

The Home Field

AUGUST



1914

"Four years have passed. I have sought to be true
And serve only Jesus, wherever I go.
While teaching my people, in error's sad thrall,
I'll serve Him and praise Him, my Savior, my All."

From "The Story of Candita"

By Estelle B. Duke in this number

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— of the —
SOUTHERN BAPTIST CONVENTION

HEALEY BUILDING

ATLANTA, GA.

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THE HOME FIELD

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Great Home Mission Facts.

IN 1880 THE POPULATION of the South was 18,000,000. Of the 33,000,000 here today, 22,000,000 make no profession of religion. If we count off 4,000,000 who from infancy or other causes are irresponsible, there are still in the South today a mighty host of unsaved people equal in number to the entire population in 1880!

LAST YEAR more than 30,000 baptisms were reported by missionaries supported wholly or in part by our Home Mission Board, and more than 56,000 additions to Baptist churches. Matchless as is this record, equally promising for the future, though less adapted to being shown in figures, was the development and efficiency work accomplished through the Mission School and Enlistment activities of the Board.

TODAY THE PEOPLES of the earth are looking to America in the hope of the success here of a government which guarantees the fullest measure of human rights and justifies democracy. The greatest hope for America is in the South, the stronghold today of that evangelical faith which made freedom and democracy in America and on which their continuance depends. The South has been received back into participancy in national counsels. It is the day of the South. Are we ready to use it for high and noble ends? In the South it is the day of Baptists? Is our spiritual body girded and shod for the greatest day of its opportunity? The answer must be measured by our support of the agencies through which we may Christianize the South.

EVANGELISTIC EFFORT is still more successful in the Southern Baptist Convention than in any other part of the country, but it is steadily becoming more difficult in our territory to win people to Christ, or to hold those who have been won to lives of service without a program for training and strengthening the life which has been implanted. This has its cause in the changing conditions of life in our day. Machinery, transportation and inter-communication have largely broken up the old conditions of localism, independence and community spirit. Old habits and ideals are being swept away and even the churches of Christ must adjust themselves to the change and learn how to spiritualize and direct the new life, or else lose their leadership and power. These changes cry out to us for a heroic and statesmanlike Home Mission program.

NEVER BEFORE in America have there been so many insidious attacks as there are today upon true religion. These attacks purpose either a religion of a closed Bible, as Roman Catholics do, or a religion of a mutilated and grossly perverted Bible, as do Christian Science, Russellism and half a dozen other destructive false faiths. These modern false faiths all agree in a deceitful effort to destroy the Lordship and deity of Jesus Christ, while Romanism obscures the worship of Christ by the closed Bible and saint worship. The South is the last great stronghold and hope of the religion of the open Bible, and both from their peculiar doctrines and their numbers Baptists have the largest opportunity and obligation to hold this great section for Jesus Christ and make it a center from which shall go out mighty forces of world redemption.

EIGHTEEN THOUSAND once-a-month churches in the Southern Baptist Convention, seventy-two per cent of the whole number, are eighteen thousand churches without the amount of religious instruction and leadership necessary to their highest welfare. A slogan of today is Efficiency. General Southern Baptist church efficiency can not be attained until most of these churches have more training. More knowledge of the Scriptures is another crying need today, and once-a-month preaching affords an inadequate opportunity properly to ground the people in the doctrines of the Word, so that the modern winds of doctrine shall not blow them from the true course. The Home Board Enlistment Department works both for church efficiency in active effort, and for an adequate pastoral opportunity to teach the people in all the truths of the gospel. No more important work has been undertaken by Southern Baptists.

THE HOME FIELD

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No. 8

Russelism and the "Second Chance."

I. M. HALDEMAN, D.D., Pastor First Baptist Church, New York City.

WE HAVE HAD the good fortune to secure from Dr. I. M. Haldeman, Pastor of the First Baptist Church, New York City, copy for a tract on *A Great Counterfeit, or the False and Blasphemous Religion called Russellism and Millennial Dawnism*. Dr. Haldeman is a distinguished Bible student and is the author of a number of volumes giving the results of his study, among them, *Christ, Christianity and the Bible*, *Christian Science in the Light of Holy Scripture*, *How to Study the Bible*, *The Coming of Christ*, Etc. Reports indicate that the pernicious teachings of Russellism are getting hold more rapidly in the South than any of the other better known false faiths of today. We are therefore giving place here to the closing part of Dr. Haldeman's manuscript before publishing it as a tract. Pastors and others who may need a fuller treatment of Russellism at once may order Dr. Haldeman's eighty page pamphlet, *Millennial Dawnism*, from Chas. C. Cook, 150 Nassau street, New York. It is 10 cents the copy.



RUSSELISM wrests the Scripture in an effort to try to make it teach a gospel of a second chance for the wicked after death. There is not a word in all Scripture about a gospel preached after death to those who shall be raised from the dead.

Our Lord Jesus Christ has settled this doctrine of "another chance." He says those who do not believe in him in this world shall not see life (that is, they shall not be made partakers of his life) and the wrath of God abideth on them (John 3:36.)

If they do not see the life of Christ when they die, then the wrath of God is abiding upon them when they die. If the wrath of God is abiding upon them when they enter into the state of death, then the wrath of God is abiding upon them after they die; and because it is an abiding wrath, or as the word means, a remaining wrath, it

abides or remains upon them while they are dead; and since the wrath of God is an abiding or remaining wrath, those who die under it cannot, in the very nature of the case, have a second chance.

Our Lord settled this question of the second chance in that story he told of the rich man in hell (hades). The substance and meaning of the story is that death fixes doom.

The rich man wanted to get out of hell. Abraham tells him that between the righteous and the unrighteous after they are dead there is a great gulf fixed, a gulf that never can be crossed. In repeating the words of Abraham and thus authorizing them, our Lord teaches with terrific emphasis that death fixes doom; as death meets you, eternity keeps you: There is no second chance. Now—not tomorrow! Now only is the day and opportunity of salvation.

When Russellism talks of a second

chance, it is covering over the mouth of hell with dry sticks. Those who listen to Russellism, who are deceived enough to believe in a second chance, will step on these sticks, break through and fall into hell.

Russellism is a Do-Nothing Doctrine.

RUSSELLISM has no place for missions! It would be a screaming farce for Russellism to believe in missions. If all men who die—those who live wicked lives here and those who die in lands where the gospel does not reach them and those who deliberately reject it when they do hear it—if all those who have died without Christ are to be raised from the dead and given a second chance to hear the gospel; if the experiences of past wickedness, and the consciousness of having had a stupendous miracle wrought in their behalf in bringing them back to life shall tend (as Russellism teaches) to make them accept the gospel when offered the second time, then, there is no need of missions.

All you have to do is to let unsaved people and nations go their gait. All you have to do is let the unrighteous die; they will all turn up at the last, each one guaranteed to hear in his own tongue the wonderful works and words of God, and, by reason of the everlasting destruction some of them have endured for some thousands of years, thoroughly predisposed to believe.

Under such circumstances to send out a single missionary or to spend fifty cents on the foreign field would be a criminal waste of men and money.

Puts a Premium on Wickedness.

MORE THAN THAT! If Russellism be true; if all men who die out of Christ will sooner or later have a chance to belong to Christ, no matter how wickedly they may have lived here, then, there is no saving necessity to preach the gospel even now. There is no need of a Church at all.

Russellism puts a premium on wickedness. You can eat, drink and be merry, do all the wickedness you like; you can lie, cheat, swear, murder, and then when you die, whether it be in bed, at the end of the hangman's rope, or in the electric chair, you will go out of existence. After a while God will call you into existence again. You will know that God has so called you. You will realize all that God has said is true,

and when you hear this gospel, you will (Russellism says) be led irresistibly to believe; or, if you prefer it, you can immediately go out of existence again into the dreamless sleep of everlasting destruction.

Why then should any one be a Christian? Why should any one deny himself "the pleasures of sin for a season," when it is absolutely certain that hereafter, if he wished, he might, without worry and fret take the everlasting life he did not care to possess here?

Money Easy for the Gospel of No-Hell.

RUSSELLISM has no trouble in obtaining money. People are willing to give money and give it freely to those whom they believe able to prove there is no hell, no eternal, conscious suffering for sin, and this is the gospel Russellism preaches night and day.

Nothing the thieves, the murderers, the open and secret sinners would better like than to know that they have two chances after death—either to believe a repeated gospel, or to be annihilated forever. Thus Russellism puts a premium on sin and a discount on Christian virtue.

Russellism tries to save its face by talking about a few "elect" in this dispensation who by self sacrifice, by putting to death the self-life, may attain to inherent life, to what it calls "Immortality."

Russellism may deceive a few by teaching there is a distinction between inherent life earned in this age through self mortification, and the everlasting life to be given (for mere believing) to the pell mell crowd that shall come up at last in the pell mell resurrection. But this sheme, this doctrine of election through self killing, the idea that by self denial the old Adam nature, human nature itself may be destroyed, and the self denier attain to immortality—this scheme as a universal and deterrent force against the laxity it sows with the other hand will not and does not work.

The Babylonianism of Prophecy.

NAY! LET RUSSELLISM become the dominating religion in this world and, sooner or later, all the pent up wickedness and salaciousness in human nature will break over its pent and flow out in a wild

and devastating flood of immeasurable and riotous sin.

A few dupes here and there may go round the country trying to earn the Russellism patent of immortality by acting as colporteurs, selling, or giving away, "Studies in the Scriptures," but the great mass will in one way or another break loose from restraint and say, "Why should we worry? Everlasting life will be good enough for us; on with the dance, fill the beaker to the brim; we will wait our second chance and keep an eye open all the while to the rebate on the second chance—the final annihilation that is always a refuge of endless peace."

Thus Russellism is one of the signs of the last times.

Its proper title should be Babylonianism.

Babylon means—confusion, mixture. It is a mixture of all the odds and ends of ecclesiastical heresies and infidelities which have been analyzed, torn to pieces, cast out and trampled under foot by the Church through the succeeding centuries of its divine yet Devil-assaulted history.

Russellism betrays its origin. The Lord warned us that the activity of the Devil in the closing hours of this age would not be the activity of horn and hoof, but the activity of the counterfeit.

The Devil would come in the name of Christ. He would transform himself into an angel of light. His ministers would pose as ministers of righteousness. He should do miracles that would deceive all but the elect—and very nearly deceive them. The Devil has coined and patented a numerous lot of very successful counterfeits. Here are some of them:

Unitarianism.

Universalism.

Swedenborgianism.

New Thought.

Emmanuelism.

Christian Science.

Russellism, or as it is sometimes called—Millennial Dawnism.

Catches Disciples of a Mutilated Bible.

