing the motive; more interested in securing the cash than in cultivating the character of the giver." Now is the time to begin that cultivation.

These books may be ordered from the Baptist Book Store serving your state.

## The W.M.U. Promoting Stewardship of Tithes and Offerings

Mrs. Lon V. Smith, Floydada, Texas

"So God created man . . . male and female created he them. And God gave THEM dominion over everything that he had made" (Genesis 1: 27, 30). Because Woman's Missionary Union recognizes that woman's responsibility as a steward of possessions is equal to that of man's, the W.M.U. promotes stewardship of tithes and offerings.

Information of this God-given obligation is taught through our W.M.U. in the W.M.S. by the study of *Stewardship in the Life of Women*, by Wallace (50c and \$1.00); *Stewardship and Missions*, by Cook (35c and 50c); *The Larger Stewardship*, by Cook (25c and 75c); *Woman and Stewardship*, by Ellen Q. Pearce, 22 Elston Road, Upper Montclair, New Jersey (25c).

1. *Did God entrust the earth to us without reserving anything for himself?*

No; in Leviticus 27: 30 he says, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Tithe means "tenth," so God reserves one-tenth for himself. He says it is holy unto him, and in Malachi 3: 8 he tells us that if we do not pay the tithe, we have robbed God.

Hebrews 5: 6 in speaking of Christ: "Thou art a priest forever after the order of Melchisedec." What was the priestly office of Melchisedec? (Gen. 14: 18, 20). Then the writer of Hebrews answers this question in Hebrews 7: 1, 2 when he says that this priest of the most high God met Abraham and blessed him; to whom Abraham also gave a tenth part of all. So Christ, after the order of Melchisedec, is a high priest to receive our tithe.

Since God's Word teaches that the tithe belongs to the Lord, the W.M.U. has in its standard the tithe as the minimum basis of giving, and asks for a record of tithers in W.M.U. organizations for the purpose of stimulating the practice of giving the tenth. Tithing, which is the easiest way to meet apportionments, is encouraged by the use of tithing boxes, pins, and stickers; by programs on stewardship, talks on tithing, playlets and posters; by the Tither's Fellowship League which bands together the tithers of the church or locality for the purpose of prayer, study, and enlistment. After nourishing the "four months' tithers" many are ready to sign The Stewardship Covenant Card which reads as follows: "Recognizing, first, that I am God's

steward, that he has the rightful and supreme claim upon me and my possessions; second, that God said to ancient Israel: 'The tithe is the Lord's; it is holy unto the Lord'; third, that Paul says concerning giving: 'See that ye abound in this grace also'; fourth, that the results of thus honoring God have always been most gratifying, enriching both the giver and the kingdom.

"I, therefore, promise, as a recognition of my stewardship and an expression of my love to God, to lay aside, until further notice, at least one-tenth of my income for the support of his cause. 'First they gave their own selves to the Lord' (2 Cor. 8: 5). 'Of all that thou shalt give me I will surely give the tenth unto thee' (Gen. 28: 22)."

In all of the W.M.U. Young People's Organizations, giving is a requisite of membership. Stewardship books are taught and Stewardship Declamation Contests are conducted that our young people may be indoctrinated and convinced in this important matter of scriptural giving.

*Since the tenth belongs to God, all we give above the tithe is our offering or love-gift to him.*

It has been said that paying one-tenth proves our honesty, but use of the nine-tenths proves our consecration. As a means of spiritual growth, the W.M.U. encourages special offerings in connection with the three seasons of prayer: the Lottie Moon Christmas Offering for Foreign Missions in December; the Home Mission Thank Offering in March; and the special State Mission Offering. At these seasons, through study and prayer, the women hear the voice of him who calleth that "the fields are white unto harvest," and they answer with open purses. These offerings are over and above the tithes, the gifts to current church expenses, building funds, or the Co-operative Program.

The W.M.U. purposes that all of its organizations shall plan gifts to the 1932 Co-operative Program of Southern Baptists, to the current expense fund of the W.M.U. Training School, and the Margaret Fund Scholarships.

Gifts are most pleasing to the Master. He commended the widow because she gave all she had, two mites; he left a memorial for Mary who brought the offering of costly alabaster. We are not called upon to anoint Christ for his burial, but we have the imperative obligation to give sacrificially to crown him Lord of lords and King of kings in all lands. **EVERY MEMBER IN EVERY BAPTIST CHURCH CO-OPERATING IN THE CONQUEST OF THE WORLD FOR CHRIST** is the ideal of the W.M.U.

3. *Since we are to give the tithe, we should have a systematic plan.*

*When shall the tithe and offering be paid?*

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16: 2). Every W.M.S. is asked to aid in introducing and supporting the weekly envelope system. The idea suggested for each organization is at least 10 per cent increase to the Co-operative Program.

*Where shall the tithe be paid?*

"Bring ye all the tithes into the storehouse, that there may be meat in mine house" (Malachi 3: 10). This is God's financial plan, so simple and yet so efficient: bring the tenth into the church or denominational treasury "that there may be meat in mine house." One writer has said that no group in our Baptist life has emphasized more consistently "the tithe as the minimum" than the W.M.U.; all leaders of every W.M.U. family have joined hearts and hands in the Every-Member Canvass.

*Why should the tithe be paid?*

The W.M.U. has adopted God's financial plan because this is a direct command—and all tithes are expressions of love to God.

## How a Housewife Can be a Stewardship-Tither

*Mrs. J. C. Ballard, Oklahoma City, Oklahoma*

In answering the question, "How can a housewife be a stewardship-tither?" there are certain underlying principles that every housewife must understand and apply in solving this question. *First*, she must have a clear understanding of the word *stewardship* and all that it implies when applied to Christian living and Christian giving. Life with all that enters into it is a trust or stewardship from God, our owner and benefactor. All of life takes on a new significance when we realize that whatever we have is a trust from God, that we are partners with him in the greatest of all undertakings, the winning of the lost of the world. Stewardship-tithing is the paying into God's treasury by the Christian steward of a minimum of one-tenth of her net income in recognition of God's ownership and Lordship.

### THE PRIVILEGED CLASS

For the housewife whose marriage is a true partnership, with husband and wife sharing equally in the family income, and both believers in stewardship-tithing, the question resolves itself into one of distribution of the tithe. Mrs. A, the Baptist wife of a Methodist steward, furnishes a splendid illustration of this happy condition. In response to the question, "How do you tithe?" Mrs. A joyously replied, "Oh, when Dr. A. makes a collection he brings home one-tenth of it to put in the Lord's tithe box. We always have something to give. I urge him to give generously to his church and he never objects to anything I contribute through mine." Truly an ideal partnership, is it not? "*Partners together with Him.*"

Surely the housewife, whose husband entrusts to her the administration of the family income, should have a clear understanding of the stewardship doctrine of money. She should use her practical experience in laying aside for God one-tenth of all funds she handles. The husband who trusts her with his heart, his home, his children, and his possessions, will be willing to accept her judgment and counsel in providing for the payment of their religious obligations.

Certainly the young housewife can be a stewardship-tither. With surprising frankness and wise forethought, our young people are coming to definite agreement on the money question before or soon after marriage. In thoughtful consultation, they wisely make out a balanced budget of expenditures and savings. Then is the time for the young housewife to suggest that ten per cent be laid aside as God's share of what he has given them.

The Christian wife who is a property owner, or a business woman, or who has a regular income has no difficulty in knowing and doing her duty as a stewardship-tither. The laying aside of one-tenth of her net income with business-like precision as a minimum offering to her Lord brings satisfaction of conscience and makes a business-like provision for the support of his work.

