

HOME ^{and} FOREIGN FIELDS

Vol. IX

NOVEMBER, 1925

No. 11



THE FUTURE OF THE SOUTH LIES WRAPPED UP IN ITS CHILDREN

This girl, the oldest of eight children, is "a bit of Old Mexico in the U. S. A.," and, with a multitude like her, awaits our help and love.

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(Continued from Last Page)

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THE MISSIONARY PILOT

SENIOR B.Y.P.U.

- Nov. 1—Topic, "Busy About the King's Business." See especially page 8, "A Hero of the Cross in Latin America," for a thrilling story of a man who was a living illustration of this topic.
- Nov. 8—Topic, "The Christian's Armor." See page 9, "The Valley of the Shadow of Death." Let the leader conclude the program with this touching and appealing missionary story.
- Nov. 15—Topic, "The Lord's Supper, and Obedience and a Privilege." See page 5, "Man's Best Gift to Man." Close the meeting by summarizing the points in this excellent treatment of the value of Jesus to men.
- Nov. 22—Topic, "The Church, Man's Helper." Close with the strong appeal by Miss Goldsby, on page 7, "Does It Matter to You?"
- Nov. 29—Topic, "Spurgeon, the Prince of Preachers." See editorial, page 3, "Commending the Gospel," and the review of Dr. Love's book, on same page.

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

The leader will find in this number an unusual amount of interesting and valuable material for use in the various chil-

dren's meetings. See especially pages 11-21. Make a poster of the excellent pictures, and have the children tell the story that is represented by each picture.

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

A rich abundance of supplementary material is furnished in this number for the missionary meeting, the topic of which is, "The Child and the Future of the South." See especially the editorial, page 1, and the stories from our Home Missionaries, pages 11-21.

SUNDAY SCHOOL

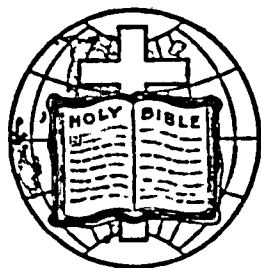
Use the suggested exercise and demonstration, "Children of the Cotton Mill," as a program for the opening or closing worship of the school. (See page 30.) Also use some of the stories about our neglected children and the work being done for them by the Home Missionaries, on pages 11-21.

PRAYER MEETING

The leader should read with care Dr. Burt's message on page 10, and devote the meeting to prayer and discussion as to how to make most effective the suggestions given for the every-member canvass, December 6-13. Pray that the burdensome debts may soon be removed from our Home and Foreign Mission Boards.

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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

NOVEMBER, 1925

Crimes Against Childhood

The mother-instinct is one of the strongest original impulses in both animal and human nature. Who has not seen the mother bird fly in distress into the face of an enemy that threatened her young, even though the intruder were overwhelmingly more powerful? And who has not witnessed the sacrifices that are made daily by an uncounted multitude of parents for their children's welfare?

Yet it remains one of the strange facts of history that children in all ages have been fearfully neglected and abused. Child-murder has been practiced, and is still being practiced, to an extent of which most of us are quite ignorant—not only among savage peoples, but in practically every stage of civilization.

Payne, the historian, in "The Child in History," paints a revolting picture of the abuses and crimes to which children have been subjected through the centuries. He explains that superstitions, growing to be all-powerful customs, come to be looked upon as justification for infanticide. From various tribes, he declares, the following are typical instances:

"All infants are to be destroyed whose birth causes the death of the mother; those born with teeth already cut; those born in stormy weather or on unlucky days; those who sneeze at or shortly after birth; those born in any way considered unusual; those who cry at or soon after birth, and the like. In the great majority of cases it has been the female infant that has suffered oftenest. 'In South America it was the custom for the women to bury alive the majority of their female children and they never brought up more than one boy and one girl.' Female children in India have, for ages, been doomed to a most unwelcome reception. Over them the father had power of life and death. The sad fate of the child-widows of India is well known. During the nineteenth century the British Government received many protests against its efforts to stop the practice of killing daughters, which had been in vogue for forty-nine hundred years. Conditions were not dissimilar in ancient China, and a recent investigation in forty villages of a certain province indicates that a short time ago an average of forty per cent of all the girl babies were exposed or otherwise destroyed. The Homeric Greeks left it entirely to the father to decide whether a child was worth rearing. He had power to destroy it if he so desired. In Athens infanticide was an accepted practice. They might rear the first child; a second was usually condemned to die. The Athenian rule is said to have been 'The son is brought

up even if one is poor; the daughter is exposed, even if one is rich.' During the sixteenth and seventeenth centuries infanticide was very common in France.

"Cannibalism is closely associated with infanticide in many cases, in fact, it is one of the causes in times of economic stress or famine. It is common among such primitive peoples as the Papuans. In one village a British Governor found no girls, since all had been killed and eaten in a recent raid. In parts of New South Wales 'The first born of every lubra was eaten by the tribe as a part of the religious ceremony.' 'Bathing in blood, especially the blood of children, in Northern India was regarded as a powerful remedy for disease.' In times of famine cannibalism often breaks out when not prevalent at other times. Such an outbreak occurred in Japan not over one hundred years ago. At such times children, especially female children, were the first to suffer."

The historian goes on to tell of the human sacrifices which have been made in all ages of helpless little children, and shows how first the prophets of the Old Testament and later Christian leaders waged ceaseless war on the inhuman practice. His explanation of the sacrifice of children with religious sanction is that rituals demanding the death of a child were invented to reduce economic burdens, men who did not want to assume responsibility for the support of children, especially in a polygamous society, devising this method to overcome the rebellion of women against the destruction of their offspring. He records the almost universal practice during thousands of years of selling children as chattel property—a practice that has by no means ceased in many lands to-day. Bringing the history further up to date, he describes the condition of children in the seventeenth and eighteenth centuries in industrial England. "Invention of machinery," he declares, "and the consequent demand for cheap labor, caused laws to be enacted which made the overseers of the poor in effect the slave-agents of the mill owners. Nominally the children were apprentices, but actually they were slaves, and their treatment was most inhuman."

It is difficult to realize that only a generation or two ago conditions existed that are almost unbelievable. Yet the historian declares that "as late as 1840 children of ten to fifteen years and younger were driven by merciless overseers for ten, twelve, sixteen, even twenty hours a day in the lace mills. Fed the coarsest of food, in ways more disgusting than those in the boarding schools described by Dickens; they slept, when they had opportunity, often in relays, in beds that were constantly occupied. They lived and toiled day and night in the din and noise, the filth and stench, of the factory that coined their life's blood into gold for their exploiters. Sometimes, with chains about their ankles, to prevent their attempts to escape, they labored till epidemics, disease, or premature death brought welcome relief from a slavery that was forbidden by law for negro slaves in the colonies. It was even testified, in a hearing in 1815, that a whole gang of such children were sold with the other effects of a bankrupt."

The gradual emancipation of childhood is a trophy which can be laid, without question or hesitation, at the feet of Jesus. Payne says that the assertion of the Christian fathers that children had souls "probably did more to stop the practice of infanticide than any other idea." When Jesus took little children in his arms and blessed them; when he made them the type of citizen of his kingdom; when he uttered his bitterest woes against those who cause little children to stumble; when he declared that it is not the will of the Heavenly Father that one of these little ones should perish; best of all, when he came into this world as a babe, he forever glorified childhood and made it impossible that those who accept him should be thoughtless and cruel toward little children.

But we have not yet won the battle for the child. In favored America, even, there are multitudes of children who

are growing up without a chance, stunted in mind and body, warped and twisted in character and soul. There are other multitudes more fortunate, so far as material things go, but in spiritual things cheated of their birthright of knowing God's Word and the salvation which can come alone through Jesus. Their call comes to us with an appeal that cannot be denied. Read some of the stories in this number of HOME AND FOREIGN FIELDS, from our workers in Home Mission fields, and your heart will be touched afresh with the hard conditions under which these children of our foreigner-neighbors are being reared. And whose heart does not grow heavy as there arises before him the picture of an uncounted host of children of China, Japan, India, Africa, South America, and portions of war-stricken Europe and the Near East against whom crimes are being daily and hourly perpetrated—crimes both of commission and of omission—which must break the Saviour's heart as he looks down upon them?

Sometimes we raise the question as to what there is, in times of peace, that will challenge men and women to a great and heroic service. Here it is: *A crusade against the crimes committed against childhood, beginning at home and reaching to the uttermost part of the earth!* And rest assured that if we could win the fight for the children of any one generation, we would have won a victory that would bring nearer the kingdom of God on earth than any other that man has ever waged.

* * *

America's Opportunity and Responsibility

Our honored Foreign Mission Secretary, Dr. J. F. Love, has written a series of messages, in a brief volume entitled "To-day's Supreme Challenge to America," which will stir afresh every missionary-hearted man or woman who reads it, and convince and convict the indifferent and the skeptical.

The book is an effort to interpret the "signs of the times" with regard to America's opportunity and responsibility for carrying the gospel and its fruits to all the world. Particularly does the argument apply to Southern Baptists in this hour, with their resources of men and money, and with their undiluted and unadulterated conceptions of the Christian religion. Not that the writer appeals to our pride of means and soundness; rather he makes us bow our heads in humiliation that, possessing such riches, we have been unwilling to share it with those in desperate need.

What are the signs that point to our supremacy in duty and privilege for foreign missions? Dr. Love points to seven: The marvelous providential developments in history which have given to America political and financial pre-eminence; the distress of the world, incident to the world-war in Europe, and to disturbed conditions in Asia and the East; the disillusionment of the world, as men have turned in vast multitudes from the institutions of government and religion upon which they had depended for the guarantees of their welfare both here and hereafter; the universal outbreak of depravity, among all classes and nations, resulting in an era of lawlessness almost without parallel in history; the work of the Holy Spirit in blessing beyond our wildest expectations our foreign mission enterprises, overwhelming us with the successes achieved and embarrassing us with the calls for more workers; the new opportunity in Europe, made possible by the decline of the State churches and the hunger in men's hearts for heart-felt religion; the sudden rise of democracy, as voicing the clamant demands of the hitherto ignored masses for the right to count as individuals and to have a voice in the control of their affairs.

The writer closes his analysis with the insistent query: "What then?" "What will be the consequences if the

churches fail to respond to this call? If the American churches fail, who will meet the world conditions? Is America called to so great a responsibility? What will be the consequences if the American churches measure up to their responsibility in this great hour?"

It is indeed a tragic picture which he paints as the inevitable outcome if America fails; and a picture that thrills the hearts and captures the imagination if we are true to the trust God has imposed in us in this fateful hour.

"The discharge of our duty in larger foreign mission service will, with present world conditions, insure an ingathering of precious souls on the foreign fields for which no parallel is found in modern missions. Millions on the foreign fields are ready to make the great decision if only the missionaries be sent to them and the issue be pressed now. It is the readiness of the world as well as its needs that make up the urgency of the hour for foreign missions."

If you have not read this book get it at once, and read it once and again. Then pass it on to some one else; or, better still, form a foreign missions discussion group, or study class, and meet once a week or oftener until you have gone to the bottom of the tremendously significant matters dealt with by this far-seeing statesman in Christian affairs. In it all put uppermost the spirit of prayer and humility before God, crying with deep earnestness unto him to spare us the calamity of disobedience at such a time.

If a thousand such prayer and discussion groups could be formed in a thousand Baptist churches and these suggestions followed, almost beyond question the debt of the Foreign Mission Board would be lifted within the next six months.

Will your church be one of the thousand?

* * *

Commending the Gospel

There comes a time in every home, we presume (for it has come in every home with which we have had acquaintance) when father and mother and the elders of the family are judged by the standards which they have tried to raise for the children. These elders have taught the children to be truthful, to be honest, to be sincere, to be patient, to be generous, to be kind, to be unselfish. But after a bit the children, with eyes unveiled, begin to say in their hearts, if not aloud, "Are *you* truthful, and honest, and sincere, and patient, and generous, and kind, and unselfish?" Blessed is that home where within reasonable limits, the children are enabled to answer in the affirmative; and tragic are the consequences when the children are compelled to say, "You tell us that this way is right, yet you do not walk in it yourself. You do not commend your preaching by your practice, and we have no confidence in it."

It is not otherwise with those to whom we seek to take the gospel in foreign lands. At first they raise no questions, but take it for granted that the great country which is sending to them this exalted message of holy living exemplifies the teachings of its religion. But one day disillusionment comes, and the native cries, "Why do not your people live as your Book teaches, and as you tell us to live? You do not commend your preaching by your practice and we have no confidence in it."

America is worth saving for her own sake; but she is doubly worth saving for the world's sake. There are several points at which we need to strengthen the message of our missionaries by making our Christian practice correspond more nearly to our Christian preaching.

We need to commend the gospel of peace by an utter repudiation of war, and preparations for war. War, except as a last resort and in self-defense, is organized, legalized murder. War is wholly foreign to the spirit of Christianity, and is

indefensible by a Christian nation. Yet the civilized world, representing the principal Christian nations, seems to be pushing steadily ahead toward another war more terrible than any history has yet known. True, certain steps are being taken to prevent such a catastrophe; but they have been relatively feeble, and the United States has kept aloof, refusing out of self-interest and party selfishness to take any effective part, and permitting Europe to drift back into exactly the same condition which made inevitable the holocaust of a few years ago. The gospel of Jesus is a gospel of peace, but when the heathen nations judge us by our own standards they find us strangely inconsistent.

We need to commend the doctrine of brotherhood by more brotherliness. The spirit of Jesus is wholly opposed to class hatred and fratricidal strife. In a Christian order of things the rich will not despise the poor, nor will the poor hate the rich. Employes will not enforce their demands with a strike, nor will employers retaliate with a lock-out. The laborer will receive a just proportion of the fruits of his labor, and the capitalist will be granted the right to his rightful share. Cooperation will take the place of cut-throat competition, and men will do business for each other's welfare and the common good of all, rather than for selfish gain. Here and there are men and corporations with this spirit seeking to live and work together as Christian brethren; but on the whole there is so little of it as to give rise to serious question as to whether after all we believe ourselves in what we preach sufficiently to put it into practice.

We need to commend the doctrine of righteousness by more righteous living. Lawlessness, sensuality, greed, injustice, sinful indulgence, worldly living, are not the fruits of the Spirit; yet who would dare deny that they characterize the lives of multitudes of our people, some of whose names are on church rolls? Righteousness is a great word, which must not be overlooked even when we dwell in the presence of grace. God is a righteous God and his demands of righteous living are inexorable. There is no substitute for living right, doing right, thinking right. To the heathen the Bible's demand for righteousness, and its soul-searching message concerning sin, come with gripping and disturbing power. In no other religion is there such emphasis upon sin and the necessity for turning from and hating it. Yet when the non-Christian peoples observe how we soften and almost ignore these high demands, and often live as if it made no difference that we are Christians, they are confused and made to stumble. The missionary challenges them with the message of righteousness, but the church membership at home discredits him and his message by unrighteous and worldly living.

We need to commend the doctrine of consecration by deeper and truer devotion to Christ and his kingdom. The gospel makes Christ everything or nothing. Eternal life through him is the pearl of great price, which a man were wise to get at the sacrifice of all else. For his service a man must turn his back on all earthly attractions, and for his love the believer will give up all possessions, even to life itself. There is no half-way ground in this clear call of Christ to absolute surrender and devotion. To the heathen such a call comes with arresting power. He can see no way of compromise, and is held back from the acceptance of the appealing ethics of Jesus by this tremendous demand for whole-hearted consecration. Only by the overpowering grace of God does he find it possible to meet the conditions. Then, one day, to his sad disillusionment he discovers that the people who sent him this gospel have watered and weakened it, refusing to take it seriously, and are living, many of them, as much for self as his heathen neighbors! The doctrine is all right—his heart and conscience bear witness to that—but he is hurt and hindered by our failure to commend it.

After all, is not this the great heresy—our failure measurably to practice what we send our missionaries to other lands

to preach? To what purpose is our vociferous defense of the Bible and its doctrines when we discredit our profession by our practice?

Southern Baptists believe in the Bible, the whole Bible, the divinely inspired Bible. They believe in Christ, the Virgin-born Son of God, the world's only Saviour. They believe in the claims and promises of his gospel, and they bow to the authority of his commission to go with it into all the world and make disciples of all the nations. But let us not forget that we are to commend this Bible and this Christ and this salvation by living the principles and incarnating the doctrines which we are committed to give to others. Else we shall be in danger of becoming false witnesses and of discrediting the very truth our missionaries are sent to proclaim.

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Youth and Christ

"The great thorn in the flesh of the Christian church has always been not the carping critic, nor the blatant sinner, but the younger generation. It was early recognized that the church which could not hold its young people was doomed to death.

"Youth's noisy enthusiasm has been forgiven; youth's fearless demand for frank testing has been met; youth's curt dismissal of prohibitions and negatives has been patiently tolerated. But the real trouble lay with youth's changeability. Each generation persisted in being terribly different. The church would succeed in perfecting a device which seemed to appeal to youth, when it would suddenly discover that a new generation had stepped in, making new demands and presenting new difficulties. Meanwhile we have always had a disquieting realization of the fact that as long as we remained Christians we were forced to resist changes from a teaching proposed hundreds of years ago, in a totally different environment, by an ancient Christ.

"We need not waste any fears in that regard. Christ is not an old prophet. He spoke as a young man; before he was as old as I am to-day, he had set his face like a flint toward Jerusalem and the cross. The spirit of youth was dominating in his purposes. But more important still, he is young! He does not seem old to youth. The most violent rebel in all this rebellious generation is frank to confess that he is not in revolt against Christ. They do not claim to have outgrown Jesus. They have no quarrel with him.

"So the real problem is not 'How can we keep youth from being young?' nor 'How can we preserve Jesus from growing old?' Youth will be young, and Jesus will be young, but can the church keep young? Can the church find a way to preach Jesus in each generation so that young people can catch the fearless glint of his adventurous eye, hear the throbbing courage of his quiet voice, and leave all to follow him?"

—Bernard C. Clausen.

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"To live for God's sake, and for God's sake to become the servant of others; to soothe the sorrows, and lighten the burdens of the oppressed; to make the world's crooked places straight, and its rough places plain; to rescue the perishing, raise the fallen and cheer the desolate; to do all these offices of love with unwearying patience and self-denial, and not grudge the expenditure of ease, and health and life itself, when called for; such is our Lord's idea of greatness."—W. G. Blaikie.

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"Blessed are the happiness makers! Blessed are they that remove friction, that make the courses of life smooth and the intercourse of men gentle."—Henry Ward Beecher.

Man's Best Gift to Man

Rev. Charles C. Smith, Windsor, N. C.

In the midst of a striking incident recorded in 2 Kings 6 and 7 we have these words in Chapter 7: 8, 9: "And when these lepers came to the uttermost part of the camp, they went into one tent and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it. Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore, come, that we go and tell the king's household."

It was in the time of Elisha, the prophet, and Jehoram, king of Israel, the Northern Kingdom, that there was a famine in the land, and the armies of the Syrians laid siege to Samaria, Israel's capital city, thus intensifying the need of food in that city.