ALL THESE counterfeits deceive unwary souls. But this Russellism is exceedingly successful in catching a certain class: those who are tired, and sick unto death, of being preached to about the life that now is,

about socialism, about regeneration of human society, about bettering the natural man and bettering the natural man's world; and who never hear, or scarcely ever hear, from the pulpit, anything definite, or honest, or worth while about the life to come, about the great hereafter—about eternity; tired to their very souls of being preached to about the politics of this world and very little about the politeness or politics of the country, "over there;" people who are tired of hearing the minister in the pulpit quote some theological German infidel, throw doubt on the book of Genesis, send them guessing about Moses and in the end leave them a crumpled-up Bible—a Bible with many of the leaves torn out, and no certainty as to whether the rest will not have to go. Russellism gets many who are of this disposition, by its continuous dealing with the question of death here and life hereafter; by its constant talk about and appeal to the future; by its bold announcement that it stands for a whole Bible; by its aggressive claim of certainty, precision and definiteness of statement; by mapping out the ages to come and thus making the future intensely vital and attractive.

There are honest folk who love the Bible, yearn to know something of the morrow of eternity, and are ready to respond to the teaching that professes to come with a "thus saith the Lord."

Pretended Insurance Against Hell.

BUT RUSSELLISM is bound to catch another class. Sure and certain to catch them, befool and ruin them, now and forever: all those who want a religion that will insure them against hell, against continued conscious punishment for any sin they may commit. Thus Russellism plans its counterfeit religion that it may catch and deceive both the honest and the dishonest; both those who really want to know about God and the hereafter of the soul, and those who are anxious to go on serving the Devil with guaranteed impunity.

This is Russellism or Millennial Dawnism, the great counterfeit. This is the false and blasphemous religion which today all over the earth, like a foul gangrene, like a hidden cancer, like a loathsome pestilence, is destroying the souls of men, putting to shame the name, and setting aside the

glory of our Lord and Saviour Jesus Christ.

Let no one who loves his Bible or believes in a saving Christ be deceived for one moment by this thing that, like the Devil, gibbly quotes Scripture (but like the Devil only to pervert it) and like Antichrist himself comes in the name of Christ.

Be not deceived! Test it by its relation to the eternal deity of God's Christ, by the truth of his eternal incarnation, by the glory of his resurrection in an immortal human body; and as aqua fortis reveals the brass and false metal in the counterfeit, so will the eternal Scripture truths show the debased thing that endeavors to pass itself off as the pure gold of God.

Let no one who is living in sin, and making his or her soul a moral sewer through which the black tide of lust and self gratification may flow unhindered; let no one such deceive himself or herself with the false hope that death ends all, that there will be a second chance, or that at the end, eternal destruction may be the panacea for every sorrow and for every ill.

Nay! let the voice out of hell (in that story for which the Son of God has made himself responsible as exact truth), let the voice of Dives ring down through the ages in all the accents of eternal woe to your soul: "I am tormented in this flame."

Exhortation to the Misled.

IF ANY OF YOU who read have been be-

gulled by Russellism, I would with all my soul exhort you to turn away from it, from the false hopes it offers and the false Christ it presents; from the disembodied, formless ghost which trades in His Holy Name, and gibbers and simulates as any boneless ghost of the pit. Turn from it before your spiritual possibilities and mental faculties are helplessly paralyzed. Turn from it to that Christ who from all eternity has been the Voice and the Word of God; who from all eternity has been the outgoing and forthputting of God; who in his glorified humanity and his unchanged, eternal deity is our great God and Saviour, Jesus Christ, able to save unto the uttermost all who come unto God by faith in him; that Saviour who has said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest;" that living, human yet divine, Saviour who says today to all the sons of men wherever they may be, or in whatever state of sin or woe, or sorrow, "Him that cometh unto me I will in no wise cast out;" that blessed Saviour whose word of promise to his troubled disciples ere he left them to ascend to heaven was: I go to prepare a place for you, and if I go and prepare a place for you, I will come, and receive you unto myself; that where I am, there ye may be also;" that glorious and glorified, loving, shining, resplendent and ever-comforting Saviour, whose last word from heaven to the Church he loves and for which he shed his blood is: "Surely, I come quickly."





V. I. M.

EIGHTEEN MILES east of Asheville, North Carolina, on a trunk-line railway, ten of whose passenger trains stop at the station daily, lies Ridgcrest, beautiful home of the Southern Baptist Assembly. It was my privilege recently to teach for a week a Home Mission class at the Assembly, and it is in my heart to write a brief story about this institution, concerning which it would not be difficult to write a lengthy story.

This is the day of summer religious assemblies. Each of the larger Christian bodies in the South and some interdenominational and other religious bodies whose centers of life are not in the South, have within recent years selected and developed each its summer assembly place in the Southern Highlands. The "Land of the Sky" in Western North Carolina being a center of mountain grandeur and beauty for the Southern Highland region, it is not surprising that the larger number of these assembly places are in Western North Carolina.

Dr. B. W. Spilman was the pioneer of the Sunday-school Board for Southern Baptists in field secretaryship work for Sunday-schools. His vocation led him early to see the advantage of a general Southern Baptist Assembly place in the mountains in which our people could be invited to come together for recreation and religious training and study in the midsummer each year. Dr. Spilman saw the rising tide of interest in assembly work and he was quick to understand the large advantage of such a gathering place for our people. Briefly, the advantage is twofold. A place is provided for needed recreation and recuperation, which is safeguarded against the dissipation and injurious distractions which are coming to be a regular part of the ensemble at the average popular resort place,

whether it be in the Highlands or by the seashore or at the springs.

To this negative advantage is added in the religious summer assembly that of special study under the guidance of experts in various phases of Christian thought and activity. Dr. Spilman saw that hundreds of Baptist young people and ministers were going out of the South to religious summer schools in other sections of the country and also to other than Baptist summer schools in the South, some of which latter were instituted by religious groups not of the South. They found a more attractive climate and mountain environment in our Highlands than they could find elsewhere.

Dr. Spilman first gathered about him a group of kindred spirits in North Carolina. Nobody knows more about the relative fitness of different locations for a summer assembly in the Southern Mountains than do North Carolinians, and no one had an earlier vision of the necessity of a general Baptist Assembly place. In 1907 a charter was granted by the North Carolina State Legislature and in the same year the Southern Baptist Convention gave its endorsement to the movement to establish a Southern Baptist Assembly at Ridgcrest.

The Assembly ground comprises a beautiful mountain section of nearly a thousand acres. The grounds are largely covered with the native forest growth of the Highlands, which has been beautified and adapted by the work of the landscape artists. The grounds are on the exact summit of the east-of-Mississippi watershed. A spring which rises by the railway track in the foreground of the tunnel picture shown with this article, impartially divides its waters between systems of streams whose waters empty into the Gulf and the Atlantic. On the grounds are a score of

sparkling springs and more than half a dozen singing mountain streams.

Disembarking from the train, the visitor sees some lovely driveways, a store and



Where the metal horse of the rail could not keep his footing in the climb, man has dug a hole through which he may burrow.

post-office and a few cottages. He does not see the eighty-five cottages hidden here and there over the expansive grounds behind the forest wall of oak and chestnut

and rhododendron. In many of these cottages during the summer may be found the families of some of the best known Baptist workers and leaders in the South. An increasing number are taking advantage of the opportunity afforded on the spacious Assembly grounds to have a summer home on the cool crest of the Blue Ridge at 2,800 feet elevation, in an environment both wholesome and satisfactory.

I am tempted to undertake some description of the scenic beauty of the mountains about Ridgecrest. Beautiful Highland perspective; the mystery and loveliness of the far-reaching prospect of cove and ridge and peak, clad all in the clean and restful green of stately and undisturbed wild forest; the kaleidoscopic changes of sunshine and cloud; the gentle and cheerful bird-song and the sublime peal of thunders reverberating from slope to slope of the mountain field; the darkness and roar of rainfall and the soft fleeciness of wandering clouds, which in the sunset hour come home from wanderings to and fro above the great green peaks to rest for



The soft fleeciness of Clouds, which in the sunset hour come home from wanderings to and fro above the peaks to rest for the night, nestled in the protected confines of quiet, snug covers. [This remarkable picture shows Mt. Mitchell five miles away.]

the night, nestled in the protected confines of quiet, snug coves—these and such like things so appeal to the fancy and touch the spirit of the observer that he cannot but wish to try to tell it to others.

Nature is a great restorer and Nature is riotously, profusely, universally in evidence in the Ridgecrest country. Within fifteen miles of Ridgecrest are eleven peaks more than 6,000 feet in height, including the stately Mt. Mitchell, which is nearly 7,000 feet high, the tallest peak east of the Rockies. There are scores of moun-

railway trains, with two or more great engines, laboring and complaining as they seek to bring their burden of tons up the grades along the steel tracks which man has placed as a passageway for modern commerce. These monstrous steeds of the rail breathe deeply and the snort and roar of their breath and the screech of their whistles echo impressively among the hills, but even these seem to be only the toys of children, so small do they look among the giants whose lesser grades they seek to conquer. Presently the loud-mouthed en-



The Apple-tree in Front of a Native Mountain Cabin. Under Which Dr. Spilman and a Few Others, Seven Years Ago, Organized the Southern Baptist Assembly.

tains and ridges that rise to 5,000 feet or more, and as one looks across this mountain field from Kitazuma, Rattlesnake, Graybeard or other peaks within easy reach of the Assembly grounds, he is delighted and overwhelmed with a sense of the bigness of the perspective of ungashed native forest-growth, which neither mountain pioneer or devastating lumbermen have reached or disturbed.

Looking down from one of these peaks, one may see crawling up the valleys long

gines are silent and the train disappears as if by necromancy, for where the metal horse of the rail could not keep his footing in the climb, man has dug a hole through which his steed could burrow.

There is an appeal to our common heart in such faith and devotion as that shown by the men who took hold of this mountain retreat and playground at Ridgecrest before the most of us were ready to take hold of it, and have held it and developed it at much sacrifice to themselves, against

the day when Southern Baptists should rally to a more general support of it. One of the pictures herewith shows the apple-tree in front of a native mountain cabin, under which Dr. Spilman and a few other sympathetic spirits seven years ago organized the Southern Baptist Assembly. One of the pictures in the heading cut shows Dr. Spilman in overalls, in the little cabin which then served as his office. He is just in from laboring with others in clearing out the trees from the roads that now form part of the pleasing system of passageways through the Assembly grounds. The other picture in the heading shows our friend in the more recent years, departing after a successful summer season at Ridgecrest to take up his task elsewhere.