### THE HOUSEWIFE IN THE PARSONAGE

Mrs. C, the consecrated wife of one of Oklahoma's pioneer pastors, proved conclusively that the parsonage housewife can be a stewardship-tither. Mrs. C went the second mile and tithed the money that Brother C gave her after he had already tithed it. When her preacher husband jokingly teased her about this act of devotion, she laughingly reminded him of the Levite's tithe. With her, the tithe was only the beginning. It was her custom not only to share her gift checks with the Giver of all good gifts, but she frequently gave to world evangelism the entire amount of these

personal gifts. In the overflow of her loving heart, her all was none too good for the Master.

The farm housewife of today has many opportunities and privileges that her mother did not have. Possibly chief among them are those which her club work has brought her. Her county demonstrator has shortened her hours of labor by teaching her to be a more efficient housekeeper. Modern conveniences have further freed her for intellectual and social recreation. Brought into closer contact with her neighbors, in a community of interest, she has learned team work and has become public spirited and world conscious. She has found a market for the work of her hands and shares more largely in profits from the sale of farm products than formerly, hence *can* tithe her portion of these profits.

The farm wife whose husband has not yet realized her business worth and her rights as a working partner to share in the cash returns, can possibly tithe her home-canned goods. As she packs the fruit of her labor in a basket for the poor or unemployed or contributes to the box her society is sending to the Orphans Home, she has the Master's own assurance, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

In the class of housewives who have the most difficulty in tithing are the women who have no property, no income, but must buy all they get without cash, having all bills sent to the head of the house. To her comes the Lord's question, "What is that in thy hand?" Perhaps it is a talent that could be used for him and blessed of him. An Oklahoma woman who made pies for her church is now the owner of one of the largest bake shops in Oklahoma City.

If she cannot make money for the Lord, she can serve him in the ministry of personal service. A Christian woman who could give little money, gave herself to the task of personal evangelism and Christian neighborliness. When the mother of her foreign neighbor died, she went into the home of that neighbor and performed the ministry of comfort and helpfulness. On bended knees beside this neighbor of the East, the Christian woman of the West, asked for the presence of the Comforter in that home.

An All-wise God has made provision for the woman who has no income. No woman is required to tithe what she does not have, nor can she tithe the income of a husband who considers as his own all the family income.

Can a widow with a family of children to support be a stewardship-tither? Let Mrs. S, the widowed mother of seven children, tell how it can be done. She writes, "I had always thought it was right to tithe, but had been told by older Christians that it could not be done. After reading a tract 'What We Own and How to Pay It,' I was convinced that we owed God a tenth of our income. So I asked him to help me to do his will. I first gave a tenth of all the money I had, then bought from him, at market prices one-tenth of all the farm produce for my own use."

Due to the unemployment situation today, there are homes where there is no income. Such was the case in the home of each of the seven women who compose the Baptist Missionary Society at Valliant, Oklahoma. These seven women had faithfully paid their monthly pledges to the Memorial Dormitory of Oklahoma Baptist University until unemployment swept through their village. Distressed but undaunted, they met at their church to seek the counsel of their Heavenly Father who has said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." When they arose from their knees, one of their number looked out on the whitening fields of cotton that surrounded the church and saw in them an opportunity to make the money to pay their pledges. To see was to act. So they took their babies with them to the cotton patch and picked cotton for the glory of God and the benefit of Christian education. Where there is a consecrated will, God will help find the way.

# From the WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

## Discoveries

Perhaps to the exceptionally wise Solomon it was apparent that "there is no new thing under the sun." However, to the average person life is still a mystery, each day is full of new and oftentimes glad surprises. To those who study the Bible there is always a newness about its pages, some new light on a promise that illumines one's path from that day forward. Thus it was in studying Deuteronomy 8:18, where it gives the reason why God let his children get wealth. Had you found the reason thus given in that verse? A new light is now on that verse for me—a discovery has been made so far as my reasoning is concerned. Several years ago I learned a part of that verse, as follows: "Thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth." The recent "discovery" was made in the following clause: "that he may establish his covenant." As I see things, Moses is here teaching that the children of God are entrusted with money for the purpose of extending the kingdom of God, for you will recall that God's covenant as made with Abraham was (*Gen. 12: 2, 3*): "I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: . . . in thee shall all the families of the earth be blessed." Even so do I believe that God gives money to Christians that they may use it for his kingdom.

Another "discovery" came in studying Acts 24: 14. You may recall that the chapter records the defense of Paul before Felix, the fourteenth verse saying: "After the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets." The idea which is new to me, is an assurance that Paul practiced and taught tithing and the bringing of offerings, for certainly both are "according to the law and are written in the prophets." Can you conceive of Paul's not practising and teaching what he believed? Thus this verse gives me an answer for those who say that Paul's writings do not mention tithing and that, therefore, Christians need not tithe. I rejoice to believe that I have discovered that Paul was a tither and also an over and above giver.

These recently studied Scriptures may well serve as guides in entering upon the March Week of Prayer for

## HOME MISSIONS for "The Healing of the Land"



EVERYTHING SHALL LIVE  
WHITHER THE RIVER COMETH  
—Ezekiel 47: 9

Home Missions. Certainly much can—and should—be "discovered": (1) in personal and committee preparation for the program for each day; (2) in seeking and securing new talent as well as accustomed co-operation on the part of those who present the five programs; (3) in setting a definite goal for the week's offering; (4) in helping the W.M.U. young people—individually and in their organizations—faithfully to observe their programs for the week; (5) in inviting and taking unenlisted women to the meetings.

Did you ever find, ever discover anything? Don't you recall your joy and your eagerness to tell others about it? Also don't you remember the three parables of Jesus which tell of great joy when three finds were made: the sheep, the silver, the son? You recall that each had been lost and that diligent was the search, great the grief until each was reclaimed. Please keep these thoughts and those from Deuteronomy 8: 18 and from Genesis 12: 2-4 in your mind and heart as you pray and give during the Week of Prayer for Home Missions, March 7-11 inclusive.

"Giving is living," the angel said,  
"Go feed the hungry sweet charity's bread."  
"And must I keep giving again and again?"  
My selfish and querulous answer ran.  
"Oh no," said the angel, piercing me through,  
"Just give till the Master stops giving to  
you."  
—Selected.

## "A Little Child Shall Lead Them"

Eight years ago there appeared at the door of the Italian Baptist Mission School a little thin-faced, dark-haired, brown-eyed girl, accompanied by her father. Italian? No! But this Spanish man had heard that this school would accept not only Italians but also all Spanish-speaking people in the neighborhood. The teacher, Miss McLure, found the little girl to be timid but good and quietly responsive to her teaching, those dark eyes upturned as she heard the Bible stories each day. She became a regular attendant at Sunday school, in time bringing her sister and brother.

At the age of eleven she accepted Christ and wanted to be baptized but, because of the influence of the grandfather living in the home, the mother sent word by Lola that her grandmother in Spain had died a Catholic, so they didn't want her to be a Protestant. Superstition? Yes! But it was best to nurture the child and abide our time. The reward came the next year when Lola's heart was stirred afresh during another revival meeting held by the pastor, Dr. J. F. Plainfield. She asked the missionary to come to her house at a certain hour to ask if she could be baptized. Pastor and missionary called and after the former explained in Spanish to the father, he consented, and Lola's face was radiant with joy.

