

Miss J. F. Hall

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The Foreign Mission Journal

THE JOY OF SALVATION RESTORED.

THREE WORDS FROM A TEXAS PASTOR.

FROM THE HAKKA FIELD.

BACK SCRAPES FROM NINETEEN-SEVEN.

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August, 1908.

Volume LIX.
Number 2

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Note.—Names and locations of our missionaries appear on the last pages of the January, April, July and October issues of the Journal.

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No. 2

THE JOY OF SALVATION RESTORED.

ONE SECRET OF THE MISSIONARY SPIRIT.

The fifty-first Psalm is one of the great classics on Christian experience. It is remarkably applicable to Christians of today. It points out one of the great causes of failure and lack of usefulness and indicates the remedy. It is one of the most helpful passages in the Bible dealing with the question of Missions. In much of our effort to enlist the people in missionary work, we are merely treating a symptom and do not touch the real disease. It is as if a physician should give his whole attention to relieving his patients' pain without trying to remove the cause of suffering. He knows that these things are only symptoms of a diseased condition. So the lack of a missionary spirit is only one of the symptoms of a deeper disturbance in the Christian life. This Psalm lays a divinely guided finger on one form of the sickness and gives us a sovereign remedy.

David had fallen into a deadly sin in the path of selfish indulgence, and hence had lost all the joy of salvation, all consciousness of the comforting presence of the Holy Spirit and all inclination or power for service. His own faith was weak, his own love for God had vanished, his appreciation of the blessedness of his own salvation was gone; and why should he strive to give to others a salvation which was of no value to him? His heart was cold, his lips were closed and his harp was silent. Then God, in His mercy, sent His prophet to arouse him to a sense of his true condition and we easily trace the steps of his restoration in this Psalm.

1. He cries for mercy, freely confessing his sins. He not only acknowledges his transgressions in general, but he lays his hand on the dark particular sin which had marked the crisis of his wandering away from God and drags it before the throne. "My sin is ever before me." Oh! how many Christians now, in whose hearts the fires of love and joy burn low or have just gone out, need to turn back in their lives to definite sins which have caused the break with God, which have come between them and their Savior, and see in these sins the canker-worms which have wrought such desolation! We have hid the wedge of gold and the Babylonish garments in our tents and our conduct is not only ruining our own lives but it is turning victory into defeat for the whole army of God. Tremendous thought! We need not only to make general confessions, but we must deal definitely with sins. We must search our hearts. The Holy Spirit will show us the things that grieve Him, if we are willing to know. God's true prophets are constantly saying: "Thou art the man," if we will but listen. Then as we see these sins we must renounce them with all our hearts.

2. David seeks for cleansing from sin. He is not satisfied with pardon, he wants his heart made clean. Oh! that is what we need! Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow." "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" It is wonderful how the Holy

Spirit can make clean the heart that is wholly yielded to Christ. He does not willingly dwell in an unclean place; but He waits to be given the right to cleanse. The heart and life must be surrendered to our Lord. Is it hard to make the surrender? We can at least offer the prayer of F. B. Meyer in a crisis of his spiritual life: "Lord, I am not willing, but I am willing to be made willing." If we make that prayer in sincerity, it is marvelous how we will be enabled to give up all to Christ and how His spirit will cleanse and fill us. It is possible in this way for us to get the victory over any sin that has crept into our lives and to be made "more than conquerors through Him that loved us and gave Himself up for us."

3. David prays that the joy of salvation may be restored to him. This prayer is never uttered in vain if the other steps have been taken. There is a wonderful love, peace and joy which is the fruit of the Spirit and is the birthright of every child of God. But in how many lives has the "rift in the lute grown until all the music is dead." There is a joy unspeakable

and full of glory, a peace that passeth all understanding, a blessedness which the world can not give and which is worth far more than anything that the world can offer. If like David we have lost it, like him it can be restored to us.

"Then will I teach transgressors thy way and sinners shall be converted unto thee." This is the inevitable result. Sins confessed and renounced, the heart cleansed and filled with the Spirit, the joy of salvation surging through the soul, then followed the desire and the power for the salvation of others. Give a man this experience, along with a knowledge of the needs of men and the command of our Lord and all the powers of earth and hell cannot keep him from having a missionary spirit. He will long to see other men saved, whether they live next door or in the uttermost parts of the earth, and he will pray and labor and give and sacrifice in order that they may have the gospel. Sin and selfishness, the lack of consecration and spiritual joy, this is the fatal disease and pastors and other missionary leaders must seek to apply the remedy.



THREE WORDS FROM A TEXAS PASTOR.

I write to say two or three things:

First. I was never so deeply impressed with the needs, the opportunities and the demands of the Foreign Fields in my life as I was in our Convention at Hot Springs, and I never heard the voice of our Lord in such tones of pleading and compassion so distinctly before. Surely the Master talked to us at Hot Springs.

Second. I was moved as never before to determine my full duty to this cause and to do it. I have felt more than ever that it is our main business now. Whatever others may believe, I am more fully convinced that nothing short of the personal return of our Lord to this earth will reach all the lost world, and His coming is delayed till we witness sufficiently for Him to every nation, kindred and tongue. The world must be brought to Christ, and

Christ must be brought to the world, and whatever be the order, the one imperative command is to us "GO."

Third. Your immediate work and the work of the Board shall be henceforth with me, a matter of more continued and more special prayer that you may have His guidance and power, and that we may all, working together with Him, enlarge in heart to the full dimensions of the Kingdom and thus become full robed witnesses for Him, and true servants that will glorify His name. We shall pray that great grace may be upon us all in this work this year, and let us expect greater results than ever before on the Foreign Field.

I am yours in Him,

CHAS. T. ALEXANDER.

OUR HOMELESS SCHOOLS.

CHEFOO, CHINA.

Our work is very promising. I send you a picture of our schools. Two of 1907 have become four of 1908, and one of these is a boarding school, for which large burden in examinations. These 80 children are the promise of the future Baptist constituency. The bud of the Girls' Boarding School you see, and the



OUR HOMELESS SCHOOLS.

we hope our Southern people may grant us some help next year.

The two boys' schools are now in my care, thus Mrs. Stephens is relieved of a

boys who may one day go in it our Boys' Boarding School (to be) are before you.

EDGAR L. MORGAN.



THE WORK AMONG THE HAKKAS.

DR. E. Z. SIMMONS.

We have been here eight weeks. These have been full of work, teaching and preaching. The outlook is brighter than it was last fall when we were here. The newly-organized church here is showing

signs of growth, in the attendance on Sunday, in their attentiveness to the Word preached. The Sunday-school is manifesting new interest—more than a hundred in regular attendance. I suppose you

wonder where we put them in that old chapel. We crowd them in some way. We have a teachers' meeting on Saturday, and this helps to improve the teaching. The singing is noticeably better than it was last fall. You say there was room for great improvement. Of course, much of the improvement is due to the girls' and women's school. Mrs. Saunders, Mrs. Roach and Miss Harrison are all doing good work here. The progress is really gratifying.

Then some of the improvement is due to the newly-opened boys' school. They have some bright boys, and young men. Some of them are looking forward to the ministry.

We expect to start home to-morrow, if Brother Saunders and Brother Roach get back as they expect to. They have been away over five weeks. They have organized a church at Yung Une City, held a Bible class for a week, baptized nine. At Lung Sin they held several days' meetings and baptized four. At Lin Ping City they organized a church, ordained a pastor, Leung Fungtseung. This brother has had a three years' course of study in our seminary at Canton. Six were baptized here. And they had a week's Bible study here also. At Cheung Ning City they spent a week in Bible study and preaching, with fine opportunities. It is proposed to organize a church here soon. At Yeung Sheh, where our first church in the Hakka field was organized, they spent their last week in Bible study. This church has invited the other churches of the Hakka field to meet with them and

organize an association in September. They have visited a number of other stations that I have not mentioned. The trip has been full of good hard work. It ought to be possible for such a trip each spring and fall. Our stay here has made it possible for them to make this trip. They have had with them our Home Board Secretary, Cheung Laptsoi, who has rendered invaluable service.

I am anxious to get back to Canton to look after my own work. I am like an old family horse that we used to have. He was not specially noted for any one quality. But he would do good work at the plow, or to the buggy, or to the wagon, and he was a pretty good saddle horse. Taking it altogether, "Charlie," that was his name, was found to be of use in many ways. I suppose he had his preferences as to work, but he did not have the choosing of this. I suppose these fine saddle horses, or buggy horses, etc., are good enough in their place, but it is the horse that will work anywhere that suits the practical farmer. So it is the missionary that can work anywhere that we need. And yet I must not close without a plea for a physician for Yingtak. The need of a physician has been emphasized twice by the illness of the two children since we came. Our native Dr. Pan is gradually getting many patients, but we need a foreign doctor to accomplish the best results. And most of us do not care to trust our loved ones to the native doctors yet. Pray for us and our work.

Ying Tak, China.



NOTES OF INTEREST.

CONCERNING MISSIONARIES AND OTHER NEWS.

The Field Secretary is receiving many letters from the Associational Vice-Presidents in which these brethren express their earnest purpose to do more than ever before to lay the work of world-wide missions on the hearts of the people. The District Association furnishes the best opportunity for kindling enthusiasm and im-

parting general information among the representative workers of the churches. During this year great efforts will be made to reduce the number of churches that do not contribute to foreign missions. Let the Moderators and other brethren in the Associations give the Vice-Presidents the very best showing possible to tell about

the work of the Foreign Board. May the Spirit of God come in great power upon the Lord's people as they gather in the annual meetings of the District Associations.



Dr. J. T. Henderson, President of Virginia Institute, Bristol, Va., has been elected as Secretary of the Laymen's Movement and has accepted. Dr. Henderson will continue, for the present, as President of the school, but will give much of his time to the development of the Laymen's Movement. He is well known in the denomination as being one of our most active and consecrated laymen, and the brethren who have the Laymen's Movement in charge are to be congratulated on getting such an efficient man. We hope that all through our bounds Dr. Henderson will receive the cordial co-operation, which he so richly deserves.



During the summer months the Secretaries of the Board have been busy attending B. Y. P. U. encampments and similar meetings of Young People in many of the States. We note with pleasure the growing interest among our Baptist Young People in the study of missions and the support of the work on the fields. We have talked with many young men and women about the great work, many of whom we are sure will eventually go to the foreign field, while a large number of others will become more ardent supporters of the work.



We take pleasure in announcing that Rev. R. E. Pettigrew and Miss Bertha Mills, two of our young missionaries in Brazil, were to have been married on June 30th. We suppose the happy engagement was consummated, and we hereby tender our cordial congratulations to these young missionaries.



Rev. W. A. McComb, Vice-President of our Board for Louisiana, having resigned, Rev. A. E. Riemer, of Mansfield, was elected in his place.

We give below the picture of Brother and Sister W. D. King and child. Brother King went out to China under appointment of the Board about sixteen years ago. For a while he worked with our Gospel mission brethren, but has recently



W. D. KING, WIFE AND CHILD.

been reappointed with his wife as regular missionaries of the Board. Their field of work has not been definitely settled yet, but we are glad to give a picture of them. We want our people to be familiar with the faces of our noble workers at the front.



Wayne Womack Adams, son of James M. Adams, was born in Pittsylvania county, Va., April 21, 1877. When a small boy his parents moved to Missouri, and later to Ritzville, Washington. From there he went to Louisville, Kentucky, to attend the Seminary. He received training at the



W. W. ADAMS.

Pierce City Baptist College, Pierce City, Mo., and at the State Normal School, at Cheney, Washington. Was a member of

the Th. M. class, 1908, at the Southern Baptist Theological Seminary.

When eighteen years of age he was converted and joined the Baptist church. Some years after this he felt the call to preach the Gospel. The question was finally decided when he was twenty-five years of age. Three years later he became a volunteer for foreign mission work, and received appointment June 5, 1908, by the Board at Richmond, Va., to work in China.

Expects to sail for North China Mission in October.



Rev. Lloyd T. Wilson, Vice-President of our Board for Kentucky, having resigned,



Rev. L. W. Doolan was elected in his place.