The present cottage colony numbers 500 and there has been an annual addition of about 1,000 transients. Recently Rev. J. D. Moore, B. Y. P. U. Secretary for North Carolina, has come to the assistance of Dr. Spilman. An admirable hotel costing more than \$40,000 and large enough to take care of 200 guests is being completed. With an unsurpassed supporting environment in the cottage colony, all is ready at Ridgecrest for a greatly enlarged attendance on the Summer Assembly.

The course of study and lectures this season is perhaps unsurpassed by any similar Assembly in the country. The management has its finger upon the sources of Baptist crowds and there will be no difficulty in filling that hotel with students from Sunday-schools, young people's societies, etc. This Summer Assembly has grown more slowly than some, but the solid foundation on which it has grown will excite the admiration of all who come and take a look at the situation.

In various States within recent years Baptist assemblies for young people have been successfully launched. Instead of a

general assembly place militating against these local bodies, the local bodies themselves have created a demand for general gatherings of this kind in which the work to which the students are inspired at the local gatherings may be carried further. The general assembly, so far from interfering with the State meetings, will provide the best place in which these State meetings may "head up," and which will in turn give renewed impetus to the State gatherings. This is substantially the fact in the case of our State and Southern Baptist Conventions.

In summer assembly work we face the situation of scores of our young people going each summer to interdenominational assemblies, most of whom would prefer to go to an assembly of equal grade under Baptist auspices. I feel no hesitancy in saying that Baptists ought to furnish for these a place equal to the best. So great a Christian body can not afford to leave it to others to render for it this service, which we all recognize as having in it real worth and wholesome significance.

It may be that other general assembly places shall be developed by Baptists in our Southern country. It may be that such a place shall be developed in the Southwest, where already the assembly idea is even more popular than it is east of the Mississippi. In any case, Ridgecrest should mean much for the development of Baptist workers and leaders and for the refreshment and stimulation of many overworked pastors who here may do some study in the summer while they are taking a few weeks of needed rest.

Ridgecrest is the child of faith and of labor and care. Slower of growth than many other assembly places, Ridgecrest will none the less be richly successful. It deserves to be. Baptists need that it shall be. Let everyone help it to be.

Sociologists Drifting from Christianity.

W. C. TYREE, D. D., Greenwood, Mississippi.

SOCIOLOGISTS ARE much concerned about the temporal welfare and prosperity of the people, but seem indifferent about their spiritual interest in this life and their prospects in the life to come.

That there is much injustice and oppression in the world is of course recognized and lamented by every one. It is right and highly commendable in those who do so, to give their time and thought and to

devote their talents to the correction of these evils. Prevailing poverty and its consequent privations, and its varied hardships and suffering oppress the hearts of all who love their fellow men. Those who are making it their aim and study and life work to remove the causes which produce want and destitution, should be honored and should receive the heartiest endorsement and co-operation. Christianity approves of all such objects and efforts.

But many sociologists in the name of religion make the temporal welfare of the people their **SOLE OBJECT** and utterly ignore their spiritual interests in this world and their eternal good in the world to come. It would seem from their teaching that man suffers no other evil than poverty or some form of injustice or oppression, and that when his temporal wants are supplied and his rights respected he has all his highest welfare demands.

To these the universal triumph of true religion will mean only that all men shall treat each other justly and kindly and have what they need for their temporal wants.

Christianity presents a very different view. It recognizes that injustice, oppression and poverty are evils and condemns the sin they involve. But it teaches that those who innocently suffer from these evils may be happy, and that the experience may be a blessing, that in this life the conscious favor of God and the moral discipline derived may more than compensate for the suffering endured and that in the life to come innocent sufferers will receive rich rewards for all the evils unjustly inflicted upon them.

Christianity teaches that temporal prosperity is not always a blessing and that this alone is never sufficient for man's happiness and highest welfare, for he has wants and necessities which material and temporal things can not satisfy; and until these wants and necessities are provided for he will be discontented, unhappy and doomed, though all his temporal needs are supplied. Peace with God, a clean heart in which selfishness is subdued, and a confident hope for the life to come are real and important elements in our welfare and are more essential for our contentment and happiness than temporal prosperity. So Christ says "a man's life consisteth not

in the abundance of the things which he possesseth." These two religions differ so radically in their teaching about human welfare they must differ essentially from each other.

Sociologists say very little about godliness or holiness. Righteousness is their favorite word and by this they mean only man's proper treatment of his fellow men in the different relations of life. Just here the drifting of sociology away from Christianity toward a radically different religion is clearly and unmistakably indicated.

In his book "Christianity and the Social Crisis" Dr. Rauschenbusch goes back to the earlier prophets to get his conception of Christianity. He eulogizes Amos, Hosea, Micah and Isaiah, because they dwelt upon national righteousness and denounced the prevailing injustice and oppression of their times. He regards Jeremiah as a much inferior prophet because Jeremiah turned toward individual piety. He puts a still lower estimate on Ezekiel and his prophecies because as he thinks, national deterioration and the degenerate times in which the prophet lived had given him an abnormal conception of religion and distorted his teaching.

In speaking of Ezekiel, Rauschenbusch says, "The older prophets had condemned the sin of man against man, especially injustice and oppression. Ezekiel dwelt on the sins of man against God, especially idolatry. Not justice but holiness had become the fundamental requirement and holiness meant chiefly ceremonial correctness. The righteous nation was turned into a holy church. Ezekiel was a prophet by calling but he was a priest by birth and training and in comparing his literary style, his outlook on life, and his spiritual power with that of the older prophets, it is impossible to avoid a sense of religious decadence. The classical age was past. Religion had grown narrower and feeble when it was forced back from the great national and human interests into an ecclesiastical attitude of mind."

This distinguished sociologist in the above quotation expresses opinions which are absolutely incompatible with the fundamental principles of Christianity as it is revealed in the Bible, and especially in the New Testament.

It is strange in the first place, that he should go to the prophets of the Old Testament for a true and full conception of the Christian religion. They lived and preached in the dispensation of the law, and Christianity was revealed in the dispensation of grace, when in the nature of the case it could only be fully made known. The author says in disparagement of Ezekiel that he puts more emphasis on sins committed against God than on sins committed against man, and makes holiness fundamental rather than justice.

This is indeed a strange criticism, for God did the same thing when he gave Moses the commandments, since the first table of the law deals with our duties to God, and the second with our duties to our fellow men. Christ did the same thing when he said the first commandment is to love God supremely and the second is to love our neighbor as ourselves. But Rauschenbusch says Ezekiel was wrong because he taught that human idolatry is a greater sin than human oppression.

The Bible as a whole and the New Testament especially makes it plain that the real purpose and first object of the Christian religion is to make individuals holy, that personal holiness should be our chief aim, and that individual and public righteousness will follow as a consequence when individuals become holy. But according to

Rauschenbusch and other sociologists, righteousness, and especially public righteousness, is the first and chief object of religion. To justify this position they are compelled to do great violence to the Scriptures.

The religion which they advocate, which has so little scriptural foundation, and which aims at righteousness instead of holiness, is a different religion from Christianity. It is only a system of ethics, a natural religion, which involves nothing supernatural, which requires no divine intervention or operation, which needs no gospel, and makes room for no Saviour or Redeemer.

It may not appear to Dr. Rauschenbusch and other sociologists that their teaching should be so construed. The conclusions I have stated in this article have been partly drawn from what they have not said. They may claim that they believe some things which they do not think necessary to state, and that these things would make their teaching seem less radical. But the very omission of vital truths in discussing such important and fundamental matters signifies a lack of appreciation of their value. So I believe I am justified in concluding that sociologists are drifting away from Christianity toward a radically different religion.

Rafael Fragueta.

M. N. McCALL, Superintendent, Havana, Cuba.

EVERY YEAR thousands of young men and women come from European countries to the Americas, seeking better opportunities for getting along in the world. The majority of these go to the United States, but the majority of Spanish speaking emigrants go to Latin America, where they can use their mother tongue.

From the days of the Spanish Buccaneers to the present time, every year has brought its full quota of young people of both sexes, seeking their fortune in Cuba. They have come from all ranks of society, and representing almost every conceivable trade or profession. Some have returned but many have remained, and their descendants form the larger part of Cuba's population at present.

In a few rare cases it has happened that these young people found more than they contemplated in the New World, they came seeking a living and they found a life.

This was true of Rafael Fragueta. The oldest son of a family of six, well reared and with good prospects, he embarked in 1905, with heart and mind set on a business position in Havana. He found the position awaiting him, but on the way over something had occurred which was destined to upset all his plans.

Baptists are doubtless few and far between in priest-ridden Spain, but it happened that two of them were aboard the same ship and became acquainted with our young man. They were faithful to their trust and preached to him Christ, so that

by the time he reached Havana they had sown in his mind the seed of a great unrest. The acquaintance begun at sea was continued. He must accompany them to the services, and at last could resist the overtures of grace no longer.

One Sunday night after the service he came to the pastor and said, "You know the Carnival begins next Sunday. Thousands will be giving the testimony of their allegiance to the world in street procession and ball and other festivities. I wish to give my testimony to Christ that night." He did so.

Those early days were not without their trials. It is the custom of clerks to pass almost all their time at the place of business. They eat at a common table in the store, the owner participating with them at the midday meal. They usually sleep on the premises, taking turns in standing guard in the store.

The newly made Christian slept in a large room with several companions, and when it became known that he had been converted—turned protestante—he was made the butt of much ridicule, both playful and serious. The first night he knelt by his bedside for a word of silent prayer before retiring, pillows, shoes and epithets in abundance were hurled at him. But genuineness always wins when put to the test, and many of these same clerks were soon as profuse in their expressions of respect as they had been in their criticism.

But God had not finished with him, and after wrestling for a year against opposition from within and objections on the part of his parents, he turned his back on

all former plans and asked for admission into our first training class, where he spent three years in earnest study.

If success in the work proves the genuineness of a call to the ministry, our young brother has won convincing testimony. A combination of circumstances sent him to a country field, a densely populated district in Santa Clara province.


Some of his friends cheerfully predicted failure for him at first. "How is it possible", said they, "for such a tenderfoot to succeed with country people. He does not even know how to ride horseback, and there that is almost the only means of locomotion."

Humanly speaking there seemed to be few points of contact between him and the people to whom he went to minister, and his "greenness" was a subject for much pleasant raillery at first. But the tenderfoot has made good, and is the most respected citizen among them today. He is their referee in time of difference, their comforter and counsellor in time of trial, their example in conduct. Those who do not heed his preaching are compelled to honor his life, and many who will not attend his services insist that he teach their children. He has created such an atmosphere that when one of the habitués fails to show up at the cock fight or the game table, his friends begin to fear that he is in danger of becoming a Baptist.

The little band whom he leads has rallied to him and last year they put up the first chapel built without aid from the Board on our mission field.

