

HOME AND FOREIGN FIELDS

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THE MISSIONARY PILOT

SENIOR B. Y. P. U.

- February 3.—Topic, "The Precious Blood of Jesus." See page 6, "The Power of Missionary Influence." Let the leader close with this remarkable story of the power of the gospel.
- February 10.—Topic, "How to Live Right." The church helps you to live right. Close the program by giving in outline the splendid argument of Mr. Walters, page 5, "Why I Love My Church."
- February 17.—Topic, "A Few Fundamentals of Faith." See the editorial on page 2, "Missions and Modernism." Let some one give a report of this great convention of missionary volunteers, and show how missions is the antidote for skepticism and modernism.
- February 24.—"Stewardship in Principle and Practice." See the editorial on page 4, and the closing paragraphs of the article by Dr. Alldredge on pages 9-11. Show from the figures given how far short we have fallen of the practice of stewardship and point out the remedy.

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

The special articles and pictures this month on Cuba will furnish excellent material for supplementary study and for the

preparation of programs which emphasize the need and worth of Home Missions. A bulletin board on our work in Cuba would prove exceedingly attractive.

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

The missionary topic for February is "Cuba and Panama." We have succeeded in gathering an unusually abundant supply of material on Cuba, which will be found of great value in preparing programs, using the outline given on page 24. See especially the announcement about the week of prayer, and the lists of supplementary material which may be had from the W. M. U. Literature Department.

SUNDAY SCHOOL

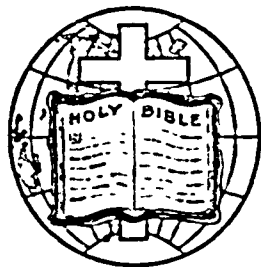
March is the month set aside in all our Sunday schools for the observance of the special program on Home and Foreign Missions. Special literature will be mailed the Superintendent. Watch for this material, and if it does not come promptly write to the Joint Committee, 161 8th Ave., N., Nashville, for free supplies.

PRAYER MEETING

The week beginning February 3 has been suggested as a Southwide week of prayer in the interest of the 75 Million Campaign. On the basis of the facts furnished by Dr. Alldredge on pages 9-11 let the church meet for prevailing prayer that God will yet give us the victory in our great undertaking.

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THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



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I. J. VAN NESS, D.D., CORRESPONDING SECRETARY

G. S. DOBBINS, EDITOR

FEBRUARY, 1924

Missions and Modernism

While the unregenerate have looked on with derision and the lovers of God's Word have been both shamed and made indignant, "the battle of the creeds" has gone merrily on. As has been so often the case throughout history, men who are set for the defense of the gospel have taken it upon themselves to discredit the great central truths of Christianity. As usual, they have proclaimed themselves searchers after truth, and have cried "persecution" when honest and faithful believers in God and his Book have raised their voices in protest that those who claim credentials as ministers of Christ should seek to bring to naught those fundamental teachings of the Scriptures without which the religion of Jesus Christ becomes no religion at all, but a lifeless system of ethics based on the teachings of a remarkable man who lived twenty centuries ago.

It is needless in these pages to review the pitiful controversy. The virgin birth of our Lord has been openly flouted, the inspiration and authority of the Bible ridiculed, the physical resurrection declared an absurdity, the deity of Christ questioned, and salvation reduced to empty morality. The devils of hell must be in high glee over it all, and surely the angels of God have wept at the spectacle. Bishop Fawcett has well characterized the whole modernist movement as "a passion for publicity rather than for truth."

Some may say, "Well, let them fight it out; it's none of our funeral." Yes, it is. Anything that plays down religion, that sets professing Christians in warring camps, that makes the ungodly to wink the eye and curl the lip in scorn, immensely increases our difficulties in winning the lost, and complicates all our work on the mission fields. We cannot take a hand in settling the difficulty in a hierarchical system such as that of the Episcopalians, even if we would, but we can look at some of the causes with a view to saving ourselves from such an embarrassing situation in the future.

Why do men leave the Word of God and run off after vagaries of doctrine such as these "modernists" have been guilty of? It is not possible to assign all the reasons. Some may have had personal reasons, including lack of a genuine experience of grace and a real call to the ministry, in lieu of which men have taken up the work from humanitarian and ethical motives. Some may have had professional motives, men of shallow mentality and little conviction turning to the

new and sensational in order to attract attention and get themselves in the limelight. Some have been misled by a pseudo-science, to which they have become devotees, and which they think they must reconcile with revealed religion if possible, and where impossible champion the cause of their beloved "science" as over against revealed truth. Some may conceivably be sincere, honest men who have received their education in an irreligious atmosphere, who have lost their grip on the old gospel, and who are groping for something to take its place.

Along with our indignation at the shameless betrayal of Jesus of which most of them are guilty must go a feeling of deep and genuine pity for these men who are avowedly ministers of Christ without a gospel. After all, whatever may be the judgment of the world and the verdict of the newspapers, they have missed the main thing, and deep in their hearts they know it. We can see the cause and the cure of modernism best when we view it in the light of the missionary enterprise.

A true missionary passion is the surest preventive of doctrinal defection. When Robert Speer returned from his visit to the mission fields he declared with deep conviction, "This is not merely an ignorant world to be educated, but a lost world to be saved." When a certain cause always produces a certain effect, we may reasonably deduce from it a law. The law of the missionary enterprise is that wherever a naturalistic, reationalistic, ethical, crossless, miracleless gospel has been preached it has been without power among the heathen. The attempt has been made over and over, always and everywhere without success. On the other hand, wherever Christ has been preached as the divine Son of God, born of a virgin, conceived of the Holy Spirit, whose death made atonement for sin, whose resurrection assures our bodily resurrection, who is living and interceding for us at God's right hand, who is coming again in person to reign, who is able to save all who repent and believe, wherever this glorious good news of the Son of David has been preached with intelligence and conviction, men and women have been won by it, churches have been established, and a new social order begun. Rationalism cuts the very nerve of missions, for missionary effort is foredoomed to failure when the supernatural element is removed. When men become passionately concerned for the salvation of the world that lies in wickedness and sin they will have little time for modernism and its fallacies.

The missionary enterprise is the best antidote for scientific skepticism. Skepticism cannot thrive in a warm evangelistic, missionary atmosphere. Men will not preach their doubts but their convictions when the burden of a lost world is resting heavily upon their hearts. The worldly and unbelieving at home will not sneer when they see a church, led by a man of passionate earnestness, laying itself on the altar of sacrifice that the truths which it holds so precious may be shared with those who are less fortunate at home and abroad, and that the fruits of the gospel, which have meant so much in their lives, may be enjoyed by those whose lives are spiritually poverty-stricken without Christ. The scientific wisdom of the masses of men may not be so great as that of the high-brows who have looked at but one aspect of life until they have lost all perspective; but at the heart the judgment of mankind is sound, and it does not want a religion that is one part morality, one part guess, and one part college professor! Center the gaze of Christians on the supreme thing for which Jesus came—the salvation of the lost—and "modernism" will soon disappear from the earth.

A mighty missionary offensive is the strategic means of attack on modernism and its evils. Primarily modernism deals with negations. It declares its unbelief in certain great fundamentals. It further declares that such unbelief is after all non-essential. It cannot prove that its assertions are right, but dares us to prove that they are wrong. It is not up to us to

take the dare! The burden of proof is on the denier. Let the modernists organize great home and foreign mission boards; let them rally their forces about them in a great missionary movement; let them go into the foreign fields and win the lost and build missions and churches with their crossless gospel; let them inaugurate an evangelistic campaign that will sweep multitudes of the lost at home into the kingdom! Let them do all this while we remain idle and careless, and our old-fashioned gospel powerless to save! Or, let us forever silence and rebuke them by such a passionate offensive of love as we put the old gospel of Christ to the test as will make the sneer on the lips of the ungodly turn to the cry of the conscience-smitten jailer of Philippi, "What shall I do to be saved?" to which we can give Paul's immortal answer with unhesitating faith, "Believe on the Lord Jesus Christ and thou shalt be saved."

"If Christianity is true we ought to propagate it; if it is not true, we ought to reject it." There is no other alternative. Missions and evangelism are the proof of the reality of our faith, and with this proof we can put to rout all the forces of destructive criticism and unbelief. But let us never think that we can deny practically the fundamentals of Christianity by anti-missionism and omissionism and yet be free from the heresies that dig at the foundation of all we hold dear. If we do not practice what we preach, there will come a time when we shall have nothing worth preaching.

The cure for modernism is missions.

* * *

The Hope of the World

The closing days of 1923 and the opening days of 1924 witnessed at Indianapolis one of the most significant gatherings held in North America in recent years. It was the ninth quadrennial meeting of the Student Volunteers of America, and was notable both for the numbers of young men and women from the colleges, universities and seminaries of the United States and Canada, and for the spirit of intense interest in the problems of the homeland no less than those which concern the foreign mission fields.

Seven thousand young people, representing the choicest youth of more than a thousand institutions of learning in this country and Canada, with a remarkable sprinkling of foreign students who are in these countries pursuing an education, gathered at the call of the leaders of the movement for conference, inspiration, and dedication of life to distinctive Christian tasks and purposes. The range of discussion and conference was unusually wide, embracing home missions no less than foreign, and including practical social, political, and humanitarian subjects in the homeland almost, at times, to the overshadowing of the needs and calls to the evangelization of foreign lands.

Not every note sounded in the convention would meet the unqualified approval of those who know and love the Scriptures; but for the most part the discussions were on a high plane, constructive rather than destructive, positive rather than negative, reaffirmative of the great fundamentals on which an evangelical program of world-evangelization must be built. This was particularly gratifying in view of the theological disturbances which have been shaking America within recent months, when so-called Modernists have come out boldly in their advocacy of positions which, if accepted, would leave us without a gospel worth propagating either at home or abroad.

The gathering of seven thousand young people, representing the present generation of college students, under such circumstances and in such an atmosphere, is in itself strong encouragement for the future of Christianity and its greatest

single business—the missionary enterprise. Thirty-seven years ago a little handful of earnest men undertook this movement to organize for effectiveness the college students of America who feel the call of God for special Christian service, and the response of the youth of each succeeding college generation gives high ground for sound optimism. It is trite to say that the future of any movement depends upon the young people who may be drawn into it, but this remains a fundamental truth nevertheless, and is one upon which we must base our hopes as well as make our plans for the future.

One of the most interesting features of these conventions is the holding of student-conferences in "discussion groups," where the older people, faculty members and paid workers are requested to keep silent, and the young people are given full opportunity to have their say. A list of questions, made up largely by the young delegates themselves, is proposed, and untrammelled opportunity given for discussion. The choice of topics is determined by majority vote. It was interesting to note that in an overwhelming majority of cases the young people chose sociological rather than theological topics, humanitarian rather than doctrinal, political rather than distinctively religious. At the head of the list in more than twenty out of thirty discussion groups was the subject of race relations, a close second being war, a third life-work, a fourth international relations, a fifth the indigenous versus the westernized church on the foreign field.

The striking feature in all this is the emphasis which the new generation of Volunteers is placing upon home missions, and the problems which confront us in America. There was no lack of enthusiasm for foreign missions, but these youngsters seemed to think that it is up to us to make good in the practice of Christianity at home if we are to be effective propagators of Christian truth in heathen lands. The word "Volunteer" thus takes on a larger significance than ever before, as it deliberately includes those who stay at home as well as those who cross the seas. To be sure, this has been the implication all along, but somehow the impression had grown that to volunteer as a missionary meant always that one proposed to go to another land.

Sherwood Eddy reflected this attitude in an address in which he undertook to reply to the assertion that "America is 98 per cent all right, anyhow." He arraigned our American Protestant Christianity unmercifully, and pointed to fact after fact that make America truly one of the greatest mission fields in the world. He reviewed the protest and revolt in Asia and Europe, and pointed out that the youth movement in these two continents had been largely responsible for the overthrow of tyranny and the attacks on autocracy in every phase of life. He showed that in practically every nation of the Old World the young people had arisen in arms for desperate conflict against the evils in politics and society. Why has there been no strong, vigorous "youth movement" in America? Surely it is not because there is nothing for the youth of our land to do in righting wrongs and establishing a better order!

"We will all agree that there is a deep, fundamental social and intellectual unrest possessing the youth and the leaders of thought both in Asia and Europe, but what of America?" Mr. Eddy demanded. "Is America 98 per cent all right in the face of wide-spread materialism? Is America all right when nearly 2,000,000 children are forced into child labor and mothers are forced to toil or starve? Is America 98 per cent all right with her reign of lawlessness and violence, the flaunting of her eighteenth amendment, her bootlegging? Is America 98 per cent all right with her semi-pagan system of industry? Is America 98 per cent all right with her history of 4,000 lynchings, an average of two a week or 100 a year since 1885?"

HOME ^{and} FOREIGN FIELDS

Vol. VIII

FEBRUARY, 1924

No.2



AVENUE OF ROYAL PALMS, HAVANA, CUBA

We may well agree with Columbus, "*Esta es la tierra mas hermosa que ojos hayten visto.*"—"This is the most beautiful land eyes have seen."

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"If this spirit of inter-racial hatred goes back into the college campuses of this country, it means war. If the message and mission of Jesus Christ won't work practicably, then war will work. Jesus Christ broke with the world with his spiritual revolution; he broke with traditions. He dared to believe in man as well as God. He substituted the law of love for the law of hate.

"There is a revolt against racial autocracy, especially against the claim of racial superiority and all exploitation of weaker races or defenseless people. It seems like hypocritical cant to speak of the 'white man's burden,' the so-called 'yellow peril,' the brown or black peril, when it is the 'white peril' that has actually caused nine-tenths of the wars of the modern world, occasioned by the land-grabbing, the economic imperialism, military exploitation and colonial subjugation of peoples in the interests of a supposedly 'superior' white race."

One may not agree with all the items in Mr. Eddy's charges against American civilization, but there is enough of truth to make us agree that a mighty revival of home mission interest is needed, and that such a revival is absolutely necessary if we are to make and keep America Christian. The foreign mission enterprise can never be divorced from the task of Christianizing the home base, and the surest way of bringing disintegration in our foreign work is to permit enthusiasm to die out for the work of evangelizing and Christianizing the homeland.

Dr. John Mott aptly expressed it when he said that it is relatively unimportant as to whether one goes to this field or that, at home or abroad. The supremely important matter is the commitment of life to God through Jesus Christ, the overcoming of selfish ambitions, the breaking of the habit of indecision, the possession of a real, dynamic, positive message that has come through an actual experience of genuine religion. A life thus committed will inevitably find the will of God, in the foreign field or at home, in work of one sort or of another, as the Holy Spirit may direct.

It is of the utmost importance that the convictions and idealism of the youth of each generation be shaped aright, for on the young people of each generation lies responsibility for advancing the Christian battle line, and in these young people lies the hope of the future, both at home and in the lands where Christ is not yet known. The older generation is rapidly passing away, and, as one speaker phrased it, addressing the assembled, eager-faced young folk, "The ball is about to be passed to you!" God grant that they may not stumble nor fall nor fail to make the goal!

* * *

Our Unfinished Task

We people of America have perfected above all others one art—the fine art of frazzling out! Our religious and political movements, like childish hopes, youthful enthusiasms, and fond honeymoons, have a marvelous facility for "petering out." Our tendency is to begin like an express train and wind up like a tired mule.

This faculty for frazzling out is not confined to Baptists alone, as we sometimes may imagine—if there is any consolation to be had from such knowledge. Southern Methodists pledged \$35,000,000 for the five-year period of their Centenary Campaign. Up to date only \$18,000,000, in round numbers, has been paid. In spite of every effort to prevent it, the Presbyterian Foreign Mission Board closed its current year with a deficit of \$657,187. The Board of Foreign Missions of the Reformed Church in America tersely reports that it was forced to "cut down, close up and consolidate." The struggles of our Northern Baptist brethren with debt and re-

duced income are well known to us all. And so the story might be continued as we examine the reports of the mission boards of the leading evangelical denominations of the country.

This tendency in human nature to undertake great things with splendid enthusiasm, and then to allow that enthusiasm to dwindle, is no new thing under the sun. Isaiah knew human psychology when he pictured the ideal servant of Jehovah as mounting up with wings as eagles, as running without growing weary, as able to walk and not faint. The climax of zeal is not the bouyant and eagle-like flight of a great beginning, but the steady, prosaic, unfainting walk on the dreary stretch that leads to the journey's end.

Let us not undervalue the enthusiastic start, however. Were it not for the momentum acquired in a mighty beginning we should not go nearly so far as we do when the seemingly inevitable slowing-down process occurs. Methodists in their Centenary Campaign, Presbyterians in their New Era Movement, Northern Baptists in their New World Movement, and Southern Baptists in their 75 Million Campaign have much to be grateful for that God led them at a strategic time to inaugurate these great enterprises, for had we not gained the headway which these vigorous campaigns made possible our situation now would be tragic beyond expression. God was evidently in these movements, for they have swung us all out into a greater current of educational and missionary effort than as Christian bodies we have ever before known.

The challenge set before us now is that of an unfinished task. Up to a certain point in almost any undertaking the task is comparatively easy and full of interest, but any good workman knows that to make a complete job he must toward the end literally "take pains," as the element of sacrifice enters in, and the distaste for a difficult undertaking must be overcome by the power of will. We have come to the close of the fourth year with something like \$48,000,000 of the \$75,000,000 actually paid in. The last year faces us with the necessity for raising \$27,000,000—more than we have raised during any single year of the Campaign—but at the same time it presents us with the encouragement of a vast advance in every direction over any other four years of our denominational history. Furthermore, every sign in the business sky indicates a year of unusual prosperity, such as we have not known during the entire period of the follow-up campaign.

Especial attention is called to the analysis elsewhere in this magazine showing our status in the Campaign. Three things stand out with remarkable distinctness in this analysis: (1) We have made amazing advances in spite of unprecedented difficulties on the part of the faithful band of heroic men and women who pledged to the Campaign; (2) what we have done has been accomplished by about thirty per cent of our membership, some actually opposing the movement, and others showing a lamentable indifference; (3) opposition has subsided with the progress of the Campaign, and with this barrier broken down, our churches organized and alert as never before, the spirit of missions abroad in nearly all our churches, and our financial resources greater than we have known in all our history, the outlook is glorious for the bringing of the Campaign to a reasonably successful conclusion and the launching of another concerted movement to care adequately for all our interests in a great united budget.

To Dr. L. R. Scarborough, humanly, is due much of the credit for the magnificent team-work which made possible the success of the initial drive. Some of the failure to keep up the original spirit of the Campaign is due to the fact that the educational efforts which he used so mightily in inaugurating the Campaign were largely abandoned when he surrendered his place as Campaign Director. The Conservation Commission has again laid upon him the responsibility for leadership in the

closing year of the Campaign, and if the hopes of the Commission are realized a mighty offensive will be launched, comparable to the six months preceding "Victory Week," when we shall rally our forces to the completing of our unfinished task. Let us join in an unbroken circle of intercessors that these hopes will be realized, and that we shall redeem our promises in completing the task that God set before us and that we undertook with consecration of purpose for our Master's glory and the advancement of his kingdom.

* * *

It is well enough to be concerned about the new program which shall be inaugurated following the close of the five-year period of the 75 Million Campaign, but it is immensely more important to be concerned over coming to the close of the Campaign having won a glorious victory. If we had but one sentence to shout to all our churches during the next few months it would be, "Let's finish the job!" We can do it, by the grace of God; let us say, "With his help, we will do it!" The twenty-seven millions to be raised is much less than the tenth of our Southern Baptist income. Shall we not make amends for our neglect and carelessness through the years of the past by one final, mighty effort to enlist every member for one year at least in the giving of a tenth? The occasion is at hand to make this a test year, as God invites, in dealing with him on his own terms. The spiritual as well as material blessings that would follow would be such as to insure the vast majority continuing the practice of tithing throughout their lives. Let's put it to the test!

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"The Case for Prohibition," by Wilson and Picketts (Funk and Wagnalls, \$1.75), is perhaps the most authoritative statement of the situation in America which has yet been issued. The book abounds in arguments and facts which will strengthen your faith in the ultimate success of the prohibition cause. Read this, for example: "They told us that if our merchant marine did not serve liquors on shipboard our vessels would be driven off the seas, for Americans would not sail on boats without liquor; it must be a floating saloon, or it would not interest us. But a generation trained to travel only on trains whose engineers and conductors, and brakemen were total abstainers, felt more at ease with sober ship captains and pilots and crews than with imbibing sailors, so the false prophets missed again."

* * *

The Presbyterians U. S. A., have inaugurated a plan of student help which has brought most gratifying results. A loan fund has been formed, from which small loans are made to worthy Presbyterian boys and girls who are struggling to obtain a college education. The money is repaid within a reasonable time, and re-loaned, the fund thus becoming perpetually useful. Forty-six students were helped in 1922, and eighty in 1923, the total investment in 1923 being \$11,072. The plan opens up a wide field of usefulness, and is worthy of emulation. How could any money be invested to return greater dividends than in the education for usefulness and success of worthy, struggling Christian young people?

* * *

March is our great Home Mission month. This year the week of prayer ought to be observed by our women—and men, too, for that matter—with much earnestness. The March number of HOME AND FOREIGN FIELDS will be devoted largely to a survey of Home Missions under the title, "The South a Home Mission Field." Extra copies of this number will be sent free for use and distribution, within reasonable limits, upon request.

Why I Love My Church

Rev. Jno. T. Walters

I want protection. I have a jewel which must be taken care of—my deathless soul. I know the church is no saviour, I know it is a good guardian. Every insurance and lodge agent is pressing the protection argument with fine success. Why shouldn't I with even finer success, seeing the church is a very ark to shield me against life's manifold temptings? By banding together, by mutual exchange of experiences and by a thousand other ties our faith is mutually strengthened. Yonder stalwart oak has stood over a century against every storm. It has stood alone. But today a storm from a different quarter brought it low. It lies prone in dishonor, while yon pliant ash in the thicket stands upright, unhurt. We must band if we stand. None of us liveth and none of us dieth to himself. We must not neglect the assembling of ourselves together if we would win in the game of life. If we see a brother at fault we ought to restore such an one, but in the spirit of Christ. We ought to be kindly affectioned one toward another, tender-hearted, forgiving one another even as God hath for Christ's sake forgiven us. The world doesn't care for our souls. How absurd to even dream it does. Therefore we must stick together. The church is the sticking-place. Bound together by tendons of love, we'll be fixed like the seven brothers' seven sticks, so no man on earth can break us.

