

"And they that be wise shall shine as the brightness of the firmament;
and they that turn many to righteousness, as the stars forever and ever."

The Foreign Mission Journal.

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FUKUOKA SEMINARY—FACULTY AND STUDENTS, 1909.

JUST A WORD AT THE DOOR.

A CALL TO PRAYER.

We desire to call special attention to the statement on the next page as to the Board's financial condition, "The Special Call," "Pastoral Leadership," "The Blessings of Generosity," and a number of shorter articles and notes of interest to our pastors. The statistical table of the various missionary organizations should be kept for reference.

Brethren of the ministry, the Board is leaning hard on you. It is through you that our people must be reached and support given for the work and means and men secured for the enlargement which is absolutely necessary.

We trust all our readers will find this issue full of information and help.

Above all, let the facts as they are set forth be a call to prayer. If these three months could be saturated with prayer, filled with earnest pleadings for the outpouring of the Spirit at home and abroad,

there is no limit to the possibility of what may be accomplished.

We hope that no churches will hazard the collection for foreign missions by putting it off until the last Sundays in April. Be sure to take it a few weeks ahead of time so that in case a rainy day comes you will have your collection all arranged. The sooner you can take it, the better.

We would be glad for every church in our bounds which gives as much or more for foreign missions than for the pastor's salary, to write us on the 1st of May. We would like to have a list of these churches. There ought to be at least a hundred of them, but we fear there are not near that many. Where is the church that is giving as much to send the gospel to the millions without Christ as for their own pastor, which is not prospering, and also taking good care of their pastor?

ONLY THREE MONTHS OF THE YEAR REMAIN

THE BOARD NEEDS \$360,000.

It is our wish that the brotherhood know exactly how the Board stands financially. We have received \$135,000. We are \$208,000 in debt. It will take about \$155,000 to carry on the work until April 30th. In other words, we will need \$360,000 during the next three months, if we are to close the year without debt. This will make the total for the year just about the \$500,000, which the Convention set as the mark.

Three hundred and sixty thousand dollars in three months! Can it be done? Yes, it can and must be done! We must not think one moment of failure. It would involve the work in burdensome debt, and render retrenchment necessary. It would discourage our missionaries and cripple their work. It would have a very depressing effect upon the churches and workers at home who are trying to do their best. Would it not call down the frown of our God upon us, if we fall in the face of so many blessings? Yes, we must succeed!

What must we do to succeed? No elaborate program is necessary. Two or three simple things will insure success. First, we must have the co-operation of all our pastors. They alone can settle the whole question in short order. If every pastor will resolve to lay this matter on the hearts of his people and plead with them to do their best, success will be assured. How great, then, the responsibility of the pastor who fails to press foreign missions upon his people! Why should he neglect to do it? Is he afraid of his people? He is God's man, sent to do God's bidding. Let him lead God's people to victory. Does he not believe in foreign missions! Then, by all means, he ought to resign and quit the ministry. He is a traitor to his Lord. He repudiates one of the plainest teachings of Scripture. He betrays the very people who have called him to be their leader. Brother, if you are a pastor and do not believe in foreign missions, get on your knees and ask God that His Spirit may reveal the truth to you!

Is he afraid his salary will not be paid if he presses this work? Then, Judas-like, he betrays his Lord for some thirty pieces of silver. Surely, he does not realize what he is doing. Besides, his fear is unfounded. Very few pastors ever suffered because they urged people to do their duty to foreign missions. Far larger is the number who have been better treated because of the enlarged liberality of their people.

Is the pastor just careless and indifferent? Surely, the pressing needs of the work, the glorious opportunities on the fields, and the urgent calls of providence ought to arouse him. Pastor, man of God, will you not come up to the help of the Lord against the mighty?

In the second place, let every follower of Christ co-operate with the pastor. If the pastor will not press the work, let some earnest layman or woman lead the church. Let each one prayerfully resolve to do his best. Such a united effort cannot fail.

Finally, let us begin at once. Do not wait until the last day, or the last week, or the last month. Let us have three months of earnest work. If we put it off, bad weather or some other difficulty may arise. Let this be our slogan; begin now, and never let up until victory is absolutely certain. In the midst of our efforts, let us pray much and depend wholly upon the blessing of God.

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One of the best things a pastor can do to get his people enlisted in the great work which God has committed to us is to have them subscribe to the *Foreign Mission Journal*. We are actually publishing the Journal at less than cost, so as to get our people to read it, and be informed. It is easy to get a club of subscribers at twenty-five cents each, if only some live person in the church will go to work and see the people. If the pastor has not time to get them, he ought to call on some other person to do so for the good of the cause.

THE COUNTRY PASTOR.

He may not always be highly educated. He often does not receive a large salary. His field is difficult and his work is hard, but it is very important. He often preaches to a larger number of people in the course of a month than most city pastors. From the country churches come many of the best members in the town churches, who constitute the bone and sinew of the missionary enterprise in the town church, but were trained in the country church. The country churches are the source from which comes, for the most part, our supply of preachers and missionaries. Here, too, is the possibility of immense growth in contributions to the support of missions.

Do our brethren who preach in the country realize the importance of their work? Are they striving to lead their churches out into the large part that they are destined to bear in the evangelization of the world? Are they giving to their members the training that will make them intensely missionary wherever they go? How the whole cause will suffer if the country pastor fails to do his duty! Will not every country pastor strive to have each of his churches make the largest possible offering at an early day?



A SPECIAL CALL TO THE BROTHERHOOD.

A MESSAGE FOR THE HOUR.

It is wrong for the people of the Lord not to care that 1,900 years after our Saviour ascended to heaven, there are still hundreds of millions that do not even know that he came to this world and died and rose again. What are we going to do about it?

First of all, under God we are going to do better. Already an improvement has been made. A few years ago we were not giving a third of what we gave last year, and we trust that in a few years more our gifts will be more than double what they are now. Several contributions have recently come in of \$1,000 or more. One brother has recently given \$1,200, the salary of two missionaries. Some pastors are determined that under God their people must go forward. Men in business are coming up and giving the salary of a native preacher in China; \$100 a year. Modest women who are working for a living are giving

\$30, enough to take care of a Bible woman in China for a year. Oh, what will it mean when tens of thousands of our people are nobly coming up to the help of the Lord?

We are going to reconsecrate ourselves and what we have. If anyone wishes to see true consecration and sacrifice for the Master, let him go to the foreign fields, and see what some of the native Christians suffer. They are driven out from their homes, they are disinherited, they are despised, they are tortured, yet through it all they nobly confess Christ and live for him. On seeing these things, we ask: "Do not these native converts glorify our Lord by their lives far more than many even here in the home land." They make sacrifices indeed. Shall we not join with them in trying to win their fellow-men in darkness? They stand pleading with us to send out others who shall help them to win their fathers and

mothers, brothers and sisters and loved ones. Shall we turn a deaf ear, or shall we joyfully say, "Yes, under God, we will help."

Again, we must try to recognize and meet our grave responsibilities. The blessings of God on the work call to us to go forward in higher service. Surely, God has blessed Southern Baptists in the work that they are doing. Our 560 workers at the front are constantly reporting advance and pleading for reinforcements. What is the Foreign Mission Board to do when already a debt of over \$200,000 confronts us, and heavy demands additional must be paid in the next few months? What are we to do when men and women are writing to us pleading that they be sent out to the front? What are we to do when the cries are coming from the real soldiers on the far-flung battle line that they must have help? Will Southern Baptists fold their hands and say, "Let present conditions continue?" We want Gideons all through our ranks: men who will lead their little bands in the midst of multitudes to do great things for God; men who will not be indifferent in the midst of urgent calls to duty. The noble missionaries at the front: Hartwell, Graves, Simmons, Bryan and the hosts of others have no more promised to serve Christ than have we who stay in the home land. We could easily give a million dollars, and put out five hundred additional workers at once. No one would be hurt by it, but rather a great blessing would come to our hearts and homes and churches.

Finally, let us give more largely and in due proportion. If only we could get our

people to give at least a tenth to God, and lay it cheerfully on his altar, we would find that nine-tenths with his blessing would do more for our homes and families than ten-tenths without him, and the other tenth would go far towards building up the various objects that we have before us. Let our people decide that they will give this year at least one-tenth of their income to God.

Then another trouble is that we are often selfish in what we give to God. Of each thousand dollars we give to benevolence we keep \$960 in this country for the various objects here, and send forty dollars out yonder to carry the missionary and to feed him and his family, to build him a home, and to supply hospitals, chapels and schools and print God's Word, and then some people say we are doing too much for foreign missions. What would Christ say if he were to walk among our churches, if he were to talk to us about what he has done for us, and what we have done for him in leading hundreds of millions who grope in night to know of his love? Oh, people of God, awake, awake! We have been deceived of the evil one. We have been deceiving ourselves too long. This old world needs Christ, and Christ needs this world. Who that loves him will arise and say, "Here, Lord, am I; use me"?

Let us all join in prayer that God's Spirit shall come upon us, that this year may be a pentecostal year through our land, and through far distant heathen lands; that this year may be a time when men and women shall go forth to speak in many tongues the glorious gospel of our Saviour.

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THE BLESSINGS OF GENEROSITY.

THE CURSE OF NOT GIVING.

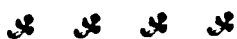
The following story, taken from Bishop J. W. Bashford's book, "God's Missionary Plan," is full of helpful suggestions:

Many years ago a poor widow told her sons that they must learn to be generous, else they would become men of mean and

little spirits. She enforced her teaching by putting into the hands of each child every Sunday morning a small amount of money for the support of the Gospel. Soon the children began to make the contribution from their own earnings. The

mother's teaching was so impressed upon one son that he early determined to keep account of his contributions and to give a thousand dollars to the Lord in order that he might overcome the mean and stingy spirit which his mother had described and which he believed possessed him. The amount was twice as much as the mother and all the children were worth. The mother was surprised and gratified at the son's announcement of his purpose; but she did not expect he would ever be able to carry it out. The resolution cost years of effort. But that son astonished and delighted his mother before her death by bringing to her his accounts showing that he had paid a thousand dollars into the Lord's treasury. The industry and self-denial and system developed by this struggle became, with the blessing of God, the foundation of a successful business career. This man completed five years ago the larger, but not more difficult, task of raising his gift of a thousand dollars to the Lord to one hundred thousand dollars. By his life and gifts probably he has done more for the church and the kingdom in the city where he lives than any minister who has served that city dur-

ing his lifetime. How blessed is such a partnership with God! Upon the other hand, a brother of this man, who would not learn self-denial and thus become rich toward God, has become so reduced financially by his vices that for fifteen years he has been a pensioner on his more generous brother. You can multiply by the score cases similar to the above. The devil is a poor paymaster. You all know people who have been ruined by their extravagance. It is indeed possible that a few unsystematic, impulsive givers have occasionally subscribed too much for church enterprises. But you cannot name one systematic, conscientious, proportional giver, or a single tither who, by his own testimony, or in your own calm judgment, has suffered permanent financial loss. The Jews are the only people who, through systematic, voluntary gifts, have ever approached the tithe; they furnish fewer candidates for the almshouse than any other people, and they are confessedly the most successful people, financially, on earth—here is the scientific test of experiment. Nine-tenths plus God are more than ten-tenths without Him.



THE THEOLOGICAL SEMINARY IN JAPAN.

SOME INTERESTING FACTS.

A brighter day dawns for our work in Japan. The founding of the Seminary at Fukuoka and the securing of suitable property in which to carry on its work gives us great hope for the future. This excellent property is located on Daimyo Machi, just across from the ancient Daimyo Palace, now used as a military post. The water seen in the picture is in the moat which surrounded and protected the castle in feudal times. Feudalism continued in Japan until a comparatively recent date. This location is central, and in every way desirable. As will be seen from the pictures, the buildings are beautiful, and have a picturesque setting. There is room enough to allow for other

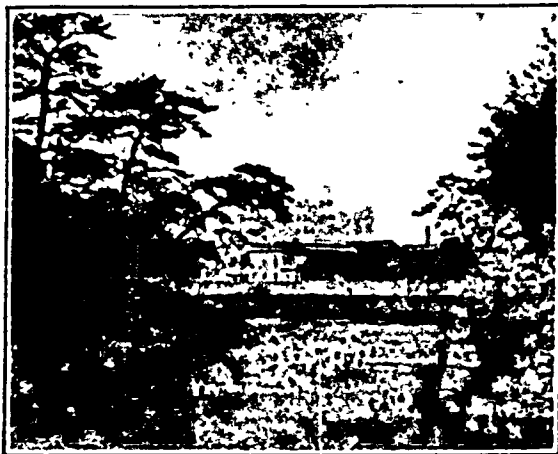
buildings, as they shall be needed in the growth of the institution.



FUKUOKA SEMINARY, LOOKING EAST.