Dr. C. S. Gardner on Social Ethics of Jesus

V. I. M.

HE ETHICS OF JESUS and Social Progress, a 356-page book by Dr. Charles S. Gardner, Professor of Homiletics and Sociology in the Southern Baptist Theological Seminary, has been recently published from the press of Doran Company, New York, \$1.25, net.

All who have the privilege of knowing the author personally would expect the volume to set forth its message with a sweet reasonableness which yet lacks nothing of incisive thought and large comprehension.

A reading of the book does not disappoint these anticipations and it informs and teaches on scores of timely and practical topics and sub-topics which fall naturally under the general theme.

In the preface Professor Gardner sets forth the purpose of the book in these words: "The two questions to which I have sought to give answer are, first, What sort of society would the ethical principles of Jesus result in if actually reduced to practice? Second, How far would such a social organization correspond to the goal of

social development as the trend of that development is shown by sociology?"

He asks the question, Did Jesus think of the Kingdom as a subjective state of the soul or as an objective social order, and answers, Both. Justifying this answer, Dr. Gardner says that all actions which grow out of or affect the relations of men who have been saved and thus have come into the Kingdom, have moral significance; therefore the Kingdom becomes external—objectifies itself. The Kingdom is therefore a social order as well as a new life in individual men and women. This definition of the Kingdom is sustained by argument and then this: "There may be some today who fear that emphasis upon the social implications of the Kingdom is about to divert attention from its subjective meaning,—a danger which needs to be guarded against; but there are few now who will undertake to maintain that the Kingdom does not signify a social order in some real sense."

It is refreshing to read after an able writer on the social gospel who sees that there is real danger today of stressing it so much as to divert attention from the fundamental gospel of personal salvation, but it is what one would expect of Dr. Gardner. However much his heart and mind takes hold of a theme, it does not inhibit his power to see the relations of things. Compare with this utterance some of the extreme utterances of Rauschenbusch and other "social gospel" writers of his bright but impatient type. For the most part these writers put social salvation above personal salvation and some of them actually indulge in scarcely veiled sneers at the "old gospel", which they opine is not up to their notch, but which we opine is so far ahead of their spiritual concept as to make theirs a case for sympathy and compassion. For who needs pity more than the poor fellow who thinks he knows more than others, while at the same time he reveals very little or no knowledge of the one thing needful?

Dr. Gardner's treatment is masterly of the social obligations of wealth and of poverty and distribution. He says at a point: "It is manifest that if all the values not created by the owner of a large fortune were subtracted from it, it would shrink to a fraction of its present volume. What

does a high, clean conscience call for in such a situation? It is easy to denounce as absurd and anti-social the demand that rich men should surrender the wealth which they hold and selfishly enjoy, but which they did not produce; but if they retain and continue to use for personal ends the values created by others, is there nothing morally absurd and anti-social in that?"

Again: "When once men can come to perceive that wealth is not owned by man at all; that there is none of it which he has the right to do with as he pleases; that it belongs to God, and must be used in God's services; that it must not be used for any purpose except the building up of all men in the higher possibilities of life—when once this conception of wealth is accepted by men in good faith, it will be a comparatively easy matter to determine as to the best policy of administering it. The respective merits and demerits of private ownership and of collective ownership can then be considered with calmness and judicial fairness."

The above quotations give an inadequate idea of the scope of the book, but a good idea of the timeliness of the author's thoughts. Its spirit is one of reverence, and the reader is taken again and again to the words of the Master for justification of the arguments made. The broad and tender human sympathies of the author, coupled with his warm Christian spirit and logical, penetrating mind, have conspired toward the production of a book of great value in helping to meet through the gospel some present day problems of society.

The book is dedicated to the beloved wife of the author, Ariadne Turner Gardner, "in affectionate acknowledgment of what I owe to her loving companionship, pure taste and high idealism." A few months after the completion of the work, her beautiful, patient spirit took its flight from the side of her life-mate and went into the Beyond, where a lovely daughter had preceded her only a brief while. Our common Baptist heart goes out to our afflicted brother in a sense of the pathos of it. In our thanksgiving for a timely and important work executed for his brethren in Christ by Dr. Gardner, may our prayers also ascend for the rich blessing of God upon his own bereft heart.

The Annual Board Meeting.

B. D. GRAY, Corresponding Secretary.



GREENABLE TO CUSTOM of recent years, the Vice-Presidents were in attendance at our July meeting when the work of the new year was projected. Only two of the Vice-Presidents were absent, and these two were detained from providential hindrances. For two whole days the Board gave their time entirely to the work before them.

The Corresponding Secretary had all applications for help, with the heavy correspondence, in compact convenient form for the use of the Board. This was submitted to the various committees for examination and report, with recommendations to the Board. The Vice Presidents were assigned to work on various committees with the local managers. The committees met in succession instead of simultaneously. This gave opportunity to the Vice Presidents to attend all committee meetings and so become familiar with the details of every department of the Board's work. For the two days they gave unbroken and earnest, prayerful consideration to the pleas for help that came from every quarter of the great field.

Keen regret often filled our hearts as it became necessary time and again to say "No" to pitiful and urgent pleas for help to build a church, increase an appropriation to a destitute field, or enter new fields "white unto harvest."

The first draft of the Committees' appropriations went beyond \$500,000 but this had to be trimmed by nearly \$50,000 in order to bring it within the apportionment of \$461,250 which the Southern Baptist Convention in Nashville had set as our aim for Home Missions this year.

At times it was pathetic to see how reluctantly the brethren yielded to a reduction in this or that department. But in the end, as the majority decided on any point all gladly acquiesced. It was now a strong debate and then a fraternal agreement. The right of every one to express his opinion and the duty of all to acquiesce in the decision of the majority, made the meeting lively and democratic.

The work for the new year was projected

on a larger scale than we have ever hitherto dared to undertake, and took up the entire apportionment for the regular work, besides \$10,000 which the Convention ordered for Ouachita College, Arkadelphia, Arkansas. After reductions to the last limit, the final appropriations were as follows:

Fixed Charges, \$60,910.00; Co-operative Missions, \$103,246.66; Enlistment, \$25,000.00; Foreigners, \$19,095.00; Indians, \$4,650.00; Negroes, \$17,065.00; Cuba, \$43,196.00; Panama, \$12,700.00; Publicity, \$10,000.00; Evangelism, \$54,300.00; Mountain Schools, \$45,660.00; Church Extension, \$64,911.00; Ouachita College, \$10,000.00.

A large budget this, but, as stated above, some \$50,000 less than the applications for help. It will require heroic work to meet this budget but Southern Baptists are amply able to raise every dollar of it and do it promptly by the month, if they will to do it. Let us dare to hope that our churches will be far more punctual in sending their gifts than they have been heretofore.

The Southern Baptist Convention left the question of their Assistant Corresponding Secretaryship with the Board. The Board appointed a special committee consisting of the Committee on Administration and the Vice Presidents west of the Mississippi, who gave the matter due consideration and reported unanimously in favor of abolishing the office, which recommendation was unanimously adopted by the Board.

In view of the departmentalization of the Board's work, much of the details of the work has been lifted from the Corresponding Secretary who can give correspondingly more time to the general oversight and thus save some duplication of work connected with the office of Assistant Corresponding Secretary. Moreover, by this change the Board saves something over \$5,000 in operating expenses.

The office at Dallas, Texas will be closed September first, 1914, and all correspondence will be addressed to headquarters, 1004 Healey Building, Atlanta, Georgia. Correspondents west of the Mississippi will specially bear this in mind.

The Annual Meeting of the Board was filled with seriousness, the mighty tasks

before us provoking this; yet a buoyancy and aggressiveness were quite as manifest. If our great constituency of Southern Baptists could have been convened with the Board and made to see as the Board saw, the vast needs and equally great opportunities before us, the whole brotherhood

would be aflame with zeal for the great Home Mission task.


And now for the doing of the things we have proposed in the program for the new year! And may the Lord of hosts be with us.

Preaching Christ to the Anarchists.

ANTHONY SISCA, Home Board Missionary, Johnston City, Illinois.

TO BE SAVED BY the gospel of Christ in a strange, new land; to become a preacher of the true faith among one's fellow countrymen, who have also migrated by thousands into the new land; to suffer persecution and misunderstanding at their hands, to rejoice through it all and never tire—that is the record of Rev. Anthony Sisca, Italian Missionary of the Home Board among Italians in Southern Illinois.

It is an inspiring record. It is of the tonic kind for preachers and all religious workers. Facing difficulties which few understand, grappling with human hearts befuddled and darkened by a religion which denies the Bible to the people, sometimes in actual physical danger, Anthony Sisca has now for several years preached Christ to Italians and other foreigners in the towns and cities of Southern Illinois. The following article will grip the reader. The author in a foot note to the editor says: "The lack of knowledge of your language does not allow me in giving a better explanation and development to my thought." The English idiom of our brother is unique, but it is quite understandable, and lends a piquancy to his words. We have not changed his article at any point.

IT SEEMS THAT the unseen power of God's spirit is working here in opening the way for me among my countrymen, and that my protest unto those Anarchists who on the street and near their homes tried to discourage me by threats, has left an impression on some of them, but the methods used by all of them were most exasperating; their slurs concerning all who attend divine service and all American preachers to be crazy or imposters and ignorant, and the Italian teacher a laborer of poor mind who would be obliged to go away soon with shame upon him.

Under such conditions I deemed it wise to take adequate, prudent and energetic action, having given the great work deep and prayerful consideration, and being led, as I believe, by the Holy Spirit. I have concluded: 1st, to take a defensive part, by becoming aggressive as circumstances offered, in order to refute their absurd teachings, which are dangerous to themselves, to their families, to society, and to the progress of civilization. So I had to deal in this confutation, not with the Holy Scriptures, as a prevention to that they

call "fabulous inventions offensive to reason and less worth than mythology, to deceive the laboring class from the right way in the conquest of an equal share of the commonwealth, with taking out the inhumanity of the classes who are rolling in an exceeding abundance of the riches to which they were entitled a share."

Also I was to refute those teachings of the higher critics, which affirm the old philosophic system that there can be no eternal punishment for man, he having suffered sufficiently in this life, and the materialistic principle that there is no heaven but the sky, no hell but matter, that heaven was an invention to bribe the poor, and hell to deceive the rich in this life, of those who are weak in mind and could be controlled by these superstitious teachings.

This task may seem easy to some, those who stand in a pulpit before a congregation Christianly educated, and to those who have not come in contact with the intense depravity of the human mind that has been instilled with these teachings, but to all such I earnestly ask your sincere prayers in this great undertaking for the enlightenment of this people.