God's plan for confessing Christ calls for church membership. They gave me a badge to show I was a member of the State Convention. Now church membership is my badge to show I'm a member of Christ's kingdom. It certainly does not take the place of repentance and faith, but it certainly should result if the repentance and faith are genuine. From the very first "the Lord added to the church" the saved. Let's re-read Matt. 10 on confession. God exhorts us "to come out and be separate" and to keep "unspotted from the world." Let the pious (?) church-knocker please explain how he can despise Christ's blood-bought church and yet remain "unspotted from the world."

Old-time religion calls for it. When God saved my soul I wanted to act "according to the pattern set in the mount." The more I read my New Testament, the more I became convinced that when a man got religion the very next step he took was into the church. The only infallible early church history we have (Acts) opens and closes (1, 2 and 20, etc.) with emphasis on witnessing for Christ and joining his church. Even if you tried, you couldn't find a book in the entire New Testament that does not honor his church. Seeing, therefore, we are encompassed by so great a cloud of witnesses of good old-time religion, we must belong to the church before we can rest in the same house with our conscience.

It holds God's plan for discipline in his kingdom—the church idea does. Of course one gets in the kingdom before he gets a right into the church. The church member enjoys more privileges and authority than a believer who has not united. The church is the citadel and capital of the kingdom. She conserves and executes the King's laws. She may receive or exclude (bind or loose) members. (Matt. 16: 18; 18: 16; 1 Cor. 5, etc.) May God hasten the day when his church shall come into her own in wisely, gently, yet firmly exercising her gift of discipline. Discipline is an antiseptic which hurts a bit, but heals a long time. Looks like a shame for "saints" to ever go to court. Our church is court enough.

God's financial plan is to be found in the walls of his church, notwithstanding a good many of us have never discovered it. Christ instructs his preachers not to carry any purse, but depend on his people for a living. The pastor of the church is pictured as a shepherd who has a right to drink

of the milk of his flock and as the ox who must not be muzzled away from his feed while threshing the ripe wheat, and as an orchardist who feeds from the fig which he nourishes. He has a divine right to a living from his ministry. We who minister in spiritual things have a right to expect a response in material things for our physical support. I believe we can easily prove that the money expended either at home or abroad through organized Christianity is more wisely and effectively applied than through any other channel. The Bible (the law book of my church), is a veritable cyclopedia on God's financial plan. Our Lord's plan for evangelizing the world is found in this sacred institution. His redeemed host may well treasure his last words recorded by Matthew. Those marching orders which may yet mean so much to many, many miserable millions, are entrusted to his church. Hear the groans of those darkened, doubting, dying millions. The church holds in her hands their destiny, for in the gospel which she guards hangs the key of light and life and love ineffable.

The lustrous parables of the Talents, the Pounds, etc., and his plain, direct words tell me Christ is depending on his church for the winning of this wayward world. If that should fail, he has revealed no other agency. Would that our churches had more of the Thessalonian zeal, even now sounding forth the word of the Lord and setting the pace in every place of zeal for suffering souls. Some wise (?) socialists deem the church's errand a fool's errand, but God's plan still stands—"By the foolishness of preaching to save them that believe." His word shall not return void.

In the days when men highly revered Christ's bride they wouldn't think of sending even their finest missionaries out without first consulting the church (Acts 14: 4). I am interested in seeing men saved. Religion tastes so good I want everybody who will to taste. It's through the work of a live church a man gets the best taste.

The Church is the pillar and ground of the truth. No church, no saving truth. Did you ever visit a village that had no church? You cannot have forgotten the experience. What sort of fellow would want to live there? We had, in the Orient, a bitter taste of such a place. Thank God I can belong to a house built on a rock in these latter days of floods and hail and rain and winds of heresies. I am left free to hold forth the word of life, assured that nothing can sweep our building off this rock. Tell me where else you can find a stronghold of orthodoxy in these days of false prophets and itching ears? What a responsibility we have to keep that committed to our trust, to contend earnestly for the faith, to expose and condemn lying doctrines and doctors, to treasure the very oracles of God which he has left in our care; yea, to occupy till he come. And come he will. He leaves us to battle mighty foes, but in the truth he leaves us there hangs every weapon we require for our battle. Through these his church is still mighty to the tearing down of strongholds of sin. I Cor. 4: 17 and Acts 15: 22 make interesting reading. Even as an ignorant child, when I saw baptism as my unmistakable duty—the duty of every believer—I saw at once I would have to offer myself for church membership before I could be baptized. I found that the right to perform this rite was given to no other institution under the sun. The same with the sacred supper. We all know it is our duty as Christians to keep this memorial and to eat and drink in remembrance of Christ. We know equally well, no other organization but the church could dream of offering it to us. We're just bound to come inside before we can eat. Acts 2: 42 and 1 Cor. 11: 18 are enlightening.

Efficiency is the word that charms me. I want to get there. In a race for a doctor for a dying man, who would not fling away his ox wagon for an auto? Who would not exchange the old mule train for a swift electric? Not every organiza-

tion spells efficiency, but this one does. The locusts of Solomon's days are immortalized because they had the sense to band together. As a consistent member I have the authority of God back of me and the Spirit of God vouchsafed to all those who obey. The most fascinating picture of efficiency in this up-to-date, wide-awake age of remarkable inventions is a live church built on the old Gospel plan. I want my one little life to tell for Jesus. That's why I belong to the church.

The exceeding precious promises of his special providential care are vouchsafed only to those who obey. Can I live an obedient life and yet despise or ignore my Redeemer's church? Can I cut out Matt. 28: 19 and yet claim Matt. 28: 20? The lovely lessons of the lilies and the sparrows belong only to the obedient. How significant that the Holy Spirit always speaks through the churches in John's Revelation. Rev. 2: 7 and 22: 16 are really informing. What the breeze is to yon sailship, that the Holy Spirit is to my life. He who works against the church fights his own soul. See how tenderly yonder mother hugs her nursling. God feels just that tenderly for his church. Do you value the pupils of your eyes much? Then you faintly imagine how precious to Christ is his church.

See that mighty mountain? The closer you get to it the bigger it grows. So it is with Mount Zion, his church. You see yonder scrap heap of hammers (higher critics)? They hammered hard, but this old anvil (the church), has broken them all. See yonder fair lily flourishing midst wild swamps? That's his church. See yonder ark rising triumphantly above the horrors of the highest and widest floods? That is his church. Finally, behold yonder bride, resplendent in rich robes and beaming hope. That is his blessed church. She stands faithfully working, waiting and watching. At any hour her glorious king may come. Read John 14: 1-3. That's why I love my church!

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The Power of Missionary Influence

Mrs. Chas. G. McDaniel, Soochow, China

It's a far cry from the sloppy decks of tramp steamers in the China Sea, from the draggled waterfronts of Far Eastern ports, to the pastorate of one of the finest churches in North Carolina.

Yet that is the romantic pathway followed through a comparatively short span of years by the Rev. Karl D. Stukenbrok, Baptist minister, who developed from a swearing, swaggering sailor to a pastor of the leading church in Bryson, N. C.

Stukenbrok's life history packs more punches and unusual features than half a dozen ordinary lives. Born on the outskirts of Bremen, Germany, in 1874, he found the domination of the German imperialists too irksome to make living under them a pleasant prospect for the future, he says.

At the age of fourteen his revolutionary utterances menaced his freedom, and rather than risk an encounter with the sort of justice meted out by the Fatherland he left the country and went to sea.

For two years the wild, restless sweep of the Pacific claimed him as a seaman on board one of the hundreds of weather-beaten tramps plying between the Old World and the New. Landing in San Francisco when seventeen, he entered the naval service of the United States and was sent to the Asiatic station.

"Contact with rough men and life of the water fronts opened my eyes to the futility of a life wherein no one considered the coming of tomorrow, in the dissipation of today, and I began to question the future, to explore tomorrow, in an attempt to reach some plan whereby I could make life more than one of the common failures and tragedies to be

found in the brothels and resorts of iniquitous Shanghai," he said.

"Every Sunday for the year in which my ship was lying off the shores of China, near the city of Shanghai, there came aboard a group of missionaries who struggled to instill into the minds of the men some conception of the beauty and desirability of a true Christian life. At that time I was dangerously close to being an atheist.

"The fights along the slippery wharves and in the low dives of the city among the seamen of many nations, these missionaries coming aboard every Sunday and preaching the gospel of Christ and telling us they loved us and were concerned with our future, started me thinking.

"Religion must have something to it, I thought, if it inspired these people to brave hardships, rebuffs and insults. The unselfishness and apparent sincerity of these missionaries impressed me, and there crept under my crust of cynicism and near-atheism a desire to understand a little more of God, who so influenced the lives of these simple, whole-hearted folk.

"From thinking about it I came to one conclusion—that the material pleasures we get from this life are but passing and insignificant in their possibilities of happiness, and that could I experience the frame of mind that caused these people to find content and happiness in ministering to the souls of men, nothing else would matter a great deal.

"With this in mind I fought out my own battle of salvation. Nights when the cool fingers of the sea caressed the sides of our vessel and the voice of the mysterious East called out its invitation to hidden pleasures, I lay in my hammock, swaying gently to the roll of the never-resting sea, and prayed to God, and praying, I made my peace with him.

"At once I was fired with the flames of a divine ambition to do my part to better the lives of sea rovers who drifted from one port to another. After my honorable discharge from the navy, in 1898, I returned to China, and in keeping with my ambition, opened what was known as the 'Pine Rest' in Shanghai, where the wanderers could get a nourishing meal and a clean bed at a moderate cost. Doing this kept the men away from the vicious places of the city.

"Fights between men of different ships were common along the waterfront, and often the street in front of my little mission would resemble a battleground, resounding to the cries and curses of the fighting factions. But never, except once, in the history of the 'Rest,' did a fight occur within the walls of my little mission.

"One night, however, three British sailors entered full of the terrible liquor dispensed by the ruffians of the brothels. These men immediately began to curse in a most appalling way, and for no reason at all, began to pick an argument with several of the others who were sitting peacefully at nearby tables reading or writing."

Pointing to a scar running obliquely across his forehead, he said:

"I got this from one of them, but not before I had plastered the map of Ireland all over their faces and left them out in the street in front of the mission, wondering perhaps what ship had collided with them."

Stukenbrok, who is forty-eight years old, looks thirty, is athletic in appearance, and no one would doubt his ability to handle three men. After seven years of religious service abroad he was taken ill and hurried back to the United States to undergo an operation. At the age of thirty-eight he entered the Baptist seminary at Louisville, Ky., and after graduation assumed the pastorate of the First Baptist Church at Bryson, N. C.

Our Week of Prayer

Miss Emma Leachman

The Woman's Missionary Union of the South has been anxious that the Missionary Societies observe the Week of Prayer instead of one day of prayer both for Home and Foreign Missions and I find myself praying on the third day of the New Year that not a single society in the South will fail to observe at least a part of every day for Foreign Missions, and surely we will not be tempted to do less for the great need in our very own Southland.

Baptist woman, I am pleading with you that you realize as never before that unless we meet the great need at home we cannot conscientiously ask God to bless our great work across the seas. I wonder if this suggestion would help you.

Decide to meet every afternoon in the home of some member, or it would not be a bad idea to ask the privilege to meet in the home of some unenlisted Baptist. Meet promptly at two-thirty and leave at five—and be sure to leave at five—do not hinder the hostess in her evening work. O, the time that is wasted in getting ready to leave!

Each afternoon have at least two divisions of the Home Mission work. The first afternoon you could discuss and pray for Evangelism and Church Building and Loan. Have two women prepared to tell about these subjects and then all pray for the evangelists. See how many of the Home Board evangelists you can name. How many have ever worked in your State, or in your church? How has God blessed their work this year?

Then find out how many homeless churches are in the Southland. How many in your state? How many churches has the Home Board built or helped to build in your State?

O, women! How can you expect the great work to go forward when we have only one day for prayer and so much of that time necessarily has to be taken up in preparation for our own comfort! How many mountain schools in your State? Who are the teachers? Do you know them? Have you ever invited them to your home? Do you know the small salary they get and have to live on that?

Then take Foreigners, Indians and Negroes—twelve divisions of Home Mission work—two for each afternoon. I am pleading with you to pray as you have never prayed before and give as you have never given before.

"The call is sounding for you and me
Not only from the nations across the sea—
It comes from the land that lies at our feet,
It comes from the needy we meet on the street,
It comes from the homes of want and woe,
It comes to our ears wherever we go,
O, hear the Master calling!"

* * *

"Pagan Worship Paid to Alcohol"

Rev. R. Cecil Moore, Concepcion, Chile

The following is an extract copied from *El Sur*, the daily paper of Concepcion, Chile:

"The holidays are over and it remains now to strike a balance. To begin with we have a lot of blackened eyes, a lot of parched throats, a lot of empty pockets, and a lot of betrayed girls.

"The program for the public could not have been poorer. I would say that it was as poor as a Franciscan friar if it were true that the poor friars of St. Assisi are indeed poor.

"The authorities ought to wake up and furnish some amusements that are really educational.

"Chile is the only nation in the world that celebrates her patriotic holidays with drunkenness: the people get drunk to pass away the time, for lack of anything else to do.

"If the municipal government would arrange open-air amusements they would soon see how much the public would prefer them to throwing away their health and their money at the ugly and loathsome brush arbors, whose owners have no other interest than for the cash they can take in, with no thought for even decency.

"A premium was awarded to the best arranged brush arbor, but the truth is there was no difference in it and any other except that it had for columns the lumber that was used the past year in the great Eucharistic Convention. Irony of life! Yesterday honoring the universal God and today used to honor the god of wine!

"In other countries the city offers prizes for the virtues, for the best-adorned house, for the best couple of dancers, etc., but we here according to the age-old custom, offer the people liquor that they may make themselves brutes, that they may fill the hospitals, that the jails may not lack for inmates.

"Our celebrations are not a homage to the fatherland, but the pagan worship paid to alcohol."

What a revealing commentary on conditions as they are in Chile! I know personally that the writer could have said more and worse without endangering at all his veracity, for I visited the same "brush arbors" to which he makes reference. The occasion was the celebration of National Independence Day, or days, as there are always two days given over to it, and about two weeks' business and industry are half-paralyzed while the workmen get over their biggest debauch of the year. I went out to the far-famed "ramadas," arbors, where the poorer people pass their holidays. I lack words to express the loathsome sights that met my eyes there. It looked as if hell had outdone itself. There were not less than two hundred places where the native dances inherited from the Indians were going on, some of them impurity itself; men lay about drunk like hogs; wine and beer flowed in rivers. Let no one ever try to tell me that a nation cannot get drunk on wine and beer! Vice reigned rampant. Sad sight indeed! Some one has said if you want to know a nation, watch its people not at their work but at their pay. Judged by such a test the people of Chile certainly stand condemned, for they do not know how to divert themselves decently.

In glorious contrast to the scene above described let me give another. The same day, in the morning, I went with a fine group of the members of the Central Church here on a picnic. We went to a lovely forested hillside near town and had a most delightful day. There was not a dull minute for anybody. We had games and sports going all the time, and the woods rang with shouts of joyous fun—the sort of diversion that builds body, soul and mind without any harmful after effects. No one went from that crowd to jail nor to the hospital.

The previous night we had a pleasant and instructive program in honor of the National Holiday in the church. The house was crowded and all enjoyed the poems, songs, and comic dialogues given.

The next night the First Church gave even a better program. Some numbers were very beautiful and of a high artistic order. There, too, was a big crowd, and as in the Central Church, many were turned away. The people are hungry after all for good things, for decent things, for things that build up instead of destroy, even though it is hard to get them to see that we have what they want.

You can draw your own conclusions from the two scenes depicted above. The contrast is all too obvious. The need glares out at you; and so does the remedy, the gospel. Help us apply it.

* * *

An epigram maker declares that one of the signs of the present times is that people are taking the "nots" out of the Ten Commandments and putting them into the creeds! Certainly it is a time of unrest and revolt against authority. Yet the world never needed more than now an authoritative message concerning righteousness, sin, and judgment.

Important Dates in Cuban History

Viscount Bolingbroke makes use in some of his writings of the expression, "The dignity of history." It is a significant expression. Cuba has landmarks in her history, as interesting and dignified as those of any nation in the Western continent.

1. The first, of course, is the *date of her discovery* by the white race.

Christopher Columbus discovered Cuba on the evening of October 27, 1492, and after beholding the natural beauties of the Island, he reported back to Spain: "Esta es la tierra mar hermosa que ajos hayten visto."—"This is the most beautiful land that eyes have seen."

2. Our next important date brings us down several centuries.

At mid-day on October 10, 1868, at a small place in Camaguey Province, by the name of Yara, Carlos Manuel Cespedes with a little handful of followers raised the first cry, "Viva Cuba Libre!" Cespedes was a man in whom the Cubans had great confidence, and his name is highly honored by the Cubans today, and the 10th of October is known as "El Grito de Yara"—The Cry of Independence; and has become one of the national holidays. The ten-year's war against Spain began at this time, and from then until 1898, the Cubans were in almost continual war with the mother country. Many of her best and noblest sons poured out their life-blood on the battlefield, saying by their death, "Give me liberty or give me death."

3. Our third landmark in Cuban history was May 20, 1902. That glorious and memorable day, when all the world beheld, we believe, what had never been witnessed before. A strong and mighty nation had driven out the oppressor and now instead of taking "the spoil of them for a prey," the mighty warrior "left the captives and the spoil," and said in effect, "Take this precious treasure, won for you in great part by my own blood." The God who gave us life, gave us liberty at the same time.

The stars and stripes were hauled down to the sounds of music and the ringing of bells, and the one-star flag of Cuba Libre was hoisted, and Cuba was constituted a free and independent republic. All know the relation of Uncle Sam to this new law, explained in the words of Senator Platt, of Connecticut: "No man is bound to adopt a child, as we have adopted Cuba; but having adopted a child, he is *bound to provide for it*."

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The plates and stock of the Japan Tract and Book Society were entirely destroyed in the fire and earthquake, and is appealing for help to get its work started again. The losses of the American Bible Society in the same disaster are estimated at \$250,000, and strong appeals are being made for help to replace its presses and equipment. How appealing are these pleas which come from all over the earth that we furnish the people the Bible in their own language!

* * *

The word *mara* in Hebrew, some one has pointed out, means "bitterness," but in the Arabic *mara* is "wife." Whether or not the words are of common derivation, the Hebrew original is tragically descriptive of Moslem womanhood—and heathen womanhood as well. "Oh, that the careless women of these happy Christian lands," exclaims Homera Homer Dixon, "would pause to hear the wail of Mara in her helplessness! How can the light-hearted Christian girlhood of America be callous when bitter moans ascend from countless millions whose heart hunger can only be satisfied by Christ?"

The Challenge of an Unfinished Task

The Analysis of Our Standing in the 75 Million Campaign

Rev. E. P. Alldredge, D.D., Secretary of Survey and Statistics

Now that the 75 Million Campaign, the greatest of all enterprises ever launched by Southern Baptists, has reached its closing year, we deem it advisable to present such an analysis of the movement as may help our people to feel the urgency and challenge of completing the task in the same heroic mood in which it was conceived.

Strange enough, many of our people do not seem to understand, except in a general way, what was undertaken at the outset, what has been achieved thus far, and the imperative necessity for going on to completion with the task. In the hope of clearing the way for the final and crowning year of this marvelous enterprise, therefore, we are presenting herewith five vital questions concerning this Campaign, together with such answers as the records disclose.

1. *What sums of money did Southern Baptists undertake to raise at the outset of the Campaign?* The answer to this question is found in the following table of apportionments and subscriptions in the 75 Million Campaign:

APPORTIONMENTS AND SUBSCRIPTIONS BY THE STATES IN THE 75 MILLION CAMPAIGN

(Totals and Per Capita, in Each State for 5 Years)

States	Exec. Committee Apport'm's.	State Conventions' Agreement	Subscrip. Of Churches and Spcls.	Per Capita Subs. 5 Years
Alabama	\$4,000,000	\$4,000,000	\$4,200,000	\$18.50
Arkansas	3,200,000	3,500,000	3,114,407	35.39
D. of C.	400,000	200,000	250,000	21.74
Florida	1,000,000	1,000,000	1,374,000	20.00
Georgia	7,500,000	7,500,000	10,100,000	22.52
Illinois (S ¹ / ₄)	1,200,000	1,200,000	912,362	11.30
Kentucky	6,500,000	6,500,000	7,454,387	27.76
Louisiana	3,325,000	3,325,000	3,002,163	35.30
Maryland	750,000	750,000	900,000	57.18
Mississippi	3,500,000	3,500,000	4,209,585	24.18
Missouri	2,925,000	2,925,000	981,756	4.55
New Mexico	250,000	250,000	732,260	103.13
North Carolina	5,500,000	6,000,000	7,250,000	24.37
Oklahoma	2,500,000	2,500,000	3,144,682	33.31
South Carolina	5,500,000	5,500,000	7,600,000	43.90
Tennessee	4,000,000	4,609,000	4,540,003	21.18
Texas	16,000,000	16,000,000	16,560,000	45.74
Virginia	7,500,000	7,000,000	8,101,318	44.43
Totals	\$75,000,000	\$76,259,000	\$84,426,923	\$29.31
Other "specials" subscribed and estimates				\$ 8,204,000
Grand total subscriptions				\$92,630,923

Standing of the States in Per Capita Pledges to Campaign, Five Years

1. New Mexico	\$103.13
2. Maryland	57.18
3. Texas	45.74
4. Virginia	44.43
5. South Carolina	43.90
6. Arkansas	35.39
7. Louisiana	35.30
8. Oklahoma	33.31
9. Kentucky	27.76
10. North Carolina	24.37
11. Mississippi	24.18
12. Georgia	22.52
13. District of Columbia	21.74
14. Tennessee	21.18
15. Florida	20.00
16. Alabama	18.50
17. Illinois	11.30
18. Missouri	4.55

2. *How many churches and how many individual Baptists have subscribed to and supported the Campaign?* Our records indicate that there were 25,303 churches and 2,961,348 members of these white Baptist churches in the South when

the 75 Million Campaign was launched. What part or per cent of these churches and these millions of Baptists went under the task of the 75 Million Campaign and made subscriptions to it?

