

"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."

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ONE OF THE LITTLE ONES IN JAPAN.

DISCIPLESHIP AND ITS MEANING.

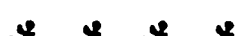
There is to-day pressing need for a re-discovery of the meaning of Christian discipleship. The Lord makes appeal to His own example: "I have given you an example, that ye should do as I have done to you." In the light of this claim which He makes upon us, discipleship must be looked at not merely as a gift to be enjoyed, but as a talent to be employed. The life of Christ imparted to us must find expression through us, and must find it in His way. "The final test of Christian discipleship is in its capacity to stoop and to serve," is a wise and true saying, because it has in it the echo of the Master's words, "Whosoever doth not bear his cross and come after Me cannot be My disciple." The cross here does not mean our troubles and griefs, as sometimes interpreted. It means for the disciple what it meant for the Master—it means crucifixion—the giving of self, at terrible cost, for others.

The finely sensitive soul cannot long revel in the consolations of the gospel. If he gets close to the cross, where are learned the deepest lessons of discipleship, he must soon be stirred into a restless sympathy for the lost, which will lead to a willingness to make large sacrifice in order to win them. A little girl had been warmly tucked in bed, but could not rest in peace while the wind was howling outside and beating the sleet against the windowpanes. Calling her mother, she said with tender emotion, "Mother, I cannot sleep for thinking about the little children who have no warm bed this cold night." Her consciousness of the sufferings of others is much like what ought to be the consciousness of those who have found the Savior and remember the vast numbers who need Him but have never heard of Him.

LEAD BY A LITTLE CHILD.

Brother Dozier writes about a little girl in Shimonoseki, Japan, who won her aged grandfather to Christ. This little girl's father was a deacon in our church there and the little daughter was a scholar in the Sunday school. She loved her teacher and was very fond of singing the songs which she had heard. She often sang for her grandfather and told him what she had learned about Jesus as the Savior. The old man was very fond of his little granddaughter and became deeply interested in all that she told him in her childish way about the gospel. Christmas was approaching and she was to take part in the exercises to be held in the church. Two days before the entertainment she was taken very ill and was quickly called away to be with the Savior whom she had learned to love. The grief of the aged grandfather was distressing, but he found comfort and peace by trust-

ing fully in the Savior. It was not long before he made profession of his faith and was baptized. In his affliction and loneliness he often talks of the dear little girl and says that it was she who taught him to love and trust Jesus, and now he is simply waiting for the time to come when he can go and meet her and his Lord. Before his conversion he spent a great deal of his time in going from one temple or shrine to another seeking peace and desiring to appease the gods. Though his son was a deacon in the church and a good man, it remained for the little daughter to lead her grandfather to the Savior. This touching incident illustrates and emphasizes the importance of Sunday school work in Japan. It is still true that a little child is often used to lead the older ones to trust in Christ.



"THE NAME" AND "THEREFORE."

"For the sake of the Name they went forth. * * * We therefore ought to * * * be fellow-helpers to the truth." (III. John 7 and 8.)

The Missicnary Inspiration. In this Name, which is above every name and at which every knee shall bow, is to be found the great inspiration of missions. For the sake of the Name the missionaries go forth. Like Barnabas and Paul, they "hazard their lives for the Name of our Lord Jesus Christ."

The Missionary Obligation. "We therefore ought." A dispensation of the gospel has been committed to us—to us who remain at home as well as to those who go to the front. The obligation rests equally upon us all. Our missionary answers with his life, we answer with a meagre

contribution of money each year—many not even doing so much as this. When we who stay at home come under the compelling power of the Name as have the missionaries who have "gone forth," there will be no more debts on our Foreign Mission Board. "We therefore ought."

The Missionary Fellowship. The missionaries are the elite in the kingdom of God. By helping them we share in their selectness and become "fellow-helpers to the truth." No higher privilege is open to us who remain at home than to become partners with our missionary brothers and sisters by helping them with our prayers, our encouragement and our offerings. "We ought to be fellow-helpers to the truth."

THE LEAVEN AT WORK.

It has been observed that the great missionary epochs were mainly those in which took place great disturbances of populations, great re-arrangements of races and great new discoveries. For example, the great successes of the mediaeval missions were connected with the Teutonic conquest of Europe; the great Romish missionary conquests were concurrent with the splendid discoveries by Spain and Portugal in the east and in the west, and especially in the discovery of America; while the great Protestant missions which arose last century can be shown to have sprung out of the effect produced on the religious imagination by discoveries by Cook in the South Sea Islands, and similar discoveries. To-day, however, we have none of these things. We have no fresh races and worlds being thrust upon us in the same way; but those of keen vision see something even larger and more thrilling. The races are discovering themselves. Nations long isolated and burdened under unnatural systems of religion and government are now emergent. The air of freedom is blowing around the world. The fallow ground of old paganism is breaking up. Indeed, it has been thoroughly subsoiled by many agencies, whose overturning plow-shares have struck in deep. The fierce light of modern investigation has scattered the mysterious mists that long enshrouded ancient customs and systems.