They were in dire straits. One night four lepers were between the lines of the two armies, and they likewise were sufferers from the famine. Realizing their situation they decided to go to the camp of the Syrians and cast themselves on their mercy, knowing that whether they remained where they were, or went into Samaria, they would certainly starve. When they arrived in the Syrian camp they discovered that it had been hastily abandoned by the army, for there were the tents filled with food, raiment and treasure, while the road leading toward Damascus was covered with various articles that in their haste had been abandoned by the Syrians in their flight from a supposed enemy, whom they thought they heard approaching. The lepers ate their fill, and buried treasure from two tents, after providing themselves with plenty of raiment. Realizing that they had more than they could use, and thinking of the hungry and famishing multitudes in the city, they said the words quoted in the paragraph above. The story being told, soon the inhabitants of the city and the army of Israel had food in abundance.

Not unlike those lepers in their first actions are the Christians of America in what we do with our spiritual privileges. How abundant is our supply of the grace of God—with open Bible in the land and in our homes; with preaching twice a Sunday in almost every church in well nigh every town in our land; and yet we are keeping these treasures to ourselves, when in the world there are myriads of humans without the Bread and the Water of Life, and it is in our power to supply these to them.

Always the best gift to others is that which they most need. Sometimes it is food, as in the Chinese famines. Again it is water, as during the summer of 1925 in so many places in the South. Very seldom is the great outcrying need mere money. Really, always the greatest needs are spiritual needs, and that which will supply these will ever be the greatest gift that can be bestowed. "If thou knewest the gift of God." Of course, all of man's needs may be met in Jesus, and hence Jesus is God's best gift to man. But the way by which those who have not yet received this gift may come into possession of it is to have it carried to them by other men. So the spiritual needs of men are met by men carrying to men this great gift of God; hence, as Jesus is God's best gift to man, he is also man's best gift to his fellows. Therefore the subject of this paper "Man's Best Gift to Man."

CONSIDER HOW JESUS IS MAN'S BEST GIFT TO MAN

1. *He is best in that he gives right ideas about God.* The right doctrine of God is Christ's great contribution to the religious knowledge of the world. Every one must deal with God, here and finally. Those dealings with him will be ad-

vantageous according to man's adjustment with God, or lack of that adjustment. That adjustment can be right only as man has right ideas about God, and these right ideas come only through Jesus, and the world comes in touch with Jesus only as he is carried to them by those who know him; and these carry him only as they are sent by the larger number who also know him. Jesus reveals him as spirit, as Father, as love, and as Saviour.

2. *He is man's best gift to man because he gives right ideas about man.* Man is lost, but that he is worth saving is Jesus' great revelation. Heathen have no sense of the sacredness of human life, and no sympathy for the fall. Jesus teaches the value of man even in his fallen state. The parable of the lost sheep, the lost coin and the lost boy all show the surpassing value of human life in the estimation of Jesus. A Psalmist once looked at the magnitude of nature and the smallness of man by contrast, yet saw that God left the big things of nature that he might have fellowship with man, and in wonderment he exclaimed, "When I consider thy heavens, the work of thy fingers, The moon and the stars, which thou hast ordained, What is man, that thou art mindful of him? And the son of man that thou visitest him?" (Psalm 8: 3, 4.) Jesus summed up his whole mission in these few words, "The Son of Man is come to seek and to save that which was lost." Jesus is man's best gift to man because fallen man is through him made to know his worth to God, and to give him courage to go to God through Christ.

3. *He is the best gift because he gives a right conception of sin.* Heathen know about the fact of sin, but they are fearfully ignorant of what constitutes sin. A Hindu priest will go to consecrate the opening of a house of ill fame, or a gambling den, a part of the profits of which have been promised to religious work, and the proprietors will run these hell holes in the belief that what they are doing are acts of religion. Jesus teaches that all sin is disharmony with God, and shows man its exceeding sinfulness, thus making him to know that he ought to avoid it.

4. *He is the best gift because he brings to man the best Book in the universe, the Bible.*

5. *Finally, he is the best gift because he brings to man the surest hope of eternal life.*

THINK OF THE JOY OF BESTOWING THE GIFT

Undoubtedly it was a great joy to the people of Samaria to satisfy their hunger out of the abundance that the lepers had told them about; but can you not picture the already filled lepers standing to one side and watching with unrestrained joy the fruits of their simple message? Soul-winning is ever a joy; and in reading of what God is doing on the mission fields to-day through the little contributions that we have made, do you not feel the thrill in your own soul? Carey labored seven long years before there was a single convert, and when at last one told the great missionary that he had decided for Christ Carey said, "My soul was so filled with joy that I thought that my body would scarce be able longer to contain it." It is ever so.

THINK, TOO, OF THE OBLIGATION TO GIVE THE GIFT

1. *There is the obligation of spiritual bounty.* We have our experiences of conversion, then the abiding and the in-filling of the Holy Spirit, of the Bible in our homes, of Christian fellowship, and the frequent and regular opportunities of hearing the Word of God preached and taught. Then there is our great body of Protestant Christians in America, furnishing the greatest potential power for the spreading of the gospel that the world has ever known.

2. *Then there is the obligation of abundant means.* There is no need here of enlarging on the wealth of America, and to state in any detailed way that the majority of this wealth is in the hands of Christians who are members of Protestant churches.

We certainly should realize that this day is a day of good tidings, and yet we hold our peace; we are heedless of our obligation.

THINK OF THE PERIL OF WITHHOLDING THE GIFT

"If we tarry till the morning light some mischief will come to us." Not to those in the city, but to those who had that whereby the needs of those in the city could be met. We can only tell in the light of history the possible "mischief that might come to us" if we continue to withhold the gift, and what history reveals forms indeed an ominous cloud.

There may be dead, cold formality in our churches, and our children may be forgotten by God. "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children" (Hosea 4: 6). There will likely be general deterioration of the spiritual life, not only, but it may be that we will lose what of Christianity we have. In Revelation 2 and 3 the risen Christ warns all of the seven churches in Asia Minor of their shortcomings, telling them the dire disasters that awaited them unless they changed their ways. To-day there is not a Christian church in a single one of those cities. North Africa was at one time a stronghold of Christianity, while to-day it is in the hands of the Mohammedans, and the valley of the Nile has become well nigh sterile. Europe, which was once the hope and bulwark of the work of our Lord on earth, forgot the rest of the world, and spent its money on itself, building great cathedrals and "hiding" what spirituality they had. To-day Christianity in Europe is but in name only, with the power of God withdrawn from it, while every country is poverty-stricken, being bled white both of men and treasure. The words of Ecclesiastes 5: 13 are all too true: "There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt." That is the peril of American Christianity to-day if we continue to withhold man's best gift to man.

Think of the splendid way that God has provided by which we may bestow this greatest of all gifts on our fellows in this and other lands: "Go and tell the king's household." God gave this gift to man in the incarnation and death of Jesus; we give it by the telling. "How shall they hear without a preacher?" And we, who remain at home tell it by supporting these preachers. "How shall they preach except they be sent?"

Let us think of our bounty, both of grace and of means, and in face of our lacks for the years say with those lepers, "We do not well: this is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come to us: now therefore, come, that we may go and tell the king's household."

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The Roof Fell In—Shall the Work Fall?

Rev. Frank H. Connely, Tsiningchow, China

We have gone along these years using old Chinese houses for our schools, and managed nicely as long as the buildings stood up and our schools were smaller. Now, however, many of the buildings have gone down with the rains and our schools have grown to be large institutions. The Girls' School is at the point where something has to be done and done quickly, because several buildings that were formerly used have already

fallen in and some of the others are about to. I doubt if they last through this rainy season. We will try to patch them and make them hold up, for if they fall we will simply have to do away with the school and we can't hope to build anything until next year, of course. Miss Crawford had to give up her bedroom for a classroom this spring. I don't know what will be done this fall. Our school is at the point, under her leadership, where it is taking an important place in the city. With a decent building to meet in, and a room for classes, she can build a fine school. It is really criminal to pile girls in like she did this spring. Their living conditions were awful.

We debated for a long time what to ask for in the way of a building. With the present state of the Board we wanted to ask for as little as possible. If we had more room here in the city we could ask for a small amount and build a Chinese style, one-story building very cheap, and do well. But land is so scarce and the Girls' School yard so small that we can't afford to do that. It would cost more just to buy additional land than the difference in the cost of the two kinds of buildings, not to mention the fact that it will be impossible to secure that much land here. So we decided that the best thing to do would be to build a large, two-story and basement building right next to the street, which would give dining room and kitchen space and wash rooms in the basement, study hall and some classrooms on the first floor, and dormitory rooms on the second and third floors. In that way, it will leave the inner yard free for additional classrooms and a little ground for exercise. With this building our Girls' School will be in good shape. It will be right next door to our new church so the two buildings will give a very respectable appearance to our street. Right now, the Girls' School buildings are a disgrace. We were able to keep them fixed up so that they looked fairly nice for a while, but they are getting beyond that stage.

The next in importance to our Girls' School is an additional building for the Boys' School. We have 120 pupils this spring and many more begging for admittance. Our present enrollment is taken from ten different countries. We have a larger field to draw from than any other school in our Mission, and in spite of the newness of the school, our influence is covering a wider field than any of the others, and the field is increasing all the time. We had pupils packed like sardines last year, and all the rooms solid with beds, and couldn't take in another pupil. Of course we could refuse to take in more pupils, but we can't take care of those we have, for we haven't a dining-room and kitchen; we haven't a study hall where we can have them gather to study and thus supervise their studying, and we haven't enough classrooms for the classes to meet in, nor enough rooms for the teachers to live in. We can't ask them to live in a big room with thirty boys crowded in. Last spring, they had to eat standing up most of the time as they couldn't get into the dining-room, it was so tiny. Even that tiny room is falling in. One entire side of the building is half gone. To put it in shape we would have to rebuild it, and even with that expense it wouldn't accommodate the pupils. We can get along with a little smaller building than the Girls' School, for we have more of the other buildings than they have, so we have asked for a smaller amount for the boys. We have tried to be very conscientious in asking for this as we deeply sympathize with you all in trying to make ends meet. The whole Mission agreed with us that something had to be done.

TWO WEEKS LATER

This is a time "when a feller needs a friend." "The rains came and the floods descended and great was the fall thereof." That is happening to us these days. The only time I have ever been near the line of feeling blue was the other day right

after I wrote the above. I walked over to the Boys' School and found three of our old buildings that we have been propping up and using these last few years, falling in. One has since caved in completely. The others are liable to fall any minute as the rains are coming down in torrents. I have squeezed dollars, used every cent we had for repairs to hold them up, have put in every cent of our own money and any other we could get hold of to make ends meet and provide quarters for our schools and church without asking for additional appropriations, for I wanted to save the Board all I could. We have invested heavily so that it will drain every cent we can raise out here on the field to complete our church without asking for anything from the Board. In fact we have been on one constant financial strain all the year trying to get what we have to have, with the money available. I had just congratulated myself that after putting forth such efforts, I could begin to see my way clear for the year, though every penny was used, when these new catastrophes bump down on us like a ton of brick. With this one building already fallen and the other two near there, we are in the middle of a bad fix. We haven't a cent of money we can draw on for repairs, even if they could be repaired. The one already fallen can't be repaired at all as it is entirely gone. The other two might be held up for a year or so if the rains will stop long enough to save them. As I told you in my last letter, we were on our last legs for room and now we are even shorter than ever. I can't see what in the world we can do. It makes our new building more imperative than ever. Something will surely have to be done.

In the Girls' School one corner of the main study hall caved in two days ago and the only remaining tile roof building is almost gone too. As those buildings are one hundred years old about the only practicable plan to save them for several years would be to reroof them. That would take more money than the buildings are worth. If we can get the new building, we can use the old material of one and make the other one into a fairly decent building.

We are spending so much money each year trying to hold these old buildings together that it hurts my conscience. The rent and repair money on these old buildings which the Board has granted each year never covers half the repair bill. We are just ashamed to ask for more for such rattletraps, so just get funds as best we can. If we can have a building that we don't have to prop up all the time, we can then give more time to our real work and not have to fool so much with watching workmen repair old buildings. It certainly would be a saving on our dispositions.

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Does it Matter to You?

Miss Annie Lucile Goldsby, Fulton, Ky.

The decree has gone forth, and the time is almost at hand, for if drastic relief toward raising the mission debt does not come by October 1, the intention of the Foreign Mission Board is to begin bringing the missionaries home. Pause just here and ask yourself seriously this question, "Does it matter to me if these missionaries have to come home because there is no money to support them?"

In looking over an address to Southern Baptists, sent out by a special committee of the Foreign Board, I found these statements: "After the World War and with the launching of the 75 Million Campaign there were countless new Baptist opportunities challenging us. The fields were white. We had to go. Our people had ordered the advance. We went, and our successes were so rapid and remarkable our very

victories overwhelmed us. God overmatched our faith with measureless blessings so that we had no room to contain them. We are being forced to sound a retreat in the face of the most marvelous seals of the divine favor and blessing ever recorded in missionary history. These past five years on the foreign field have been the years of spiritual romance in the records of Baptist progress. It seems almost criminal for us to hesitate and withdraw when God is so wonderfully leading, but we cannot do otherwise." Southern Baptists, shall we lose conquered territory because of a retreat?

It is recorded that "Where there is no vision the people perish." We have lost our vision—or perhaps we never had a vision—of a soul-hungering world. We are thinking of our own selves, of our own interests; maybe we are thinking of the work at home. I do not say that the work at home should be diminished. But let us not close our ears and our hearts to the appeals for the millions across the sea,—“to the uttermost parts of the earth.”

A story comes from China of a little native boy about ten years old, who was a student in one of the mission schools. Of all the thirty-odd pupils in the school this little boy, whose name was Fung Kam Ts'eung, was the brightest, cleanest, and the most promising. He led his class in scholarship and in deportment, and indications were that he would become a very useful man. His young mother watched over him proudly and jealously, always having him at school on time, and dressed neatly. She wanted him to be educated, so that he could have opportunity to become an official, and in this way bring honor and wealth to his family name. She was all the more anxious because the father had died the year before of bubonic plague, leaving her with Kam Ts'eung and two younger children. How rapidly he was learning, and how proud was her mother heart—her boy would be famous some day! But death knocked at the door one Sunday, and demanded admittance. Word came that the Grim Reaper had carried the little life into the great beyond. The little fellow died of high fever, literally burning himself into the grave. The mother, with her faith in gods of wood and stone and in tradition, depended upon these to heal the lad. Incense was offered to idols, and firecrackers were exploded to frighten away the evil spirits causing her son's illness. No soothing medicine was given the child, no competent nursing, for the heart-broken mother had no knowledge of these things. So the little life went out—a sacrifice to ignorance and superstition. The question comes, "Has Kam Ts'eung died in vain?" The answer lies with you, with me. The writer of this story, who is Rev. H. H. Snuggs, missionary to China, says in conclusion: "It seems to me that I can hear his little voice even now saying: 'Mister, can't you send a doctor to my city to help other boys and girls and older people, too?' Do you know there is not a physician on the Luichau Peninsula? Every day nearly three hundred people die here without a chance. Send somebody to help them, please!' What will be the answer to this plea? Isn't there just one doctor in the whole Southern Baptist Convention who will say, 'Here am I, send me?' Isn't there a church, or a group of churches or an association that will say, 'We will send you in his name'? The prayer of the Pakhoi, China Mission is that soon someone may come and in the name of him who loved little children help to prevent other such sad occurrences as the going of Fung Kam Ts'eung."

Not only can the Board not send a doctor to help these people, but some of the workers who are on the field must be called home. Does this matter to you, does it matter to me? Christians, are we asleep?

And the womanhood of other lands, the girls who grow up in ignorance and superstition—are we willing that their lives should be debased and humbled, that their hearts should

cry out for something higher, something better, and that we should say to them, "We cannot help you: we have no money"?

To the missionaries who are pleading for help from the homeland—those men and women, those young men and young women, who have given their lives to the Master's service, and who say, "The way is so hard if you forget us," shall we answer, "We cannot send you any money for church buildings and schools; we cannot send you money for the comforts of life; we have no money for these things"? Let us not break their hearts by our indifference.

What shall we say to him who said, "Go ye into all the world and preach the gospel to every creature—and lo I am with you," and "Freely ye have received, freely give"? I am my brother's keeper, and I cannot shift the responsibility by indifference and neglect. God will repay.

This mission debt can be raised, and we can help to raise it. How? If necessary we can do without some things we may think we have to have. Some can give larger amounts than others. At the Convention in May a pastor told of one man of his congregation who would be one of ten men to lift the entire debt. Think of it—over one hundred thousand dollars! We cannot all give that much, but we can give something. Are all who made pledges to missions this year preparing to redeem their pledges? Let's get busy and pay these pledges, and give more if we can. Or if we did not make a pledge, and some of us did not, let us give just the same. Why not have a self-denial box for missions?

During the 75 Million Campaign there were special consecration services, and an appeal was made to the young people to volunteer for definite work. I suggest having special services in all the churches at this crucial moment for the raising of the mission debt. If you are a layman, even try to interest others in this work. Make it your individual responsibility, for it is your responsibility.

Then let us pray unceasingly about it. Let us make every week a week of prayer, every day a day of prayer for missions. Pray that the debt may be entirely paid and that the work may be enlarged more and more in such a way that has never been known through all the ages. Pray that the veil may be lifted, as it were, from the eyes of all of us in the Southland, and that we shall catch a vision of a lost world and of the glorious opportunity that Southern Baptists have of pointing them to the Christ. Let us signal back across the sky: "Hold the fort, for we are coming!"

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A Hero of the Cross in Latin America

Rev. Erhardt Swenson, Buenos Aires, Argentina

On the twenty-fourth of July, 1925, Rev. Francisco G. Penzotti, a pioneer and hero of the Lord's work in South America died, and as his work was so closely associated with all denominations as representative of American Bible Society, we feel that at least a few lines ought to be devoted to this "God's nobleman."

He was born in a Roman Catholic home in north of Italy, 1851, and having lost his father at the age of six came to Montevideo, Uruguay, in company with sister and brother, when thirteen years of age. Here he was married and also came under the influence of Dr. Thompson, the Methodist pastor, was converted in 1876, and three years later entered the ministry.

Then began the long and useful life of this servant of God, fraught with so many hardships and dangers. His first missionary journey was taken in 1883 in company with Mr.

Milne, representative of the American Bible Society. They traveled north through Argentina into Bolivia, although warned that it would mean death because the last man that had gone there to preach was killed and thrown into the river at the instigation of the Roman priests. Not being daunted by warnings and threatenings, they pressed on from village to village preaching and distributing the Word of God until they reached the very capital, La Paz, where for the first time in months they slept on a bed. After eight months of constant hardship and danger, sleeping on the ground exposed to insects, poisonous snakes, wild beasts and unfriendly, superstitious people inflamed by priests, their strength and supplies all exhausted, they returned through Chile, preaching along the way.

On his second journey in 1884, his companions were two natives. This trip lasted thirteen months and was fraught with even more danger and hardships, penetrating into the mountains of Bolivia, distributing more Bibles and witnessing more conversions. The persecutions from the Roman Catholic clergy were terrific, and many times life hung on a thread—he says—but nothing could stop this man. He was condemned from pulpit and press, had many hard combats with bishops and archbishops, was arrested, and yet he came out alive, which can only be explained by the fact that there was One stronger with him than with the priests. He returned home the same way as from the previous journey with his strength completely exhausted.

But a man like Penzotti could not long be still. In 1885 he sailed with Mr. Milne to visit the republics north of the equator in the tropics. Under the most trying conditions because of climate, sickness of Mr. Milne, and opposition from priests, Venezuela, Colombia and the Isthmus of Panama were canvassed. One time they were saved from death because a cartman did not come to take them to a station in time to get the "donkey train," which, as they found next day, had derailed and all passengers perished. No boats being available to take them down the river, they tied branches together to make a float and drifted downstream, stopping at every village along the way preaching and distributing God's Word until they reached the Pacific coast, visiting Ecuador, Peru and Chile.