THREE GROUPS FOUGHT CAMPAIGN

To begin with, there were three groups of Baptists, numbered with the hosts of Southern Baptists, which not only stood aloof from the Campaign but offered all possible opposition to it. These groups were as follows:

575 Landmark churches (Ark., La., and Miss.) with 48,491 members
574 B.M.A. churches (Texas) with 43,457 members
96 Gospel Mission, etc., churches (Tenn and Ky.) 8,052 members

Total, 1,225 churches with approximately 100,000 members

This summary indicates that approximately 24,048 churches with 2,861,348 members were sympathetic with the 75 Million Campaign. These churches, however, grew until they numbered 24,927 churches and over 3,226,321 members in 1922. The first question which arises, therefore, is: *How many of these sympathetic churches responded to the call of the Campaign and made subscriptions to it?* After comparing every possible source of information at our command and checking and rechecking our figures many times we venture to present, for the first time, in the table at top of next page, the record of our churches in the Campaign—how many of them subscribed to the Campaign in the beginning; how many of them which did not subscribe have nevertheless made contributions more or less regularly to Campaign objects; and how many churches in each state have had no part in the Campaign, so far as the records disclose.

INDIVIDUALS SUPPORTING THE CAMPAIGN

The question as to how many individual Baptists, within the subscribing and paying churches, have actually gone under the task of the Campaign—made subscriptions to it, contributed personally to the objects of the Campaign, etc., is very difficult to ascertain. Happily, however, we have the actual figures for the whole state of Mississippi—thanks to Mr. N. T. Tull, the efficient office secretary! Perhaps no state in the South was better organized for the Campaign or did its work more thoroughly and efficiently. The facts set out in the following summary of the Campaign in Mississippi, therefore, are at least interesting and illuminating, if they are not altogether typical:

Total membership of Mississippi churches (1919)	174,109
Members making subscriptions	62,072
Per cent of members making subscriptions	35.6%
Members making no subscriptions	112,037
Per cent of members making no subscriptions	64.4%

In this connection, however, we must take into consideration the fact that over ninety Mississippi churches later made subscriptions and that 269 churches which made no subscriptions at all have contributed to Campaign objects. When these additions are made to the summary given above, it will be found that a little more than 40 per cent of Mississippi Baptists have personally gone under the task of the Campaign.

FOUR YEARS' RECORD OF SOUTHERN BAPTIST CHURCHES—MAY 1, 1919, TO MAY 1, 1923

(Note: The percentages of the total payments here given are figured on the basis of what the several State Conventions agreed to give and which totaled \$76,259,000.)

States	Churches Subscribing	Churches not Subscribing But Paying	Churches having No part in Campaign	Total and Percent. Paid 1st 4 Years	Per-Capita Payments, 4 Years
Alabama	1,223	688	193—9.2%	\$1,890,687—47.3%	\$ 7.52
Arkansas	661	310	289—23%	1,331,899—38.1%	11.29
District of Columbia	23	None	None	202,583—101.3%	15.23
Florida	516	45	205—26.7%	732,213—73.2%	9.40
Georgia	1,847	317	490—22.1%	4,018,008—53.6%	11.01
Illinois (S. 1/4)	368	80	133—22.9%	329,087—27.4%	5.98
Kentucky	1,210	144	563—29.3%	4,937,270—76.0%	18.21
Louisiana	555	135	53—7.1%	1,144,398—34.4%	12.00
Maryland	93	None	1	556,589—74.2%	33.02
Mississippi	1,104	269	197—12.5%	2,329,293—66.5%	12.49
Missouri	770	728	597—31.5%	1,822,353—62.3%	8.43
New Mexico	142	None	18—11.2%	217,828—87.1%	22.72
North Carolina	1,705	366	179—8%	3,630,998—60.5%	11.14
Oklahoma	635	393	150—11.8%	1,113,781—44.5%	10.10
South Carolina	1,059	20	98—8.3%	3,516,853—63.9%	18.80
Tennessee	1,282	347	358—18%	2,953,050—64.1%	12.34
Texas	1,899	838	666—19.5%	6,468,098—40.4%	17.20
Virginia	1,068	54	65—5.4%	4,923,225—70.3%	23.70
Totals	16,150—64.8%	4,734—19%	4,036—16.2%	44,003,005.70—57.7% (Regular and Specials)	\$13.64

There are some states (like Maryland, New Mexico, South Carolina and Virginia) where the percentage of the membership of the churches making subscriptions or contributing to objects of the Campaign is perhaps higher than that of Mississippi. Unfortunately, however, the splendid showing of these states is more than offset by adverse conditions obtaining in other states. The table above indicates, for example, that 4,036 churches which are in sympathy with the work of the Southern Baptist Convention, at the end of the fourth year of the Campaign, had neither pledged nor given a dollar to Campaign objects. Of the remaining 20,891 churches (approximately) supporting the Campaign—and no other denominational task ever enlisted over half this number of our churches—our records indicate that only about 37 1-2 per cent of the membership of these best and most loyal churches have actively and personally supported the Campaign. Summarizing the whole situation, then, we have the following (careful estimates):

Churches actively opposing Campaign	1,225
Membership in opposing churches	100,000
Churches sympathetic with Campaign but making no subscription and paying nothing to Campaign (16.2%)	4,036
Membership in these omissionary churches	520,000
Churches which pledged to Campaign (64.8%)	16,150
Churches not pledging but paying to Campaign (19%)	4,734
Total churches actively supporting Campaign (81.5%)	20,891
Membership of the 20,891 churches supporting Campaign (estimated)	2,686,781
Members in the pledging and paying churches who are personally and individually bearing and paying the obligations	

of the Campaign (37.5%) 997,531
Per cent of 3,226,321 reporting Baptists in the South who
paid on Campaign objects in 1922 30.9%

3. *What has been given to Campaign objects during the four years?* The table at bottom of page indicates the payments, year by year and state by state, on the Campaign, and also shows the per cent of the pledges paid by each state:

Standing of the States in Per Capita Payments on Campaign, First Four Years

On May 1, 1923, the states stood as follows in per capita payments on Campaign:

1. Maryland	\$ 556,589—33.02 Per Capita
2. Virginia	4,923,225—23.70 Per Capita
3. New Mexico	217,828—22.72 Per Capita
4. South Carolina	3,516,853—18.80 Per Capita
5. Kentucky	4,937,270—18.21 Per Capita
6. Texas	6,468,098—17.20 Per Capita
7. District of Columbia	202,583—15.23 Per Capita
8. Mississippi	2,329,293—12.49 Per Capita
9. Tennessee	2,953,050—12.34 Per Capita
10. Louisiana	1,144,398—12.00 Per Capita
11. Arkansas	1,113,781—11.29 Per Capita
12. North Carolina	3,630,998—11.14 Per Capita
13. Georgia	4,018,008—11.01 Per Capita
14. Oklahoma	1,113,781—10.10 Per Capita
15. Florida	732,213— 9.40 Per Capita
16. Missouri	1,822,353— 8.43 Per Capita
17. Alabama	1,890,687— 7.52 Per Capita
18. Illinois	329,087— 5.98 Per Capita

CASH RECEIPTS OF 75 MILLION CAMPAIGN FIRST FOUR YEARS AFTER INAUGURATION MAY 1, 1919, TO MAY 1, 1923.

(Note: The percentages here given are figured on a basis of what the several State Conventions agreed to give and which totaled \$76,269,000.)

States	Cash 1st Year	Cash 2nd Year	Cash 3rd Year	Cash 4th Year	Total to May 1, 1923
Alabama	666,942.00	474,159.22	366,389.67	365,509.68	1,890,687.35—47.3%
Arkansas	392,000.00	525,018.26	319,400.66	368,480.73	1,331,899.65—38.1%
District of Columbia	45,450.00	51,312.05	55,610.17	50,210.93	202,583.15—101.3%
Florida	204,169.00	210,153.14	167,053.67	163,081.96	732,213.96—72.2%
Georgia	1,559,189.00	1,040,169.10	747,000.00	686,711.59	4,018,008.93—53.6%
Illinois	127,293.00	141,242.03	78,163.32	62,932.82	329,087.87—27.4%
Kentucky	1,385,366.00	1,313,989.88	1,119,693.15	1,118,221.90	4,937,270.93—76.0%
Louisiana	394,526.00	232,787.91	225,793.55	291,291.33	1,144,398.79—34.4%
Maryland	172,500.00	150,100.00	111,056.00	118,695.53	556,589.25—74.2%
Mississippi	862,196.00	535,273.00	427,182.58	488,900.23	2,329,293.67—66.5%
Missouri	317,460.00	582,841.16	406,809.83	515,242.67	1,822,353.66—62.3%
New Mexico	66,000.00	74,494.92	45,000.00	48,991.91	217,828.33—87.1%
North Carolina	751,833.00	1,171,000.00	898,242.33	809,873.50	3,630,998.83—60.5%
Oklahoma	308,127.00	340,381.62	284,751.22	180,521.35	1,113,781.19—44.5%
South Carolina	1,262,000.00	978,774.00	700,000.00	711,601.98	3,516,853.19—63.9%
Tennessee	915,177.77	672,177.93	609,577.00	557,980.06	2,953,050.69—64.1%
Texas	1,750,855.00	1,665,373.00	1,073,365.10	1,023,288.38	6,468,098.42—40.4%
Virginia	1,042,523.00	1,604,818.00	1,062,000.00	1,138,885.34	4,923,225.34—70.3%
Totals	12,233,656.77	11,764,064.22	8,697,088.25	8,700,421.89	
Totals with specials				8,990,710.27	44,003,005.70—57.70%

4. *Have Southern Baptists reached their limit in giving during the 75 Million Campaign? By no means! They have but fairly begun to do what they can normally do each year. Here's the evidence:*

(1) *New Mexico Baptists are the poorest Baptists, financially, in the Southern Baptist Convention; but out of their poverty they have given \$22.72 per capita to the Campaign (besides their "specials") during the past four years. But if all our people had given up to the mark set by New Mexico Baptists we would have reported at Kansas City a total of over \$73,000,000 raised without the "specials" instead of \$44,000,000 with the "specials."* It is a crime for Southern Baptists to plead inability to give more to Christ's cause in the face of the example of New Mexico Baptists.

(2) *Take Kentucky and South Carolina Baptists, as further examples, though neither of these states has come up to the mark of Maryland (\$33.02 per capita) and Virginia (\$23.70 per capita). If Southern Baptists as a whole had come up to the mark of South Carolina Baptists our total receipts for the first four years of the Campaign would have been almost \$61,000,000; and if we had matched the efforts of Kentucky Baptists our receipts would have been \$58,000,000!*

A certain agency has been assiduously sowing down the South with the suggestion that the Texas brethren have failed in the Campaign; but if Southern Baptists as a whole had given in proportion to the constructive forces in Texas (\$17.20 per capita) the first four years' receipts of the Campaign would have totaled approximately \$56,000,000 instead of \$44,000,000.

And if all of us had made gifts in this Campaign alongside the Baptists of Virginia and Maryland, the world itself would have been filled with the glory of our achievements. For if we had all given equal amounts per capita with Virginia Baptists we would have placed on God's altar during the first four years of the Campaign \$76,432,500; whereas if we had done as well as Maryland Baptists we would have reported at Kansas City a total of \$106,489,500!

(3) *Northern Baptists and Southern Presbyterians. If Southern Baptists had matched the gifts of Northern Baptists (we boast that we are far more orthodox than they!) we would have given \$23,000,000 to the Campaign in 1922, instead of about \$9,000,000, and every Board we have would have been out of debt and far on the road to the greatest achievements we have ever known. And if we had dared to make the sacrifices and give of our means in proportion to Southern Presbyterians (\$10.41 per capita), we would have placed on God's altar \$33,500,000 in the good year of 1922!*

Alas, not our inability, nor our unwillingness to do for Christ, but our tragical ignorance of the meaning of Bible stewardship and, most of all, our inexcusable lack of a great thorough-going South-wide stewardship, and enlistment program covering every church and every individual is the explanation!

(4) *Look again at the number of whole churches unenlisted in the Campaign (4,036 of them), and that vast army of members in our best Baptist churches who made no subscription and, to date, have given not a cent to the Campaign! Our estimates indicate that at the close of Victory Week in 1919 barely 30 per cent of Southern Baptists had been really and vitally and personally enlisted in this greatest undertaking of our history. And, at the end of the first four years of the Campaign, we doubt if 35 per cent of our people are actually "carrying on" in the Campaign. Surely, surely, we can enlist more than 35 per cent of our people in the great task of making America Christian and taking the gospel to the whole wide world! Surely we have not done our best!*

(5) *Southern Baptists have not learned to give proportionately to their ability nor systematically and regularly as good stewards of the manifold grace of God. The following table indicates, most accurately, the actual income of our people, taken as a whole. But if we were to cut down the incomes here indicated one-half and dare to give God a tenth of the remaining half, only he knows how his kingdom would run and be glorified in all the earth.*

TOTAL AND PER CAPITA INCOME OF SOUTHERN BAPTISTS

According to the figures worked out by a special staff of the National Bureau of Economic Research—the highest authority known to us—the following is the per capita and total income of Southern Baptists by states:

States	Per Capita Income	Number Baptists	Total Income
Alabama	\$345	247,192	\$83,281,240
Arkansas	379	141,806	63,744,474
District of Columbia	884	13,300	11,757,200
Florida	420	77,876	32,695,320
Georgia	394	365,561	144,030,954
Illinois	765	55,474	42,437,610
Kentucky	392	276,137	108,245,804
Louisiana	429	97,698	41,912,442
Maryland	609	16,856	10,265,304
Mississippi	351	185,112	64,974,312
Missouri	535	216,131	115,630,085
New Mexico	408	9,585	3,910,580
North Carolina	383	326,065	124,882,895
Oklahoma	535	140,567	75,203,345
South Carolina	437	183,000	79,971,000
Tennessee	365	239,486	87,412,390
Texas	538	427,265	237,868,570
Virginia	429	207,915	89,195,535
Total			\$1,419,628,260

(6) *Prosperity is returning to the South, and, with it, the greatest flood-tide of extravagance and profligate spending ever known. It was announced from the Department of Agriculture, Washington, D. C. (October 20, 1923), that the crop values of America had increased \$1,500,000,000 over the value of the 1922 crops—and that at least one billion of this increased value was coming to the Southern farmers! This means that at least \$85,000,000 extra money has been placed in the pockets of the white Baptist farmers of the South during the closing months of 1923. Will a tenth of it be given to Christ's cause? Or will the whole sum be wasted in extravagance and self-indulgence?*

OUR PLENTY VS. THE WORLD'S NEED

Look over the two budgets below and see what our people are doing with their surplus funds.

These figures, compiled by the highest authorities, reveal a situation from which nothing can rescue us, save an enlarged program for the service of humanity and the building of the kingdom of God. If we do not challenge our people with a great task and call them away from self-indulgence and profligate spending, then what may we expect for the future?

Income of people of United States, 1922	\$60,000,000,000
All ordinary and necessary living expenses	40,000,000,000
Surplus (for extravagance or service)	20,000,000,000

The Luxury Budget

\$22,700,000,000 squandered for luxuries, some of the chief items of which are as follows:

\$2,100,000,000 for tobacco, etc.
1,000,000,000 for movies.
2,230,000,000 for candies.
1,950,000,000 for cosmetics.
500,000,000 for jewelry.
400,000,000 for Easter hats.
350,000,000 for furs.
300,000,000 for soft drinks.
3,000,000,000 for races, joy rides and pleasure resorts.

The Service Budget

Over against the foregoing budget for luxuries, we spend the following for the service and uplift of humanity:

For all education, \$1,000,000,000, as follows:

\$650,000,000 for grade schools.

150,000,000 for colleges and professional schools.

100,000,000 for public high schools.

20,500,000 for normal schools.

25,000,000 for all church schools and colleges.

For all charitable and relief work (at home and abroad) .	\$ 365,000,000
For all health measures and service	158,000,000
For all recreation	15,000,000
For personal gifts to individuals	200,000,000
For fine arts	20,000,000
For all reform organizations, etc.	10,000,000
For all religious purposes	836,000,000
Total for service and uplift of humanity	\$2,604,000,000

So our national budget stands: \$22,700,000,000 for luxuries and only \$2,604,000,000 for service to humanity! The people of the United States are said to have spent \$5,000,000,000 on the upkeep of automobiles, last year! And the farmers are believed to have spent 55 per cent more for new automobiles, last year, than for new farming implements!

It is still the day of great undertakings for God and humanity, and the people are learning to give in great sums as never before. The great gifts and the "special" gifts which have come to Southern Baptists by reason of the 75 Million Campaign have more than covered all the expense of this great enterprise. All Americans are getting a vision of the broken world. They gave more than \$40,000,000 to foreign missions last year and twice that sum for foreign relief. They await the challenge of a still larger program from Southern Baptists. Will we give it to them?

Investments that Yield Rich Dividends

Some Contributions of Our Baptist Mountain Schools

Rev. J. W. O'Hara, Associate Superintendent

Southern Baptists have no more important work than the Mountain School Department of the Baptist Home Mission Board. It contributes much to enrichment of life and denominational progress. There are now thirty of these schools—there have been more in past years—that are sending forth streams of influence and volumes of blessing to the world. These influences are characterized as follows:

1. *Educational Opportunity.* This is immeasurable. Thousands of boys and girls have had advantages in these schools, who otherwise would have grown up without an education. A father at one of our schools told the writer that he could not have educated his children had the school not been built. Today one son is a promising journalist, and a daughter is a splendid teacher. One of our principals visited a home far back in the mountains, 75 miles from his school. The furnishings of the home were very simple and meager. There was only a broken pronged fork to give the visitor at meal time, yet from that home have come four children to the school. Two have graduated and are drawing good salaries, and making themselves a blessing to all. These can be duplicated in hundreds of instances. If measured from a commercial viewpoint the education of the thousands of boys and girls during the twenty-one years of operation of the Department, the amount will reach a sum expressed in millions in increased earning power. This is the lowest standard of measurement. Others are infinitely higher. Southern Baptists could not have invested more effectively in any other way. Dispelling ignorance, disseminating knowledge, guiding to wisdom, building character, are praiseworthy. Such is part of the contribution of the mountain schools.

2. *Community Uplift.* Any community is given social, moral and religious uplift where there is a good school and church. The school gives intellectual training, the church spiritual guidance. We have both in our schools with the intense religious atmosphere in the school. In some instances, the school has preceded the church, but in most instances the two have worked side by side. Each reinforces the other. Communities have been transformed, customs in vast regions revolutionized, and evils of long standing driven out. In one community the District Attorney told Dr. A. E. Brown that the school had about put him out of business. Where formerly he had to spend two to three weeks with the docket, at that time in one day he could complete and sign the docket, and return home. In another, a man of another denomination told the writer he

had known the community all his life. Travel had always been attended with danger. Since the erection of the school conditions had so changed that any one could travel with safety either day or night, attended or unattended. The school is the haven for the community and country round about.

3. *Denominational Leadership.* The writer's experience as an Enlistment Field Secretary convinced him that the vast majority of our denominational leaders must come from our Christian schools, country churches and the mountains. The few months' contact with the mountain schools has revealed an abundant supply of sturdy, promising boys and girls ready for kingdom service. They go back home and become leaders in all phases of community life. Many move out into a wider circle, possibly complete the course at one of our denominational colleges, and go with larger vision to effective service. These pupils become preachers, missionaries, teachers, nurses, musicians, choir leaders, bankers, lawyers, merchants, farmers, engineers, home-makers, statesmen, in fact they help fill all stations of life. Mountain strength and characteristics naturally make of them aggressive leaders, endowed with initiative. A glance over the list of graduates of one of our schools for a period of fifteen years reveals the following interesting data: Superintendent of school, 1; principals, 3; teachers, 58; pastors, 6; missionaries, 5; lawyers, 7; hospital workers, 4; farmers, 8; civil engineers, 2; chemist, 1; physicians, 2; business, 38; with numbers who have married and established homes, and others who are now students in colleges. This does not include hundreds who have spent one or two years, and are now filling their places in life service. This record, bearing in mind that there are now thirty schools, with a number that have been in this Department in the past, reveals the possibility of leadership. Teaching, ministry and home-making predominate. Possible results are incalculable.

4. *Christian Character.* The aim in all the schools is the purest character and the highest type of Christian manhood and womanhood. No modern evil or hurtful habit is allowed. The atmosphere is kept wholesome and uplifting. High moral ideals are held up and true religious principles are inculcated. The life of the Lord is the standard of measurement. The strong, Christian character and deep spiritual life of the teachers is a vital factor in the character-building element of the schools. The religious life, Bible study, quiet talks and hours with students, not only anchor them, but send them out with a true conception of life in its most serious and exemplary ideals. I

quote from two school catalogues as follows: "The purpose of the school is to prepare good home-makers, reliable citizens, great statesmen, efficient teachers and preachers, and strong laymen for our churches." Again, "Thoroughness is our watchword, spirituality is our aim, the divine life is our ideal for deportment and discipline." These are comprehensive and convincing.

5. *Loyalty to Truth.* The policy of the schools in the past, and that for the present and future, makes no provision for anything except the purest orthodoxy and soundest doctrine. The Modernist and those who deny the Virgin Birth, the substitutionary death of the Lord, his miracles, and other fundamental doctrines get no comfort here. In the blank form used in securing teachers the following questions are asked: "Do you believe the Bible to be the fully inspired word of God, and regard its teachings as final and conclusive on all matters about which it speaks, such as: The direct creation of man? The fall of man? The virgin birth and incarnation of Christ? The vicarious atonement? The regeneration of the believer by the power of the Holy Ghost?" Every school is anchored to bed-rock principles grounded in truth. Teachers understand that should they adopt modernist views their resignation is more acceptable than their service. Some question arose recently about a book being used. The writer instructed the teacher to correct the matter even though it required the tearing out of the book the doubtful matter, or discarding it altogether. It is better to have a mutilated book than a marred

soul. Parents sending children to our schools may rest assured that we will do our best to send them back with an abiding faith in the Lord, a reverence and affection for the Bible, with deeper consecration and broader vision of life, and possessed with a passion for service. The ideals are loyalty to Jesus and obedience to his word.

I have given above some contributions of the mountain schools. There are many others but space will not allow their discussion. The man to whom most of the credit belongs is Dr. Albert E. Brown, the faithful, efficient Superintendent for twenty-five years. He and they have grown together until today the schools stand as power-houses, sending forth light and power, and he as the tallest mountain peak with strength, power and influence. I need not here recite all he has passed through during these years to make this possible. Suffice it to say that it has required difficulty and danger in travel, crossing swollen streams, facing blizzards, freezing on horseback, perplexing problems, hours of anxious concern, days of serious wrestling with difficult situations, and responsibility heavy as the mountains round about. With courage, conviction, consecration, vision, indomitable will, he has pressed on in the erection of these monuments in the mountains. The youth of the mountains, grown to Christian manhood and womanhood, and their children to many generations will rise up to call him blessed. The schools also will continue to make their contribution to educational, civic, religious, social and denominational life.