The next year her sister, Lily, happily gave her heart to Christ and was baptized. About that time the brother, Nick, had a fall which caused his leg to be put in a cast for months. While he was yet on the bed, a tragic sorrow came to the family in the sudden death of the father, leaving a widow with seven children, the baby being only four months old. The pastor held a comforting service in Spanish in the home where a large number of relatives and friends assembled, overflowing into the yard and street. The mother's grief was assuaged and she began to come to church with Lola and the rest of the family, Nick coming on crutches. She found Jesus precious to her soul and was buried in the waters of baptism. The following Sunday two aunts and two young lady cousins whom Lola brought to church were baptized. Truly Lola is being a little missionary: "A little child shall lead them."—*Fannie H. Taylor, Tampa, Fla.*

## Teaching English to Win Souls

In one Italian settlement in Christopher is a rather young, fine looking Italian woman. I always supposed she was a strong Catholic. She could not speak English, but I would visit her and give her Italian Gospels and tracts which she always seemed glad to get. Then one day about two years ago, she surprised and pleased me very much by asking me if I would not get her an Italian Bible, a good one. I knew then that she was not a Catholic. Now she wants me to teach her to read English. I use an Italian and English Gospel of Matthew for a text book and she is greatly interested in it and asks many questions; she is learning many things she never knew before while she is learning to read English. She is learning so fast and seems so interested that it is a pleasure to teach her. When she began, she could not speak any English at all: now she talks pretty well and we have such good talks together. I feel that she is a Christian.



She has three little boys, aged four, eight and ten years, and is such a good mother; she is very firm but kind and patient. I never have heard her scold or speak cross to them yet, and they are fine little boys, always obedient and well behaved. The two older ones go to school, of course, and are learning fast and are real little Americans. They go to Sunday school, too, every Sunday; all three of them come to the Industrial School at the Baptist Good Will Center on Saturday afternoons. I think it was mostly for the sake of her children that the mother wanted to learn English: she wanted to keep up with them and not have them grow away from her. She is the third Italian woman in that Italian settlement I have taught to read English—one woman got her citizenship papers last fall; her two daughters, aged ten and sixteen, come to our Sunday school.—*Miss Mary E. Kelly, Christopher, Ill.*

### "He Shall Reign"

(Luke 1: 33)

"And he shall reign," the angel said  
To Mary long ago;  
"Your son shall be the Promised One,  
Sent down God's love to show."  
And she, handmaiden of the Lord,  
When the glad news she heard,  
"So let it be," made answer,  
"According to Thy Word."

And so he came, God's only Son,  
Clothed in humanity:  
The Word made flesh, to dwell with men,  
Light of the world to be.  
He came unto his own but they,  
Blinded and lost in sin,  
Refused with wicked stubborn hearts  
To let "The Light" shine in.

But to the few who heard his call—  
His loving "Follow Me"—  
He gave the power, as sons of God,  
His witnesses to be;  
And when on Calvary's cruel cross  
They nailed God's holy Son,  
He left to those, who loved him here,  
His work to carry on.

For, "He shall reign"—not may but shall—  
God's promise standeth sure,  
Though earth and heaven pass away  
God's Word shall still endure.  
Before him every knee shall bow,  
And every tongue confess  
His glory, majesty and power,  
His grace and holiness.

And "He shall reign" although the tide  
Of sin and selfish greed  
Beat back at times our slow advance  
To meet the world's great need.  
Handmaidens of the Lord, "go tell,"  
Till all the world has heard  
How Jesus conquered death and hell,  
According to his Word.

—*Mrs. J. S. King, Arkansas.*

The following Scripture suggested the poem on the 1932 W.M.U. watchword as given above—for verse 1: Luke 1: 30-33, 38; verse 2: John 1: 14, 11; verse 3: John 1: 12; Luke 24: 48; John 15: 27; Luke 23: 33; Acts 1: 8; verse 4: Rev. 11: 15; Matt. 24: 35; Phil. 2: 10, 11; verse 5: John 16: 33; Matt. 28: 18-20; Rev. 1: 18; 1 Cor. 15: 3-4.

"Not what we give, but what we share,  
For the gift without the giver is bare;  
Who gives himself with his alms feeds  
three—  
Himself, his hungering neighbor and Me."

### Program for March

TOPIC—TITHES AND OFFERINGS: GOD'S FINANCIAL PLAN FOR MEN AND MISSIONS

*Purpose of the Program*—To show: (1) God's laws are for man's good and his glory; (2) God's unchanged law of giving is his plan for financing his kingdom and for making men "rich toward God"; (3) Our disobedience to God's law is sole reason for the shameful financial plight of Southern Baptists

*Hymn*—"I Need Thee Every Hour"

*Prayer* of thanksgiving that Jesus is "ever near the Christian's side"

*Scripture Lesson*—Gifts from God: (1) *His only begotten Son*, John 3: 16; (2) *All things*, Rom. 8: 32; 1 Cor. 4: 7; (3) *Every good gift*, James 1: 17, Psalm 84: 11; (4) *Whatsoever in Christ's Name*, John 15: 16; (5) *Remission of sins*, Acts 10: 43, 26: 18; (6) *Power through Holy Spirit*, Acts 1: 8; (7) *Immortal life*, Rom. 8: 11, John 10: 27, 28; (8) *Heavenly reward*, Rev. 3: 21; (9) *God's unspeakable gift*, 2 Cor. 9: 15.

*Hymn*—"My Hope Is Built"

*Talk*—Why Pay Debts (1) to Man, (2) to God?

*Five Four-Minute Talks*

Thinking About Tithing  
Interceding for More Tithers  
Teaching How to Tithe  
Help Through Tithes  
Enlisting Tithers

(NOTE: It will be observed that the initial letters for these five talks form an acrostic on the word tithe. When the fifth person has finished speaking, let all five stand while holding in front of them placards forming the word tithe. Much help for these talks will be found on pages 2-13; 25, 26.)

*Season of prayer* that members of the society and church will agree to tithe

*Hymn*—"I'll Live for Him"

*Rendering of Leaflet*—"Tithen Eggs" (Order leaflet for 4 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

*Talk*—Why Give (1) to Man, (2) to God?  
*Rendering of Leaflet*—"Giving as Worship" (Order leaflet for 3 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

*Hymn*—"Send the Light"

*Season of prayer* that members of the society and church may believe with Jesus that "it is more blessed to give than to receive" (Acts 20: 35)

*Reading of Poem on Watchword*—"He Shall Reign" (See this page. Have the reader pause, while another member reads after each verse the Scripture quoted for each verse of the poem.)

*Hymn*—"The Kingdom Is Coming"

*Discussion of Article*—"Discoveries" (See page 27.)

*Business*—Reports on: (1) Observance of March Week of Prayer; (2) Stewardship and Payments During First Quarter; (3) Plans to Be A-1 in 1932; (4) W.M.U. Young People's Work; (5) Personal Service; (6) Mission Study—Minutes—Offering

*Season of prayer* for (1) Southern Baptist Convention Boards and their missionaries and other workers; (2) May meeting in Saint Petersburg

"Bring ye all the tithes into the storehouse, that there may be meat in mine house" (Mal. 3: 10).