It is difficult to estimate how much an

Institution like this means for the advancement of our cause in Japan. It is true in all fields now that the greatest work of the missionary is that of training and directing the native workers. This is especially true in Japan. Mr. W. T. Ellis in a recent article discusses the



FUKUOKA SEMINARY, LOOKING WEST.

question as to whether Japan will become a Christian nation in a clear-sighted and sympathetic way, and reaches an affirmative conclusion. He says:

"There seems to be a consensus of opinion here on the part of many, especially Japanese, who in other particulars, do not think alike, that ultimately the missionary's work will be to lead the leaders and to inspire the inspirers. It will increasingly be with the few, rather than with the masses. In the Seminary and out of it, missionary specialists will find a large field in training men in administration and in methods of Church work, and especially in social, charitable, and philanthropic enterprises."

Our missionaries have already gathered into this Institution ten or twelve students. A thoroughly educated and earnest native preacher, Chiba San, has been made President of the Seminary. Brethren McCollum, Walne and Bouldin have been doing the work as teachers with the help of some native brethren. They are all enthusiastic over the outlook. Let us hope and pray that in the near future this will be one of our great theological seminaries: great not only in purpose, but in numbers and efficiency.



SUGGESTIVE INCIDENTS AND ILLUSTRATIONS.

Plan for Your Collection.

In business the man who has planned wisely has done half the work. In our business for God why should we not use the same common sense that we use in affairs of the world? The pastor and officers of the church should see to it that an interest has been aroused before taking the foreign mission collection. They can send to Richmond and get literature free. The pastor can preach with reference to this great work. In his sermons he can use illustrations and talk of God's love for a lost world, which will lead the people to consider the subject. When the day for the collection is come the people should be already aroused and interested. One pastor said when he spoke to his people on the day for the foreign mission collection, "This is our high day in the year when we climb the mountain and look out with our Lord over the whole

world." That church is one of the largest givers in our Convention.

Generally, it is not wise to call for cash contributions. The system among us in our business affairs is to a large extent to pay in the future. So that in taking the collection it is well to let the people subscribe and give them at least a month in which to pay. Many are willing to give if only they can have a little time to prepare for it. Let it be understood that every member who does not subscribe will be seen by a committee and given an opportunity to give something. Sending the gospel to those who know not of our Saviour is the duty of every member of the church, and let each one realize that God calls on him or her.

We do not suggest any special plan, but we do insist that you have some plan, and that you have a man or men back of the plan. No plan will work itself.

The Important Position of Aaron and Hur.

A desperate battle is raging. The hosts are pressing hard against the people of God. Moses, the leader, is weary, but there are two men who stand by him who can help. When his hands fall to his side, the hosts of Israel are driven back. When his hands are held up high, victory comes to God's people. It is not strange that the great old leader is weary, and though his spirit would force his hands up, they fall to his side. But Aaron and Hur to the rescue. They held up the hands of Moses and a great victory is given to Israel. The battle fought out yonder thousands of years ago is a battle which is being repeated constantly to-day. It is a battle that must be fought in thousands of churches in the Southern Baptist Convention. The hosts of sin are pressing hard. The powers of evil are entrenched and bulwarked, but God calls on us to conquer them for him. Your pastor has been trying and working until perhaps standing to the front he is weary. He needs an Aaron and a Hur by his side. As he presents the great cause of God to send the gospel to all the world, will you be an Aaron or a Hur, or will you be one to pull down his hands? We have no doubt that a good collection can be taken in every church in our bounds if only the pastor, dead in earnest will have his hands held up by two good, consecrated men. Three standing together leading the hosts of God will be a power that all the world cannot resist, whether your church is a small one or a large one. We feel like sounding the trumpet call through our Convention. Let the Aarons and the Hurs stand up boldly and do their duty at this time.



An Incident in China.

It was on the north coast of China, an October evening, when five people stood together on the seashore. The ship had been delayed, but is now coming into port. Two travelers are soon to get on that ship and start for Manchuria. The stars are coming out in the heavens above, and all along the water the lights are shining out from the boats in the harbor. The

Chinese junks are passing back and forth. As the little party stands by the shore, they must say to each other, "Farewell," for the travelers must get on their ship. They have been having blessed meetings together, but now they must part. Two of the party are Chinese preachers who have walked for thirteen miles to tell the travelers good-bye. One is a missionary who has come down to see them off on the boat. As they stand there together in



PASTOR LI AND FAMILY.

the twilight the two travelers, man and his wife, say words of farewell, and the two Chinese preachers express their love in tender words, the missionary interpreting. Then it is suggested that they all talk to God together. The male traveler offers prayer, which is interpreted by the missionary. It is not strange that tears fall down our cheeks, for we will not likely ever meet again until we meet on the eternal shore. After their prayer is over, one of the Chinese preachers starts in a soft voice:

"Hallelujah 'tis done, I believe on the Son, I am saved by the blood of the crucified one."

We all sang together. Oh, how sweet this song here in this far-distant heathen land, and as we turned away the thought came to our hearts—by the grace of God, we will send others yet to tell these dear people of our Saviour. Millions of them grope in night. They have waited long for the light.

We feel that our readers will be glad to see the picture of the noble brother who started that song. He is one of the best

native preachers we have in China—an earnest, consecrated, godly man, who is doing great things for God. It is pastor Li. We give the picture above which shows him with his family. Brother John Lowe, the earnest, beloved John, was the one who interpreted for us.

Some of our readers may not know that the tunes used by the native Christians are very often the same that we have in this country, so that when the Chinese sing in their language, we can sing in our own language, and know what we are singing, though we are using different words.

May the Spirit of God come upon us, so that we will send out this year many workers to lead these waiting people to Christ.

Some Interesting Comparisons.

The following figures show how the people of the United States spend their money. These are the statistics for last year:

For Foreign Missions.....	\$ 10,000,000
For chewing gum.....	20,000,000
Twice as much as for Foreign Missions.	
For millinery.....	80,000,000
8 times as much.	
For church work at home...	250,000,000
25 times as much.	
For public education.....	280,000,000
28 times as much.	
For tobacco.....	800,000,000
80 times as much.	
For whiskey.....	1,500,000,000
150 times as much.	

It would be a simple matter to show this to the eye by using pieces of ribbons in this proportion: Foreign Missions, two inches; chewing gum, four inches; millinery, sixteen inches; church work at home, fifty inches; public education, fifty-six inches; tobacco, 160 inches; whiskey, 300 inches. Of course, for the longer ribbons only one end could be fastened, and some one would have to hold the other end.



WORTHY EXAMPLES FOR PREACHERS.

MEN WHO KNOW AND DO.

The following words are from a Baptist preacher who has no fortune, but he has made careful investigation of the question of missions. He not only gives, but he gets others to contribute largely. It shows what a man can do when his heart is in the work. Why should not every Baptist preacher's heart be in this work? Their hearts will be intensely interested if they will study it as this man has done:

"I am herewith sending you check for \$130. One hundred is to pay my native preacher in China; \$15 is to educate a Chinese boy for my son, and the other \$15 is to educate a Chinese girl for my youngest boy. You will remember that I propose to keep this up each year as long as I live, or I will live on bread and water to do it.

I send the money for the two little boys, hoping in this way to get them from their childhood interested in missions. I

am trying to make them interested by this as well as in other ways. My prayer is that God will call them both into the ministry, or, if He wills, to the foreign field. Help me in this by your prayers."



DR. J. B. HARTWELL.

Burning Words of Dr. Hartwell.
In a recent letter, our veteran in the

North China work, Dr. J. B. Hartwell, who has been a missionary for more than fifty years, pours out his great heart in these earnest words. They ought to make many of us ashamed of our lack of zeal.

"Every thought of a speedy return to my dear old Shantung cheers and gladdens me. I am sure, in my own mind, that God has several years at least of efficient work for me yet in Shantung. I think He has revealed as much to me. I

am eager to get at it and feel sure that this coming May will find me at my post. Some foolish people tell me that I ought now to claim a pension and remain quietly in America for the rest of my life. Foolish people, indeed, they are. They do not know the joy of Christian service, and especially of missionary service, nor the distress that enforced absence from the active service causes.



NOTES OF INTEREST.

CONCERNING MISSIONARIES AND OTHER NEWS.

Rev. R. W. Lide, of Darlington, S. C., has been elected as Vice-President of the Board for South Carolina.



Rev. J. E. Davis, of Leon, Mexico., who has been operated on for appendicitis in St. Louis, has returned to his work in Mexico. We rejoice that he is so much better.



It is estimated that for years past the wealth of the South has increased at the rate of three million dollars a day. Much of this is in the hands of God's people. A large part of it in the hands of Baptists.



Our Sunday School Board at Nashville has very kindly given \$1,500 to be used by the China Baptist Publication Society in printing God's Word. One of the greatest works before us now is to distribute God's Word among the people.



John Wanamaker, having visited the foreign field, wrote: "In all my life I never saw such an opportunity for the investment of money. As I looked at the little churches, schools and hospitals and inquired as to the original cost, I wished a hundred times I had known twenty-five years ago what I learned half a year ago."



A goodly number of young men and young women are applying to the Foreign Board for appointment to the mission

fields. The Board is anxious to appoint them, but thinks it best to wait awhile to see how the finances will be on the last of April. Let our people who read the earnest calls from the missionaries for recruits decide whether these new workers shall be sent.



The Foreign Board has changed the allowance for missionaries while at home on furlough. Formerly, \$400 was allowed for a single missionary, and \$800 for a man and wife. In view of the great increase of expense of living, the Board now makes the allowance for the missionaries while at home \$500 for a single missionary and \$1,000 for a man and wife. The allowance for children is the same while at home as on the foreign field.



Rev. W. D. King and family have located at Tengchow in North China. They will be quite an accession to our work there. Brother King remained with our Gospel Mission brethren for several months after he was appointed, as he did not think it best to leave their work until they could make some different arrangements, so as to occupy the field formerly occupied by him. Mrs. Crawford and others of the Gospel Mission workers have written a very kind letter thanking the Board for allowing Brother King to remain.

Have we increased our gifts to God in the same proportion as he has blessed us? This is a question which each one will have to ask and answer for himself. "The Lord loveth a cheerful giver," and "whoso giveth to the poor lendeth to the Lord." Who is so poor as those who are dying for the Bread of Life.



The LIFE AND LETTERS OF REV. GEORGE BOARDMAN TAYLOR, by his son, George Braxton Taylor. The life of Dr. Taylor is quite interesting. He was the son of Rev. James B. Taylor, D. D., the first Secretary of the Foreign Mis-

sion Board, and thus grew up in a missionary atmosphere. His early life was spent in Richmond. He went into the pastorate in this country, and from that was called by the Board to the work in Italy. He laid the foundations of our work in that country. Dr. Taylor was one of our great and noble missionaries. We are glad that his son has brought forth this account of his life. The book is interesting and well written, and we heartily commend it to the readers of the Journal. We have made arrangements whereby we can furnish the book to our subscribers. See the notice on the inside of the front cover of this issue of the Journal.



MISSION STUDY NOTES.

High Testimony.

We could not quote testimony from higher sources than that which we give in the present paragraph, from Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, whose wide experience gives great weight to anything he says, and from Rev. W. J. Williamson, D. D., pastor of the Third Baptist Church, St. Louis, Mo., who is pastor of one of the greatest churches in the country. Dr. Mullins says: "I am especially anxious for your educational side of the work to be laid on the hearts of our students. You are doing the most fundamental work, in my judgment, that is being done amongst us in foreign missions, and I am confident that it is going to be far reaching in a way that even you do not dream of."

Dr. Williamson says: "We have given this work such a test as to be confident of its great worth. We expect to go right ahead with it."

The words of these two men ought to have weight with us. Thousands of people all over the Convention are seeing the value of mission study, but there are yet vast multitudes who have not undertaken this work. We are anxious that these also may reap the splendid benefits which will come out of mission study.

Once more we appeal to those who have not tried it. Just try the Mission Study Class work once, and see for yourself how extremely uplifting and inspiring it is.



A Critical Time.

This present winter season is a very critical time in mission study amongst our Southern Baptists. A great number have been saying all along that they would organize Mission Study Classes after Christmas. We are glad to say that many of them are keeping their resolution, and new Mission Study Classes are springing up in very many places. But, there are yet a vast number who have been intending to organize Mission Study Classes, but who have not yet been able to do so. If the next few weeks pass by without these classes being organized, then the spring and summer months will be coming close upon us, and many will put the matter off until next fall. And so, procrastinating from season to season, the great obligation to find out concerning the mission cause is suffered to go by default. Once more let us urge that now at this present time do we find the most opportune days for mission study. Do not put it off longer. Organize your Mission Study Class now.

Popularity of "Uganda's White Man of Work."

We have been greatly pleased to see the text-book called "Uganda's White Man of Work" grow in favor. It is a splendid text-book for boys and girls, and everywhere it is used it creates great enthusiasm for missions. Sunday-school classes in the intermediate grades and Senior Sunbeams and Senior Royal Ambassador Chapters are finding this text-book to be specially helpful.

