

FOREIGN MISSION JOURNAL, RICHMOND, VA.

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IMPORTANT, READ CAREFULLY.

The Journal is the organ of the Foreign Mission Board. It is devoted to foreign mission work. It teaches the fundamental principles of missions. It brings the latest news from the foreign fields. It contains many pictures of scenes in distant lands and of the work of our missionaries. It has a department for the W. M. U. with a monthly program for the missionary meeting. It has a department also for the young people. It is edu-

cational, instructive, and inspirational. It is indispensable to missionary workers. It ought to go into every Southern Baptist home. It will be stimulating and helpful wherever circulated. We appeal to the friends of foreign missions to help us secure a large increase in our circulation at this time when the gospel is making such splendid conquests in mission lands.

THE FOREIGN MISSION SITUATION AS THE CORRESPONDING SECRETARY SEES IT.

There are several outstanding and significant facts connected with our Foreign Mission Board which I am continually turning over in my mind. They must have a great lesson for Southern Baptists, and I am, for this reason, passing them on to the Journal readers.

There is the fact of a difficult financial situation as regards the current expenses of the Foreign Mission Board. All of us are lending our influence and heartiest support to the effort of the Laymen to raise the debt on the two boards, and the special effort to complete the Judson Centennial Fund. These two enterprises must be carried to success. There is danger, however, that some will allow the help which they give to these objects to reduce their contributions to the current expenses.

The danger of such a thing, in view of the great needs of the board, ought to be taken under consideration. Do these, and do not, at the risk of great peril to the work, leave the other undone.

Another fact is that the European war has, while making financial difficulties for us, increased our responsibility to supply

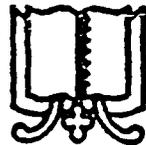
the gospel to the heathen nations. The war has made our foreign mission duty much larger than it was before.

A fact which speaks a great word is that just when our foreign mission duty is increased, an unusual number of consecrated and cultured young men and women are begging to be sent to the foreign field, and for want of money we must discourage them. It is a serious matter to keep fifty well-trained young men and women at home when they are anxious to go and there is such need of them in the field.

Put with this another fact, namely: a full score of our splendid missionaries who have long cried for reinforcements, are broken down in health, and have either come home for recuperation or their doctors are begging the Board to give them vacations. If we would not kill some of these, new missionaries ought to be sent.

Does not the Lord speak to us a plain word in these facts on the Christian duty of increasing our foreign mission gifts?

J. F. LOVE



THE FOREIGN MISSION JOURNAL

Entered at the Post-Office at Richmond, Va., as Second-Class Matter.

THE BAPTIST EDUCATIONAL SITUATION IN CHINA.

Missionary J. R. SAUNDERS.

ARTICLE TWO.

THE ADVANCEMENT WE HAVE MADE TOWARDS A SYSTEM OF SCHOOLS.

Our policy as to mission work has caused us to emphasize evangelistic efforts at first. This is right. We have done this often and neglected the other. Some mis-

the state we now are. These need not be narrated, but we are dreadfully behind in establishing an adequate educational system in China, and in Japan as well.

We have boarding schools for women and girls, academies—only a few—for boys, schools for preachers' wives and to



THE GIRLS' SCHOOL, CANTON.

(The Building in the background is the Boys' Academy, a self supporting school.)

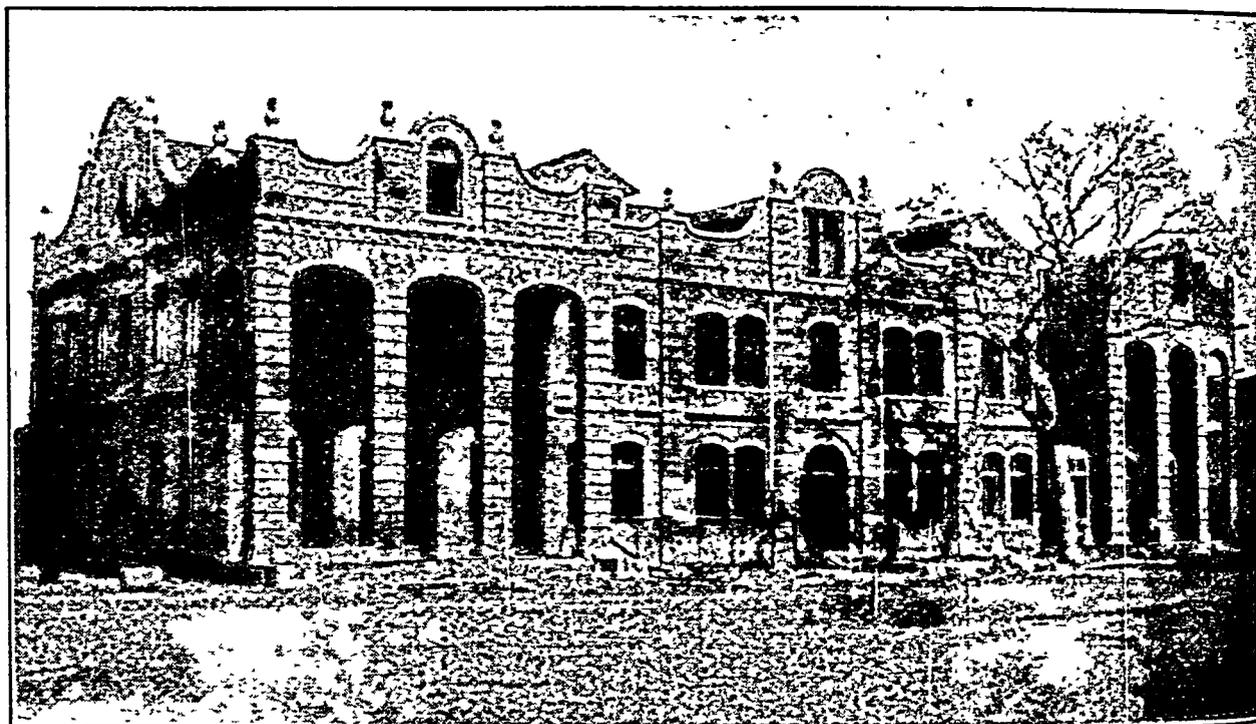
Missionaries have always argued that we ought to evangelize, train our preachers (have theological schools, and schools for the women's work), leaving the rest to the Chinese. They have opposed a system of schools as too costly and unnecessary, and harmful to the evangelistic work. These have not controlled the policies of the work, but they have helped to weaken the efforts of those who wished to develop the educational phase in keeping with the other lines of activity. There have been many things to hinder us in coming to

train Christian women, day schools for boys, and also day schools for girls and women, and three seminaries. There are plans being developed for three colleges, but these institutions, with one exception, are only planned. The grade of work that we are doing in the schools is all primary except in a few of the academies, the boarding schools and the seminaries. In these some high-school work is being done in a few, but most of the work here is still primary.

This is not strange, owing to China's

development in the educational field. Most of the work that is being done in the heathen schools is very simple. She is just beginning to realize that she must have an educational system including all departments. The system is in its embryonic stage as yet, but large plans are being inaugurated by the nation, and also by a number of missions working unitedly in most places. Both the nation's and the mission schools are in the early struggles of development. We are behind quite a number of the missions, yet we have not lost our opportunity. We have come to

gress towards college education, yet there is a growing sense that we ought to have at least one college in each of our four separate missions in China. Around these colleges should be correlated academic day schools and high-schools, where possible. As the conditions will demand, and as departments of these colleges, we will have normal schools for training teachers and such technical work as the conditions from time to time demand. Unquestionably we ought to have these four colleges, and somewhere in China have a real university. Our three seminaries



THE MATHEW-TYSON YATES MEMORIAL BUILDING, SOOCHOW.

the time that we must either take hold of the situation with a strong, aggressive plan or leave the field to others, and thus lose our opportunity for this generation, at least, not to think of the future difficulties that we shall pass on to other generations.

The whole educational situation is still largely in the formative period. Plans are being tested out, adjusted to local conditions, and made comprehensive to meet the vast opportunities now ours. It is well for us to consider with all possible seriousness how we are going to meet the problems as they are related to the work which we have come to do.

Though we have not made much pro-

are doing splendid work, and have as their goal real first-class seminaries. Correlated with these and located close by them there ought to be training schools for the women and girls whose hearts are given unreservedly for rescuing the unfortunate women of the land. We believe that this program is of the Lord, and made comprehensive enough to meet our growing needs as a great denomination with possibilities here the faith and visions of our home people have not begun to realize.

We have much primary work to be done before we have the advanced work mentioned above. Step by step we ought to march forward until the system will pro-

vide for all phases of the work in keeping with the needs of the various missions. We need to take immediate steps to inaugurate a system of schools of all grades of work. If we do not it at the opportune time, we will have lost our opportunity. Many combinations are being formed by various denominations all over China. We are face to face with the prop-

osition to act promptly for our work or see ourselves hopelessly crippled with struggling institutions wholly inadequate to meet the needs of our advancing work, that will cease to advance in the future unless we do the necessary training to enable our native Christians to be leaders in the work.



LAIYANG BOYS' SCHOOL.



AFTER SEVEN YEARS.

JAMES C. QUARLES.

A FEW WORDS PERSONAL.

A few years can work many changes in our opinions and can mature considerably our thinking. Several years spent on the mission field are sure to produce a crisis—or perhaps, a number of crises—in our thinking. The missionary usually has to strike rock-bottom. Missionary problems are problems of fundamentals, of the essentials of Christianity and of all religion. The missionary needs, seeks and finds a secure anchoring place against the many adverse winds and rising tides. The missionary's experience is a crucible experience.

Now homeward bound, looking back on the seven years spent in the crucible in the River Plate Republic. I am filled with thankfulness for these experiences and feel a desire to pass on to my brethren, as a greeting on my return, a few impressions

and convictions. First and foremost, the truths of Christianity have been brought home to me as

GREAT, EVER-ABIDING REALITIES.