However, the most trying experience was still in store for this untiring servant of the Lord. In 1887 the American Bible Society called him to represent them on the West coast. Peru was selected as headquarters. His first audience of two in Callao soon grew to two hundred. His hall being too small and the English having a chapel seating 300, not used, they offered it to him. But this so infuriated the Romanists that they threatened to blow up both chapel and them, which made the English retract their offer. A larger hall was secured and the attacks from priests grew more furious. In the pulpit and press the heretic was condemned. An image of a virgin credited with miraculous powers was circulated. This image was sold with recommendation that when a strange man came carrying a bag offering Bibles they should crush it between the fingers into a pill and swallow it to hinder the devil from entering their body. When this did not have the desired effect another image was printed called "The Lord of the Sea." They formed processions passing in front of the house shouting "Long live the apostolic Roman Catholic Religion!" All answered, "Long live!" and then added, "Death to Penzotti! Down with the Protestants," followed by a shower of stones at the house.

Still the desired results were not obtained. A priest at the head of boys and women placed themselves in front of our hall, yelling, throwing rocks, filling the entrance with mud, garbage and still worse, so that an hour's cleaning was necessary before anyone could enter, or stay there. As the meetings were held behind closed doors, and there was only one entrance, the priest locked the door from outside after they

had entered, and stood watching across the street to see what would happen. But one man, a regular attendant, came late that night and seeing the door locked and hearing singing inside understood that the priest had been there. Fortunately he had a key which opened the door and the priest to his chagrin said, "These heretics have the protection of the devil."

But wishing to reach the interior with the Light, Penzotti, and the colporters divided the territory and started off. He went to Arequipa, and not very many hours after arriving was arrested by order of the bishop. He spent nineteen days in prison preaching and teaching the Word of God with the result that the jailor, when he was freed, took him home and treated him well. Not long after he was freed another order was issued for his arrest which took place July 26, 1890. He was placed in "Casa Matas" prison in Callao, an old powder house of the Spaniards. Here he was confined for eight months and two days, receiving the very worst treatment, with the end in view of either killing him or making him willing to leave the country. And yet his undaunted faith seemed victorious. But he says, "The day my son came with a message from mother that he could not bring any food because they had no money, the clouds for the moment veiled the sun." He would be able to live a while on the starvation rations, but what would wife and little ones do? After a while light came to him and he sent his son back with the message: "Go tell mama that God is not dead yet, and while he lives we will trust in him, and he will not abandon us." Not long after the boy came back with some letters, one of which contained money from an unknown person in U. S. A. God provided.

There was much agitation for and against keeping him prisoner. Some said, "Death to Penzotti!" "Out with all Protestants!" while others said, "Long live Penzotti!" "Down with the monks! We don't want men with skirts!" An appeal by Mrs. Penzotti was denied unless they were willing to leave the country by first boat. But she showed the same heroism as her husband, and answered; "Sr. Minister: We came to stay in Peru, and the thought does not cross our minds to leave it." A petition from the other prisoners to allow him to preach and teach the Bible resulted in solitary confinement for "seducing the prisoners."

But while the various parties argued pro and con, God was silently working to liberate his servant. After five months imprisonment a Christian (American) engineer by name of E. E. Olcott came to visit him, took pictures of the prison and chapel which he sent together with an article to the New York *Herald* and other papers in the United States. This naturally awakened interest and influences were put in motion in his behalf which resulted in his freedom. Easter Day, 1891, the bands were broken and he walked out as one risen from the dead. He knew what it was to suffer for the gospel.

After a much needed rest, and having been relieved in Peru by Dr. Wood, the American Bible Society asked him to make an exploration trip to Central America in 1892. Upon completion of this very difficult task he went to New York to give his report, where he was ordained and appointed to take charge of this work, and for sixteen years labored incessantly in the spreading of God's Word in these five republics, seeing in many places a marvelous transformation both physical and spiritual. In 1908 he was appointed to take the place of Mr. Milne as secretary of the American Bible Society in South America with headquarters in Buenos Aires. He continued in this post till age and ill health forced him to be more quiet, being succeeded by his son as secretary. And yet he continued to the end in the work. Asked why he did not rest, he answered, "I have eternity to rest."

The few times that it was my privilege to meet and hear him I was mightily conscious that he was a man of God, a

father in Israel, gentle, patient and loving, feeding on the manna from above and living in very intimate relation with the Saviour. From all sides and denominations this testimony is heard. It was not strange that he should fall asleep with these words on his lips: "It is worth while to serve the Lord! How beautiful, how beautiful it is to die."

* * *

The Valley of the Shadow of Death

Mrs. Rosalee Mills Appleby, Bello Horizonte, Brazil

In a little interior town of Brazil, Senor Lepique lay dying. Several years before, he had come out of his native hills to live in a strange land. Across the mountains and plains of Europe he had led his flock of sheep thorough the years, but none had told him of the Good Shepherd who gave his life for lost sheep. Month in and month out he had guided them in green pastures and by still waters; yet no voice had whispered to him of a land where the pastures are always green, and the waters always peaceful.

Night unto night he had oiled the bruised head of weary sheep; and yet no cool hand had been laid on his restless soul to stop the anxious questions that arose there. Day unto day he had watched the silent fold gather into a sheepfold of safety; but the days still passed without his entering the sheepfold where there is life eternal. Through the long stretches of the night he had sat at the door and watched; and yet the *open door* had never been set before him. He saw his flock enjoy the richness of the earth; but the *abundant* life was not his.

Across the hills a staff had guided them through the valleys of danger; yet into his enfeebling hand no staff had been placed for the shadow of death. So the shepherd of European mountains lay dying without the great Good Shepherd, whom to know was to dwell in the house of the Lord forever. The valley and the shadow of death were coming nearer, with no staff to comfort.

It happened that in this same little interior town that night was stopping Mr. Maddox, one of our missionaries, who was sent for. In the quietness of that night, Senor Lepique accepted "The Lord as my Shepherd, I shall not want." He entered the *door*, by which he may go in and out and find pasture. He held in his hand the staff, with which he may pass over to the other side.

Clinging to the hand of the missionary, the dying man whispered, "I am so glad that God sent you to give me the staff for the valley of death." Over and over he repeated the words. Through the voice of this shepherd, the missionaries in all the lands of the world were hearing the gratitude of dying men from pole to pole, and sea to sea:

"I am so glad that God sent you to give me the staff for the valley of death."

* * *

"If both just and unjust live by faith, is not their faith the same? May I not content myself with a faith such as the world approves without striving for any other? Hardly; for these two kinds of faith differ in this one tremendously essential aspect, that the faith of the just centers in a Person. As Paul says, 'I live by the faith of the Son of God, who loved me, and gave himself for me.' It is this faith that saves the soul unto life eternal, this faith without which 'it is impossible to please him.' Let us not despair of the world so long as it has an element of faith and trust, but strive rather to make the person of Christ its center and goal."—Olin McKendree Jones.

The Thorough Every-Member Canvass the Very Essence of the Task

Rev. C. E. Burts, D.D., General Director

December 6 to 13 should be an emphatic date for Southern Baptists. It is the time appointed for the annual every-member canvass. We quote from the report of the Co-operative Program Commission to the Southern Baptist Convention:

"That every Baptist church in the South be requested to put on a simultaneous, thorough every-member canvass from December 6 to 13, 1925, or as near thereto as possible, for subscriptions to cover the needs for the calendar year 1926. It is advised that both individuals and churches maintain the present standards and regularity of giving until the program of the following year is fully installed, that there be no break in the contributions and no lapse in the financial support of institutions and activities."

This important task faithfully performed by every church will go far to insure the success of the Co-operative Program. In the request some latitude is given as to the time for putting on the every-member canvass, but it will mean much if it can be done simultaneously throughout the South. The thought of 28,000 churches doing the same thing at the same time and in the same way will be a great inspiration to our people and we believe pleasing to our Heavenly Father.

Many are asking the question why our contributions have fallen off to general benevolences. Varied are the answers given but the most practical and sensible answer would likely be that the vast majority of the churches failed to accept any definite apportionment and to make a thorough every-member canvass.

Approximately 5,000 churches did so with reasonable success and 500,000 members are now giving with some degree of regularity according to the general plan. This will yield in the aggregate for the year some \$6,000,000. If as a denomination we meet the urgent and pressing needs of our mission causes, institutions and activities, and gradually retire our debts, this amount must be doubled. At least 20,000 churches have failed to undertake this work in any systematic way and more than 3,000,000 are yet to be enlisted in the regular and systematic support of the denomination. If the number of churches performing this task faithfully could be increased to 10,000 and the number of regular contributors to 1,000,000, this alone would pay our debts and solve our present financial problems.

The task is not an easy one. It will call for much thought and painstaking effort. If we succeed we must pay the price in diligent effort at this point. We should look upon the enlistment task as a responsibility and an opportunity. Some 900,000 have come into our churches in the past five years, but few of these have been enlisted in the financial support of the church and denominational causes. This good year of 1925 has been a year of great ingathering, possibly one of the greatest in the history of our denomination. Our failure to relate these new converts to the whole program of the church and denomination would be a tragedy unspeakable. It should be borne in mind, too, that it is quite as important that all of our people give as it is that the money be received for the kingdom. Regular, systematic and proportionate giving will make for Christian character and better Christian citizenship. To fail in the accomplishment of this task we do injury to the individual member as well as injustice to our great kingdom causes.

Yes, it is true we must in some sense be doing the two things at the same time. This, however, is no real excuse for failure to finish successfully the work of this year and make adequate preparation for the program next year. We find little trouble in making provision for this year for the local

expenses of the church. Why any confusion in making like provision for the denominational enterprises?

In many places local needs are pressing and there will be a disposition to subordinate the Co-operative Program to the local needs, but every normal church has a two-fold responsibility; that of carrying on its local and personal evangelism and training and developing its members, and also the maintenance of world-wide kingdom enterprises. This two-fold obligation must be accepted. The church neglecting either will suffer injury and will doubtless come at last to extinction.

GETTING READY FOR THIS PRACTICAL TASK

In this brief article I would not undertake to give specific directions as to how this work should be done. I wish to emphasize, however, three important things:

1. *Information and spiritual preparation.* The every-member canvass should be made the subject of prayer at all the services of the church. Ample time for giving out the fullest information concerning all the matters which pertain to the denominational work and all that is involved in the Co-operative Program should be set aside. One or more Sunday services, as well as the week-day services, should be given to a consideration of the vital matters bearing upon the work of the every-member canvass.

2. *Adopt a definite financial objective.* It is very necessary that the church, through conference with the state associational executive committee or the state organization, determine upon a financial objective. An aimless church will accomplish little more than an aimless individual. This objective should be reasonable and yet should be determined by faith, faith in God and in his blessings and favor. It should be fixed after a dispassionate consideration of the needs and the real financial ability and spiritual development of the church and should be such as to call out the best efforts of the church and lead to its gradual development in the grace of liberality. Undertake to do a definite thing and announce this purpose.

3. *Provide an adequate organization.* The suggestion of the Commission on Co-operative Program is that the organization be simple. The responsibility for the success of the every-member canvass should rest very heavily upon the deacons, scripturally designated for the care of this important phase of the church activity. We should know that a failure on the part of the churches to carry out this part of our plan, in a thorough-going way means failure to support our great missionary, educational and benevolent enterprises, and how tragic and unnecessary is such a failure!

We have assurances, however, that the churches in greater number have preparations now in the making for this important task. Every member giving every Sunday through his church to every cause as God has prospered is our great and worthy denominational ideal. Let every one of us help in the attainment of this ideal.

* * *

"Impressions made in early years are abiding. Bible verses memorized then are never forgotten. It is the best time to implant those truths that make wise unto salvation, to give the child a personal acquaintance with our Saviour himself. Home piety counts. It is the foundation and promise of the larger religion of the church."

* * *

"God, who sees life whole, sees how essential are those tasks which men count humble, and in his eyes all service ranks the same. That by which he judges men is not the dignity or the inconspicuousness of their work, but the faithfulness with which they perform it."

“The Race Moves Forward on the Feet of Little Children”

A Plea for the Children of Cuba

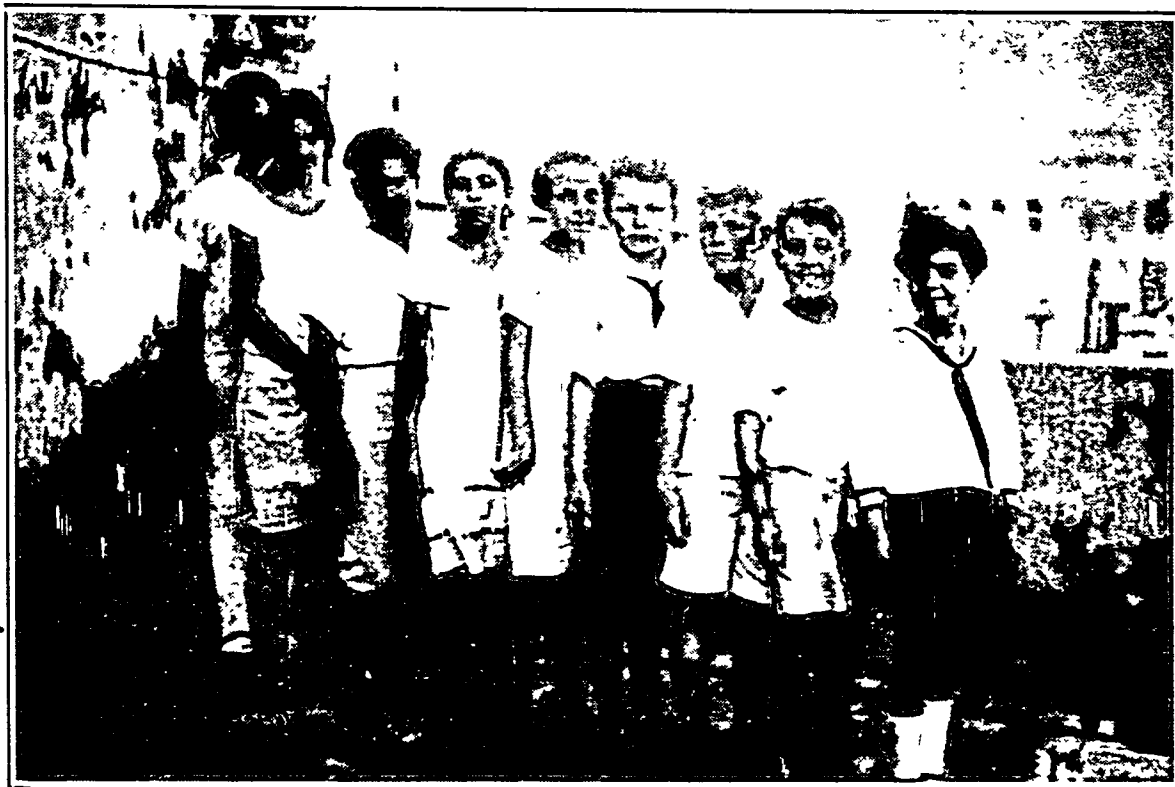
Rev. H. S. McCall, Havana

Most people know that there is a great city of half a million people, the city of Havana, lying just south of the Florida Straits, in the green island of Cuba, but many know it as a city of pleasure, where casinos, race tracks, and other diversions abound. However, a few know it as a city of great Baptist opportunity, for a few of the hundreds of visitors that walk our streets have been loyal and active Baptists, and one of the attractive locations for them has been the corner of Zulueta and Dragones streets where the one-time theater, that is now the Baptist Temple, stands. For many years this building served, as so many other buildings in this city serve, as a place of diversion, but now it fills a higher place and there are many that are blessed for having passed beneath its shadow.

In this building there is a school, and its marble stairs are worn by the tread of many feet, tiny feet that have tramped to school for the first time, more sturdy feet that have gone up and down the old steps hundreds of times before, and also the feet of older and more dignified ministerial students, who have exchanged night for day, priest rule for free sovereignty in Christ, and now are here preparing themselves for the service of the Master. Feet that have wandered far from their homeland have climbed the old steps and rested beneath our desks, feet from America, from Armenia, from Russia, from Assyria, from Columbia, from Porto Rico, from Spain, from Bulgaria, and from Czecho-Slovakia, and many lands that I do not remember at present. For the Baptist meeting house is known wherever the sun shines and those who have felt its gentle influence in other lands make haste to seek it out when they come to Havana; and it is but a step from the Baptist church to the Baptist school, or from the school to the church.

But although many of the children whose feet tread the Temple steps are from across the sea, by far the greater number have never walked any but Cuban soil, and those are the children for whose sake we are here.

How can we do good to our children? Have not the Cubans good public schools



“THE UTTERMOST PARTS” MEET IN THIS CUBAN SCHOOL

These pupils of the Cuban-American College represent, looking from left to right, children from Greece, Porto Rico, Mexico, Assyria, Armenia, Czecho-Slovakia, United States, Spain, and Cuba. What an opportunity for spreading the gospel!

of their own? What draws children to our school whose teachers are ministers of, to some, a strange faith, and where the parents have to pay money that is sometimes hard to spare? In the first place, though the Cuban schools are good, our school is better. Those who are Catholic, and the majority are, have

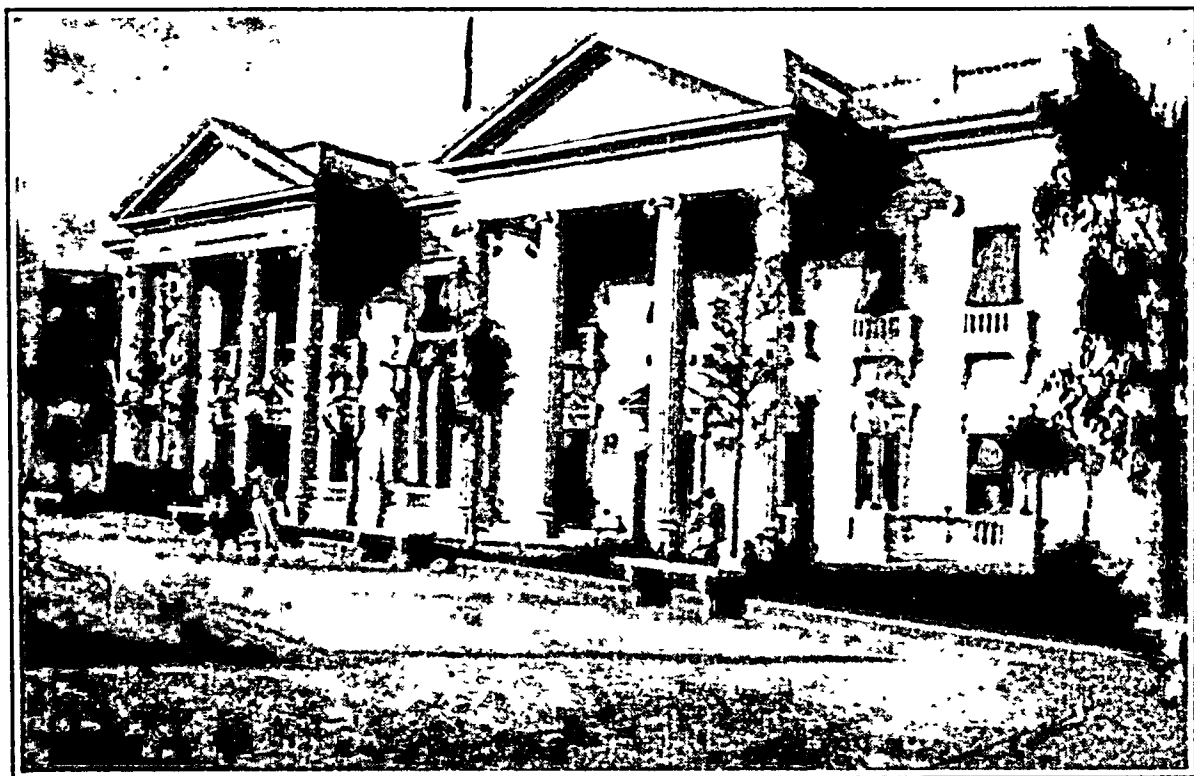


MISS VIRGINIA PEREZ

One of the first graduates of the Cuban W.M.U. Training School, now a missionary in Cienfuegos.

learned to have confidence in our course of instruction and our methods. Our instruction in English is our biggest drawing card, for this subject is taught by Americans in the Cuban American College, while no one can teach in the public schools who is not native born. We do not refuse to take children because their parents may not be able to pay their tuition. If, on visiting the home of a child, we have to go many steps up a dark winding stairway and enter a little crowded room away up on the top, we “see what can be done,” and as a result we get the child for the school and Sunday school, and the father is pleased to have placed his child in a “private” school in which every one has confidence. And he does not have to pay more than he can afford.