The book tells the story of the life of Alexander Mackay, the great missionary to Central Africa. It is a story of thrilling interest, and always interests boys and girls.

A very successful pastor writes the following concerning this text-book:

"Pastors, Sunday-schools and Young People's Societies need not be afraid to organize Mission Study Classes for boys and girls in 'Uganda's White Man of Work.' I had such a class of boys in my church last winter. They carried out its work with enthusiasm. It is a book that just takes right hold of boys."



The Murfreesboro Training School.

The Training School held at Murfreesboro during the holidays proved to be a great success in every way. We had a class of thirty-three, and most vigorous and enthusiastic work was done. The mornings were devoted to definite class-room work in the study of young people's work, the Bible, Sunday-school work and

the Mission Study Class. Drs. Frost and Van Ness paid us a visit. They were greatly delighted with this new departure in the training of leaders. Dr. Frost said that he thought we had started a movement.

This is the first time that genuine class-room work has been tried in the training of leaders for the work which was before these classes, and we feel that we have come upon a method which, in the future, will accomplish great good. We were so pleased with the work done at Murfreesboro that we have decided to hold three Training Schools next Christmas instead of one. One of these will be held at Raleigh, N. C., another at Murfreesboro, Tenn., and another at Waco, Tex. In all of these Training Schools the mornings will be devoted to definite class-room work, based upon text-books. The afternoons will be devoted to study and the evenings will be devoted to lectures upon missions and kindred topics. The attendance at each one of these schools will be limited to a hundred. This will give three classes of thirty-three each. Classes will not be permitted to grow too large, and we think that a hundred in a school would be as many as we could take care of.

At the Murfreesboro School every scholar came at the beginning and stayed through to the end, with the exception of one person, who was called away by sickness. The spirit of devotion was beautiful, and we were highly gratified over the splendid results.



RECEIPTS BY STATES FROM MAY 1ST, 1908, TO JANUARY 15TH, 1909.

Georgia	\$ 20,807 69	Maryland	4,930 86
Virginia	17,590 16	Mississippi	3,898 41
Missouri	14,800 70	District of Columbia	2,061 55
North Carolina	14,030 40	Arkansas	1,926 50
South Carolina	12,728 23	Florida	1,403 80
Kentucky	11,796 07	Louisiana	1,136 49
Texas	9,089 82	Oklahoma	714 72
Tennessee	8,287 62	Other sources.....	2,748 74
Alabama	7,983 91	Total	\$135,935 67

Principal Foreign Missionary Societies of the Evangelical Churches of the United States, 1907-8.

SOCIETIES.	Date of Organi- zation.	Principle Stan's.	Out-stations.	American Miss'ies.		Native Laborers.	Churches.	Communicants.	Added Last Year.	Under Instruc- tion.	Native Contribu- tions in Dollars.	Total Income in Dollars.
				Men.	Women.							
American Board.....	1810	107	1,474	208	386	4,125	554	71,137	407	64,516	\$253,956	\$337,999
Presbyterian Board, U. S. A. (North).....	1862	148	2,062	398	550	2,912	510	85,487	10,006	39,616	296,035	1,317,265
†Presbyterian Board U. S. (South).....	1861	49	246	105	111	180	35	9,064	2,256	1,079	9,892	\$23,878
United Presbyterian Church, N. A.	1859	24	590	58	116	1,193	91	24,097	2,609	26,910	171,971	306,197
Synod Reformed Pres- byterian Church.....	1856	5	12	16	24	45	2	431	68	846	.....	42,928
Reformed Presby. Ch. N. A. (General Synod)	1834	6	4	.....	.....	21	6	500	15	250	548	2,237
Reformed Church in America	1832	23	268	42	69	550	42	5,282	468	10,095	8,916	197,468
Reformed Church in the U. S.	1838	5	56	22	30	106	17	2,650	625	600	1,872	96,100
Evangelical Lutheran Gen Synod, U. S. A.	1842	9	761	15	24	631	502	13,063	2,264	8,529	2,000	74,531
General Council Evan. Lutheran Ch., N. A.	1869	5	178	9	13	282	.....	7,384	492	5,759	1,284	35,871
German Evangelical Synod of N. A.	1884	5	43	9	7	57	48	2,072	158	1,701	.....	27,183
United Synod of Evan. Lutheran Ch. (South)...	1886	4	4	4	2	7	4	250	20	180	.....	10,000
American Baptist Mis- sionary Union.....	1814	117	2,619	250	365	4,622	1,322	143,873	10,559	56,069	115,504	934,434
Southern Baptist Con- vention.....	1845	46	467	98	124	434	229	14,179	2,171	3,194	24,825	102,328
General Conference of Free Baptists.....	1833	8	12	9	16	307	20	1,320	56	4,211	610	33,777
Seventh-Day Baptists...	1850	2	1	3	5	11	2	200	40	300	3,000	10,000
Church of the Brethren	1884	9	25	11	15	5	4	787	45	678	192	19,132
Methodist Epls. Ch.....	1819	170	957	818	638	8,688	1,599	*235,018	35,701	71,815	426,756	2,040,237
Methodist Epls. Church (South).....	1846	71	7	110	89	359	425	20,940	2,270	10,173	23,986	727,729
Methodist Protestant Church.....	1888	7	34	5	11	63	11	1,226	159	825	1,143	43,901
Free Methodist Church, N. A.	1882	20	71	29	47	128	13	1,229	129	1,079	1,220	39,840
Wesleyan Methodist....	1889	2	1	3	7	10	1	50	.....	50	.....	9,586
Protestant Episcopal Church.....	1820	87	283	119	128	794	.....	11,170	1,361	7,489	107,000	728,202
Reformed Episcopal....	1894	3	.....	2	3	.....	.....	.....	.....	80	.....	.....
Evangelical Association	1879	2	10	6	10	26	13	888	173	1,301	980	26,274
United Evangelical Church	1899	3	2	7	7	11	4	85	25	64	212	27,379
United Brethren in Christ.....	1853	17	68	22	30	148	63	2,164	617	1,287	7,712	91,856
Brethren Foreign Mis- sionary Society.....	1900	2	1	3	1	1	2	75	20	.....	.....	1,500
Foreign Christian Mis- sionary Society.....	1875	48	.....	84	86	594	117	10,435	1,314	7,789	50,651	223,660
Christian Church.....	1886	5	35	8	6	27	15	826	137	20	393	13,896
American Friends.....	1902	29	56	31	63	223	30	4,365	340	1,931	8,123	75,435
Woman's Union Mis- sionary Society	1861	7	5	.....	30	166	.....	.....	62	3,037	9,182	75,783
American Advent Miss..	1866	6	9	3	14	75	10	550	50	1,877	1,925	30,216
Swedish Evang. Mission Covenant.....	1885	4	10	7	8	20	12	446	138	.....	.....	16,170
Hauge's Synod China Mission.....	1890	4	39	8	7	82	39	567	183	1,150	.....	21,063
American Bible Society	1816	12	.....	11	12	500	.....	.....	.....	.....	.....	233,009
†American Tract Soc....	1825	24	.....	.....	.....	4	.....	.....	.....	.....	.....	10,761
TOTALS .....	.....	1,105	10,410	2,063	3,054	27,319	5,745	672,103	80,994	314,533	\$1,564,981	\$9,147,264

*Including probationers.

†Report for last year, excepting income in U. S.

‡Report for last year

—American Board Almanac of Missions.

PASTORAL LEADERSHIP IN MISSIONS.

S. J. FORTER.

The pastor occupies the supreme strategic point in the evangelization of the world, because the real problem of foreign missions is not with the missionaries, nor on the mission fields, nor in the administration of the Boards, but with the churches at home. And without the pastor this problem cannot be solved. The weakest spot in the foreign mission work of the Southern Baptist Convention is in the fact that more than 10,000 of our churches are taking no part in this enterprise, and fully two-thirds of the members in the churches appearing in the contributing list are taking no part. Here is our problem, and its only solution is with the pastors.

By his sermons the pastor can present missions most effectively to the largest number of his members. A common fault with missionary sermons is that they treat the subject in a too general way. A missionary sermon should be free from platitudes and threadbare stories. By giving them the same quality of thought and the same amount of time and work which are devoted to other subjects, the pastor can make his missionary sermons so effective and interesting that they will be genuinely appreciated by his hearers. Some of the greatest sermons ever preached have been missionary sermons.

All men need Christ, and the primary business of the churches is to make Christ known to all men. In order to get our people to realize the need of the world and to give themselves to the main business of relieving that need, missionary information is indispensable. If their hearts are to be stirred they must know the facts. Facts are the fuel with which to keep the missionary fires burning. To do the will of the Master intelligently, the needs of lost men must be known. When these needs are presented in their reality, it will be seen that the urgency of the gospel command to "go" is equalled by the urgency of the call from the field to "come."

The real battle is in taking the collection. This, of course, ought to be planned for beforehand with great care. Taking some of the brethren into his confidence the pastor will have gone far toward success if he gets them committed to something large and worthy before the time for the collection. No plan is given here, but there ought to be a plan by all means. The greatest victories are more than half won in the planning for the battle. Do not lose patience. Do not scold. Do not become tedious. Keep cheerful and hopeful, and above all things, keep confidence with the people. After the collection be sure to have a committee to see those who were not present, giving them an urgent chance to do a part worthy of themselves and the church.

Nor has the pastor done all his duty when he gets others to give, it is at least his privilege to lead also in this exercise. Pastors are not usually able to give large amounts to missions, but though they may not give so much as others, by their gifts it is still possible for them to inspire and encourage larger giving by their members, who are usually quick to recognize the spirit of loving sacrifice in their pastor. One of our pastors asked his church to give the salary of a missionary, which seemed a mighty task, as the church was neither strong nor wealthy. As an expression of appreciation the church had just increased his salary. After making his appeal the pastor said he would begin the subscription by giving as his contribution the amount of his increase in salary. At once the church recognized their pastor as a leader in liberality as well as in other things, and soon their hearts and purses were opened in response to his tender appeal and unselfish example. One lady not having the money, gave her diamond ring as her offering.

We have not yet taken to heart as we ought this matter of giving the gospel

to all men. Many are not following up the logic of their prayers. There are many pastors who ought to resign their churches and go to the foreign fields. A mighty quickening would come among Southern Baptists if the pastors of one hundred of our strongest churches should resign at once and apply to the Foreign Board for appointment. And why do they not do it?

In a larger way than we have ever dreamed we must give our best to this work, and the pastors must be the leaders. A certain pastor on hearing that

his daughter had decided to volunteer, asked in astonishment, "How came you to think of going abroad as a missionary?" She replied, "Why, father, I do not count it strange. All my life I have heard you pray for foreign missions, and now I am going to answer your prayers." Is it not time for us to begin to answer our unanswered prayers?

"Oh, for a passionate passion for souls!

Oh, for a pity that yearns!

Oh, for the love that loves unto death!

Oh, for the fire that burns."

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BIBLE WORK IN PINGTU, CHINA.

WILLIAM H. SEARS.

I have enjoyed greatly the privilege of superintending Bible work in this district for another year, and I want to thank God for what He has enabled us to do for Him. There can be no doubt but that wherever the Bible goes it carries with it a power to break down the strongest opposition.

I have not had as many colporteurs as usual during the past year, yet the six I have had oversight of have worked hard, and their sales have shown it by an increase of over twenty-five per cent. By the returns you will notice that in this county alone 344 New Testaments and 9,424 portions of the Bible have been sold. These sales represent much hard toil and often not a little opposition and reviling. We find that the colporteurs are valuable in the labor of the gospel, their journeying on foot in all directions brings them into contact with many people otherwise not easily reached with the gospel.

Many interesting cases have come to my notice from the result of our colportage work in Pingtu. Two of our village school teachers that have lately joined the Church became interested by reading a gospel they bought. Mr. Wang, aged seventy-two, a few years ago, bought a gospel from myself and teacher. He read it; was baptized last year. This

year he has taught a very successful school for boys, and is to teach a village school for girls next year. Another Mr. Wang, aged forty-five became interested from reading the Gospel of John, and bids fair to become one of our best village school teachers. Ten years ago a native doctor bought a gospel at a fair, afterwards he bought a New Testament. He later joined the church and dates his interest in the "Jesus doctrine" from the reading of His Word. He has lately built a small chapel in which the gospel is preached every Sunday. I know of several teachers that have become interested in Christianity by reading the Scriptures, and say they would openly profess Christ if it were not for the opposition of their families.

We have three very bright boys in our Academy that first heard the gospel through colporteurs visiting the heathen schools they attended. Two of them lately joined the Church.