We have been notified through Mr. J. Edward Tyler, Jr., Executor, of a legacy being left the Board by Miss Sarah S. Tyler, of Baltimore, Md. This legacy consists of ground rent in the city of Baltimore, which is worth from fifteen to eighteen hundred dollars. Such gifts are appreciated by the Board. Now that a number of our people are accumulating wealth, they ought to remember to put something for God in their wills. A large part of the income of some Boards consists in legacies which are received each year.

BACK SCRAPS FROM NINETEEN-SEVEN.

GENEVIEVE VOORHEIS.

When I first touched Brazilian soil at Bahia early on the morning of December 19, 1906, I resolved to keep a diary. A record of the first few days was kept faithfully, but after this I became so occupied with the study of Portuguese school work, attending services at the mission, etc., that my diary was completely neglected.

As I am now leaving Bahia for a new field of labor, after having passed exactly one year here, it appeals to me as a pleasant diversion, and really a good way to pass some of the dreary hours of this long voyage to the "interior," to chronicle a few reminiscences of the passing year—in some respects the happiest of my life, notwithstanding the fact that many exceedingly trying experiences were my portion in this old "city of tragedies." However, these unpleasant experiences are best left to be forgotten, and I trust will not creep into this journal.

The beginning is made at four o'clock on Sunday afternoon, December 29, 1907, in the city of Juazeiro, state of Bahia, republic of the United States of Brazil, continent of South America.

I am seated at a small unpainted table, decorated by a faded scarf of checked gingham. It is a nice little mud house of six rooms, mine, the guest chamber, is honored with a brick floor, but, alas! these also are made of mud, and woe to the feet that step out of a bath upon them! And these two little peep-holes in the mud wall that call themselves windows even though they never saw a pane of glass, let in God's fresh air, which is welcome to the way-worn traveler. The furniture consists of the above-mentioned table, a camp chair, two backless wooden benches, and a hammock; in addition to my baggage, the most important article of which is a "baby" Bilhorn organ—the gift of friends in the States.

The view from my windows is —? Sand, and more sand; goats, and more goats. Frolicking among the white goats there seem to be countless "kids," but these little brownies are the kind that have souls for whom Christ died. This morning they collected about my window as I was playing some hymns for the aged grandmother in the home. Here was an opportunity, and we improved it by teaching several

bright songs, as "Let the blessed sunshine in," and "I'll be a sunbeam for Him," explaining the significance of the beautiful words in Portuguese. These songs have only recently been translated, and I have just learned them myself. To-night before preaching service we will have another hymn practice. A company of the native Christians called on us last night, and we sang until nearly eleven o'clock. How they do enjoy it!

The congregation at Petrolina, a city of some 15,000 inhabitants, across the river from this place, was the first I had met outside of Bahia. It was touching, and I suddenly felt a rush of tears to my eyes when this struggling little band, themselves worshipping in a room far too small to accommodate the great number of friends and strangers who throng to hear the Gospel story, and trying to get together funds to erect a church in their own city, cheerfully and unanimously voted to send \$25 (25 mil reis) to the building fund at Santa Ritta.

Three adults have been baptized during our stay here, while quite a number of others made a public profession of their acceptance of the Gospel, and of personal faith in Jesus. These will doubtless be baptized on Mr. Jackson's next visit. He has been the only missionary in all this vast territory, traveling from place to place, himself doing all the preaching, teaching, praying, singing, and visiting. Perhaps I should say that he led in all these, for doubtless the few native Christians did what they could. I have tried at this place to help them out of some bad habits in singing, for they sing the most joyful praise songs to the meter of a funeral dirge, and where a low note has struck their fancy more than a high note, as written, it has been changed without ceremony.

But I am beginning at the back end of the "back scraps," and must return to that memorable nineteenth of December, nineteen six.

Well do I remember the glories of that morning, the fascination and peculiar thrills that ran riot up and down my

shins as I sat perched upon a box, gazing from my cabin porthole upon the lovely Bay of Bahia, and upon the picturesque narrow city, built along its shores for miles.

The peace of early dawn lay upon this old city, the many-times scene of revolution and bloodshed. Then the glory of a tropical sunrise lent its magic charm to the view that greeted the lone little missionary on the good steamship "Tennyson."

Not a soul in all this broad land had I ever seen, except one missionary in the far north and one in the far south—both hundreds of miles distant. Not a word of the language could I speak. Hat and gloves on, baggage together, already inspected, I was just leaving the boat, when, joy! three Baptist missionaries were announced in search of a young lady who, they had heard, would probably come out this month. Anxieties ceased now. Mr. Hamilton and Mr. Jackson looked after everything. I had nothing to do but chat and wonder at the oddity of riding out "home" (blessed word) on a modern Philadelphia electric car, of hearing telephones ring in the business houses of such an otherwise antiquated old place.

Everything was full of interest to me. I was strong, and happy at the thought of now entering upon what was to be my life work. I remember how dear old Brother Taylor asked me that evening, "Well, sister, did you come out for a term of years or for life?" "For life," was the reply. At night we all went to prayer-meeting. The congregation, with an organ, choir director, and all the parts were heartily singing, "Sown in our weakness, or sown in our might, gathered in time or eternity, sure, ah, sure will the harvest be." I thought I'd die. Of course I could not understand a word they sang, except that I recognized the song; and the strange voices had such a peculiar tone, a sort of low minor.

The language was my first "foe to conquer." A teacher was soon found in the person of a bright, sweet Chris-

tian girl of sixteen summers. Not until the first of January did study begin regularly, however, for the Hamilton home was full of company. I was needed to assist in preparations for Christmas entertainment and an old fashioned tree; also, the effect of the two-weeks' sea voyage was now manifesting itself in a drowsiness that I was unable to shake off. Capacity had departed for everything except sleep, sleep, sleep, morning, noon, night. This continued for some ten days, after which "Richard was herself again."

The four children found in the Hamilton household and two little Jackson guests, were a source of delight during these first weeks in a strange country. That Christmas eve after the little ones had gone to dreamland, Mrs. Hamilton and Mrs. Jackson came upstairs to my room, where we dressed dolls and filled stockings until a late hour. And, oh, how happy were those young Americans next morning, having Xmas just as they had enjoyed it in the dear homeland.

Then Mrs. Hamilton prepared a lovely Christmas dinner, which was partaken of in the airy, open dining-room overlooking the broad expanse of the deep blue sea, by seven American missionaries their children, and the American consul's secretary, a young man from North Carolina.

Mrs. Jackson and I became quite companionable during this brief visit of hers to the city. From the first there seemed to be a cord of sympathy, which strengthened as we became better acquainted. I remember the first night as I started upstairs to retire a pang of homesickness smote me. I turned back into the veranda. Mrs. Jackson was there alone. There was a sympathetic look in her sweet face. "I don't feel as if I could go to bed without a goodnight kiss from somebody," to which she replied, "Bless your heart! You don't want one half so much as I do." After that, we read a good book together, exchanged

experiences often, kissed and made love to our hearts' content.

Some may suppose that just because one has mustered up courage to leave all and go as a missionary to a strange land, she is brave and strong enough never to crave a loving, encouraging word after she gets there. Isn't it a mistake?

'Twas midsummer in the tropics. Extreme heat ushered in the new year. The day had come for the Jacksons to return to their field of labor in the far interior. After seeing them off at the railway station, I returned home to begin study in earnest with Marietta, my little Portuguese teacher. She came to me every morning at nine and remained until twelve. According to Brazilian custom, she kissed me on each cheek on arriving and again on leaving. She is not real fair (?) and I fancied that her hair was a little too curly. I must never tell it if I, being Southern-bred, felt any inward reluctance at such profuse kissing. Neither must I tell on that fresh 'kerchief that was always ready for use as its owner passed to the back of her little Brazilian teacher at the entrance. Happily, it was not long before all "race" differences had passed away and we were fast friends, companions, notwithstanding the difference in our ages. Later on, we exchanged language lessons, I teaching her English for economy's sake, although she already spoke fairly good English.

I now almost completely laid aside my English Bible and all other English literature, giving every thought, so far as was possible, to the Portuguese in even my dreams in the night. One day I learned how to ask the question: "What are you doing?" Suddenly awakening in the dead hours of that night by a noise in the adjoining room, I began calling before I could get my eyes open or think where I was, "O que estã fazendo?"

And many a night in my dreams have I written magnificent poems in Portuguese, all of which vanished with the dawn.

[To Be Continued.]

ROBERT MOFFAT.

T. B. RAY.

(Continued.)

The awakening came in 1829. In June of this year, six were baptized and a church was organized. On the first day of July of this same year the Lord's Supper was celebrated for the first time in the infant church and thereon hangs one of the most beautiful stories in missionary history, showing the heroic faith of Mary Moffat.

Sometime before the light had broken upon them, at a period when the night was darkest, a friend, Mrs. Greaves, in England had written Mary Moffat inquiring if there was anything of use she could send her. Mary Moffat replied, "Send me a communion set. We shall need it some day." This was said when the prospects were the gloomiest. On the day before the reception of these first converts the box which had been on the way for more than a year, arrived at Kuruman. It contained the communion set for which Mary Moffat had made request two years before. The observance of the Lord's Supper in which this communion set was used one month later was a beautiful seal of Mary Moffat's faith.

From this time on the work in Kuruman and outstations continued to prosper. The schools were crowded and the missionaries were kept busy helping the natives in their efforts to change their habits of life as well as their habits of dress. Moffat made school books, and in 1830 he completed the translation of the Gospel of Luke into the Sechwana language.

The work of translation was steadily pressed and by the end of 1838 the New Testament had been translated into Sechwana. In order to get this New Testament printed it became necessary for Moffat to return to England. Accordingly, in 1839 he and Mrs. Moffat returned to England after an absence of twenty years.

His arrival in England was an occasion for a great missionary revival in that country. He was rushed from place to place to make missionary addresses. Enthusiasm ran high, and he was greatly

honored. We are not surprised that his speeches were very effective when they contained such incidents as the following: "She was a Matabele Captive," said Moffat. "Once, while visiting the sick, as I entered her premises, I found her sitting weeping, with a portion of the Word of God in her hand. I said, 'My child, what is the cause of your sorrow? Is the baby still unwell?' 'No,' she replied, 'my baby is well.' 'Your mother-in-law?' I inquired 'No, no,' she said, 'It is my own mother, who bore me.' Here she again gave vent to her grief, and, holding out the Gospel of Luke, in a hand wet with tears, she said, 'My mother will never see this Word; she will never hear this good news! Oh, my mother and my friends, they live in heathen darkness; and they shall die without seeing the light which has shone on me, and without tasting that love which I have tasted!' Raising her eyes to heaven she sighed a prayer, and I heard the words again, 'My mother, my mother!'"

In 1840 he saw two new missionaries set apart for the Bechwana Mission—William Ross and David Livingstone. Along with these, Mr. Moffat sent 500 copies of the Sechwana New Testament.

When his New Testament was coming from the press, it was suggested that the Psalms should go along with it. Moffat immediately set himself to the translation of the Psalms. These translations and some other literary work delayed his return to Kuruman until 1843, at which time the Moffats went back to their African home and were given a royal reception by their old friends.

From this time forward Moffat devoted himself with unremitting zeal to enlarging the scope of the mission work in his district, and to the labor of translating the Old Testament into the Sechwana tongue. The work of enlargement carried him on many perilous journeys to distant tribes, and devolved upon him great hardships.

He gave himself to the work of translation with such zeal that he came very near breaking down his health. At last, after thirty years of labor, the whole Bible had been translated into the language of the people for whom he had given his whole life.

In 1870 it was thought wise for him to return to England in order to bring out his newly translated Bible, his health also demanding the change of climate. The scenes which took place when the Moffats bade farewell to their friends in Kuruman were pathetic, indeed. Their labors of love had made "Ramary" and "Mamary", for such the natives affectionately called the Moffats, household words in hundreds and hundreds of homes, where the meaning of home had not been understood till the Moffats had taught it.