If we have such a school, what more do we want? Friends, too many feet go up and down our marble stairway. Too many demands are made upon our limited space and equipment. The big Temple is in the form of a great polygon within a larger square that fronts on two streets. The polygon is the auditorium of the one time theater and around it extend the ex-galleries. Besides this there are some that are the classrooms. But each year we have had to add new classrooms, until we are using all the old galleries, and have



GOVERNOR'S MANSION, SANTA CLARA, CUBA

Our Baptist church and school property is only two blocks away, strategically located in this growing and important city, where it commands the respect of all.

this year added an Armenian classroom that has overflowed into the church auditorium. We cannot grow any more unless something is done to help us.

We cannot take any but day students. Many applications come in every year from country people who cannot send to our day school, and from many city people who prefer to have their children under our care day and night. We need a boarding school. Many of our applicants are Baptists who will not send to a Catholic boarding school, knowing it as they do, and who cannot get more than an elementary education for their children where they live. One of our pastors who lives in a little town called Jacomino cannot send his children to school any more for they have finished the fourth grade. The fourth is as high as the local school goes. The schools over the island of Cuba are not as complete as those of Havana.

We Baptists have a wonderful piece of land in an outlying section of the city, up on a high hill, from which the city looks like a thing of white marble palaces stretching toward the blue gulf in the distance. Several years ago this property was bought as a location for boarding school buildings. We are still hoping and working that our dream may be realized—a dream of a place where we can take our young people and give them an education that will equip them for effective Christian service.

Can not some of our loyal Baptists do something to answer the call of the great opportunity for evangelical education in Cuba? Come to see us in our present Cuban American College in the Baptist Temple, know our needs, and make them known in the homeland.

Are We Deaf to the Plea of the Children?

Miss Christine Garnett, Santa Clara, Cuba

Some one has said, "I love little children, because they, fresh from God, love me." And here where we are surrounded by modern civilization, yet daily wondering at the crude customs, the wail of these children is heard above the rush of the routine of life. What feelings are aroused in one, as, opening the front door, the joyous "Good Morning" of a dear little child is heard, and looking across the street the little unclothed body of another child greets you and you remember that a little before he was there also—but now sweetly dressed, just as any little child in the homeland. And a prayer spontaneously arises: "God help me to help the mothers."

Later there comes to the home some little friend who, in his conversation, shows plainly that his teaching (mostly teaching that comes from example) has been that of deceit and untruthfulness, and again you see a nation full of these children, stretching out their arms, unconsciously no doubt, begging that they be helped.

What longings come to one, too, as from innocent little lips come so constantly the names of God and Jesus, and looking into the bright little eyes of the small companions, again one is saddened and becomes pensive, wondering where the cause lies. In this pensive mood, there come floating before one's eyes the happy days of childhood when family prayer made even a little child reverent and trustful—days when the teachings of Christian

parents instilled in little hearts could do no less than have these hearts prepared even to hear the missionary call in later years. And one forgets oneself, forgets to sleep, forgets to eat, forgets all, having just one burning desire—to rush to these mothers that they, too, may hear the call of their children.

And whose are the children? Some answer, "They have parents." But I would say, "They are yours and they are mine." And then I would ask: "Are these here so different from those there?" In your home is Jesus the constant companion of your children? If so, you can help us. If not, how can you help us?

You have a small group of workers here in Cuba—Cuba where the sun shines just a little brighter and the birds sing just a little sweeter, maybe, and our tasks are many and hard, often insurmountable, but God gives strength to the bruised reed.

Stress is placed on the Sunday school; we could almost dare term it the place where the ideals of a nation are formed. You who have had the wonderful privilege to be born and to have lived in a land where the Lord's day is a day set apart for worship, for doing things that will make the soul feel nearer God as the day draws to its close, cannot realize what it means where Sunday is just the opposite, where the world calls louder than on other days, and the mothers, ignorant of Christ and his love, lead their children to respond to that call. It is these children whom we try to reach through the Sunday school. You might ask, "And with what success?" Not all come, sometimes few come, but coming, their homes are helped, saints of long standing give place to the living Christ.

And hand in hand with the Sunday school go the children's societies of the Woman's Missionary Union. Little voices that constantly sing "I want to be a Sunbeam" can't resist the power of God, and their parents must listen to their childish explanations of the Word. But the problem is: So many children in so many towns and so few Sunday schools and societies. This is the need in Cuba.

In our own town as I write this, I am thinking of the sadness in our hearts because our day school has just opened and we see among the scholars so few of the children from the Baptist homes. A few do not realize the importance of Christian education, but many there are who long to send their children and have not the money. We often wish we could just gather these all in free of charge.

The influence of the mission school is wide and wonderful. Oh, that we had money to make it more so! Pray with us and work with us till the children of Cuba—neglected children, yea! too long neglected! give us no challenge because they have no challenge to give.



ARE THEY NOT WORTH IT?

These two beautiful children come from a crowded Havana tenement, where Christ is known only as the Son of Mary. What a blessing our Baptist school is proving them, and to others like them!

Cuban Children—and Jesus and His Love

Miss Kathryn Sewell, Santa Clara,
Cuba

"Desus, Desus, Desus,
Feetest name I know,
Fills my evwy lon'in',
Teepts me sin'in' as I do"

sang reverently a rollicking baby of little more than three years, in the States shortly before I returned to my mission work in Cuba.

Asked by a friend why I do not serve the Lord in a definite way in the homeland, instead of in a foreign country, with the words and music of that baby's song still making glad my heart, I told of her sweet ways and joyous songs and added: "Do you not think that it is worth while to teach little Cuban children to sing like that, of Jesus and his love?"

This American child has a lovely young mother whose sick, farmer father could not take care of several motherless children, so when she was small he distributed them out among families who would take them, and in the course of time this singing baby's mother became "our little girl" for two years. She was always cheerful, industrious, loving, and loved.

While mother and child were guests in this, the mother's last childhood home,

last summer while I was in the States, I was delighted and praised God for their sweet companionship together. There were painstaking conversations, patient explanation of words, careful and clear pronunciation for baby lips to repeat, and merry laughter together. Sweet and low they sang hymns as the mother pressed tiny hand-made frocks or tidied her room or did something for the elderly "mother" of the home. How baby Kathleen made sweet and glad the days for "grand-mother."

Although Kathleen's mother was denied much of childhood's rights, she is indeed a fortunate child herself. Sad, but true it is, that not all American children are so wanted and loved and trained.

Do you know of American homes where there are little children just as bright and responsive as Kathleen but whose mothers let other interests rob them of her teachings and friendly, enthusiastic companionship? I do.

"He who checks a child with terror,
Stops its play and stills its song,
Not alone commits an error,
But a grievous, moral wrong.

"Would you stop a flowing river,
Thinking it would cease to flow?
Onward it must flow forever:
Better teach it where to go."

These lines have inspired me to greater efforts in guiding childhood. May they help you who read them here.

We meet children, children everywhere! In America, in Cuba, the world over. Time does not "pass" as we like to say of it. It stays and it is we who pass, pass swiftly from babyhood to childhood, to maturity, to old age. Care, patience, responsibility, vigilance, and sacrifice must be given, and given rejoicingly, if we would serve childhood in a truly efficient way. Children deserve guidance and not hindrance.

Had you thought that by omission as well as by commission we may check and hinder the current of young lives?

A pretty little Cuban girl of twelve whose name "Digna" means "worthy" is so hindered by the pampering her family gives her that she is, as is commonly remarked, a thoroughly detestable child whom no one can love or care to have near. Because of her family's erroneous love for her she grows up to live in society of which she is not a desirable, useful member. So hindrance comes not only by neglect but also by love wrongly expressed, and in Cuba this last is universal. No child is compelled, nor even persuaded to do what he prefers not to do.

The mother, five grown sisters and a brother of Digna's family are Christians. Still she has never been a member of any children's society of the church be-

cause she does not want to, and comes to Sunday school only when they have for her a new dress or there is a *fiesta*. When her big sisters come to a meeting or social given for grown-ups Digna is there, and if it is a banquet, or only refreshments served, of course she must be served too.

In our day school we see demonstrated daily the fact that youth is master here. Any moment that a pupil so desires he rebels against a reproof, or light punishment, and leaves school and no one questions his right to do so.

A little child to-day is a grown-up tomorrow. We must be alert and busy if we would guide and not hinder; if we would say with Joshua, "As for me and my house, we will serve the Lord."

Mothers, teachers, leaders, link your prayers with ours that we be faithful to our trust there and here, and that our Father whose little ones we are will lead us that we may lead.

* * *

"To understand a child, to so live that a child will learn to love, respect and trust him, is the crowning glory of manhood."—John Gardner.

* * *

"Light may be wasted, its beams be displayed so as to be of no use to the man who would read or work. Hence it is not enough to be luminous, but so to use our luminousness as to be of use to other people."—Joseph Parker.



TWO FINE CUBAN BOYS

Their father, a Catholic, sends them to the Baptist school "because they do so much better work there;" and our teachers seek to win them to Christ.

"Inasmuch As Ye Did it Unto One of These"

Miss Mary Kelly, Christopher, Ill.

The first time I visited the Italian widow shown in the picture, her husband had just died and left her with seven children, the oldest a girl twelve years old. Number 8 was not born until two months after her father's death. If her husband had been killed in the mine she would have been given a "compensation" by the company, but as he had typhoid fever, she of course did not get anything, and did not even own her home. The children were all healthy and strong, so had vigorous appetites. The only way she had to make a living for them all was by taking in washing.

I felt very sorry for her and told my pastor about her. When our Thanksgiving service collection was divided, he had a part of the Baptist share of it given to me for her. When we took it to her she could talk so little English we had to call in an Italian neighbor who could speak English to interpret for us. It was good to see the look of surprise and pleasure on her face when she understood.

My pastor also said I could get a Mother's Pension for her, so I went out to Benton to see about it. The Judge said I would have to take her over on a certain day, and he would do what he could for her. When I told her, she said she could not go for she had no shoes to wear—then she was in her bare feet. She had a good black dress, for all foreigners wear mourning for their loved ones. Sunday evening I told the B.Y.



THE ITALIAN WIDOW AND HER EIGHT CHILDREN

Our Home Missionary came to her rescue just when she needed help most. Could anything please Christ more?

P.U. about her and they immediately made up the money for the shoes. The pension was only twelve dollars a month but has meant much to her.

People have been good about giving me clothing for her, and that has been a great help. She has been very grateful for all kindness shown, but has a hard time of it. Four of the children are boys, and when they get old enough to work in the mine they will be much help.

Winning to Christ Through the Children

Miss Mary Kelly, Goodwill Center, Christopher, Ill.

The baker from whom I got my bread was a Bulgarian. I had given him Gospels and tracts in his language. I like the Italian bread very much, but they always make such large loaves I never could use more than half a loaf in hot weather, before it moulded, so I asked the baker one day if he would not let me have half a loaf. He said "Yes, they could use the other half." The next time I went for bread his little boy was waiting on the customers and when I asked for half a loaf he called to his father and said, "Papa, here is a lady who wants half a loaf of bread!" His father said, "Can't let her have it." On coming to the door and seeing me, he said, "Oh, it's you is it? Well, let her have it."

Then he said, "Where are your boys?"

"I haven't any boys."

"I thought you had some boys."

"No, I am not married."

"Then you have a right to work for the church."

Coming in where I was and sitting down, he said, "Ain't you married?"

"No."

"Never have been, never in your life?"

"No."



CHILDREN OF THE MINING TOWN

Only God himself can estimate the blessing this consecrated Home Missionary is to these precious children whom she is leading toward and to Christ.



PARENTS AND CHILDREN ALIKE NEED OUR HELP

The Home Missionary is distributing Testaments and tracts to foreigners at East Camp, Ill.

"Were you born in this country?"

"Yes."

"Were your parents born in this country?"

"Yes."

"Were their parents born in this country?"

"Yes."

"Then how come it some of them did not marry you off before this time?"

"We do not do that way in this country. This is a free country and people do not have to get married unless they want to." Such a look of consternation came over his face as he said, "Then the world would come to an end!" "I am not saying anything against marriage, that is the proper thing when people care for each other as they should, but the Lord sometimes has something else for some of his people, and I feel he wanted me to be a missionary."

He did not say anything for a little bit, then he said, "I would go to your church but I can't, I belong to the Greek Catholic church at Buckner. I do not go very often, but I belong to it. I cannot go to yours, but my children can go to your Sunday school and sewing school."

"We do not want any one to join our church until they have been converted, and believe as we do, but we are glad to have any one come to our church. We will be glad to have you come when you do not go to your own," I replied.

His two little girls, six and four years old, started right into Sunday school and sewing school, and have been regular attendants ever since. About a year ago they were converted, united with the church, and were baptized. The oldest one is in my Sunday-school class of thir-

teen-year Intermediate girls. She graduated from the eighth grade in the spring, so is in high school this year.

There are four little girls now, and they all come to Sunday school and sewing school. Whenever they miss I always see what is the matter for I feel I have a claim on them, and they are always present the next time, if possible. They are all bright, pretty children. The father and mother are in the Home Department of our Sunday school.

Sowing the Seeds of Truth

Miss Mary Strange, Good Will Center, Pratt City, Ala.

It was my privilege this summer to conduct two Daily Vacation Bible Schools, four weeks each, for Italian children of Ensley and Pratt City, Alabama. There were seventy-eight children enrolled in the two schools. Most of these go to the Catholic church on Sunday so are not allowed to attend our Sunday school and other services held at our Mission.

It is through the weekly club meetings and classes of our Good Will Center, where the children love to come, that we try to teach them Jesus as the one who forgives. Twelve-year-old Mary said to her teacher in the Bible school, "I can sin all I want to, go and tell the Priest and he will forgive me." As they store up the Lord's precious truths in their young hearts and minds we trust that they may come to know him.

Some of the parents are afraid to send their children to our clubs. A young mother told me, "The Sisters tell us that if we go to your meetings we are going the way of the Devil, and some of us are afraid; but I have found out that you do not teach my children anything bad, so I want them to go to the clubs and learn the good things you teach them."

I then opened my Bible and made known to her some things about Jesus which she said she had never heard. How



A CROATAN WOMAN AND HER TWO LITTLE GIRLS

Mother's love is the same the world over, and when the Home Missionary takes an interest in her children she finds a sure way to the mother-heart.



"THE VILLAROSA CHILDREN"

Carolina, the eldest, who has been in our Baptist day school and Sunday school since four years of age, has grown to be an efficient Christian worker, recently serving as interpreter in evangelistic meetings.

eagerly she listened and said, "Oh, how wonderful. When you sin then do you tell him?"

Pray for our work. It may seem slow, but our hope lies in his promise that "My word shall not return unto me void."

* * *

The Challenge of Our Neglected Children

Miss Martha A. Dabney, West Tampa, Fla.

Here in West Tampa, Florida, is an Italian colony of no mean size. In these homes there are hundreds of Italian children. For the most part the parents of these children have come to our country, which offers greater facilities for work, to make money to secure better homes and ways of living than they had in the old country. They come nominally as Catholics, but in reality they dwell in a shell of indifference to and unbelief in God. Christ has no place in their hearts and lives. Think what an environment this is for children! Christless homes! I wonder how often we lift our hearts to God, in praise, that we were reared in Christian homes, where Christ was known, loved and worshiped.

What about these children? Have we any responsibility concerning them? God has sent them into our midst, into our beloved Southland. Do we want them to become Christian citizens of our country, or a menace to it? What are we as Southern Baptists doing for them?

The Home Mission Board has a mission and workers for the Italians here in the heart of West Tampa. The workers are endeavoring to reach them through day-schools, clubs and Sunday schools. In the day-schools, while they are being taught the rudiments of education, the workers are endeavoring to throw around them, by precept and example, Christian influences, to implant in their hearts the teachings of Jesus, and to win them to him. And yet how handicapped the workers have been, because, twice each year,

they have to send out from the schools the boys and girls at the very age when they should be making a definite decision for Christ; because the Home Board, while in sympathy with the workers and longing to help them, could not give the adequate equipment, building and teacher to keep these boys and girls in the school.

What has the Mission done for the boys and girls whose lives it has touched? Have there been any visible results?

The accompanying cut is of the Villarosa children. All of these have been in our day-school and Sunday school. Carolina, the oldest one, now a girl of fourteen years of age, entered our kindergarten at the age of four, and went through our school as far as we could take her. She gave her heart to Jesus at a very early age, was baptized, and became a member of the Italian Baptist Church. She is very intelligent and ambitious and has made a splendid record in the public schools. She is entering the ninth grade this year. Her mother has been in an asylum for more than two years, and Carolina takes care of the house, her sister and four brothers, and keeps up her school-work. She is very loyal to her church. While she lives on a street where the people are very indifferent to Christianity and often scoff at her for her faithfulness to the church, she stands firm. Since we have been without a pastor for the past six weeks, each Wednesday night, while Miss Taylor speaks in English, Carolina interprets in Italian for the benefit of the grown people present. A few weeks ago, on account of a death in her uncle's family, she knew that she would not be able to at-



"WIN THE BOYS AND YOU SAVE THE FUTURE!"

Four Hungarian brothers in the Baptist Mission Sunday school at East Camp, near Christopher, Ill.

tend the Sunday school in the afternoon. So she arose early, did her morning tasks and, with her sister and one brother, walked more than a mile to attend our morning Sunday school that she might not fail to attend Sunday school that day. This week she has been attending a B.Y.P.U. training school, held in one of our American Baptist churches, taking a class in the B.Y.P.U. Manual, that she may get a diploma. "A little child shall lead them." Since her conversion, she has seen her father, sister and brother become members of our Baptist church.

In the picture, entitled "Our Door-keepers," are three boys, who have been very faithful in a boy's club and in the Sunday school. They have all three given their hearts to Jesus, and belong to a prayer band, formed in their Sunday-school class. They pledged themselves to pray for the boys in the class, who are not Christians and for boys who are not in Sunday school and ought to be. Some of their prayers have already been answered. While I was on my vacation this summer I received a letter from one of these boys, in which he said, "I read my Bible and pray every day." These boys are always at church ahead of time on Sunday morning, helping to open and close the church, therefore the title, *Our Door-Keepers*.