The most marked is that of the father of Dai Chin Hai, one of our colporteurs. He very much opposed his son joining the Church. When he saw his son bow his head to ask grace before meals or kneel down to pray he would immediately drive him out of the house. He would not listen to his son say one word about Christianity. The son would leave his New

Testament in very conspicuous places, and soon his father found himself looking into it out of curiosity. He got interested, and now he has read the New Testament through—is a zealous believer—prays and talks the doctrine and has applied for baptism. This man was so opposed to Christianity that it is not likely

that he could have been reached in any other way than by reading the New Testament on the sly.

May God bless the scattering and the reading of His Word.

P. S.—The B. and F. Bible Society has helped us in Pingtu this year over \$250.00 in U. S. currency.



A STORY FROM THE AFRICAN MISSION.

S. G. PINNOCK.

To the west of the Yoruba country lies the country of Dahomey, famous for its women warriors and the enormous human sacrifices made to propitiate the god of war. Its king has been known to have a long, deep trench dug in the earth and then to fill it with human blood. When full of blood a war canoe has been put into it, filled with warriors, and these have sworn that the blood of their enemies should flow as freely as that of the victims of this sacrifice. The Yoruba people were the nearest to these savage warriors, and scores of towns lie in ruins to-day, marking the path of blood and fire which these inhuman monsters made in this country. Every dry season the people in our western towns lived in fear and trembling lest at any moment the Dahomians would swoop down upon them. Happily about eleven years ago the French Government put an end to these atrocities, banished the King and restored the country to more peaceful pursuits.

On Sunday last, seven men were baptized at Oyo, and it is the story of one of these men that I want to relate:

Thirty years ago a boy of thirteen years of age was living with his family in the town of Iwere, on the western frontier of the Yoruba country. One night the cry was raised, "The Dahomey warriors have come," and in the morning the town with its 15,000 people was surrounded by an army of men and women. Stout resistance was made by the Iwere people, and warriors from the adjacent towns came to their help. After a strug-

gle which continued for five days, the defending forces were driven off the field, and the besieged people compelled to surrender to their foes. The Dahomey warriors took all that was of any value in kind, farm stock and hundreds of prisoners of war: men, women and children. Amongst the latter batch of prisoners was Idowu, then a boy, who, with nine others from the same house, were captured.

It was a long journey to Abomey, the King's town, whither the warriors were bound to report to their King the result of their exploits. Each night the prisoners were securely fastened to stakes and young trees, camp-fires were lit, and soldiers sat on guard. Each morning they were released and loaded up for the day's march. At last the royal city was reached, and for days feasting and dancing to the sound of the tom-toms, celebrated the victory of the warriors. The Dahomey King bought as many of the captives as he wanted, and amongst the number he bought was Idowu. Not very long after he became the King's slave he was sold again; this time to a Lagos native trader, living at Grand Popo, a town on the Atlantic coast. Here he fell into good hands, and served his master in the house for two and a half years. His master then apprenticed him to the carpenters' trade, at which he worked for seven years. During his apprenticeship he was allowed to attend school and the services in the Wesleyan Church, and at the end of this time he was received into membership as Albert Idowu. Shortly after

this he fell under bitter persecution, and was greatly cast down for two or three years. Recovering from this trial he worked steadily at his trade for nine years, having married a native woman of that country. Then longings for his home land set in, and he finally returned to the new Iwere, which the remnant of the people who escaped capture had built among the hills of Igana. Here he found a number of his own people, and here he came in contact with our evangelist, with whom he has worshipped for nearly three

years. Here also he was led to see the truth and necessity of believers' baptism, which led him to join the six other men who were baptized on Sunday last. Under the new conditions of government which I have mentioned he may become the pioneer of a new church among his own people. We depend so much for any success in the African mission upon the lives and the showing of our native Christians. Will you join us in prayer that this man may become a faithful witness bearer to our Lord and Saviour.

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EVANGELISTIC NOTES FROM SOOCHOW.

P. W. HAMLETT.

We are glad to note the progress of the Soochow evangelistic work. There are three preaching chapels in the city, besides the two churches. They are manned by earnest, consecrated native evangelists, two of whom have been trained in the Shanghai Baptist Seminary. They are busy every day, either preaching to the outsiders, or teaching the Christians and inquirers. The Chinese of their own accord have fitted up an inquirers' room, and are doing splendid work in connection with Mr. Britton's church. Many of the church members are doing earnest voluntary work at the different city chapels in helping to sing and testify for Christ. We have many inquirers, and they continue to come. Several have been baptized and received into the churches recently.

The country work is encouraging. The congregations are better than they are in the city, and seem to be more attentive. Several have also been baptized. Two of the outstations are manned by seminary graduates.

Just before Mr. Britton's leave of absence, he instituted a quarterly meeting for the evangelists of the station, in which reports of the work are made, and problems discussed. These meetings have been very beneficial. Our needs are very definite and urgent. We need more evan-

gelists and men who have been trained mentally and spiritually. This is the crying need of the Christian churches. The Shanghai Seminary is answering this need to some extent, and will continue to grow in usefulness. Then, after the students have finished the seminary, and taken charge of a church or chapel, it is necessary for them to keep up with their course of study. Hence they need some good books, which are constantly being translated into the Chinese. Their salaries are too meager for the purchase of these books. This need should be met in every station. A circulating library has been suggested, and, if it succeeds, will help greatly. A word about the evangelistic worth of the schools, this is done to a large extent by the missionary in charge. The boys' school has a very interesting Christian Association, composed of a band of boys between the ages of twelve and eighteen. They meet together weekly and discuss the moral and religious life of the student. Besides the regular Bible study in the school, several of them are doing private voluntary Bible study, and some of them keep the morning watch. The association has fitted up a reading room with tables, games, newspapers—secular and religious, and several religious books. The President of the association, who is teaching in the school, is a very fine spirited young man,

and has been the most active worker in the association.

Miss Lanneau has recently organized a Bible study class among the women, apart from the work among the girls. It has proven a success. The women come and take a real interest. They are both learning to read and to understand the gospel.

The work of the Sunday-schools would require another paper. Of course, most of the Sunday-school work is confined to the Christians and the pupils of the schools. But much seed is being sown through the Sunday-schools, and the atmosphere is being prepared for direct evangelistic work.



NOTES OF CHEER FROM THE HARVEST FIELD.

Great Opportunities in South Mexico.

Rev. R. P. Mahon writes from Morella:

Came in yesterday from my trip to the coast. Was out forty-two days; glorious days, full of hard work, and I came home happy and thankful. Was not sick a moment while away, and my family kept well all the time I was gone. I have seen my field, and I know that what I have before said is true: This is the greatest field in the South for Baptist work. Doors on every hand stand wide open to our workers. I expect to rest a month and then spend another month in the field. We must not fall. My native helpers are at work and full of hope. We must have a man here in Morella to look after the city work exclusively, so I can give all of my attention to the field work.



Progress at Pingtu.

Rev. W. H. Sears sends the following note from Pingtu:

Yesterday Rev. J. T. Proctor, the president of our Union Baptist College, Shanghai, was with us. It was a great pleasure to have our old friend and schoolmate in Pingtu. Proctor is full of his college, and there was no mistake made when he was elected president.

There were 301 in our Sunday-school. Our Chinese postmaster preached an excellent sermon from 2 Cor. 5:18. Some 500 were present.

One of the results of the meeting was that sixteen of those present organized

themselves into what they call "The Lord's Tenth Society." They volunteered to give not only a tenth of their salary, but a tenth of all their land produces, or a tenth of all their income as a mer-



WOMEN BRINGING STONE FOR FOUNDATION OF CHURCH.

chant, farmer, mechanic, etc. This is certainly the Lord's doing.

The class for recently baptized Christians closed several days ago, and now we have another class of about fifty a grade more advanced. This class came by appointment from their respective churches. I believe in class work. The results certainly justify the giving of a missionary's time to this work.

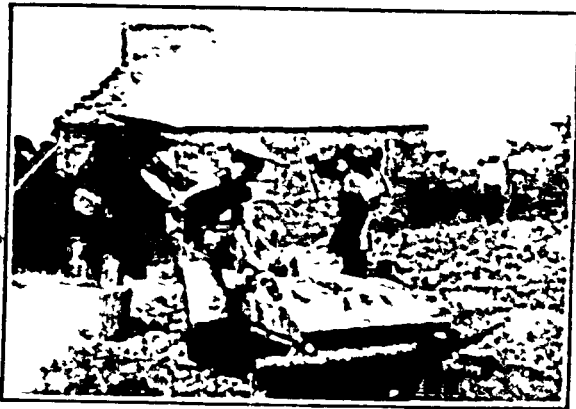


Grateful for the New Organ.

The following is a translation of the letter of thanks written by the girls of the boarding school at Pingtu, to which a friend had given, through Dr. Willingham, a new organ:

Thanks without end, Pastor Willingham

and the friend, who have opened their hearts, and given the money to purchase this new large organ for our school. It arrived a few days ago, when Mrs. Sears invited us to come, see and listen. She had not played for us very long before our hearts said: Let us hurry back



LAYING FOUNDATION FOR CHURCH
AT CANTON—THE MAT SHED
CHAPEL IN THE BACKGROUND.

to our rooms and write a letter of "so many thanks; so many thanks" for going to so much trouble on our unworthy behalf. We had always thought our small organ very good indeed, but as soon as we saw this beautiful new instrument of five octaves, heard its clear sweet tone, which is truly beautiful to listen to, we saw that there was a great difference.

When Pastor Willingham came to see us last year, he saw how much we needed an organ and promised to see what could be done. Now, that it has come we truly see that, according to his word, he did not forget to help us. Very many thanks. He also saw us at our physical culture. Mrs. Sears truly loves us. This year she is teaching us club swinging. How we long that Pastor Willingham could come and see us again. We send "very many thanks, very many thanks" for the love and help. Please, will Pastor Willingham act as our substitute and thank very

many times from the heart the one who so freely gave of her money that we might benefit. We do not know if she is married or single, but oh, how many times we thank her.

Mrs. Sears adds:

It has a beautiful, sweet tone, and it is really touching to see the little girls stroking it gently, as if it were alive, and when I play they all hold their breath, as if afraid the music will stop before they have had enough. They pray for the kind lady who sent it, and trust she will come and visit us.

This year eighty-one girls have been enrolled. You will rejoice with us that no less than twenty-three of them gave themselves to the Lord and followed Him in baptism, so that there are now sixty-three Christian girls in school, all of whom, we trust, will one day go forth to shine in the dark places.



A Man Who Can Speak Mandarin.

Rev. W. H. Tipton, writing of a trip through the interior territory of the South China Mission, says:

"I was encouraged to see evidence of real growth and development in most of the stations. Yet these weak out-stations so much need the closer supervision of a man who can speak the Mandarin language. I do not feel that I am justified in visiting them more than once a year unless I could speak their language. I am advised by most of our missionaries not to undertake the study of another language at least until I have more thoroughly mastered the Cantonese. Can't you fall on some plan to send us a man for this work? It is simply distressing to see the great needs and not be able to do anything scarcely toward relieving them.



MESSAGES FROM OUR MISSIONARIES.

LETTERS FROM THE FIELD.

The Earthquake in Italy, and Our Work

I have hesitated to write to you about the awful disaster which has befallen Mes-

sina and Reggio, hoping to have more definite news of the fate of the church members. I have decided not to wait

longer. The terrible earthquake has not only destroyed thousands and tens of thousands of lives, but has seriously crippled our work in Southern Italy and Sicily. We had in Messina a pastor, Signor Scuderi, who, with his wife, aged mother, an invalid sister, a widowed sister-in-law and two brothers, most probably perished on the fatal morning. The church and Sunday-school there were among our very best. In connection with it there was a flourishing Young People's Society which had as members some liberal Catholics friendly to our work. The pastor every week visited two outstations near Messina, one of which gives hope for the gospel. In a moment's time this work disappeared from the face of the earth! It will be a miracle if one-third of the members are found alive. Just across the strait is Reggio—ancient Rhegium—where matters are even worse, if possible. There we had a church and a flourishing kindergarten, with an enrollment of about sixty children, most of whom were (or are) of very poor and needy parents. In a town nearby there is a small work with another kindergarten recently organized. It seems that this work has also been swept out of existence! In Reggio lived Signor Stagnitta with his wife and two daughters, one of whom was an invalid. Our colporteur and his wife also made their home there. After repeated telegrams, numerous inquiries and attempts to go in person to our afflicted churches, not one thing has come to assure us that our missionaries or their families are alive. As the children of the kindergarten were very poor, and therefore lived in badly constructed houses, it is possible that most of them have perished. Nearly all of the people of whom I write were personally known to me, some of whom I had learned to love, as I have often visited and preached to them, and you may well imagine how greatly afflicted I and my family feel. Most of all do I feel the loss of our three "native helpers." Pray for us in the midst of our distress and sorrow; and pray to God to raise up others to take

the places of those so suddenly called to their reward.

Pray for us and poor Italy.