The remaining years of his life were spent in England, where he was received with great consideration and where he labored, as far as his strength would allow, to quicken the interest of his fellow-countrymen in the subject of Foreign Missions.

Early in 1871 Mary Moffat passed to her reward. Robert Moffat's first exclamation

upon finding that she was really gone was: "For fifty-three years I have had her to pray for me." This is as good a characterization of this most remarkable woman as could be made. Robert Moffat lingered on this side of the great river until August 10, 1883, at which time he passed out quietly to be present with his Lord.

In attempting to sum up the life of Robert Moffat, we adopt the words of the "London Times." "It is the missionary alone who seeks nothing for himself. He has chosen an unselfish life. If honor comes to him it is by no choice of his own, but as the unsought tribute which others as it were, forced upon him. Robert Moffat has died in the fullness of both years and honors. His work has been to lay the foundations of the church in the central regions of South Africa. As far as his influence and that of his coadjutors and successors has extended, it has brought with it unmixed good. His name will be remembered while the South African Church endures, and his example will remain with us as a stimulus to others, and as an abiding proof of what a Christian missionary can be and can do."



CHUNG MAU SAM—THE RESULT OF PERSECUTION.

R. E. CHAMBERS.

He was a carpenter, a man of scarcely average intelligence, but I was glad to see him join the little circle that met each evening in our dining-room at Wuchow to study a few paragraphs in Matthew's Gospel. The only interest he manifested was by regular attendance. Several months later, with nothing specially striking in his experience, he applied for baptism, and was accepted into our membership. Then his troubles commenced, and the pure gold began to be revealed. His clan was outraged because he had taken up with the foreign doctrine. He went on a visit to his native village, which is some fifteen miles back up in the moun-

tains from Tak Hing, an important city on the West River, about fifty miles east of Wuchow. His relatives after using persuasion to no avail, tried force, but the truth had taken deep root in his heart and he chose expulsion from the clan in preference to giving up his new found Savior and Friend. I am not quite sure, but I think his own brothers beat him when he was driven from home. When he returned to Wuchow, he was in deep distress, not for himself, but for his relatives who had persecuted him. Before going home he had sent them some Christian tracts. He carried others with him. All this was eleven years ago.

A few days ago I learned the sequel. A year or more after he was driven from home two of his brothers went away some miles into the mountains to cultivate their hillside plots, remaining there several weeks. They took with them one of the Christian books that their brother had left. In the quiet evening hours after their day's work was done they read that book. Its title is "Truth and Error Concerning God." The Spirit sealed the message and finally they said, "We wronged our brother by forcing him to leave home. He is right," and so they became believers. Several years afterwards the Reformed Presbyterian Mission was started at Tak Hing and these two brothers learned that services were held in the chapel there. One Sunday they walked most of the fifteen miles to the chapel and ran, yes ran, the rest of the way. "We saw that it was getting late and so we ran lest we should get here too late." The missionary who was preaching that day noticed their keen interest, and as

they remained after the service, he approached them. "We believe that doctrine" they said, and then told him the story of their brother's conversion, their persecution of him and their subsequent conversion by reading the book.

And now the visible results of one man's faithfulness are as follows: eighteen of the clan are professing Christians, and three are studying for the ministry, one of whom is the brother of the humble carpenter. He is now back in his clan and is held in high honor among them. It was my joy to talk with him again of the days nearly twelve years ago when he first heard of Jesus. One such incident is priceless. But we hope that Eternity will reveal many others. God's Word, whether spoken or committed to the printed page, will not return to Him void. How sadly indifferent we are to the exhortation of our Lord: "Work while it is day: the night cometh when no man can work."



TWO LETTERS OF MARKED INTEREST.

ONE FROM YEUNG AH FONG, A CHINESE STUDENT AT RICHMOND COLLEGE, AND ONE FROM HIS FATHER, A NATIVE PASTOR IN CANTON.

We are sure that Dr. Willingham will pardon the references to him. It would spoil the letters to leave them out.

"I had intended to go to see you before I left Richmond, but I thought that you were busy and in fact I was quite busy too in preparing my examinations. So I failed to pay you another visit.

I entered the College rather late last fall and got behind on some of my studies. They gave me little trouble during the session; but by studying a little harder, I got along all right. After the examination was over I found that I made all my classes.

I was indeed glad to see you at Richmond. It gave me joy and happiness to hear you talk about my country and about my people in China. I am longing to go back there that I may take part in the

great work that is going on in China. I know that you are interested in me and I thank you very much for the interest you have for me. Last week I received a letter from my father. He told me that you gave a very good report of me, and he was happy to receive your letter. He asked me to explain to you that he would have written to you, but he does not know English and it is impossible for him to write to you. However, he requested me to translate the following and send it to you."

Here is a translation of the letter which Yeung Hoi Fung sent to his son to be translated and sent to Dr. Willingham:

"We are glad that you have visited Canton last winter. We are indeed fortunate to have you here with us. The precious Gospel that you have brought us has done

us immense good. It revives our Christian spirit and we are determined to do our utmost for God's glory, after having seen such a Christ-like man. And we are very grateful for your coming.

As to the improvement of my son Ah Fong, I am glad to receive such a good report of him. I realize that the improvement both in scholarship, character and his general bearing is due largely to the

teaching and influence of yourself and other kind friends in Virginia. I hope that you will continue to teach and guide him that he may be a useful man for our Lord in the future. This is my greatest desire and I thank you from the very depth of my heart. Give my regards to Mrs. Willingham. I hope that God will bless and be with you always in your work."



FROM THE HAKKA FIELD.

During the last two months I have been so busy and so much away from home that I have not had time to report to you the work that has been going on in this field.

The first of March we opened our Boys' and Girls' schools here. The Girls' school opened with about thirty, more than twice as many as we opened with last year. The work this year has been very encouraging. This field will soon be able to find the needed helpers for the women's work from the pupils of this school. Not being able to secure a large building, and the small one we do have until the close of the old year, our Boys' school did not open with but some fifteen boys. This is about all we can accommodate, yet we are planning to build this year. The boys who are here are from all sections of our field, and are just the material we want to erect a building of well trained men whose influence for Christianity will be felt in all that make for the development of Christianity in this field. We organized a church here March 8th. Had twenty members in the organization. They all live here in the city. Several of our members were away from the city, and those who live here now, but joined elsewhere, were asked to wait until they could get letters before joining. Several have been baptized since the organization. Our Sunday School has averaged almost a hundred since the New Year. If we could properly teach those who come, and offer better inducements for the heathen to

come, we could have many more in our Sunday School, but we will need to wait for our appropriation for our chapel before we can fully meet the demands of this place.

On March 13th Brother Roach, Chong Lip Tsoi, Liong Fung Tsiong, and myself left Ying-tak for a six weeks' tour of the interior field. We opened a chapel at Tai-chin. When I came to China this was regarded as the most anti-foreign place in the Hak-ka field. We have long sought to rent a place here. It being on our main line of attack as the work is now located, we have felt we must secure a place here from which to fire into the enemy's country. All efforts have failed until this year, and we thank God who worketh hitherto for moving on the hearts of this people, and thus enabling us to secure a most desirable chapel at Tai-chin.

While on this journey we organized two churches, six Sunday Schools, and encouraged the brethren to select deacons at two of our churches. We held four classes of a week's duration each, preached several times at a number of other places, strengthening the brethren in the things that make for permanency in the Lord's work. Here of late our brethren have been shifting off some of the hindrances to active service, and to enable them to spend their force in the most helpful way, while on this last trip, we commenced to organize Soul-Winners Societies. That our Christians' lives may count for the most at this crucial time in China, we have en-

couraged them to establish these societies. They have the following rules:

1. Read the Bible every day. Those who cannot read are expected to learn as much as possible about the Bible from others. Also learn to read the New Testament if possible.

2. Make a covenant with their Master to obey His will as it is revealed to them in reading the Bible, leaving all known sins as the Spirit enlightens them while reading His precious Word.

3. Have family worship every day. The head of the family calls each member of his family together, reads the Bible, sings, and prays. If not the head of the family, to read the Bible and pray in his secret place.

4. To keep the Sabbath—every Sabbath. This means that the man is to take his wife and children to the chapel, and worship the Lord their God. The Christians and those under his charge are to rest on the Lord's day. Here the Chinese fall far beneath what we think they ought to do.

5. After they have complied with the four rules mentioned above then they are to witness for Jesus everywhere they

have opportunity. If they are not willing to comply with the four rules mentioned, it is feared that their message will not count for much, but if they do keep the four rules, then their message will count mightily in turning men to righteousness.

I am glad to say that a number of our Christians feel that they must press the rules of this Society. If our Christians everywhere would but practice these five rules, what a force they would soon become in this land.

Dr. and Mrs. Simmons came and stayed here while we made our trip. But for them we could not have done the work that gave us so much joy. Dr. Simmons preached regularly and taught six classes each week in Bible study while we were gone. His work here has been a great help. We can never estimate the far results of his faithful messages in the sermons and in the teaching which he did.

J. R. SAUNDERS.

P. S. We have baptized on the Hak-ka field this year 22. Our medical work is opening quite well. Shall we not expect a doctor soon? We are expecting one.

Ying-tak, China.



ECHOES FROM THE HARVEST FIELD.

The Little Girls and the Muleteers Remember Dr. Willingham.

One of our missionaries in China writes:

I doubt if anybody ever went around the world borne up by more prayers than Dr. and Mrs. Willingham. I believe that God will bless this trip far more than we can imagine. I have seen several of the Chinese and told them that you have received the scroll they sent. They were so happy to get your words of appreciation. They all remember your visit. The little girls often speak of it. Even the muleteers have not forgotten you, not because you were heavy on their mules, but because of what you did and said. The muleteer that took you to Hwanghien was a Pingtu man and he also took me to Tsingtou and

had many questions to ask about you. Doctor, you do not know how much good your visit did all of us.



A Big Baptizing at Laichowfu.

Here is a cheerful message from the beloved John Lowe:

Just a line to say that God is with us. Forty applicants for baptism last Saturday, of these 23 were baptized on Sunday, 14 of whom were women. We praise God for two things: This is the largest number we have baptized at one time, and women outnumber the men. This gives us a membership of 116. The Lord has given us these souls since the year 1903, or just five years ago. We are praying for our

church to double its membership this year.

Mission meeting will be here next week. I will speak on the first evening on these words: "The Lord of Hosts is with us."

There were 56 baptisms at Pingtu Sunday. Paul has returned to Chefoo. He stands "second top" in his form. Howard Stephens got second prize for long jump in the sports.

The work of our brethren at Chefoo is most hopeful. Morgan has seventy boys in school. Thirty baptisms at Hwanghien recently.

Glad to see in papers that you both are at home again. Please give me a few of your impressions received during your trip for New East. Love from us all to yourself and Mrs. Willingham.

A Deputy-Sheriff as Preacher.

From Bahia, Brazil, comes a salute from that veteran soldier of the cross, Rev. Z. C. Taylor:

We have had at least 76 baptisms in this mission within the last month. At one place there were 43 and a church organized with 79 members at Guandir, near Valenca. The preacher is the deputy sheriff of the place. A short time ago I ordained a man for headwaters of the Amazon. He built a church house there and has some 20 ready to baptize.

Working Hard.

Rev. L. M. Reno writes from Victoria, Brazil:

"The churches are almost every one calling me to come for baptisms. Oh, how white the harvest. How few and how weak the workers."

Reached His Seventy-fifth Birthday.

I reached my seventy-fifth birthday the 29th of May. Mrs. Graves invited the Seminary students to a cup of tea at 2 P. M. and the Canton members of our mission to 5 o'clock tea. Everything passed off very pleasantly. I also received a telegram with congratulations of the friends at Wuchow.

I am thankful to God for giving me

health and strength to attend to my regular work and giving me the love and esteem of my colleagues and Chinese friends. I feel all the more my responsibility to God and to those who expect so much from me. I trust I may be spared for a few more years of work, as I have no desire to live longer than I can be of some service to the cause. But God may see best that there should be a season of discipline before my final service above. I leave all in His hands for I know He knows best.

Yours fraternally,

R. H. GRAVES.

Special Notice.