### Suggested Designations for Thank-Offering of March Week of Prayer for Home Missions

#### INDEPENDENT AND DIRECT MISSIONS

<b>Alabama—</b>	
A Pucciarelli, Birmingham .....	\$1,200
Good Will Center, Birmingham....	500
Mary Headen, Birmingham.....	600
<b>Florida—</b>	
J. F. Plainfield, Tampa (Italian)...	1,800
Mrs. J. F. Plainfield, Tampa (Italian) .....	600
Fannie H. Taylor, Tampa (Italian) ..	1,164
Alfonso Valmitjana, Tampa.....	900
Mrs. Aurelia Baez, Tampa.....	240
<b>Illinois—</b>	
Mary E. Kelly, Christopher.....	600
Mildred Bollinger, E. St. Louis...	700
Miss Headen's Successor at West Frankfort .....	600
<b>New Mexico—</b>	
J. G. Sanchez, Albuquerque.....	720
J. G. Jeantet, Las Vegas ( <i>Salary and Travel</i> ) .....	1,020
<b>Texas—</b>	
<i>Work Among Mexicans:</i>	
Paul C. Bell, Bastrop Institute ( <i>Salary and Expenses</i> ).....	2,400
Mrs. Paul C. Bell .....	540
Ignacius G. Gonzales, Austin...	600
Mrs. I. G. Gonzales.....	600
A Valez, El Paso.....	1,320
Gladys McLanahan, El Paso...	700
Lillie Mae Weatherford, El Paso	700
Geo. B. Mixim, Brownsville....	1,080
Donato Ruiz, San Angelo.....	1,080
Daniel Delgado, Corpus Christi..	600
Cayetano Garcia, Uvalde.....	600
J. A. Lopez, Pearsall.....	600
Joel E. Garcia, Cameron.....	300
Andres R. Cavazos, Laredo.....	300
Moses Robledo, Eagle Lake....	300
Matias C. Garcia, San Antonio, Texas .....	864
Emmett Rodriquez, Kerrville, Texas .....	600
<i>Work Among Chinese:</i>	
Miss Ollie Llewellyn, San Antonio .....	380
<b>Louisiana—</b>	
Acadia Academy, Church Point...	5,000
J. W. Newbrough, Rescue Mission, New Orleans .....	2,750
Successor to Mr. and Mrs. Morris	900
<b>INDIANS</b>	
<b>Alabama—</b>	
Successor to Mr. Weathers and Wife	540
<b>New Mexico—</b>	
Eathyl Burnett, Albuquerque ....	1,075
George Wilson, Albuquerque.....	1,200
C. W. Burnett, Albuquerque.....	1,620
North Carolina Indian Work.....	1,000
<b>Oklahoma—</b>	
A. W. Hancock and Mrs. Hancock, Shawnee ( <i>Salaries</i> ) .....	900
D. D. Cooper, Shawnee .....	540
A. Worthington, Pawhuska.....	1,620
Gladys Sharp, Fairfax.....	1,200
Grace Clifford, Nardin.....	300
R. R. Beard, Ponca City.....	900
Pascal Arpaio, Krebs.....	960
Five Mexican Evangelists.....	1,427
<b>NEGROES</b>	
<b>National Baptist Convention Workers—</b>	
Successor to A. D. Williams, Atlanta, Ga. ....	600
R. J. Moore, Tuscaloosa, Ala. ...	240
G. D. McGruder, Union, La. ....	240
Rev. R. T. Pollard, Selma, Ala....	240
Rev. Jordan Davis, Selma, Ala. ...	240
Panama .....	500
<b>Mrs. Una Roberts Lawrence—</b>	
Salary .....	\$1,800
Travel .....	600
Stenographer .....	900
Miss Emma Leachman ( <i>Salary and Travel</i> ) .....	2,500

Jewish Work by Rev. Jacob Garten-  
haus ..... 1,000

CUBAN WORK

Eva Smith—Salary .....	810
Maria Peraza—Salary .....	720
Maria Menendez—Salary .....	480
Mrs. Orjales—Salary .....	600
M. R. Vivanco—Salary .....	960
Josefa Munoz—Salary .....	540
Edelmira Robinson—Salary .....	810
Mrs. H. R. Moseley—Salary .....	810
E. Becerra—Salary .....	960
Bibiano Molina—Salary .....	600
A. Martinez—Salary .....	960
Virginia Perez—Salary .....	660
A. S. Rodriquez—Salary .....	960
A. S. Rodriquez—Travel and Rent ..	600
M. A. Gonzalez—Salary .....	960
Rafael Fraguela—Salary .....	960
Rafael Fraguela—Travel and Rent ..	540
J. M. Fleytes—Salary .....	720
Placetas Mission—Rent .....	360
A. Corujedo—Salary .....	960
A. Corujedo—Travel .....	120
A. Lopez—Salary .....	720
A. Lopez—Travel .....	120
Christine Garnett—Salary .....	810
Christine Garnett—Rent .....	360
M. A. Calleiro—Salary .....	960
M. A. Calleiro—Travel and Rent ..	600
R. R. Machado—Salary .....	960
R. R. Machado—Rent .....	360
R. Alfonso—Salary .....	960
R. Alfonso—Travel .....	120
M. M. Calejo—Salary .....	900
M. M. Calejo—Rent .....	360
Jacobo Gonzalez—Salary .....	960
Jacobo Gonzalez—Rent .....	480
J. L. Greno—Salary .....	960
J. L. Greno—Rent .....	300
Evangelism—Salary, Rent and Travel	1,620
F. Santana—Salary .....	720
F. Santana—Rent .....	300
Juan Bautista Ferrer—Salary and Travel .....	840
J. M. Marquez—Salary and Travel ..	840
Medical Work, Cardenas .....	620
Arturo Pontigo—Salary .....	600
Ismael Negrin—Salary .....	600
Filomeno Hernandez—Salary .....	600
Filomeno Hernandez—Rent .....	300
A. Pereira—Salary and Rent .....	780
E. Vasquez—Salary and Rent .....	960
D. Hernandez—Salary .....	600
W.M.U. Work .....	600

Total for Thank-Offering Goal \$90,000

Suggested Leaflets—Supple-  
mental Help for W.M.S. Program

MARCH—TITHES AND OFFERINGS: GOD'S  
FINANCIAL PLAN FOR MEN AND MISSIONS

Cents

Brother Brown and His Gifts.....	3
"Come unto Me" .....	2
Giving as Worship .....	3
How the Dales Did It.....	4
Not Mine but Thine.....	2
Tithen Eggs .....	4
When You Ask Me.....	2
The Gifts (Stewardship Pageant: 15 or More Women) .....	8
Aunt Margaret's Tenth (Play: 5 Adults, 1 Child) .....	5

NOTE—Any or all of the above leaflets will help to win tithers and free-will givers. They will also serve finely as supplemental helps for the program. Order from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala. Please remit with the order.

From the  
**BAPTIST BROTHERHOOD of the SOUTH**

Secretary J. T. HENDERSON

A Remarkable Advance

One of the most striking illustrations of advance in the activities of a country church is found in the Sharon Church, located in a fertile valley ten miles north of Knoxville.

The roll of this church contains two hundred twenty-five members, one hundred fifty of whom live in the community.

Last year it paid the pastor three hundred dollars for half-time service and contributed less than fifteen dollars to outside causes.

Following a recent revival conducted by Rev. F. M. Dowell, a program of financial enlistment was organized and conducted. This resulted in securing \$1,800 in pledges and in calling Brother Dowell for full time on a salary of \$1,200 and of setting aside \$200 for the Co-operative Program.

The church had only three deacons prior to the revival. Another step in their enlargement program was the election and ordination of eight new deacons; each of these has provided himself with a book on the duties of a deacon. They are live men and are ambitious to serve in harmony with scriptural requirements.