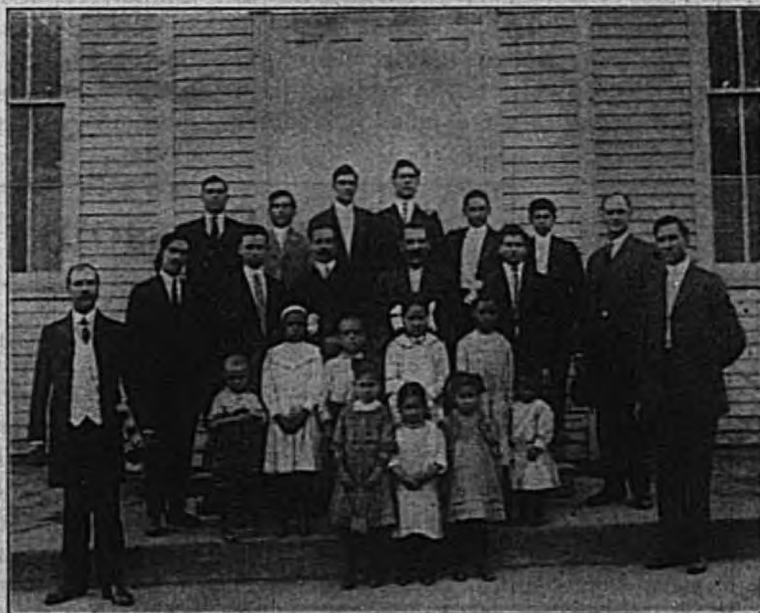
I have not the power to compel these people to come to the church, so I must meet them in the anarchical hall and by other ways lead them to see the falseness of the principle which they believe, and prepare the way for the instilling into their minds the doctrines of the blessed gospel of our Lord and Saviour Jesus Christ.

For the present in my mind this can best be done by working on Sociological and Ethical propositions, and by using the lives of the illustrious men of their own nationality, who have been the genius of their nation in the arts, in the sciences, in philosophy, in statesmanship, in literature and in oratory and music, as well as the great discoverers and inventors, all of whom confessed God and his wonderful work in creation, by which manner we can put anarchists to silence and to a difficult position to answer; while, if we commence with them as would seem the usual way with an American audience, they would, as is their custom, confound the speaker with a volume of questions from their multitude, producing a veritable babel. But by a rapid review of the genius of great men of the ancient ages down to the modern time, we bring before their minds a vision of what they can be by accepting the doctrine of their illustrious ancestors, rather than those they teach, which are the mother or ruinous errors.

Their mockeries and blasphemies are gone, all finished, and no more do I hear them rail against our pastor and our brethren. I thank the Almighty for this peace, for my soul was mourning on account of it, our position being so extreme that one of our brethren who had been elected President of the Committee resigned, fearing that by signing the program we are issuing about our school, would cause such opposition among these people as to cause his dismissal by his firm.

structive program, the first part of which is a pedagogical explanation of the importance of the instruction in enlightening the mind, to induce them to attend the school, and this was to lead by a logical and natural digression to the second part, which was to be as a consequent illustration on sociology indirectly and without any allusion dealing with the absurdities of certain principles and showing how any social principle which has no ethical value and therefore does not support the educational precepts for the individual and social government, must be rejected as dangerous to the whole social body of the human family; also was to show the absurdity of materialism, which is the factor of unethical doctrines, as the comparative studies have given the most clear and tangible demonstration, illustrated also by the experience of the resulting facts in the course and events of the life.

Two Anarchists came to see me one morning, saying they were all ready to take the lessons, but out of the church. I exhorted them saying as liberal men they should be above such prejudice, verily not different in them from that of the Roman Church. One of them answered that I had spoken the truth, but the other did not agree, being under the influence of his party. I finally asked them to await the issuing of my instructive program and to



I have written an in- Missionary Class, Johnston City, Illinois. At the left, Missionary Anthony Sieca.

study especially that paragraph of it which speaks about the liberty of thought, and the harmony of the principles of Truth.

One of these Anarchists is secretly my friend and has accepted Jesus as a prophet: bye and bye, because strong food at once may kill, but light food in the beginning is good, as St. Paul teaches, may he be altogether persuaded to accept Him

as his Saviour!

Remember this great work and this humble esrvant of our heavenly Father, in prayer for strength and wisdom for the task before him.

P. S.—The lack of knowledge of your language does not allow me in giving a better explanation and development to my thought.

Every-Sunday Church Worship.

WE TAKE THE liberty of quoting from a letter written us by Rev. L. F. Paulette, at Fentress, Virginia. Brother Paulette has been much interested in the work of bringing greater efficiency into the churches and has succeeded in showing his faith by his works. Virginia is probably ahead of any State in the Southern Baptist Convention in the development of the average church, but much remains to be done even in the Old Dominion. What this young pastor has accomplished can be accomplished in many other places and ought to be accomplished. He writes:

"I went to Fentress three years ago, and found a very scattered field, consisting of three churches and a chapel, with two preaching services each month at each place of worship. I had to drive sixteen miles to two of my appointments, serving both the same day, going by one Baptist church on the trip. These churches at which I tried to preach are within ten miles of another

Baptist church, whose pastor at that time had to go by rail to North Carolina for a part of his work. During this time, my first year here, there was a pastorless church within four miles of me. I thought this a bad arrangement, much of my time being spent on the road.

"At our Association in 1912 I was appointed with several other brethren on a committee to make recommendations to the churches with reference to compacting fields, that the pastors might give more efficient services. I called attention to the conditions which I have mentioned. We brought in a report which committed the churches to the effort to form pastoral fields with suggestions as to how it could be done. The results have been helpful and hopeful and are yet in progress. Surely Southern Baptists must agitate much against the inadequate once-a-month, absentee-pastor program which yet obtains in the most most of our churches."

The Blossom

Only a little shriveled seed—
It might be flower or grass or weed;
Only a box of earth on the edge
Of a narrow, dusty, window ledge;
Only a few scant summer showers;
Only a few clear, shining hours—
That was all. Yet God could make
Out of these for a sick child's sake,
A blossom-wonder as fair and sweet
As ever broke at an angel's feet.

Only a life of barren pain,
Wet with sorrowful tears of rain;
Warmed sometimes by a wandering gleam
Of joy that seemed but a happy dream;
A life as common and brown and bare
As the box of earth in the window there,
Yet it bore at last the precious bloom
Of a perfect soul in a narrow room—
Pure as the snowy leaves that fold
Over the flower's heart of gold.

—Henry van Dyke.



SOME ANTICHRIST CHALLENGES OF TODAY.

FOR MOST OF THE YEARS of his service it has been the lot of the writer to be engaged in denominational work, those concrete co-operative Kingdom tasks which we call practical, by way of distinguishing them from the work of those who labor in the study and preaching of the doctrines of the Word.

Some brethren must do these "practical" tasks and we account it a privilege to be the number who in the Providence of God, we trust, are designated to such service. There are compensations in any activity, if it is the work which God would have us do.

But every time we look abroad into the theological and social unrest of today, especially when we dive for a stolen moment into the evidences that today as perhaps never before the forces are gathering which have at their heart the purpose of wresting deity and Lordship from Christ, our Saviour and King, we have an increasing conviction that there is now peculiar need that our preachers and religious writers should declare with persistence and emphasis the whole truth of the Word about Christ and that they should withstand and put to rout the deceitful, slimy group of false faiths, which are growing like noxious weeds and poisonous mushrooms and clamoring through the press, on the platform and in the pulpit for the discipleship of the people.

Unitarianism, Universalism, Swedenborgianism, New Thought, Mormonism, Christian Science, Russellism—these are some of the best known of these destructive dogmas. It is extremely significant that, though each differs from the other, each at its heart has the purpose to take away from weary, sin-cursed humanity Christ as Saviour and King. They ask for a fish; these give a stone deceitfully painted like a fish.

This is preeminently a day of pity, of compassion. It is the day of liberality about the things of religious faith. It is not popular to speak sternly, however sacred the cause defended or however perverse the attack. But we deeply feel that in dealing with these errors our pity ought to be of the kind that may co-exist with a holy and abiding indignation. If it is not, let us have done with such pity! That can only be a vacillating, unworthy delusion which allows the children of God to sit idly by coining phrases of compassion and empty liberalism when the unclean vendors of destructive spiritual lies, unwhipped and unchecked, sell their noisome wares to the untaught people.

We are in sympathy with the "social gospel"—with limitations. We want a better "now." But what true preacher of Christ believes we will get it by turning our pulpits into social righteousness forums, when the people are perishing because they know not Christ nor the power of his gospel to make better lives and better nations. At its heart what society needs is the Christ of a personal, cleansing faith in the soul of the men and women units of society. Without this Christ, we have not the Christ of revelation. With this Christ we have already a better social Christ than any "social" Christ can be that ignores or "takes for granted" the personal Christ, who alone forgives sin and creates a new heart in men.

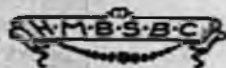
In this magazine is an article on Russellism by one of the most distinguished Bible students and writers in America. It stirs the blood. It is an illuminating glimpse at a part of the destructive teaching of a single one of the foul dogmas of today that deceitfully take the name of Christ, but wrest his teaching to the destruction of those who follow it. We feel about this system as Dr. Haldeman says he does about Christian Science, in his well known book upon that cult, namely, that the system is not the invention of a human mind, but of the devil himself, acting through a human being. The devil is not only the author of murder and hate and libidinous living. He clothes himself as an angel of light, and the Scripture bids us watch for the day when he shall by such subtleties as those of the jargon of the so-called Christian Science and of Russellism mislead the souls of thousands.

We feel that our day is a challenge of our preachers, pastors and religious writers to a mighty revival of Scripture study and doctrinal preaching. For the moment we have not in mind our peculiar Baptist doctrines. These ought to be preached, but it is a fresh and more far-reaching study of the Word and a fuller teaching of its truths that we need. This will fortify the people against the devil-doctrines (are they not such?) of every faith that denies the deity and Lordship of Christ and the necessity of repentance and faith. The Scripture says that every such teaching is Antichrist. If we faithfully fight Antichrist, other doctrinal truth will the more surely receive due emphasis.

It has been said that, while much current religious teaching among Christian bodies is on the social gospel, less of it relatively is on personal salvation; that while the pulpit rings about the life which now is, people are hungering for knowledge about the life which is to come. Such false faiths as Russellism and Christian Science have much to say about the spiritual life and the hereafter. Shall not true faith teach the people the truth about such things? Is it not a great and today a much neglected part of the work of our pulpits and churches?

With material conditions undreamed of by generations before ours, we are in the midst of an unprecedented spiritual unrest. False faiths are born overnight and are misleading tens of thousands. Is this not a time in which the people of God should as never before study and preach the whole truth of the Word, and commit themselves afresh and entirely to our Master to stand for him before a sinful, gainsaying and misled world?