Dr. R. T. Bryan, who is connected with the Baptist College in Shanghai, is anxious to get the names of those who have contributed \$100 toward the Yates Building. He agreed when in this country to keep a list of these, and to have the names enrolled on a tablet in the College. As the building is now being put up, Dr. Bryan is anxious to have these names at once. Inasmuch as the funds are often sent through the State Treasurers, and no notice is given to the Foreign Board at the time, it is impossible for the Foreign Board in Richmond to give with exactness the names of the donors, so we ask that wherever \$100 has been given towards this fund with the understanding that the party's name was to be enrolled in the Yates Building, that we be notified at once. Please write to R. J. Willingham, Secretary Foreign Mission Board, Richmond, Va.

Good Books in the Hands of a Brazilian Governor.

We have a new Governor of our State. He is the brother of the bishop of the State, but I believe he will be just. I called to visit him a few days ago and was received with marked kindness and he assured me we might expect full liberty and justice. I asked the privilege of sending him a few books as exponents of our doctrine and belief and he said he would be glad to receive them. I will send him a

"New Testament," "Pilgrim's Progress," "In His Steps, or What Would Jesus do," "History of Baptists" by Gray, Find and Taylor; a Hymn Book and "The Religion and the State" by Hovey. May we not pray that they will bear fruit.

LOREN M. RENO.

Another Good Day.

We had another good day yesterday—31 baptisms. This makes 95 since Jan. 1st. Fingtu, China. W. H. SEARS.

Preachers' Wives Learning to Read.

This session of the Theological School is the best in its history, enrolled 44, only two have dropped out, but little sickness, excellent work. We shall continue until June 25th.

When you were here Mrs. Greene was talking about the wives of the students and trying to find means to teach them to read. She has written, I think, about renting a house on the street. It is small,

dark, dirty, hot, but the best that could be done at that time. Seven women are there with their children, all learning to read and some of their children also. Two were Christians before they came, and the other five are now asking for baptism.

Canton, China.

G. W. GREENE.

Opportunity for a Layman.

We need a good consecrated layman to take charge of our Boys' Academy—a great opportunity for some fine young man. We will take him single or married. We need about \$2,500 (gold) to build a chapel more worthy of our cause. Oh, that some one of means would give us this small amount!

Love to all in the office and to the great Baptist Brotherhood of America.

Fraternally,

CHAS. G. McDANIEL,

Soochow, China.



RECEIPTS BY STATES FROM MAY 1, 1908 TO JULY 15, 1908.

Georgia	\$ 5,329 68	North Carolina	544 05
Texas	3,803 91	Oklahoma	169 63
South Carolina	2,732 52	Florida	132 48
Tennessee	2,092 74	Arkansas	61 07
Virginia	2,011 00	Louisiana	34 15
Missouri	1,960 51	District of Columbia	32 38
Kentucky	1,445 32	Other sources	206 12
Alabama	1,090 04		
Mississippi	960 06	Total	\$23,264 29
Maryland	659 66		



HOW THE BATTLE GOES.

WORDS FROM THE FIRING LINE.

A School Girl Baptized.

Rev. Chas. G. McDaniel writes:

"We are thinking about and praying for the coming Convention, that it may be one great in power and purpose.

One of the school girls was baptized last Wednesday and three of the boys on Sun-

day. Other boys are waiting for permission from their parents.

Praying for the Work at Home.

Missionary C. W. Pruitt says:

"I know that these are most anxious days with you. In one sense they are lit-

tle less so with us. We are constantly praying the Lord to move his people to give the necessary money. He has been wonderfully good to us during the last decade. But what are we to do with this great mass of unsaved people?"

—✦—

A Time of Reaping.

Missionary Solomon L. Ginsburg is very enthusiastic about the work in Brazil. He writes as follows:

"To-night I shall reach Palmaras where a glorious door of entrance is opening up in spite of very bitter opposition. There is a well-organized group of believers ready to be baptized and form themselves into a regular church. On my return from the Convention, I hope to be able to organize four or five churches. The Lord is doing marvels. Never before have we had such splendid opportunities for pushing the work in this, the most Jesuitical State of the Republic. Just now we are beginning to reap what has been sown for the last years of toil and persecution. Help us to garner in. Tell the brethren they must not neglect us at the present crisis."

—✦—

Hopeful Conditions in Argentina.

Missionary Thomas Spight in a recent letter says:

"Our work moves on very well. One lady was baptized from our outstation in the Boca. Our Sunday School is doing better than before and we have bright prospects for baptizing several persons soon. One Scotch young lady, daughter of the member who died almost a year ago, has been converted, and expects to be baptized. I have strong hopes of being able to report four or five next time. We are now into our winter weather which gives us more strength and energy to work and I am glad to say that my health is some better and I am hopeful of being able to do a great deal this winter."

—✦—

The Work in Mexico.

Missionary Frank Marrs gives the fol-

lowing news concerning the work in our next door neighbor to the South:

I have run back home for a day or two, leaving Brother Pablo Rodriguez in a good meeting at Guaymas. I go again on Monday to take him to Alamos, our other mission, where we hope to get a church organized perhaps during this contemplated meeting. We had very fine attendance in our services here, many expressing a desire to follow Christ, and four candidates received for baptism. At Guaymas, last Sunday night we had a baptism, and one or two more approved for baptism, when I left Friday. Thursday night at Guaymas we ordained Brother Jesus M. Morales to the full ministry—a sight that will long be remembered by those people there who are always accustomed to the "Tinsel and Fireworks" of the Catholics. Had a big crowd all around the little chapel. Brother Pablo makes us a fine evangelist.

You may recall that it was at Hot Springs eight years ago your committee gave me the examination for a missionary. I have never had occasion to regret the verdict of the brethren in sending me over here, where I judge I shall eventually die, unless some greater field opens up somewhere for me to enter. The Lord has blessed me beyond my deserts.

—✦—

Remarkable Success in North China.

Missionary William H. Sears tells of the wonderful work that is going on in the great Shantung Province:

Yesterday was a happy day for Pingtu. Day before yesterday our helpers' meeting was held. On that afternoon candidates for baptism began to come in, and we began examining them. Among the number was a woman 75 years old, and some 69, 68, 66 and 63 years old. There were 4 men whose ages run from 64 to 79. Some of these old men and women walked 30 miles to be baptized. Candidates were examined until 10 o'clock at night, and then we did not finish. Yesterday morning we met at 8 o'clock and when we finished we found that 64 had been accepted.

Of those baptized 21 were women, 10 school girls, 9 pupils from the Boys' Institute, 8 from village school and 16 men. These 64 were baptized at 11 o'clock at the close of the Temperance Society meeting. In the afternoon we had a meeting of the Anti-foot-binding Society, which was well attended. In the history of our work we have never had this many baptisms at any one time. The Lord is wonderfully blessing our work. New work is opening up in every direction. This year Christianity has entered several new villages. The organization of these new churches seems to have given a new impetus to our whole work. We have now a membership of over 900.



Baptists Must Go Forward in Japan.

Rev. W. Harvey Clarke, in writing from Kumamoto, Japan, says:

"Our work here has been very encouraging since our return. We have had thirteen baptisms in the Kumamoto Church. The railroad has been extended south from here, and next week I hope to open an important outstation at Hitoyoshi, just three hours by train. As rap-

idly as possible we hope to reach out into the interior from this important center.

"Conditions are more favorable than ever in Japan for effective work. The error of idolatry is being rapidly exposed; its influence is waning, and many intelligent people are seeking the truth. The form of idolatry is still manifest in great pomp, but the hearts of the people are turning to the true Light which is penetrating the spiritual darkness around them. We never needed good men more than at present. We are now negotiating for the extension of our territory, including the island of Shikoku and from Hiroshima south on the main Island. This will give us about half of the population of Japan. We need some of the best men that you can get to occupy the large cities in this territory. We must go forward or Baptists are going to be overshadowed in the conquest of Japan for Christ.

We greatly rejoice over the good news that the churches are nobly supporting the Board, and that you have again gone to the Convention out of debt. May you be enabled to advance still more this year."



MESSAGES FROM OUR MISSIONARIES.

LETTERS FROM THE FIELD.

An Associational Meeting in China.

Rev. T. C. Britton gives the following interesting account of the meeting of his association just before he left China:

A word about our association which met in Yangchow, April 4th. When we started home in the spring of 1895, there were five churches within the bounds of this association, then a part of the Chekiang Baptist Association of the American Baptist Missionary Union. At this last session of our Kiangnan Baptist Association there were ten churches represented, having a membership of over five hundred. The officers were all chosen from among our na-

tive brethren, and most of the business was carried on well by them. Also our native brethren were those who made the pledges, which were far more liberal than ever before. It means much that ten men have come into the work from our Seminary at Shanghai. But by far our greatest hope comes from the evident fact that the Holy Spirit is working mightily among us. I think we have written you about the baptism of four of Brother and Sister McDaniel's pupils and our younger son. A meeting of eight days was held at our church after the association, and four men were baptized. Two of these were from

our outstations, and one was Miss Lanneau's personal teacher. He made a profession at the meeting during the whole of which Miss Lanneau did most faithful work. Not only in additions to the churches is the power of the Spirit shown, but also in the way our brethren are taking hold of the doing of what they promised at the association. In this and other things for the good of the cause, they are going far beyond anything that we had dared to hope. On May 3d, Sunday, we had a good meeting at Woosih, a number of our churches being represented, and a church was organized there. Although they begin with only three members, we hope others will be added soon, and surely it is an important center, for which many prayers have been offered from the time of Dr. Yates until now.

We sailed from Shanghai, May 5th, and have had a most pleasant journey thus far. Hope to reach San Francisco on May 29th, and there be able to settle plans by which we can get two or three months of quiet rest somewhere.

The one regret that we have in leaving China now is that it throws so much on Brother Hamlett so early in his missionary career. But he undertook it bravely, and may the Lord sustain him.



Interesting Experiences of a New Missionary.

My first six months in Soochow have been full of experiences which I should like to share with the friends at home—not the thrilling adventures that belong to the pioneering period in any land, or even now in other parts of China, but a sort of mental readjustment to the new environment.

The first phase which seems to impress all new comers is the vast difference between missionary life, past and present in these seaboard provinces. Instead of physical hardships one finds comfortable homes set in green lawns, bright with the same flowers endeared by childhood memories. One is reminded to bless the man who planted trees and other things as well, when fruits, berries, and vegetables

formerly unknown here, are now set before him in wholesome variety. When a telegram is handed in at supper announcing the coming of guests to-morrow, when the guests take one meal in Shanghai and arrive for the next in Soochow or when they travel from either of these cities up to Nanking in a day, China's railroad development seems more than dry statistics. When the Soochow missionaries go down in a body to join one evening in the monthly meeting of the Shanghai missionaries, gaining fresh inspiration from the discussion of common problems and return to their work next day, the bearing of these developments on missionary work becomes apparent.

Of course the new is mixed with the old, sometimes in sharp contrast. It is almost easier for us to go to Shanghai than to set out for a trip to some places in Soochow. We Baptists are situated not far from the center of the city. The Methodists have a great university, a fine girls' school, a hospital, in fact a little American village just inside the wall to the southeast, with yet another and larger school for girls and women about two miles away. Not far from the great Pagoda, the Episcopalians in the last few years have made rapid progress, combining educational work with zealous evangelism. The Northern Presbyterians have a woman's hospital and two families outside the West Gate in a teeming center of population. Again outside the North Gate are the Southern Presbyterians, with hospital and schools and other workers stationed within the city. To go from one of these missions to another as for prayer meeting or Sunday service requires about half a day. In winter one may walk, if he is equal to miles and miles of cobble-stones. The men save time by riding donkeys, but the Chinese propriety restrains most of us ladies from attempting the funny little beasts. We must either go in a canal boat or in the quicker and more expensive sedan chair, if walking is out of the question. Of course such slight inconveniences are as nothing compared with the social and spiritual benefits of meet-

ing with so many earnest fellow-workers.