The Secretary is speaking from first hand information; he spent yesterday, January 24, with this church, speaking three times and attending both their Sunday School and B.Y.P.U. He was greatly cheered by what he saw. Every member of the Sunday School and B.Y.P.U. remained for the regular worship.

A similar result can be realized by any church that is willing to pay the price. A spiritual atmosphere, needed information, and intelligent leadership will always be rewarded.

Meeting of Secretaries

This conference was held in the Chisca Hotel, Memphis, Tennessee, on January 15.

The secretaries present were E. Kirk of Kentucky, Dr. D. R. Isom of Louisiana, T. J. York, Associate Secretary, with headquarters in Little Rock, Arkansas, and J. T. Henderson, General Secretary.

The conference was opened with prayer led by each secretary, and was in session about eight hours. There was no waste of time but serious discussion all the way through.

The objective was to formulate, as far as practicable, a plan of operation both uniform and effective.

The following matters were gone into in a very minute way: Organization—Southwide, State, Regional, Association, and Church.

Literature was the second matter discussed. It was decided that we would place more emphasis on the study of the *Brotherhood Manual*, by Isom; the propriety of issuing a booklet of programs with information on the topics considered, was discussed at length, and a good collection of tracts on the organization and conduct of a Brotherhood, Stewardship, Deacon, and Every-Member Canvass, was considered vital.

The importance of promoting the circulation and reading of the denominational papers was emphasized.

Conventions—Southwide, state, regional, and associational, came in for considerable discussion.

Study courses, awarding certificates, a program of service for men, both in the local church and the association, and several other practical measures received attention.

We adjourned with the conviction that the day had been well spent.

Greenville, South Carolina

Beginning with Sunday, January 17, the General Secretary spent four days with the Pendleton Street Baptist Church of this city. He made six addresses, discussing Stewardship of Life, Missions, Men and the Kingdom, the Deacon, Scriptural Finance, and Tithing.

During his twenty-three years in the Brotherhood work, he has not had more loyal and effective co-operation. The local daily reported a thousand people present at the two regular worship hours on Sunday; while this was perhaps an over statement, the congregations were very large.

For the conference work during the week, nearly two hundred attended, representing fourteen churches. At the last meeting the number of tithers was almost doubled.

Dr. J. Dean Crain, the popular pastor, has been on the field only a little more than a year, but has the situation thoroughly in hand and enjoys the fullest co-operation of the membership.

Dr. B. D. Hahn, pastor emeritus, who served the church so efficiently for a score of years, is giving his successor most sympathetic support; indeed he is a constant inspiration to both pastor and church.

The Every-Member Canvass when fully rounded out will be a decided success.

A Later Report

Supplementing the report of last month, Rev. L. H. Miller, of Sans Souci Baptist Church, Greenville, South Carolina, writes: "We are endeavoring to see the last man. Our pledges are seventy-five per cent in advance of last year, our contributions to the Co-operative Program will be more than doubled, and there is a fine spirit of harmony and aggressiveness in the church."

The General Secretary enjoyed the fellowship of service with this live church.

President Jones

Mattison B. Jones, president of the Northern Baptist Convention, whom the General Secretary heard speak in St. Louis on his tour with Mr. J. H. Anderson, chairman of the Brotherhood Committee, writes in a personal letter: "I am again in the harness in my professional work, but often reflect with great satisfaction on the wonderful reception I received in the South in both my personal and official relationships. I trust with all

my heart that my going to the Southland and my efforts there were in harmony with the divine plan."

### Gratefully Acknowledged

The Executive Committee of the Brotherhood greatly appreciates the fine editorial of Dr. Gwaltney, regarding a Brotherhood Secretary in each state, published in a recent issue of the *Alabama Baptist*. He strongly endorses the claim of the Brotherhood Committee that it would be the part of wisdom to put on a salaried Brotherhood Secretary in every state. Declining receipts should be a plea for such action, if the right man is employed. Figures are at hand to support this claim.

Dr. Gwaltney writes the General Secretary these words: "You are exactly right when you suggest that there ought to be some one in each state to cultivate the large givers."

Dr. McConnell, of the *Texas Baptist Standard* writes, "The arguments in the two tracts you sent are conclusive. I shall give all support possible with the *Baptist Standard* to the Brotherhood cause."

These words of endorsement are likewise very much appreciated.

### A Brotherhood President

Roy B. Carter, attorney at law, Newport News, Virginia, takes *seriously* his position as president of the Brotherhood in the Orcutt Avenue Baptist Church of his city. He has outlined a program for the year and submits it for suggestions and amendments.

Among other things he writes: "The Brotherhood is something new in these parts and in all the study courses that have been put on by our churches on the Peninsula, the men have been completely *ignored*." There are no precedents in his section and he is seeking light and help.

LIVE BROTHERHOODS

### Calvary Baptist, Shreveport, Louisiana

The men of Calvary Church organized May 4, 1931, with about six men. They agreed to meet each Monday night for one hour. The organization has increased its membership to some twenty men.

Since organizing they have studied the *Baptist Brotherhood Manual*, *Our Lord and Ours*, *Financing a Church*, and *Christian Stewardship*. The church has been painted, a Sunday school annex built and the 1932 budget oversubscribed for the first time in the church's history.

The men and women meet jointly for a brief opening exercise, then retire to their respective meeting rooms where they have their programs. This plan of organization and meeting has greatly strengthened both departments of the work and the whole church.

### Calvary Baptist, Alexandria, Louisiana

The men of the Calvary Church, Alexandria, Louisiana, organized January 1, 1931, with a representative nucleus of the men present. They chose Sunday evening of each week as their regular meeting time. This hour of meeting is the same as the B.Y.P.U. The whole family comes to the church one hour before preaching. The men enter the Brotherhood, the women the Baptist Adult Union, and the children the various B.Y.P.U.'s.

Dr. E. E. Colvin, pastor, claims this plan of meeting has interested his men and brings them into the evening preaching services regularly. The average attendance of the Calvary Brotherhood ranges between twenty-five and forty men each Sunday evening. One of the last books studied by these men is *What Baptists Believe*.

The budget of this church was oversubscribed this year for the first time.

### An Active Layman

O. M. Swaim of Blackwell, Oklahoma, president of the Swaim Oil Company, is director of Brotherhood work in his association and frequently writes the General Secretary of the progress he is making. In his last letter he reports the organization of two Brotherhoods, giving the names and addresses of the officers, for our records. He says furthermore, "We had a fine meeting here in Blackwell last Thursday night with about sixty men present. I am spending a good deal of time in this work and like it fine."

### Sample Report

A letter has just reached the office from Rev. H. K. Ezell, Jr., of Fair Forest, South Carolina, advising us of a successful study class of men in *The Larger Stewardship*, and calling for certificates for ten men who qualified for this award.

Such reports are coming in growing numbers from all sections of the convention territory.

### An Appreciation

Mr. R. L. Shell, clerk of the Franklin Baptist Association, Missouri, writes that the Executive Board of this association passed a hearty vote of thanks to the Brotherhood for the valuable services of Secretary York among their churches. He says, "Brother York's messages have meant much to this association in its preparation to put over the Every-Member Canvass in a great way."

### Commendation of Secretary Bridges

The Brotherhood of the South decided to locate one of its Secretaries west of the Mississippi River. Accordingly, they asked us to give Brother York desk space in our office, assuring us that a large part of his time could be given to Arkansas. This we were glad to do, and so Brother York is with us. Already he has assisted a number of our churches in Arkansas. He is a great layman, and he understands church work thoroughly, having assisted the various organizations of the churches. He is a splendid talker, has an impressive personality, and understands how to organize and lead men.