In the Moslem World the lighting of the Prophet's tomb by electricity and the opening of a railway from Damascus to Mecca are symbols of a new era of enlightenment and progress, which is being

ushered in with startling rapidity among Mohammedans.


As to the Pagan world: A few years ago several missionaries were allowed to enter the sacred grounds of the "Temple of Heaven" in Peking, which were found to be partially filled up with trash and debris. Even here, where foreigners were not permitted to go for thousands of years, they were not only allowed to enter, but to climb up to the very "Altar of Heaven," and stand where the Emperor stands when he comes once a year to worship. Even there in that central and most sacred spot of the pagan world they were allowed to sing in Chinese, "We Praise Thee, O God, for the Son of Thy Love," and to pray in Chinese for the Emperor and the people.

Progress and change are evident in all lands dominated by Romanism. The old Brazilian Inquisition Building in Bahia, once the scene of imprisonment and fearful torture for non-Catholics, is now the commodious house of worship for the First Baptist Church in that city. From Inquisition Building to Baptist Meeting House! That is a miracle of regeneration. Surely, "the midnight blackness is changing into glory."

These startling world changes must have a place in the thinking of intelligent Christians. We cannot sit down in snug indifference and take no account of the great outside world if we believe in Christ as Savior and Sovereign. The King is leading His forces. The conflict is on. The nations are astir. It is no time for coddling our sleepy souls into peaceful rest. This is the day for great thinking, great living, great achievement.



ON THE BOLIVIAN BORDER.

 The production of rubber is a profitable industry in South America. In 1907 Brazil exported rubber to the value of \$70,000,000. One of the most important rubber fields is the Acre territory in the ex-

treme western part of the State of Amazonas, adjoining the Republic of Bolivia. This section of country is drained by the Purus River, a tributary of the Amazon, and is reached by a steamer voyage of

more than two thousand miles west of the city of Para at the mouth of the Amazon.

About four years ago Senhor Chrispiano, a young Baptist brother of the city of Bahia, left his home and went to seek his fortune in this far western district. He carried his religion with him. In this new country no Catholic church had been established nor had the priests appeared. Our young Baptist saw the need and appreciated the opportunity. With the courage of his convictions, he began to tell his fellow-workmen about Christ. He refused to work on Sunday and some others followed his example. On Saturday nights and Sunday mornings he gathered great crowds of men around him and preached the gospel to them. He kept on preaching while he cut rubber to pay expenses. As time went on, the people who came to hear him preach contributed money and a handsome chapel was built. In the spring of this year he returned to Bahia,

a distance of thirty seven hundred miles, and was ordained to the ministry. Later he attended the Brazilian Baptist Convention at Rio and told the brethren about his work, and they agreed to support him, which they are now doing. Returning to Bahia from Rio, he married a consecrated young Baptist woman, and together they set out for the far away field of labor near the head-waters of the Amazon. Having come back to his work and being now an ordained minister, he soon baptized twenty-five converts and organized a Baptist church. He is now preaching to large congregations and the little church is prospering under his ministry. Already he has opened a second preaching station where enthusiastic crowds meet to hear him preach.

The story of this mission shows that the gospel will find its way wherever it is given a chance—that it has already won its way in the farthest off section of the remotest State of Brazil.



A CENTURY OF PROGRESS IN MISSIONS.

Below we reproduce a summarized statement of mission progress, which the brethren of the Laymen's Missionary Movement have issued. It is interesting, instructive and convincing. This story of a century of achievement should thrill us for the tasks which are yet before us:

1907.

Doors in nearly all lands closed.
The Church not believing in missions.
The Church did not believe God would save the heathen.
Practically no Christians.
Only one hundred missionaries in heathen lands.
The Bible translated into sixty-five languages.
A few thousands of dollars for foreign missions.
No medical missionaries.
No native ministry.
Missionary work not recognized in colleges.

1907.

Every nation in the world open.
All evangelical churches deeply interested in missions.
It has been demonstrated that God can and will save the most depraved heathen.
More than two million Christians in heathen lands.
Eighteen thousand missionaries in the world.
The Bible translated into four hundred and sixty languages.
Total missionary contributions nearly \$22,000,000.
Eighteen thousand missionaries in the heathen lands, treating three million patients a year.
About seventy-five thousand native pastors, evangelists, etc.
Thousands of college students on the mission field, and thousands preparing to go.
And yet, one billion people have never heard the name of Jesus the Christ.

SURE OF OUR GROUND.