As to the Chinese themselves, one's thoughts and feelings are so contradictory that, if he writes at all, it must be with Emerson's fine disregard of consistency. As one jostles against them in the narrow, crowded streets, he is struck by the unity in diversity; almost every type of face, complexion from white to sunburned copper, garments of various cut and color, voices harsh or gentle, yet all bearing the unmistakable racial stamp. When one becomes acquainted with one and another, servant, school girl or neighbor, hears them talk of their work, their pleasures or their ever-pressing needs, one begins to recognize the common bond of our common humanity. That bond is closer still when the new friends are fellow-Christians. It is inspiring when one recalls the recent past to sit with a large orderly congregation, hearing the word of God and singing together in their strange tongue the familiar gospel hymns.

That language of theirs is another surprising thing. The beginning is not nearly so difficult as one would suppose. The keeping on, however, is another matter. The modern textbooks are a great help, those of Shanghai serving for Soochow also, as the difference is not great. Soochow speech has the elegance of Parisian French. It is fascinating to pick up new combinations of words learned from one's teacher, while listening to casual conversation. The reading of the characters, of course, is a hard and unending task, but after six months daily tug-of-war, especially with the radicals, one begins to look on them as bosom friends. Like some other cases, though, one is very fond of them one day, and at daggers' points the next. How the Chinese ever thought up such a labyrinthine language is a mystery. No one could ever learn to read and write all of it, but it does not feel very good to be an illiterate immigrant, even with a good excuse. Though one could spend decades on study, and then be far from perfection, we are thankful that even the stammering tongue of the foreigner is blessed of God, in telling of

His love to these who so sorely need His salvation.

SOPHIE S. LANNEAU,

Soochow, June 1, 1908.



The College and Seminary at Rio.

Rev. J. W. Shepard is very much encouraged over the effort which he and the brethren in Brazil are making to establish a great institution of learning for Brazilian Baptists. He says:

"You have doubtless received a picture of the house we are beginning our school in, and will be pleased with the information that it is one of the best buildings for the purpose in the city, excepting some of the modern buildings of State institutions. God gave us the house when another man had deceived us, and left us without a few weeks before the school was announced to open. The house we had arranged for was not nearly so good as the one we now have, the latter having been built for the College of Don Pedro II., the emperor.

"The opening was quiet, unostentatious but spiritual. It was in this respect quite in contrast with the things Brazilian, for they are trained for generations in ostentation and noisy demonstrations, even in their religious gatherings making use always of the brass band. There were some fifteen students enrolled within a few days, most of them being pay students, which was, of course, gratifying, since that is to be our hope for building up a great institution in the future.

"Outlook for the year is, in the language of Judson, 'As bright as the promise of God.' By this I do not mean to say that the harvest is far off. On the contrary, we have every reason to believe that the harvest is sufficiently near to give us great ambition that we may see it with our own eyes. We have made our petition unto God for a hundred students for the school and ten men divinely called for the ministry.

"Brethren, the hope of an educated ministry of the future in Brazil is in the middle and upper class which we reach in our schools. We must press this work

because it saves money, saves souls, saves time, and is the hope of the future. How shall we ever develop a self-propagating Christianity strong enough to cope with the reviving Romanism of Brazil without educated ministers, and what is the advantage of educating a man who has not the making of a minister of God in him?"

—✠—
Victory in Mexico.

For many years men have been laboring and praying in this land of papal darkness, waiting on the Lord. It would seem that He has heard their cry, and is opening the windows of heaven for us, and the "mercy drops 'round us are falling." "We are thankful for this, "but for the showers we plead."

On every hand we see fanaticism giving way and many are hearing the Gospel who never have heard it before. Our God is faithful, and will reward.

During the first half of this year, the Baptist churches of Mexico have received by baptism at least 313 persons, and many others are awaiting the ordinance. We have not been able to obtain all the data, from all parts of the field, but we have received notice of this number of baptisms.

Of this number, 222 have been in the churches planted and helped by our Richmond Board.

Let us give thanks unto our God who giveth the increase, and go on sowing the precious seed of truth, watering it with our tears, and we shall reap as certainly as the promises of our God are true.

Fraternally yours,
J. E. DAVIS.

Leon, Mexico.

—✠—
A Great Day in Canton.

On his return from his visit to Yingtak, Dr. Simmons writes of the work in Canton. His letter is full of interest:

"We have been at home ten days. I want to tell you of the last Sunday here. Instead of the usual Sunday-school eleven candidates were examined for baptism and

received. Five women, four girls from the school, and two men. One of these a teacher in the Christian College. Bro. Greene preached a good sermon on baptism. Bro. Yeung, the pastor there, baptized the eleven in the pond in front of the girls' school. There was a large crowd present. This was much like some of our home baptismal scenes.

"In the afternoon we had another sermon. At both hours not near all the people could be seated. Bro. Anderson acted as usher. He says we must have at least thirty more benches to be able to seat the people. This was a great day for us here at Tung Shan. And we expect to have many more such.

"There is the appearance of push and business at Tung Shan. The Academy's main building is taking on the roof. And they are building some temporary dormitories for students. They will probably have a hundred students to open with in September. The Orphanage is being built about half way between us and the river. Mrs. Chambers is to have charge of this. Just north of us the railroad people are building three foreign residences, boring a well. They expect four other residences. The location of these houses makes it certain that car yards or shops will not be near enough to interfere with our church services when we get the church. They are taking up hundreds of the graves to make way for the railroad and shops and station. The road is being graded. We are very fortunate to have bought here when we did.

"Mrs. Simmons and I have had bad colds, and I some malarial troubles since we came home, but we are both better now."

—✠—
Seed Sowing in Interior China.

Just now we are broadcasting the seed in a lively fashion. There is a great Hul on and we have our tent up in a convenient place, just near enough to get the cream of the crowd without being overrun with the rabble, and we preach to a tent full nearly all day long. Sometimes we let up and mix with the crowd and

have some converse with them. Then about the time we think the crowd has shifted and given place for a new audience we begin again. I could not say how many have heard the message of life there to-day. Brother Lawton, Brother Sallee and I, yes, and the wives too, have been on hand to take our turn either in preaching or conversing, and Dr. Louthan even took his turn seeing patients. It will be a good advertisement for his hospital which has already had a pretty good opening.

Brother Sallee is keeping you posted I presume about his going to open up work at Kaifeng. We have not secured a suitable place yet.

We will find a place. And, Oh, I do hope workers will be forthcoming for that place and this, at least as many as are mentioned in that request of the mission that is before you.

I have been getting around amongst the villages on my motor cycle. It is great for evangelistic work. I get the whole town, men, women and children to come out and hear me. These people in this region are certainly approachable. They listen with evident interest to the gospel and we are bound to see good results if we can just love and preach and preach and love and wait on the Lord.

I hope you will have a great convention. Brother Levering was hoping to reach the home land by that time. His visit and talk to us was very encouraging.

Yours faithfully,

D. W. HERRING.

Chengchow, Honan, China.



Glorious Success in North China.

I have recently been having some blessed experiences, of which I wish to tell you.

Last month the native pastor here and myself opened a class in my study for enquirers. The class was attended by between thirty and forty persons who were

earnestly inquiring the way to the Master. At the close of the class twenty-three of the members were buried with Christ in baptism. In addition to these, seven school boys were baptized, making a total of thirty, the largest number ever baptized in Hwang-Hien at one time. This was indeed a great occasion, and missionaries and native Christians all praised the Lord for it.

A few days after the close of this class the native pastor and myself started on a twenty days' trip to the country. We went into Choo Yuen and Laiyong counties, the greatest distance from here being 240 Li, or eighty miles. This was indeed a trip of preaching, healing and teaching, and of healing, preaching and teaching, and of teaching, healing and preaching. Wherever we stopped great crowds came to be treated and to hear the gospel. On the trip I gave treatment to 620 persons. This is the largest number I have ever treated on any itinerating journey I have taken. We held two classes in Laiyong, at the close of which thirty-three persons were received into the church by baptism. This was indeed a glorious trip, and we are all now praising the Lord for the blessings showered upon his people.

Before starting on this trip, the brethren made special prayer that the Lord would make me physically strong enough to stand the hardships and exposure incident to the trip. The Lord heard these prayers and was with me all the way. I stood the trip splendidly. We got even out of reach of the shentza and cart, and I had to travel fifty miles, or 150 Li, on a wheelbarrow. The Lord made me equal even to this trip. I came home feeling as well as when I started, and my heart is constantly going up in praise to the Lord for this blessing.

Sixty-three members baptized into the Hwang-Hien church within the past two months has been the cause of great rejoicing among our brethren. We are praying for further blessings. Fondly yours,

T. W. AYERS.

Woman's Missionary Union.

AUXILIARY TO S. B. C.

WILSON BUILDING, 301 NORTH CHARLES STREET, BALTIMORE, MD.

MOTTO: "GO FORWARD."

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PROGRAM FOR AUGUST, 1908.

Subject: Medical Missions.

"At even ere the sun was set,

The sick, O Lord, around thee lay;

Oh, in what divers pains they met!

Oh, with what joy they went away!"

1. Singing: "God moves in a mysterious way."

2. Prayer: That we may do the Lord's work in the Lord's way.

3. Bible Reading. Luke 9:1,2; 8:41-56.

4. Singing: "The Great Physician."

5. Prayer: For Medical Missions, the doctors, and the nurses.

6. Readings: This issue of the Journal.

7. Readings: From "Our Mission Fields."

8. Singing: "Fading away like the stars of the morning."

9. Business.

10. Singing: "I've found a Friend."

11. Dismission.



MEDICAL MISSIONS.

Medical Missions present such a practical means by which to extend the Kingdom, such a humane institution, such a thoroughly scriptural method of propaganda that the wonder is that the modern missionary movement did not lay hold of them earlier, and push them with greater rapidity.

Their Purpose.

To give the foreign missionary a medical training so that he can minister to the

needs of the body as well as the soul is an undertaking that commends itself on the face of things.

1. For the missionary's own sake.

It is important to preserve his health. Sometimes he finds himself hundreds of miles away from medical assistance. If he has a knowledge of medicine he can probably save himself from long sickness, or from death. He can serve his fellow missionaries in the same capacity. From

an economic standpoint medical missions are justifiable.

2. For sake of others.

When we consider the missionary's work in its larger relation to evangelization we can see how his efficiency and his ability to reach the people will be multiplied if he is versed in the art of healing.

Their Spirit.

Much of the Master's time was given to satisfying the physical needs of men. Not that He deemed the physical of equal importance with the spiritual, He did not, but He perceived that the physical had an important relation to the spiritual, and that healing the body contributed towards his success in healing the soul. When the modern missionary relieves bodily pain, works for better sanitary conditions, preserves life, adds to and improves the material comfort of men, he may be sure that he is acting in the spirit of his Lord. These objects are not to be considered ends in themselves any more than Jesus works of healing were considered ends in themselves, but they have an important bearing on the effect of his labors. "The most important end that they (medical missions) meet is the alleviation of physical pain, so that the soul can comprehend the force of the divine message. No one who has been in mission lands can have failed to see instance after instance where the preacher and teacher have failed, but the doctor has succeeded, primarily removing the obstacles inherent in a diseased body, and by the positive attraction of gratitude for the kindness rendered."

Their Success.

1. They insure contact otherwise impossible.

Eastern people are very exclusive, and especially so in respect to the women. Under ordinary conditions it is not possible for the missionary to reach them. That is what made Zenana work (special missions by women to the homes of women) a necessity. The caste system of India is a serious obstacle to missionary activity. While they have no caste in

China, the average Chinese women would rather die than be attended by a doctor, more particularly if he were a foreigner. The woman doctor can enter where the regular physician would be excluded.