Yours fraternally,

D. G. WHITTINGHILL.



Learning the Chinese Language.

Our teachers are very patient, also very wise. They soon learn to understand our gestures and grunts. Somehow or other, they grasp the meaning, clothe the thought in intelligible words, and behold, it is translated!

We make many ridiculous mistakes in our attempts to talk. For instance, I told a boy going to market to buy ten cattles of meal. I didn't intend to say meal. He asked me if I wanted white or yellow. I replied: "I don't know, I want to make shantsa quilts of it." He very politely replied: "Oh, you want cotton." When I thought how ridiculous it would be to wad a quilt with millet meal I did like I used to do in the early days when the Chinese said: "She only knows how to laugh." I would get discouraged perhaps, but I remember what one of our senior missionaries said the other day while explaining to a class of Bible students about baptism, mode, meaning, etc. She said: "Our pedo-Baptist brethren do it differently. They take a little water and sprinkle it on the candidate's knees." Just then her class "only knew how to laugh."

I noticed what you said in the last Journal in your "Words to the Missionaries." I was glad to read what you said about the language study. I needed that word. I am determined if possible to go right on studying during the second year as I have the first. It takes a little backbone, a little shutting of the eyes to the great needs around us not to stop before the two years' course is completed.

We can never be thankful enough for the text-books prepared by Dr. Mateer that noble old veteran, who recently laid down his work and went up higher. He was engaged in revising the translation of the Old Testament. Like Dr. Yates, he had to stop before his work was fin-

ished. Soon all the pioneers will be gone. How well they have broken the ground and sown the seed! Then came the great body of men and women whom we call our senior missionaries. They have continued to sow, transplant and cultivate until now there is a most glorious harvest ripe and ready for us who have just come and for those who are coming soon.

We of the Laichowfu station are grateful and happy over the coming of Dr. and Mrs. Gaston. I am sure they are pure gold that will wear well.

Mr. Lowe is beginning to feel young again now that he has a brother and yoke-fellow. Mrs. Gaston will be a great help in our woman's work. She and her husband are both hard at work on the same little primer that I used to pore over. Dr. Gaston is already a great help in the medical work. They hope to build the hospital as soon as a good place can be secured. Plans for our home are also drawn. Land for it is not yet bought. The Boys' School building is almost finished. It makes quite a handsome addition to the property at this place.

The evangelistic work is very promising. Schools, medical work and everything else are helps towards that one end—the evangelization of these people. Our church has received forty-seven baptisms

this year. New enquirers may be found in every direction. To-morrow (Sunday) is the day for a great market right here at the church door. It will be a great day for the evangelists. Eternity alone can reveal the amount of good that has been done on market days in China.

The leading evangelist in our church, a man whom we think would make a good pastor, told us how he became interested in the gospel. When a boy, he went with his father to attend a market. His father bought for him a copy of Mark's gospel. He read it and never forgot it. When he became a man, he went out to learn more of this wonderful story. He has led many others to believe this same old, old story. This is only one instance among thousands of seed sown on market days falling on good ground. Several interesting cases have come under our notice recently, of which I have not time to tell you now. Surely God's Spirit works in mysterious ways.

The most blessed, encouraging thought to the missionary is this—God's Holy Spirit can use the most stammering, feeble effort on our part. Pray for us!

May the Spirit guide you and other members of the Board in all your work.

Yours sincerely,

Laichowfu, China.

ALICE HUEY.



GLIMPSES OF THE WORLD-WIDE FIELD.

A Sphere for Our Best Workers.

The conversion of China will cost the Church her treasures, the colleges their brightest ornaments, and the missions the lives of their best men. Unless we are prepared for all this we had better give it up. If our brethren at home knew what it was to contend with the power of darkness, as concentrated in the form of Paganism, as it is developed in China, they would certainly send out men by hundreds and not by tens.

God has designs in reference to China;

one is, that it shall be given to Christ for his inheritance. Whatever stands in the way of this glorious purpose must be removed. The standard of the Cross must be planted in every city of the Empire. Let China and her missionaries be frequently remembered at the Throne of Grace by all who love the Lord Jesus and feel an interest in the extension of His kingdom.—Ex.



Different View Points.

A friend sends a clipping from a news-

paper which tells of a young lady of wealth and culture who "has given up society to undergo the privations of a missionary in the Orient."

A few days ago a lady was with us who, after ten happy years of missionary work, was giving it up to undergo the privations of life in her native land. Duty seemed to call her home, but her constant cry was, "Who will teach those many country women who wait for my help? Who will teach my classes of women in the city who are just coming into the light?" "Privations!" What a strange word to use in connection with the wondrous opportunities and joys of missionary work! When lit up with God's searchlight the word that such people in the Occident call privation becomes to us missionaries in the Orient privilege, and every letter in it is a capital letter.



The Value of a Missionary Hospital.

The following from Viceroy Tuan Fang, in *The Spirit of Missions*, is interesting:

Since the opening of our ports to the outside world, Western hospitals have been established in China. Through their ministry countless lives of our people have been saved. In return our grateful people proclaim incessantly their usefulness. Such benevolent ministry to the suffering is as admirable as it is world-wide.

I have the highest appreciation of the excellent work done by the smaller St. James' Hospital during the past seven years. Its record of having treated about 100,000 patients during that time is an evidence of the incalculable benefits it has conferred. I feel also profoundly grateful to the thousands of American friends of China, from whose gifts the splendid new hospital has been erected in order to multiply its benefits to the people of Anhui Province in the future.

In conclusion, let me venture to make a suggestion to the staff of the hospital. Opium smoking among our people has

brought them ruin in no small degree. Imperial decrees have recently been issued strenuously prohibiting this evil, and the authorities of various provinces are endeavoring to conform with the imperial wishes. May not the skill of the staff of St. James' Hospital be directed to the preparation of an efficacious cure for the opium habit among our people? Then I am sure the great usefulness of the hospital would be extended to all parts of the empire, and not limited to the Province of Anhui only.



China's Strongest Appeal to Christians.

Rev. A. S. Lloyd, who has been making a long tour visiting the Missions in China, says, in *The Spirit of Missions*:

Maybe it is because their imagination is not developed and their nerve system (I saw no sign of either), but if this is so, there is large need for those to make haste who would carry the saving grace of Christian countries to the people who are certain to receive their barbarisms. For the imagination and nerves can be developed by more than one method, as I saw proved in a horrible street in the Foreign Concession at Shanghai, where Western enterprise has taught the Chinese to appreciate the refinement of viciousness. All over China, I suppose—certainly, wherever I came—there is evident that sort of animalism that makes one question whether the moral sense (as we speak) has been awakened, but the straightforward simplicity and evident freedom from shame seems to forbid the idea of evil intent being charged against them. But in this dreadful place, where Western iniquity is in charge, the Chinaman's capacity for going down to the depths is proven to be equal to his white brother's. I saw no appeal to Christians during my stay in China half so strong or pathetic as this witness of what our civilization, bereft of the power that saves us can do for China.

Woman's Missionary Union.

AUXILIARY TO S. B. C.

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

MOTTO: "GO FORWARD."

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FEBRUARY, 1909.

Subject: Africa.

Bible Reading: An example of brotherly kindness and faith.—Acts 3:1-10.

"Abou Ben Adhem (may his tribe increase)
Awoke one night from a deep dream of
peace,
And saw within the moonlight in his
room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold—
Exceeding peace had made Ben Adhem
bold,
And to the presence in the room he said,
[What writest thou?] the vision raised its
head,
And with a look made of all sweet
accord,

Answered, 'The names of those who love
the Lord.'

'And is mine one?' said Abou, 'Nay, not
so,'

Replied the Angel. Abou spoke more
low,

But cheerily still; and said, 'I pray thee
then,

Write me as one that loves his fellow-
men.

The Angel wrote and vanished. The
next night

It came again with a great wakening
light,

And showed the names who love of God
had blest

And lo! Ben Adhem's name led all the
rest."

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ABOUT THE PROGRAM.

In response to the request of the editor of this Department—that Society leaders and State workers throughout the South express their opinion as to the ad-

visability of devoting the space in the Journal which we have been using for a program to other matter, quite a number of interested workers from several States

have responded. Of these two have favored leaving off the program while all the others seem to think it indispensable.

Here are sentences from some of the replies, giving the States from whence they came:

"I have just been reading the Foreign Mission Journal, and see no program. I am sorry. Almost all of our ladies subscribed for the Journal so as to be prepared at the monthly meetings. We get one 'Our Mission Fields,' but one of anything is little help, besides there is too much of that for the busy housekeeper. We are just beginning to feel we can do something, and I do beg for the program."—Kentucky. "My vote is for discontinuance of program in the Journal, and that you use the space for missionary news or news from the home workers for foreign missions."—Missouri. "I notice in the January issue an intimation to leave off the program in the dear old Journal.

. . . I do not want to urge you not to do so, for the Journal is beginning to enter the country churches and societies, and while 'Our Mission Fields' is splendid, you know a new friend cannot take the place of an old one."—Georgia. "Until our work is thoroughly organized and weak societies have strong leaders and churches that have no societies have become interested, perhaps it will be better to continue the program. Then will it decrease the subscription list? So many of our ladies take the Journal to study the program and be ready for duty at the meetings. . . . Almost all, if not all, societies of Saluda Association use it."—South Carolina. "It is my opinion, based upon experience, that the comprehensive and interesting programs in 'Our Mission Fields' open ample aid to the leader in our society meetings."—South Carolina. "Our women are decidedly in favor of the continuance of the monthly program

in the Journal"—Kentucky. "I write to beg you not to omit the program from the Foreign Mission Journal. Our Union uses it and needs it. I get up a large list of subscribers every year, but I am afraid I cannot get many renewals this year if it does not contain the program. The Journal is so full of good things it can surely spare that little space."—Mississippi. "Please continue the monthly program in the Journal. Our Woman's Missionary Society depends very much on it in our meeting."—Georgia. "Since the space occupied by the simplified program is so small we, as a society, would be glad if you would continue to publish it."—Alabama. "In regard to a program in the Journal, will say that the societies of which I have been a member have used it and we had just agreed to use it in our society here. I know we have splendid programs in Our Mission Fields, but one strong point in favor of the program in the Journal—more of our women will subscribe for it on that account, and you know how important it is for this Journal to be in the homes of our people."—Alabama. "After consulting with my missionary society, it was a unanimous vote not to do without the program. It is not only instructive, but suitable to the younger societies. So many subscribers have missed it in the January copy, and do hope it will be continued. I should like to know what could occupy the space that would be of more interest."—Virginia. "We missed your monthly program in the Journal this month so much, and our society decided that nothing could be more useful or helpful."—Virginia.

You will observe that only a few States have been heard from. We will be glad to hear from all who consider this matter of importance, as we wish to indicate the decision of the workers in the March Journal.

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WORK IN AFRICA HOPEFUL.

Although there are tremendous odds against them, our twelve missionaries in the Yoruba country—Africa—are hopeful and enthusiastic in their work.

The genuine African is a strange sort of being, with numerous peculiar characteristics, both mentally and bodily. His appearance has always been against him.

To the Anglo-Saxon races he has ever been regarded as an inferior, and yet, in a way, he is respected and even honored. Truly, the white races have ever been loyal in their efforts to give the negro the gospel. In his native land his idolatrous forms of worship have been of the lowest and most revolting nature. Yet, there is hope for him. Gradually his contact with civilized races is proving beneficial and somewhat slowly perhaps, but surely, he is assimilating their loftier ideals and purer modes of living. He is an imitative creature, and this characteristic has been helpful to our missionaries in their efforts to lead him away from his low vices and crimes. He is also religiously inclined, and when he becomes a follower of Christ is humble, truthful and faithful.

That the Africans as a race possess inherent qualities which, when developed, will make possible a truly civilized people, capable of self-government, the world no longer doubts.

Some of the noblest examples of self-sacrifice that have found their way to the

pages of the world's history are those of men and women, a great host, who have given themselves for the redemption of Africa's millions, both in their native land and in other lands whither they have been carried as slaves. That they appreciate in some degree the efforts of Christian nations to lift them up and give them the gospel is evidenced by the purity of life and earnestness of the 281,000 who have become Christians within the last few years.

Africa's population is variously estimated from 160,000,000 to 200,000,000. All of Christendom has sent 32,000 missionaries, while this force seems wholly inadequate to meet the great needs and enter the open doors in this Dark Continent, yet we press forward in the work remembering that "a little leaven leaveneth the whole lump."

Let us pray more for Africa and for our own beloved missionaries, who are laboring so wisely and so faithfully in this, the most difficult mission field of the earth.

* * * *

WORK OF SOUTHERN BAPTISTS FOR THE NEGROES OF THE SOUTH.