He will "fit" your church, whether it be in city, village, or country. If you need such a man write him in care of our office, 405 Federal Bank and Trust Building, Little Rock, Arkansas, and ask him for a date. I trust that our pastors and churches will use him. He will prove to be a blessing to you and your church.

### Suggested Program for the Monthly Brotherhood Meeting

*Song, Scripture, and Prayer.*  
*Business Session*

SUBJECT—THE CHURCH COVENANT

1. First Paragraph (five minutes).
2. Second Paragraph (five minutes).  
Song
3. Third Paragraph (five minutes).
4. Fourth Paragraph (five minutes).  
Song
5. Fifth Paragraph (five minutes).

*Voluntary Remarks* (two minutes each).

*Closing Words by Pastor.*

*Adjourn with a Song and Prayer.*

#### SUGGESTIONS

Write Baptist Brotherhood of the South, Box 585, Knoxville, Tennessee, for free copies of the Church Covenant. It will be found easy to prepare for this program by a study of the Covenant.

### Report of T. J. York, Associate Secretary

#### Pineville

The first week in January your Secretary visited two of the leading associations in Louisiana, speaking in six churches. On Sunday, January 3, he spoke at the morning hour to a large congregation in the Pineville Church. Pineville is one of the leading churches in central Louisiana, and has the largest Sunday school in that part of the state. Dr. Gayer has been quite successful in enlisting and developing the membership. The Every-Member Canvass had been completed and the budget oversubscribed.

#### Alexandria

At 6:15 P.M. the Secretary visited the Brotherhood of Calvary Church, and spoke to fifty men in their regular weekly meeting.

At 7:30 P.M. he had the privilege of speaking to the evening congregation in the Emmanuel Baptist Church, of Alexandria.

#### Colfax and Pollock

On Monday night, January 4, we went with Pastor A. E. Pardue to Colfax, where this pastor has a splendid half-time church. The Colfax Church is not large, but thoroughly co-operative and is making progress. On Tuesday night we were with Brother Pardue in his other church located at Pollock.

#### Lecompt

On Wednesday evening Brother Green Strother, a returned missionary from China, carried the Secretary to Lecompt where we had the privilege of speaking to a large congregation at their mid-week service. This is a full-time church with Rev. W. B. Huntsberry, a Louisiana College student, as pastor.

Four of the six churches visited during these days had oversubscribed their 1932 budgets, and the other two were still at work.

#### Pulaski Heights

During the second week in January we conducted a stewardship conference with the Pulaski Heights Baptist Church in Little Rock. Dr. L. M. Sipes is its pastor and also the editor of the *Baptist Advance*; he is doing fine work in both capacities. About twenty-five men attended the conference, ten of whom qualified for the Brotherhood certificate.

#### Hot Springs

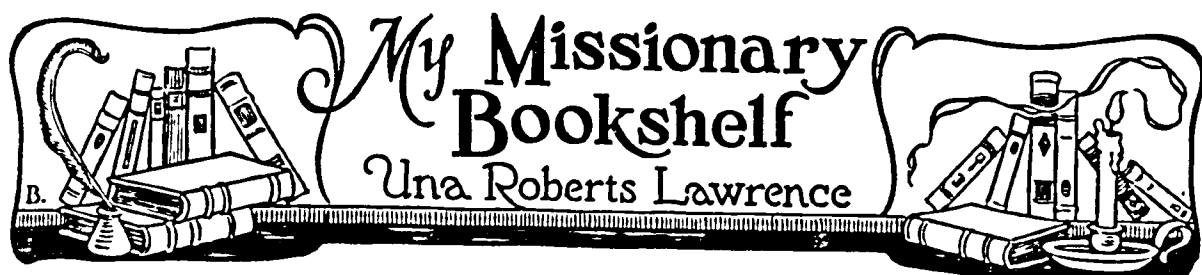
On Sunday, January 17, your Secretary was invited to supply the pulpit at the First Baptist Church, at Hot Springs. Dr. W. C. Reaves has been pastor for the past six or seven years, and has led the church in a very constructive way. In the afternoon we met with a group of laymen and organized a Brotherhood. Mr. Wm. H. Hall, a leading layman of this church, was elected president. The sixteen men present expressed their interest and concern in this movement.

#### Immanuel

On Wednesday evening, January 20, we were invited to speak to the Workers' Council of the Sunday school and to the prayer meeting of the Immanuel Baptist Church, of Little Rock. The attendance on this occasion was more than one hundred seventy-five, although Dr. Otto Whittington, the pastor, was away at a denominational meeting.

#### Memphis, Tennessee

Dr. J. R. Black, pastor of the Temple Church of Memphis, invited the Secretary to address the School of Missions in his church on January 23. He was greatly encouraged by the splendid attendance of more than two hundred in this school, the first of the kind he had attempted.



(NOTE—All books may be ordered from the Baptist Book Store serving your state.)

The little row of new home mission books is growing this month. Glad indeed am I to welcome the adult book from the press, for it is long overdue. *The Word of Their Testimony*, by Lawrence (Home Mission Board, 50 cents and 75 cents), is a simply written book of stories of what happens when the Bible falls into the hands of a man or a woman, boy or girl to whom its message has never been known before. Here are stories from our missionary work among the French people, the Mexican in the United States, the Indian, the Negro, the people of the mountains, our Jewish neighbors and people of many different lands in our cities, our Indian people from the West, our neighbors in Cuba and Panama. They are stories gathered on the field as the author has traveled in her work as mission study editor of the Home Mission Board these past six years. Many of them have been told as she has talked in every state of our Convention about Home Missions. Many of them have been told, or partly told, in the different publications of our Baptist denomination. But telling them again will not emphasize too much how great a blessing is the gospel to those who have it not. The freshness of appeal lies in the retelling on a theme of victory in the missionary enterprise. The arrangement of the book is a bit out of the ordinary. In a time when much must of necessity be said about debts on our mission boards, it renews our faith to read such stories as these that fill our hearts with joy over the victories of the gospel in the hearts of men and women. It gives us hope for the future to know of such triumphs over sin. It stirs our hearts to holier purposes as we read the record of the sacrifices men and women have made for the gospel. It gives us insight into the work of these missionaries to journey with them for a little way in their work. It reminds us that the victory is won, "Not by might, nor by power, but by my Spirit, saith the Lord."

When we read of the leaflet dropped in the road that has wrought so mightily in Cuba, of the forgotten Bible of Tomaz that is still a power for the gospel in Old Trinidad, of the Word of God plus the witness of a slender girl having power to break the hold of heathenism among the Indians, of the tract in the hand of Joaquin winning a victory before even he had found a job in these United States, of the glad giving of life even unto death, of the countless ways in which God still honors his Word among the peoples of all nations, we feel new impulses to give ourselves to such victorious tasks anew.

So we are happy the book is off the press and ready for you—happier than we can say. Read it, and if you don't get a new thrill of joy in our present-day missionary enterprise, write this reviewer—and she will tell the author to try harder next time!

This is the second of the Graded Series on Southern Baptist Home Missions being presented this spring by the Home Mission Board. The first was *Around the World in the Southland*, by Inabelle Coleman, the book for Juniors reviewed last month.

Alongside this new book from our own Home Mission Board, there is one that is not meant to be a mission study book, but which gives a wonderfully appealing picture of one of our most interesting home mission fields.