Christian Education in Cuba

A Unique Opportunity that Must not be Neglected

Stirling McCall, Havana

It would not be in order to write about the importance of Christian education in the United States, as everybody knows its importance and its place is established. In Cuba there are fewer Christian schools, and these are not well known. The lack of Christian influence is felt over the land.

THE IMPORTANCE OF CHRISTIAN EDUCATION

To realize the need of education of the right kind in Cuba, one must have lived here for some time. Year by year a throng of Americans surge through the streets of Havana, while Jack Frost holds sway in the home land, look into our shop windows, visit our theaters, and places of gaiety, and then go on their way, forgetting us. To this throng the waif of the streets, sleeping under his bundle of unsold newspapers huddled in some doorway, is familiar, as are also our repulsive beggars on every corner, and other disagreeable sights, all of which, together with the gaieties of the great city, go to make up a tourist's day. But to us who have lived for years among the people of Havana has come the knowledge, not only of the apparent condition of a great many of its people, but also of the cause of the condition.

We work among the average class of Cubans, the class that makes up the backbone of a nation. We study their home life, their customs, their way of thinking, offering help or correction as we are able. Though this land of sunlight and palm trees is one of the richest on earth, a great percentage of the average class is ground between the millstones of oppression and poverty. The oppression is not that of government, but of ignorance, and the poverty is not always that of the purse, or purse alone, but poverty of ideals, poverty of development, poverty of spiritual things—in short poverty of life. If we lift the millstone of ignorance, the stone of poverty can no longer grind. Christian education is the lever by which ignorance will be lifted from

the land, and by Christian education we do not mean Catholic education. There are many Catholic schools, but they do not alleviate the ignorance. It will take Christian education as we know it to train up a new generation of enlightened, God-fearing and useful citizens.

The Cuban child from the average home lives in fear of his parents, but not in a wholesome fear, coupled with confidence and respect. Most of those in the school in Havana have little respect at first for the authority of the teachers, or director. To them nothing has dignity. Even the Holy Bible and divine worship are not revered. They have no confidence in the Catholic priests, so why should they have confidence in the heralds of a new faith? But it does not take long for them to learn that the quiet firmness of the teacher in the classroom and the unchanging devotion of the school to the future good of the child carries with it a dignity, and this dignity stirs up a feeling of confidence, a new feeling to the child. Confidence in time grows into respect which develops into obedience to authority, love and reverence for holy things. Thus the new children come into possession of new ideals. Coming to us from homes whose atmosphere is one of suspicion and distrust, they go back to them shedding a really Christian influence. The golden rule among many Cubans, even more than among Americans is, "Do the other fellow before he does you," and it is interesting to watch this give place under the influence of the school, to the real Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them."

It is the rich reward of those who go abroad to implant new and high ideals and the rich reward of those who send.

Besides doing our best to implant high ideals of living and thinking we also are giving efficient instruction in the common branches of learning. The Cuban public school system is a

good one mechanically, and we have adopted the textbooks and system, substituting for ordinary teachers the best we can get. Our teachers are all well equipped and most of them are alert for the Baptist cause. Some that do not please us are to be replaced when we can afford it. In every profession or walk of life in Cuba there is a great deal of slackness and inefficiency, and it does us good to feel that there are a few spots where the individuals employed are giving value received and more for the salary drawn. These spots are the Baptist schools.

A GLIMPSE OF OUR SCHOOLS

There is a great need for denominational schools, because the public school system is inadequate, and most of the private schools are under Catholic control. We have thirteen Baptist schools, 1,400 pupils and an average attendance of 1,018, and 49 teachers. The Cuban-American College is located in the Baptist Temple, in the heart of the business district of Havana. It has an enrollment of 150, with expectations of passing the 175 mark by the end of the year. The average attendance is about 90 per cent. Connected with this is the Baptist Seminary for ministerial students. The Board has recently purchased a large tract of land in a very desirable location, upon which to erect buildings for a larger Cuban-American College, with boarding facilities.

In Santa Clara is located another school, ranging in grades from kindergarten through high school. This school has an enrollment of 150. Connected with it is the girls' training school, where girls are trained to become missionary teachers and workers.

There are several other schools controlled by Baptists but not the Home Board.

With the high ideals we try to present and by constant devotion to our work we may do a great deal toward raising up

a generation of good Christian citizens with our present establishment.

Though we have done much and are doing much toward Christianizing Cuba through education, we would do more and yet more. Right now the opportunity for the Christian school is greater than it has ever been, and is perhaps greater than it ever will be again. It is greater than in the past, because the people are beginning to wake up to the advantages and possibilities of a good education, and are groping about for something better than they have had in that line. The opportunities are greater than they will be in the future for the same reason that the opportunities of the denominational school and academy were greater a few decades ago than at present in America. Some time in the future the land will be filled with schools under government control, efficient schools with which a new and struggling denominational school could not hope to compete. It is up to us to get in ahead and offer a good sound system of Baptist schools to the people now while there is time, so that when the efficient public school time comes, our school system will be established and can hold its own to advantage with the public schools.

OUR IMPERATIVE NEEDS

What we need now is a new plant in which we can accommodate boarding students. We have turned away many this year who have applied for board. Our day schools are crowded to capacity and still more pupils come. We need a large new boarding school that will serve as a day school also, and in which we can place high school students and then take them right on through college. There is only one university on the island, and this, the University of Havana, entirely under Catholic control. This is an opportunity not to be overlooked by the Baptists of the South.

“Not Less but More”

The Story and Significance of the Home Board's Work in Cuba

Sup. M. N. McCall, Havana

Baptist work in Cuba did not begin with the Home Mission Board, but it would have perished soon after it began had the Board not come to its aid. To the South Florida Association belongs the praise of having taken the initiative in this work, so far as American activity is concerned. This association, in its annual session of 1884, considered Cuba's need of the Gospel and appointed a man to preach in the then Spanish colony. When Mr. Wood (this was the brother's name) reached Havana he found a native Cuban who had been working in the city for another denomination but who had become Baptist and opened a mission. Mr. Wood decided to go on to Cienfuegos, a city on the south coast, but tarried in Havana long enough to baptize the first candidates ever immersed on the Island. The little party went out west of the city by night and four were baptized in the waters of the gulf. They went by night, for it was not safe at that time to go by day.

The Gulf of Mexico has witnessed many stirring scenes since the white man came to the new world. Spanish colonizers crossed its bosom, pirates of every nation roamed its waters, filibustering expeditions went over it to help in Cuba's several wars with Spain, the American army afterwards swarmed across to fight for Cuba's independence, but nothing of so great significance ever happened as that little nocturnal baptismal party. Of the four men baptized that night, two became

preachers, and the other two deacons of the first Baptist church founded in the Spanish West Indies. One of the preachers still lives and is in the active ministry.

It was soon seen that neither Mr. Wood nor the native Cuban could continue the work without help, and appeal was made to the Southern Baptist Convention. It so happened that our Foreign Board was too burdened to undertake new work at that time, and the Convention instructed our Home Board to go to their aid. No one suspected the close relations that were to develop between the two countries in a few years, relations that would make it more appropriately a home than a foreign work.

Many difficulties existed in those days. As a Spanish colony Cuba had only a precarious religious tolerance. The Bible was a prohibited book and non-Catholic services had to be held behind closed doors. There still live Cubans who were imprisoned in those days for the serious offense of preaching the gospel in public. One of these says he has never seen a more cheering sight than the appearance of the American Consul at the jail door one morning with the request that the preaching prisoners be set free. But the work was enthusiastically prosperous from the beginning, notwithstanding these difficulties and the fact that Mr. Wood soon retired from the Island.

It soon became apparent that no ordinary rented hall could accommodate the crowds that came to the services. The new congregation needed a home, and steps were taken to secure one. It seemed a tremendous undertaking in those days, as it would in any day, for a mission board to think of purchasing a property the value of which was three times as great as its total annual receipts. But our Home Board was led by a secretary of large vision, and the purchase was made. Baptist boys and girls all over the South sold bricks at ten cents apiece, and in due time it was paid for. Southern Baptists secured a centrally located corner, of nearly two thousand square yards' area, that has since been the mission home. It is today worth five times its cost, is a humming bee-hive of consecrated activity, and is known by evangelical Christians throughout the Spanish-speaking world. The name "Baptist Temple, Zulueta and Dragonas Streets, Havana," is known by many wherever the Castilian tongue is spoken. Many a Spanish boy or girl, during these years, has known the Lord on that corner, and has gone back to poor priest-ridden Spain to live him and talk him to the neighbors.

About ten years after our work began war broke out between Cuba and Spain. Smouldering fires of hostility to Spanish oppression had existed for many years, but the Cuban patriots took the field in 1895. They were too weak to gain their ends but too nimble to be caught, and it became a war of the extermination of non-combatants. Conditions became so bad that our Congress appointed a commission to go down and study the situation for humanity's sake, and the American Red Cross fed thousands of Cuban families. In the midst of this chaos Baptist forces and constituency were scattered and well-nigh disappeared.

But Spanish rule came to an end, the state church was a thing of the past, and a new day began for Cuba and the gospel. We were on the ground and, through the far-sightedness of our Board, had a mission home in Havana. The work was begun again, and for the first time began to spread out into the interior. A few of the larger places were occupied, among them Santiago de Cuba, the second city of the Island.

By mutual agreement between our brethren and the Home Mission Society the territory was divided at this time, Southern Baptists taking the four western provinces, and our Northern brethren becoming responsible for the two eastern provinces, in connection with their Porto Rican work. This meant that we retired from Santiago de Cuba.

In 1905, the first year after our present secretary came to the leadership of the Board, we had six churches, widely separated in distance. However a few of the brethren, realizing the need of some bond of union between these scattered forces, met and organized the West Cuba Baptist Convention. The beginning was small but the benefits began to be manifest at once. The first meeting of this body had seven messengers. The meeting of 1923 had nearly two hundred messengers and was a gathering of great spiritual power.

Little by little the centers of activity have increased. Preaching points have multiplied and some of these have grown into churches, till today there are thirty-five of these churches scattered over a territory four hundred miles long. Our aim from the beginning has been to carry out the instructions of the Great Commission throughout the four provinces entrusted to us—that is to say, we are striving to carry the gospel to the two millions that inhabit them, to organize those who believe into congregations, and to train these congregations for self-support and efficient service. Some progress has been made but we are far from our goal. It is hard to overcome the prejudices of four hundred years, to cause the blind to see. It is physically impossible for a little handful of workers to form contact

with great and widely scattered multitudes, in a short time. The vast stretches of untouched territory, the weakness of many of our congregations, the lack of schools in which to educate our people—all testify that we are far from our goal.

In order to reach the people we have our preaching points, our evangelistic campaign, our gospel tent, our open-air meetings, our house-to-house visitation and our printing press. The press sent out over a million pages of tracts last year. The gospel tent worked continuously throughout the dry season, and evangelistic services were held in many places.

In order to train our converts we have the usual church organizations and societies wherever it is possible to maintain them. We have our denominational paper, a summer Bible school, a few day schools in which the Bible is a part of the course in all grades, and we have theological classes. The schools in Santa Clara and Havana are rendering excellent service. There is a small group of young women in training for special missionary work in Santa Clara, and ten young men are studying for the ministry in Havana. This theological department was begun in 1907, and our strongest pastors of today were prepared here.

Progress has also been made toward preparing homes for the congregations. Our Board has nineteen buildings, large and small, dedicated to church and school work, and seven vacant lots. These are almost without exception centrally located and have constantly increased in value.

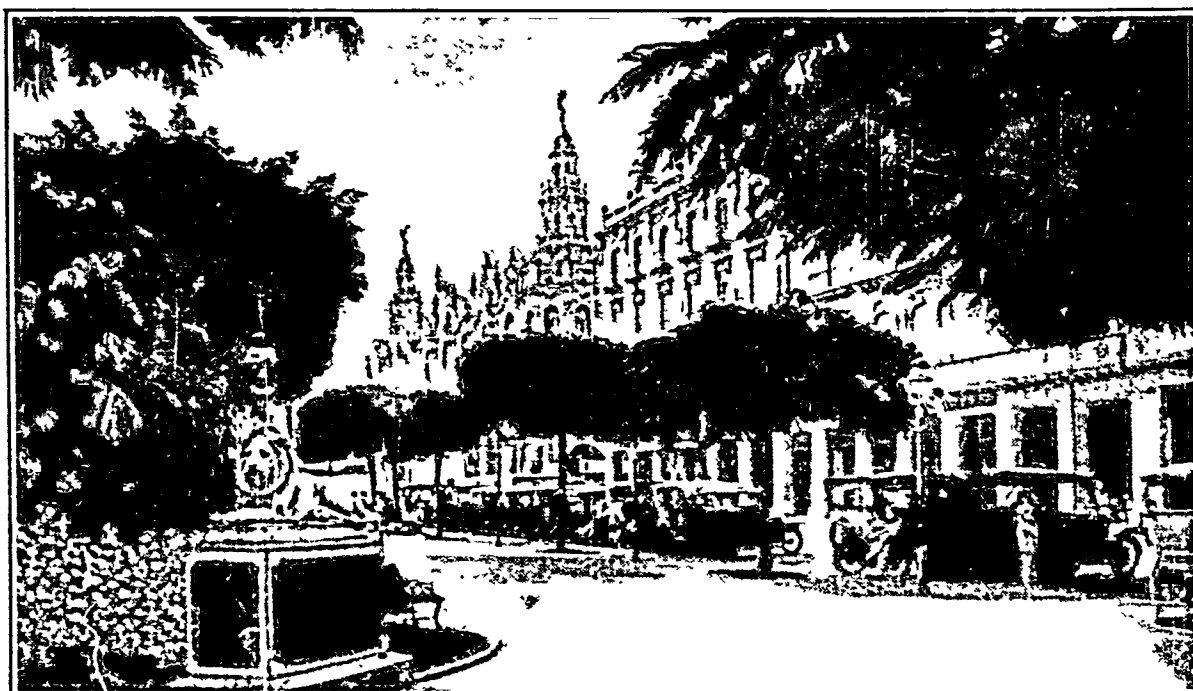
All this work has been made possible through the aid of the Home Mission Board. The proximity of the field and the opportunities for personal supervision have aided wonderfully in making it what it is. Southern Baptists are, through their Board, rearing for themselves an imperishable monument. They are projecting themselves and their pure principles into this wonderful island. They are stretching forth a strong hand to lift up their nearest neighbor from the mire of superstition and vice. They are striking the shackles of moral and spiritual slavery from the hands of their political protege. They are doing a work that has meant salvation to thousands and that promises a greater harvest for the Master in the future.

Should Southern Baptists do less for Cuba, now that they have made such a good beginning? We should not do less, but more. We have brought to a few of them the joys of salvation, and have revealed to many the blessings of the gospel. The Macedonian cry has increased rather than diminished. From many communities comes the earnest petition, "Come to our community and preach also." We have revealed to them their need, a need which they themselves cannot supply. Our Cuban people are willing but weak. They give gladly what they have, but they are poor. The congregations cannot take care of their own needs, to say nothing of reaching out into the untouched sections.

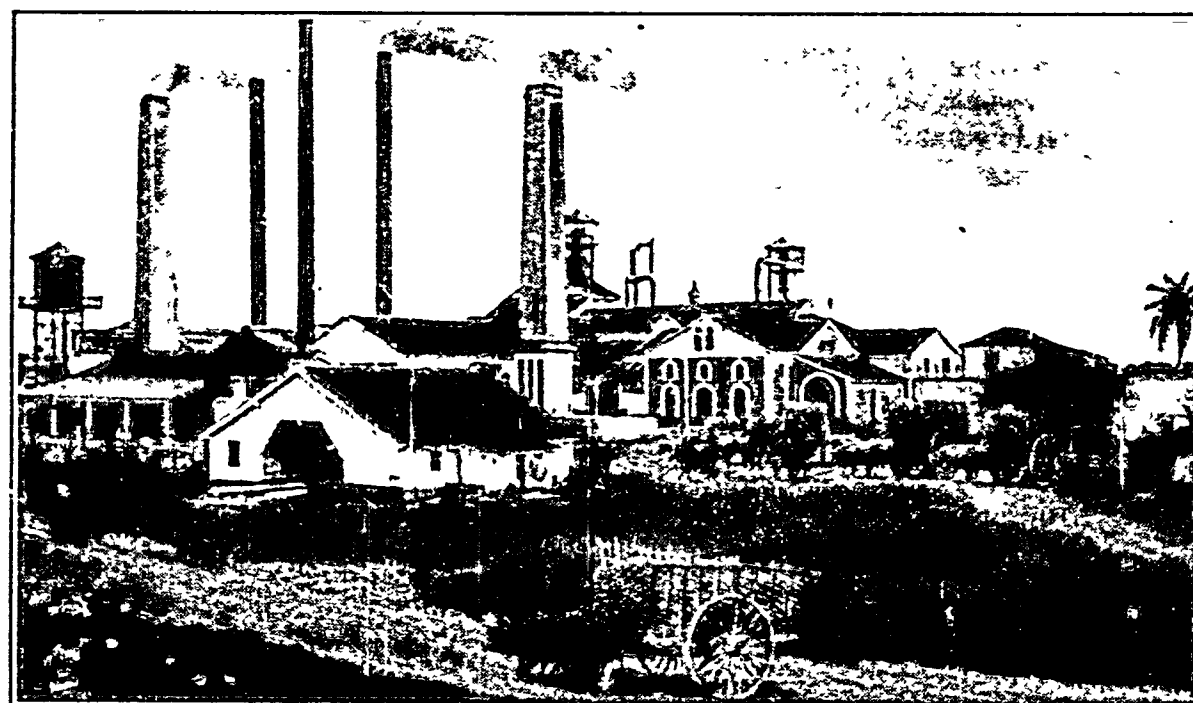
They need wise direction, and there should be more American workers among them, to lead by their methods of work and to inspire by their example. The fine groups of young people need leaders to train them for service.

The need of Christian schools, above all a strong central college to care for pupils from every quarter of the field, is strongly felt. Our Board has secured a site that will fill their needs for generations to come. The securing of this site was as strategic a purchase as that of the Temple. It is bought and paid for, and while it is no expense to us at the present time, for unimproved properties do not pay taxes in Cuba, we are not using it for lack of buildings. Our needs call us to put it into service in a way worthy of ourselves and the cause we represent.

Let us rally to the help of our brethren and push this work.



CENTRAL PARK AUTO STAND, HAVANA



A SUGAR MILL AT WORK

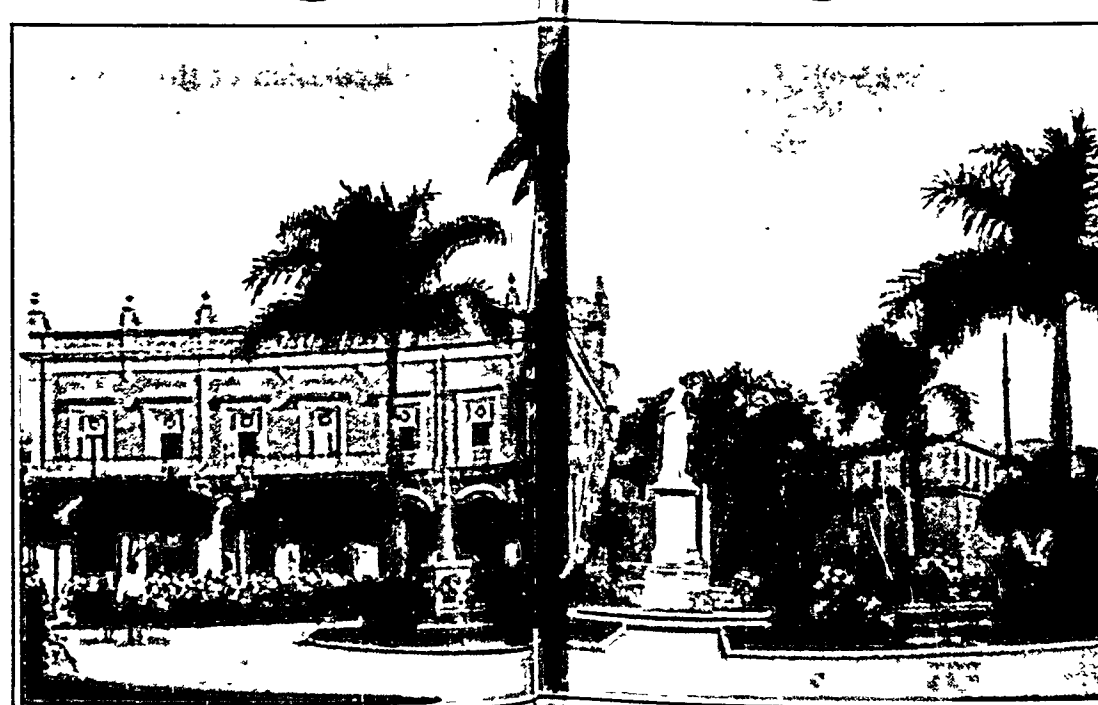


DOCKS AND WAREHOUSES, MATANZAS

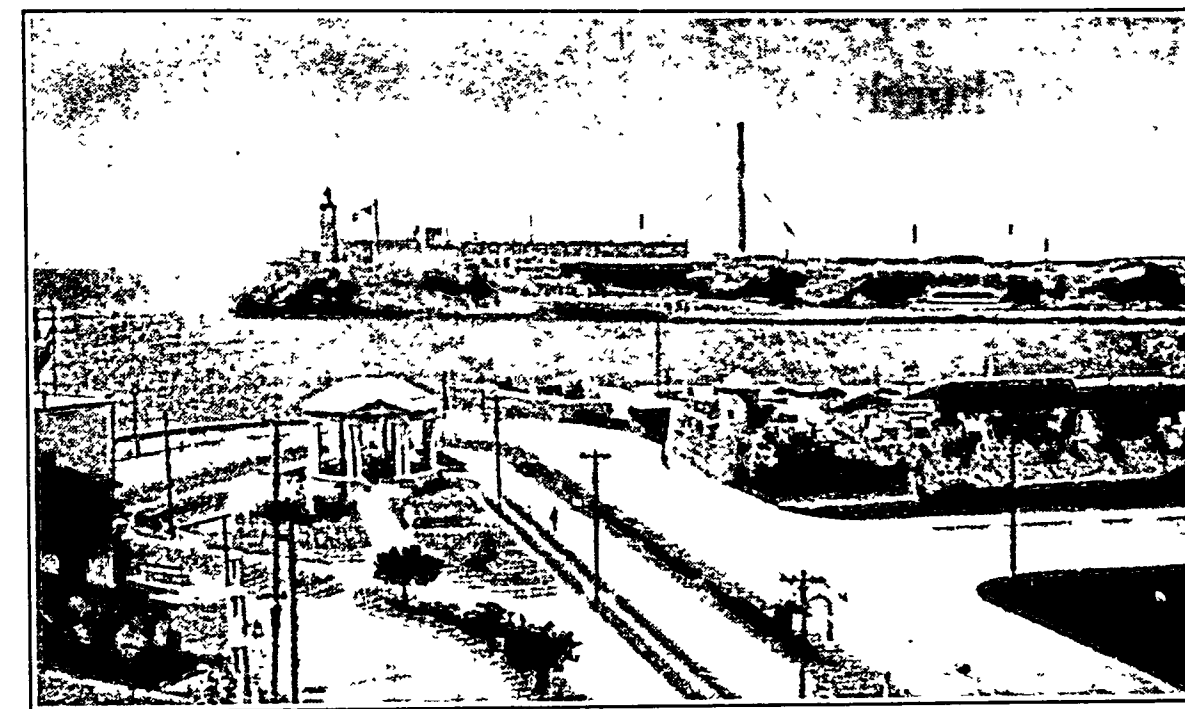
"No Man Is Bound to Adopt a Child as We Have Adopted Cuba; but Having Adopted it, He Is Bound to Provide for it."