Since the organization of the Southern Baptist Convention in 1845 to the present time, Southern Baptists have, with unflinching loyalty, sought to give the gospel to the negro. Various plans have been tried and abandoned for better ones. The policy of the Home Mission Board during recent years has been "to help the negro help himself." In 1895 the Board adopted what is known as the "New Era" plan, and still works in Missouri and Virginia in this way. Much work is done also in co-operation with the National Baptist Convention. The following statement from Rev. V. N. Vassar, D. D., general missionary for Virginia, which appears in the annual report of the Home Mission Board will help us to realize not only the extent and importance of the work our Board is doing, but also in some degree the appreciation of our efforts by the negro leaders in the work.

"Spiritual growth is apparent, even in the darkest part of the State, and there

is no need of a prophet to foretell the eventual outcome that shall lift the negro to a healthier realization of the Christian religion. Step by step, as steadily as an army with banners, he is marching onward to the higher life in Christ Jesus. As a worshipper, the negro is naturally constant in the way he is taught, nor is it hard to lead him either right or wrong; but whichever way he follows, he will keep the trend. So at this stage in his career the importance of correct teaching is inestimable. Then it follows that the Home Mission Board of the Southern Baptist Convention could not have selected a better time to aid him in his need than now.

"Before we began our co-operative work every missionary was expected to collect his salary on the field, so he put more force in the collection than in the sermon. Now our whole force is in the gospel and the result is ten times greater. Truly the negro is thankful and feels that he owes

you a debt he can never pay. The work this year has several excellent features:

"1. It has stimulated the ministry and the churches.

"2. By having the white ministers to help us in the institutes, it has fostered a better feeling between the whites and blacks.

"3. It stimulates the negro to do his part with his small means, which would be but little without outside help.

"4. It is doing a work for the Master in which both parties may rejoice—the helpers and the helped.

"The missionaries have worked faithfully, allowing nothing to discourage them in their duty, laboring day and night, go-

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EXTRACT OF LETTER FROM MRS. T. O. HEARN, PINGTU, NORTH CHINA.

Sometime ago a man living a day's journey from Pingtu sent for Dr. Hearn, saying he was seriously ill and not able to bear the journey to the dispensary and begging Dr. Hearn to visit him. It is not Dr. Hearn's custom to make long country trips to see patients, because by so doing our patients at the dispensary are neglected. However, this call being so urgent, he made the trip, but found it necessary to have the patient at the dispensary where he could have constant attention. After some hesitation on the part of the patient's family, he was brought in to the dispensary, where he stayed one month, after which he went home perfectly well and very friendly towards the missionaries.

After he came to us we discovered him

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ROYAL AMBASSADORS.

An Address by Mrs. Thomas P. Bagby of West Point, Va., Delivered Before the W. M. U. of Virginia, Richmond, 1908.

In the dim and far away days of King Arthur's reign, Tennyson tells us there lived a maiden—Elaine—"The Lily-Maid of Astolat," from whose lips came the sentiment, "The nobler born the maiden, the more bound to be sweet and serviceable."

There is a great principle bound up in these words, the principle that each privilege entails a corresponding responsibility,

ing through the severest weather, and overcoming every difficulty to arouse the people to righteousness. Our aim has been to foster a correlative training along the lines of a more intelligent ministry, the education of the youth, the support of missions, the importance of manual labor, honesty, temperance, the duty of home life, the proper use of church polity, bringing the unconverted to Christ, teaching of the synoptic gospels, exegesis of the Bible, sermonizing, selecting young men for the ministry, etc."

As we reach them with the gospel in the homeland our race problem becomes less serious and our ability to save the millions in Africa more pronounced.

to be the richest man in Pingtu county, a man of great influence and widely known. He did not become a Christian, but he attended services while here and we intend to follow up the case and try to win him yet. He contributed fifty thousand cash (\$20 gold) to a church we are building and promised to do something handsome in the way of helping to furnish our hospital when it is completed.

The missionaries have some hardships and some heartaches from disappointment, but they are all overbalanced by the joy of being able to have a small part in the grand work going on in this great, sleepy continent that is waking up at last.

Dr. Hearn and I feel that we would not change our field of work for any in the world.

that every advantage of birth, education and opportunity is bound up with a duty to those who are less favored.

That which is true of the maiden holds good with the boy. In our great Republic we do not believe in the aristocracy of mere birth and titles. Although a noble ancestry is, and always will be, a great inspiration, there is an inspiration much

greater as we are reminded in the beautiful Sunday school song, "I am a Child of the King." Yes, when we truly realize that we belong to the Royal Family, when we know ourselves to be the daughters and sons of the most high God, through faith in Christ Jesus, then there will be a new dignity and purpose in our lives, and we will glory in our motto, "Saved to Serve."

Do we need the boys. Are they worth saving? The question of an organization for boys has been settled by the great demand for it. The organization has come to stay. A beautiful name, motto, badge, and a splendid constitution have been adopted. The name, "The Order of Royal Ambassadors," offers both dignity and importance, and the motto, "We are Ambassadors for Christ," opens up heights and depths of spiritual attainment. The need of the hour is a leader or leaders. In all lines of work to-day the cry goes up: "Give us a leader!" This earnest, throbbing, hidden heart of the boy must be won. How? Only "according to the grace of God which is given," can any one of us stand as a wise master builder.

"He that winneth souls is wise." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." We in turn must give our very own selves, time, money and homes, to be successful leaders. In addition, we must use the drawing power of a three-fold cord, composed of love, tact, patience. By the way, since boys are so fond of strings, let us not forget to use homely bits of twine in the shape of sanctified common sense. To interest the boy in anything, we must make it attractive. So far all in connection with this organization is most attractive. We have started right, and are ready to "Go ahead."

A boy is mastered by what he likes, not by what some one else likes. Boys love heroes, good and bad, love romance and adventure. The missionary library is indispensable. Let the boy once get hold of the missionary idea, and he will cling to it. There is nothing half-hearted or half-way about the true boy. Boys like

lots of red-tape, mottoes, watchwords, rally cries, banners, badges, uniforms and drilling to the sound of the drum and fife.

In this work we desire to train boys into Christian men, who will be real ambassadors for Christ, representing Him at home and abroad, throughout the world, who, from boyhood to old age, shall have Him as their counsellor, their elder brother, and their most trusted friend. The greatest need is to begin early in this training. Let us give up the notion that boys must sow wild oats; why should a boy spend his youth sowing that from which he reaps only disease and sorrow, giving in later years only an emaciated body and a weakened brain late in life to the uplift of humanity and the glory of God? When I think of our boys and the pitfalls all along life's pathway, the carelessness and indifference of many parents and teachers and the small protection thrown around them by the government, my heart almost stands still. I shall never forget my feelings once, when I was raising my three boys, when I heard an eminent lecturer say: "Our boys are only safe from the drink curse and like evils when locked securely behind prison bars."

A story is told of a beautiful woman who was seen in an asylum for the insane. Her clothes were rent, and her hair dishevelled, and as she walked up and down the corridors, wringing her hands, her cheeks wet with tears, she cried: "Oh, where is my boy? Cover him up, cover him up, cover him up!"

To visitors, who always inquired, it was told that this lovely girl had married a drinking man; at first, only a drinker of the social class. He had rapidly gone from bad to worse. After a while a baby boy came to bless the home. In the father's sober moments he idolized his son; under the influence of strong drink he always sought to do the boy terrible bodily harm. When the terrified mother heard the unsteady steps of her husband, she ran for her baby, and hid him from his own father. Finally, bereft of reason, the mother buried alive her little one, out of harm's way, in the cold, cold ground, and with her own hands covered him up, and

since the ceaseless cry has been, "Oh, save the boy! cover him up, cover him up, cover him up!" Oh, mothers don't be careless about your boy. Protect him early with your teaching, your example, your prayers. See that the government protects your boy by the concerted action and will of the people. See that "Old Glory" covers the American boy, instead of the whiskey barrel, as it does now.

Boys in this age are released too early from the mother's apron strings, which are often soul-savers as well as life-preservers. A gentleman said to me once: "Do you want your boys to grow up to be sissies?" I said, "No, nor sonnies either. I want them to be men, who will scorn to sit on the 'fence' election times, but will go to the polls and vote the open ballot, daring to do right, because right is right, men with high ideals, whose eyes are fixed on the stars, not forgetting that their feet must walk on the ground, men who will strive for the highest ideals, not forgetting they must be achieved by the most practical methods."

It is important that there shall be armored boys. A boy should be iron-clad as to his lips against the first taste of alcohol; his ears against impure words, his his hands against wrong-doing; his heart against bad company; his eyes against dangerous books and pictures; his pocket against dishonest money; his tongue against evil speaking. The Christian armor on her citizens gives more security to the nation than all the armor-plates that are on her great battleships.

Away out on a desert stands a great, dark statue, grave and grim are its massive features, stern and forbidding its aspect—its stands alone, sole monarch of the Vale! Scarcely can dusky night veil its rugged outline nor conceal its threatening form. Morning comes stealing along the East, the earliest gleam, from the crown of the King of day, touches the motionless image, and it utters a sound like the breaking of a chord—a faint, clear, musical note, and lo! the whole image is transformed and seems suddenly awakened to more than mortal life. Somehow, this legend from heathendom has seemed to me to represent a condition of things in this, our Christian Era.

Apathy is the great, gaunt statue which menaces, not a barren desert, but our own fertile plains of civilization. We are simply asleep to our needs and responsibilities! But I think I see the light, harbinger of the glorious day—a bright gleam from the sun of righteousness, and in its beams there glows a message of hope and belief that God's own illuminating power will yet focus on this listless figure-head of our indifference, and we will hear breaking therefrom a sound, a cry of rejoicing over the powers of darkness and death.



BOXES TO HOME MISSIONARIES.

The following boxes have been sent to home missionaries and mountain schools since report in January Foreign Mission Journal:

Georgia—W. M. and A. S., First Church, Savannah, \$185.00; First Church, Cartersville, \$160.00; L. M. S. Curtis Church, Augusta, \$76.58; H. M. S., Eastman, \$65.00; First Church, Macon, \$129.50; L. M. and A. S., Greensboro, \$122.00; Hawkinsville, \$187.00; McDonough, \$116.00; Duffy Street Church, Savannah, \$156.50.

Mississippi—Societies of Lincoln County Association, \$189.05; Gulfport, \$145.00.

Missouri—Marshall, \$55.00.

South Carolina—Rock Hill (additional), \$10.00; First Church, Greenville, \$200.00; two W. M. S. and two Y. W. A.s' First Church, Spartanburg, \$143.54.

Virginia—College Hill, Strawberry Association, \$107.17; High Street, Albemarle Association, \$75.20; Fourth Street Church, Portsmouth, \$101.65; Dorcas W. M. S., Fincastle, Valley Association, \$35.66.

Total, \$2,278.85; previously reported, \$4,336.38; grand total, \$6,615.23.



Mountain School Boxes.

Virginia—Graham, New Lebanon Association, \$27.87.

Total, \$27.87; previously reported, \$80.85; grand total, \$108.72.

N. B.—Rock Hill, S. C., sent in \$10.00 additional, making total of their box \$35.00 instead of \$25.00, as reported in last box report.

Later.—W. M. S., Vinton, Valley Association, Va., sent box to Home Missionary, valued \$19.00 (included in above amounts).

THE ROUND TABLE.

CONDUCTED BY MISS FANNIE E. S. HECK.

The first message to the Union is from the Land of Flowers. Miss Jennie L. Spalding writes: "Never have I worked harder and put forth greater effort for the other women. When they have failed to respond to a Society, a Mission Study Class has been possible. Our annual meeting will be January 26-27, at De Funiak Springs. Dr. Ray is to give us the missionary moving pictures, and will tour for a week later. We want the pictures to clinch transient impressions."—The Missouri women have taken for their aim for the ensuing year for foreign missions \$8,000; for home missions, \$4,000; State missions, \$2,000. The gifts of the Missouri women are divided between the conventions of the South and of the North. Their total increase in gifts last year was 15½ per cent.—The Missouri women for some years have successfully managed missionary travelling libraries. They now have fourteen such libraries of ten books each. Others interested in this work, and inquiries concerning it have come to the Table from other States, are referred to Miss Eleanor Mare, Corresponding Secretary Woman's Baptist Mission Board, St. Louis, Mo.—Many will read with deep feeling the following verses sent by Miss Julia Meadows, Wuchow, to the annual meeting of women of Louisiana:

The Missionaries' Plea.

Will you not pray for us? Each day we
need
Your prayers, for oft the way is rough and
long,
And our lips falter and forget their song,
As we proclaim the Word men will not
heed.

Will you not pray for us? Alone we stand,
To stem the awful tide of sin and shame,
To cast out demons in the mighty Name
Which is alone the hope of every land.

Pray, pray for us! We are but vessels
frail,
The world's oppressing need would crush
us down
Save that in vision we behold the crown

Upon His brow who shall at length
prevail!