*Clever Country—Kentucky Mountain Trails*, by Caroline Gardner (Revell, \$1.50), is the story of a summer spent in the Kentucky mountains by the executive secretary in Chicago of the Frontier Nursing Service. She took along with her the whole family of four children, ages ranging from four to twelve, and herself, along with the luggage and staple food stores for their existence in a mountain cabin for four months. It was the summer of 1930 when the drouth had made living in these Kentucky mountains very bare and scant. The hilarious struggles of this city-reared family to adapt themselves to mountain fare, the happiness they had in all the ups and downs of mountain life, the many contacts with mountain homes and people, especially the trips Mrs. Gardner made through the mountains with the Frontier Service nurses, makes fascinating reading. Through the whole account runs a little love story, for an aviator, whose plane is wrecked in the mountains, is nursed back to health in one of the Centers of this Frontier Nursing Service where a very charming young woman is doing courier service as her vacation contribution to this splendid organization. One is happy that Bill wins Sallie at the end of the summer, though all too little is said about the final act in this little drama.

However, both the lively and interesting account of the children and their experiences with cows and chickens and horses, not to mention the dogs and other impediments the family gathers during the summer, and the love-story are minor matters after all. For the real story is of the mountain people, their self-reliance, their struggles with poverty and isolation, their brave and cheerful facing of their problems and their victory over them. Through the whole book runs the thread of courage—courage of women in facing pain and loneliness and poverty when birth and death come into mountain cabins. No book of recent publication so tells this story as does this one without becoming unduly sentimental or morbid or mawkish. It's a brave and worthy tale of a brave and worthy people that makes one want to do something for this splendid organization of nurses who are giving their lives to the most neglected section of our Southern life.

When you look at your map you will see that Baptists have fostered schools in the very country told about in this story. Hazard Institute is in its very heart. Magoffin Institute is at the northern edge, while Barbourville lies to the south, with Clear Creek Mountain Preacher's School just a little farther east and south. This is mountain country where Baptist interest has long centered. Here is still a great untouched territory for all types of missionary investment. *Clever Country* gives us one side of this missionary problem that we have known but little about—the story of the mountain mother and her baby and the cost of bringing up the mountain family in terms of human interest. The reading of this book will stir the pulses of interest in this region and make us realize anew that the day of Home Missions in the mountains is not past.

Another great field of Home Missions is touched upon by the third book on our book row this month—*The Spirit of Piney Woods* (Revell, \$1.00), is a very modest little book,

written by Laurence C. Jones, the principal of Piney Woods, a country life school for Negro youth in Mississippi. The book tells more than just the bare meaning of the words that fill its less than a hundred pages. The brief chapters are selections from the Sunday evening talks made through the year by this Negro educator to the Negro boys and girls who have come from humble homes to learn the way to a chance in the world. The lessons taught in these little talks are the simple, fundamental lessons of honesty, good manners, patience, making a living, being cheerful, facing difficulties bravely, the dignity of labor, being a man—and a woman—winning the best out of life. The names of generous benefactors of this little school back in the pine woods of Mississippi are found here and there, as this Negro teacher tries to pass on to his students the lessons from great lives, lives of men and women who have been truly successful in life—successful in more ways than merely making money. Stories of William Wrigley, of chewing gum fame, and A. A. Hyde, of Mentholatum fortune, strangely yet fittingly alternate with the story of Uncle Charlie, the faithful valet, and Rodney, the master cook. Oddly, yet most appealingly, the climax of the book is the story of Bill House, who did not have all the wit God gives to normal human beings, yet whose life was a lesson in doing the best he could to serve his world with what he had.

If we could have a generation of teachers like this man Jones of Piney Woods, we would see a mighty change in the Negro race. I never heard of Laurence Jones, or his school in the Piney Woods, before I read this book. But I want to know more about both. Just the pictures in the book of the boys and girls who have gone out into useful lives in various trades and professions is enough to pique my curiosity and make me glad that we have such men guiding the future of Negro youth in the South. Here again is a book that touches one of the great fields of home mission cooperation—the work with our Negro Christian leaders in their overwhelming task of lifting their race.

Song has ever been a power in the spread of the kingdom. Here is the hymn book prepared especially for the Eleventh Quadrennial Convention of the Student Volunteer Movement in Buffalo, New York, last December. It is fittingly named *Hymns of the Widening Kingdom*, and is printed by Century. It would be a choice asset to any group of young people or grown-ups who must plan attractive and appealing programs in the church. Here are the choice old hymns, the martial airs of conquest, songs for solo voice and quartet—a collection of the best of all the missionary hymns of the church from every age. You will find just what you need to give a worshipful background for a program on Home Missions, or Foreign Missions, for devotionals, for public programs, for marching groups to sing with vigor and challenge, for the soft and low accompaniment to pageantry and poems. Investment in this most attractive and usable collection of missionary hymns will be an investment in increased interest in missions for all who sing, or listen with their hearts to worshipful singing.

Now because this is Stewardship Month, there is a little special stack of books by the missionary bookshelf this month. They are hand-picked books on Stewardship, which is the very main-spring of mine and your participation in missions. We cannot go. We can pray and give. Here are some books that will lead us into larger vision of our share in this great task:

The first book is one that your pastor will like to read. *Stewardship Parables of Jesus*, by Long (Cokesbury, 50 cents). It is filled



with thought provoking sentences, that make one want to lay the book down for a moment and just *think*. For instance, in the introduction the author says that the book is directed primarily at the materialism so prevalent in our day. "Such a materialism," he goes on, "preaches prosperity as its gospel, makes business its king, gold its god and enslaves its devotees under the de-spiritualizing and unchristian tyranny of *things*." That has a ring to it that is certainly positive enough. Then he goes on to say, "Stewardship is the sure method of escape from such tyranny, for it helps Christians, encumbered with the luggage of life, to find abundant happiness through contribution of life, and time, and abilities, and money as a means to the propagation of the Story and Person revealed in the Gospels. We meet the menace of materialism in the rapidly changing world with the measureless might of Christ's unchanging offer of personal and social redemption."

Somehow that "measureless might" phrase appeals to me. So will many a phrase in which Dr. Long, who is Stewardship Secretary of the Presbyterian Church in the United States, clothes his thoughts, and through which he interprets for us in terms of stewardship, six of the stories Jesus told to illustrate his teachings about the kingdom of God. This is a book for every Sunday school teacher, preacher or student of the Word of God, and loyal supporter of the missionary enterprise.

Next comes a book interesting to both old and young, *Jesus' Teaching on the Use of Money* (Cokesbury, 50 cents). It is written by one who knows both young people and the principles of stewardship, Miss Ina Corrine Brown. It is one of the most clearly presented discussions of the subject we have ever had. "In this brief study," Miss Brown says, "we make it our purpose to lead people to the acceptance in their own lives of Jesus' attitude toward money and the material things for which it stands."

In a charming, most readable style, Miss Brown discusses in everyday language the principles of the Christian life as applied to material possessions, money and what it represents. The keynote of the book is struck in a quotation from John Oxenham, facing the opening of the first chapter which ends,

"If we would build anew and build to stay,  
We must find God again,  
And go his way."

So, reverently, clearly, most appealingly, Miss Brown tries to find the way that Jesus would have us go and then stir our hearts to want to follow in that way—in the use and care of material possessions. All the grown-up members of the family will enjoy this book.