CLIMBING ROYAL PALM



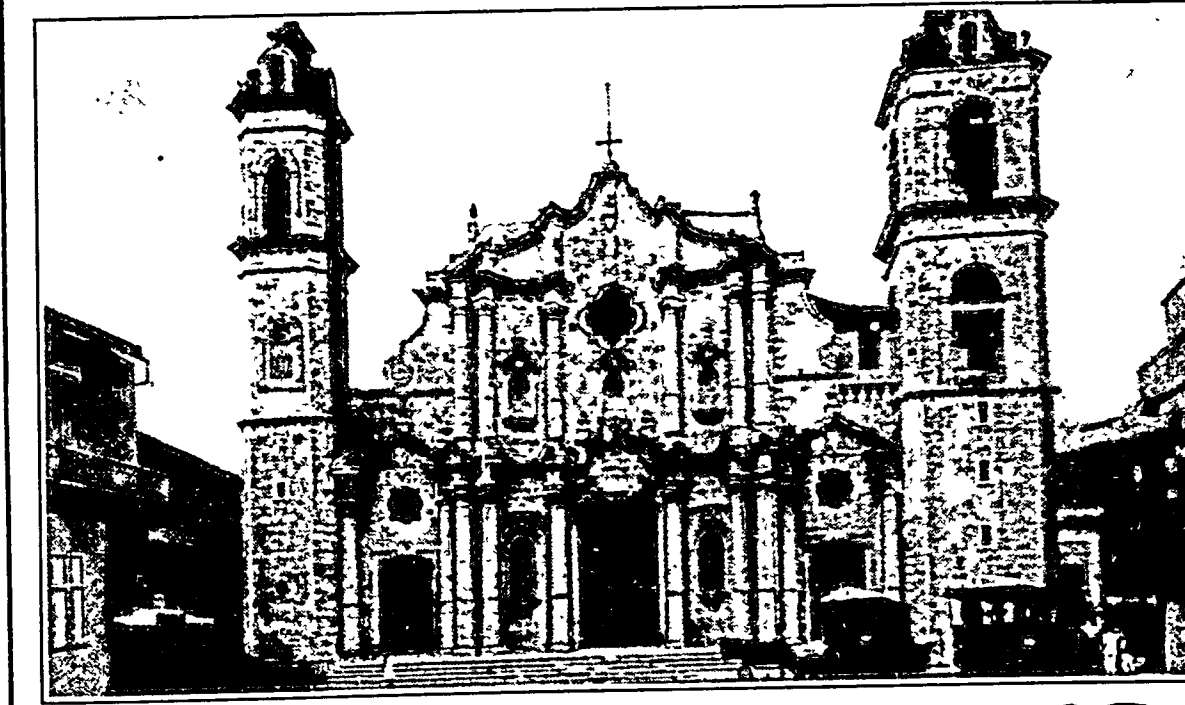
SENATE AND FUERZA FORT



MALECON PUNTA AND MORRO CASTLE



ENTRANCE TO HARBOR, SANTIAGO



A CATHOLIC CATHEDRAL IN HAVANA

The English-Speaking Baptist Church in Havana, Cuba

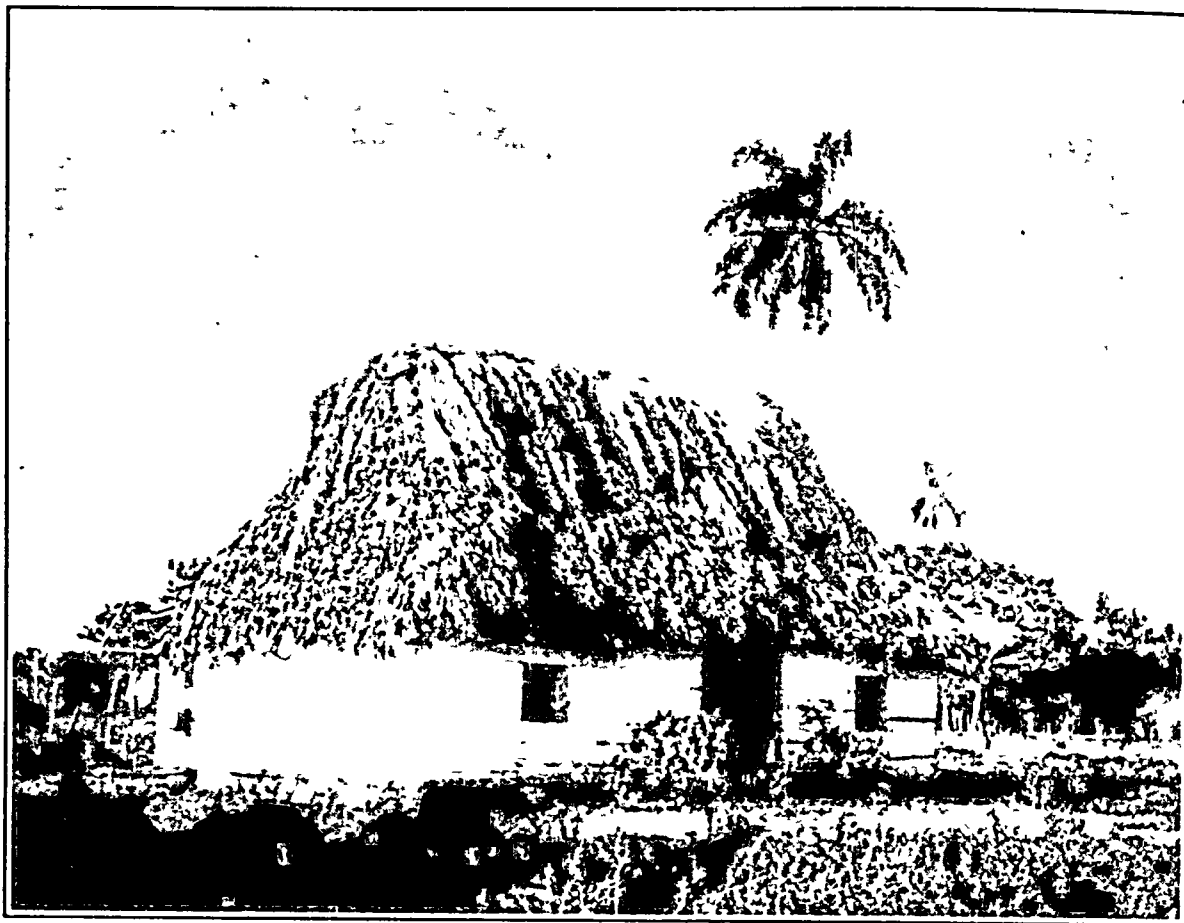
Rev. Benjamin Sorgee

In so far as is possible in these few words, the writer hopes to help the reader visualize, somewhat accurately, the situation into which the English-speaking Baptist church here in Havana is trying to fit.

"Havana is one of the most cosmopolitan cities in the world. It is the destination of a great sea traffic and is the port of call between every nation in Europe and Central America, as well as the United States." These words are quoted from a statement made by Mr. M. Martin Dolphin, chief counsel of the New York city police department, in the *Havana Post* last week.

The writer believes that Havana is a much larger and finer city than most Americans think. Her population numbers about 400,000. The Cuban element (white and colored) predominates, as would be expected. A few Spaniards live here. The Chinese are rather conspicuous, because of their number, and live in a section of the city to themselves, for the most part. A sprinkling of several other nationalities may be found here. The number of Americans residing in Havana has been variously estimated at from 5,000 to 20,000. A conservative estimate would, perhaps, not put this number above 10,000.

To minister to the spiritual needs of these people, five churches hold services in English. These are one each of the



A TYPICAL COUNTRY DWELLING IN CUBA

"We have preached many times in such a house and have organized several churches which had their beginning thus humbly," writes Superintendent McCall.

following: Baptist, Episcopal, Methodist, Presbyterian, and Roman Catholic. Of these churches, the Baptist church is the youngest.

Some four years ago a few Baptists living here felt the need of a Baptist church holding services in English. This matter was gone into somewhat thoroughly, and in March of 1920 such a church was organized, and Dr. M. N. McCall was called as pastor.

As is well known, Dr. McCall is a capable and conscientious worker, but it was understood at the very beginning

that, because of his heavy duties as superintendent of missions, he would not be able to give the church much pastoral attention. The work went forward in this way until about a year ago, when it was realized that it would be better for the church to have closer pastoral care. The outcome of this feeling was that the writer came here on the second of last November to be pastor.

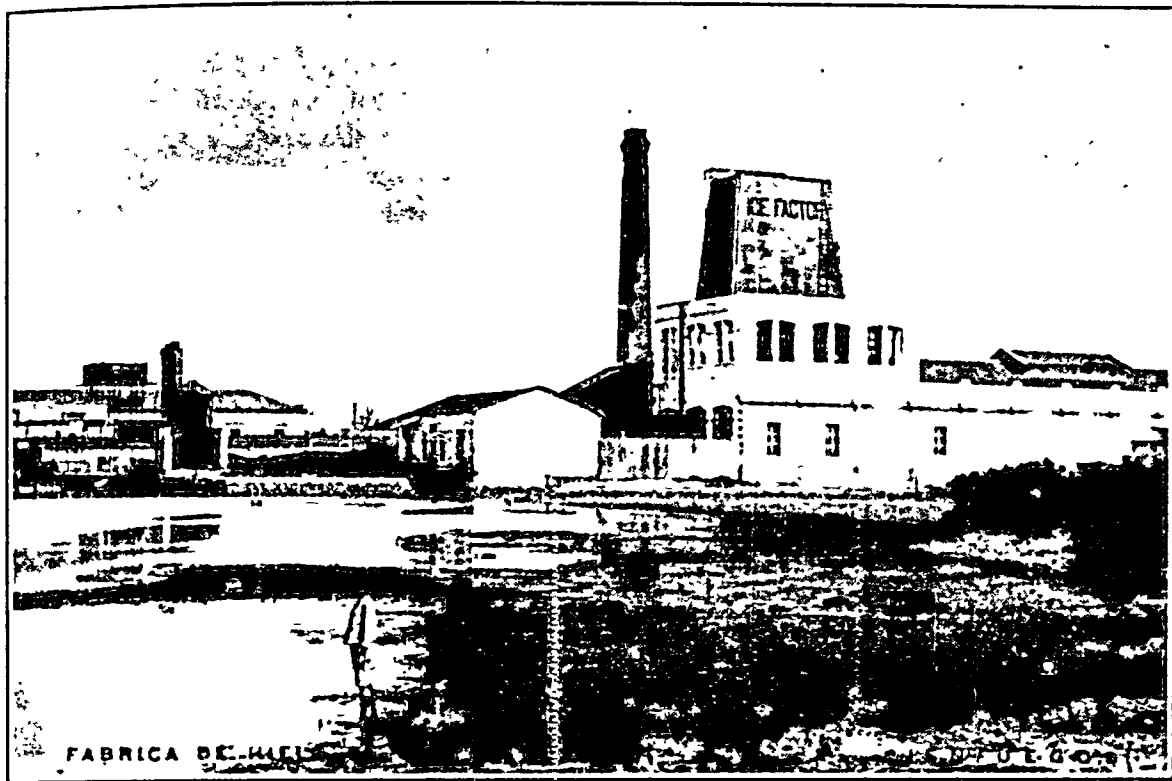
It is the opinion of the writer that this church has an important work to do here. As was pointed out above, the constituency is decidedly cosmopolitan. Business has attracted most of these people here. Most of these people are of the finest of America's business men and their families. Then, too, many tourists come here from America in the winter months. To this number of English-speaking people must be added a few from Canada, some from England, some from Scotland, a few from other sections of the British Empire, and some whose native tongue is not English. Most of these are fine folk.

Now, these people do not find here the bracing spiritual atmosphere which was largely felt in the homeland. On the contrary, because Christian ideals do not predominate, and because of many influences that are opposed to Christianity, it is easy for one who was faithful under influences more conducive to true Christian living to fall into a state of spiritual lethargy; and some drift away into things decidedly questionable and hurtful. It is the responsibility of this church to try to hold its constituency to the mind of Christ in all matters of living, and to reach with



"JESUS WANTS ME FOR A SUNBEAM"

Miss Mildred Matthews and her Sunbeam Band, of the Temple Baptist Church, Havana. There are no more lovable nor responsive children than these.



A VIEW OF CIENFUEGOS, CUBA

Here we have a thriving church which is a center of influence for many miles. The town is a strategic point for extension work.

the gospel every soul it can. The results already accomplished seem to justify this undertaking.

The services of the church are held in the Baptist Temple. This building is owned by the Southern Baptist Convention. It is located near the center of the city. The building is thoroughly adequate for all our work. Sunday school is held every Sunday morning at 9:30 and preaching services at 10:30.

Great care is given to pastoral work in all parts of the city. One person has already been reached in this way who had not been to church in twenty years. That person has been to every church service since the pastor was in the home.

* * *

A Teacher in a Cuban Mission School

Miss Bessie Harrell, Havana

As I sit and write of some of my experiences as a teacher in a mission school I wish that every one of you might realize the opportunities that a Christian teacher has for spreading the gospel in a country that is dominated by Roman Catholicism. You would think that in a country so near to our own there would be customs and languages somewhat similar to our own. Well, there are, but not to such an extent as you imagine. I want to tell you of some of the opportunities that a Christian teacher has. Naturally they come from some of the experiences that I have had as teacher in our Baptist Cuban-American College, in Havana.

First of all, there is a great demand for the English language in our schools. Oftentimes children are sent to us, not because our school is a Christian school, because people know very little about Christianity, but they send their children to learn the English language. Besides the English class that he attends daily, he also attends a Bible class, which at first is oftentimes of very little interest to him, because he has never heard of or seen the Bible before and he does not understand it. There are about 90 per cent who have never heard of or seen the Bible before coming here, and they do not have such interest in that study until they learn what it is. Often the Cuban student likes his Bible better than any other book,

because there is something attractive and inspiring about it that he cannot find in the other books. Thus you see within a short time the English language becomes a secondary study and he learns to love the Word of God and to tell the wonderful stories and sing our Christian songs and to pray to our Heavenly Father instead of praying to the saint that he has been accustomed to pray to in his home. I have found that the Bible class is much easier to teach and to hold the attention of the children than any other lesson they have during the day.

Just here let me give you an experience of a young man who is now studying in our Seminary. He first received the gospel by attending a mission school and by having a Christian teacher. This is what he tells us: "When I was twelve years old I went to a mission school where there were about five hundred children who had Christian teachers. One of the monthly examinations consisted of a composition, each one choosing the topic about which he was to write. The smallest who took part in the examination was I. Once everybody had to write about a trip to the country and I wrote about a trip to the sugar mill with my mother and about the making of sugar. Next day everybody went to school and read their papers, but I never thought I would win the prize because I thought my composition was the most insignificant of all; but the teacher thought it the best and I was awarded the prize, which was a Bible. This my first Bible was the instrument that helped me to find God, and I kept it as a treasure until recently my sister wanted to read the Bible and I gave it to her. As a result of the Christian influence and the lovely Christian character of the teachers I am today prepar-



WANTED—A CHURCH BUILDING!

This is a sample of the rented mission house in Cuba, which must suffice for church and Sunday school. The pastor and his wife are on the porch.



SOME BEAUTIFUL CHILDREN

Rev. M. M. Calejo's happy family, regular and constant attendants on all the services of the "Temple."

ing myself to help others to find Jesus, and hope within a short time to leave the Seminary here and to tell the wonderful story to my fellow-countrymen!"

This is only one of the many cases that are found among the Christians here. It would be interesting to hear of more of their conversions.

It would interest you to make a visit to some of our classrooms during the day and hear some of the recitations, especially in English. I am sure you would be amused at some of their mistakes. One night a boy was asked to translate the following verse from the Bible: "The spirit is willing but the flesh is weak." His paper showed the following translation: "The ghost indeed is willing but the meat is feeble." Another one was asked the time and he immediately replied, "Twelve and stocking," because the word "media" means half, and stocking, too, in the Spanish language. On the whole the children learn quickly the English language and along with it they learn also the Bible and the other studies that are essential.

I wish that you might see the thirty-five little Royal Ambassadors that we have. They, too, came to learn English in our school, but soon learned that there is something more important than the English language. They are every one little lights shining in their homes, carrying the Word of God to their parents and older sisters and brothers at home. Of-

tentimes whole families are converted by the efforts of the little ones who are here in our school. Recently the Royal Ambassadors gave about ten dollars for the support of the girls and young men who are preparing to be preachers and missionaries. Each Thursday we have our meetings and have the programs that are sent to us from our leader in Santa Clara. There are many boys and girls who do not have this opportunity for the lack of workers. "The harvest truly is great and the reapers few; pray to the Lord of the harvest to send more laborers into his vineyard."



A CUBAN COUNTRY PASTOR

Angel Pinelo, at work among the country people, has done notable service and is greatly beloved.

Paragraphs from a Cuban Missionary's Notebook

Miss Reitha Hight, Havana

August 22—

We've just come up from our Y. W. A. meeting, which was unusually good. We have an average attendance of about twenty, all of whom are "Fidelis" girls, and although they are all poor, their gifts in the society meetings are about \$50 a year. Tonight the president, who is a bright, sweet young Cuban girl, told how they began giving thanks at the table, and having family worship in her home.

At first she was the only Christian in the home and she did not know what her mother would say about her taking such initiative, so she asked a Christian woman to come and eat with them so that she could begin the custom, and since then they have always kept it up. Now her mother is also a faithful Christian. Her older brother always jeered and made fun of religion, so she dreaded his first visit to the table where they gave thanks to the Heavenly Father. She explained to him and said, "I'm sure you'll laugh and make fun, but it's our custom now and I'm going to go ahead anyway." While she asked the blessing he was very quiet, and has always respected her religious beliefs since then.

September 20—

We never know what experiences life has in store for us. Even though I've been in Cuba three years, I'm feeling just now like a stranger in a strange land. At least I suppose I'm the only American in this little town some miles outside of Havana. I'm sitting in a little station filled with Cubans; it has just begun to rain and my shoes are simply covered with mud, for I've just been wading it ankle deep as that was the only way there was to reach the poor widow and children whom I had come out to see. While waiting for my train I've been reading HOME AND FOREIGN FIELDS, and my mind runs around the world to the dear



CARDENAS BAPTIST CHURCH

This handsome and well-equipped building is a tribute to the children of the South, whose contributions helped to erect it.



"ALL THE WORLD" IN CUBA

The many foreigners on the island make missionary work there literal obedience to the Great Commission.

friends on the various mission fields and everywhere the need is the same, and we all have the same glorious hope that sooner or later God will use his faithful servants to take the world for Christ.

December 4—

The other day Isabel came up to my room and told me of an American couple with whom she had become acquainted through talking with the young wife from her third floor balcony which faces hers across the street. She had learned that they professed no religion at all, and wanted me to go with her to make a visit.

We arranged to go today and found a wonderfully cozy little home decorated with oil paintings, as the husband is an artist and uses his spare time in that way. Isabel soon told the object of our visit, for so far as social position and customs are concerned she might have been considered very presumptuous to call upon the artist's wife for any other reason, because Isabel is very poor in this world's goods, but rich in spirit and in faith. I marvelled at her tact and courage as she sat and told Mrs. H., in Spanish, of the Bible, God's love, and how much it could add to their already happy home. As we left she told us how she appreciated our visit, how she had been disappointed in some of the American acquaintances that she had formed, as they seemed to care only for horse-racing, card parties, etc.,

and that those things did not appeal to her. She insisted that we come back soon, and Isabel told her she would send her a New Testament the next day, which she promised to read.

As I came away alone, I thanked God for the seed-sowing that had been done by those who go before us, and the rich fruit-bearing of this faithful Christian mother as she carries the gospel not only to her Cuban countrymen but also to Americans who do not know the joy of the Christian life.

December 29—

This has surely been a busy day! In Dr. McCall's absence we spent all the morning trying to get a little Porto Rican girl off the boat and everything fixed up for her passage on to Tampa, Florida.

Just as we reached the top of the stairs, the telephone rang telling of the death of Mrs. Miller, one of our church members. It is a pitiful case. She leaves

could help in the arrangements for the funeral. As we journeyed back to the hospital and then on to the Baptist cemetery, the old lady who had been so kind to Mrs. Miller asked me if Baptists gave the Holy Communion to those who were dying, or said mass. I had a splendid opportunity to explain what we believed the Bible taught about the preparation for life and death, and how we believed in direct personal prayer to God. All this was entirely new and so interesting to her. After a simple little service at the grave, we journeyed back, and as she left us to go on to her home she said, "That was a sweet, impressive service, won't you pray for me, too?"

* * *

Planting the Seed in a Rich Soil

Miss Mildred Matthews, Havana

"An angel paused in his onward flight,
With a seed of love, of truth, and light
And cried: 'Oh, where shall this seed be sown
That it yield most fruit when fully grown?'
The Saviour heard, and he said, as he smiled:
'Plant it for me in the heart of a child.'"

There is no greater joy that comes to any missionary than to plant seeds of love and truth and light in the hearts of little



A CUBAN BAPTIST FAMILY

Mr. Rodriguez is one of our preachers, and editor of our Baptist paper, *El Bautista*. His wife is a capable teacher and musician.