Not yet the crowning! Fields must first
be won,

Lives freely yielded, martyr blood be spilt,
Love cast out fear, redemption blot out
guilt,

Ere we behold the Kingdom of God's Son.

We shall behold it! Lo, His Word stands
sure,

Our King shall triumph in a world set
free.

With joy His chosen ones shall see!!

Pray for us, brother, that we may endure!

—The Baptist Missionary Herald of Eng-
land.

=How the Field Secretary, Miss Georgie Barnett, works in Louisiana is shown by this tabulated report, though it can be but a pale reflection of the heart and life that went into it: Number of addresses made, 111; number of churches visited or revisited, 98; number of people reached in the meetings held, 2,097; number of homes visited, 133; number of Societies organized or stimulated to contribute to missions, 38; number of pages of literature distributed, 61,557; number of letters written, 208; Associations attended, 15; miles travelled, 8,322.—Mrs. George B Eager, writing of the full Training School, says: "If we could double the capacity of our buildings, I think we would see the number in attendance doubled in a few years."—Every one is pleased with the 1909 calendar. A limited number are yet on hand. Are all the members of your Society included in this wide-embracing prayer circle?—It is too early yet to safely guess the amount of the Christmas Offering. There will be great searchings of heart if it is not much larger than last year.—Less than three months until the close of the annual report and a long, long journey between us and our goal for 1909. In these remaining months press particularly and insistently home missions, foreign missions and the completion of the \$20,000 Training School Endowment Fund.

Young People's Department.

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

TOPIC FOR FEBRUARY: AFRICA.

"The Idols of the Heathen are Silver and Gold."

(The first part is recited in concert, with motions suited to words in black.)
The idols of the heathen are silver and gold,

The work of men's hands.

They have mouths, but they speak not;

Eyes have they, but they see not.

They have ears, but they hear not;

Noses have they, but they smell not.

They have hands, but they handle not;

Feet have they, but they walk not;

Neither speak they through their throat.

They that make them

Are like unto them;

So is every one that trusteth in them.

First Child: Wherefore should the heathen say, Where is now their god? But our God is in the heavens; he hath done whatsoever he pleased.

Second Child: Thus saith the Lord God. I will also destroy the idols, and I will cause their images to cease.

Third Child: And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land.

Fourth Child: In that day a man shall cast his idols of silver and his idols of gold, which they made each one for himself to worship, to the moles and to the bats.

Fifth Child: For from the rising of the sun unto the going down of the same my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering, for my name shall be great among the heathen, saith the Lord of hosts.

Sixth Child: This day is this scripture fulfilled in your ears.

Seventh Child: At Kanakura, Japan, is an immense image of the god Buddha. The idol is of bronze, sixty feet high

and ninety feet in circumference. It has recently been offered for sale for the mere value of the metal which it contains.

Eighth Child: A mission chapel was built at a Christian station in India. They had no timber to use in making steps for the entrance. The converted natives brought their idols of wood, hewed them in pieces, and made the needed steps; so they trampled them under their feet.

Ninth Child: In China many heathen temples are being turned into schools. The idols are pulled down, broken and burned. Often one may see great heaps of these discarded idols.

Hymn: The Morning Light is Breaking.

Poor Little Gava.

(A Monologue, selected and adapted.)

I am only a little black girl, and I live in a heathen village in Central Africa. My mother tells me I must begin early to learn to work; so she ties the baby on my back, puts a basket on my head, and I trudge after her to the field three miles away. I have had no breakfast, for my brother ate all the mush that was left from supper, and when I tell mother I am hungry she ties a piece of bark around my stomach. It hurts, but I must not cry, for she will slap me and tell me the lions will eat me up. When we get to the field mother digs a sweet potato and I eat it. It tastes good, too.

Baby cries, and wants mother, but she must hoe the corn; so I shake and shake my body until he is asleep. Then mother puts him in a safe place and tells me to pull up the weeds. It is hard work and makes my back ache.

By and by, when the sun gets low, we leave the corn and go into the woods and gather sticks to cook our supper. Mother carries the baby and I the heavy basket. When we reach the village we

find father sitting in the visiting house, smoking with a lot of men. He calls to me, "Bring me a gourd of beer!" Mother takes the load of wood and puts the great gourd of beer in my hands. It is so heavy that I almost fall. Father calls out: "If you spill that beer I will beat you." O, how I tremble as I drop on my knees before him while he drinks and treats his friends.

I go back to our hut and mother hands me a large clay water-pot, and tells me to hurry and bring water from the brook to cook our food. On the way down the hill I pass a lot of boys who are having a nice time lying on the grass. I wish I was a boy like my brother Jamba. He never has to carry wood or water. He sees me as I go by, and calls out to make haste and bring the evening meal. I hurry on and get the water, but as I climb the steep rocks my foot slips, and the water-pot lies broken at my feet.

O, dear! O, dear! Mother hears my wailing, and comes. She is very angry for it was borrowed, and will cost her much corn. I flee to this empty hut and cry alone. What, if my uncle should sell me for a slave, to pay for the broken water-pot? O, if I could only die!

Truly, it is a dreadful thing to be a heathen girl in Africa.—Mrs. Stover.—Selected.

JAMBA SPEAKS.

Jamba is my name; Gava is my sister. I am the Elephant and Gava is the Hippopotamus. Those are the names always given to twins. It is fun to be twins, when you are the boy and Gava is the girl; then you don't have to go to the fields with mother and carry the baby on your back; Gava does that. She brings the wood and water, too, and

cooks the beans. I don't like to work. Work was made for girls to do. I like to lie on the grass and watch the ants and lizards. I like to hunt and fish, too, and swim. Then, when I am hungry, Gava cooks the mush for me. That's what girls are for.

Sometimes I have my turn herding the cattle. That's no fun. I wish Gava could do that, too. Some day I will grow big and have many slaves to do my work. I will be a chief and no one will dare disobey me.

Some folks are queer. White folks are. They say it's a shame for a strong boy like me not to work. They say I ought to help Gava, and I ought to go to school. But if I go to school I will have to wear many clothes, and that's too much trouble. I don't know, though,—it would be nice to look like those Jesus-boys. They do have good times, even if they are clean, and have to work! They say Jesus loves black boys, and died to save us. I don't know about that, but they have a book that tells,—and pictures—and it's fine to hear the Jesus-boys sing. It makes them look happy. If I wash my face and go to school I can see the pictures and sing. The Jesus-boys are not afraid of the dark,—they don't get drunk, nor lie, nor steal. Wish I knew Jesus. Guess I'll go to the white man's school.—Mrs. Stover, West Central Africa, in Dayspring.

SERVICE

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RECEIPTS FOR FOREIGN MISSIONS FROM DECEMBER 15, 1908, TO JANUARY, 15, 1909.

ALABAMA.—Blue Mountain Ch., W. H. C. \$3.20; W. M. U., Beatrice Ch., S. W. A. (student in seminary, China) \$25.00; Unity Ch. by W. P. P., \$2.00; B. Y. P. U., Eleventh St. Mission, Bir., L. R., \$2.15; D. W. Sims, Montgomery, (native worker with Chambers) \$25.00; W. B. Crumpton, Cor. Secy., (Miss C. Miller, \$2.10; Canton Sunbeam School, \$12.45) \$517.90; Oak Grove Ch. T.

E. S., \$2.26; T. B. Sumner, Moundville, \$2.30; Cuba Ch., \$20.46; Concord Ch., J. J. F., \$9.50; Clayton St. Ch., Montgomery, J. W. O. H., \$11.64; Clayton St. S. S., Montgomery, \$.98; Point Rock Ch., by R. L. B., \$3.10; W. Y. Quisenbury, New Decatur, (native teacher in China) \$100; William Quisenbury, New Decatur (Ed. Chinee, Hwang-hlen) \$15.00; Amy Dickinson, New Decatur,

(Ed China Girl, Hwang-hien) \$15.00; Parker Mem'l Ch., Anniston, A. J. N. \$1.00; Union Grove Ch., M. H. D., \$1.75; Grove Hill Ch., J. H. C., \$5.31; West Bend Ch., J. H. C., \$1.50; W. B. Crumpton, Cor. Secy., \$1,000; Sardis Ch., G. P. W., \$2.80; W. B. Crumpton, Cor. Secy., \$500.00; Harmony Ch., L. A. and M. Socy., M. R. (Willie Kelly, Xmas offering, \$5.00; Xmas offering \$11.75) \$16.75; L. L. Hearn, Albertville (Room Cxner's hospital) \$5. Total this month, \$2,289.70.

Previously reported, \$5,694.21; total this year, \$7,983.91.

ARKANSAS.—W. M. U. Lone Oak, Mrs. R. F. (Xmas offering) \$.95; W. M. U., Earle Ch., A. H., (Xmas offering, China) \$15.00; W. M. U. Cabot, Mrs. J. A. E., (Xmas offering China) \$26.65; W. M. S. 1st Ch., Camden, R. F. T. (Xmas offering) \$55.58; 1st Bapt. Ch., Camden, R. F. T., \$19.05 Total this month, \$117.23.

Previously reported, \$1,809.27; total this year, \$1,926.50.

DISTRICT OF COLUMBIA.—First Baptist Ch., Washington, J. W. W. (N. Maynard) \$13.27; Grace Ch., Wash., by H. C. H. \$30.00; A Friend, Washington, \$10.00. Total this month, \$53.27.

Previously reported, \$2,008.28; total this year, \$2,061.55.

FLORIDA.—First Baptist S. S., Tampa, M. M. T., \$36.85; R. S. Tucker, Judson (Xmas offering, China) \$5; L. D. Gelger, Cor. Secy. (Fowler and wife, \$9.50; Canton Day School \$1.00; Canton Ch., \$15.00; Xmas offering, \$215.76) \$509.13. Total this month, \$550.98.

Previously reported, \$852.82; total this year, \$1,403.80.

GEORGIA.—Tabernacle Ch., Atlanta, H. A. E., \$98.12; Crawford Ch., Augusta, H. L. S., \$4.45; L. M. S., Crawford Ch., Augusta, H. L. S., \$3.80; Mrs. Mary Davis Jackson, Greensboro, \$25.00; H. R. Bernard, aud., (Wadley, native missionary, \$25.00; East Point W. M. S., Dr. Ayers, \$8.00; Cairo W. M. S., Rena Shepard, \$5; Commerce W. M. S., Bible woman under Miss Price, \$5.05; 1st Valdosta Y. W. A., medical, \$3.75; Sandersville Sunbeams, for church at Canton, China, \$1.00; Holly Springs Sunbeams, Canton, China, \$2.35; Prudle Thomas, Canton, China, \$1.10; Janie Hodges, Canton, China, \$.05; Kate Williams, Canton, China, \$.05; Walter Long, Canton, China, \$.05; Mary Hodges, \$.05; Grady West, \$.25; J. C. Bush, \$.25; Mrs. A. C. Ford, Canton, China, \$.25; Mrs. G. W. Smith; Canton, China, \$.25; Trudle Roberts, Canton, China, \$.25; Emma Ford, Canton, China, \$.25; Georgia Ford, Canton, China, \$.25; Mrs. E. L. Guest, Canton, China, \$.05; Ben Williams, Canton, China, \$.05; Carrie Odum, Canton, China, \$.25; Pearl Strickland, Canton, China, \$.05; Beulah Hodges, Canton, China, \$.05; Capt. Ave., Dr. and Mrs. Gaston, \$134.66; 2 Atlanta W. M. S., native helper, \$25.10; Capt. Ave., W. M. S. Dr. and Mrs. Gaston, \$29.25; Capt. Ave. W. M. S., medical, \$.25; Moultrie, for Rena Shepard, \$.50; New Hope Sunbeams, Canton, China, \$7.80; Clarksville M. S., for China, \$2.40; Mystic W. M. S., Canton, China, \$3.20; Kirkwood Sunbeams, Canton church, \$5.00; Liberty Hill Women, for China, \$5.25; Lela Sunbeams, Canton, China, \$3.55; Summerville S. S., China missionary, \$25.00; Marshallville W. M. S., native Japanese missionary, \$45.00; Providence (Shady Dale), for Emmett Stephens, \$.25; 1st Athens Philathea Class; Bible woman under Mrs. Green, Canton, China, \$21.00; Capt. Ave. Y. L. M. and A. S., for the support of Chinese girl, Loan Ing, \$7.25; 1st Toccoa

S. S., support of a local missionary, \$25.00; Fitzgerald W. M. S., native helper, \$12.50; Cedartown Sunbeams, Canton, China, \$1.50; Commerce W. M. S., Bible woman under Miss Price, \$5.05; Sugar Valley Sunbeams, Canton, China, \$.21; East Lake Jr. Union; for China, \$3.00. Total this month, \$3,207.70.

Previously reported, \$17,599.99; total this year, \$20,807.69.