Next comes an old book, but one we must mention. *Stewardship in the Life of Women*, by Helen K. Wallace (Revell, 50 cents and \$1.00), is one of the very best books for mother and the married daughter of the home. For here is stewardship in just the terms that is most easily understood by the women who must stay at home, who have little money, but who can do so much through the many ways that women may serve. Here is the story of the woman with the little room who used her home to further the work of the prophet of God, the woman with her needle who ministered to the poor, the woman with her offering, a woman and her time, the mother and her son, and the woman who can bear the message of the gospel. Every woman can find inspiration and help toward a larger life through the suggestive pages of this little book.

## MISSIONARY MISCELLANY

Secretary T. B. RAY

### Births:

Rev. and Mrs. G. A. Bowdler, of Buenos Aires, Argentina, announce the arrival of Victor Robert, on November 17, 1931.

### Arrivals on Furlough:

Miss Marjorie Spence, Temuco, Chile. Home address, Lillington, N. C.

Rev. and Mrs. J. C. Quarles, Buenos Aires, Argentina. Home address, 734 Frederica St., Atlanta, Ga.

Miss Jennie Lu Swearngen, Bello Horizonte, Brazil. Home address, Kenney, Texas.

### Sailings:

On *S. S. Western World*, January 9—

Miss Mattie Baker, Sao Paulo, Brazil.

### ADDITIONAL CUT IN THE BUDGET

At its meeting in January the Board cut out of its appropriations for 1932 an additional sum amounting to \$23,966.00. This cut was made on native work, that is to say, upon the salaries of native workers, schools, hospitals, publication work, rents, miscellaneous, and so forth. This was equivalent to 10 per cent for the year on these native operations. This is most distressing, but we were compelled to do it on account of the fact that our income continues to drop. If the work of the Foreign Mission Board is saved to any degree of efficiency, our people must wake up to realize we cannot run this great enterprise without much more money than the Board is now receiving. We are practicing every possible economy, but the work cannot be fed alone on economy. We must have means with which to operate even on a reduced basis.

*A Bright Young Convert*—"Last night a beautiful, cultured girl who graduated this spring from Collegio Baptista, joined the church. She is spending some of her vacation here in our little home, and when the final decision was made, I was too happy to eat. Mrs. Soren and the Girls' School at Rio have prayed so earnestly for her this year, and will be rejoicing that their prayers and efforts are answered. Just before going home nearly four years ago, an old, old lady—a consecrated Christian asked if I would not visit this girl's home. She had met the mother at another place. The mother, separated from her husband, was so desperate and miserable, she talked of suicide. I very seldom talk the gospel at the first visit in homes, but try to gain confidence first. However that afternoon I poured out my heart to this cultured woman. She started to church and after three years gave herself completely into the Lord's hands. Life is so different. How consecrated she is, and works constantly among her friends—the better class of people. She is not ashamed to help in the open air meetings though so many make fun of this kind of work. Now her lovely daughter takes her place in his ranks and even tonight went up the street to get other girls for a study course we are having."—*Rosalee Mills Appleby, Petropolis, Brazil.*

*Singing the Gospel*—"To the company of volunteers against atheism has been recently added John Vranchan, former royal grand opera singer from Petrograd, whose talent in song is now being devoted to the service of the King of Kings. Shortly before his con-

version he was employed by the Orthodox Catholic churches to develop their singing to compete with the Baptists. With this brother I recently visited all of our city churches on the Danube River. With his strong well-trained voice he proved a sufficient attraction to more than fill the chapels in every place visited."—*W. E. Craighead, Galatz, Roumania.*

*Her Gift of Life and Money Give Her a Right to Challenge*—"How I wish we could start a fund—a love offering—in honor of Dr. Sallee and wipe out the debt entirely during 1932! Mrs. Sallee said in a recent letter: 'It seems to me it will kill me if the debt is not paid.—God surely will not allow Mr. Sallee to die in vain. I think he will let us pay it.' Could this little donation of mine be used to start such a fund, if it has not already been started? I think the gifts should be spontaneous, not under the auspices of the churches and boards, but from individuals who desire to show their love for the Master and at the same time to honor the memory of his noble servant who gave himself so completely to the cause of missions that souls might be saved and the Lord be glorified. I do not think that any special appeal should be made, but that our people should merely be informed where to send gifts to this object. Oh, wouldn't it be glorious and wouldn't we all rejoice and praise the Master if he would bring this to pass during 1932? It seems to me that every one who truly loves the Saviour would count it a privilege to have a part in such a blessed achievement. Just think! If every Southern Baptist would give only one dollar we could do it! With the eye of faith, I can almost see right now thousands of checks rolling into Richmond with this line attached: 'Gift to wipe out the debt in 1932.'"—*Addie Estelle Cox, Kaifeng, China.*

*Fine Year in Chile*—"We have today closed our convention and it was a gracious one. In 1931 we had 482 baptisms, over 100 more than we have ever had in any one year. Praise the Lord! The people have no money, and many go hungry, but God has given us a great victory. Never in my life have I ever preached so much in one year or to so many people. We just cannot find words to thank him."—*J. L. Hart, Temuco, Chile.*

*The Veteran Speaks*—"Our work the past year has been done under many and peculiar difficulties. God's blessing has been on it, both in this great capital city, and in the far interior, and there is very much to be thankful for, and to greatly encourage us. This city in the near future will have a million people and next to Sao Paulo will be the third great center in Brazil. With its north and east European population (mainly German, Polish, Lettish and Swedish) it is an industrial metropolis, and is fast growing and forging ahead. We are well and favorably known, and through the school are enabled to reach and influence the best classes in the city. We have every reason to be greatly encouraged. If I only were a few years younger! But we realize that the time will now soon come when we shall have to retire from active work."—*W. B. Bagby, Porto Alegre, Brazil.*

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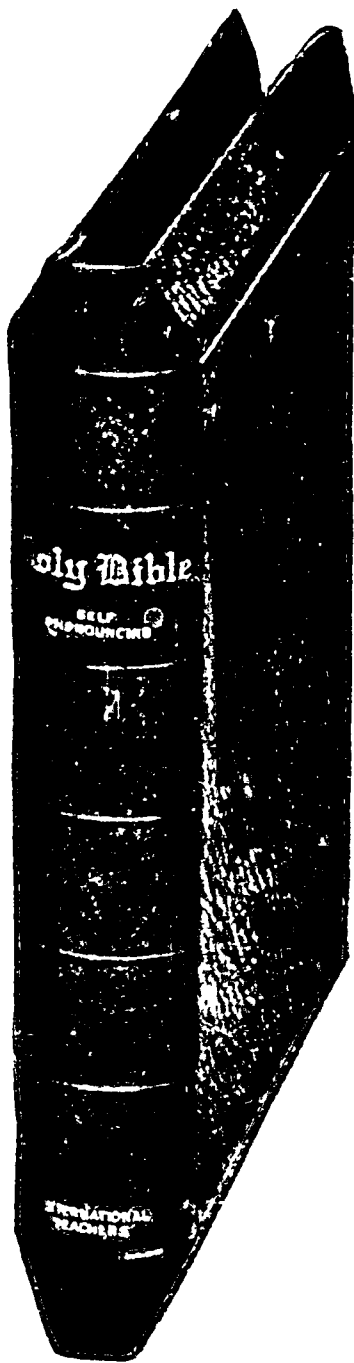
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### SPECIMEN OF TYPE

4 Thus saith the LORD God of Is- ra-el; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Báb'y-lon, and against the Chál-dé'ans, which besiege you with- out the walls, and I will assemble them into the midst of this city. 5 And I myself will fight against	E. C. 609.       Isa. 13. 4.	2 And s LORD, O upon the thy servan in by thes 3 Thus ye judgm deliver the the oppres
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