I cannot say I have ever really doubted the truths of the gospel. For twenty years or more I have accepted as true the great teachings of the New Testament. Years of study strengthened my belief in them. Reason and theological teaching presented the truth of Christianity as more believable and logical. But though a belief may appear logical, conclusively logical, it is often nothing more than a belief. However, when these beliefs, these precious, inspiring beliefs of Christianity are tried out, they get to be more than beliefs—they become sure rock-bottom realities. The existence and omnipresence of God is a reality. Amid the corruption, unbelief, ridicule, indifference, worldli-

ness, pride, organized opposition of Romanism and infidelity, a lone missionary could well despair of accomplishing anything. Even the most able and best prepared men could realize their littleness and incompetency. The fact that something has been accomplished; the fact that in spite of sickness, a real "thorn in the flesh," in spite of a poor instrument, seeming defeats have been turned into success, clouds into sunshine, despondency into hopefulness, has brought upon me the profound, overpowering conviction of the reality of God.

And the gospel is a reality—not a theory. In Latin America we have laboratory lessons in the power of the gospel. The condition of many parts of South America is a proof that learning is the power of a man unto civilization—and often, too, unto pride and self-sufficiency. In uncivilized lands the Christian missionary often teaches savage men to read and to wear pants, and we praise his work as a great success. In civilized South America the missionary's task is even more important than civilizing savages, is purely one of Christianization, and as such, in a civilized environment, we can see the real *spiritual* power of the gospel. Observation during the last seven years has convinced me conclusively that the gospel, the mere preaching of the gospel, without the attendant *civilizing* activities of Christian missions—is "the power of God unto salvation."

I have seen the spiritual evidences of salvation in the lives of those who believed. Primitive Christianity, Pentecostal Christianity—not "Pentecostal" in the modern fanatical sense—is a powerful reality. God really gives the Spirit to those who believe, and the Spirit really enables the believer to live unto righteousness. I have seen those who have unmistakably been born anew, spiritually born.

In addition to a clearer, more definite conviction of the great reality of God and the saving power of the Christianity, these seven years have strengthened me in

THE BAPTIST POSITION.

Not that I am more firmly convinced of

the scripturalness of baptism, as we Baptists understand it. It is impossible for me to be more fully convinced on that subject than I was twenty years ago. Nor do I mean that I am a more bigoted Baptist, less broad in my sympathy and love. I am still profoundly interested in all those who are conscientiously seeking after God. But as to the more fundamental things of our faith, I am a stronger Baptist.

I used to take a lively interest in the subject of Christian Union. Some arrangement whereby all Christians could be brought together, to me seemed highly desirable. In the United States, where all denominations are more or less impregnated with vital religious belief and practice—perhaps due largely to their Baptist neighbors—some such scheme might be more or less workable. My interest in this subject has altogether evaporated amid the problems of really establishing a vital Christianity—not a Protestant makeshift—on our South American mission field. I am a stronger Baptist in that I more strongly believe in the absolute necessity of genuine faith and repentance, regeneration, growth in grace, rather than in a superficial religiousness and plety. I believe in Christianity rather than in Protestantism, in spirituality rather than legalism, in Christ rather than ecclesiasticism; I believe as a fundamental rule of the Christian life "the just shall live by faith," and not by ritualism nor discipline nor ecclesiastical imposition nor by priestcraft nor baptismal vows nor even by high ideals nor altruistic teachings.

As a Baptist, I am not willing to sacrifice "the just shall live by faith" in favor of any unionistic, sentimentalistic scheme. I want to hold fast to the real inwardness, spiritualness, vital power and essential nature of Christianity, as we Baptists understand it. I would that all Baptists would give more attention to the fundamentals rather than the external of our belief.

A GREAT BAPTIST TASK.

As a logical consequence of the above conviction, I see the work of Christianity

ing the world as an essentially Baptist task. I do not mean the job of "Protestantizing" the world. This job is too easily done, and too many are working at it, and when it is accomplished, it is still inadequate. I am not anxious to see the millions of South America and of the world merely brought into Baptist churches. But I do want to see them receiving a pure, full, vital, renovating gospel of salvation through faith in a crucified Redeemer. I mean salvation *solely* through faith, and through faith in a Redeemer who has been crucified. Nothing short of this gospel will meet the needs as I see them in South America.

To my way of thinking, it matters little whether a baby is baptized by a Presbyterian pastor or by a Romish priest, whether the worshipper uses the Anglican ritual or the *Breviarium Romanum*, whether the church member is subject to

a Methodist discipline, a Salvation Army book of regulations, or subject to the discipline that the priest metes out to each individual in the confessional. In each case the anti-Christian principle is the same. In disciplines, rules and regulations, rites and ceremonies, vows—which nobody keeps, the Catholics are way ahead of them all. I am thoroughly convinced that what is needed is not a better ritualism, better disciplines, more acceptable practices, and even less a morality without religious creed or practices—the ideal of many Y. M. C. A. "missionaries"—not a reformed Romanism or many of the forms of Protestant ecclesiasticism. South America needs the gospel, the pure gospel, a complete gospel. And no one can give the gospel in a purer form than the Baptists. The responsibility is ours. It is a large task, but can we not be true to it?



FOREIGN MISSION STATISTICS FOR 1915.

SUBSTANTIAL GAIN IN RECEIPTS IN SPITE OF THE WAR.

Gifts to foreign missions through the 192 foreign mission organizations of the United States and Canada increased \$1,625,379 during 1915, or 9.43 per cent. This fact was announced to-day at the annual meeting of the Conference of Foreign Mission Boards in Garden City, Long Island. The statistics for this conference are prepared annually by a committee of the conference, known as the Home Base Committee, whose chairman, Rev. Fred P. Haggard, D. D., stated that the total offerings for religious, educational and medical missionary work outside of the United States and Canada last year, through the organizations comprising this Conference, amounted to \$18,793,990. In addition, \$594,260 was expended by certain home mission organizations for work in Mexico, Central America, Philippines, Cuba, Porto Rico, Alaska and Hawaii. While considerable anxiety prevailed at the beginning of

the year as to the effect of the war upon offerings, the returns show that the effect has been favorable rather than otherwise. Two of the leading boards, Baptist and Episcopalian, succeeded in wiping out large accumulated debts, while others were equally successful with smaller obligations, or materially reduced them. Only a few boards increased their debts, and these are in the South, where the price of cotton is held responsible. Of the 192 boards reporting to the Conference, eighty-three show an increase in income for the past year. Two boards, the Northern Presbyterian and the American Board (Congregational) acted as agents in forwarding more than \$1,000,000 to Syrians, Armenians and other sufferers on account of the war. Several boards also aided, from their own treasuries, certain missions, chiefly German, whose work has been seriously disturbed.

Other important matters reported upon by the Home Base Committee were the

Laymen's Conventions now being held throughout the country, the problem of financing union work abroad, a proposed religious press bureau, the interdenominational missionary educational plans for the

next two years, an administrative arrangement with the World's Sunday School Association, a standardized form for summarizing the financial reports of all the boards



FOURTEEN CONVENTIONS IN SOUTHERN CITIES.

Fourteen of the conventions of the National Missionary Campaign now sweeping through the country will be held in Southern cities, beginning in January. All of the conventions thus far held have been in cities of the East and Middle West.

If the interest and the number of delegates to the conventions in the Southern

Jackson, Miss., January 26-28, 30.
 Birmingham, Ala., January 30- Feb. 2.
 Atlanta, Ga., February 2-4, 6.
 Columbia, S. C., February 6-9.
 Greensboro, N. C., February 9-11, 13.
 Richmond, Va., February 15-17.
 Lexington, Ky., February 20-23.
 Nashville, Tenn., February 23-25, 27.
 Memphis, Tenn., February 27-Mch. 1.
 Little Rock, Ark., March 1-3, 5.
 Oklahoma City, Okla., March 5-8.
 Fort Worth, Texas, March 8-10, 12.

MEN WANTED
NATIONAL MISSIONARY
CAMPAIGN

1915-1916



ENLIST FOR
WORLD SERVICE

CONVENTIONS IN
SEVENTY-FIVE
CITIES

LAYMEN'S MISSIONARY MOVEMENT

cities are as great as in the North and West, the fourteen conventions in the South will be among the most notable religious gatherings ever held in that section of the country.

The Southern convention cities, with the dates of the conventions, are as follows:

Houston, Texas, January 19-21, 23.
 New Orleans, La., January 23-26.

All of the Home and Foreign Mission Boards and societies of churches which are strong in the South, are preparing to take an active part in these conventions and to obtain practical results from them. One entire afternoon during each convention will be devoted to conferences of the delegates by denominations, when emphasis will be put upon the denominational objectives.

The work of conserving the interest and inspiration of the conventions and turning these forces into practical and useful channels in local churches is being carried on along denominational lines. It is the expectation that a large number of new men will be drawn into the active work of the churches; that new leaders will be developed through the influence of the conventions, and that gifts to all branches of mission and benevolent work will be increased through the deepening of interest in the rank and file of the men in the churches.

EDITORIAL

THE PAMPERED MISSIONARIES.

Of all the methods that have ever been invented for fighting foreign missions, perhaps the silliest is that of charging the missionaries with extravagance, luxuriousness and wasting mission funds in self-indulgence.