In Acts 14:27—15:18, within the compass of twenty verses, God is mentioned eighteen times as the Supreme Actor in all events. In the presence of the Church at Antioch and also at Jerusalem, Paul and Barnabas relate the things which God had done through them and tell how He had opened a door of faith unto the Gentiles. In this wonderful rehearsal God is boldly put forward as the Author and Chief Actor in the missionary enterprise. This is a truth which we should constantly keep in mind. In missions it is God who is the active Agent; men, even such as Paul, Peter and Barnabas, are only His instruments. God is back of the movement and in it. He it is who is carrying it forward. We ought not to forget this for one moment. God is keeping watch above His own. He is not slack concerning His promises. He will not fail

nor be discouraged nor retreat from the field. Criticism and objection may be lodged against missionaries and mission methods, but they will not hinder nor retard the work materially. When Sanballat and his crowd heard that Nehemiah was building the wall around Jerusalem, thinking to do him mischief, sent for him to talk the matter over. Nehemiah sent messengers to them, saying: "I am doing a great work, so that I cannot come down. Why should the work cease while I leave it and come down to you?" Though Sanballat sent to him the fifth time, Nehemiah would not be moved. So we also are sure of our ground. We are doing a great work. We cannot come down. "We have seen His star" and follow it rejoicing, even though the king should seek to turn us aside.



THE LAYMEN'S MOVEMENT.

The increasing prosperity of our country is resulting in a growing luxury and self-indulgence among the people. From these conditions our Baptist people are by no means excluded. This prosperity will result in adversity if it leads us to forget our obligations. With large hope we look forward to the effects which the Laymen's Movement will have in keeping before the business men the needs of the world, and thus save them from the spell of indifference which threatens to settle down upon the churches. More and more we are coming to think in large terms, so far as business is concerned. The Laymen's Movement, by giving information regarding missionary conditions and opportunities, ought to present "an adequate objective" to Christian men who in the commercial world are accustomed to plan and work for large results. The hour has come for Christian men "to put

away childish things" in the matter of securing money for religious purposes and become real men for the work of the Kingdom. The Laymen's Movement ought to mean a closer relation between finance and faith. The Movement is furnishing opportunity to many excellent brethren to render new and most valuable service to the missionary cause. These efforts are quickening the consciences of thousands of laymen who have never before taken seriously the missionary enterprise. We rejoice at the reception given to Secretary Henderson wherever he has gone and the success which he is winning. All hail to him and the goodly host of other brethren who have caught the larger vision and are calling their comrades in the business world to the completion of the "unfinished task" of making Christ known in the uttermost parts of the earth.

NOTES OF INTEREST.

CONCERNING MISSIONARIES AND OTHER NEWS.

Only on Calvary do we get the true vision of the world—its glory, its sin and its need. "The cross is the point at which history is made an integral part of eternity."

Our mission work will be free from its chronic difficulties with debt when our churches catch the ruling note of the Redeeming Cross and the accent which the Spirit puts upon it.

A proper uplook at the cross will give us a correct outlook on the world. In proportion as we are made sensitive by approach to Christ will we become responsive to the needs of suffering men.

Rev. E. L. Morgan writes of the scourge of cholera in Chefoo, China, and says that the Presbyterians have lost a brother by the disease. May God watch over the workers there.

The Foreign Board has a large quantity of tracts on hand giving information about various foreign countries, and also about the mission work. These are furnished free to any one who will apply for them.

Rev. J. S. Compere writes that on account of the serious condition of his wife's health, physicians have ordered them home immediately. We regret to hear that Sister Compere is in such a critical condition, but we hope that after treatment in a hospital at home she will entirely regain her health.

Rev. Z. C. Taylor, of Bahia, Brazil, has returned home for recuperation. For sometime past he has been in feeble health and we hope for him a speedy restoration. Brother Taylor has done a great work in Brazil. He is a modest man, but our people will rejoice in hearing him tell of what God has done through him in Brazil.

The Missionary Charter, in Matthew 28: 18-20, contains:

1. Christ's Supreme Claim: "All power is given unto Me in heaven and in earth"

2. Christ's Supreme Command: "Go ye therefore and teach all nations."

3. Christ's Supreme Promise: "Lo, I am with you alway, even unto the end of the world."

The Field Secretary is greatly gratified at the many enthusiastic letters received from the Associational Vice-Presidents regarding the amounts asked for for foreign missions from the Associations. With a fine spirit of unanimity the brethren have fallen in with the apportionment plan, and heartily concur in the opinion that it is going to mean a great deal for the work.

In view of the fact that occasionally requests come from the foreign fields asking for special help in case of sickness, etc., the Board thought it best, at its meeting, September 9th, to pass the following resolution:

"That in any case where a missionary belonging to a mission in the foreign field desires to make a request for a special personal appropriation, the Board wishes him to first make the request to his mission, and have it pass on the same and transmit it to the Board."