2. They relieve an incalculable amount of suffering. The heathen know practically nothing of medicine. Their efforts to cure disease are ludicrous, or would be so if their failures were not so pathetic. "For all the heathen world the practice of medicine is marked by the densest superstition and characterized by the most extreme cruelties. Even the Chinese have no doctors worthy of the name: they have absolutely no reliable knowledge of anatomy, physiology, chemistry, physics, surgery, or of obstetrical practice, and their 'doctors' often do more harm than good. * * * In India charms and incantations are a common resort, the sick are dosed with putrid Ganges water, and patients are suffocated with charcoal fires. The Arab resorts with the greatest confidence to the most ridiculous, severe, or disgusting remedies. A slip of paper, containing certain written words, is swallowed with avidity; a man in the last stages of consumption takes a prescription directing him to feed, for a fortnight, upon the raw liver of a male camel, and fresh liver not being obtainable, he continues the use of this diet in a putrid state until he dies; while the Arab's most common remedy for all diseases is the "Kel," or the burning of the skin, entirely around the seat of pain, with a red hot iron."

3. They are an evangelistic agency of the first magnitude.

For this reason are they to be most highly commended and endorsed. The medical missionary is frequently the pioneer. It is not only true that he secures an entrance into places from which the ordinary preacher would be excluded, but he can frequently use his influence to prevent the evangelical workers from being molested. Notable instances of this have occurred in Persia where the personal influence of such men as Dr. Ashel Grant, and later of Dr. J. P. Cochran, with the

wild chiefs of the Koordish Mountains have undoubtedly availed much to prevent bloodshed, secure gratitude, and disarm prejudice."

"From the moment that the doctor pitches his tent in an Arab encampment, or by an African kraal, or opens a dispensary in a Hindu village, or itinerates among the teeming multitudes of China, or opens a hospital in any of the cities of heathendom or of Islam, he is besieged by applicants for his healing skill. The most bigoted Mohammedan mollah or fakir will kiss his hand. * * * * Often those who have for their life-time scoffed at Christ, and spit upon his followers, will beg, in the name, and for the sake of Jesus, that the doctor would take pity on them, or their father, or mother, or child. * * * A doctor may live in security among robbers and thugs. He can visit districts closed to others. He is a welcome guest in the house of Jewish rabbis, of Mohammedan ulema, of Hindu and Buddhist priests.

Medical missions afford a remarkable opportunity for removing error. "The fanaticism of Mohammedan men makes direct evangelism well-nigh impossible. Street preaching is wholly out of the question. The death penalty always impends over a convert of Islam. The mere fact that a Moslem is reading the scriptures, or conferring with a Christian, exposes him to most serious peril. But Moslems sicken and suffer pain like other men, and notwithstanding the fatalism which leads them to attribute disease to direct divine appointment, they have a traditional respect for doctors. * * * The missionary physician is a privileged person among them, and when his healing work is done, he can fearlessly explain to them the person and doctrine of Christ.

Mohammedan women are no less fanatical and far more difficult of access than men. Medical missions, however, have broken down this barrier. Under stress of pain and danger the doctor is called, or the sick woman comes to him, and so hears the gospel of Christ. Nothing is

more encouraging in all our labors than the eagerness with which Mohammedan and Dowze men and women listen to the story of Christ from the lips of the doctors in our mission hospitals and dispensaries.

Wonderful is the effect of medical missions in these far away lands. The work of the Christian physicians appeals to the heathen and softens their hearts. Dr. Jacob Chamberlain recounts the gratitude of a Hindu whose daughter he saved by a difficult surgical operation. When all was over, and recovery seemed assured the father threw himself prostrate upon the floor, clasped the missionary's ankles in his arms, and kissed his feet. "No, no," I said, "that can only be done to God; that is the highest worship; you must not do that to a human being," and I struggled to get away. He looked at me and said: "Oh, sir! no man could do what you have done for my daughter, unless God helped him, and if God has sent his healing mercy through you to me, let the worship go back through you to Him."

One of the highest encomiums ever paid the missionary cause in general, and medical missions in particular, and one which reflects the opinion that the heathen are coming to have of the representative of Jesus, was paid by Li Hung Chang when he said, "Send us more missionaries, especially doctors."



Young People's Missionary Conference.

From July 3d to July 12th there were gathered at the Kenilworth Inn, Baltimore, N. C., about three hundred men and women from all over the South, and out of half a dozen denominations. The main purpose of the Young People's Missionary Movement in holding conferences is to train those who come in leading mission study classes, and to give them a wide outlook into the world-field. These two things this conference surely did for those who were there, and we look for great results in missionary education among our people from the work that will be done by the fifty Baptists present.

The W. M. U. is recognizing the value of such a gathering, for beside the Corresponding Secretary, there were present several State officers—Mrs. A. L. Crutchfield and Mrs. W. J. Hatcher of South Carolina; Miss Spaulding, of Florida; Mrs. F. C. Wallis, of Georgia; and Mrs. Hight C. Moore, Miss Applewhite and Miss Elizabeth Briggs of North Carolina.

It was a rich opportunity to see how seriously the matter of mission study is being taken up, and to hear from board secretaries and returned missionaries. How greatly the present crisis demands the best all of us can give to the advance of God's Kingdom. Some of you who want to be better equipped for his service—will you not go next year?



WITH AND WITHOUT THE LIGHT.

NANNIE B. McDANIEL.

Some visitors coming in kept me from our weekly Prayer Meeting today, which was perhaps a good thing, as I hope I was able to do them good. They stayed a long time, and in the course of conversation I learned something of the dark side of their lives. In China there is no attempt to conceal unpleasant things.

The pleasant-faced elderly lady, with kind brown eyes, told me that she is not happy any more. She is the first and legal wife; a son and a daughter brightened their home, and all went well until the husband chose to bring home another wife, in China called "the little wife." From that time peace and happiness left. The real object of her visit was to seek help for her daughter who lives thirty miles from here, and who is a great sufferer. There is one American physician in her city, and I told her to go to him, which I hope she did. There is much comfort when medical skill has done its best, but how hard to see an only daughter slipping away and nothing being done.

The lady reads a little, and we felt that she understood something of the two leaflets we explained to her. We gave her these, and also a copy of John's gospel. Let us hope that the light may yet brighten and bless her life.

I could see that two of the little girls with the other woman were hers; the third child wore white shoes, so I asked if one of her parents had recently died, and this is what she told me: The mother died by her own hand last month. One

of the neighbors slandered her; she brooded over it, and took this dreadful way of wreaking vengeance upon the slanderer, who had to meet all funeral expenses; has had to give quite a sum for the support of the motherless child, and upon her falls all the reproach for the deed. This is always the case in China.

"Are these two little girls your only children?" I asked. "No; early in this year I had another baby girl, but I didn't want her; I already had two girls, so we put her in the baby tub." This tub is placed outside of the Asylum door to receive babies who are not wanted.

"Your child will never know you, and if she should, she would dislike you very much for casting her off." "I can't help it, I didn't want her; I have two girls to care for now."

This woman is one of my very near neighbors; she has been in our chapel frequently, and is friendly; she only did as hundreds do. Let us pray that she may be saved from sin and become a true mother.

In June of last year one of our members buried her seventeen months old baby boy. A finer, brighter, more active little fellow one seldom sees; every one was interested in him. This was the eleventh time her arms had been left empty because of the departure of a little one, and her poor heart was sad indeed. One child is left—a little girl of eight. There was nothing false about her grief; the sight of another baby would bring the tears to

her eyes, and so empty were her arms that with all of her own work to do and duties requiring her attention in her husband's shop she has undertaken the care of a tiny little waif of a baby boy.

I have been deeply touched by the grief and unselfishness of this woman. She is one of your sisters in China into whose heart the light of the gospel has shone. Soochow, China.



THE ROUND TABLE.

CONDUCTED BY MISS FANNIE E. S. HECK.

The Kentucky State Meeting comes first in the list of summer gatherings. The women's societies of Kentucky gave this year in cash \$16,679.11; and in cash and boxes a total of \$21,093.63. This is an increase in cash of \$4,100. There were sixty-seven new societies formed.—It is interesting to note that Louisville has sixteen W. M. S., seven Y. W. S's and seventeen bands whose contributions amounted to \$4,556.48 during the past year. How does this compare in number of societies and contributions with some of our other large cities—Atlanta, Richmond, Birmingham or Nashville.—Sunbeam leader, did you note in the July Journal that our two young training school missionaries, Miss Hensley and Miss Abernethy became missionaries in heart when of the Sunbeam age? You hold one of the golden keys to the great mission problem.—Why, why will people who write for children use such big words? So you exclaim and so do many. We commend the following from a successful leader who uses small words: In arranging our programs we read during the month all we can on the subject which we decide to take up the following month, then write it out in as small words as possible, and give to the children the Sunday before the meeting to take home with them to look over, and recite or read the following Sunday. Then we try to have a little duet each month, by the children; we gather up all the curios we can find to show the children and also get all the pictures we can from Baltimore on the subject for that month.—This leader or any others will confer a favor on many of us if she will

tell us where she finds her duets. There is a demand for a good collection of missionary songs for children and any one pointing out a song suitable in words and music will help in the gathering of material.—Don't be afraid to take the children—and indeed the grown folks as well—out under the trees for the summer meetings. If such a practice was once thought undignified, it now is followed by the largest summer schools.—Kentucky has five Sunbeam Societies whose united number is 652. The largest and the one which gained the Kentucky banner for largest enrollment has 238 members and is in the Immanuel Church of Louisville—

Our Sunday School children

Take pleasure in losing

What the good missionary

Would take pleasure in using.

What? Sunday School and other picture cards. They ask and ask and yet few heed. Please remember. Put up in packages of one or two hundred, take to the postmaster to learn necessary postage and send direct to the missionary of your choice, whose postoffice address you will find in the July Mission Journal.—The Sunbeams of Rockdale, Texas, did remember and Mrs. Snuggs of Shiu-Hing, Canton, China, sends them special thanks.—Mrs. Sanders, of Toluca, Mexico, sends a word of hope with reference to her school work. "We have enrolled," she says, "more than ninety boarders, besides a number of day pupils. It would make your hearts rejoice to see the change in these children after they have been with us a few months. We trust that every one may be brought to Christ before the close of the school year."—The Carey Newton

Chapter of Royal Ambassadors in Goldsboro, N. C., under the charge of their pastor, hopes it can claim the honor of being the first Chapter. They must, however, contest this right with three chapters formed by Miss Eliza Hyde of Charleston, S. C.=The manual of the Order of Royal Ambassadors and their beautiful pin are now ready. The manual is free to all who are interested in organizing boys' societies. The pins in gold plate and enamel cost 25 cents each.=The First Quarterly Report of the W. M. U. closes August 1st. It sets the standard for the year. If it is small we feel at once the burden of anxiety we must bear until the year's close to catch up with our chosen goal. May it show some decided steps towards systematic and proportionate giving the year round=Go to your associational meeting. Plans

which nearly concern you and your society will be brought before them=The Margaret Home family has been increased by the Owen and McCall children and others are expected=Applications for entrance to Training School should be sent in at once to Mrs. Maude R. McLure, 320 East Broadway, Louisville, Ky.=This is the record of the Practical city work of the Training School girls for the first year:

Visits to poor families.....	2,117
S. S. classes taught.....	594
Children's Meetings	168
Conversions	31
Visits to Institutions	43

=When the days are hot and the ways long and dusty, it will help to remember that each missionary step is in direction of ultimate victory; God's great conquering purposes walk before us.



HELPED BY A KIND LETTER.

Mrs. F. N. Sanders tells of the work in Mexico, and of the great inspiration which came to them through a special message from the Woman's Missionary Union:

"I wish I could tell you how a message of thanksgiving and joy from the W. M. U. received last week went straight to our hearts and strengthened and encouraged us for renewed efforts in our work. How I wish I could tell our dear sisters in the home land how much it means to us to know that they are carrying us in prayer to a loving Father's throne as well as making it possible, financially, for us to be here. We are all co-workers with our Father, you in the home land, and we here. As Miss Clarke said, during the new Conventional year we will strive to work not more feverishly but more prayerfully. He has never said that we could

not live a life of activity without Him, but He has said 'Without me ye can do nothing.'

"Our school work is moving along nicely I am studying Spanish and, with Mr. Sanders' help, keeping house in the boys' boarding department. We have several small boys. I am especially anxious to acquire the language sufficiently to give them the careful attention and tactful oversight so much needed. Oh! how my heart aches to see the many needs, so much work to be done, and so few to do it. It is the sweetest privilege to be one of His workers where the harvest is more than ripe. If you could see the change in some of our boys and girls after being with us a few months, your soul would arise in glad thanksgiving."