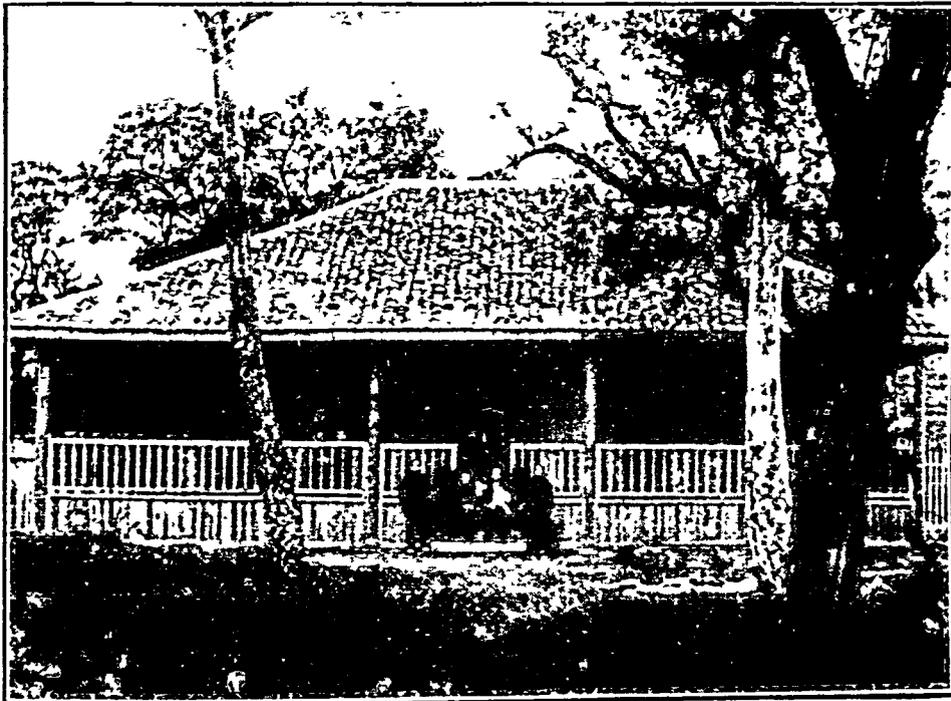
Dr. Graham, of the *Christian Index*, wrote some time ago an editorial giving the facts and figures from the mission fields showing that it costs more to live in this country. No one has been able to show that his figures were incorrect. Dr. Graham has printed his editorial in tract form and it can be had from him or from the Foreign Mission Board for free distribution.

The strongest confirmation of Dr. Graham's figures and the clearest testimony as to the ridiculousness of the charge of extravagance comes from a fine young lady missionary from South Carolina, a daughter of one of the best-known and most beloved pastors in that State. It is contained in a "home letter" written to the girl's mother, and not intended for publication. For this simple reason her name is withheld. She is a member of the North China Mission of the Southern Baptist Convention. She is widely known throughout the South. The fact that she was writing to her mother with no thought

of publication gives greater force to what she says.

The following is taken from this letter, which was written last August:

"If we buy in China from a retail dealer we must pay two or three dollars for what might cost about one dollar at home. If we order from home, we must think ages ahead and get catalogues and com-

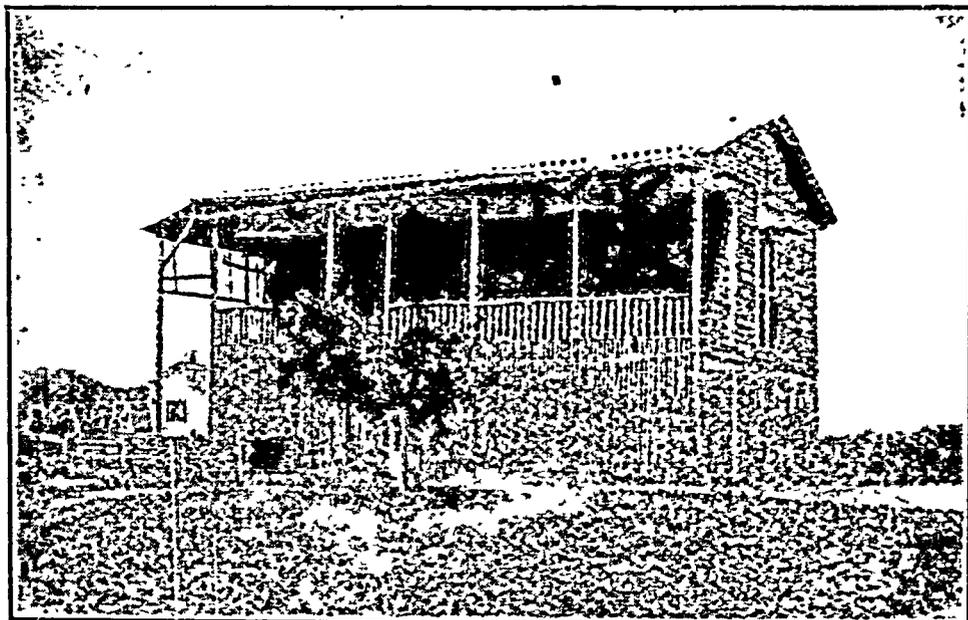


HOME OF MISSIONARY C. J. LOWE. KWEI'LIN.

pare and plan, and then by time we pay the price at home, pay for packing, insurance, freight or postage, customs duty, bank charges, harbor tax, landing agent's commission, landing expenses, overland freight, a \$20 order costs \$30 or \$35.

What we eat is expensive, too. When we live for months on eggs laid by hens that are not fed and on the meat of these hens and on fish—there is very little nourishment furnished—and gravy from which

the richness has been skimmed off to make grease to cook with to save expense—we must be reinforced somehow. If we don't keep up our strength, our work and our means of making a living are gone. So we buy from a Chinese (!) dairy each day a pint of watered milk at five cents a pint. We help this out with good American "evaporated cream" at 12½ cents a tin. A missionary has said that butter is cheaper than codliver oil and more palatable, and we must take one or the other



HOME OF DR. C. A. HAYES, WUCHOW, CHINA.

to keep from having tuberculosis, so we get good butter from Denmark.

At Dalny we are paying four dollars a day each, so we can't stay longer than four or five days. But it would not do not to go. People who live in America can't understand the strain it is to live in the East. Besides the strain, our vitality is greatly taxed to fight off the hordes of germs by which we are constantly attacked—lepers coming into our yards and leaning on our doors, smallpox and consumption and worse still stalking abroad. So we have to pay for something nourishing to eat, and we have to pay for a change of scene and thought and rest, and we have to be kept sufficiently warm. And we have nothing to lay aside for future old age or weakness or illness. If we should get sick, it would cost us in Dr. Hill's hospital in Chefoo \$2 a day, be-

sides medicine and services. (This is a special rate to missionaries.) Dr. Ayer, in Hwanghien, our own nearest physician, is separated from us by six hours of terrific road.

Sister and I returned to Chefoo from Dalny three days ago, and sister went back to Tengchow the very next day. F. and P. got back from Korea yesterday, and in a perfect gale of enthusiasm over their trip. Sister and I were gone five days on our trip—they ten. They both

look better. The same doctor who examined F. examined P. also. He says P. ought to rest for five or six months, and we have implored her to come and stay with us, but she won't do it. She feels that we have no room—we have only two bedrooms in our house for three people. I sleep in sister's room. I have no study and no classroom for my normal school. I am absolutely without a spot in China in which to do my mis-

sion work. When A. B. comes, poor child there is neither bedroom nor study for her. (This refers to the daughter of a well-known and greatly beloved man in Georgia. This daughter left her comfortable, refined home in Georgia for the North China field in September.) When F. teaches this winter, her classroom is a hallway opening on a yard to the north, with no possible means of heating it, and through which classes pass every twenty minutes letting in a terrific blast of freezing air and of course making a disturbing noise. How she can endure it I can't see." (Since the above was written the mission is having two rooms added above the old Chinese house, which, by the way, is over five centuries old.)

This letter bears strong testimony on three points:

First. *The Cost of Living.*—This young

lady says plainly, "We have nothing to lay aside for future old age or weakness or illness." How is it, then, that the natives can live on so little? The answer is found in a quotation from a well recognized authority on things Chinese.

Mr. J. Dyer Ball, an Englishman, who was for many years in the civil service of his government in Hong Kong, in his book, "Things Chinese," says, "The Chinese have nominally two meals a day. One about eight o'clock in the morning and the other about five in the evening. With the poorer classes these consist of bowls of rice cooked till so dry that each

grain is separate, a little pork or fish, salt or fresh, and some fried vegetables. A drink of tea from the rice bowl finishes the frugal meal. The dinner is the same as the breakfast. This, then, is the ordinary everyday food of millions in South China, and costs of late years, say, three dollars or so per month."

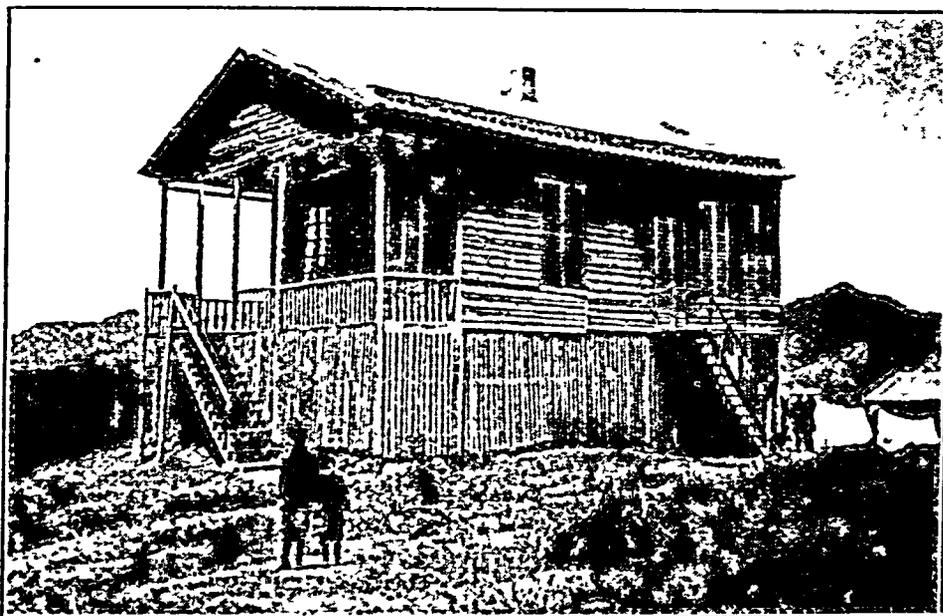
It might be possible for Americans to subsist on such a diet for a few years, but what Christian in this country would

ask our missionaries to do it? The testimony given in the letter above shows that outside of this simple diet the cost of food is high.

Second. *Vacation of the Missionaries.*—The time which these young ladies could give to a trip away from their work was from five to ten days. The claim that the missionaries of the Foreign Mission Board take a three-months' vacation every summer is simply not true. The fact is that not one of them ever takes such a vacation except when they are sick and a period of rest is recommended by their physician.