These are just two examples of how these children have responded to the efforts that have been put forth by the workers. There are others, but lack of time and space forbids my writing more.

God grant that we, as Southern Baptists, may realize the needs of these foreign children, appreciate their responsiveness to Christian teaching, and realize our responsibility to them.



"BOYS WILL BE BOYS"

Yes, and before many years these boys, sons of foreigner-Americans, will be men; and what sort of men depends largely upon what we do for them religiously.

Evangelizing the Mexicans in Texas

Rev. A. N. Porter, Waco, Texas

Certain laws and conditions in Old Mexico make the task of the foreign missionary more and more difficult there with the passing years. But the Mexicans are coming to us in ever increasing numbers, and are here far more ready to receive the gospel than in their own land.

More is being done in the United States for the education of Mexican children than in Mexico. It is reported that last year 103,000 children were in the public schools in Old Mexico. The exact figures are not at hand but I feel quite sure an equal number of Mexican children were in the public schools of the state of Texas last year, to say nothing of the other states of the southwest. It is reported that more than twenty thousand Mexican children attended the public schools in the city of Los Angeles, California, last year.

The Texas Mexican Baptist Convention recently held its sixteenth annual session in Kerrville, Texas. Reports showed more than eight hundred additions to the Mexican Baptist churches during the past year. About one hundred and twenty-five messengers attended the convention. No work in the state has made greater progress in recent years. It is no longer just the poor and ignorant class that is being reached by the gospel. We have a fine group of young people that would be an honor to any church.

Study courses are being given in the Sunday School Normal Manual, the Women's Normal Manual, and in mission study books, in many of our Mexican churches. Our great Baptist Publishing House in El Paso is rendering a great service in publishing these books in the Spanish language, and in co-operation with the Sunday School Board is giving the diplomas in Spanish.

Two Mexican Bible Institutes were held this summer. The first at the Baptist Encampment grounds at Christoval in west Texas. This was largely attended



A GROUP OF THE 72 ITALIAN CHILDREN IN D.V.B.S.

This Daily Vacation Bible School, conducted during the summer at Pratt City, Alabama, proved a striking success, especially with the foreigner children.



A ROOM FULL OF FOREIGNER CHILDREN

These children, every one of whom is of foreign parentage, are in one room of the public school in Christopher, Ill.

by Mexicans from all over west Texas. Great good was done. Several study courses were given, there was a large number of converts, and twenty were baptized.

A second Institute was held under the direction of missionary Paul C. Bell, at Bastrop, Texas, which is fast becoming a great center of Mexican Baptists. Arrangements are being made for the opening of a Mexican Baptist Theological Institute in Bastrop in October of this year, for the training of young Mexican preachers of whom we have a large and promising number.

San Antonio is becoming a Baptist center also; we now have two splendid Mexican churches there and other missions.

In El Paso we have our great publishing house owned by the Foreign Board, and our splendid mission school under the Home Board. Everywhere growth, progress and enthusiasm is apparent.

Pray for our Mexican work.

* * *

Love That Never Fails

Mrs. A. N. Porter, Mexican Kindergarten, Waco, Texas

One cold night last winter, just around the corner from our Baptist Mexican Mission happened the incident I want to tell you about.

Early next morning a lady from a Protestant Mexican Church came to me and said: "A young woman gave birth to a baby last night, the woman is very

sick and needs attention. The father is making a casket for the infant. Won't you please come and do something for them? I want to get my missionary to help them, too, so wait until I see her, the missionary of this Protestant church."

The outcome was her missionary did not help at all, but afterwards said: "I will let the Baptists help them with their physical needs and later I will take them the Bible."

I went to the three-room shack, the rooms all in a row—the front room had an orange box standing on the end in one corner and the lifeless little form was

resting on that; in the next room, huddled up in a corner, was this little mother with an old comfort wrapped around her, down on the floor with no other bedding. In the third and last room was a little cook stove so old it didn't have a leg on it, but was propped up with bricks. Now that was absolutely everything that was in the house. The little babe was dead, and the mother very sick with a burning fever.

On the preceding bitter cold night the father had gone out to hunt a doctor, but finding no one on the street, and as he was a stranger and not knowing where to go, he returned home without a physician, and the little woman had not yet had medical attention.

We (Mr. Porter always goes with me) came home and phoned for a doctor and sent out an "S. O. S." call for a bed and some covers. Dr. Copeland, pastor of the Tabernacle Baptist Church, heard our call, and he and others provided the bed and bedding. A stove from the Mission was put in her room, and other necessities furnished. A good doctor was secured who said that if the woman had been an American she would have been dead.

The husband was given food and clothing and we did for them all we knew how, and now they are both happy Christians and members of our little Baptist church. By helping them in their physical needs we could then help them spiritually, and our kindness to them in need just melted their hearts and made them realize we possessed something they did not know about. We soon told them of the love of Christ we had and they then knew our secret, and now they are telling our secret to many other Mexicans.



A GROUP OF MEXICAN BOYS, WACO, TEXAS

"More is being done in the United States for the education of Mexican children than in Mexico."



FOUR LITTLE MEXICAN GIRLS

These children are from Christian homes, and are being reared under Christian influences.

The Appeal of Our Neglected Foreign Children

Miss Mildred Bollinger, Baptist Mission, E. St. Louis, Ill.

Oh, if you could only see some of the homes where our children live! The filth and carelessness are appalling. These conditions are not caused by poverty alone, but by ignorance on the part of parents. Of course, disease is prevalent, with one or two rooms serving as living quarters for family of eight as well as for chicken house and dog kennel.

Morals are very low among some of our people, especially the poorer class of Americans. Many of the foreign children are sent out to steal whatever they can and are beaten if they fail or are caught in the attempt.

They respond quickly to any effort on our part to teach them, learn much from observation and appreciate every kind word or smile given them.

Personal contact, persistent teaching and prayerful example of our Christian citizens is the need of our neglected children.

Silver Lazzara—a Living Witness

Miss Carolyn Miller, Krebs, Okla.

There are many things that could be written about the neglect of children in this wicked little town.

The most of the children that come to my classes at the Mission are from Catholic homes. Their parents are miners and about half the time are on a strike. So when they are without work, the most of them are breaking our country's prohibition laws and leading many people to be drunkards by making and selling "chock." Those who sell the "chock"



SILVER LAZZARA

Boys like this, the fruit of Home Missions among the foreigners, make us to realize what magnificent dividends are coming from our investment.

are mostly Italians. Many of the children, if I ever get them to come to my classes, I have to win from the streets. Their parents are so busy making and selling "chock" that they have no interest in their own children. It is awful to see the poor little children thus neglected.

But sometimes we are able to win them to Christianity even from such Christless homes, and some of them when their hearts are changed and they are trained prove to be wonderful characters. As an example of such I want to tell you about one of my boys, whose picture I enclose.

This boy's name is Silver Lazzara. He is a fifteen-year-old Italian boy. Silver began coming to the Mission several years ago. He became interested in the study of the Bible and about two years ago gave up Catholicism altogether, accepted Christ as his Saviour and joined the Bap-

tist church here. Of course he has had to endure much opposition in that Catholic home as well as from his Italian friends. But their persecutions do not move Silver; he is one of the most loyal Christians I have ever seen. He seldom misses a service at his church, including the mid-week prayer meeting. He sometimes leads the prayer meeting and does it well. He is also teaching a class of ten-year boys in Sunday school and the class has more than doubled in enrollment since he began teaching it.

Silver is a boy that does well wherever you put him. He made the highest grade in high school last year. He is my manual training teacher at the Mission, and a pupil in my high school Bible class there and makes the highest grade in it. He is also my janitor at the mission. He is ambitious to go to college when he finishes high school and I trust that the way may be opened for him to graduate from one of our very best Baptist schools some day.

Silver is burdened for the salvation of his father, mother, brothers and sisters. His youngest brother has made a profession of faith in Christ and attends the Baptist church, but his parents will not consent for him to join.

I hope all who read this will pray for Silver and his family.

Above everything, these foreigners need to have God's Word taught to them. Pray that I may know how to do it in the way that will win them to my Saviour.



A FINE BULGARIAN GIRL

This girl, graduating from Grammar School, gives every promise of useful Christian womanhood.



A GROUP OF ITALIAN SCHOOL GIRLS

Who can foretell what the results will be of having these bright girls, of foreign parentage, come under the influence of our devoted Home Missionary?

Looking Backward

Rev. Jesse T. Williams, Tampa, Fla.

It was sixteen years ago when I told my wife and three babies good-bye and went across the State to Macon, Georgia, to sing for Dr. H. C. Buchholz in a three weeks' meeting.

He was then State Evangelist for Georgia, and the pastor that we were to help in the meeting was Rev. P. J. Lee, of the East Macon Baptist Church. That was a great meeting, resulting in 118 additions to the church.

I had been duly appointed as Baptist State Board Singer, and at that time there were only two singers on the staff, Prof. T. A. Henry and myself. For eight years I worked with Dr. Buchholz, leading the singing in almost every meeting he held. Those were great days for me for they were days of preparation for glorious work on a larger scale. We worked all over Georgia, and I had all kinds of experiences.

One day I received a letter from Dr. Barnard saying the Board could no longer pay office rent and that the evangelist would have to do independent work. This I did for a little while, and then accepted work with the Home Board.

As I view the field to-day and think of what the Lord has done through evangelistic workers, I must say that I believe the Home Mission Board of the Southern Baptist Convention means more to the South (for Baptists) than any organization in the world, and if it helps the South it helps the world. There is no better

way to do evangelistic work than the way our Home Board men work; there are no better men to be had than our Board can get; there is no greater field to work in than our own Southland; there are no more responsive people than our home people.

People have confidence in the men our Board sends out. Hundreds of pastors want Home Board men because they believe they are getting the best. Thousands of weak churches need the help that the Board can give through one man. Many churches have been lifted up and set going with just one meeting. The preacher may leave the community with very little money in his pocket, but the

church will not forget the Board as the years go by.

A business man said to me recently: "I'm not a Baptist, but I have been living in this town for seventeen years and have attended most of the meetings held during that time, and I wish now to say that the men who have meant most to Bible doctrine and sane evangelism have been Baptist Home Board men."

This is no time to curtail our force; too much is at stake; too much has been accomplished in the years gone by. The evangelistic work of the Home Board has been a success, a wonderful success. It will be a success for God's "Lo I am with you always," is at the heart of it. It cannot fail, and we should not retard its progress.

For the last three years I have worked at least half of my time in Florida, doing real mission work, and to-day as I view the work I'm shouting happy—others are too—for I see some good churches standing to-day, showing God's approval of my weak efforts. But I could never have worked as I have in Florida if it had not been for the Home Board. Dr. Gray, God bless him, never failed to encourage me and help in every possible way to serve the cause.

No evangelist can do real mission work in Florida to-day without a tent. In another article I may tell of some of my experiences with a Home Board tent. I have worn out one and am now working under the second.

May the day soon come when the Board will again launch out into the deep and let down the net for God.



WHERE CHILDREN HAVE LITTLE CHANCE

One small room, into which are crowded two beds, a stove, a table, a cupboard, a trunk, constitutes the home of these five children in East St. Louis.

At Work for Our Indian Children

Rev. J. N. Lee, Missionary to Cherokee Indians, Cherokee, N. C.

The accompanying pictures show the Cherokee Indian Sunday school classes in which are enrolled the children who attend Government day school, but who on Sunday morning march in a body to the Cherokee Baptist Church for training and service. This church was built by the Home Mission Board.

Meet one of our boys, David Squirrel: "I am a little orphan boy. My father and mother died when I was quite small, leaving me in the world all alone without a home.

"One day our kind policeman, Mr. Wahneta, picked me up and took me to the Government school. I am happy there, and I do enjoy the work and the studies, but most of all I enjoy going to the Mission to church and to Sunday school. The Cherokee Baptist Church is the place we boys like to go when Sunday comes. I love Jesus and I want all little boys to love him."

Our pioneer minister in the Cherokee reservation in North Carolina was Rev. John Jackson. He was a devout Christian for sixty years, being a preacher for fifty years. He traveled miles and miles over the mountains on foot, proclaiming the glad news and pleading with his people to walk in the Jesus Road.

Since Mr. Jackson's death his wife has worked untiringly and faithfully, counting nothing too hard for her to do for the cause of Christ. She is consecrated and loyal in all the church activities and is trying to follow in the footsteps of her devoted husband. She has a yearning desire to see her people brought to



CHEROKEE INDIAN SUNDAY SCHOOL

These children attend the Government school, but every Sunday morning march in a body to the Baptist church, built by the Home Mission Board.

Christ. Often she speaks of how "Ghon" so faithfully worked for the salvation of his people and how he labored to build the churches up, and "Aunt Stacy" is anxious to see God's work go forward among her people.

Oh, that we had more earnest Christians in this world like her!

* * *

A missionary working among Italians in East Boston was asked if she often prayed with them. She replied:

"When I find a woman sick, I put her to bed, wash her face, comb her hair, and make her comfortable. After a while she takes my hand and says, 'O missionary, you so good! I never know how to thank you?' Then I take her hand and say, 'God sent me to you; let us thank him!'"



REV. AND MRS. J. N. LEE AND GROUP OF INDIAN CHILDREN

"The Cherokee Baptist Church is where we boys like to go when Sunday comes," declares David Squirrel.

Home Mission Paragraphs

Rev. B. D. Gray, D.D., Corresponding Secretary

"During the camp meetings in Navasota, Texas, I preached every night with the result of twenty-one conversions.

"In March, 1921, I preached in Navasota the first sermon in Spanish. Brother Torrez was then the only Mexican Christian in that place, but with the help of our heavenly Father, the pastor of the American Baptist Church, Rev. T. A. Rayne, and my visits once every month as missionary of the Home Mission Board, on August 16, 1922, we organized the First Mexican Missionary Baptist Church of Navasota with seventeen charter members. We now have forty-seven active members and a good mission in Westfield, Texas.

"We had the privilege of having Dr. C. D. Daniel, Waco, Texas, who came to help us in the organization of the church as well as in the ordination of Brother Torrez to the ministry of the gospel.

"Brother Federico Flores, a worthy young man from San Ignacio, Tamaulipas, Mexico, has been working in College Station two years. He is one of the many fruits of our Mission in College Station, Texas. He is a member and secretary of our church in Bryan, Texas. He is also a hard student of the Bible and wishes to go back to Mexico to his people to tell them of the gospel of Jesus Christ, 'the power of God unto salvation to every one that believeth.'

"May the richest blessings of Jehovah be upon you and his work in this trying hour in which every one that loves the Lord and his cause is put to the test." —*Wm. Ibarra, Bryan, Texas.*

"After my summer vacation, rest and treatments at Battle Creek, with its delightfully cool climate, I am again at my post feeling about ten years younger than I did when I left here in July.

"Our day school has opened most gratifyingly, with an enrollment of 100. Our good Brother Valmitjana has done satisfactory work during the summer. The church and congregation are pleased with him. His wife is much improved in health and the two have made considerable progress in the study of English. They await your orders." —*J. G. Chastain, Ybor Station, Tampa, Florida.*



DAY SCHOOL PUPILS IN TAMPA MISSION SCHOOL

"Have we any responsibility for these children? God has sent them into our midst. Do we want them to become Christian citizens of our country, or a menace?"

"The Italian Church is doing very nicely. The working conditions here are very unsettled but our members are faithful.

"The Richville work is also progressing.

"The Methodists of North Haileyville gave up their work. There was such an opportunity for the Baptists to establish a Mission that I am holding a revival there for two weeks, knowing the Board would approve my doing so in this community that needs the gospel. We organized a Baptist Sunday school last Sunday afternoon with fifty-eight enrolled. The rent on the hall where we meet is paid until the fifteenth of April, 1926, and I believe we can pay the running expenses with the Sunday-school collections without any expense to the Board. We planned for only a two weeks' meeting but the interest is so keen that we will continue another week. Several have been up for prayer and a young man was saved last night"—Pascal Arpaio, Haileyville, Okla.

"I went off for a much needed rest the first of September and was away eighteen days. I came back feeling invigorated for my work. The patients all gave me a hearty welcome which made me glad to be back with them. A number died while I was away and others have died since my return."—J. A. McKaughan, Asheville, N. C.

"Please find enclosed my report for the month ending Sept. 25, 1925. Kindly observe I have visited two associations, seven churches, preached seven sermons, delivered nine addresses, and held eighteen Bible conferences for preachers and other Bible workers, and have spoken to more than five thousand people.

"I attended and spoke at the opening of Snowhill Institute, Snowhill, Ala., and the State Normal School, Montgomery, Ala. Everywhere I have labored my services were highly appreciated and cordially received.

"Selma University will open its forty-ninth annual session Monday, September 28. The prospects are good."—A. F. Owens, Selma, Ala.

"I am sending you a Spanish circular *Invitation* of the Navasota camp meetings where I preached every night and where twenty-two people came to Jesus by their own confession, accepting him as their personal Saviour. Fif-

teen of these were baptized Sunday afternoon at 3:30 by Brother Torrez, the faithful pastor of the Mexican Baptist Church of Navasota, Texas.

"Our Mexican Baptist Central Association held its first reunion the seventh and eighth of August in the same place of the camp meeting, and the business was all for the advancement of the kingdom. Much attention was paid to missions in general but especially to Home Missions.

"Our next reunion will be in Bryan, Texas, November 19-21, 1925. The good brethren elected were: Rev. Wm. Ibarra, Bryan, president; Rev. Victor R. Gonzales, Dallas, secretary; and Rev. E. Torrez, Navasota, Texas, treasurer. We need your prayers."—Wm. Ibarra, Bryan, Texas.

We are glad to report that Rev. Geo. F. Austin, former pastor of the Ellisville Baptist Church, Ellisville, Miss., sailed with his wife and two children on the twenty-third of September for the Canal Zone. Brother Austin has been appointed and accepted the pastorate of the Balboa Heights Church and superintendency

of the work on the Zone. He succeeds Brother M. F. Roberts, who did a splendid work for four years there and who resigned to return to a pastorate in the states.

During the World War Brother Austin was connected with the religious activities at Camp McClellan. At the close of the war he went to DeFuniak Springs, Fla., where he was successful, and from there to Ellisville, Miss. While in the pastorate at Ellisville Brother Austin built a good church house and contributed much to the development of his people and the association. He comes to his new work highly commended for his culture, consecration and ability to cope with the complex problems and situations encountered on this strategic field.

"B. D. Gray Day" at College Park Church

Louis D. Newton, Editor of Christian Index

We are having such a round of hero occasions here in Atlanta just now, due to the Crackers winning the Southern pennant and Mr. Jones and Mr. Guna bringing all the bacon home in the recent golf tournament at Pittsburgh, as to leave little room for further compliments and honorees; but College Park Baptists waived the immediate program of athletic celebrations and devoted last Sunday to an appreciation of Dr. Baron DeKalb Gray, for twenty-one years an esteemed and beloved member of that excellent congregation.

Pastor L. E. Roberts has been having a series of most remarkable meetings this summer, devoting Sunday morning services, in several instances, to the presentation of the various workers of the church and speaking words of appreciation which served to enhearten these workers. For example, he started with the deacons. Then he followed with the Woman's Missionary Society, the Sunday school, the Baptist Young People's Union, and so on. They brought these particular special services to a close last Sunday morning with a "B. D. Gray Day."