PREMIUMS FOR THE JOURNAL.

For five subscribers at 25 cents each, the picture, "Our Foreign Missionaries."

For ten subscribers, one year's subscription to the Journal free, or "Crisis of Missions," by Plerson.

For fifteen subscribers, "Story of Yates," by Taylor.

For twenty subscribers, "The Missionary Work of the Southern Baptist Convention," by Miss Wright.

For thirty subscribers, "The Autobiography of John G. Paton.

For forty subscribers, "Italy and the Italians," by Taylor.

Young People's Department.

EDITED BY MISS F. E. S. HECK, RALEIGH, N. C.

SUBJECT FOR AUGUST, MEDICAL MISSIONS.

A Bible Reading.

"Children Used of God."

1. The boy who heard God's voice, 1 Sam. 3:1-10.
2. The girl who spread the Gospel, 2 Kings 5:1-3.
3. A faithful shepherd lad. 1 Sam. 16: 10-13.
4. The model child, Luke 2:39-52.

Scenes in Our Hospitals.

The place is Pingtu, China. Surely one never looked on a stranger gathering—men, women and children. Many sit, sick and weary, while friends and relatives linger anxiously near them. Now there is a moan of weariness, now a suppressed movement of pain. In the midst of the crowd a man stands talking of the most loving, the most powerful physician who ever lived on earth—Jesus. "Because we love him," the preacher says, "we have come these many thousand miles to tell you of his love and to heal you or your friends." By and by, this or the other sick one is called in to the missionary physician's room, while those in the waiting room still linger listening to the story of Jesus, which many of them have never heard before. Thus healing and teaching go together. Last year forty thousand came and heard in three hospitals in North China.

Now the place is Laichow-fu. We are in the hospital ward itself. Here lies one very ill. She is a Chinese woman and a stranger. Why does this kind faced American woman bend over her, so kindly attending to her every need. If you would ask the missionary nurse, Miss Miller, I think she would look up and say: "For the love of Christ constraineth us."

The scene changes to Hwanghien. Here is the beautiful Warren Memorial Hospi-

tal where last year ten thousand patients were treated and 20,000 people heard the gospel story. But now we are in the little church where one after another stands up to tell how they came to know and love Jesus. Here is a bright faced man who says: "I first heard the story of Jesus as I waited in the anteroom of the Hospital. Now I love him and want to follow him all my life." This man is one of many who have been brought to Christ.

We are on the streets of Yang Chow. The people scatter this way and that to make room for the chair bearers of a high official who hurry along at a great rate, calling out to the people to get out of the way. Glance into the fine sedan chair and you see—not a Chinaman. What then? The kind face of an American missionary physician. The official's son is sick. In hot haste he has sent for the missionary doctor, whom he knows is better than the Chinese. So the physician carries the gospel into the homes.

The journey now is a long one. We realize that we are in another continent. It is half past five in Western Africa. From this direction and that groups of dark faced people are wending their way to the mission compound—some lean heavily upon the shoulders of their friends, some are being carried in rough hammocks, some carry sick children in their arms. Quietly they take their seats under the trees to wait for the hour of treatment. As the time goes on the number increases. By and by the missionary comes out, he and the Christians with him begin to sing, then follows a prayer and a little sermon. Heathen, Mohammedan and Christian sit side by side listening to the reading of the scriptures, the telling of the gospel story, the prayer offered to the only true God, who hears

and answers prayer. At nine the dispensary opens. What a poor place it is. Only two rooms in the basement of one of our mission houses fitted up as a dispensary and temporary hospital, open three days in the week. Yet to this, these poor Africans crowd in their need and suffering. How we wish they could have a physician who could give all his time to the work and a splendid hospital. Long before he could speak the native language to the people, he could, as he bound up their limbs or gave them medicine speak the language of love which all people understand. And they would love him as any physician would love to be loved.



State Mission Day.

[The State Mission Board of Tennessee has prepared an excellent program for Children's State Mission Day in September. We borrow from it the exercise given below and the Bible reading. We are not authorized to speak for them, but we do not doubt that they will be glad to send a sample copy to anyone sending a stamp for return postage. It can, with slight changes, be used in any state. Address W. C. Golden, 710 Church St., Nashville, Tenn.]



The Tennessee Volunteers.

(An exercise for three boys and three girls, arranged alternately, all bearing flags, and wearing sashes with "Tennessee" upon them. The first two verses and the one in which the flags are waved, and the marching is done are to be spoken in concert, after which each one tells what he intends to do in fighting for Tennessee.)

ALL TOGETHER:

We're a company of soldiers,
Boys and girls of Tennessee;
We belong to Jesus' army,
Happy volunteers are we.
Long and toilsome is the conflict,
But our Captain leads us on.
And he tells us we shall conquer,
That the battle shall be won.
Wave flags and march around the platform.)

Then wave, wave, wave, O flag!

Let everybody see!

While we march, march, march,
For God and Tennessee.

Then raise on high the banner,

And for the Prince of Peace

We'll charge anew the enemy,

Until all war shall cease.

(Wave flag and march again).

Then wave, wave, wave, O flag!

Let everybody see!

While we march, march, march,

For God and Tennessee!

—Mrs. Susan A. Griffith.

First Boy.

I mean to make war on Liquor,

That terrible, deadly foe.

That kills so many men and boys—

The saloons must surely go.

First Girl.

I'll fight against the ignorance,

That is injuring our state,

I'll scatter schools throughout the land,

I'll teach and educate.

Second Boy.

I'll take the good old Bible,

The Spirit's Sword you know,

With it, I'm sure to overcome,

And conquer every foe.

Second Girl.

I'll sing the songs of Jesus,

I'll sing of His dying love,

And how He has a mansion

For them in Heaven above.

Third Boy.

I'll tell them of the Fountain,

Flowing so full and free,

And how it cleanses from all sin—

I'll tell all Tennessee.

Third Girl.

I'll give a lot of money,

To spread the story far;

To pay for building churches

And carry on the war.



Children's Mission Hymn. Tune "Hold the Fort."

1 We are coming, loving Savior

At Thy blest command

We would join Thy mighty army

With our mission band.

Chorus.

Onward then, we'll march to vict'ry.

- Joyfully we'll sing;
We will never be discouraged,
Jesus is our King.
2. We are little soldiers waiting
Ready to obey
Blessed Savior, be our leader,
Guide us day by day.
3. Help us in our hearts to conquer,
All the foes and be,
In the world's great field of battle
Soldiers true to Thee.

—China for Juniors.



Sunbeam Work.

Recommendations of Committee on Sunbeam at annual meeting, W. M. U., May 1908.

1. That special effort be made to reach that large element of children who are deprived of the training fostered in Christian homes. These should and can be trained.

2. That we heartily endorse the objects suggested by the Boards for the Sunbeam contributions, namely: \$6,000 for the erection of a much needed church in Canton, China, and a chapel at Cardinas, Cuba.

3. That special importance be given to developing our children, and as a means to this end that Our Mission Fields, Kind Words, The Home Field, Foreign Mission Journal and Junior Portfolio with such Juvenile books as can be had at a nominal cost be used.

4. That the Woman's Missionary Union seek to have all our Baptist papers give one page each week to such reading matter as will interest and help the children of our Bands.

5. We urge the importance of a wise and enthusiastic Band leader being appointed by each state, who shall seek through local agencies all our boys and girls.

6. That a conference on Sunbeam work be arranged at annual state meetings, and not less than thirty minutes be given to practical demonstration of how to work with Sunbeams.

7. We recommend for Sunbeams of ten

years and over, the mission study of Uganda's White-man of Work.

Banners for the Sunbeams.

At the annual meeting in Hot Springs, May, 1908, Mrs. Neely, of Ark., announced that Mrs. E. O. Bryan, Supt. of Band Work in Arkansas, would present a banner to the Sunbeam Band contributing the largest amount of money to Foreign Missions. Mrs. B. D. Gray, Georgia, offered a banner to the Sunbeam Band contributing the largest sum to Home Missions. On the motion of Mrs. N. A. Barrett, Alabama, a vote of thanks and acceptance was given these generous donors.



The Big Idea.

As Master Sandy Branto rose one early morn from bed,
A Big Idea came walzing up, and hit him on the head:
And when he got his breath again this Big Idea uncurled,
And proved to be a sudden wish to go and see the world.

—Selected.



The Ministry of Prayer.

Miss Nellie B. Moore gives the following concerning prayer in *The Missionary Tidings*:

In a recent missionary gathering the question arose, "What is the chief end of a missionary meeting?" Almost universally the answer would come—the collection. Is this correct? Is it in harmony with our conception of God's plan for the salvation of the world?

Money is very necessary in carrying on this great work, but it is far from being the greatest factor in the accomplishment of God's purpose. But to His children God has given a work upon which all other efforts for the salvation of the lost depend—the ministry of prayer; a work without which money and eloquence and even self-denial must fail, but in the exercise of which the poor and ignorant of this world can "move the Arm that rules the world." Money is mighty; prayer (true prayer) is

almighty; money meets certain needs; prayer meets every need. Should we not then in our monthly gatherings make more prominent this all-important duty?

Certainly this is God's ordained way of saving souls and evangelizing the world. It is a recognized fact in the history of the Church that great revivals have ever been preceded by mighty and prevailing prayer, and there is every reason to believe that every soul that is really saved

of God is saved as the result of the prayers of some child of God. It follows, then, that the unsaved in the world to-day will be saved or lost according as God's people prevail in prayer as they may, or fail to do so. "The evangelization of the world in this generation" might be an accomplished fact if the whole Church of God would plead and agonize and prevail with God as is our privilege to do. How great, then, is our responsibility?



RECEIPTS FOR FOREIGN MISSIONS FROM JUNE 15TH, 1908, TO JULY 15TH, 1908.

ALABAMA.—Freedom Ch. J. G. S., (Bouldin fund), \$34.90; S. S. Parker Mem'l Ch. Anniston, J. B. A., Jr., (helper Dr. Ayers), \$9; Clayton St. Ch., Montgomery, J. W., O. H., \$16.24; Clayton St. S. S., Montgomery, J. W., O. H., \$1.89; Clayton St. Ch., Montgomery, B. Y. P. U. J. W. O. H., \$.55; W. B. Crumpton, Cor. Sec'y, \$212.32; (Ying Tak school, \$20.75, Miss Kelly, \$5.00, Miss Hartwell, \$6.25, Miss Miller, \$4.54, A. Y. Napier, \$16.04, native worker, \$40); D. W. Sims, Ozark, (native worker with Chambers) \$25; Bethel Ch. G. W. M. \$9.30; W. B. Crumpton, Cor. Sec'y, \$90. Total this month, \$399.20.

Previously reported, \$690.84. Total this year, \$1090.04.

ARKANSAS—First Baptist Ch., Camden, R. F. T., (Bible woman) \$30; Greenwood Ch., by C. H., \$10.15. Total this month, \$40.15.

Previously reported, \$20.92. Total this year, \$61.07.

DISTRICT OF COLUMBIA—Will. Workers, Immanuel Ch., Wash., L. W. M. (Sunbeam Yingtak) \$2.38; Anacosta Ch., by M. E. C., \$10.00; A Friend, Washington, \$10. Total this month, \$22.38.

Previously reported, \$10. Total this year, \$32.38.

FLORIDA—First Sunday School, Tampa, by M. M. T., \$5.67; Sunbeams, St. Augustine, Mrs. W. M. McD., \$15; L. D. Gelger, Cor. Sec'y (Canton Day School, \$25, Xmas offering, \$5, Sunbeams Ch. \$1.50, Fowler and wife, \$10, Mexico, \$10; Shanghai school \$.35) \$87.91. Total this month, \$108.58.

Previously reported, \$23.90. Total this year, \$132.48.