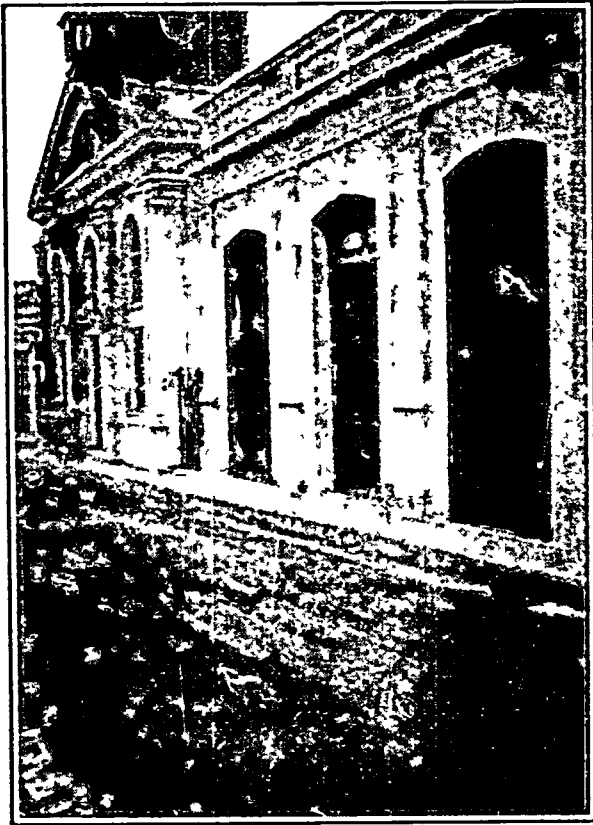
seven orphan children, two of whom are little boys in the charity hospital, and two other little fellows are staying by themselves in the home trying to make a living. She herself died in the hospital, of tuberculosis. The Cubans are the most sympathetic and kind-hearted folks I have ever seen. A woman who lived near her had found her in such an unsanitary condition, and had taken her to her home and kept her in her best bedroom as long as she possibly could, then obtained entrance in the hospital for her.

In response to the call, I immediately went out to the little town to see if we



REV. M. M. CALEJO

Our "Tent Evangelist" has been wonderfully used of God in meetings in which a gospel tent was the chief human resource.



SANTA CLARA CHURCH

This gives a partial view of the church and pastor's home in this growing Cuban town. The church is in use throughout the week for school purposes.

children. During my three and a half years in Cuba it has been my privilege and untold joy to teach little children the wonders of the kingdom of God. My work has been chiefly among kindergartners and first grade children, and while endeavoring to teach them the "three R's" there comes to any teacher a great opportunity and responsibility to plant in those young, plastic lives the things most worth while, things that will endure, and that will make of little boys and girls strong Christian men and women in the future years. These opportunities come every day and at all hours during the day. Many times when we are least expecting it there comes the chance to preach the gospel in simple terms to these little ones.

Just a few days ago as I sat by the side of a precious little girl, holding her hand as she made her first letters, she began to tell me about a little neighbor girl with whom she plays, and she said, "She is larger than I am, she has already taken her first communion, and has gone to confession."

I said to her, "Isabelita, just what do you mean by that?" And she said, "Well, when she does anything wrong, she has to go to the church, and she puts a lace shawl over her head and she tells the priest what she has done, and he tells her that she must say the *Padre Nuestro* (the Lord's Prayer) over and over many times before she can be forgiven for her sins." And then in the simplest language that I could find in my Spanish vocabulary, I tried to tell her the falsehoods of such a religion and of the joys of our true religion. The children who sat around

her listened as I talked, and I do not know what the result will be, for Isabelita comes from a strong Catholic family, but I am praying that the seeds planted in those children's hearts may find a rich harvest in years to come.

It is sometimes startling to me to hear them talk about their religious practices, and to see how they seem to understand about what confession is, about going to mass, baptizing the babies in their families, etc., and yet I know that they do not understand, for they are just as blind as are their parents who teach them such a religion.

The promise from God's Word is a precious one, that his word shall not return unto him void, and every day there comes to my heart anew the richness of such a promise, and it spurs me on and on with a greater desire to plant God's word in the hearts of his little ones.

The happiness that has come into my life since my work with little children began is unmeasured. At the close of every day I say to myself: "Who could be richer than I? Just to think that God has been so good to me and has entrusted to me the care of such precious lives. I am not worthy of it." We know that our heavenly Father has surely set his seal of approval on the Primary work in our school, for in three years the enrollment has gone from 17, with an average attendance of 12, to an enrollment of 33 with an average attendance of 30.

We have a regular period for Bible stories every day, a time that the children delight in, and a time for music every day when we teach Primary songs to the children, and in that way we send the gospel into the many homes represented by them.

We are constantly trying to link our school with the Sunday school, and it is always a great joy when we see our school children come to Sunday school, many of them for the first time.

Of course, there are discouragements, as in any kind of work we may do. Every week and many times during the week I tell the little folks about Sunday school and invite them to come. One day one of my little girls said to me: "I want to come to Sunday school, but papa won't let me. Last Sunday we went for a walk down to the Malecón, for papa says it is better to be getting fresh air from the sea down at the Malecón than to be suffering from the heat in that church."

Because of so many objections on the part of parents and because there are many who perhaps will never be able to attend any services at the church, we try to seize every opportunity we can to teach the children the Bible and the gospel message in the school-room. We have a well-organized Sunbeam Band composed of all the children in the first and second grades

and kindergarten, and if they are never permitted to go to Sunday school, we feel sure that they are not going to forget the things taught them during their first years of school life.

Our Saviour has commissioned us to go into all the world. Looking back in retrospect a few days ago, I was reminded of many children who have come under my teaching in the short time I have worked here, and I thought of the little Chinese boy whom I taught, the little French girl who came into our school just a few days after her arrival from France, the Mexican children, children from Spain, from South America, from Canada, from the States, the Assyrian children and the Jewish children, and I said to myself, "Surely God has given me the opportunity to go into all the world right here in Cuba."

The work with the children is delightful and brings with it many rich blessings. It is a beautiful way to serve our Master, for he has said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."



"CUBA FOR CHRIST"

This is the motto of these splendid workers—Miss Reitha Hight of Missouri, Miss Bessie Harrill of N. C., and Miss Mildred Matthews of Arkansas.

Why I Love Him

*Why do I love Him? 'Tis because
He loved me e'en before I was,
And in God's purpose for me died,
That in His life I might abide.
It is because in every need
He proves himself a Friend indeed,
And when the battle wages hard
Just speaks a promise from the Word.
Because when all too oft I'd fail
His interceding prayers prevail
To hold me fast and keep me true;
Because He is afflicted, too,
In all my trials; because I know
That should He come or should I go
I've naught to fear, for through His name
E'en death can be, to me but gain.*

—Mrs. H. S. Lehman,
in Sunday School Times.

Leonelia and Virginia— And a Cuban Training School

Miss Christine Garnett, Santa Clara

The inevitable six o'clock morning bell is sounding! After some minutes of silence when we know that each one in our home is asking from the Giver of all Givers, strength, patience, love to do the duties of the day, we hear from all parts of the school, yard, and home, brooms, dusters, buckets, and the other necessary things for cleaning, and we know that our girls are at work. You are wondering who our girls are? First in our minds always, are Leonelia and Virginia, who formed the seed of what some day will be the Cuban W. M. U. Training School.

At every thought of the two, there comes rushing to my mind a certain day almost two years ago when I neared a Cuban country town. My mind was full of wondering thoughts as to who would meet me, what I might say in a meeting which I was to attend, that the women might realize their great opportunity. I must admit at that moment I did not realize my great opportunity. So often the result shows us what little faith we had. As the train stopped, and dozens of people eagerly watching for the "Americana" almost a new sight in those parts, greeted me, I felt more like a circus on parade than a missionary.

Night came and the hour of the meeting arrived. The president of the W. M. S. was a sweet-faced girl of seventeen. I was impressed with her manner of presiding. There was ease and vivacity. After I talked and explained the plans of the Union, the secretary, a girl aged fifteen, led in prayer, a most intelligent prayer, and I could tell what I had said had reached her heart. As all we workers do, I left the town early next day praying that my humble efforts might bear fruit. Fruit I say! Yes, my prayers were answered in a way that I had little dreamed: for the fruit was Leonelia and Virginia.

Some weeks after I received a letter from the two girls. They had been inspired, so they wrote, to give their lives in service and since I was the only worker they knew they wanted me to see whether through Mr. McCall, our Superintendent, they might go to the Seminary in Havana to study, paying their expenses by some form of work. I wrote to the Superintendent, and thus was born the thought of a training school for Cuban girls. The realization of the responsibility and op-

portunity placed in our hands was almost too much. But we were willing to do all we could.

In September the two girls came. The Board was to pay fifteen dollars monthly for their food, they were to help with the cleaning to pay for their washing. Christians they were but there still lingered with them the Catholic deceit, the irreverence for the name of God, and many other things. How we worked and prayed together, trying to touch every phase of life in our teachings! And how they responded! In a few months they were made over, saying themselves that they were different people.

A few weeks after their arrival the Board sent us the third girl, who after some weeks left us, her health having failed. Working side by side with the girls was always the teacher who had been in our school for two years and in September had come to live with us. The girls had their studies in the day school with the Cuban professor, because they were only girls of the fourth grade (a good education for the average Cuban woman), also there were Old and New Testament, personal work, Sunday School Normal work and the putting in practice in societies, Sunday school, visiting, etc., the things they were learning.

The school year passed and more and more we saw the need of Christian teachers in our schools, so we conceived the plan of having these two girls enter the Provincial Normal School. They were at home for two weeks, then returned for special training in the summer that they might have the entrance examinations in September. How we all worked! Late to bed and early to rise! And so they with 103 others went to the examinations, and at the end of a week when we heard that our two girls were among the forty-four who had received places, our home was turned into a love and joy feast.

But later, when our mission school added high school to its curriculum, and became incorporated to the National High School across the street, our girls withdrew from the Normal School to continue their studies in our own institution.

Our Woman's Union is new, not so new in organization, but new in work and plans. We felt the time had come to have the different societies—there are twenty-five—do some definite work toward the Training School. So the summer months were spent in visiting, writing, explaining and trying to show the great need in our Island for workers who can help in all phases of the work. The plan is that all the societies that can or will give a certain amount each month toward the preparation of one or two girls. Many societies responded, and by the opening of the new course fifteen dollars monthly had been promised and the

first payments in the hands of the general treasurer. So another girl came to us.

Another great blessing was in store for us, for the Santa Clara church, seeing the possibilities of such a work and receiving many blessings from it, promised fifteen dollars a month for another girl.

There is one great need that we have found, and there seems yet no solution for the problem. Our girls should know at least how to play hymns. That would mean that during their stay here they have music, but three dollars a month so far is an impossibility. We dream of a day, maybe not in our time, when there shall be provisions made by our women for all necessary training. In the boarding school there are three younger girls, and we find in two of them the probability of future workers. Many societies from the States have sent offerings and we have from time to time been able to buy things that make our home a most attractive place for the missionary girls.

* * *

What Have We Done Today?

We shall do much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear.
We shall speak the words of love and cheer,
But what did we speak today?

We shall be so kind in the afterwhile,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth;
But what have we fed today?
—*The Woman's Missionary Magazine of the
United Presbyterian Church.*

* * *

Order These Leaflets for Home Mission Week of Prayer, March 2-8, 1924

Sunbeams—	Cents
One Little Indian and How He Grew....	4
<i>Girls' Auxiliary—</i>	
Why Michelina Does Not Love Flowers..	2
<i>Royal Ambassadors—</i>	
The Message of Red Face to Pale Face..	3
<i>Young Woman's Auxiliary—</i>	
The Vision	3
<i>Woman's Missionary Society—</i>	
Without Spot	2
Twenty-third Psalm in Indian Sign Language	2
How to Win Men to Christ	4
Come to Our Church Sunday	3
Living and Working in Panama	3
As the Hours Pass	3

Order early from

W.M.U. LITERATURE DEPARTMENT
1111 Age-Herald Bldg., Birmingham, Ala.

From the Woman's Missionary Union

BIRMINGHAM, ALA.

Meeting a Mandarin

Golden was the autumn day at Hwanghien, in North China, when I met the mandarin, or governor, of that province. The 24 years of skillful, Christian service by Dr. T. W. Ayers for the Chinese of the province is the real reason why I received such an introduction. Dr. Ayers had taken a party of us to the public square, where literally thousands of Chinese were gathered in commemoration of the adoption of their national constitution. As soon as the mandarin and the twenty or more other officials in their special booth noticed Dr. Ayers in the crowd they made every effort to get him to take a seat beside them. Failing in this, they came down and joined in conversation with him, thus giving us a chance to meet them and finally consenting to have their pictures taken in front of the framed copy of the constitution.

Not only did Dr. Ayers introduce me to the mandarin, but in a very real sense he made possible my seeing Hwanghien as a heathen city for the redemption of which Southern Baptists have set themselves in a very progressive way. He was the first missionary to settle in Hwanghien, doing his medical work for years in one tiny room. Now he and Dr. N. A. Bryan and Miss Lucy Wright, with two remarkably capable Chinese doctors and a good corps of native men and women doctors, have the Warren Memorial Hospital for men, and the Georgia W.M.U. Hospital for women, with the surgical building in between.

One of the Chinese doctors is the son of Miss Anna Hartwell's most efficient Bible woman. One afternoon Miss Hartwell took me to three nearby villages. In the last of these we were greeted by a large group of women and children who had been made ready for our coming by this Bible woman, Mrs. Chu.

That night Miss Hartwell gave me another chance to see the evangelistic work, taking me into the very heart of the city to the gospel tent meeting. Mr. Frank Lide was the preacher, his wife and many Chinese Christians helping him with the music and other details. Many earnest, inquiring faces were in that crowd.

With Miss Hartwell also I had the privilege of visiting a day school in the city and of seeing the various institutional features of the large church built by the

Georgia W.M.U. It has two dispensaries, a kindergarten, a school for beggars' children, a meeting place for women, facilities for teaching inquirers' classes and reading rooms for men.

Like the "alpha and omega" is evangelistic work. Certainly one realizes this in visiting the Christian schools at Hwanghien and elsewhere: without evangelism in the cities and villages few pupils would hear of the schools; without evangelism in the very warp and woof of the schools' teaching few of the pupils would become Christian; and without evangelism through the life work of the schools' graduates well-nigh hopeless would be the winning of China to Christ. Truly evangelistic is the school life at Hwanghien, with its 1,000 or more students throughout the eight departments from the tiny boys and girls, on through the high school and college grades up into the seminary and training school. It was my rare privilege to visit each department with its respective missionary principal: Miss Clifford Hunter, Mr. W. W. Stout, Misses Jane and Florence Lide, Miss Doris Knight and Dr. C. W. Pruitt. I wish you could have been with me the afternoon the graded W.M.U. held its service, or could have heard the college girls singing, "Have Thine Own Way, Lord," or could have seen the groups going forth to do voluntary personal work on Sunday afternoon, or could have heard the

school's glee club leading the large congregation on communion Sunday. Well did I realize that finer than meeting any number of mandarins was the privilege of association with these splendid Christian students and men and women in Hwanghien.—*Kathleen Mallory.*

W. M. U. Items

When February comes the calendar year is young enough still to be called new, but our Convention year is fast growing old. So fast, in fact, that with February we enter its last quarter. There is just a little time left now in which to make up for the opportunities let slip in the earlier months of the year. If the reports made in May, 1924, are to be better than those of May, 1923, now is the time to put forth extra effort. Every agency and activity of our denominational life faces needs and opportunities more pressing than ever before known. To meet the conditions confronting them money is needed. Now is the time to pay Campaign pledges and to give beyond the pledge, so emphasize stewardship—giving the tithe as the minimum—as an active principle in your own life. Thus can we, as individuals and as an organization, meet our apportionment in this year 1924.

Delay in filling orders for literature and consequent inconvenience to customers has been occasioned by the failure of those ordering literature to include remittance when sending order. The business of the W.M.U. Literature Department is conducted on a cash basis, and since this is the policy it must be adhered to for all alike. If more than enough to cover price of literature is sent the surplus will be returned, but we cannot fill orders sent without money. The "cash and carry" stores all over the country have proved that goods can be sold more cheaply for cash than on the credit system, so in following this policy to keep the price of our literature down to the lowest figure surely we can count on the co-operation and understanding of our customers. And by the way, please



A HAPPY OCCASION

Miss Mallory, with teachers and students of the Seminary Department, Selnan Gakuin, Fukuoka, Japan.

always take extra care to write name and address very plainly.

Listed on page 23 are the priced leaflets to be used for the Home Mission Week of Prayer. These leaflets form only a small part of the material provided for the observance of that week. The programs for the W.M.S. were prepared by Miss Willie Jean Stewart, of Birmingham, while leaflets were graciously written by Mrs. E. O. Thompson, Florida; Mrs. W. J. Neel, Georgia; Mrs. D. C. Freeman, Louisiana; Miss Mildred Matthews, Cuba; Mrs. A. J. Aven, Mississippi; Mrs. Julia Hodges Lewis, Ky., and Miss Margaret Buchanan, Tennessee. Since these friends have put their time and talent into making ready this literature surely it will be enthusiastically used. Don't forget to use also the little envelopes provided for the Thank Offering; Dr. Gray writes that his Board is counting on this special help from W.M.U.

Mother! Where is Your Girl Tonight?

Miss Emma Leachman

Would you consider this a strange request, when in answer to the ring of the telephone you heard the voice of the city undertaker say: "Can you give us your time this afternoon from two until six o'clock?" I answered: "Usually when folks go to the undertakers they are taken in a wagon." "Well, we will send for you at two o'clock."

I did not ask what he wanted. I knew without asking. I had been visiting the young girl at the city hospital. I knew she had never regained consciousness sufficient to give us any clue to her name or address. I knew she had passed away unnamed and unclaimed and that the remains were held at the city undertakers, and that many mothers and fathers would come to look on the silent face to see if she was their girl. I had served many times before in this capacity between the hours of two and six.

I received seven mothers and two fathers; took them to the quiet, lonely room, turned back the sheet from the face of the young girl who had been left by parents to choose her own way. The mothers would scream, cry, wring their hands. One especially cried: "O, I pray she is my girl, then I will know where she is!" It was *not* her girl but she was somebody's girl. The fathers came in quietly, bent heads; not a word until they looked long at the silent face. "No, she is not our girl," they said.

Not all were city mothers—some were from the country—some from across the river. Many telegrams, long distance phone messages came—asking if we could or would describe the features of the little girl who had been left to choose her own way?

Mother! Is your girl beside you in church tonight? Does she belong to the Young People's organizations of your church? Do you see that she is there instead of somewhere else? What kind of seed is being sown in her mind and heart by the literature that is on your reading table every day? Did your mother know where you were every evening? Mine did.

When the sun went down in the west and darkness hovered over the great city I pulled the sheet over the face of the dear little girl who had been left to choose her own way, left her—unnamed and unclaimed. Mother! Where is your girl tonight?

Program for February

TOPIC—CUBA AND THE CANAL ZONE

Prepared by Willie Jean Stewart, Ala.

Hymn—"How Firm a Foundation"

Hymn—"Come, Women, Wide Proclaim" (See bottom of page).

Prayer for the good health of our missionaries
Prayer for all missionaries working among Spanish-speaking peoples

Hymn—"Stand Up, Stand Up for Jesus"

Bible Study—The Crowned Life, Rev. 2: 10c:

- a. Faithfulness in Worship—Heb. 10: 25
- b. Faithfulness in Prayer—Romans 1: 9
- c. Faithfulness in Bible Study—Acts 17: 11
- d. Faithfulness in Service—Acts 25: 21

Hymn—"Jesus Calls Us"

Prayer for faithfulness in completing the 75 Million Campaign

Talk—Our Home Board Work in Cuba—geographical location, statistical view, educational problems, support of churches, progress made

Leaflet—"The Chosen Book." (Order for 2c from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)

Special Music—"God is Working His Purpose Out"

Talk—Panama Problems—the example of Paul in selecting strategic centers for missionary effort, Panama, the "Gate-way of the World," the canal itself a work of faith, faith needed to solve the race problem, the problem of changing population, the problem of meeting the need of soldiers and seamen, the special problem of interesting the "officer class"

Sentence Prayers for the workers in the canal zone, that they may have both faith and tact in meeting the problems there

Hymn—"From Greenland's Icy Mountains"

Business—Report of Young People's Leaders; Report of Mission Study Class; Report of Seventy-five Million Campaign Gifts; Report of Win-One Campaign; Personal Service Report; Marking of Standard of Excellence Wall Chart; Plans for Home Mission Study Class to Precede March Week of Prayer; Plans for March Week of Prayer; Personal Service Report

Personal Service Period—Work among Foreigners at Ybor City and at Tampa; Work for Soldiers and Seamen at Jacksonville

Closing Hymn—"Work for the Night is Coming"

Prayer.

Suggested Leaflets—Supplement to Program for February

	Cents
Cousin Jane in Cuba	3
Finding the Truth in Porto Rico	4
Living and Working in Panama	3
Social Life in Cuba	2
The Chosen Book	2
Won Through His Children	2

In addition to the above, tracts may be had upon application to Home Mission Board, 1004 Healy Bldg., Atlanta, Ga., free for postage.

(Order early the above leaflets from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)

Hymn for the Year*

Tune: "Come Thou Almighty King."
Come women, wide proclaim
Life through your Saviour slain;
Sing evermore.
Christ, God's effulgence bright,
Christ, who arose in might,
Christ, who crowns you with light,
Praise and adore.

Come, clasping children's hands,
Sisters from many lands,
Teach to adore.
For the sin-sick and worn,
The weak and the over-borne,
All who in darkness mourn,
Pray, work, yet more.

Work with your courage high,
Sing of the daybreak nigh,
Your love outpour.
Stars shall your brow adorn,
Your heart leap with the morn
And by His love up-borne,
Hope and adore.

Then when the garnered field
Shall to our Master yield
A bounteous store,
Christ, hope of all the meek,
Christ, whom all earth shall seek,
Christ, your reward shall speak,
Joy evermore.

—Fannie E. S. Heck.

Watchword for the Year

"HE THAT WROUGHT US FOR THIS VERY THING IS GOD."—2 Corinthians 5: 5.

*Order copies of words with music from W. M. U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala., price 2 cents per copy; 10 cents per dozen.

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

Men's Convention

While Southern Baptists are holding a great many meetings, it needs to be borne in mind that this is the second general convention that Southern Baptist men have ever undertaken; the first was held in Chattanooga, during February, 1913, almost eleven years ago. This convention is justified in the minds of many by several considerations:

In the first place, it is worth while to place responsibility upon laymen, work them in the lead, let them feel the chagrin of failure and the glory of success. While eleven of the leading preachers among us are to speak, there are four times as many laymen as preachers on the program.