KENTUCKY.—Peyton Bros., Chilton W. M. W., \$7.00; Carbin Ch., G. W. N., \$5.00; L. A. S., Pigeon Fork Ch., Clara Watt, (Xmas offering, China) \$5.00; B. Y. P. U., Danville, J. E. C., \$50; W. D. Powell, Cor. Sec., (1st Paducah, Tifton, \$50; W. M. S., Theo. Seminary, Louisville, Xmas offering, \$5.33; Kosmosdale Ch., Xmas offering, \$2.00) \$1,150.69; Ormsby Ave. Ch., Louisville, J. D., (Chinese School for Boys) \$10.00; L. M. S., Bethlehem Ch., J. A. B. (Xmas offering) \$10.00. Total this month, \$1,242.69.

Previously reported, \$10,553.38; total this year, \$11,796.07.

LOUISIANA.—G. C. Knight by Willis C., \$.50; Rev. B. L. Lockett, New Orleans, \$12.85; Marion Bapt. W. M. U., Mrs. J. A. D., (Xmas offering) \$2.10; Mt. Pisgah Ch., J. A. F., \$.35; U. M. U., Cakdale, Mary Hamilton (Xmas offering Pettigrew) \$1.75; Rose and S. S., Mrs. E. H. P., \$1.50; Miss Eula L. Bean, Lake Providence, \$25.00. Total this month, \$49.05.

Previously reported, \$1,087.44; total this year, \$1,136.49.

MARYLAND.—W.B.F.M. Socy by Mrs. E. L. (Mrs. Rawlinson \$20.00; Xmas offering China, \$2.50) \$47.70; Mrs. Chapman's class, Eutaw Place, Balto. H. W. P. (support girl with Mrs. Graves) \$15.00; Eutaw Place Ch., Balto., H. W. P., \$10.35; 1st Baptis Ch., Cambridge, A. C. D., \$20.11; North Ave. Ch., Balto., C. M. K., \$137.32; W. M. S. Eutaw Place Ch., Balto. by Mrs. Jas. Pollard, \$4.95. Total this month, \$235.42.

Previously reported, \$4,695.43; total this year, \$4,930.86.

MISSISSIPPI.—W. M. S. Peach Creek Ch., Mrs. O. F. R. (native missionary) \$9.00; W. M. S. Peach Creek, Mrs. O. F. K., \$6.00; Two Presbyterian children by W. Y. Q., \$1.00; B. F. Berry, Braxton, \$100.00; E. B. Herring, Timberville, \$6.00; Goodwater Ch., W. E. T. \$5.10. Total this month, \$127.10.

Previously reported, \$3,771.31; total this year, \$3,898.41.

MISSOURI.—Women of Mo., A. W. Payne, (Deter's Seminary Building, \$20.00; Xmas offering, women's home, \$103.20; Woman's home, Lal Chow Fu, \$50.00) \$232.32; A. W. Payne, Treas., \$750.46. Total this month, \$982.78.

Previously reported, \$13,817.92; total this year, \$14,800.70.

NORTH CAROLINA.—New Hope Ch. J. F. W., \$8.53; W. M. S. Mill Creek, Flat River Assn., Mrs. T. H. S. (native preacher) \$25.00; D. E. Beard, Cedar Creek, (Saly-Ws-Swl-Wan, Grave's Seminary) \$50.00; H. D. Bridger, Bladenboro, \$150.00; 1st Bapt. Ch., Charlotte, B. F. W., \$124.11. Total this month \$357.64.

Previously reported, \$13,672.76; total this year, \$14,030.40.

OKLAHOMA.—E. L. Dawson, Chickasha, (Chinese student in college) \$20.00; Shady Grove Ch., M. G. B., \$1.60; Bolling Spgs., S. S. Choctaw Ch., A. W., \$1.00. Total this month, \$22.60.

Previously reported, \$692.12; total this year, \$714.72.

SCUTH CAROLINA.—L. M. S. Berea Ch., Broad River Assn., Mrs. P. S., \$10.00; W. M.

S., Welsh Neck Ch., Mrs. J. S., \$9.85; Trion Ch., Union Colleton Assn., O. G. B., \$3.00; Sawney's Creek Ch., C. W. H., \$3.02; Main St. Ch., Greenwood, G. W. A., \$100.00; Lockhart Bapt. Ch., J. G. S., \$6.85; Mt. Beulah Ch., Aiken Assn., J. W. J., \$3.56; Gilead Ch., Broad River Assn., J. E. M., \$2.65; Townville S. S., J. D. B., \$25.00; Townville Ch., J. P. L., \$12.92; G. E. Bert, Elko, \$2.52; Citadel Square Ch., Charleston, G. B. B., \$95.50; Cedar Creek Ch., L. M. D., \$57; Two Mile Swamp Ch., H. A. R., \$5.50; Lower Three Run Ch., Sav. River Assn., C. B. E., \$2.75; Ward Bapt Ch., Ridge Assn., L. M. J., \$5.30; Central Bapt. S. S., D. A. B., \$15.22; 1st Bapt. Ch. Greenville, Miss S. L., (Xmas offering native preacher) \$100.00; Pickens Bapt. S. S., R. L. H., \$5.00; Columbia Ch., Greenville Assn., J. A. B., \$31.75; Lower Fair Forest S. S., R. L. W., \$5.98; New Prospect Ch., T. L. S., \$3.25; 2nd Ch. No. 96, E. A. McD., \$2.50; Grumerville Ch., E. R. S., \$1.28; Parkville S. S., J. E. B., \$4.51; Bethel Ch., Sparta Assn., B. S. B., \$19.20; Fork Hill S. S., A. B. A. (Xmas offering, China) \$4.00; Rich Hill Ch., Moriah Assn., W. S. H., \$18.00; Citadel Sq. Ch., Charleston, G.B.B., \$130.00; Black Swamp Ch., T. P. J., (in memory of mother) \$10.00; Oak Grove Ch., D. L. P. S., \$3.59; Mt. Arnon Ch., W. T. C. (W. W. Lawton) \$4.20; \$25.00; Mt. Pleasant Ch., E. S. L., \$4.20; Terrills Bay Ch., Pee Dee Assn., D. A. S., \$6.57; Leesville Ch., Ridge Assn., W. E. Q., \$3.60; Beulah Ch., Fairfield Assn., Mrs. J. J. M., \$1.50; Bull Swamp Ch., Orangeburg Assn., W. P. K., \$2.50; St. George Ch., H. R. J., \$1.10; Bethany S. S., R. B., \$4.50; Pleasant Grove Ch., Greenville Assn., J. W. F., \$4.30; Bethel S. S., Spar. Assn., J. W. M., \$8.00; 1st Darlington S. S., C. B. E., \$7.78; Mt. Zion Ch., Spart. Assn., J. T. M., \$29.02; Boiling Spring Ch. Spart Assn., D. W. W., \$2.93; Madison Ch., P. P. S., \$4.47; L. M. and Aid Socy. 1st Edgeville, O. S. (Xmas offering China) \$32.49; Y. W. Aux 1st Edgeville, O. S., \$4.25; 1st Baptist Edgeville O. S. \$18.26; Welsh Neck Assn., W. T. D., \$5.00; Rock Hill Ch., Greenville Assn., R. W. T., \$1.86; 1st Baptist Ch., Sumter, C. C. B., \$36.00; Pine Grove Ch., Chesterfield Assn., T. W. E., \$2.05; W. M. S., Welsh Neck Ch., Mrs. J. S. (Xmas offering) \$62.00; 1st Bapt. Lancaster, W. C. T. \$10.00; Mrs. J. N. Cudd, (native worker China, \$28.55; native worker Japan, \$25; Xmas offering \$204.32; Bible woman, China, \$7.50; Mrs. Clark, \$4.75; Mrs. Eutzmizer, \$8.15; Chinese native Canton, \$45.81) \$574.07; Cheraw Ch., Mrs. A. L. E., \$11.44; Beulah Ch., Abbeville Assn., J. M. W., \$2.25; Bartlett St. S. S. Sumter, W. F. R., \$60; Bartlett St. Ch., Sumter, W. F. R., \$6.85; Beulah Ch., Laurens Assn., T. T. T., \$9.00; W. M. S. Ch., Laurens Assn., T. T. T., \$2.00; Enoree Ch., N. Greenville Assn., W. W. B., \$1.50; Chester Ch., W. A. C., \$30.88; Union Ch., W. W. B., \$2.93; Fair View, Union Co. Assn., D. A. G., \$2.50; Wassawassaw Ch., Charleston Assn., J. E. E., \$2.40; Citadel Sq. Ch., G. B. B., \$33.00; Brittons Neck Ch., Pee Dee Assn., G. T. G., \$1.40; Vaccamaw Assn., J. C. S., \$1.00; Union Ch., Florence Assn., H. G. W., \$6.15; 1st Baptist Ch. Columbia, D. J. (three missionaries) \$97.50; Total this month, \$1,766.52.

Previously reported, \$10,961.71; total this year \$12,728.23.

TENNESSEE—W. T. Stamps, Knoxville, \$2; 1st Baptist Ch., Nashville, H. E. F., \$75.00;

Orlinda Bapt. Ch. E. H. T. (Tatum's salary) \$125.00; Y. L. Aid Socy. Immanuel Ch., Nashville, \$1.40; W. M. Woodcock, (native helper China, \$25.00; Bible woman China, \$61.50; Xmas offering, \$309.34; two children with Miss Sallee, \$10.00; Yang Chow, \$3.75; Africa, \$10.00; Canton, China, \$7.00) 2,000. Total this month, \$2,203.40.

Previously reported, \$6,084.22; total this year, \$8,287.62.

TEXAS.—Cowhouse Ch., L. S. B., \$35; Mrs. U. S. Thomas, Waco, (Chinese Xmas offering, boy with Tifton) \$25.00; B. Y. P. U., Kerens, Miss U. G., (Bible woman) \$5; Mrs. M. J. Peel, Atascosa, (Xmas offering women and children, China) \$10.00; L. A. S. Jewett, Mrs. J. H. K., \$10.00; Piney Grove Ch., H. E. R. (Xmas offering to China) \$3.80; W. M. S. Van Alstyne Ch., Mr. K. C. B., (Lee Yang Ting with Dr. Sears,) \$20.00; L. A. S., Mt. Vernon Ch., Mrs. G. B. (Xmas offering China) \$11.70; 1st Baptist Ch., Fort Worth, P. M., \$600; W. M. U. Coleman Co. Mrs. J. D. A. (native missionary) \$20.00; Moses Samuels, Austin, (native missionary) \$68; A Friend, Rochelle, \$10. Total this month, \$716.53.

Previously reported, \$8,373.29; total this year, \$9,089.82.

VIRGINIA.—A Lover of Missions, Golansville, (Xmas offering China) \$2.00; B. A. Jacob (From a sister to support a native Bible woman in China for one year, \$30.00; Sunbeams of Big Stone Gap Ch. Clinch Valley Assn., for chape in Canton, \$1.00; Sunbeams of Court St., Portsmouth Assn., for chapel in Canton, \$1.00; W. M. S. of Brentsville Ch., Potomac Assn., for desk in China, \$83; Y. W. A. of Grove Ave., Ch., Dover Assn., for Bible woman in China, \$30. Sunbeams of Glebe Landing Ch., Rappahannock Association, \$1.00; for chapel in Canton; Sunbeams of Bridgewater Ch., Augusta Assn., for church in Canton \$3.50; Sunbeams of Lake Drummond Ch., Portsmouth Assn., for church in Canton, \$1.00; Sunbeams of Upper Zion Ch. Hermon Assn. for church in Canton, \$1; Sunbeams of Union Ch., Peninsula Assn., for church in Canton, \$1.00; W. M. S. of Salem Ch., Valley Assn., for native evangelist in China, \$25.00; Sunbeams of Tabernacle Ch., Peninsula Assn., for desk in China, \$5.00; Sunbeams of Rhodessville Ch. Goshen Assn., for church in Canton, \$1.00; Sunbeams of 1st Petersburg Ch., Petersburg Assn., for desk in China, \$20.00. \$1,200.00; 1st Bapt. S. S., Richmond, Miss K. W. class, J. B. H., \$8.35; Miss J. A. Morris Diggs, (China) \$2.50. Total this month, \$1,212.85.

Previously reported, \$16,377.31; total this year, \$17,590.16.

PENNSYLVANIA.—Jno. I. Reno, Edinboro, (L. M. Reno) \$289.00; Jos. I. Reno, Edinboro, (L. M. Reno) 289.00. Total this year, \$578.00.

NW YORK.—Frank R. Chambers, \$187.50. Previously reported, \$380; total this year, \$576.50.

MEXICO.—Lucia Cabaniss, Chihuahua, \$6.00. Previously reported, \$3.62; total this year, \$9.62.

MASS.—1st Bapt. Ch., Cambridge, G. D. \$60.00.

AGGREGATE.

Total this month..... \$ 15,966.67
Previously reported..... 119,968.70

Total this year \$135,935.67