Third. *As to the Mansions in Which the Missionaries Live.*—Think of refined young ladies from cultured Christian homes in this country living and working under the conditions described in this letter. The

The fact is that at the end of seventy years of missionary work, the Foreign Mission Board has built on all its fields only fifty-three missionaries' residences. These would give homes to less than one-half of the missionary families on the fields, to say nothing of the unmarried missionaries. These missionaries' residences, including the land on which they are built, have cost on an average about \$2,500 each. This would not build much of a mansion anywhere. In other words, Southern Baptists have given an average of less than \$2,000 a year during these seventy years to build missionaries' resi-



THE HOME OF W. H. TIPTON, WUCHOW, CHINA.

dences. This is considerably less than an average of one cent a year per capita for our Southern Baptist people. Haven't we almost bankrupted ourselves? Isn't it strange that we have not all gone to the poorhouse on account of being so heavily taxed to build palatial residences for our missionaries?

Last year the Board paid for the rest of the missionaries' house rent amounting to \$20,000. This furnished homes for about fifty missionary families and fifty single missionaries. This is an average of only \$200 per year for a missionary family, an amount that would not pay rent for much of a palace anywhere in the world. It is less than one cent apiece for Southern Baptists. That does not seem such a fearful tax for us to pay for housing our missionaries.

LAYMEN ON TRIAL.

J. T. HENDERSON.

The State mission period is now over, committees of strong laymen, both State and local, have been appointed, and every consideration urges us men to prompt and vigorous action in providing for the debt of our boards. The effort has general and hearty endorsement, but *endorsement* alone stops far short of success. Brother, have you done your duty in this matter? You cannot only be liberal yourself, but induce some friends to join you.

FEBRUARY 6.

It is hoped that the State committees have distributed the special envelope widely and that a multitude of laymen

will make generous offerings in their churches through this envelope on February 6th. If a church has services only once a month, it is suggested that the men of that church use the Sunday in February on which they meet. In sending this money to the State Treasurer and the two boards, it is important to state that it applies on the debt. We need to get credit for all we contribute.

The men in Maryland, Tennessee, Oklahoma, and some other States are active; let this activity become general.

Baptist men are on trial; shall we prove ourselves capable?



THE HOME-GOING OF BROTHER WILKINS.

It is with great sorrow that we record the death of Rev. W. E. Wilkins, of Greenville, S. C., who passed to his reward on December 31, 1915. Others have spoken of his great usefulness in other spheres, but the Foreign Mission Board feel in an unusual sense his loss. He has always been a faithful and helpful friend to the cause of foreign missions. For many years as secretary of the Laymen's Movement of South Carolina, he worked enthusiastically for the cause of missions, and no phase of mission work appealed to his heart more than that of world-wide missions. On various occasions he has been the special representative of the Foreign Mission Board in South Carolina. The splendid growth of contributions in that State has been due in a large measure to his efficient, systematic and enthusiastic efforts.

At the time of his death he was representing the Home and Foreign Mission Boards in the State. He had planned great things for the spring campaign, besides having worked constantly for the system of the every-week offerings. The Board feels his loss most profoundly while we bow to the will of our heavenly Father. May the Lord comfort and sustain his bereaved family.

Mrs. Wilkins is the daughter of Dr. I. M. Bailey, the veteran Secretary, who for so many years did a great work in Alabama and South Carolina. She has sympathized with her husband in his missionary efforts and sustained him in his arduous labors. Our hearts go out in profound sympathy for her in this dark hour and we pray that God's blessing, help and grace may be sufficient for this hour of terrible need.



NOTES OF INTEREST.

Dr. J. Nogueira Paranagua, the noble Brazilian Baptist layman, who has been such a power in our work in Brazil, says, "The gospel is making rapid progress in

Brazil and the blessings which our nomination have received are a great comfort to our hearts. The new Baptist Publication House is a fine acquisition. By

ther Ginsburg will continue with profit the work for which he has shown special gifts as editor of the paper, and Dr. Entzinger will give himself to the translation of good books, which we so much need. Fortunately, the most agreeable harmony is being shown in all the branches of the work. In the college and seminary everything goes very well. We have the very best confidence that this educational institution will occupy the first place in Brazil in a few years. The hearts

of those who seek to oppose foreign mission work.



It has been stated by the opponents of foreign missions that practically all of the missionaries have carriages, automobiles and motorcycles. This statement is made in the face of the fact that there are almost no roads on the mission fields where a carriage or automobile could travel. The other day a public school teacher asked her class of small children

why there are almost no roads in China except narrow paths. The children not only knew that there were no roads in China, but they knew enough about the subject to give good reasons for such a state of things. Are people who write against foreign missions more ignorant than little school children?

A party of missionaries sailed on the Mont-eagle from Vancouver on January 11, 1916. The party included Miss Willie Kelly, returning to

Shanghai, after a short furlough; Miss May Hine, one of our new missionaries going to the Girls' School at Canton, and Miss Florence Anderson, who is going out to help her sister at Canton.



The leaders of the anti-mission propaganda often make the assertion that in proportion to the population, there are not as many church members in China as there were twenty-five years ago. Such an assertion displays a strange ignorance of facts. The number of church members in China has increased considerably more than five-fold during the last twenty-five years. If the population had increased in proportion there would be a billion and a half or two billion of people in China, which is more than the population of the whole world!



DAWS AND HEARN ON AN EVANGELISTIC TRIP.
(Travel by the Wheelbarrow.)

of the Brazilians are full of gratitude to our brethren in North America for their help."



Those who are fighting foreign missions have often asserted that after a century of work and the expenditure of vast sums of money, there is not a single self-supporting church on the mission fields, and yet one mission board, that of the Presbyterian Church in the United States (Northern Presbyterian) reports for the year 1914, under the head of "Churches entirely self-supporting," 1,406 churches. There are other boards that report more than a thousand. The full statistics on this point are not given anywhere, but taking the work under the great number of boards, there must be many thousands of self-supporting churches. Ignorance of what is being done seems to be characteristic

tional scheme, and that these topics will include subjects vitally related to every part of Christ's Kingdom.

The Efficient Church will give specific attention to training in worship.

The Efficient Church will so organize its educational work as to co-operate to the best advantage with the public schools and community agencies without, of course, in any way sacrificing the principle of the absolute separation of church and State.

The Efficient Church will see to it that it has representatives at denominational summer conferences and at interdenominational fellowship meetings for educational advantage, and for a discussion of topics wherein all Christians may unite for the advancement of the Kingdom of God.

Will your church prove efficient in its educational program?

BAPTIST MISSIONS IN THE SOUTH.

We are very glad, indeed, to review in these columns the new book, "Baptist Missions in the South," by V. I. Masters, D. D., editor of Publications of the Home Mission Board of the Southern Baptist Convention, and author of "Baptist Home Missions" and "The Home Mission Task."

Dr. Masters has written with an extremely sympathetic spirit, giving us the history of the Early Days and Early Baptists, Baptists and Religious Liberty, Missionary Beginnings, the Conflict Between Missions and Anti-Missions, the Organization of State Boards, the Mission Work of Educational Agencies, the Period of Partial Paralysis and Recuperation, and a statement of The Past and Future.

His chapter on the Early Baptists and Their Religious Liberty will, we feel sure, create a desire on the part of many to make a more thorough study of these questions. We could not help but feel, as we read his chapter on Religious Liberty, that we wanted to have more definite statements made and more examples of what our Baptist forefathers suffered and how they triumphed.

The chapter on the Conflict of Missions and Anti-Missions, while written in a sympathetic spirit, also shows the necessity of missionary work. We were particularly struck with the author's statement that, "The most serious fact about the work of the anti-missionary guerrillas of to-day is not that they should speak things which are untrue in order to prejudice untaught Baptists. The serious point is that we who believe in missions, and who to some extent support missions, have not caught a vision of the obligation which rests upon us so to instruct our untaught brother that he shall not stumble in the way when some one presents to him a preachment which is at once in consonance with prejudice and covetousness and against the doctrine of co-operative missionary endeavor. This failure shows an anti-missionary spirit among the supporters of missions, who have had opportunities to know which Hardshell brethren have not had."

We only wish that the author had gone just a little further and stated that our obligation was to instruct the untaught brethren not only by means of presentation of missionary facts, but also by a living of the missionary life. If more of those people who profess to be missionary Baptists were really missionary in spirit and in deed, we would not have such a hard time teaching the untaught brethren. The author gives us a very good review of the mission work of educational agencies, and we were glad to have his summary of the needs of the future.

We sincerely hope that this book will be very widely used in mission study class work. The test questions at the end of each chapter will be an aid to the leader of the mission study class in conducting such work. We state frankly, however, that we wish the author had in some way so stimulated more thought on the part of those who answered. We feel sure that he was simply briefly summarizing the chapters, and that he had in mind the fact that the leaders of classes would not bind themselves absolutely to the questions outlined at the end of the chapter.



EDUCATIONAL DEPARTMENT

A CLASS OF TWO MEMBERS.

We have just had reported a class studying the book, "Around the World With Jack and Janet," which class consists of two little girls. The card states that one of the girls leads the class one time and the other leads it the next time.

We call attention to this class because we have often heard the statement made by people that they could not have a mission study class for the reason that they could not get enough people to join. While we believe that the ideal mission study class should have ten or twelve members, nevertheless if you can't get that many, start out with as many as you can get. If you can't get anybody else to join the class but yourself, appoint yourself leader and go to work. If you can't get but one other person, why then the two of you get together and discuss the problems brought out in some good mission study text-book. Whatever you do, and however many there are, get to work and study missions. We admire the spirit of the two little girls. We only wish there were more like them.

A GOOD MISSIONARY PLAY.

Once again we call your attention to the play, "In Brazil."

Several churches have used this play already, and are delighted with it. Why not have the play presented some time during February, as you study Latin American countries? You will find the price listed in the ad. on the outside cover of this Journal.

AMEN, AHMEN, ALLMEN, A MAN.