GEORGIA.—Beulah Ch. Lincoln Co., Mrs. D. W. S. \$1.65; Rev. J. R. Kelly, Macon, \$1.45; H. R. Bernard, auditor, \$2,790.45; Central Newnan; Japan Miss. Ch. \$205.50; Dublin W. M. S., (native helper) \$13.85; Tatnall Square, L. A. S., (medical mission) \$7.55; Valdosta Sun, (for Yingtak) \$1.43; St. Mtn. W. M. S. (medical mis.) .75; Lumpkin Sun. (Ying Tak S.) \$1.20; Thomasville W. M. S., (Dr. Ayers) \$10; Albany Y. W. A. (for the support of a girl in Miss Mackenzie's school, Yang Chow, China), \$6.25; Milledgeville W. M. S. (native helper) \$12.50; Fellowship W. M. S., (medical missionary) \$6.00; First Waycross W. M. S., (Dr. Ayers) \$5.50; Cox College Y. W. C. A. (for support of blind Chinese girl in care of Miss Lula Whilden, Canton, China) \$15;

Second Atlanta W. M. S. (native helper) \$50; Albany W. M. S., (for mission schools in Mexico) \$14.50; Waynesboro W. M. S. (Dr. Ayers), \$10.85; College Park W. M. S. (for Whilden school), \$20.00; Waynesboro W. M. S. (medical); Waynesboro W. M. S. (for Miss Moon) \$15.50; Stapleton W. M. S. (native helper) \$12.50; Wadley, (native helper) \$7.35; First Rome ((for two girls in Miss Meadows' school) \$15; Moultrie, (Mrs. Shepard), \$1.00; A friend, Greensboro, \$25; Hartwell Bapt Ch. T. M. G., \$9.33, H. R. Bernard, auditor, \$2,279.35; Moultrie, (Mrs. Rena Shepard), \$1; Sardis (Dr. Yates Theological Seminary), \$21.40; Commerce W. M. S., (Miss Price), \$10.45; Summerville (native missionary), \$.25; Marshallville, (native helper) \$25; Milledgeville Y. W. native missionary, \$45; 1st Toccoa Y. W. A. A., (native helper) \$12.50; New Hope (native helper), \$25; Smyrna W. M. S. (medical missions) \$2.55. Total this month, \$5,107.23.

Previously reported, \$222.45. Total this year, \$5329.68.

KENTUCKY—W. M. U. Hodgenville Ch., Mrs. M. H. (desk with Miss Mackenzie) \$6.25 A Friend Allensville, \$8; Spring Hill Ch. D. S., \$7.50; Clinton Ch., D. S. \$15; W. D. Powell, Cor. Sec. (First Paducah, W. H. Tifton, \$50) \$37.56; Preachersville Ch. Mrs. J. M. C., \$11.66; L. M. S., 1st Owensboro, Mrs. P. J. M. (Miss Moorman), \$5.75; Y. L. M. S., Owensboro, Mrs. P. J. M., \$13.80; Owensboro, Dr. A. B. McCarty, (miss. student, Mrs. J. J. M., \$26; Mrs. McHenry, Owensboro, by Mrs. P. J. M. \$15; Clinton Ch. by D. S., \$38.10. Total this month, \$978.62.

Previously reported, \$466.70. Total this year, \$1,445.32.

LOUISIANA—Union Bap. S. S., G. W. D., \$2.05; Homer S. S. J. H. W. (organ for Miss Meadows) \$32.10. Total this year \$34.15.

MARYLAND—Huntington Ch., Balti., L. S. C., (special pledge to debt, \$25) \$29.60; W. B. F. M. Soc'y, Mrs. E. L. (Mrs. Sowell's salary, \$12.50; Xmas offering, \$4.50); \$37.40; Eutaw Place Ch., Balti. H. W. P., \$64.03; Seventh Ch., Balti., E. A. S., \$84.25; Bible School, Division St. Ch. Salisbury, K. A. H., \$9; Y. P. U., Division St. Ch., Salisbury, K. A. H., \$10; North Ave. Ch., Mrs. A. W. Lord, By J. H. T., \$15. Total this month, \$249.28.

Previously reported, \$410.38. Total this year, \$659.66.

MISSISSIPPI—Children's Day Col. Sontag by W. R. G., \$6; J. M. McMurry, Toomsaba,

\$2.25; George C. Cates, Gulfport, (native workers in China, \$125; native workers in Africa, \$100; native workers in Chiba, Japan, \$35), \$260; Immanuel Ch., Meridian, by R. J. W., \$4. Total this month, \$272.25.

Previously reported, \$687.81. Total this year, \$960.06.

MISSOURI—Calvary Ch., Kansas City, L. T. J., \$192.01; Calvary Ch., Mrs. Wheeler's class (support of child) \$15; Calvary Ch. Mrs. McCartney's Sunshine class, L. T. J., (Canton Bible woman) \$15; Mr. and Mrs. J. L. Burnham, Kansas City, Tabernacle Church, \$100; L. M. S. Calvary Church Kansas City, by a mother, Mrs. J. M. P., (Bible woman China) \$15; Women of Missouri, A. W. Payne, (Lady missionaries in Lai-chow-fu, \$3.30), \$150.22; A. W. Payne. \$1,473.28. Total this year, \$1,960.51.

NORTH CAROLINA—W. M. S., First Salisbury by M. J., (native helper, Brazil) \$10; W. M. S., Reedsville, by Mrs. J. B. P., (native Japanese missionary), \$25; Ocre Hill Ch., by J. T. C., \$1.80; First Ch., Wilmington by S. A., \$25.50; Mt. Zion Ch., W. F. McA., \$2.75; L. M. S., Rehoboth Ch., J. L. S., \$1.37; H. B. Downing, Cedar Creek Assn., \$100. Total this month, \$166.42.

Previously reported, \$377.60. Total this year, \$544.05.

OKLAHOMA—Eddy Ch. (Children's Day) by J. G., \$1.65; Miss Sue A. Howell, Asst. Cor. Sec. and Treas. \$10.98. Total this month, \$12.63.

Previously reported, \$157. Total this year, \$169.63.

SOUTH CAROLINA—Piney Grove Ch., PEE DEE Assn., L. M. S., \$10; Hickory Grove Ch., Charleston Assn., L. W. R. McG., \$2.55; L. M. S., Berea Ch., Brd. River Assn., Mrs. P. T. S., \$10; Abner Creek Ch., W. H. B. \$3.70; Beaver Creek Ch., Moriah Assn. E. F. R., \$1.55; Bethel Ch. by children of Mrs. Langford's school, H. M. S. \$6.79; Crooked Run Ch., E. T., \$1.50; Rehoboth Ch. Edgfield Assn. J. D. H., \$7.75; St. John's J. V. McC. \$60; Washington Ch., N. Greenville Assn. J. E. B., \$17; Townsville S. S., J. D. B., \$5; Cross Hill Ch., E. L. W., \$1.95; Draytonville Ch., Brd. River Assn. E. G. R., \$1.31; George Creek Ch., R. B. S., \$3.61; Goucher Ch. Brd. River Assn. Miss A. B., (W. E. Crocker) \$8.55; Gilgal Ch. M. B. B., \$7.85; W. M. S. Welsh Neck, Mrs. J. S., \$12.59; E. M. Lightfoot, \$10; Highland Home C. H. R., Laurens Assn., \$23; Lanford, Assn., C. H. R., \$7.57; Lanford S. S., Laurens Assn., C. H. R., \$9.74; Watts Mill, Laurens Assn., C. H. R., \$3.42; New Harmony, Laurens Assn., C. H. R., \$14; Sand Hill Ch., G.R. \$2.27; New Prospect Ch. Spartanburg Assn., A. J. D., \$5.50; Westfield Creek Ch., Chesterfield Assn. J.M.S., \$5; Crooked Run Ch. E.T., \$2.50; First Ch., Sumter Assn., C. C. B., \$21.61; Mill's Mill Bap. Ch., Greenville, M. M. R., \$1.10; Campobello S. S. T. B. W., \$5.23; Arcadia Ch., N. B. W., \$2; Union Bap. Ch., J. C. W., \$4.35; Bermuda Ch. Pee Dee Assn. W. L. S., \$4.91; Broad Mouth Ch., Saluda Assn., R. P. J., \$10; New Westminster Ch., L. A. S., \$11.47; W. M. U. Thomas Mem'l Ch., Bennettsville, Pee Dee Assn. Mrs. M., (students in Seminary) \$25; Siloam Ch. W. P. C. (native miss. China) \$5.40; Rev.

Jno. A. Brunson, Elloree, \$10; Treadway Ch. G. M. T., \$7.57; Chester Ch., W. H. C., \$25; Mt. Eaton Ch.; E. H. H., \$3.50; Taylor Ch., E. P. S. (Cannada fund) \$16.74; Bartlette St. Ch., Sumter, W. F. R., \$4; Columbia Ch., Greenville Assn., J. A. B., \$15; Rocky Spring Ch., Edisto Assn. M. W. H. \$2.30; Mrs. J. N. Cudd, (Mexico, \$11.75; native worker, Japan, \$25; Miss Whilden's blind girl, \$10; Desk in Miss Bostick's school, \$14; Bible Reader, China, \$7.50; Jno. Lake, \$5; W. E. Crocker, \$4; Mrs. Clark's support, \$31.90; Canton Ch. \$47.64) \$392.02; Waddy C. Thompson, Lancaster, (native pastor, China, \$100) \$105; Beaver Creek Ch. Moriah Assn. E. F. R., \$1.30; West Creek Ch., Ridge Assn., W. W. H., \$4.50; Greenwood Ch., G. W. A., \$68.06. Total this month \$929.70.

Previously reported, \$1,802.82. Total this year, \$2,732.52.

TENNESSEE—W. T. Stamps, Knoxville, \$2; A Friend of Missions, Lewisburg. C. A. L., \$100; W. T. Stamps, Knoxville, \$2; Mrs. R. A. Martin. Mt. Juliet, \$1; W. M. S., Clear Creek, Mrs. C. C., \$2; Miss Ellen Graham Jasper, (Africa) \$1. Total this month, \$108.

Previously reported, \$1,984.74. Total this year, \$2,092.74.

TEXAS—Grey Rock Ch., W. W. M., (W. B. Glass), \$26.92; First Bap. S. S., Austin, W. J. J. T., \$9.14; Holland Ch., J. A. S., \$20.60; First Bap. Ch., Waco, E. E. R., \$2; Center Valley Ch., Eld. J. D. W., \$9; Energy Ch., \$3.55; J. B. Gambrell, (Woman's Work, \$2; Eliza McCoy Estate, \$7.30) \$3,187.27; Moses Samuel, Austin, (native African missionary) \$0.6; Mrs. R. J. Robinson, Blum, (native Helper, China), \$20. Total this month, \$3,278.54.

Previously reported, \$525.37. Total this year, \$3,803.91.

VIRGINIA—B. A. Jacob, \$1,000; Sunbeams of Gwathmey Ch., Dover Assn., \$5 for desk in China; S. S. Class in First Charlottesville Ch., Albemarle Assn., \$5 for support of a child in Mrs. McDaniel's School in China; W. M. S. of Cool Spring Ch., Dover Assn., \$5 for Bible woman; W. M. S. of First Richmond Ch., Dover Assn., \$83.33 salary for Miss Price; W. M. S. of Little River Ch., Potomac Assn., \$7.50 for desk in China; Sunbeams of Berea Ch., Goshen Assn., \$3 for desk in China; Sunbeams of White Stone Ch., Rappahannock Assn., \$6.18 for desk in China; Sunbeams of White Stone Mission, Rappahannock Assn., \$20 for desk in China; Sunbeams of Grove Ave. Ch., Dover Assn., \$10 for desk in China. Total this month, \$1,000.

Previously reported, \$1,011. Total this year, \$2,011.

CHINA—Miss Sophie Lanneau, Soo Chow, \$15. Total this year, \$15.

NEW YORK—Frank R. Chambers, \$187.50. Total this year, \$187.50.

MEXICO—Panindicuoro Ch., Mary Davis, \$3.62. Total this year, \$3.62.

AGGREGATE.

Total this month, \$14,873.76.

Previously reported, \$8,390.53.

Total this year, \$23,264.29.

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