In the second place, it is difficult to develop laymen in meetings where the preachers are in the ascendancy. This statement does not signify any reflection on the minister; laymen think of the trained and experienced preacher as an expert in the realm of religion and realize that they are bound to suffer in comparison with him. When most of the speakers are laymen, they feel less timidity and speak with more freedom.

Another plea for a convention of this class is the fact that it is usually very effective with business men to hear the problems of the kingdom presented from their point of view.

Again, it is a real inspiration to see a great body of strong men assembled from a wide territory on business for the King: it gives prestige to the kingdom. The elbow touch also creates a fellowship that is divine.

Other valid pleas might be made for such a convention, but limited space will not allow any more.

Hundreds of busy men will leave their factories, stores, offices, banks, farms, etc., to come under the spell of this gathering. A Congressman and a Senator are planning to turn aside from their official duties in Washington for a brief period and journey all the way to Memphis to make their contribution to the kingdom. Governors have signified their purpose to dismiss the duties of their high office and declare their allegiance to Jesus Christ. Disciples of the Lord from all ranks, high and humble, will assemble on a common level, enjoy blessed fellowship in Christ, and plan for mighty victories in his name.

As we think of this convention in relation to our business, shall we not heed the Saviour's injunction, "Seek ye first the kingdom of God," also the words of Paul, "That in all things, he might have the pre-eminence"?

Bearden, Tennessee

This is a growing suburb of Knoxville and has a thrifty Baptist Church. G. W. Humphreys came to this field fresh from the Seminary and has made such a record of progress that much larger churches have been making attractive bids to win him to their pastorates. He has his heart fixed on building a \$40,000 church here, his people are with him, he has the enterprise well under way, and shows little disposition to forsake the ship in mid ocean.

In their generosity to the local needs, these people are unwilling to neglect the regions beyond. Pastor Humphreys knows it is bad business and bad religion to concentrate on Jerusalem to the neglect of "the uttermost part of the earth."

I counted it a privilege to speak to them of our world program on a recent Sunday morning.

Shreveport, Louisiana

Early in December I went to Shreveport, Louisiana, to fulfill an engagement of a year's standing with the First Baptist Church of that thrifty city. For three evenings I spoke to a company of interested people on the different phases of stewardship and church finances. These conferences were intended as a preparation for the annual Every Member Canvass which was announced to begin on the Sunday following.

Dr. Dodd and some of his more zealous members were at Alexandria during these meetings attending the Louisiana Baptist Convention.

The budget recommended by the Finance Committee and adopted by the church, provided for \$60,000 for local support and an equal amount for the denominational program; of the \$60,000 for home support, \$42,000 is to be applied on current expenses and \$18,000 to the building fund.

While this budget is large, the treasurer reports that it falls short of the amount of cash that passed through his hands last year.

Minden, Louisiana

In connection with my trip to Shreveport, I had my first opportunity to accept a standing invitation to visit Minden. Dr. D. C. Freeman, the pastor, arranged a noon luncheon on Thursday for his men; a creditable company of fine laymen came from their business direct to the church and manifested a deep interest in the matters discussed.

In response to an invitation to return the first opportunity, I found it practicable to spend the Sunday following at Minden. At 10 a.m. I had the privilege of speaking for thirty minutes to a joint meeting of the adult classes of the Sunday school; it was a large company of intelligent and responsive men and women, filling the church auditorium.

Following a discussion of the laymen's relation to the kingdom at 11 a.m., virtually all the men in the audience came forward in response to an invitation to commit themselves to a life of deeper consecration and larger service for 1924.

In the afternoon, the deacons assembled for a heart-to-heart talk regarding their duties, and to discuss some practical plans for their annual Every Member Canvass the first of the New Year.

The pledge of the Minden Church to the 75 Million Fund is more than double its budget for local support and the church has already paid about four-fifths of this obligation. The church is supporting a foreign missionary extra. The erection of a new and adequate church building, to cost about \$100,000, is to begin in the near future.

Minden is having a veritable boom, due to the discovery of oil not far away and to the location of the L. & A. Railroad shops in their town.

Harriman, Tennessee

It is always a real joy to have fellowship in service with the aggressive pastor and laymen of the Trenton Street Church of Harriman, Tennessee. The occasion of this special visit was to speak in connection with a men's banquet preparatory to the annual Every Member Canvass.

During the afternoon "the rains descended and the floods came," and a little before night-fall, a blinding snow supplanted the rain. While the delegations from the three neighboring towns found it impracticable to attend, as they had intended to do, the bad weather did not deter the local men. They came forty strong, including four or five representatives from neighboring churches. Most of those present were the men that had been selected to make the canvass the Sunday afternoon following; they and their families represented a large share of the influence and money of the church, the very people that needed to be present. The main objective of this meeting was to get these laymen committed to four propositions:

First, to set a high standard for the membership by making their own pledges as generous as they could afford.

Second, to make their offerings "upon the first day of the week," as the Scriptures direct.

Third, to arrange for each member of their families to do likewise.

Fourth, to put their best effort, using consecrated tact, into the campaign.

With such conditions assured, you have a guaranty of success.

A year ago the Secretary spent three days with Pastor Sharpe and his loyal church in connection with their annual campaign, including the Sunday of the canvass. The church began the year with a deficit of \$1,200; this debt has been paid, some improvements made, and the treasury has a surplus of \$600. *Thorough preparation, a thorough canvass, and a thorough follow-up* seldom fail to yield such gratifying results.

Hawkinsville, Georgia

While Hawkinsville is located at the terminus of a branch line of the Southern and does not enjoy first-class railroad facilities, it is a good business town and has an intelligent and enterprising citizenship.

From a religious point of view, the Baptists are in the lead, having three churches; the First Baptist reports six hundred twenty members and has one of the best buildings in all the land.

Sunday, December 16, was a very unfavorable day, but the people were loyal to their church and the visitor had the responsibility of speaking five times on different phases of Stewardship to good audiences. At 3 p.m. seventy-five of the strongest people of the church assembled for a practical discussion of Church Finances; it was a great hour.

On Monday night, arrangements had been made for a banquet, in the menu of which two barbecued pigs held the first place. Another important meeting, in which a number of Baptist men were interested, was in session at the same hour, but fifty strong laymen gave the Lord's work the right of way. The bad roads kept away about twenty laymen that had planned to come from churches in the regions round about. These meetings were designed as a preparation for the annual Every Member Canvass which is set for the first of the New Year.

Pastor and Mrs. Ogletree are deeply entrenched in the esteem of the membership, are capable workers, and are bound to witness most gratifying development and growth in this fruitful field.

Lake Worth, Florida

This is a young but rapidly growing town on the Florida East Coast, seven miles south of West Palm Beach. The Baptists were a little late in beginning work here; they now have a membership of about sixty and within the next few months hope to complete a very creditable building.

Rev. Fred E. Britten, the pastor, came to Florida from Michigan, is not afraid of hard work, and has the loyal co-operation of an intelligent and zealous people. Mr. J. W. Means, who represented a Chicago Company in the promotion of this town, is a deacon and church treasurer, and is also President of the First National Bank.

About two-thirds of the membership attended our meeting on Thursday evening, December 20, to hear a discussion of the Scriptural plan of financing the church.

This band of disciples is having a struggle, but they are heroic, their pastor has the spirit of sacrifice, and a brighter day will dawn in the near future, if they continue faithful.

The rapid development of this East Coast country is nothing short of marvelous; H. M. Flager showed remarkable business foresight and acumen when he decided to build the Florida East Coast Railway and thereby open up this sunny clime to the world.

Jacksonville, Florida

This city of more than a hundred thousand inhabitants is located in the north-east corner of Florida and is the gateway of this rapidly developing state. Perhaps ninety-five per cent of the multitudes that visit Florida during the winter pass through Jacksonville; in the Union Station at this season, it is interesting to see the swarms of humanity rushing hither and thither.

Jacksonville is growing rapidly, it claims sixteen Baptist churches, the Baptist headquarters are here, the *Baptist Witness* is published in this city, and plans have already been projected for the erection of a building to accommodate all the denominational interests of Florida.

The report of Dr. S. B. Rogers, State Secretary, indicates a very gratifying growth of Baptists throughout the state during the last decade. There is strong indication that Florida will raise her full quota to the Seventy-five Million Fund by the end of the period; some even hope that the state may redeem her entire pledge. Florida is fortunate in her secretary and his co-laborers.

The First Baptist Church of Jacksonville is improving and enlarging its plant just now, and Dr. Broughton is preaching to capacity audiences at the Duval Theatre twice each Sunday. He also has a fine attendance each week at the Wednesday night prayer service in the Jewish Temple.

While the visit to Jacksonville was intended as a brief season of rest, it was refreshing to meet and speak to the seventy-two men that assembled in the Duval Theatre on Sunday morning, December 23, for the study of God's Word. The class is young but is growing at a rapid rate, and is fortunate in having Secretary C. M. Brittain as teacher; it publishes a weekly sheet of great interest to the men.

It was a pleasure to attend a session of the Baptist Pastors' Conference, hear their en-

couraging reports of progress, and listen to a fine paper on "The Christmas Spirit" by Rev. W. C. Sale.

Jacksonville Church people are looking forward with much interest to the coming of Silent Gordon and Gypsy Smith, Sr.; the former begins a series of lectures on December 30, and continues for a week.

On January 6, Gypsy Smith opens his evangelistic campaign and it runs for three weeks.

Seamen's Institute

My week's stay in Jacksonville afforded me the first opportunity to visit this Institute, which was founded by the Home Mission Board of the Southern Baptist Convention.

The three-story building cost \$47,000, is now worth \$75,000, affords lodging accommodations for eighty-five seamen and has a restaurant which provides meals at a low rate. The building also has a hall on the first floor, supplied with wholesome literature; this is used both as a reading room and a chapel for religious worship.

The chaplain, Captain Karl J. Frost, is himself an ex-sailor and therefore knows how to handle seamen. He is a fine business man, as is indicated by his financial report for the past nine months; it shows a small balance after paying all expenses except his own salary.

Since the Institute was opened on July 27, 1915, it has enrolled in the International Sunday School Class, 3,359 men representing fifty-three nationalities; during this period, 7,116 men have decided to live Christian lives. The Baptist Church, which was organized in the Institute, now has 295 members.

When the Institute was established at 501 E. Bay Street, that section of the city was noted for its immorality; in the four blocks between it and Main Street there were fourteen saloons and three wholesale whiskey houses. A complete transformation has taken place; this section has been cleaned up and the part of Bay Street adjacent is lined with prosperous wholesale houses.

The Home Board is to be congratulated on this valuable and successful work.



REV. AND MRS. JOSEPH THRIFT AND SON, WITH GROUP OF WORKERS IN THE COLON CHURCH, CANAL ZONE

Our superintendent, Mr. M. F. Roberts, writes hopefully of the work in Panama, in spite of changing conditions and many difficulties.

Missionary Miscellany

Secretary T. B. RAY

We are glad to announce the arrival of another new missionary, Miss Sarah Edna Wilkerson, who came to the home of Dr. and Mrs. L. O. Wilkerson, Chengchow, China, on November 8, 1923.

Recent arrivals at home on furlough are Rev. and Mrs. J. Sundstrom of Kong Moon, China. Home address, Yoman, Wash.

Rev. and Mrs. J. C. Quarles, of Buenos Aires, Argentina. Address, care of Foreign Mission Board, Richmond, Va.

Rev. S. G. Pinnock in writing about the death of J. W. Vaughan, a prominent layman in Lagos, Nigeria, says:

"J. W. Vaughan was a humble Christian man, whose religion entered into every relationship of his life. He was a preacher of some repute; a wise counsellor in the affairs of the Baptist denomination; and a true patriot seeking the advancement of his race through the salvation of the individual. He was greatly loved by the people of Lagos and honored throughout the bounds of the Nigerian Convention. He was a wealthy man; but one who regarded his wealth as a trust, and his generous gifts have gone to the establishment of the Baptist cause in Nigeria."

"Upon the arrival of the tents we put up the one for Hwanghsien here in the city and have worked it here for about six weeks. It was harvest time and little could be done in the country, so we did our best here. We have had a great time. We have had it in each of the suburbs and also in the city proper, staying about a week in one place. We now plan to have a big central meeting in the church, beginning right after the Association. There is fine interest in the city now.

"I have just returned from Lachowfu where I went to hold a meeting for the church. We had a great time together. There could hardly be found a place where I would rather have the blessing of God on me in preaching, than to those old neighbors of my first years in China. The church was revived and there were more than a hundred who definitely took a stand for Christ. Some of them had been enquirers for some time, and others from the schools had been well instructed. Of these, thirty-six were baptized. The others are being organized into Bible classes for further instructions."—W. B. Glass, Hwanghsien, China.

"We have just had a meeting, with Rev. Paul Kanamori as preacher, in which sixty of our boys decided for Christ and have asked for baptism. Not all of them are ready for baptism, but quite a number are. We shall try to conserve the results of this meeting. At the Sunoko Machi Baptist Church in the city, 224 people signed cards saying they wished to be baptized. There were large crowds each night at the church. Since Mr. Kanamori started with these meetings there have been nearly 2000 who have signed cards asking for baptism. The follow-up will require a great deal of prayer and effort on our part. The Christians went to work and advertised the meetings. They stood out in the pouring rain all day and handed out

announcements of the meetings."—C. K. Dozier, Fukuoka, Japan.

"Dr. Glass is here now with us in a revival, and we are having a great meeting. The second night there were more than sixty-five who came down to the altar and stood before the congregation and allowed us to take down their names, and that means much more here than in America, for it costs them much more here to confess Christ publicly than it does there. The down stairs of our church was full tonight, and the people did listen well while Dr. Glass preached a powerful sermon on Repentance, and about twenty-five or thirty went down to the front to confess Christ. I think there must be a hundred or more now who have taken this stand; some of them old hard cases that we have been working on for years. Twenty years ago if we had had such a throng of people go down to the front and stand there and give their names to be written down, I believe it would have caused a riot, especially if there had been so many of these same people as were here that night. Truly old China is changing! I can see a great change even in the two years I have been away. Oh, how happy and thankful I am to be back here in the thick of the fight!"—Miss Cynthia A. Miller, Laichowfu, China.

"It has just occurred to me—and I am making it the subject of an editorial—that our Mission will be twenty years old on the thirtieth of this month (November). That is, Sowell arrived in Buenos Aires on November 30, 1903. At that time there were in existence the following Baptist works, or churches: Don Pablo's church, Sr. Otero's church (now known as the South District church of Buenos Aires, of which Sr. Juan Martinez is pastor), the German-Russian church at Ramirez, Entre Rios, the church established by Mr. Graham, Mrs. Besson's first husband (this church is not known as a Baptist church at present, however), and the small congregation in Santa Fe, with several groups in the same province under Don Alberto Ostermann's care.

"At present, within the bounds of our Mission we can count forty-three or forty-four Baptist churches! In other words there have been organized on an average nearly two Baptist churches per year since Sowell arrived. I doubt if any other Mission under the Board can show a better record, as far as church organizations are concerned.

"Then, I feel that we have made exceptional progress in general organization. The Argentine Convention is coming to its own; its dependent organizations function normally. The Mission Board, though as yet the scope of its activity is limited, is capable of looking after the missionary interests of the churches for many years to come.

"The great need, as I see it, is to turn out more and better prepared native workers, and in this task our seminary though still embryonic is beginning to deliver the goods. For next year we have in sight a decided increase in attendance.

"So I can say again, as I said in the beginning, we are not downhearted, though sorry that the financial situation of the Board is such that we cannot get some buildings next year. We'll bide our time, and do what we can until then."—James C. Quarles, Buenos Aires, Argentina.

"I have just recently returned from a trip into the country, where I held classes in four centers. In the four places thus visited there must be some forty who are on the enquirers' list. At one place an old man seventy-seven years of age declared his intention of becoming a Christian. It seems that wherever one goes the doors are wide open for the gospel. I could well spend the major portion of my time in the country and then not be able to get around to all the places that are clamoring for the gospel. The eagerness with which they receive us is a manifest token to us that the Holy Spirit is at work in their hearts. Each time I have gone out I have also taken along provisions, but the Chinese have vied with each other in providing entertainment for me, and I have had to bring my provisions back home with me again.

"From the description above, it is doubtless evident to you that the country work cannot be neglected. On the other hand, with two full-fledged schools here in the city for our one family to look after, besides the twenty or more lower primary schools in the surrounding villages, it is also evident that they ought not to be neglected either. We are glad indeed to know that you are planning to send us a school man in the near future. Please do not think for one moment that we are the kind of folks who feel sorry for themselves, and want others to feel sorry for them also. Such thoughts are far from us. We do wish, however, to see the work on this great field prosper, and, as it seems that things are loosening up, we feel that we ought to avail ourselves of the opportunity of striking while the iron is hot.

"We are somewhat encouraged with the way the city is beginning to open up at the present time. We have a chapel in the East Suburb, and have a man located over there to look after it. He has Bible classes there every evening. Between twenty and thirty attend, the majority being young folks, but also a goodly sprinkling of grownups. Among these latter there are a few who seem to be really inquiring after the Way of Life more thoroughly. We feel very strongly that we ought to have two or three preaching chapels in the city and the suburbs, but the rents asked for rooms in the city and suburbs are very high."—I. V. Larson, Laiyang, China.

"Mr. Terry has gone to the coast and will not be back until December. There is no way to forward his mail to him. He will not hear from us but once while away. Mr. Terry will return by the way of Therezina, thus visiting all the churches in the northern part of our field. It has been four years since he has been able to visit these churches. They have no pastors. Our State Evangelist tries to visit them once or twice a year. The work here has grown to such an extent that it is almost impossible for both of us to leave.

"Augusto Paranagua is a treasure. He has taken hold of the work in a whole-hearted way. He has charge of the boys' dormitory and the industrial department. Our two primary teachers are Piahy girls who were educated in Pernambuco.

"We are indeed grateful for the spiritual blessings we are receiving. Since the first of March ten per cent of our students have accepted Christ and been baptized. We hope to have a larger number of conversions before the end of the year. Happily our little school is surrounded by religious influences. About two-thirds of the students are children of Christians, therefore we have the same children in the Sunday school. This year we have matriculated 91 students in the day school and 23 in the night school. Eighteen of these ninety-one are in the boarding department. Seven of them, three boys and four girls, came four hundred miles on

horseback. Two came one hundred and fifty miles, and five others came seventy-five.

"If it had not been for the fact that there have been revolutions all around us during the year, we would have had many more students. Three of our boys here in Corrente have felt the call of the ministry during the year. We have three girls in the boarding department who are preparing for teachers and Christian workers. One of these irons for other students to help pay her expenses.

"During the dry season the church has sent out a group nearly every Sunday to some preaching station, anywhere from three to fifty miles away. Also we have four preaching points in Corrente. Thus we have preaching every night in the week except Saturday. Four young men have charge of these preaching stations.

"This evangelistic work is a blessing to the church. Nearly all of the members take part in it and go on evangelistic trips at one time or another. Since March we have had twenty-one baptisms in this church. Our Sunday school is organized. We have only four teachers who have taken the normal course, but I am teaching a class daily, so we hope to have others with diplomas soon.

"A few Sundays ago we dedicated a new Sunday-school room for the Primary department. I know you would enjoy seeing these little black-eyed fellows. I have had an interesting time working up this department. The last few Sundays we have had an average of 65 little children. I am trying to learn the name of every child in the village under eight years of age.

"Since Mr. Terry left I have been teaching from four to six hours a day. Nearly every night I go to one of the preaching points to play the organ. It certainly will be a relief to have some help. I want to thank the Board for sending Mr. and Mrs. Bice, and at the same time remind them of our great need for a medical man. Dr. Paragua will be seventy in January, and besides having heart trouble his sight is failing him."—*Mrs. A. J. Terry, Corrente, Brazil.*

"School opened at Tsing Tuh Girls' School, North Gate, on September the seventh, and the attendance then of 189 has increased to 200. There are only three or four Christians among them, though a large number of them are in earnest about accepting Christ when they are a little older. We are having special prayer meeting each morning just before school and the Lord is blessing our work. On Tuesday of the past week three of the older girls in Miss Tsung Me Zee's class asked to have special teaching and expressed their desire to follow Jesus. They are in the Junior department of the Sunday school, where we are making our programs evangelistic in their content every Sunday. The Intermediate teacher is as fine as any teacher I know at home, and certainly has her girls on her heart. You remember that our school includes only the first year of Junior High work so of course we don't have many girls over sixteen, foreign count. The kindergarten is packed down and running over with the most precious little folk you ever saw. Where they lisp out their little tongue-tied "Va ths-moo" I could eat them every one. There are only fifty-six of them. The primaries at Sunday school are a lively, interesting and bright crowd of between eighty and ninety in number, with an average of about seventy each Sunday. That isn't very good, but we hope in time to make it better. The Cradle Roll contains the names of fifteen, and they are the most bedimpled and chubby babies I ever saw. I made "June Rose" a baby book like mothers love to keep at home as a record of the early days, and her parents are filling it with care and

say "June Rose" looks at the baby nestling in the heart of a rose on the back and smiles. I hope some day to have a young mothers' club, but I've so many irons in the fire now I can't use them and must wait until someone can take the school. Our superintendent is a live-wire, you know him—he is Ling Yong Zien Sang (Mr.) He is interested in making our Sunday school A-1 in every department, and I am happy, for he is a leader, and if he says 'do' they do.