We have sometimes heard people quibbling over the question as to whether or not we should pronounce the word with which we end our prayers "Amen" or

"Ah-men". We do not know whether or not Christ ended his prayers with this word. We do know, however, that he included in his prayers all men. We also know that he believed in working for all men by teaching a man and then another man, and so on. We wish that our people might come to include the whole world in their prayers. But we do not want them in doing this to lose sight of the fact that their prayers must, while all-inclusive, at the same time be definite and specific. Let us not worry so much as to how we end our prayers—except, of course, to be sure to make them in the Spirit of the Living Christ—but let us study missions more, so that we may be able to pray with the spirit of the world throbbing in us, and with definite needs staring us in the face.

THE EFFICIENT CHURCH IN EDUCATIONAL WORK.

In the December Journal we gave some statements in reference to the efficient church. We wish to call attention again to this same subject, and mention some other things that go to make up an efficient church, as far as its educational work is concerned.

The Efficient Church will see to it that its young people's societies (Junior and Senior) come up to the standard set by the B. Y. P. U of the South, and will look especially after the training courses in these societies.

The Efficient Church will plan and provide adequate physical equipment for graded instruction and activities.

The Efficient Church will see to it that the pulpit and prayer-meeting topics are mapped out in an elastic, annual, educa-

ferent ships, surely one of them would get here—likely both—and one man will count more than many men in a few years.

My school is in fine shape, and I am well.

A. SCOTT PATTERSON.

—†—
INTERESTING NEWS FROM BOHEMIA.

Our noble Brother Jose Novotny, of Prague, sends the following interesting news as to his work: "God has been with us and we have baptized thirty persons this year, the largest number in the history of our church. Of course, our church is now almost without men; seventy of our brethren are soldiers, and I am amongst them, but because I am an evangelical pastor, I have been allowed to stay at home and take care of those who remained. One of my helpers, the pastor from Galicia, is now at the front. I have remained here with my two other helpers, who are helping me truly, and devote their whole time to the mission work. Last Sunday we had an unusually good service. We commemorated the death of one of our brethren, a soldier. He was a young man, intelligent, with a university education and was a teacher. Our church was crowded. All his friends were present, among them two university professors and some of his fellow-teachers. A lady, a professor of music, played the harp. We had opportunity to show the secret power which helped our brother to live a Christian life and to die as a Christian. The friends of our brother will help us to raise a fund as a memorial to him.

God is greatly blessing us, and we are truly thankful to Him for all His love."

—†—
OUR SEMINARY IN JAPAN.

I think it is not out of order for me to say a few words by way of reassuring you about the condition of our school at the present time. While I was in America there were some problems in regard to the Seminary that caused anxiety. They were of two sorts—one growing out of the question of co-operation with other

denominations, and the other had to do with the personalities of some of our Japanese teachers in the school. The first arose partly because of a shortage of teachers and partly from the interest in union on the part of some of the members of the Northern Mission. Now I am happy to say that in one way or another these all seem to be solved, and we are going along as happily and smoothly as any Baptist school anywhere. The Japanese teachers in question had to be given up, and Mr. Holtom, an able young man of the Northern Baptist Mission, was elected to full time in the Seminary and Mr. Sakata, a graduate of the Imperial University of Tokyo, was secured for part of his time.

Moreover, the movement for union has been definitely given up by those who were most in favor of it. This was done because they had tried it and found it unsatisfactory. This being the case, I believe the matter is settled for a long time to come. Thus we are proceeding with the original plan of establishing a first-class seminary to train leaders for our Baptist churches in Japan. So you are justified in assuring our people that the Japan Baptist Theological Seminary is doing its best to be what its name implies. To be sure, there is still this deficiency, that until we get buildings started on our own land we have to allow a few of our students to do their work in connection with schools that have government recognition to prevent their being drafted into the army. But we have stated that before, and it is not necessary to say that we are just as anxious to be free from this handicap as are any of our people at home, and will be exceedingly happy when some one answers the call and gives us the money with which to proceed with our plans. I know that you are with us on that, and therefore I feel that it is not necessary to urge the matter with you. If there is anything we could do toward helping you in this matter we should be only too glad to do it. Brother Tenny, our president, is working

very zealously trying to create interest wherever possible among those who have means.

We have encouraging news to report about our evangelistic work also. Last week we begun using a new building which was specially built for us by a friend of our evangelist. We have to pay a little more rent than we were paying, but we can use the house and yard for more kinds of work than we could the other place. We had special evangelistic meetings last week, and had a full house every night and many listeners around the doors and windows. My wife has already started afternoon classes for young women and night classes for young men, and from April we hope we can begin kindergarten work at the same place. Our Sunday schools are enthusiastic as Christmas draws near.

GEO. W. BOULDIN.

A FORWARD STEP IN BAHIA.

In the great city of Bahia our Baptist work has taken on a new spirit of progress. A very decided step forward has been taken. After much prayer and earnest effort the two wings of the old First Baptist church of Bahia and of Brazil, which had been separated into two churches for many years, united in an exceedingly good spirit. The two churches united into the "First Baptist Church of Bahia." Dr. J. L. Downing was called as pastor of the new church, and he accepted the call. He had been the leader in the movement for the union, and the whole church loved him and continue to love him dearly.

The Sunday schools, both small, were united and at once Mrs. White and I took advantage of the opportunity and organized a teacher training class in two parts. She takes one part, a group of young women, and teaches them the lesson for the following Sunday and shows them how to teach it to the children. I take the remainder and do more or less the same thing. The interest is constantly growing. We are having over twenty in regular attendance each week on Friday

night. Then in the Sunday school proper I teach the young men's class and Mrs. White the young women's. This work is very delightful and seems very promising.

The other churches in the city and out in the State are apparently moving along, doing their best.

During the early weeks of the quarter it was a great joy to us here to bring down from Pernambuco a young preacher well trained for our work and locate him in one of our most strategic fields—the Conquista field. What a great joy it is to be able to preach now—am preaching every week. During the quarter I preached eight times.

The quarter began with Brother and Mrs. Stapp, Dr. Downing, Mrs. White and I on this field. In September the Stapps got permission to leave on their furloughs. About the same time Dr. Downing got word that his only daughter was critically ill in the States. He left on the first boat. Brother Jackson and family had left in May for a rest. We were left alone with the school, the new church, the city, State and all to care for, and we had had less than nine months with the language. Brother Maddox came from Rio to help us, but was called home after five days on account of sickness in his family. Now, on November 2d, we are still alone, but we are expecting Brother Ginsburg to help us a while very soon.

Please ask the brethren who are interested in our field to pray for us.

M. G. WHITE.

THE WEALTH OF THE CHINESE CHURCHES.

The Pingtu Station is rejoicing in the coming of Miss Pearl Caldwell from Lanchowfu to our midst. She has done excellent work in our sister station, and their loss is our gain. We are very glad that every member of the North China Mission saw the wisdom of this transfer and voted for it. Pingtu has been greatly blessed by the visit of Pastor Ding Li Mei. Pastor Ding Li's home is only thirty miles south of Pingtu, and he was very

much at home in our midst. He has been given by the American Presbyterian Mission to the Student Volunteer Mission, and he is now the secretary. His mission to Pingtu was more to the churches than to the schools.

He was used by God, and as he told us the simple story of our Lord and Savior, many of our Christians confessed that their eyes were opened as never before and their hearts burned within them as he spoke in his simple way. His stay was signally blessed in leading God's people out into fuller appreciation of what life in Christ means. This man is also an intercession minister. On his list he has over a thousand names that he takes daily before God. He has taught our people to pray as they have never done before. He is so simple and so unassuming, and his message is prayer and the study of God's Word.

I wish I had time to write more about the wealth of the Chinese church. The wealth of the church in China is not to be found in ingots of silver, which are so bulky, or in the heavy copper cash of the native currency, but in spiritual gifts, among such men as Pastor Ding Li Mei, Pastor Li Shu Ting, of Pingtu, and many other men and women who have enriched the church in China. God bless these great and useful men and women. May God give them yet greater gifts and open up to them greater opportunities.

I have been able to make another trip to Tsingtau and its out-stations. The work in Tsingtau is doing very well. We certainly feel that we were justified in working the country from Tsingtau. We have not neglected Tsingtau, but during these war times there is nothing much to do there. This summer I found out that over nine-tenths of the workmen—carpenters, masons, etc., in Tsingtau are from Pingtu and Che Mi (Tsingtau is a part of Che Mi county). I was able to do no little work among them this summer. The three lately baptized in Tsingtau are Pingtu men. All the inquirers in Tsingtau, proper are from Pingtu, and it is con-

venient that the evangelists are also from Pingtu. The Centralized work that we have been doing in this county (Pingtu) is now beginning to bear much fruit in the adjacent counties.

WILLIAM H. SEARS.

—❖—
A SHORT COUNTRY TRIP.

At 10:30 Friday P. M. I mounted my little donkey and rode out six miles to a chapel where two Bible women had gathered and had been instructing a goodly number of inquirers for some days. I was carried first to the home of a dear old grandmother. She, knowing that I was a bit weary from the dusty travel, led me into her kang (bed) to rest in quiet for a few moments before going to the women who were awaiting me. She soon reappeared with two bowls of—not hot water, as I had supposed it would be—but each bowl contained a fresh egg nicely poached. This would have been very palatable but for the generous amount of sugar which she added as a special honor to the guest.

Having rested a brief half hour, emerging from my seclusion, I joined the women in the chapel. We had a good afternoon and evening service. I remained with them only three days, but such eager listeners! The two Bible women and I worked it by turns, talking to them almost all the waking hours of those days—sometimes doing personal work, helping each over her special difficulty, and sometimes talking to them in a body. Several of them decided definitely to give their hearts to Christ and a number of the Christian women declared their intention to spend more time in prayer and Bible study.

Early Monday morning, before the sun came up, my guide was leading my donkey back across the hills to the city. This was a short country trip, but God was with us, and I believe it was one of the very best I have ever had.

Will you pray for God's richest blessings on the work in Laichowfu?

PEARL CALDWELL

INTERESTING NEWS FROM MEXICO.