These are strange days. Do they foretoken the Coming of our Lord? We almost envy those who can find time to study these things. These are great days for true preachers of Christ, who can read the signs of the times and fearlessly preach a gospel which declares the whole counsel of God. In our judgment there was never a day in which such preaching would be a more powerful, blessed magnet.



DISCUSSING "THE STATE OF THE CHURCHES"

"THE STATE OF THE CHURCHES" is a subject on which many District Associations have annual committee reports. We have been present at some Associations at which profitable and inspiring discussion was had on this report, and at a still larger number where the report was thrust into a far-end corner of the proceedings and in which the discussion was a monotonous routine which "got nowhere."

The cause of the failure of many of these reports is easily traceable. It is not from the nature of the subject. We do not hesitate to affirm, as we

used to hear that old veteran and prince of State Secretaries, Dr. T. M. Bailey of South Carolina, affirm before the Associations, that this subject is more germane to the Association meeting than any other subject which these bodies discuss. In the nature of the case the welfare of the churches and their efficiency is the prime concern of the District Association. The discussion of various missionary and benevolent activities and of the doctrines of the Word minister to their welfare, but still more direct is the ministry of a general discussion of their needs, based upon an actual survey of their record and environment.

There is the worst rub—the making of this survey. It takes some actual work, and cannot be done with completeness after the Association has gathered. Someone who is not afraid of work should be appointed by the moderator ahead of the meeting to render the service. Or someone should take it on himself. If he will explain to the Association what he has done and why, he will always find it appreciative and desirous to profit by his thoughtful care. We suggest the wisdom of Associations beginning this year to appoint the committee for this work a year ahead.

What must they do? Negatively they must not depend entirely upon the incomplete records, some belated and not available, which the churches send up to the Association. The committee with no additional material may be able to come at some useful generalizations, but not twenty-five per cent of the whole story.

The Publicity Department of the Home Mission Board will on application send blank printed forms adapted to use in getting up an associational or "State-of-the-Churches" report. It covers many topics, too numerous to put here. But consider the usefulness of the following, as an example:

How many once-a-month, twice-a-month and all-time churches? How many pastors are non-resident at any of their churches? How many preach also in other Associations? How many country churches have parsonages? How many compact pastoral fields in the Association? How many baptisms and other gains—for one year? ten years? How many dismissals, exclusions and other losses—for one year? for ten years? Average membership of once-a-month churches? Is pastor's salary increasing or decreasing at these, and can the pastors live on it? Gifts to various missionary objects. Sunday-school conditions. Number of young preachers from the churches in last ten years, etc., etc.

One may carry this much further. It will take work, but it will be worth it, and the resultant discussion with the actual facts in hand may be expected to prove, as it ought to prove, the most inspiring and helpful thing in the whole of the Association proceedings.



A GREAT GIFT TO CHRISTIAN EDUCATION.

METHODISTS next to Baptists are the most numerous Christian body in the South. The two bodies through all the years have largely served the spiritual needs of the masses of our Southern population. They have labored side by side and their preachers have had numerous theological tilts.

There is less of doctrinal discussion between the two bodies today. Contrary to the popular feeling, we are not sure we are glad of this. Any harm which may have been done by men fighting for victory rather than the truth in the old days, was offset by a large amount of real seeking for truth, in a spirit that cared more for the favor of God than that of men. What advantage

is there in the self-laudatory and boastful liberality of our own time, which adequately compensates for an earnest seeking for and advocacy of truth?

We hope there will continue to be fearless promulgation of the truth of Scripture as Baptists hold it, without first asking if it will offend Methodists or others, and of the truth of Scripture as Methodists believe it, without regard to whether Baptists will approve. We have more fellowship with a Methodist who puts pleasing God first and obeying all the light he has on the teaching of the Word, than we have with a Baptist who trims and eliminates from the message of God's truth lest some good Methodist or other brother shall be offended.

In the old days we had fellowship with our Methodist brethren. In the present we have fellowship with them. We rejoice in their faithfulness and large success in leading men to bow to the name of Jesus and to live lives of justice and kindness. Particularly do we rejoice at the recent evidence of spiritual stamina and of unimpooverished moral manhood shown by Southern Methodists in turning their backs upon Vanderbilt University, when through conditions attached to a large gift by the agnostic iron master, it became apparent that the Methodist body did not really have control of the great institution.

We rejoice at this spectacle in a day in which many colleges in the South, born in the prayer and sacrifice of God's people and nurtured by the gifts and favor of various Christian bodies, have shown a disposition to deny their spiritual lineage and to get on their knees in order to get some of the money of this same iron master. The condition of gifts of Carnegie to colleges, which requires them not to be "sectarian", is in effect an insult to the Christian bodies which made great the American public from which Mr. Carnegie got his millions.

Comes the recent announcement that Mr. Asa G. Candler of Atlanta gives \$1,000,000 toward the establishment of a great Methodist University in Atlanta. So far as we know, it is the greatest gift ever made to Christian education in the South. The letter of Mr. Candler which accompanies the gift makes tonic reading. Among other things he says:

"In my opinion the education which sharpens and strengthens the mental faculties without at the same time invigorating the moral powers and inspiring the religious life is a curse rather than a blessing to men; creating dangerous ambitions and arousing selfish passions faster than it supplies restraints upon these lawless tendencies in human nature; stimulating into activity more of the things by which men are tempted to wrong than it quickens the powers by which temptation is resisted with success.

"I am profoundly impressed that what our country needs is not more secularized education, but more of the education that is fundamentally and intentionally religious. I see no way by which such religious education can be supplied without institutions of learning owned and controlled by the churches. Under our political system the limitations upon the civil government in matters religious put such education beyond the reach of that power. And I cannot agree for a moment that the best type of religious education is that which some claim is propagated in an unwelded state, outside any and all churches, by institutions which are subject to neither civil or ecclesiastical authority and which acknowledges no responsibility to the people whom it proposes to educate."

Having lived in the public atmosphere in recent years in which certain gifted specialists and many newspapers work overtime to discount as narrow and bigotted one's adherence to his own Christian body and to his religious convictions, Mr. Candler naively throws the following sop to Cerberus:

"In this I do not seek a sectarian end; for I gratefully acknowledge that I have received benefits and blessings from all the churches of our land. I rejoice in the work of all the denominations who love our Lord Jesus Christ in sincerity and seek to do good to men.

"But to some one church I must commit my contribution to Christian education, and I see no reason to hesitate to trust money to that church to which I look for spiritual guidance. To that church at whose altars I receive the Christian gospel and sacraments and upon which surely I depend I may safely entrust the things I possess.

"I cannot believe that the promotion of the evangelical and brotherly type of Christianity for which it stands will fail to benefit the people of my section and country without regard to denominational lines."

Certainly not. It is pathetic that Mr. Candler should think it necessary to say this.

We congratulate Southern Methodists on having a millionaire in their fold whose familiarity with money and money-getting and with the applause which the world has for the possessor of much money, has not atrophied his sense of moral and spiritual values. We hope and pray his act may become infectious among wealthy Southern men in various Christian bodies. Especially do we long to see a goodly member of wealthy Baptists follow the example of this great gift in corresponding gifts to our Baptist institutions. We believe one such gift by a Southern Baptist will do more for the progress and influence of our institutions than five times as much money secured in various ways from other people in other sections of our country.



CHRIST IN THE SOCIAL ORDER.

WE HAVE BEEN TREATED to a strange spectacle in recent years on the part of many of the leading writers on the "social gospel."

They can not be accused of any desire to leave the public in ignorance of what they teach. One of the leading characteristics of the ultra advocates of a gospel which centers about social righteousness rather than personal salvation is their rather humorous haste to get their cure-all discoveries into print, apparently to the end that the poor blundering religionists may no longer wander unavailingly in this wilderness in which they do not know any better than to believe that getting right with God on the part of individuals is the great fundamental in the Kingdom of Christ.

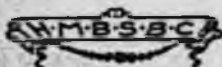
Rauschenbusch is perhaps the best known radical writer on the topic. His two books show brilliancy and have had a large reading. Our own feeling in wading through his chapters was, Here is a writer who has a passion for social justice and one would like to follow him, if—. If he would only "touch bottom" on the solid Rock of Ages in his interesting wadings to and fro. But we became convinced that, however unconsciously, Rauschenbusch's study of the Scriptures was to get passages to back up his theory rather than to get at the real spirit of the teachings of the Word, particularly of our Lord Jesus.

Dr. W. C. Tyree in his article in this issue puts his finger on the radical defect in the Rauschenbusch books, namely, that they put man's duties to man before man's duties to God, while the Bible puts man's duties to God before man's duties to man.

We rejoice that there are safer and more helpful writers on this topic. We will name here only two: Dr. Charles S. Gardner, of the Southern Baptist

Theological Seminary, whose recent volume on *The Ethics of Jesus and Social Progress*, which we review elsewhere and which is one of the most valuable contributions which has been made to the social gospel discussion from the economic angle, and Dr. W. M. Clow, Professor in the United Free Church College, Glasgow, Scotland. Dr. Clow writes on Christ in the Social Order. His spirit is reverent and the reader is soon convinced that his purpose is to search for and to elucidate for today the teachings of our Lord concerning the social relations of mankind. He defines the Kingdom of Heaven as: "The rule and realm of God in the hearts and lives of men." He says Christ's first appeal is to the individual, and disposes of the objectors who try to make out that concern of the individual for his own salvation is selfish. He replies that the individual who is content with saving his own soul is not a Christian at all; that "Heaven does with us as men with torches do, not light them for themselves." The whole method of Christ, declares Dr. Clow, was to bring the rule and realm of God into the hearts and lives of individuals, and through their lives of high devotion to things unseen, to heal both the sins and sorrows of humanity.

This sufficiently indicates the attitude of a timely and ably written book. We wish it might have a general reading, for its own value and also as an antidote for some of Rauschenbusch's extreme presentments. From any Baptist book store or through the Publicity Department of our Board Dr. Clow's book may be had for \$1.25 net. Cloth, 300 pages, publisher, Doran Company, New York.



ROMANISTS AND "CONSEQUENTIAL" NEWS.

THE ASSOCIATED PRESS, so far as we saw at the time or have heard since, had nothing to say about the Union Protestant Demonstration in Washington, D. C., December 18, 1913, though its President, Mr. Melville Stone, in a circular recently issued to newspapers and periodicals, says that the Associated Press "may and should report consequential events fairly."

It is a wonder how the argus-eyed Associated Press, which has perhaps its greatest newsgetting battery in Washington, could not see this "consequential" meeting, at which the throng was so great that two or three thousand persons had to be turned away from the doors of the large theatre in the city in which the meeting was held.