It was a most happy thought on the part of Pastor Roberts. As soon as he mentioned the matter some two months ago, I told him I would gladly join in the occasion. A souvenir program was compiled by Fred Schaefer, deacon, associate superintendent of the Sunday school, and general utility man of the church and city. Pastor Roberts and Mr. Schaefer made a won-



A GOOD TIME IN THE DAILY VACATION BIBLE SCHOOL

How much better to be spending their idle vacation time thus instead of running about the streets!

derful team for such events. They got Dr. Gray to name the hymns which he most enjoyed. What do you suppose they are: "All Hail the Power of Jesus' Name," "Come Thou Almighty King," "There Is a Green Hill Far Away," and "How Firm a Foundation." They asked him to suggest the Scripture lesson for the morning. It was a portion of the eighty-fifth Psalm. Mr. E. D. Barrett, chairman of the board of deacons, told of Dr. Gray's relation to the local church. It was a most effective talk. Mr. Barrett is the son of a great preacher of the past generation, Rev. J. L. R. Barrett. Pastor Roberts told of Dr. Gray's contribution to him, personally, and also to the church. Dr. Roberts said:

"I think the greatest contribution which Dr. Gray has made to me has been the ministry of his prayers. Sometimes I have called on him to lead us before I would preach and sometimes I have waited till after the sermon. Always he helps me very greatly."

I thought that was the most significant tribute the pastor could have paid to Dr. Gray, or to any other member, so far as that is concerned. Praying people are always the most helpful people. The house was filled to capacity with the fine folks at College Park who had come to pay their tribute to the beloved man of God who has lived for twenty-one years amongst them. Mrs. Gray and the three children, Mrs. Dr. E. D. Crawford, Miss Mary and B. D., Jr., sat in the congregation and were surrounded by the many close friends who through the years have learned the true worth of the Gray family. Every tribute paid Dr. Gray was also paid Mrs. Gray. She is a most remarkable woman and has been a real helpmeet to the great Secretary in his long and distinguished career.

The writer was asked to say something of the service to the denomination. It was not an easy task. The twenty minutes allowed for the tribute slipped away before half the story could be recounted. He has been a signally useful man to our Baptist people. Beginning immediately after his graduation from college and seminary as a village pastor, he was called to larger and larger pastorates until at the First Church, Birmingham, he rose to the first rank of Baptist preachers in the Southern Baptist Convention. From that happy and growing ministry he went to the presidency of Georgetown College, from which, after three successful years, he was called to the secretaryship of the Home Mission Board.



CHILDREN OF EAST ST. LOUIS WHO NEED OUR HELP

They are not allowed by their parents to attend the Mission, but they welcome the visits of the Home Missionaries, with her copies of "Kind Words" and "Child's Gem" with shouts of "Gimme! Gimme!"

Meanwhile he had been active in organizing the Baptist Young People's Union of the Southern Baptist Convention and doing his full part in many other notable developments of that great period.

This is not the time to try to appraise Dr. Gray's great work as Home Mission Secretary. We all know it and fully appreciate it. I must pause in passing to say that none of us can doubt the great burden which is now upon him because of the heavy debt upon the Board which he loves so much and has served so well. Dr. Gray has striven to keep the Board out of debt. He has been consistent at all times to that basic Baptist principle of co-operation and fair play and had the state members of the Board heeded his warning, we should not likely have the present heavy debt upon that Board. He is a great and good man, one who knows our Baptist people and the genius of our Baptist life. Long may he live to serve the cause he loves so dearly.

Dr. Ellis A. Fuller, of Greenville, S. C., Becomes Superintendent of Evangelism for the Home Mission Board

Rev. B. D. Gray, D.D., Corresponding Secretary

After much thought and prayer the Home Mission Board has secured as Superintendent of Evangelism Dr. Ellis A. Fuller, pastor of the Earle Street Baptist Church of Greenville, S. C. Dr. Fuller began his new work October 1, 1925.

Dr. Fuller is, the Board believes, admirably equipped for his great work. He is young and vigorous in body, brilliant in intellect and gifted as a preacher and soul-winner. He is an A.B. College graduate and a full graduate of the Southern Baptist Theological Seminary, graduating there in 1921. The next year was spent in post-graduate work in the Department of New Testament, with Dr. A. T. Robertson.

On leaving the Seminary Dr. Fuller accepted the pastorate of the South Main Street Baptist Church, Greenville, S. C., in May, 1922. During his twenty months pastorate of that church the membership increased from 333 to 683 and the church building was completed without debt. In January, 1924, he accepted the pastorate of the Earle Street Baptist Church and during the twenty-one months of this pastorate the membership of the church has grown from 163 to 526.

Dr. Fuller has displayed superb evangelistic gifts in connection with his pastorates, having held meetings in North Carolina, South Carolina, Georgia and Alabama. He comes to the superintendency of Home Mission Evangelism with a deep conviction of its importance. His soul is aflame with the evangelistic spirit, and the great field will engage all his gifts of mind and heart. The committee of the Board, in recommending his election, said, among other things:

"He is young and vigorous and we are confident he will bring to the great task fine discretion, splendid enthusiasm and tireless activity."

As rapidly as possible our evangelistic force will be selected, under Dr. Fuller's leadership, and the Home Mission Board is devoutly praying and confidently expecting that this department of its work, so blessed in the past, will come again into its own, with increasing power.

All correspondence with reference to evangelism should be directed to Rev. Ellis A. Fuller, D.D., 804 Wynne-Claughton Bldg., Atlanta, Ga.



"THE HOMEMAKERS' CLUB," FAIRMONT MISSION, E. ST. LOUIS

These girls knew little of what a Christian home really means until they came in contact with our Mission and its ideals. What a difference it will make in their lives!

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

No Pockets in Shrouds

"Since shrouds have no pockets" was an expression used by a philanthropist in describing his reasons for doing good with his money. Another successful, self-made business man was asked what gave him chief anxiety, whereupon he replied: "The realization that my son will not need to struggle to win his living. His inheritance will be his curse!"

These are strong statements, which hit hard the heart that is lovingly laying by in store that sons and daughters may have all they could possibly need. "Judge not" said Jesus, and no gentle Christian ever wants to do so, but certainly one's eyes see much which proves that inherited wealth is very often a curse and the Bible itself says: "We brought nothing into the world . . . neither can we carry anything out."

Those who are carefully guarding, if not actually hoarding, their possessions might weigh their motives on the study-scales of heathen customs. One Sunday in Macao in South China the missionary and her American visitor halted on their way to church as a very long funeral procession filed by. Among the many interesting features were great trays of cooked food and life-size paper figures representing servants, furniture and the like. What did it all mean? Simply that food might be at the grave for the hungry spirit of the deceased, simply that in the spirit world there might be servants and all creature comforts for the departed! In metropolitan Shanghai, where every one would be expected to be wiser than to believe that paper burned at graves becomes the coveted substance in the spirit world, the missionary and her visitor were enroute to a suburb in which is located the Children's Refuge of the Door of Hope. As the jinrikshas rolled along a house was passed, one whole side of which was covered with yellow paper stamped with hundreds of circles the size of a dollar. What did it mean? Simply that imitation paper money was being dried to be sold to ancestor-worshippers that it might be burned at graves in the hope that in the spirit world the ancestors might have money! The American visitor saw many such "dollars" being burned in the Buddhist temple yard in Pingtu, North China. Into the great, brick receptacle, like a seething cauldron, the earnest worshippers tossed their "dollars," the leaping flames almost igniting their garments. Once a Chris-

tian witnesses such scenes there comes the conviction: "God is a Spirit: and they that worship him must worship in spirit and truth. . . . Hereby we know that he abideth in us by the Spirit which he gave us. . . . They shall hunger no more, neither thirst any more; neither shall the sun strike upon them nor any heat: for the Lamb that is in the midst of the throne shall be their Shepherd and shall guide them unto fountains of waters of life. . . . In my Father's house are many mansions; if it were not so I would have told you; for I go to prepare a place for you. . . . Lay not up for yourselves treasures upon the earth, where moth and rust consume and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume and where thieves do not break through nor steal."

Back to Macao the memory turns and joy floods the scene, for just beyond the heathen funeral procession is the Baptist church—small it is true, and meeting in up-stairs, rented quarters—but whose membership is composed almost wholly of tithers. Back to Shanghai the memory turns and again joy floods the scene, for beyond the wall of idol-money is the Children's "Door of Hope" and, even so, beyond the flames of the Pingtu shrine is the far-reaching influence of the Baptist church and its schools and hospital, which have won to Christ at least 7,000 in that great county of a million and a half.

Turning again to the Bible, many warnings are found against covetousness, the most generous definition of which is given by Webster as: "To wish for eagerly, to desire possession of." The Bible is more plain-spoken, for Paul rejoices that he never used "a cloak of covetousness" and to the Colossians he writes: "Put to death, therefore, your members which are upon the earth: fornication, uncleanness, passion, evil desire and *covetousness, which is idolatry.*" Is it true that covetousness is idolatry? Will people make a god of "to have and to hold"? At least Jesus believed so for he said: "Take heed and *keep yourselves from all covetousness*: for a man's life consisteth not in the abundance of the things which he possesseth." Again to quote from Paul: "Covetousness! let it not even be named among you! . . . For this ye know of a surety that no fornicator nor unclean person *nor covetous man, who is an idolater, hath any inheritance in the kingdom of God.*"

Surely, therefore, it behooves every one of the 3,574,531 white Southern Baptists to search his or her heart, even to its most hidden corner, to see if perchance, like Rachel of old, they are covering up what they think they or their children may need in the future. Hidden somewhere—perchance in new clothes, purring automobiles, fragrant cosmetics, palatial homes—hidden somewhere, perhaps in bank bonds to insure old age and burial, but hidden nevertheless, nearly fourteen-fifteenths of the tithe of Southern Baptists. Just as Rachel could not arise to bow before her earthly father because of goods which she was hiding in her saddle-bags, so the children of the Heavenly Father are not bowing in praiseful prayer before him because they know that much that is rightfully his is hidden away in their private money-bags. Oh, that this may not be so of any member of a W.M.U. organization! To the contrary, may they all believe in and practice tithing and may they, week after week, "honor the Lord with 'their' substance and with the first-fruits of all 'their' increase." During this national Thanksgiving month may they know that God "hath not dealt so with any nation;" may they "enter into his gates with thanksgiving and into his courts with praise" because "Jehovah hath done great things for them. Jehovah hath done great things for us, whereof we are glad."

Perhaps one suggestion for the observance of this particular Thanksgiving season may be practical. It has been estimated that if every Southern Baptist would give an extra 69 cents the debts on the Foreign and Home Mission Boards would be at once lifted. A Sunday service was recently attended in Roanoke, Alabama, where Dr. W. P. Hines is pastor. He told the congregation of this estimated average, whereupon even more was pledged for the lifting of the debts than was the church's proportionate part of this denominational disaster, if indeed it be not a disgrace. On the Sunday preceding Thanksgiving or on that day itself could you not persuade your church to make such a free-will offering as would, for the church's membership, average at least 69 cents a member? Think what a paean of praise would pour forth the world around if every Southern Baptist church would do this. Verily, it is far more worthwhile than taking anxious thought for the morrow "for verily, your heavenly Father knows."

* * *

Make us mindful of one another, that in our common remembrance we may bear one another's burdens! Impart unto us the sympathy which can feel another's sorrows, and which exults in another's joys!—John Henry Jowell.

Program for November

TOPIC—THE CHILD AND THE FUTURE OF THE SOUTH

Piano Solo—"The Star Spangled Banner"

Prayer of Thanksgiving—that America was founded by evangelical Christians and observes national Thanksgiving Day

Scripture Lesson—Some Bible Teachings about the Child: Duet. 11: 18-21; Prov. 22: 6; Psalm 34: 11; Prov. 31: 25-31; Mark 10: 13-16; Ex. 20: 12; Col. 3: 20, 21; Prov. 20: 11; John 4: 46-53; Mark 7: 24-30; Matt. 18: 1-6; Rom. 8: 14-17.

Hymn—"I'm a Child of the King"

Sentence Prayers—that all may realize that every child has a right to be "born again" into the household of God

Review of Mission Study Book—"The Child and America's Future," by Stowell. (Order book for 50 cents from State Baptist headquarters or from Baptist Foreign Mission Board, Richmond, Va.)

Talk—How Play Helped My Life

Reading of Poem—"Give Them a Place to Play." (Order poem for 2 cents from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)

Prayer—for all playground supervisors and others who are trying to make childhood happier and healthier

Discussion—Children in Industry: (1) What kinds of work are helpful to children? (2) Under what conditions should children labor? (3) What is the State's law concerning child labor? (4) Is this law a friend to the child?

Hymn—"I'll Live for Him"

Discussion—(1) What is the church doing for its young people? (2) What is the society doing to train them in missionary information? (3) Are there any unreached children in the community? (4) What is being done for the foreign children in the community? (5) What for the negro children?

Prayer—for all such children and those interested in them

Hymn—"I Love to Tell the Story"

Talk—Reasons for Educating Every Child

Discussion—(1) When and where should the religious education of a child begin? (2) What value has the family altar in a child's nurture? (3) How will a knowledge of and re-

spect for God's laws train a child to be a good citizen? (4) How will early and regular attendance upon church services inculcate reverence in a child?

Prayer—that parents may know that the chief end of all education is to know God through faith in Jesus Christ

Reading of Leaflet—"The Value of an Education." (Order leaflet for 4 cents from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)

Talk—The Future of the South Dependent upon the Child of To-day

Exercise by Children—"Give Us a Chance." (Order exercise for 3 cents from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)

Prayer—that the society may realize and measure up to its responsibility by work for and with the young people

Hymn for the Year—"Revive Us Again"

Business Session—Minutes; Report of: (1) W.M.U. Organizations among Young People; (2) Treasurer concerning 1925 Program of Southern Baptists; (3) Committee Planning for 1926 Co-operative Program; (4) Mission Study; (5) Personal Service; Offering.

Benediction—Using David's Thanksgiving Psalm
Hymn—"America"
—Psalm 103

Suggested Leaflets—Supplement to Program

NOVEMBER—THE CHILD AND THE FUTURE OF THE SOUTH

	Cents
Give Them a Place to Play (Poem)....	2
Give Us a Chance (Exercise by Boys and Girls for W.M.S.)	3
His Mother's Ammunition	4
Hold On! We Are Coming	3
The Cotton Girl (Y.W.A.)	2
The Child Pays the Price (Leader's Introduction and Four Short Monologues on Child Labor)	10
The Value of an Education	4

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

The second hopeful sign is the growing interest and responsiveness of men. This was manifested in a most striking way during the recent series of meetings in Oklahoma. Delegations of men, ranging in number from ten to fifty, drove over muddy roads for long distances to reach these banquets; they showed the deepest interest in the discussions and most of them agreed to tithe their income in a conscientious and systematic way.

Prominent business men are writing our office almost daily, calling for literature on stewardship and a layman's relation to the kingdom, seeking information in regard to organizing and conducting a brotherhood, enquiring how best to organize the men of a district association for effective service.

It is also an inspiration to find so many men of large affairs, who have platform ability, willing to leave their business for a week and tour a state in the interest of arousing laymen.

The iron is hot and now is the time to strike. If the work of training in stewardship and missions had begun twenty-five years ago among the young men, who were expecting to become farmers, merchants, manufacturers, bankers, etc., not only in the churches, but in our denominational schools, there would have been no indebtedness on our Boards today. The men have ample funds to meet every demand and if they had information and consecration they would contribute them. A concerted movement along this line will bring permanent relief, but it can not be accomplished with only one salaried layman in the field. It is a source of joy to note that the sentiment among Southern Baptists is now demanding that this need shall be supplied.

Birmingham, Alabama

The Secretary was accorded a warm welcome on his visit to the First Baptist Church of this thrifty city on the first Sunday in September; it registered about one hundred six degrees Fahrenheit.

The activities of the day opened with a brief talk to one hundred eighteen men assembled in the Baraca class. The teacher is a lawyer who expounds the Word with force and fervor. It inspires great hope for the triumph of the kingdom, to see such a large number of lawyers and politicians entering vigorously into the activities of the churches.

The young matrons registered one hundred twenty-one that day and were rejoicing over their lead of the men, although the margin was small.

The average attendance of this Sunday school for June, July and August was eight hundred ninety-six.

It was a great joy to attend the study class of the Brotherhood at 6:30 P.M., and to offer some words of encouragement. The attendance of this class should grow and the number of such classes in the churches should multiply greatly.

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

Two Hopeful Conditions

Even the most casual observer must note two conditions connected with the relation of men to the kingdom that inspire hope.

In the first place, the pastors and other denominational leaders are manifesting a new interest in the enlistment, organization, and training of their laymen. This appears in the large and growing classes of men that meet in connection with the Bible School each Lord's day for the study of the Word. Another evidence of this quickened interest is the fact that pastors are encouraging the organization of brotherhoods in their churches, are arranging for banquets and stewardship con-

ferences, and in many cases, are conducting study classes in stewardship and missions for the enlightenment of the laymen. They recognize that every plea that can be made for the organization and training of the women and young people can be made with additional emphasis for a similar work among the men.

The Boards and secretaries are also realizing that any large enlistment and development of the men calls for secretaries from their own ranks who will specialize in this work and devote their entire time and thought to the cultivation of this fruitful field. The logic of the situation demands a State Secretary for the laymen as urgently as for the women and young people. Some of the states have already taken such action.

Marvelous success has attended the pastorate of Dr. J. R. Hobbs; during the past associational year five hundred forty-six members were added without any special meeting. The membership is now well beyond the two thousand mark.

Despite the heat, these loyal people came in gratifying numbers to both the morning and evening worship. A stronger test was the fact that Dr. George R. Stuart was speaking at night only two or three blocks away on the life of William Jennings Bryan, and yet they remained loyal to their own service.

Dr. Hobbs is wonderfully reinforced by J. Fred and Mrs. Scholfield.

A large building enterprise is already under way and no doubt Dr. Hobbs and his church will see that the Co-operative Program is not neglected in the meanwhile.

Smithwood

One of the most wide-awake pastors known to this writer is Rev. C. P. Jones, the Bishop of Smithwood Church, Knoxville, Tennessee. He knows how to keep his people busy about the Lord's work; this is one of the fine arts.

He was having an address each night for a week by some visitor on vital topics that would dignify the church as Christ's institution, "the ground and the pillar of the truth."

The General Secretary's turn came Wednesday night and Bishop Jones instructed him to address himself to a discussion of "The Church and Its Men." He made the claim that every man in the church should have a definite job, suited to his talents, taste, and training; he furthermore suggested that every man, not so employed, report to the pastor for assignment to duty.

The wise pastor studies the capacities of his laymen, encourages and coaches them, when necessary, and assigns them a place they can fill. Several men have since reported to Pastor Jones for orders.

He followed these addresses with a series of evangelistic sermons delivered by himself and had most gratifying results.

During his pastorate this church has erected a thoroughly modern and practical Sunday school building.

Memphis

Enroute to Oklahoma Mr. J. H. Anderson, of Knoxville, and the General Secretary spent Sunday, September 20, in Memphis.

Mr. Anderson addressed a large company of men in the First Baptist Church during the Sunday school and then spoke at the regular morning service at Central Baptist Church. As his custom is, he gave the people opportunity to commit themselves to the tithe and had a liberal response in each case.