Well, Guaymas is still on the map, but sometimes we hardly know the general complexion of the map. Of course, you keep up with the general press news about Mexico, and know that Carranzistas came into Guaymas a little more than three weeks ago, or to be exact, on October 13th. The Villistas evacuated the town the night before. Twenty-four hours previously the Carranzistas came in four or five boats, backed up by the Guerrero—a Mexican gunboat of pretty dimensions; in fact, this boat practically comprises the "Mexican Pacific Flotilla," as they term it; one or two others have been blown to the bottom of the sea during these last years of "strenuosity." A few cannon were fired and a few machine guns set off a few hours before the exchange of territory around here, but fortunately only a few men were killed and wounded.

The new government seems to have things under a little better control than did the other fellows a few weeks before they got out. The city trash carts are moving around a little now; and as the cool weather has come to stay, it looks as if we would now avoid any kind of pestilence—a thing we got a little uneasy about for a while, as all sanitary measures were abandoned for a while before the Villistas, or Maytorenistas, got out.

By not being able to get out in October, we have been enabled to open our school. We began last Monday, November 1st. We are very much encouraged by the patronage thus far, having enrolled about fifty in all departments. And this is all local work, as we cannot receive boarders yet, or not until the prices of all food supplies become more fixed. We may be able to do so by January first. The railroad has changed the hour of service of their early train from Empalme, leaving there at 7:30, reaching here in time for the opening of school. We call it "The Occidental." Already nine are coming from there, and we will have half as

many more during the coming week, I hear. We have worked hard this summer; but we hope that we will be well repaid for what little inconvenience we underwent in the future work of the school. All we need now is a few months of less war, and a little better class of money, and our school will certainly grow. We have the sympathy and hearty support of the best people of Guaymas and around these parts.

The field work is in an uncertain condition. Have been unable to do very much visiting this year—only two or three times north of here. Had a letter this week from Ruiz, at Mazatlan—the first communication for six months. I am so anxious for things to clear up now and for Brother Benson to get over here on the coast to look after the great long Pacific field. It has always been a very promising field; but for the effects of the war we would doubtless have things in a very different light to present in our next report. But of course the whole of Mexico is alike in this respect.

I have endeavored to use always the best judgment and all precautions possible during these troublesome times. We have felt it necessary to stay on here for many reasons, and really have felt very little fear of things growing bad for us. Locally, we are known, and, I think, respected by the people of Guaymas. And, too, we have always had from one to three boats here anchored that carried the Stars and Stripes, with plenty of "Long Toms" to impress some folks. I believe, with W. J. Bryan, in peace at almost any cost, so long as it is possible, but at the same time, speaking of our own personal experience over here, we have not been averse to the idea of having a few balls and dry powder, with Uncle Sam's brand, close by for possible contingencies.

FRANK MARRS.

SUCCESSFUL WORK IN CENTRAL CHINA.

The Lord is blessing our work. I have baptized one hundred and two thus far this year. The greater part of this num-

ber have been baptized in Yangchow. A most promising work is at Seh Er Wai, a town of several thousand people some twenty miles southwest of Yangchow. Here I baptized seven a few weeks ago, and now there are twenty-two inquirers. I have never seen more zealous Christians than these in any of our work. They worship every Sunday in one of the Christians' homes. We need a home for worship here so much.

Fan T'sa, some thirty miles northeast of us, is another town where we have a good work. In the spring I baptized two Christians and a few days ago I baptized two more. We now have five members here. The postmaster here is a member of our church in Yangchow. He has been doing some faithful work here in Fan T'sa. Besides these five members we have fourteen inquirers.

The Christians at both of these places are in great need of places for worship. Seven or eight hundred dollars would enable them to have a house of worship at one of these places which would not only be a place of worship for the Christians, but would give us a place to reach the people with the gospel. We on the field are very anxious that the Judson Centennial Fund be paid up, that these special needs may be brought before the people at home. The brethren at home cannot help us to make pastors or evangelists on the field (the Lord alone can do this), but they can help us to build these chapels, which are most necessary for reaching the people with the Word of Life.

L. W. PIERCE.

A FAREWELL WORD.

I could not return to China without letting my friends know what a glorious time I have had at home. It has been a rest to body, mind and soul. Although I was quite busy most of the time meeting with missionary societies, young ladies' circles, young people's unions, etc., it has been a rest in that it was a change, and if I have drawn those with whom I have come in contact closer to our Father and given them a clearer idea of His work in China,

my time here has not been in vain. Only God knows the benefits derived from a year spent in one's own native country after almost seven years in a foreign land among a non-Christian people. He has truly led me "beside the still waters." My heart overflows with gratitude to all those who have made it possible for me to spend this never to be forgotten year at home.

It is with mingled feelings of sadness and joy that I turn my face toward China again. With sadness because I must tear myself away from the companionship of loved ones and dear friends, and the beauties and conveniences of my own dear country. With joy because I am going back to the work which He has given me in His Kingdom, healing the sick and giving the glad tidings to those who are bound with the fetters of superstition and idolatry.

The hearty handshake and "God bless you" of the faithful, earnest workers here at home, will cheer me on for years to come. "May the Lord watch between me and thee while we are absent one from another."

FLORENCE JONES.

Pingtu, China.

HOW THE GOSPEL SPREADS.

The opening up of this important State of Parana to the gospel and to the Baptists would make another important chapter in our marvelous history. We will not, and really cannot enter into details, but must tell something about it for it is another proof of the power of God in Brazil.

A pawn-broker, who was also a fairly wealthy jeweler, heard the gospel preached in the streets of Santos, received a tract and went home to read it. The tract was read again and again and finally brought conviction and repentance to the heart of the reader and finally the joy of salvation. Immediately he sold all that he owned and dedicated his life to the spreading of the good news. Using the means at his disposal, he printed tracts, paid his own expenses traveling about selling Bibles and books, and finally settled in Paranaguá.

where he built himself a home and a large hall for preaching purposes. His zeal and his self-sacrifice drew many to him, whom he pointed to the Lamb of God. Many were converted and the work began to spread through the whole neighborhood. Meanwhile, the Paranagua work was organized into a church and though not connected with any denomination, the principles adopted were those of the regular Baptist churches.

Being exhausted by his labors and feeling anxious to see the work established on a firm basis, he looked around for a denomination that could take up the work and carry it forward and naturally he inclined towards the Baptists, who gladly accepted him and with him over 250 members.

The Brazilian Home Board immediately set about to establish the work so wonderfully delivered into our hands and later on our Board in Richmond sent Brother Pettigrew into that promising field, who since his arrival has been doing a great work.

We reached Curityba Tuesday, May 18th, and the same evening preached to a good congregation. Curityba is the capital of the State, a beautiful city up in the mountains, about 2,500 feet above the sea-level. It has about 50,000 inhabitants, composed of different nationalities, Germans, Italians, Poles, Portuguese, etc. The Presbyterians have been working some time there and have a beautiful church building and a good school. The Baptists have been working here only a year and from all appearances seem to be doing well. We had good meetings all the week and when we closed there were thirteen decisions for Christ.

From Curityba we went to visit the other churches in this field. One in a little coast town called Antonina, where we have a few staunch believers struggling along faithfully in the midst of great opposition. From there we went to Assunguy, a splendid little country church, full of zeal and good works. To reach this place we had to travel twelve hours in a canoe—a terrible ordeal—for which we were richly

repaid with a splendid reception on our arrival. Only two days could we spare in this little place, but they were full of work and joy.

Then we visited the church in Paranagua, where Brother Samuel Mello, the converted pawn-broker, had worked and spent his life. We found here a well-organized work—a splendid hall, and we had great and glorious times with the Master.

Thursday, June 3rd, we left Parana for Sao Paulo, where we arrived the following day, and after preaching for four nights in the Liberdade church, to great crowds, and, praise the Lord, with good results, returned to Rio de Janeiro on Thursday, June 10th, the 25th anniversary of our arrival in Brazil.

SOLOMON L. GINSBURG.



A LONG WALK FOR TRAINING.

I have been here in Pochow almost four weeks and I hope to be here two weeks longer. This year we are having our Summer Bible Class down here. Seventy-five have enrolled. This is our Interior China "Theological Seminary." We have some fine, hopeful young men among the number. How we praise God for the privilege of laying a foundation. We are trying to lay it well, for there is prospect of very large growth here in this our Interior China field. These men came—all walked here—from extreme east and west, distance of about 1,300 li, equal to 433½ miles. The most eastern was one of Sears' men, from Si Sui, Shantung, who came 217 miles, and the other extreme western was from one of our stations, Kunghsien, which is also 217 miles.

We are in the trenches but both recruits and ammunition must be used sparingly in Interior China. We are not complaining, but don't forget us when reinforcements are sent out.

W. W. LAWTON.



NEEDS THAT MAKE THE HEART SICK.

When one glances over secular papers from home and sees how the Christians of America are spending their millions for



MISS ELSIE W. GILLIAM, 802 Court Street, Lynchburg, Va., Editor.

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LATIN AMERICA—PROGRAM.

The royal law—"Thou shalt love thy neighbor as thyself."—Jas. 2:8.

"The great need of the 70,000,000 Latin-Americans is the word of God. The people have no clear vision of either God the Father or of Christ the Savior."

Christianity is not opinion or ritual. It is life and that life must utter itself in moral purity and strength.—Robert E. Speer.

Hymn—My faith looks up to Thee.

Bible Study—God's Faithfulness.

Prayer—For God's power in the meeting.

For God's guidance in the election of President of General Union, in May.

For Latin-American Congress.

Hymn—How firm a foundation.

Roll call, Minutes, Dues, Business.

Latin-America—Unity and Diversity of Americans.

Needs in General—

- Of Bibles,
- Of education,
- Of students,
- Of Indians.

Religious advance.

Latin-American Congress.

Our work.

Prayer for our missionaries in Latin-America.

Adjournment.

CORRECTION—In last month's program, instead of reporting 3,700 *tithers*, it was 3,700 *talkers*. No doubt, as it was in a Woman's Missionary Union, this is true, but we are not undertaking to count the talkers, but the *tithers*.