It is estimated that eighty to eighty-five per cent of the government departmental employees in Washington are Romanists.

It is reported that Mrs. Wilson's private secretary is a Catholic, as well as the functionary of the President—Tumulty—who bears the same title. This official has it in his power to give or prevent access to the President, a dangerous power in the hands of a "good" Catholic.

A month before the demonstration, Washington had been treated to the spectacle of a President, who had told the people to go to their places of worship and give thanks, leaving his own church and, following the precedent of President Taft, (highly reputed for pro-Catholic acts) going to the so-called Pan-American Mass of the Romanists.

Washington residents see daily the wire-working and scheming of these same Romanists, all with the purpose of magnifying and getting advantage for their cult by putting an un-American and unrighteous finger in the governmental pie.

Such playing politics on the part of an institution which calls itself a

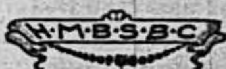
Church—The Church—may not by the Associated Press be thought consequential. But the majority of American citizens will not agree that such aggressions or such a protest against them as was the Union Protestant Demonstration are not "consequential."

The mystery to us is why the daily press, certainly in the South, will feature Romanist stuff and neglect the doings of the great evangelical bodies, which in the South have the following and goodwill of ninety per cent of the population, or more. Here are eight Southern States which the Religious Census of 1906 shows to have of Baptists and Methodists alone 4,800,000 and only 170,000 Romanists. Yet our observation would indicate that the Romanists get as much publicity in the daily press in these States as either Baptists or Methodists, while the papers are noticeably silent about Catholic aggressions and crimes, and noticeably loud-mouthed about alleged evil among the evangelicals. To us it looks like a case of stupid yielding to secret wire-pulling. If not that, what does it mean? Soon the people are going to demand to know so irresistibly that this flagrant injustice will have to stop.

With the Roman Catholic faith as a religion we have no fault to find, for we believe in religious liberty. For it is as a plotting, scheming, underhand power, seeking to throttle the liberties of this great Republic, we have an unmeasured indignation, and so have the best people of the nation.

Whether politicians of a certain ilk see it or not, the days are passing when they can make terms with priests and potentates of this politico-religious power on a basis of "help elect me and I will take care of you." It may be hard for these traitors to the principles of Americanism to forsake their evil alliance, but we pray God and believe they will have to do it, and Romanism will have in America to serve the religious needs of men and let alone our civil powers, or else be repudiated and cast out with deserved maledictions and contempt.

When even poor Rome-ridden Mexico can throw off the incubus of the rule of plotting priests, as she is now doing, they need not think their man-God in Italy will ever dominate America.



PROGRESS IN HOME BOARD EVANGELISM.

THE EVANGELISTIC DEPARTMENT of the Home Mission Board will during the present fiscal year have four additional workers.

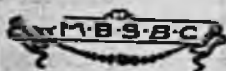
That is, the total number of workers will be twenty-nine instead of twenty-five.

The following new workers, one of whom takes the place of a brother who has recently resigned, have been chosen: Rev. H. R. Holcombe, Pastor of the Tabernacle Baptist Church, Waycross, Ga.; Rev. J. W. Hickerson, Pastor First Baptist Church, Durant, Miss.; Rev. A. W. Ayers, Pastor College Hill Baptist Church, Lynchburg, Va.; Evangelistic Singer Walter E. Rogers, Atlanta, Ga., and Rev. Richard Carroll, Columbia, S. C. Rev. Richard Carroll will join Rev. J. W. Bailey in the evangelistic work among the Negroes. Richard Carroll has made for himself an enviable and wholesome reputation among both whites and blacks in South Carolina as a minister of Christ and a leader in the uplift of his race. We are glad of the coming of all these brethren into the Home Board evangelistic service.

We have particular pleasure in the addition of another worker in the new Negro evangelistic effort, and that worker is Rev. Richard Carroll. The editor of The Home Field has known this distinguished Negro minister practically

all his life and unhesitatingly commends him to the confidence of all friends of our Home Mission work in the South. Unlike Evangelist Bailey, who is about as black a Negro as one ever sees, Brother Carroll is a mulatto.

The Evangelistic Department has already arranged, in addition to many individual meetings, for campaign meetings in Petersburg, Roanoke and Richmond, Va., in Hot Springs, Arkansas and in Louisville, Ky., and for a State campaign in Southern Illinois—that part of Illinois which has come into the Southern Baptist Convention. It promises to be a great year of work in this Department.

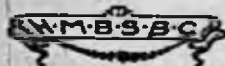


HOME MISSION RECEIPTS.

	June 15-July 15	May 1-July 15
Alabama	536.58	855.52
Arkansas	9.81*
District of Columbia	40.00	115.09
Florida	266.79	597.08
Georgia	3,835.50	6,416.77
Illinois	300.00	563.77
Kentucky	325.42	5,802.46
Louisiana	405.61	1,263.11
Maryland	833.60	1,003.27
Mississippi	122.07	172.07
Missouri	903.12	1,874.71
New Mexico
North Carolina	313.29	777.39
Oklahoma	16.66	356.94
South Carolina	979.19	2,027.12
Tennessee	961.09	1,004.65
Texas	271.45	320.20
Virginia	507.40	567.90
Totals	10,617.77	23,727.86

Note—The State agency expenses are included in above figures.

*Typographical error in last issue of The Home Field.



WE CONGRATULATE our sister publication, The Foreign Mission Journal, the monthly magazine of the Foreign Mission Board, upon its attractive new dress in which it comes out, beginning with July. There is an appropriate cover design and there are some suitable departmental heads. That still youthful but veteran and highly esteemed oracle of Baptist publicity acumen, Dr. R. H. Pitt, of the Religious Herald, used to tell this editor, during a brief and instructive period of our association with Dr. Pitt in making The Herald, that it was the easiest thing in the world to kill the sprightliness of a publication by having too many regular departments. Our own observation and experience since have confirmed us in this opinion. The Foreign Mission Journal, however, shows no tendency to degenerate into a lot of formal departments, but only to give its monthly story with due consideration for orderliness and neatness. We applaud The Journal and wish for it the largest success and usefulness.

THE SEPTEMBER number of *The Home Field* will give some special attention to the Mountain School work of the Home Board. The cover design will be a unique and beautiful picture of a group of teachers of these highland schools, with an appropriate back-ground of mountain-scape. The picture was made at the recent summer assembly of the Home Board Mountain School teachers at Ridgecrest, North Carolina. Speaking of cover designs, readers will appreciate the lovely picture on this number of the magazine, and the exquisite story of the subject of the picture, told by Mrs. C. W. Duke in the Woman's Department.

THE RELIGIOUS HERALD tells editorially of the failure of "Pastor" Russell's moving picture scheme to draw crowds in Richmond. This same "shepherd" has had his moving pictures in other larger cities throughout the South. The plan is to have several weeks of free exhibitions of the pictures and to put in extra some lectures on the pernicious dogma of the "Pastor." The Herald tells that this shrewdly devised scheme failed in Richmond. We intended to see the performance in Atlanta, but failed to do so, and are unable to say whether he drew crowds in other cities. We are sure he had better success in most places than in Richmond. The fact is, Richmond people are not so easily swept off their feet by novelties as is the populace in many Southern cities. It is an older city and a larger proportion of the people know how to discount the claims of loud-mouthed novelties and measure them at their real worth. Ad-
vices from many sections indicate that the do-nothing and you-will-be-saved-though-you-serve-the-devil doctrines of Russellism are taking hold among many untaught people in the South, including many members of churches. The tract and book output of this cult is immense and the country is being flooded with it. We are reliably informed of a Baptist church whose membership gets four copies of the denominational paper and seventy-five copies of the Russellism papers. It is not in Virginia, but it is in another of our older Baptist-centre States—South Carolina.

AT THEIR LAST annual meeting the Southern Methodist Board of Missions recommended that \$660,000 be raised next year for Home and Foreign Missions. At the Southern Baptist Convention an apportionment total of \$1,119,500 was adopted for the two objects. Rating the Methodist membership at 2,000,000, their effort will be to raise thirty-three cents per member, while ours will be (with 2,500,000 members) to raise forty-four cents per member. But the Methodists raise an additional church building fund separate from Home Missions, while our Baptist fund is included. Appealing largely to people in the same circumstances in the South, the per capita gifts to Home and Foreign Missions seem to be somewhat better with the Baptists. If State Missions and Conference Missions (similar to State Missions) were included, the Baptist advantage would be still more pronounced. Methodists as well as Baptists have before them an enormous cultural work in the South.

MISS PEARL HOWARD, one of that devoted group of young women who teaches in the Home Board System of Mountain Schools, writes us of the accidental burning of the Girl's Dormitory at Lee Institute at Pennington Gap, in Southwest Virginia, announcement of which misfortune has already reached many of our readers. The building was a total loss, including many of the personal effects of the boarding students. These Mountain School buildings represent more than the usual amount of heroism and sacrifice put into church and community welfare buildings. Their erection means genuine sacrifice on the part of many of our brothers in the hills. Arrangements have been made to replace the house, for it is essential to the work of the school. Miss Howard

suggests that gifts of table linen from missionary societies to replace that which was lost would be acceptable and helpful. Her address is as indicated above.

EACH NEW INVENTION that puts additional power into the hands of men is a new challenge for them to have character enough to dominate the new machine and not be seduced by it. The automobile is the popular modern vehicle of pleasure and business. It is also a new test of the moral fibre in the twentieth century man. Anybody who can earn or borrow \$500 or \$1,000 can turn himself loose on crowded streets and highways with a twenty or forty or sixty horsepower engine to annihilate distance and perhaps any human or animal life which may not be quick enough in dodging. We believe the automobile means progress and the salt of the earth may ride in automobiles, some of them do so ride. But to date the record of this machine is that it kills or maims and causes distress to more innocent people without the public being aroused to stop the mad pace or to punish the offenders than any other modern invention. "Safety first" agitation has accomplished much recently to reduce railway and factory accidents. We would like to see this agitation applied to the automobiles which throng city streets and country highways. If the responsible people who use automobiles, people who respect the rights of others, would lead a movement to compell irresponsible automobilists to respect the public rights, it would do much to save a perfectly innocent transportation vehicle from positive dislike on the part of many, and would help the public to separate the automobile sheep from the automobile goats.

THERE IS BEAUTY, uniqueness and inspiration in the story of the grapple of the messenger of Christ with sinful humanity in the darkness of ignorance or false faith. Such is the story elsewhere of Rev. Anthony Sisca, Home Board Missionary among southern Illinois Italians. His story also has the fascinating flavor of a capable mind struggling to express itself in a new tongue, whose idioms are not quite at instant command! The earnestness and unflinching devotion of Missionary Sisca appeal to the reader. He is grappling with the perverse imaginings of humanity when they have had time to mature, and God is giving him some precious victories. The story is tonic of Brother Sisca's work among Anarchists and others. May the Lord bless and strengthen him in these labors of love.