The Secretary spoke to a fine company of men at the Union Avenue Church at the Sunday school hour on the lesson, followed by some remarks on a larger program for the Baptist laymen of the South.

It was a joy to learn that Pastor Hurt has regained his health and has such a prosperous work at Union Avenue.

The program arranged by Dr. Cox, the leader of laymen for the Association, called for an address in the Temple Church at 11:00 A.M. On arrival, the Sunday school was just closing and it was gratifying to learn that there were 864 in attendance that day and that Dr. Fagin's class of men had 150 present. This church has had a marvelous growth.

The services of the two visiting laymen closed with a practical and profitable conference on Church Finances at 3:00 P.M., in the Temple Church.

It was a joy at the evening hour to worship with the Central Church and to feel the evangelistic spirit that characterized the sermon of Dr. Cox and was so apparent in the audience.

Laymen's Banquets

The report of the Executive Committee of the Laymen's Missionary Movement to the last session of the Southern Baptist Convention recommended the holding of five banquets at prominent centers in each state, and that a zealous layman from another state be secured as the leading speaker.

This suggestion made a strong appeal to Secretary Rounds, of Oklahoma, and he at once filed his application for such a list of meetings and for Mr. J. H. Anderson, of Knoxville, as the visiting speaker.

McAlester

The series opened at McAlester, on September 21; provision was made at the banquet for one hundred seventy-five, but at least two hundred came. Fifty-one men drove from Ada, a distance of sixty-five miles; in addition to their interest in the meeting the members of his Bible class wished to pay special tribute to Mr. L. A. Ellison, their teacher, on the occasion of his initial address as Associate Secretary.

At the close of Mr. Anderson's gripping address on Scriptural Finance, about seventy-five per cent of the men committed themselves to the tithe, a number of them for the first time.

McAlester is a city of fifteen thousand people and the Baptists are the leading denomination of the town.

Muskogee

This city was not originally included in the itinerary but the men made such an urgent appeal, that the speakers accepted their pressing invitation to stop enroute to Tulsa for a noon luncheon on September 22. Sixty men assembled promptly at high noon and, following the addresses of the occasion, at least three-fourths of those present responded to a proposition to tithe.

Muskogee claims a population of thirty-five thousand and has two strong Baptist churches in addition to some smaller organizations.

While this occasion was hurried, both in preparation and execution, it was well worth while.

Tulsa

This city, which is located in the midst of one of the richest oil fields in the world, has had a marvelously rapid growth, and is now claiming a larger population than Oklahoma City.

Two hundred sixty-nine men sat down at the banquet, and yet many who had planned to come in cars were disappointed because of heavy rains and muddy roads. There were a number, however, who braved the mud, some coming by auto more than a hundred miles.

Mr. Anderson's earnest and forceful appeal for bringing the tithe into the storehouse upon the first day of the week deeply impressed the men and the response was most gratifying.

This meeting should tell mightily on the spirit and gifts of the twenty-six churches represented.

The Secretary's school experience was vividly brought to mind as he spoke briefly to a fine company of young men and women at the Chapel of the University of Tulsa.

Enid

The continuous rains militated more greatly to reduce the attendance at Enid than at any other city on the itinerary. Professor George, the zealous Chairman of the State Laymen's Committee, resides here; he did a large lot of effective publicity and was strongly reinforced by Dr. Potter, his pastor, and by local laymen. Had weather conditions been favorable, the provisions for the banquet would have been inadequate. Ninety-eight men, representing nine churches, assembled about the tables and manifested deep concern regarding the vital measures discussed.

The appeal for practical Stewardship in the lives of the men brought a response well nigh unanimous.

Honorable J. W. Harreld, United States Senator, was present and spoke some words of practical wisdom. He is a zealous member of the First Baptist Church of Oklahoma City, and it was good to see him stand as a tither.

Oklahoma City

The banquet in this city was held in the spacious basement of the First Baptist Church, and was attended by two hundred three representatives of the Baptist churches of the city and region round about. After brief remarks by Secretaries Ellison and Henderson, Mr. J. H. Anderson discussed at some length the present deplorable condition of Southern Baptist finances, the causes that brought about this serious situation, the sure remedy, and the baneful consequences that will follow, if Southern Baptists do not adopt God's plan for financing his kingdom. He considers this plan both simple and effective; it is embraced in this brief statement: "Let every member bring at least a tithe into the storehouse upon the first day of every week."

Mr. Anderson's strict adherence to this plan in his large support of the Lord's work, strongly reinforces his words. His appeal for tithers met with a liberal response, as usual.

The Baptist Cause is keeping pace with the rapid growth of this progressive city.

Ardmore

The closing meeting of the series was held in the First Baptist Church of Ardmore, a hundred miles south of Oklahoma City, in the midst of a section rich in oil. This is a flourishing young city of about twenty thousand people and the Baptists have the aggressive spirit that characterizes their town.

This occasion was sponsored by the Men's Bible Class of the First Baptist Church of Ardmore and despite the downpour of rain two hundred strong men assembled, many of them driving for miles through the mud. There was no banquet to attract the men but they came because of their vital interest in kingdom matters.

The local Committee was unusually gracious in their reception and hospitality to the visiting speakers.

The meeting was an impressive one and the stand taken by most of the laymen will be a great source of inspiration to their churches.

Forrest City, Arkansas

On the return trip Mr. Anderson and the General Secretary worshiped with the Baptist Church of Forrest City, Arkansas. Both made brief addresses to a joint meeting of the two Men's Classes, the Secretary spoke briefly to the Sunday school on State Missions and at the 11:00 o'clock hour made an address on some hopeful features of the Southern Baptist Program.

Rev. B. F. Davidson is having a successful pastorate; while the church has launched an expensive building program, Pastor Davidson is anxious that their support of the Baptist program shall not decline.

Remarks

1. Secretary Rounds made the entire round with the visitors, adding much to the interest of the trip; at the close he volunteered the remark that he considered these meetings the most significant ever held in the state.

2. Mr. L. A. Ellison, the new Secretary, was heard with great pleasure as he made brief addresses at these meetings.

3. In almost every community visited a church building enterprise was either in progress or prospect; how vital it is that churches shall not allow their offerings to benevolent causes to decline during this period of building.

4. It is significant that a man of Mr. Anderson's large business interests should turn aside and devote nine days to strenuous travel and service, at his own expense, because of his vital interest in the Lord's work.

Every-Member Canvass

The time will soon be here for this important event in the activities of the churches. There is some inspiration in having this campaign conducted simultaneously in all the churches of the South.

Although most of the members of a church may be making their offerings weekly, it is vital that this canvass be made thoroughly every year.

Additional contributors will be secured, some will increase their pledges, the visit of the canvassers in the homes will promote fellowship and church spirit, and information of much value to the pastor and associates will be gathered.

Every progressive church should be ambitious to make some advance over the previous year, especially in its support of the denominational program; a thorough canvass is needed to make sure this advance.

Brotherhoods cannot do better than to make the Every-Member Canvass the topic for consideration in their November meeting.

The office of the Laymen's Missionary Movement will be pleased to furnish tracts on this subject free of charge to any who apply.

the students of all departments hear the gospel preached in all its simplicity and power as Dr. Sampey can do it. We are all rejoicing over the outcome of the meeting. Yesterday morning Dr. Santos heard Dr. Sampey for the first time and was among those who manifested his desire to be a disciple of Jesus. Lady teachers also who had never heard the gospel preached by an evangelical pastor, stood up in confession of their faith. On Friday afternoon we had a fine session of the faculty in which Dr. Sampey made a wonderful address, closing it with an appeal for discipleship, and asked all who would accept his Saviour to come forward and give him their hand. Practically every one came."—J. W. Shepard, Rio de Janeiro, Brazil.

Missionary Miscellany

Secretary T. B. RAY, D.D.

Births:

John Luther Moye, Jr., born September 10, 1925, to Mr. and Mrs. J. L. Moye, Santiago, Chile.

Robert Ford Hayes, born September 11, 1925, to Mr. and Mrs. A. E. Hayes, of Parahyba, Brazil.

Deaths:

Our hearts have been deeply grieved over the passing of John Mansfield Bailey, Jr., the infant son of Dr. and Mrs. J. M. Bailey, of Wuchow, China. This death occurred on June 26. Let us remember these sorrowing parents at the throne of grace.

Arrivals on Furlough:

Rev. and Mrs. J. R. Saunders, Shiu Chow, China. Home address, Mars Hill, N. C.

Miss Joy Tatum, Yangchow, China. Home address, 978 Humphrey St., Beach Bluff, Mass.

Rev. and Mrs. J. B. Webster, Shanghai, China. Home address, Box 222, Modesto, Cal.

Miss Mary C. Demarest, Yangchow, China. Home address, Box 303 Emerson, N. J.

Miss Alice Parker, Yangchow, China. Home address, c/o Dr. Len G. Broughton, Jacksonville, Fla.

Dr. and Mrs. W. P. Meredith, Ogbomoso, Africa. Home address, Dallas, Texas.

Sailings:

September 12—Miss May Periy and Miss Lucile Reagen, for Africa.

September 26—Rev. and Mrs. L. B. Matthews, for Buenos Aires, Argentina.

October 3—Dr. and Mrs. T. W. Ayers, for Hwanhsien, China.

Self-Support Grows.—"I have been writing editorially of the situation of the Board and what it should mean for our local work. I believe the people generally are inclined to do their best to keep things going forward and the general result will be stronger churches. But there are so many calls, so many opportunities, that we cannot take advantage of relying only on the material support of our relatively weak churches. We need the financial support from there to make possible many things.

"In my own corner of the work I can see from time to time encouraging symptoms. I had placed on my list of requests for next year an increase in colportage funds, hoping to put one more man in the field. But in the conference I decided to cut it off. A few weeks ago a business man, member of one of our Buenos Aires churches, dropped in here to see me. He said he had come for a small matter,

and handed me a check for one hundred pesos to help in the colportage work. In the course of the conversation he asked how much it would take to support a colporter. He left saying he would consider the matter and let me know. A few days ago he was in here and told me to go ahead and find the man and he would deposit to our account in the bank. And, several years ago when I was his pastor, some of the members said he was stingy! He is very modest and wants it all kept quiet. He is a sane business man and only puts his money where he knows it will produce results."—James C. Quarles, Buenos Aires, Argentina.

The New Secretary of the W.M.U. in Brazil.—"Miss Landrum will mean so much to our W.M.U. We are trying to plan her work very prayerfully. The Publishing House has very kindly offered us an office room downtown at the book store. We expect to look into the matter of furnishing our room and getting our work well organized. It gives us great joy to say to you that our outlook is encouraging. The work of our organization has been carried on in the best way we could, but all of us have been too crowded with other things to do our fullest duty. We praise the Lord that he has prepared for us the beautiful character, Miss Landrum, and we are sure that her visits among the women will greatly unify the work of our W.M.U."—Mrs. S. L. Watson, Rio de Janeiro, Brazil.

Praying for China.—"In spite of the turmoil and unrest which prevails throughout the land, God is working. For the past three months, there have been held in the Union Church in Shanghai, daily prayer meetings, first attended by foreigners (missionaries) and a few Chinese Christians, and daily increasing in numbers and interest, until now the house cannot hold the crowds of Christian Chinese and foreign missionaries who attend. Last week an all day of fasting and prayer was held. Many are being blessed. We are praying the showers may fall all over China and throughout the world. Please join with us in this prayer."—Mrs. L. W. Pierce, Yangchow, China.

Revival in Rio College.—"You will be delighted to know that we have had a wonderful meeting in which there have been many expressions of faith and confessions of Christ by students, and also by members of the faculty. On Saturday night the follow-up work was initiated under the leadership of Rev. Richard Inke, who, as you know, is one of our most spiritual men. Monday and to-day saw other conquests and we have succeeded in having all of

Retrenchment Spells Ruin.—"Speaking for China alone, I am more than ever convinced that now is the time for aggressive, progressive and intensive work or else we will fail in our efforts to take this Republic for Christ. Marking time or retrenchment will spell ruin and disaster and will retard Christian work in this land. The masses are just beginning to reason, and unless they are Christianized their results will be materialistic. We pray that the hosts of Zion will respond to this clarion call."—H. H. Snuggs, Luichau City, China.

Under the Strain.—"We cannot go back, we must go forward. We feel sure that our Lord will not leave us to carry this heavy burden alone, though it seems his people have forgotten us—they have left us 'in the well.' It is nothing that we have to skimp and plan and deny ourselves in order to make our salary meet our needs; it is nothing that we work from early morn till late at night twelve months in the year; perhaps no one knows (and why should they?) that I am teaching five classes a day in Bible, one a day in gymnastics, giving practical cooking, and looking after the boarding department. I am not boasting, I am glad to do what I can, and I only pray that I may have strength to hold out until our Board may have funds to allow us the necessary teachers. We are willing to give all we are giving, and more, if possible, but we are not willing to retrench. How can we ask any of the girls we have to return home, and if we have them here we must have teachers for them; we must have means to run the school!"—Mrs. D. H. LeSueur, Chihuahua, Mexico.

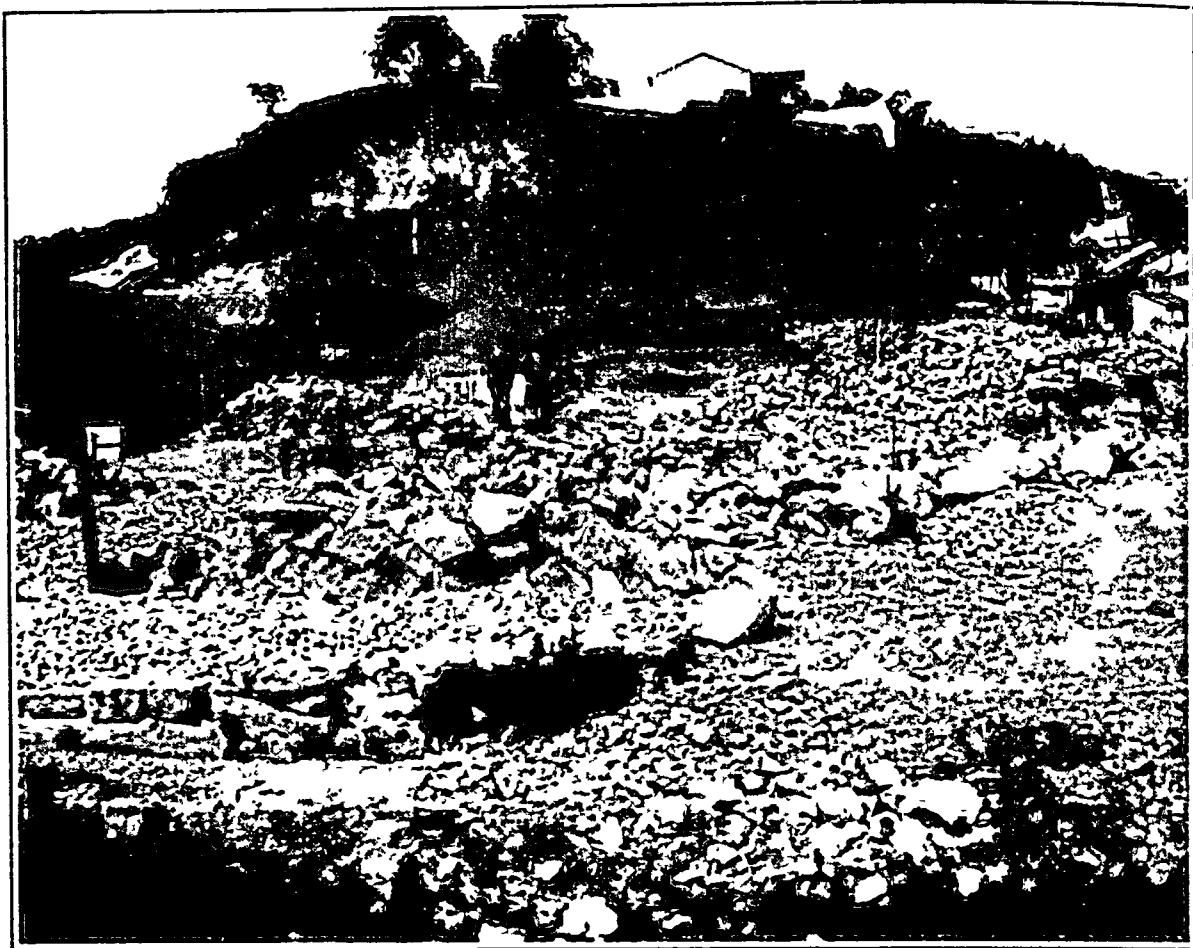
"What is the glory of age," I said,
"Is it a hoard of gold and a few good friends;
When you reach the day that you look ahead
And see the place where your journey ends;
When time has robbed you of youthful might,
What is the secret of your delight?"
And an old man smiled as he answered me,
"The glory of age isn't gold or friends,
When we reach the 'valley of soon-to-be'
And note the place where the journey ends.
The glory of age, be it understood,
Is the boy out there who is making good!"
"The greatest joy that can come to man,
When his eye is dim and his hair is grey,
The greatest glory that God can plan
To cheer the hearts of the old to-day,
When they share no more in the battle's yell,
Is a boy out there who is doing well."
—Selected.

A Worthy Gift for a Great Cause

Secretary J. F. Love, D.D.

For twenty-five years Dr. F. F. Soren, a native of Rio de Janeiro, the Federal Capital of Brazil, has labored with a diligence commendable in an apostle, to witness faithfully to his Lord and the truth in Rio de Janeiro. The fruits of his labors cover the Capital City of his country and overflow in blessing to Brazil. The center of this blessed ministry is the First Baptist Church of Rio, of which Dr. Soren is pastor. This Church has never had anything better than an old residence to worship in, while the city is full of great cathedrals. One of the marvels of the gospel of Christ, when preached in simplicity and purity, is that under such circumstances it prospers as it has prospered in Rio de Janeiro.

There are between fifteen and thirty churches, daughters and granddaughters of this one, while the mother church has never had a house built for its accommodation. Dr. Soren and his people, reinforced by the missionaries, have for a long while plead for appropriations which would provide for this church, give it opportunity for greater service and commend it to an intelligent constituency to whom Dr. Soren's ministry naturally appeals. But it was not until Mrs. George W. Bottoms of Texarkana, Ark., saw this need and felt the call of the Spirit of the Lord to meet it, that adequate ground could be secured and broken for a new building. Mrs. Bottoms first put \$19,000



SITE OF FIRST BAPTIST CHURCH, RIO

The gift of Mrs. Geo. W. Bottoms of \$65,000 is making possible a magnificent church building to replace the old and inadequate structure.

into a corner lot to guarantee ample grounds for an adequate building. Last year, unsolicited, she sent the Corresponding Secretary of the Foreign Mission Board a telegram that she was mailing check for \$65,000 for the Rio Church building. That telegram came through the clouds which have lately enveloped the Foreign Mission Board, and at first startled like a peal of lightning. We could not believe the telegram and would

not communicate it to Dr. Soren until it was confirmed by letter. But the letter came and the check came, and has been sent to Brother Soren.

The result is that the old building on the lot has been torn down, the ground has been broken and the cornerstone of the new church has been laid. "Let every thing that hath breath praise the Lord."