BIBLE STUDY—GOD'S FAITHFULNESS.

1. God's faithfulness the measure thereof.—Ps. 36:5; 119:90.

2. God's faithfulness—in the past.—Josh. 23:14; 1 Ki. 8:56; Ps. 18:30, 119:65;

Acts 13:32, 33.

3. God's faithfulness—to forgive sin.—1 Jno. 1:9.

4. God's faithfulness—in keeping his own.

—1 Sam. 12:22; Ps. 9:10, 94:14, 121:3;
Is. 54:10; Jer. 33:20, 21; 1 Cor. 10:13;
2 Thess. 3:3.

5. God's faithfulness—to His word.—Ps.
89:34, 100:5, 111:5, 117:2; 2 Tim. 2:
13; Tit. 1:2; 2 Pet. 3:0.

What answer may we give the one who

says God is too good to condemn a soul?

Let the one who has the Bible Study find and *write out all the references before the meeting and read them herself.*

It is well to have the same person take charge of the Bible Study for three months at a time, or even longer.



STUDY OF LATIN AMERICA.

THE UNITY OF THE AMERICANS.

The past year has seen a great coming together of the American republics. President Wilson's inviting the A. B. C. countries, Argentine, Brazil and Chile, to confer in regard to settling affairs in Mexico did much to disarm South American countries' distrust of us and create mutual confidence. And the recent Pan-American Scientific Conference in Washington has done much more to increase fraternal relationships, between American republics.

While we rejoice in the closer relationships between the Americas politically, intellectually and socially, it is chiefly with their religious condition our missionary societies are concerned, knowing that when we have helped them in "the greatest thing" we have helped them politically, intellectually and socially.

It may be well to state here that Latin-America embraces the republics of South America, Central America, West Indies, Mexico and the Philippines.

DIVERSITY OF THE AMERICAS.

"Lavaleye, the great Belgian political economist, spoke the truth when he said that the Latin race is equal to the Anglo-Saxon, the only difference being, the gospel which the Protestants preach and live.

"North America was settled and occupied by men of sturdy religious convictions, who sought only a home where they and their descendants might enjoy civil and religious freedom. South America was explored and conquered in a lust for gold and glory. Its people in large measure have failed of the impulse for noble living which comes by a noble inheritance. If we have inherited high moral ideals it is not to our praise, but

it constitutes a reason why we should share them with others less fortunate."

THE NEED OF LATIN AMERICA IN GENERAL.

"The state of morality in Latin America has been denounced by travelers from many lands. The causes of the immorality are many—the remedy is one, namely, Christ. William E. Souter, who has recently visited the continent, writes:

"Morally, things are about as bad as can be. No one expects a young man to be moral. So-called heathen China is far away ahead of the South American republics where morals are concerned.

"Allowing for the faithful among the Roman Catholics, and for the good work under the auspices of the Methodists, Presbyterians, Baptists, Young Men's Christian Associations, South American Evangelical Union, Church of Scotland, and others, the peoples of South America have not the moral or religious ideals so necessary to give stability to great nations.

"Not only are 'both the intellectual life and ethical standards of conduct of these countries entirely divorced from religion,' to quote the Hon. James Bryce, 'and unbelief and materialism completely master of the Latin-American mind, but students in the universities are openly hostile to anything religious if they think it spells even the slightest interference in political life.

"But worse than all the legalized vice, and gambling, and drunkenness, and public sale of vicious literature; far worse, is the attitude of many of the people to the sacred Scriptures. The Bible, Christ our Savior, the Cross, they know all these words; they are in common use on the street, but in what connection? At the

corner shop you see this sign—'Christ's corner, grocery store,' The chemist's shop of the 'Three Crosses'; 'The Tears of Christ' is a well-known brand of wine; and a tobacco firm had a glaring advertisement in a much-read paper, which was supposed to be a picture of the disciples smoking, and Judas standing aside and saying to the Master, 'If I had smoked this brand of tobacco I would not have betrayed you!'"

BIBLES WITHHELD.

In the Latin-American countries the Roman Catholic Church has had dominion for the past four hundred years and has forbidden the Bible to the people. This is responsible for the low state of morals existing. An illustration of the ignorance of the people in regard to the Bible is given by one working among the immigrants in Buenos Ayres, of which 300,000 come to Argentina every year. Mr. Torre says:

The other day, I asked a brother if he would go out into the street, speak to the first 20 men he met, and see what they knew of the Bible. He did so, and the result is most instructive. These twenty men represented 6 different nationalities—Spanish, Italian, Servian, Uruguayan, Portuguese and Rumanian. The Uruguayan said he had read portions of the Bible. One Spaniard knew something about the Bible, but he had never read it. A Portuguese said he had read the Bible. An Italian had read the Bible and seemed to have faith in the Lord Jesus. Another Spaniard said he had studied at a Jesuit college in Spain, but he had never had a Bible in his hands. And what about the other 15? None of them had ever seen a Bible, and by their replies they knew nothing about it.—*Bible in the World.*

EDUCATION WITHHELD.

In Brazil and other Latin American countries illiteracy runs from 40 to 80 per cent. "Only one person out of five can read and write. Yet there has been but one religion throughout South America, from one end of the continent to the other.

The old religion has had charge for the past four centuries of the educational problem; yet this is the condition in which we find them so far as education is concerned. Among our negroes of the South there is but 31 per cent. of illiteracy. In all but the highest stratum of their social life there is unlettered ignorance that does not know its a, b, c's."

Mrs. Jackson, one of our missionaries in the interior of Brazil, said she knew of a missionary society there of 41 women, of whom only one could read, and asked, "How are you going to help them when only one can read anything you might send?"

MORAL CONDITION OF THE STUDENTS.

Only two per cent. of the student life of South America confesses alliance with *any religious body on earth.*"

Dr. Hurrey, of New York, asks: "Why are the students of Latin America a supremely important factor in causing the will of Jesus Christ to be respected and obeyed in their nations?" and answers: "Within ten years Latin students who are now pursuing their studies in Mexico, South and Central America, and abroad, will be making the laws, directing the industries, editing the journals, and determining in large measure the policies of a score of republics. Will the laws be framed and executed for the welfare of the people? Will industry recognize and respect the rights of the toiler? Can the press be reckoned as a powerful ally of righteousness, and will national policies be such as will advance the cause of international good-will?"

An affirmative answer to these inquiries will depend on the extent to which the teachings of the Author of the Sermon on the Mount are disseminated and obeyed among the educated leaders of Latin America.

Scarcely a Bible study group can be found in all of the student centers of Latin America. Mission and social study courses are practically unknown; here and there one discovers examples of social service, but the majority of university stu-

dents are allowed to live in selfishness. Not five per cent. of the students attend church, and the practice of prayer is practically abandoned.

The people of North America should not overlook the opportunity to interpret the best in their civilization to the two thousand students in the United States from all parts of Latin America. They are studying here for a few years, and will soon return to positions of influence among their people."

THE INDIANS.

It has been estimated that there are living in South America fully 10,000,000 Indians, unreached by any church whatever.

"In the United States it is estimated that there are 260,000 Indians, and many mission boards in North America which carry on work among the various tribes. Contrast the conditions in the Southern continent. In Ecuador, for instance, out of a population of 1,250,000, the Indians number 870,000. These are very low in the scale of civilization, and the majority of them are absolutely unevangelized. Moreover, 200,000 of the Indians in that republic have never as yet been politically subdued. They still roam in the forests, killing game with their poisoned arrows and bringing down birds with their long blowpipes. Any approach to them is unsafe, and no one seems willing to expose his life in an effort to win them to Christ.

No man living can tell how many Indians live in Brazil. Three hundred and seventy-three tribes have been named, and there are from seven to eight millions."

RELIGIOUS ADVANCE IN SOUTH AMERICA.

After the long night of four hundred years of misrule and religious intolerance and superstition in South America, there is the flush of the dawn of a new day.

1. Substantial religious freedom is nearly continent-wide. While in Peru Protestant worship can not be advertised, services are not disturbed. In the interior towns of some of these countries there are still some evidences of opposition and persecution. In Bolivia, while there is a statu-

tory grant of religious liberty, the enforcement of the law is lacking, and Christians suffer boycott and opposition, both open and secret.

2. There is a growing opposition to union of Church and State in nearly every South American country; this growth of opposition is evident even where the Church, as in Chile and Argentina, is still subsidized in a measure by the State. The mixing of the Church in politics is increasingly resented. In Uruguay there is practical separation of Church and State.

3. The distribution of the Bible is increasing in spite of the keen opposition of the Catholic Church leaders. Penzotti was imprisoned in Peru for its sale. When told he would be released if he ceased to sell and preach the Word, he said that his bones would rot first in prison. In some places in South America, where the opposition was formerly strongest, the Catholic Church is now even encouraging the sale of the Book. In Brazil Protestant missions are called Bible churches. In Bolivia, as in some places in the interior of Brazil, the Roman Church, and officials under its influence, still seriously hamper the circulation of Scriptures by Bible Society colporteurs. In 1914 the two Bible Societies circulated 388,807 Scriptures.

4. A growing democracy. South America for years has been ruled by an oligarchy, a professional class which has fattened off political control, while the mass of the people have suffered. Argentina is leading the way to better things by a law requiring all citizens to exercise voting privileges, and by a large Socialistic party which is demanding accountability of office-holders to the people. A Socialist demonstration of 15,000 occurred last March at Buenos Aires.

5. The upper classes are being reached for Christ. Evangelical missions began among the poor, and until recently no statesmanlike effort has been made to reach the waiting educated and wealthy class, in which the men are indifferent to the dominant Church. In Chile and Uruguay some notable men have been reached, and with better church buildings and

more educated native preachers, this movement will become more pronounced. The educated men are awaiting a leader to crystallize this growing sentiment toward a Protestant form of worship. In Brazil Rev. Alvaro Reis is such a leader.

6. New ideals for social service are being developed. The educational aim for boys has been professional and political life; for girls, preparation for marriage. Education for useful service to the community and State has been neglected. In Argentina, for the first time, the social purposes of education are now being emphasized by Dr. Nelson, superintendent of Secondary Education for the State. His book on this subject is the first native contribution to this theme, and is to be followed by others.