"We had a happy time in our second grade lower Primary a few days ago. One of our little girls, was sick with fever, 104, and one afternoon Miss Kelly and I went to see her and find out if we could help. The next day I planned to carry some flowers, but on the way to school decided the children in her room might like to have a share, so I reported my visit, we prayed together for her and her family and then I told them my plan. Before I finished speaking their hands were in their pockets and they laid their offering on the table. A committee of three was selected to take the offering when Miss Kelly went, and the class was elated. On arriving at the Wang's the mother, who is a Christian, told her that her husband had tried to make her go to the place where the coffins containing corpses are stored awaiting burial, to call back the child's spirit which he said had been frightened out of her when her grandmother's body was taken there a fortnight before. Mrs. Wang pleaded she didn't have time and it was contrary to her faith, so she didn't do it. The next morning the fever was 101, and the next there was none. We, teachers and pupils and homefolk, had been praying that she be spared that the father might believe, and we told them God had answered our prayer. Mr. Wang gave the children kodak pictures and another man gave each a package of Peter's chocolate, which they brought back to divide with the other children, so they were all happy: the Wangs were happy and all thankful to God."—*Mrs. Mary Bibb Ware, Shanghai, China.*

"In the past week the Lord has brought forth more fruit from the work of Volkovitch. About a month ago Volkovitch was at Jaffa and had a long talk with an old friend. Both served with the British army in the Dardanelles in the latter part of 1914 and became friends, especially because of their interest in religious matters. They were together off and on during the war, both being finally connected with the intelligence department because of their unusual command of languages. At this meeting in Jaffa they talked at length whether or not Jesus was the Messiah. However, Volkovitch did not tell this friend,

whose name is Pollack, that he himself had taken the actual step of becoming a confessed, baptized Christian and that he was doing Christian work. Pollack says that if he had known that Volkovitch had done so, he himself could not have waited longer to do the same. Anyway, he had no rest of spirit after that until he made up his mind to cut himself loose from his home and Jewish associations and to come to Jerusalem to seek baptism and Christian training. He says that all that prevented his coming out as a Christian long ago was that he lacked the pluck to face the effect upon his parents, who are fanatical Jews. Mr. Richardson, a well-known lawyer of Jaffa, with whom he had been studying law and acting as a translator of legal documents, and Mr. Nyland, a L. J. S. missionary at Jaffa, gave him recommendations to Mr. Maxwell, the head of the L. J. S., and he came to Jerusalem on Wednesday. However, Mr. Maxwell was not able to put him in touch with any means of making a living. When he found Volkovitch and learned that he was working with us, he was delighted. He had no idea that there was a Baptist work here, but seems to have a very good understanding of the differences between Christian denominations, and when he did learn of us, he asked me to baptize him. I went carefully into his experience, and, being fully persuaded that he was a fit candidate, I baptized him yesterday with Volkovitch and Mr. Jago, who is now head of the C. & M. A. in the Near East, present.

"What is yet more interesting is that he has a conviction that the Lord would have him take instruction and training with a view to doing Christian work. He says he is afraid of no sacrifice involved. And he appears to have talents that could be greatly used of the Lord. He has a quick perception of spiritual truth and an understanding of the Bible that has surprised both Mr. Jago and me. He is a good speaker, has a fluent command of English, is a first-rate interpreter, having served as such in the British army, and is a good teacher according to Mr. Jago, who has been using him since I introduced them shortly after Pollack's arrival, as teacher in his night school and interpreter in his Jewish meeting. Mr. Jago's main Jewish worker is seriously ill at present. On the day following his baptism Pollack asked Mr. Jago, after having interpreted for him in his Jewish meeting, to be allowed to speak a word for himself, and he gave a most earnest invitation to his fellow Jews to come to Christ. He has been speaking in private also, telling various friends in Jerusalem of the step he has taken and commending to them the way he finds so blessed."—*J. Wash Watts, Jerusalem, Palestine.*

Receipts of Foreign Mission Board from May 4 to January 1

	1924	1923	1922
Alabama	27,710.03	29,872.67	37,378.77
Arkansas	15,592.45	27,680.43	736.50
District of Columbia	11,082.73	9,837.30	13,985.60
Florida	12,303.25	11,358.94	13,676.27
Georgia	73,116.20	59,942.40	83,130.77
Illinois		100.00	2,720.00
Kentucky	71,091.88	55,032.73	81,196.89
Louisiana	13,026.63	11,239.29	10,586.54
Maryland	16,360.00	17,040.00	15,790.00
Mississippi	37,032.81	34,029.88	39,665.67
Missouri	20,265.71	19,641.32	6,570.21
New Mexico	2,522.00	3,100.00	3,510.00
North Carolina	101,373.41	94,508.05	54,506.53
Oklahoma	11,032.12	4,997.17	1,860.49
South Carolina	117,595.79	95,225.00	76,834.88
Tennessee	44,005.00	18,974.50	40,264.75
Texas	60.00	231.25	482.53
Virginia	91,887.05	85,816.17	105,716.92
	666,057.06	578,627.10	588,613.32

Comparative Statement of Home Mission and Church Building Loan Receipts by States, May 1 to December 31

	1920	1921	1922	1923
Alabama	25,779.38	19,556.12	19,359.15	14,136.90
Arkansas	5,119.42	8,764.43	12,224.88	9,464.92
District of Columbia	1,619.06	6,995.46	5,892.39	6,200.85
Florida	14,218.83	5,356.28	12,124.93	11,292.95
Georgia	76,517.32	37,046.73	44,347.78	41,808.73
Illinois	6,061.50	2,644.34	1,100.00
Kentucky	60,722.08	42,258.69	28,074.81	37,183.58
Louisiana	8,213.48	7,853.20	8,975.60	9,718.41
Maryland	17,093.20	11,610.00	7,500.00	9,500.00
Mississippi	17,888.84	26,056.56	20,399.06	24,586.50
Missouri	15,471.16	3,447.02	12,961.65	12,937.45
New Mexico	3,000.00	2,526.13	2,158.73	1,547.84
North Carolina	40,968.71	29,449.48	43,472.94	47,658.13
Oklahoma	1,268.50	7,840.64	15,005.44	15,067.17
South Carolina	25,291.74	12,869.48	12,743.80	17,041.10
Tennessee	30,430.80	31,060.40	7,609.65	23,098.20
Texas	14,586.50	12,269.13	679.00	82.39
Virginia	97,549.21	66,789.23	64,114.66	60,399.97
Miscellaneous	7,638.23	1,928.25	3,361.41	1,183.23
Total	469,437.96	336,321.57	322,105.88	342,908.32

Young People's Department

MRS. T. M. PITTMAN

A Call for Help

My name is Amelia Perdita,
My eyes are as dark as the night;
I live on the island of Cuba,
A country of beauty and light.

My island is fragrant with flowers,
The royal palms wave in the air,
Its fruits are abundant and luscious,
Its fields are both fertile and fair.

But a sad, oh! a sad superstition
Overshadows that beautiful land,
And how morally dark its condition,
I am sure you cannot understand.

Oh! I plead for this pitiful nation.
Oh! ye people of God, send the light.
Send the Gospel—the "Lamp" of salvation—
To scatter the gloom of their night.

Send them ministers filled with the power;
With their hearts all aglow with a flame;
Send them men for the place—for the hour—
Who will die by the Blessed One's name.
—Adapted.

The Transformation of a Cuban Boy

Miss Kathryn Sewell

"I have come for Roberto Perez, his mother is dying," said a dirty, frightened, wondering fellow of about twelve. Somehow as I stood there in the early afternoon sunshine where this amazing news halted me as I was hurrying from the kindergarten building to class in the "Colegio," I was thinking more of the messenger than the message, for as I read horror in his face, I also read there hardness, the kind that comes with having seen and suffered much. I remembered how Roberto's mother had told us that this boy had walked to her house a year ago from a place fifty miles distant and that along the way he saw people dead and dying of starvation—a homeless boy he was coming to

her for refuge, and now she had suddenly gone away. And Roberto? for it is of him I am to write.

Almost a year ago Mr. and Mrs. Clarke, missionaries in our work here until June of last year, were here holding services in the gospel tent. In searching for an available site to place the tent, they inquired at Roberto's house who owned the adjoining vacant lot. They found that his father was out, but the mother and grandmother assured them that they could secure the use of the lot from the owner. So the tent was pitched and Roberto's unmarried parents attended regularly, hearing for the first time the gospel. The father is an old, strong man and did good service as self-appointed "look-out" for the tent. The much younger mother was always sitting in the front near the organ, but her whole time was spent in slapping at the six-year-old Roberto who, too, had a pinched, hardened appearance, grinning in a silly way over his mother's inability to control him.

Always such actions on the part of mother and child show the child "more sinned against than sinning," so in spite of this nightly performance, we soon found that Roberto was an intelligent, alive boy who was robbed of a child's right, and we said that we would like to have him in our kindergarten.

Even when the little fellow would be sitting in perfect quiet, his mother would jerk him here and there. When Roberto discovered that Mr. Clarke had two helpers who distributed and took up the hymn books, he learned to dash out ahead of them and aid in this work, the mother at first sailing out after him, dragging him by the arm or collar back to his chair, and holding him while he squirmed and fought for release, but finally she realized that others would like to see Roberto allowed to help, and in this she was equally as pleased as the little boy, for she almost worshipped him in her crude way. How he did step as he helped the young men assistants!

When the services ended Roberto's father brought him to enter the Kindergarten. The mother became an active, faithful member of the W. M. S. The man bought her a Bible on

a trip to Havana, and not long after she asked for baptism. Miss Garnett went to her home and talked with her about being married to Roberto's father. Such parents live together here and are considered by the majority all right. But the father would never consent and so the mother was never received into the church; however, she never faltered in interest or attendance.

In the Kindergarten Roberto was taught we should always give thanks to God for our food when we sit down to eat, and in his home he passed on the teaching, he himself giving thanks always at their table, and at last won reverent silence while he prayed. Before retiring, too, he nightly recognized his heavenly Father in his childish way. His father told us more than once how the child begged unceasingly that he come to church with him and his mother, so one day he replied that he was too old, but the child's intelligence would not accept such an excuse. However, the father has never come to the church. In the Kindergarten Roberto soon became calm and obedient and made rapid progress. He gave us no little trouble in keeping him from talking, not so much from disobedience as from nature. He learned rapidly, and after a half year in the Kindergarten he entered first grade. It was then that trouble began anew for Roberto. Away from the "Americanas," for one of us is always present in the Kindergarten, he became self-appointed first fellow in his class room, running away with even the teacher.

There were repeated punishments, notices to his parents, and finally a letter to them that Roberto had to spend almost all his time away from classes because the teacher had to send him so often to the directora and he sat silently with her in the office with no teaching, and if they could do nothing to control him they must keep him at home or know that he was spending his school hours in the office.

Then the mother came. During the months since the tent meeting she had become gentler in her every manner, but when she came to talk about Roberto we dreaded the conference, fearing an outburst of her former nature. But our faith is too often weak. The woman was greatly troubled, and even excited, but controlled herself well, and left saying that she so desired that the child continue in the mission school, pleading their every effort at home, and asking that we let him try again. That was on Monday. The next day Roberto's father brought him to school and Friday he was sent for to go to his dying mother.

Roberto had not told us that he had a little baby sister two days old. The mother was conscious till the very last; she asked for the Americanas, gave away her children and died fearlessly. They tell us that when poor little Roberto found that his mother was going, he said, "In all the world there is only one mother." This was the title of a poem he had learned in the Kindergarten.

He is on the porch now near me, waiting for the Sunbeams to meet. I have just called him to me and asked him whether his mother knew him when he went to her. He said, chokingly, "Yes, and she said I would have much to suffer." Then he added, "If the doctors had hurried to her and given her the injection she never would have died." I asked about the little sister and he said, "O, I reckon she is still fat, and at night she doesn't sleep, but all the morning and all the afternoon she sleeps." Her name is Basilia Velasco: the mother's name. He continued, "We are still at home,—papa, that boy that came to take me home, and I. Papa eats where the baby is and I eat with my cousins."

When we got to the house the mother's body was on the brick floor on a sheet, and covered with a sheet. Candles were kept burning by her Catholic relatives, and friends. Roberto was in another room standing between his father's knees frightened and wide-eyed. Miss Garnett

took him in her arms and went aside with him. None of us could realize what had happened.

Next day, just before the body was taken to the cemetery, the father entered the room and took from the open casket a paper that he handed to us. It read: "Yo te quiero, Mama." (I love you, Mama.)—Robert Perez.

Bits of Information About Cuba

1. Cuba is an island 100 miles south of Florida, lying at the entrance to the Gulf of Mexico.
2. It is almost as large as New York State.
3. Sugar is the most important product of Cuba, and tobacco is next in importance.
4. Cuba is so beautiful it is called the "Pearl of the Antilles."
5. Forests cover one-half of the country; they are full of valuable mahogany and cedar woods; there are thirty species of palm trees.
6. The Indians were the first people who lived on the island. The Spanish treated them so cruelly that within one hundred years there were none left.
7. There are over a million and a half people living in Cuba.
8. Under Spanish rule only ten children out of every hundred received any education. Now they have a few public schools and some mission schools, but more are needed.
9. Most of the people of the island are Roman Catholics.
10. A great blessing to Cuban children would be books. It is a rare thing to see books of any kind in their homes.
11. Flowers are very beautiful and plentiful in Cuba. One of the favorite pastimes of the girls is garland weaving. They spend the day out of doors gathering and making them into gay wreaths and chains with which they deck themselves.
12. Sunday is a great holiday of the week, and it is also market day. The people from all around the country bring their products to sell—pigs and chickens and oranges and coffee, etc. The afternoon is spent in pleasure, or by the poor people in washing and ironing and toasting coffee, sewing or anything else they have to do.
13. The people carry umbrellas at night because they are afraid, and want to keep off the moonlight.
14. In Cuba every day is a saint's day, and when a new little baby comes the mother does not give it a name as our mothers do. They say the baby brings its name with it, and they call it after the saint on whose day it was born, thinking that saint will take care of the baby all its life.
15. The children never go to bed until the grown-up folks do. As all the children dance, they often go to balls and dance all night.
16. Most of the balls are on Sunday, and every celebration is put on that day. They say Sunday is the day to "divert yourself."
17. Teaching the children in the mission schools is very hard work. There are so many saint's days that are celebrated and the children lose so much time from school.
18. Many of the parents are anxious to send the children to the mission school because they learn more and it does not cost anything. They must pay for everything they get from the priests.—Selected.

Old Time Trip in Cuba

The people in tropical countries rise very early in the morning, for if anything needs to be done, morning is the time to do it. All

the countrymen come in with their produce from the mountains, many of them leaving their homes at three o'clock in the morning. The mornings in Cuba are always fine. Even in the rainy season there are hours of sunshine in the morning unless a hurricane is in progress, so it is very easy to go about in the cool morning air.

Traveling out in the country towns I used to be very much amused watching the country people when they would open their homes in the morning. Old Spanish houses of the best class, also those of the poorer class, are arranged so that the animals belonging to the family, such as goats, cats, pigs and chickens, are stabled in the rooms in the back yard, which are really a part of the house. Often I have looked out and seen the doors opened in the morning. First would come rushing out a troop of goats, then the chickens, then the pigs would slowly come out, followed by the little naked children. After a few minutes the mother would come to the door with a cup of coffee in each hand and a bit of bread, and call the children to come. They would run to her, drink the coffee, take the bread, and go out again into the dusty street to play, and breakfast is over.

We would soon have our own breakfast, which consisted of very little more than the children had at the door, and then would start the day for a trip to the next village. Sometimes this was on the train, sometimes on a *carrate* or on horseback. There would be no roads once outside of the villages. A *carrate* is made of two large wheels connected with a heavy great stick of timber, and long poles in this timber extend forward, making not only the bed of the cart, but also the shafts for the mule that draws it. For the bed of the cart there is a rope twisted to and fro about the sticks, a mat thrown on it, and that answers for springs, seat and all. The motive power is an old mule that had been condemned by the American Government to any negro who would buy him. The passengers always sit on the heavy stick of timber in the rear and ride backwards, like a French criminal going to execution. The driver and the mule invariably go to sleep and progress is made at the rate of one mile and a half an hour. The passenger's feet almost touch the ground, and if he becomes tired he can stand up, and neither the driver nor the mule know that he has left the conveyance. On the cart the missionary puts all he needs for the trip to the next village. Sometimes the swamps and rivers are deep and there is great difficulty in crossing and caring for the supplies on the journey.—Selected.

A Little Girl in Cuba

Clang! Clang! goes the knocker on the door of my house in Caribarien; and when I go to see who is there, I find a little Cuban maid, with shining eyes and on tiptoe, to give me a message.

"Good morning!" she says. "And mama says you have a new little servant to command at our house."

And then she runs off to tell the neighbors the same thing. Did you ever hear such a queer message—that I have a new servant, and she lives in another house?

Suppose we go and see her right away! We cross the street and find all the children so glad to see us.

Aurora is the eldest; then there is Leonidas, Jose, Julian, Maria del Carmen, Manuel Antonio, and Ramon, and every one is talking about my servant. They take us into their mother's room. It is all dark and shut up, but they light a candle and we see their mother propped up in bed, and by her side is a bundle—not a very big one—just a little, little baby!

What a red face it has and what big eyes and black hair!

I put out my finger, and its tiny fingers go round mine and hold me tight, tight. We are getting to know each other already. Why, can it be? Yes; this is "the new little servant" I am to command.

She wears a little waist instead of a long baby dress; but, you see, it has trimming on it, and she is wrapped in linen cloth marked with her mother's initials in red cross-stitch letters nearly as big as she is, and on her little pink toes are booties of wool or silk. She wears a stiffly starched cap all trimmed with lace and baby ribbon, and, as a finishing touch, a jet bead is tied around her creased wrist to keep off bad luck.

But we are exclaiming over too many things. She wrinkles up her scrap of a face and opens her mouth very wide and gives a vigorous cry. My servant has a strong voice and a mind of her own.

"And what name did she bring?" I ask. For her mother will not choose a name for her as your mother did, but will look in the calendar and see the names of the saints on whose day she was born. (Saints are people who, it is said, were very good people when they were living, and so the people in Roman Catholic countries pray to them as much as they do to God.) And they think the saint whose name a child brings will take care of it all its life. So, even if the family does not like the name, they call the baby by it just the same.

The mother tells us the baby brought "Emilia," and she is very glad, for she thinks it is a very pretty name.

Emilia has had a very warm welcome from all the neighbors, and especially from her brothers and sisters. Little Manuel Antonio wants to put her down on the floor to see if she can crawl, and gets up from the dinner table to carry her some black beans so she may have something to eat too.

All the others are busy talking about what she will do when she gets big. For one thing, she will spend a great deal of time thinking about her clothes, even when she is very little.

She will have plenty of little thin dresses of white or bright colors, and she will want a new one for every special occasion, for it is dreadful to have to wear an ironed dress (one already worn) when every one else has a new one. She will have new shoes, too, and think more of them than even her dress, and she will want some gay ribbon for her hair and a little fan to open and shut all the time.

She will go to school when she is three or four years old and carry a bag made of burlap for her books and slate, with her initials worked on the outside. She will carry a long, hard cushion with a strip of crevel sewed to it and will learn to make letters of cross-stitch before she is five years old. When she is larger, she will have a square frame and do embroidery or drawn work in it. She will also learn to crochet; and if she learns these things well, her mother will say the teacher is fine, because she knows how to teach *labores* (fancy work). She will play with dolls just like you do and visit with other little girls, too. She might teach you a good many games you never heard of and she will know others very much like yours.

There is one game they play a great deal. One little girl pretends that she is a rabbit and hops all about the circle where the others are. Another game is one that must have been played hundreds of years ago in Spain, for it is about the Moors' coming. "What do they come for?" "To kill us!" "How?" "With dirks!" "Here they come!" "To the water!" And it ends by all pretending to throw themselves into the river.

They do not go to bed until the grown-up people do, and as all children dance, they often go to balls and dance all night. Most of the balls are on Sunday, and every celebration is put on that day. They say Sunday is the day to "divert yourself." If nothing else is going on, the band is playing in the plaza at night, and gayly dressed people are walking about, going round and round and talking and laughing.

On Sunday, too, they go to Sunday school in the cities where there is one. Not long ago I asked my little neighbor, Manuela, what she learned in Sunday school.

"A rezar y rifar" ("To say prayers and raffle"), she answered. She is given a ticket every Sunday for attendance, and these entitle her to draw for fans, dolls, bicycles, etc. Once there was a kid raffled off, but the priest got that.

When she goes to church, she must dip her finger in the holy water at the door and make the sign of the cross on her forehead. She is taught to say prayers on beads—ten to Mary and one to God. She learns the Commandments this way: The first, "Thou shalt have no other gods before me"; the second, "Take not the name of God in vain." She is taught to pray to the images in the churches and the pictures of the saints in her home, and she is given little saints instead of a Sunday-school card to take home. She wears a medal of the Virgin about her neck.

I think you would like to know how Emilia will spend Christmas. She will have a new dress, but no gifts such as you have. All her relatives will come to her house and they will have a fine dinner and eat roast pig and other things they specially like.

On January 6 comes the "Day of the Kings." They say it is the anniversary of the day the wise men came to see the baby Jesus; and the children think the wise men still go riding by carrying gifts, so they set their little shoes in the window, which in the morning may be found full of little sweets and presents.

On her birthday, too, Emilia will have cards and flowers; perhaps a big cup to take her coffee from in the morning, the gift of her home folks and friends. And she will perhaps give a little party and hand around little cakes piled in a pyramid on a glass stand.—*Edith McClung Houston, in the Missionary.*

The Canal Zone

The Canal Zone is the territory which was ceded to the United States on November 18, 1903, by the Republic of Panama for the purpose of constructing and maintaining the Panama Canal. It is a strip of land ten miles wide and forty-seven miles from ocean to ocean, across the Isthmus.

The Republic of Panama is not a part of Central America, as some think. It is a territory between the oceans in the Isthmus and has a length of about 480 miles, and a breadth of from 37 to 110 miles.

There are ruins in the Isthmus that show a civilization of which there are no present records. The city of Panama was settled in 1518, long before the first English settlement was made at Jamestown in Virginia.

The two principal cities of Panama are Panama on the Pacific Coast and Colon on the Atlantic Coast. These cities are at the ends of the Canal and belong to the Panama Republic. American cities have been built on the outskirts of each city.

The population is composed of Spanish, Indians and Negroes, as well as people from the United States and Europe. Several of the churches are for the Negroes and a work has been opened up among the West Indians.

Mr. M. F. Roberts, superintendent of our work in Panama, writes most hopefully of the work in spite of the changing conditions.

Our Puzzle Corner

PUZZLE No. I

A missionary in North China.

FIRST NAME

1. A shepherd lad who became the greatest king of Israel.
2. One of the minor prophets.
3. The last word of the nineteenth Psalm.
4. The greatest of the major prophets.
5. The last and greatest of the judges.

LAST NAME

1. The brook where the prophets of Baal were slain.
2. Fourth word of the third verse of the thirteenth chapter of Luke.
3. Esau's father.
4. First book in the Bible.
5. An Epistle in the New Testament, the author of which is unknown.
6. A young preacher who was associated with Paul.

Sent by Iris Bellamy, Aloskie, N. C.

PUZZLE No. II

A missionary in Japan.

FIRST NAME

1. The evangelist who baptized the Ethiopian eunuch.
2. The mountain where Aaron died and was buried.
3. The man of whom was said: "He was not; for God took him."
4. The wealthy kinsman of Naomi.
5. The mother of John the Baptist.

LAST NAME

1. The first wife of Jacob.
 2. The most wicked king.
 3. Solomon's choice.
 4. The birthplace of Paul.
 5. The slave whom Paul converted and sent back to his master.
 6. The king who ate grass.
- Sent by Mary Townes, Greenville, S. C.

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