AT THE DISTRICT ASSOCIATIONS is an ideal place to get subscriptions to The Home Field. We beg our Associational Vice Presidents and the Chairmen of Home Mission Committees to see to it that part of the Home Mission period is given to stressing and taking subscribers. The Home Field in a family is an all-year-round advocate of Home Missions! Particularly see that all the pastors and other leaders subscribe. Make acquainted the Home Mission Teacher and the teachers of the people. Sample copies on request.



THE WOMAN'S MISSIONARY UNION

WOMAN'S DEPARTMENT

EDITOR
Mrs. B. D. Gray • College Park, Ga.

Union Headquarters: 15 West Franklin Street, Baltimore, Md.
 MISS FANNIE E. S. HECK
 President, Daleigh, N. C.

MISS KATHLEEN MALLORY,
 Cor. Sec., Baltimore, Md.

MY DEAR MRS. GRAY: *It gives me pleasure to write a word concerning the authoress of the little poem "Candita", Mrs. C. W. Duke, who is beloved by all who know her. While frail in body, Mrs. Duke is always interested in every department of our church work and does her part sweetly and capably. Her expressive voice comes to us in many a son. Missions and church alike being stirred to sublimer hope and earnest consecration, through the message of her song. She always has a kindly word of encouragement for every one, and into many and many a home, there goes some sweet token of her thoughtfulness.*

In her own home, one always feels the sincere spirit of hospitality. Mrs. Duke never spares any pains to make each guest feel at home with the pastor, the three beautiful children, Louise, Claude, Jr., and Agnes, and the two dear grandmothers. Perhaps in no other department is she more appreciated than in their pastoral calls, where pastor and wife are beloved and welcomed

Whenever there comes a call for a message in verse, Mrs. Duke's responsive heart and poetic mind answers the call and we are cheered and entertained. Thus, this poem "Candita", came to us a true story. A call came for a missionary poem. Mrs. Duke found Senorita Candita Martinez, our missionary teacher in the Cuban Mission who told the story of her conversion to Mrs. Duke in Spanish. The beautiful Spanish language was transposed into English, and presto! Mrs. Duke gave us the stirring poem. Miss Martinez for four years has had under her care a large number of Cuban children in our mission in Ybor City. Her bright young life has been a great blessing to our work there. She is educated, capable and consecrated. Her own people see in her a beautiful Christian example. And we are grateful to Mrs. Duke for letting the influence of "Candita's" life come to a larger number through this poem.—Jennie G. B. de Diaz.

The Story of Candita.

Estelle B. Duke, Tampa, Florida.

I COME FROM the Island amid the blue
 seas,

The beautiful Queen of the Antilles,
 And this is the story I'm bringing to you,
 A story, though old, yet to me ever new:
 My name is Candita, I lived near the sea
 With mother, one brother and fond sisters
 three;

In Lajas, my birthplace, to maidenhood
 grew,

Among loved companions. No duty I
 knew,
 Save that which from infancy I had been
 taught:

To honor traditions idolatry fraught;
 To worship the Virgin, the Mother benign,
 The Infant and Joseph, at many a shrine.
 In vain absolution I, penitent, sought;

For none of these things ever solaced my
 heart.

I longed for more light. I longed to be free
 From vain superstitions and church
 tyranny.

I'd once loved the church "De la Caridad,"
 And sang in the "coro,"—small knowledge
 I had.

One beautiful night—I can never forget;

Such nights, save in Cuba, I've never
seen yet!
The moon in her splendor, so pure and
so bright,
Shed over the landscape her gorgeous
white light;
And, seeming so near, the glad stars
twinkled down
On the village below, spreading glory
around
O'er soft tinted houses, pink, blue and pale
green,
And maids silhouetting upon the fair
scene.
The Lajas flowed calmly on—out to the sea,
Reflecting La Luna in her majesty.
My young friends and I, at behest of the
priest,
Were gathering offerings then, for the
feast
"De Pascua," with which to deck altars
and shrine
Of the temple "De Caridad the Divine."
On feast days the air must, with tapers and
bloom,
Teem heavy with incensed and sweetest
perfume.
While walking, yet ling'ring, as young
maidens will,
Conversing, in low tones, (the fair night
was still),
I heard a glad song floating out on the air,
In melody sweet, from a chapel quite
near.
My feet seemed impelled down the bright
quiet street,
Where Christians were singing. I heard
them repeat,
Now, "Softly and Tenderly Jesus is Calling."
Down into my heart the sweet accents
came falling,
Then "Calling to-day," softly "Calling to-day,"
On the night air re-echoed, and then died
away.
I left my companions, drew nearer and
heard,
I listened, enraptured, to every blest
word.
My friends were abashed, quite shocked
and afraid;
"Come back! They are heretics in there,"
they said.
But I didn't care, and so all that I know—

Candita to "coro" next night failed to go,
But sought out the "Mission Bautista" so
plain,
And, longing to hear that sweet singing
again,
Alone, I drew near and then nearer once
more,
And timidly entered the wide open door.
No mystery shrouded the place—'twasn't
fine.
There was never an image, or even a shrine,
And no "holy water," no gold trappings
fair,
Nor Latin chants rolling. But Jesus was
there,
Just "Softly and Tenderly Calling" that day.
My soul was enlightened and doubt fled
away.
A plain man of God told the story of love,
His theme, "Only Jesus", God's Son from
above,
Who came down and dwelt with poor mor-
tals below,
That the "Way the Truth and the Life"
all might know.
And, oh! that glad night, came a balm to
my heart.
I there found the Saviour and peace I
had sought.
Ere long, when the sun sought his couch
in the west,
And flow'rs in their beauty, were closing
to rest,
On a sweet Sabbath day together with me,
My mother, dear brother, and fond sisters
three
Went down to the Lajas and followed our
Lord,
In baptismal waters, obeying His word.
And "Softly and Tenderly Calling today"
rang out once again, in the same old
sweet way.
Four years now have passed; I have sought
to be true
And serve "Only Jesus", wherever I go.
While teaching my people, in error's sad
thrall.
I'll serve Him and praise Him, my Sav-
iour, my All.
* * * * *
Oh! list to the story of Candita true,
Who brings o'er the waters a message
to you.

Ye blest of the nations, now hearken, I
pray;
For Jesus is calling you.—"Calling to-
day."

Give, oh ye favored, oh give of your store!
"Only Jesus" must reign upon fair Cuba's
shore.

Editorial.

THE POEM above and the picture on cover design mutually illustrate each other. The poem was written by our talented and consecrated friend, Mrs. C. W. Duke, wife of the well-known pastor Dr. C. W. Duke of Tampa, Fla.

A kind friend furnished us this treat and we gladly pass it on. Mrs. Duke is deeply interested in Home Board work in Tampa.

We present also a picture of Miss Gertrude Joerg, Mrs. Alroy and Miss Maude

Hirnandez. They all teach in our Cuban school in Ybor City—West Tampa, Fla.

Miss Joerg has done valuable service in Havana, Cuba for the Home Board. In fact she and her sisters, Misses Anna and Teresa helped there under Dr. Bellamy, protect our property in Havana during the Spanish-American war.

Miss Joerg has written an article for this issue that will be read with interest.

She speaks with the wisdom of a veteran.

Housing the Churches in West Tampa.

MISS GERTRUDE JOERG.

IN LOOKING through The Home Field recently, I noticed an article on housing churches and it struck me the more forcibly because I had in mind a mission of the H. M. B. that needs "housing."

I have been asked for an article on the work here and am glad of the opportunity of presenting our school work in West Tampa.

Perhaps the noble band of the W. M. U. can help us to put it on a solid foundation.

We need a permanent place for our work-school and mission; we have the land, given some time ago.

I have been waiting to see if the school work was solid. I feel that it is now and that we have the right one at the helm.

In the four years I have been here, we

have worked in four localities; the first was too near the Methodists, we could not do good work. They were there first, so we retired. The next seemed appropriate to our needs but proved unsafe. The third was fine in many respects, but we discovered, when the floor gave out, that much of the time there was from six to eight inches of green standing water under the floor.

Mrs. Matilde Aboy, the lady at the right in the group picture, a member of our church, a widow without means and with two boys, eight and nine years then, asked if she might open a school in the mission in West Tampa, agreeing to work in harmony with us and for the cause. We, the pastor, Rev. J. B. Silva and I, consulted with our good Local Committee here and they saw that it might be a good thing for all concerned.

After six months, discovering the condition of the room, we decided to move four blocks away, very near where we were just before coming to this place, but to a much better building.

Mrs. Aboy feared that she might lose some of her pupils but all went with her and new ones entered there.

She has been able to gain a very modest living, has the confidence of the people,



Misses Joerg (center) and Hirnandez and Mrs. Alroy.

and they are urging her to open a boarding department.

In February an older sister "fell asleep" and as her mother is old and feeble, seventy-three years old, and the home was to be broken up, she decided to visit her people in Cuba as she had seen none of them for two years.

She was away seven weeks; but returned recently and opened the school again.

This lady was educated for a teacher, had ten years experience before her marriage and seems to have been born for the work. She avers that children are no trouble to her. She would as soon have eighty in her school as eight. Receives them from 4 to 14 years of age, and her hours are from 8 a. m. to 5 p. m., Saturdays included.

Some of the little ones are brought to her to keep while the parents are at work; which accounts for the long hours and the Saturday work. But all the parents are glad to have the school open so many hours, and all the children are devoted to "Missie Aboy" as they call her.

She teaches the Spanish branches, fine needle work, crochet, etc.

Now is our opportunity to set up a good boarding school.

This lady is of fine presence, pleasant

manners and good family and is determined to carry on this work.

Her object in coming to this country was to give her boys an American education.

Our great advantage is, in the lady we have at the head of this work.

Now is the time to try to secure a permanent place for it. The matter should be taken up at once or we will lose our opportunity as the Methodists, hearing of what we meditated doing, have opened a little mission right near our lot.

With equipment and all I think we could put up a plant sufficiently commodious for \$3,000.

I shall be glad to answer any questions or give any information in my power, to any one who will write me at Ybor City Station, Tampa, Fla., Box 146.

What is needed also is a good English teacher. If a resident teacher could be found, I mean to reside in the school, and help with the housekeeping, and responsibility, thus getting her board and lodging; probably a salary of \$25 per month would be sufficient. This the school could not give at once. A young girl was helping Mrs. Aboy, had her home with her and received \$8 per month but she is now earning \$50 per month and supporting herself independently.

HOME FIELD HONOR ROLL FROM JUNE 15 TO JULY 15

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