7. The new emphasis on social and physical recreation. Spanish social standards have practically shut out young people from social acquaintance excepting as chaperoned, and from physical exercise. Gradually, through the influence of the Protestant Church, young people are meeting for games and social purposes under wholesome conditions. Physical exercise has been recently introduced for the first time at Rio de Janeiro by the joint effort of Rev. H. C. Tucker, of the Brazil Sunday School Union, and the American Bible Society, and the Y. M. C. A. The new public school plans at Rio call for gymnasium and playgrounds. In Buenos Aires, during the last year, the first set of Spaulding apparatus has been introduced for school exercise.

8. The literature is being purified. At the source of much of South America's impurity will be found a vile literature from French and Spanish sources. This is publicly vended and vilely illustrated and open to view, and purchased by boys and young men in all the South American cities. Quite recently, *La Nacional*, at Buenos Aires, introduced a cheap library in Spanish, composed of best literature from all sources, and this is being vigorously pushed into circulation. American publishers are also circulating reprints in Spanish of choice literature. Such books

as Smileys' "Self-Help" are having a good sale.

9. Christian education is developing sympathy. Gradually the results of education through Christian Protestant institutions is being manifest in the conversion of parents, in a new sympathy for Protestant work, and in the gradual preparation of a leadership. The quality of the native leadership needs toning, and plans are being pushed with increasing success by the Y. M. C. A. to enlist young men in the university life. Such Christian institutions as the Anglo-American colleges in Bolivia are having marked influence through the high-grade character output of the graduates. The Mackenzie College at Sao Paulo, Brazil; the Methodist Girls' Schools at Rosario, Argentine, and Santiago, Chile, are instances of institutions having a strong influence. As moral education receives a higher rating in South America, Christian institutions will assume positions of leadership.

10. Evangelistic preaching meets with marked success. This is notable in the Methodist and Presbyterian work of the West Coast, also in the mission work in such places as Rosario in Argentine, and under the preaching of Rev. Alvaro Reis in Rio, Brazil. The Latin temperament makes this a fruitful line of approach, and mass movements may easily result from the gospel appeal by consecrated men.

11. The Sunday school opportunity. The welcome given in all the native churches in the recent Sunday school tour of South America was marked by large gatherings, a friendly spirit and an eagerness for help in making the Sunday school efficient as an educational and evangelistic instrument. Rev. George P. Howard, born in South America, an educated Sunday school enthusiast and a fine Spanish linguist, has been appointed the Sunday school secretary for South America by the World's Sunday School Association, to act under a committee of the Missions doing work in South America. He is preparing himself to lead a continent-wide Sunday school movement, to develop a better literature, and to utilize the Sunday school as the

most widely effective agency to win a continent.—*Frank L. Brown, Secretary of the World's Sunday School Association.*

LATIN AMERICAN CONGRESS.

From the 10th to 20th February there will be held in the city of Panama a Congress of all missionary societies working in Latin America. It seems most fitting that there should be a religious congress as well as conferences for political, scientific and intellectual purposes among people of the Americas.

In preparation for the coming representative Conference at Panama, a number of commissions have been appointed to make an investigation of Latin America, and to present reports on their findings as to the fields occupied and unoccupied, and other phases of the work. These commissions are designated as follows: (1) Survey and Occupation. (2) Message and Method. (3) Education. (4) Literature. (5) Women's Work. (6) The Church in the Field. (7) The Home Base. (8) Co-operation and Union.

It is especially interesting to us to know that our Corresponding Secretary, Miss Kathleen Mallory; Mrs. F. S. Davis, of Texas; Mrs. W. J. Neel, of Georgia, and

Mrs. J. S. Carroll, of Alabama, have been appointed our delegates to this Congress.

OUR WORK IN LATIN AMERICA.

The Southern Baptist Convention has work in Cuba, Mexico, Panama, Brazil, Argentina, and Uruguay. In these countries we are working to give the people Christ and the Bible and raise the moral condition of all classes of the people, mainly by preaching and teaching in schools. How much a Christian school means in these countries!

Dr. Charles J. Thompson, of New York, in speaking of Latin America, says: "Here are seventy millions of people—our neighbors, our allies in republican principles, inheritors with us of many of the fundamental principles of Christianity—to whom our contribution of educational and religious forces has been almost negligible. And yet, they, with us, must determine the destiny of the new world. They, without us, cannot shape that destiny. It is equally true we without them cannot worthily shape that destiny. Especially now, when the civilization of the old world seems to be going bankrupt, now is the time for America to manifest a solidarity of peace and Christian brotherhood which may be this dark world's final hope."



CENTRAL COMMITTEES OF W. M. U. AUXILIARY TO THE BRAZILIAN BAPTIST CONVENTION.

YOUNG PEOPLE'S DEPARTMENT

ELIZABETH N. BRIGGS, Raleigh, N. C., Editor.

QUESTIONS AND ANSWERS ON CUBA.

1. Where is Cuba?
Just south of Florida.
2. How many people are there in Cuba?
About 2,000,000.
3. Who are they?
They are mainly of Spanish descent and they speak the Spanish language.
4. When did our Home Board begin work in Cuba?
In 1886.
5. What is the religious condition of the people?
Most of them are nominally Catholics, but their religion usually has little influence on their lives. With many it is no better than an ignorant superstition.
6. Who is our Superintendent of Missions in Cuba?
Rev. W. N. McCall, at Havana, formerly of Georgia.
7. What educational effort does our mission work in Cuba include?
The Baptist College at Havana, with five teachers and about one hundred students, and three day schools in other places.
8. Who is Principal of the Havana School?
Rev. F. A. Gentry, a native of Texas.
9. How many Baptist missionaries in Cuba?
Thirty, besides the missionaries' wives.
10. How many Baptist churches in Cuba?
Twenty-six.
11. How many Sunday schools?
Thirty-seven.
12. How many church members?
1676.

THE LITTLE SCHOOL GIRL OF BANANA LAND.

When Carmita is four years old, she will go to school, carrying a bag with her books and slate in it, and tucked down in a safe corner will be something for her lunch—most likely it will be several bananas. For Carmita lives in the land where bananas come from. At her school she will learn to sew, embroider and crochet. If she does this work well, she will be considered a good scholar, for Cuban girls are not supposed to need much education. Carmita plays with dolls and games, just as American, Mexican and Italian children do. One thing I know you will envy her for is that she need not go to bed until her mother goes, but that is not good for her, and she shows it; her face is pale, while your cheeks are rosy with health.

On Sunday she goes to Sunday school and church, and when she enters the church she must dip her fingers into the "Holy Water" at the door, and make the sign of the cross on her forehead. She says prayers on beads—ten to Mary and one to God—just as the Mexican child does. She also prays to images and pictures of saints. Around her neck she wears a medal of the Virgin, and is often given a little image of some saint as a reward of merit.

The Sunbeams of the South must not forget that Carmita as well as other Cuban children has a soul that beads and prayers to images and pictures will not save, and a little body that late hours will not nourish. We can teach them how to become strong in body through education in our mission schools; we can teach them the true gospel by sending our mis-

sionaries to tell them of Jesus in the mission Sunday schools.—*Selected.*

THE CANAL ZONE.

The Canal Zone is a strip of land ten miles wide and forty-seven miles from ocean to ocean across the Isthmus. This land was granted to the United States on November 18, 1903, by the Republic of Panama for the purpose of building the Panama Canal.

Panama was settled at a very early date. On its soil are wonderful ruins that tell of a civilization far older than there is history to record.

The city of Panama was settled in 1518, long before our first settlement at Jamestown, in Virginia.

The people of Panama are Spanish, Indian and Negro, with an addition of immigrants from the United States and Europe. There are also about 3,000 Chinese.

The two principal cities are Panama, on the Pacific Coast, and Colon, on the Atlantic. Panama has about 25,000 inhabitants and Colon 5,000 to 6,000. These cities still belong to the Republic of Panama, but American cities, Ancon and Cristobal, have sprung up on their outskirts.

Southern Baptists were the first Christian denomination in America to enter upon mission work in the Zone after it became American soil. Our work began in 1905. Before that time the Romanists had sway in that and all the surrounding country, and the people were largely given over to superstition and immorality. At a prior date the Church of England and the Jamaican Baptists had conducted mission work in this country. The Church of England had ceased its mission activities at the time the Zone was ceded to the United States. The work has since been revived by the United States Episcopalians. The Jamaican Baptists in 1907 offered their mission work in the Zone to the Home Mission Board of the Southern Baptist Convention, and the Board took it over.

THE BIBLE IN MEXICO.

Francisco Gomez, of Santana, a small town in Mexico, went out one day with his brother for the express purpose of getting on a drunk. As they approached a little saloon he saw a little girl standing near with a book partly hidden by her rebozo. He asked in an indifferent way what book that was. After some persuasion she allowed him to see the book. He opened at the first chapter of Genesis, and commenced to read that wonderful story of the creation. For two hours he stood in his tracks deaf to the entreaties of his brother and unconscious of the impatience of the waiting child. When she insisted on having her book, he begged the privilege of taking it for two months. The request was granted. He immediately bought a supply of paper and some candles and set about copying with a pen that wonderful message of love. He worked every night, and sometimes until 1 o'clock in the mornings. He got the most essential parts of the Word on the paper, and, faithful to his promise, in two months delivered the book back to its owner. Love beamed in his eye as he rejoiced at having God's Word in his house. Some time after this he heard of some Bibles for sale, and went many miles to secure a copy.

NOTE.—Have an older member of the Band to read the letter from a missionary in Mexico, Rev. C. L. Neal (see *Foreign Mission Journal* for January, p. 214). Items of news from this letter should be told to the Band.

A map of Cuba, showing the eastern half assigned to the Northern Baptists, and the western to the Southern Baptists, may be drawn and explained by one of the Sunbeams.

Question—Does the sun at the Panama Canal really rise in the Pacific Ocean and set in the Atlantic? Draw a map proving or disproving this.