The pictures make a poor representation of a situation which is wrapped in both romance and tragedy. But this which this good woman has done shall be told as a memorial of her. All over the world there are similar needs, and all over the South there are men and women whom God has, by his blessings, made able to duplicate what Mrs. Bottoms has done for the First Church, Rio, and the Brazilian nation, and what Miss Brown has done for the theological seminary in Budapest and the Hungarian nation."

* * *

The First Baptist Hospital in Brazil

Joaquim Fernandes Lessa, Corresponding Secretary of the Convention Baptista Fluminense

We are glad to announce that the long-expected and much-needed hospital was inaugurated, in Nictheroy, on July 19, 1925. During the many years of waiting and saving for this event the Fluminense Baptists have worked steadily toward their dream and at last they see it realized.



FRONT VIEW OF LOT OF FIRST BAPTIST CHURCH, RIO

The walls of the old building, which has been demolished, are shown, as well as the hill in the rear



BAPTIST HOSPITAL BUILDING, NICTHEROY BRAZIL

The first Baptist Hospital in Brazil and South America, the work of native Baptists of the State of Rio, opened July 19, 1925.

Seventeen years ago the Christians of this field were brought face to face with the need of having some place where the believers, when ill, might be treated without being subject to religious persecution.

In August, 1908, a colored sister of the Campos Baptist Church fell suddenly very ill and was taken to the Santa Casa, the public hospital governed and maintained by the Roman Catholics. The pastor of the Baptist church was away on an evangelistic trip at the time, but upon his return he sought at once the hospital for information concerning the sick sister. Imagine his surprise and sorrow to find that she had passed away without a friendly Christian near her and had been buried without the church even knowing that she was dead. The church, informed of the fact, called the attention of its members in its next meeting and appointed a committee to study some way by which the believers could have a hospital of their own. The pastor suggested that, since it was a general need, the hospital be planned not only for their church but for the entire Campos Field. The suggestion was accepted. Constitution and by-laws were made and on the first day of January, 1909, in the Baptist church of Campos the Baptist Hospital Association of the Campos Field was organized.

One hundred and thirty-two believers and five churches went into the original organization as charter members of the Baptist Hospital Association which existed as a separate body until January 25, 1913, when it became a part of the General Association of the Campos Field.

From 1909 to 1915 the direction of the Baptist Hospital Association was in the hands of different ones who did the work perhaps more because of a sense of duty than for the pleasure of it. In April, 1915, pastor Leonel Eyer was chosen as secretary. He began at once a lively campaign in favor of the hospital which contributed mightily towards its development. The next year he was elected secretary and treasurer and he left nothing

undone, even sacrificing himself, in order to carry forward the work of the hospital. This good brother died January, 1922, but his works still follow after him.

Another hero of the Baptist Hospital is the present superintendent, Pastor Leobino Guimaraes, who was chosen secretary and treasurer in May, 1922. He has unselfishly given his entire time and energy to the advancement of the institution.

Another who has taken a keen interest in the hospital is our untiring friend and much beloved missionary, A. B. Christie. Although he is a North American by birth, his interests and love have proven him to be one of us at heart. He has been the soul of the hospital movement. By nature reserved, wise in judgment, far seeing, and with ability to get the other fellow's viewpoint, he has won and maintained the confidence of us all, and to him all have looked for help. Before eating, sleeping or resting he sees that the more urgent needs of the hospital are attended to.

There are many others who have labored with us in laying the foundation work of the hospital. Many previous efforts have been made to begin the hospital but without success because of the great opposition of certain priests in the places we attempted to buy property. However, last year we were able to buy a splendid property, in the suburbs of Nictheroy the state capital, well located with beautiful grounds and sloping hillsides. The place is well adapted for hospital purposes and has space for future development. It will grow unit by unit as the needs and means determine.



PARTIAL VIEW OF GROUNDS, NICTHEROY BAPTIST HOSPITAL

"The place is well adapted for hospital purposes. We are planning to build for the future, unit by unit as the needs and means determine."

Young People's Department

I Resolve

To keep my health;
To do my work;
To live;
To see to it I grow and gain and give;
Never to look behind me for an hour;
To wait in weakness, and to walk in power;
But always fronting onward to the light,
Always and always facing toward the right.
Robbed, starved, defeated, fallen, gone astray—
On, with what strength I have;
Back to the way.

—Charlotte Perkins Stetson.

Children of the Cotton Mill (A demonstration)

Mrs. Moffet Rhodes

(Girl of ten to twelve years of age sitting by a table reading magazine.)

Dorothy (speaking to herself): How distressing! This magazine says there are many thousands of children working in cotton mills, with no chance to play or go to school. And they work eleven hours each day in those stuffy mills. My, how I should hate that! I suppose they are poor folks, though. I am sure they don't mind it much.

(Enter girl dressed as an angel, with wand. She stands back of Dorothy and waves wand. Dorothy lays her head on the table and falls asleep. Angel speaks:)

Yes, I am the spirit of dreams,
And when you are fast asleep,
I come on the moon's silver beams
That in through your windowpanes creep.

With me you take many a jaunt
On the wings of the wind to strange lands;
Or sometimes I send a pale haunt
To seize you with shadowy hands.

This evening for Dorothy's sport
I have summoned my folk to appear
And verily now will hold court,
The plaints of the children to hear.

(Faces right entrance and waves wand. Liberty appears on the right, girl dressed as Columbia. Spirit of Dreams retires to rear, left of stage. Liberty stands in the center. A chorus sings first stanza of "America.")

Liberty (to herself)

From every mountain side
Let freedom ring!

And yet in free America there are children who do not know me. To-night I shall hold court. If any have complaints to make, I will hear them now.

(Enter at left several children poorly dressed, holding out bound hands. Liberty faces left. Children look at her.)

Liberty: Who are you, my children, and why do you come before me thus bound?

First Boy: We come from the cotton mills. Our hands are bound because we must work all day when the sun is bright and we should be playing. We work all day when we should have a chance to go to school. Our bodies are bound by disease; our minds are bound by ignorance; our souls are bound by neglect.

Liberty: These are serious charges you are making. (To first girl.) What have you to say?

First Girl: My father brought me from across the sea. He can't speak English, so he can't

earn much money. There are five of us to feed and I am the oldest. I work in the mill, tying broken threads from six in the morning until six at night. I earn two dollars a week, but I get so tired. Every time I go past the schoolhouse it seems as if it calls to me. I long to learn to read.

Second Boy: I work in the mill every day and half of the day on Saturday. I change the full bobbins for empty ones. Sometimes I get so that I can't see much of anything. My sister used to work in the mill, too, but it was so damp there that she caught cold; then she got consumption, and now the doctor says she is going to die.

Second Girl: Did you speak to me? I can't hear very well. There is so much noise in the mill where I work. The other day a boy got his arm cut off in the machine. One day some people came to visit our mill. The foreman swore when he heard them and hid me in the closet, and I wonder why he did it.

Liberty: This testimony seems to convict the cotton mill of cruelty to the children of America. Is there defense?

(Enter at right Greed (boy draped in yellow), also Machine (boy draped in black) and Poverty (girl dressed in ragged clothes.) Children shrink behind Liberty.)

Machine: I am the Machine, turning, buzzing, humming unceasingly. I am a thousand wheels and bands that fly from daylight till dark, from dark till daylight. I make work easier for man. Even a child can feed me. What if I sometimes claim a limb or a life? It is not my fault. Some one has been careless.

Poverty: I am Poverty. I come where death has come and take away the breadwinner. I follow Drunkenness and Idleness and put the children in the mill and keep them there with my threats of starvation. It is not my fault that men are lazy and that the work in the mill

brings death and accidents; but I must compel the children to work, work, work.

Greed: I am Greed. Perhaps you do not know me by that name. I am not always dressed as you see me now. I wear fine clothes and live in a big house. It is not my fault that these children are bound. Their parents want them to work. What else can you expect of the children of the poor?

Liberty: I am sad to-night. Shall the faces of these poor children always haunt me? Is there no one who will help me make them free? I am the child of America, and to all I am bidden to give freedom and a chance.

(Enter from left Spirit of Christ—girl dressed in white, carrying cross—followed by Bible—boy carrying Bible—Enter also Law—boy with scales—School Girls—girl in middy, with books and globe—and Deaconess—girl in bonnet.)

Spirit of Christ:

Ye children of the cotton mill,

Ye shall be freed indeed.

Begone, oh cruel poverty,

Begone, thou gold-wrapped greed.

God's word is here and men shall learn

Unselfishly to live;

Then follow law with scales in hand

And he shall justice give.

Here, too, comes school with books and globe

And ignorance shall flee;

While Church shall point your souls above;

God's children ye shall be.

Then may we sing of liberty;

Our boast shall be our praise;

And God shall hear the songs of joy

That happy children raise.

(Machine and Greed and Poverty leave platform. Bible, Law and School unbind children. The group retire to the rear of Dorothy and sing last three stanzas of "America." She gradually opens her eyes, rubbing them as she rises. Then Dorothy speaks.)

Dorothy: Was it a dream? Surely I have not been asleep, and yet everything I dreamed must be true. I am going this very next week to the Junior Missionary Society and tell my dream. I am sure the lady manager will tell us



FIRST UNIT OF BAPTIST HOSPITAL, NICTHEROY, BRAZIL

An old building which is being adapted for temporary use. On this site later will be erected the administration building.

how we can help these cotton mill children. We can give so our deaconness may help, and then when we are men and women we can work and vote until *Greed* and *Poverty* are vanquished and all the children of America are free.

Bible Intelligence Test

The intelligence tests proposed by Mr. Edison and others suggested a similar test of Bible knowledge to the editor of the "Epworth Herald." He proposed to Epworth Leaguers that they should answer a number of simple questions about the contents of the Bible without preparation.

First, the names of Biblical characters. Identify and place the following: Abner, Barnabas, Caiaphas, Deborah, Enoch, Festus, Gideon, Hiram, Ishmael, Jephthah, Keturah, Levi, Methuselah, Naomi, Onesimus, Pharaoh, Reuben, Samuel, Timothy, Uriah.

Or take a group of incidental literary allusions, selected from the small change of novelists, essayists, poets, and the general run of conversation. Where in the Bible is the original of these references? Never mind chapter and verse; just give the connection. "Abraham's bosom," "Agur's wish," "the apple of the eye," "the Babylonish garment," "drawing his bow at a venture," "the potter's field," "bricks without straw," "coals of fire," "like Noah's dove," "wheels within wheels," "Armageddon," "spying out the land," "spoiling the Egyptians," "slaughter of the innocents," "the widow's cruse," "flowing with milk and honey," "the second mile," "wars and rumors of wars," "hiding one's light under a bushel," "bread upon the waters."

The Bible has had a profound influence on English literature and speech, and its very words are often taken without our realizing that we are using Scriptural material. Give the Biblical origin of the following titles of stories and poems: "The Inside of the Cup," "Back to Methuselah," "A Certain Rich Man," "The House of Rimmon," "The Four Horsemen of the Apocalypse," "Jephthah's Daughter," "The Destruction of Sennacherib," "Paradise Lost," "The Sons of Martha," "The Appeal to Cæsar," "Tarry Thou Till I Come," "The Other Wise Man," "Belshazzar's Feast," "Figs and Thistles," "Samson and Delilah," "The Jericho Road," "Saul,"

"The Widow's Mite," "The House of Bondage," "A Bill of Divorcement."

So with familiar hymns. We have sung them so often that we do not need a book, but do we know, always, where the hymn writers got their ideas, their figures of speech, their pictures of life, death, and the life to come? Where in the Bible do the originals of these references occur? "Though like the wanderer, the sun gone down," "Shall we gather at the river?" "Rock of ages," "Could we but climb where Moses stood," "All people that on earth do dwell," "Thou of life the fountain art," "And ever o'er its Babel sounds the blessed angels sing," "We touch him in life's throng and press," "The spacious firmament on high," "Bread of heaven, feed me, till I want no more," "Some day the silver cord will break," "Will there be any stars in my crown?" "The half has never yet been told," "Almost persuaded, now to believe," "Here I'll raise my Ebenezer," "The year of jubilee is come," "On Jordan's stormy banks I stand," "Hark! the herald angels sing," "The ninety and nine," "Jerusalem the golden."

What a Girl Did

A gang of eight telephone linemen were working in a New Jersey seashore town. They took their meals at a boarding house, which occasionally harbored a few summer people, too. The conversation at the table was not especially elevating. It was a rough gang.

One day a lady came to board for a few weeks. She was a young, rather sad-faced widow, and she had with her her little girl, Lily. Lily was perhaps too vivacious in a gentle way for her name; but otherwise her name fitted her exactly. She was slight and delicate; but, nevertheless, full of vitality of a rare, intangible kind. She seemed scarcely of the earth at all.

The first day Lily came to the table, she was quite alarmed by the big crowd of rough men and their coarse talk. Mrs. Burns, the landlady, seated her at the head of the table.

As soon as her mother and she were seated, Lily bowed her head, resting her forehead on her finger tips, and, in a clear, childish treble, said grace. She enunciated the words very clearly, and went right on, in spite of the noise of dishes and the gibes of the men at each other back

and forth across the table. The men nearest to her turned toward her in wide-mouthed astonishment, and, as soon as it dawned on them what she was doing, they nudged the men next to them. The talk quieted down somewhat, just as she finished her little prayer.

Lily did the same thing at supper that night. With the exception of a few at the other end of the table, who whispered during it, the men were all quiet while Lily said grace. It soon got so the whole tableful of men would sit in absolute silence while Lily asked the blessing for them. It was always the same little prayer, spoken very slowly and very clearly, and with a simple, childish trust that they could not get away from.

When new men joined the gang, as they did every once in awhile, some one of the men would take them aside before they went in to eat and say something like this: "Say, Tom, there is a little girl in there that does something we're not used to—she always asks the blessing. You want to be quiet for a little bit at the start. We all are."

Thus were even rough and careless men influenced for good by the simple, artless innocence of a little girl.—*The Congregationalist*.

Developing the Child's Prayer Life

Few, if any, are the church schools in which the superintendent feels free to call at random upon his adult membership for prayer. Of course, there are Mr. A. and Mrs. B. who will respond readily. Perhaps Mrs. C. will if advised in advance. But the wary superintendent wisely refrains from making experiment with the majority of the grown-ups. To call their names in the prayer service might be embarrassing all around.

Are these unapproachable ones non-praying persons? Not at all. Some of them are earnest in their closets. But they were not trained in their early years to pray publicly and have never conquered their timidity about talking to God in the presence of others. And so they are handicapped in an important channel of church usefulness.

The time to begin to pray is in early childhood. The Beginners should be taught to pray in God's house. Very simple prayers for them, certainly, but definite in meaning to their childish understanding. Even the little child's prayer should be more than asking for good things for himself. Teach him to say "thank you" to God and to pray for others in a spirit of helpfulness. It is under this kind of training that the child grows up in a belief in the purpose and power of prayer. Expression will be for him the natural thing, whether publicly or privately.

Far too often the vagueness of adult prayers offered in the church school is mystifying to the child. Emphasizing the form rather than the spirit of prayer makes it hard for him to learn to pray publicly.

Passing from the Beginners Department to the Primary and on into the Junior Department, the child's prayer life should grow as his knowledge of the meaning of service widens. As he comes into closer touch with school and community interests and his missionary world enlarges, he will, if the spirit of service is correspondingly developed, naturally pray more and with more definiteness.

This is a very important time in prayer training. The prayer habits of a lifetime are so easily formed in the Junior Department. The Junior prays naturally. His short voluntary petitions should be encouraged in the class devotions.

The self-conscious Intermediate finds it harder to voice his petitions before his associates. Here he may be helped by the study of great prayers and the memorizing of worthy petitions. Much care should be taken that at this critical time in life, the prayer habit be not weakened through natural diffidence in the presence of elders. Use



GROUP OF MISSIONARIES AND OFFICERS, RIO FIRST CHURCH

These faithful and honored workers gathered on the occasion of the laying of the corner stone of the Rio First Church Building, August 23, 1925.



"THE THREE DOOR-KEEPERS"

On page 16 Miss Martha Dabney, Home Board Missionary, tells who they are and how they got their title. Read it!

"Happiness comes chiefly through helpfulness."

* * *

That is rightly called wasted time which is spent neither in the service of God nor for the good of our neighbor.—Antonio Guevara.

great gentleness and tact in encouraging expression.

It is with the Senior that religion makes its strongest appeal. The call to service is with him insistent. His prayer life easily may be made very real. He readily responds to the idea of solving his problems by private prayer. It is not at all difficult now to lead him to offer short public prayers. In the department service, in the young people's meeting, in the special or church night service, see that he is given opportunity to voice his petitions.

The church school member thus trained in prayer life from the Beginners' Department up has come into a personal experience of the meaning and the power of prayer and will, in adult life, not be at a loss to respond when called on publicly to offer a petition to the God he serves. —Josephine E. Toal, in the Sunday School Times.

There is Something in a Name

A new school teacher moved into a rural community. She didn't move in as a revolutionist. People scarcely realized that she was making changes until they were made.

The boys and girls who lived in scattered farm houses stretched out along the five miles between the country schoolhouse and the church in the little village, said it was absolutely impossible to walk to the church for the monthly missionary meeting, but everyone was enthusiastic when the teacher proposed a Saturday hike with knapsacks and provisions for an outdoor meal along the way. The teacher, with the boys and girls nearest the schoolhouse, started out in the morning and were joined by other eager boys and girls from the various farm houses along the way. By a spring on the outskirts of the village they fried bacon, scrambled eggs and roasted potatoes. At two o'clock they were at the church ready for the missionary meeting. A walk would have been tiresome. A hike was a treat. Once a month, when the weather was good, they were ready for a similar hike with three Saturdays each month left for other things. —Mrs. E. C. Cronk, in Missionary Review of the World.



DAVID SQUIRREL

Read his story on page 21, and find out more about what is being done for our Indian boys and girls through the Home Mission Board.

"The best way to teach a virtue is to live it."

NAMES AND LOCATIONS OF MISSIONARIES

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KONG MOON—John Sundstrom,* Mrs. Sundstrom,* Miss Lora Clement, Miss Sarah Funderburke,* Miss E. E. Rea, Miss Leonora Scarlett.

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PAKHOI

LUICHAU CITY, Kwong Tung Province, via Hong Kong—E. T. Snuggs, Mrs. Snuggs, Miss Faith Snuggs, H. H. Snuggs, Mrs. Snuggs.

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Let's Put Our Mission Work Upon a Solid Basis



HERE'S a way in which Southern Baptists can not only lift the debts upon their mission boards and other agencies but keep them out of debt in the future: Let every church enlist as nearly all its members as possible in making regular weekly and monthly offerings to the Co-operative Program, embracing all our general work, as well as to local church objects.

Of course there's nothing new in this suggestion. The principle is as old as the New Testament and has the approval of the Heavenly Father. Nor can we apply this principle fully in all our churches in a day, but we can make large progress toward that goal this fall by every loyal Baptist church resolving to round out its objective for 1925—or take a liberal cash offering for missions and benevolences where no objective has been undertaken previously—and then preparing for the most successful Every-Member Canvass for the Co-operative Program for 1926 that has ever been undertaken for any object.

Our People Are Well Able

Southern Baptists have sufficient churches, members and resources to put all our causes upon a solid financial basis, but to do this our churches must first be aroused, our members informed, enlisted and organized, and our resources consecrated to God. To the achievement of this high and holy task we would challenge the loyal pastors, laymen and women of all our churches.

December 6-13 is the date of the Every-Member Canvass. If in need of help or supplies, write your state secretary.

Co-operative Program Commission