If our motto is, "You work in your small corner and I in mine," each one is apt to have his face turned toward the apex of the corner in which he works, while his back is turned on the rest of the world and on his fellow-workers. Such a spirit of provincialism is the bane of missions. Of course, every one has plenty to do in his own corner, and ought to stick to his task, but while doing so it is better to face outward and from the corner work toward the great central need. There is cause for alarm if we begin to forget the rest of the world.

Throughout the National Missionary Campaign a weekly Bulletin will be issued by the Laymen's Missionary Movement. The first issue will appear during the last week in October. The subscription price is 50 cents. This Bulletin will contain the freshest and most authentic news from all the seventy-five Conventions to be held, as well as interesting items of development in the Campaign as a whole. Orders for the Bulletin should be sent directly to the headquarters of the Movement, at 1 Madison Ave., New York. The General Secretary of the Movement promises that this Bulletin will be the juiciest, spiciest and meatiest missionary literature ever prepared for masculine consumption.

In the absence of Dr. W. H. Smith, the Editorial Secretary, who is filling a series of engagements in the Southwest, the Field Secretary tries his editorial hand in getting out this issue of the Journal.

We are glad to see that quite a number of our people are taking advantage of the very attractive offer of the large Missionary Map of the World, which we sell regularly for \$3, to be given by us to any one who sends us 40 subscribers to the Journal and \$10, which is putting each subscriber at 25 cents and the map free. This is a very attractive offer, and you ought not to let it pass. If you cannot get up the 40 subscribers, get up 20 and send us \$6.50, and we will send the map.

Rev. Robt. Logan and wife, of Buenos Aires, Argen., have been appointed as missionaries of our Board. Bro. Logan and wife are from Ireland. They have been doing mission work in Argentina for a number of years, and come to us with the very highest recommendations. A little later we expect to give their pictures and a short account of their lives to our readers.

Rev. D. L. Hamilton, of Pernambuco, Brazil, writes that "within the last three months more than one hundred have been baptized in this mission and a large num-

ber will follow within the next week or two." May the Spirit of God move mightily among the people and hundreds, yea, thousands, be brought into the kingdom!

Our Foreign Mission Board has agreed with the American Baptist Missionary Union to establish a Union Theological Seminary in Tokyo, Japan. Each one of these Boards has had a seminary in which they have been training the young preachers for work in that country, but it has been thought best to unite in this work as there are not over fifty young men altogether who are now taking the theological course in these seminaries, and the mission force is not strong. The native churches and the missionaries much prefer that we combine in training the young men, and both the Missionary Union and the Foreign Board have thought it wise to go into this arrangement. The plans agreed upon are somewhat similar to those by which we are carrying on theological work in our mission in Shanghai, China. We will have more to say about this work later.

If every one of the more than two million Baptists within our Convention would scrutinize every expenditure made within the next two months with the view of saving one cent out of each dollar to give to missions the new year would find the Board free of debt and with a large surplus of money in the treasury. This ought not to be a hard thing to do. How many will undertake it? How many who read these lines will make an offering at once to the work? Probably the Lord has blessed you largely this year, or you have been very successful in some business undertaking. Would it not be a fit thing to make a thank offering to missions? One noble brother who is a successful business man sends every year to our Board a birthday offering of \$100, and he is happy in doing this. With all of us life is rapidly passing. With many the opportunity of giving will soon be gone forever. Our Savior said: "I must work the works of Him that sent Me

while it is day; the night cometh when no man can work."



On October 10th a cable message was received from Chefoo, China, bringing the very sad information of the death of Miss Eula Hensley. This lovely young sister went out to China last fall. She was a native of Hardinsburg, Kentucky, and for many years previous to her going out had been preparing herself for the work to which she felt God had called her. She was quite young to be sent out, being only twenty-five years of age, but she was so eminently well prepared and brought such high recommendations that the Board thought it best to send her. We have received no further information in reference to her sickness or death, the cable message using simply the word "Dead." It will take about four or five weeks for us to get further information of her death. Many hearts will sympathize with the loved ones in this country who wait in sorrow, as well as with our mission band, who have lost a noble, consecrated life from the army at the front.



A number of new missionaries are going out. We trust that they will see the importance of earnestly studying the language, so that they can become prepared to do the work which lies before them. The rule of the Board is that each missionary must stand examinations on the language, and we look to our older missionaries on the field to see that these rules are in every case enforced. A missionary who will not or cannot learn the language ought to resign and return home. Some may be slower than others in learning, but in such cases the parties who learn slowly ought to be more persistent in getting the vehicle by which they are to carry the truth to those among whom they live.

We call the special attention of the missionaries to the agreement into which they entered that no money appropriated by the Board for one object is to be used for any other object without the approval of the Board. On account of the exigen-

cies that arise on the fields, the Board has changed this rule to allow the missionaries to use \$50 appropriated for one object for some other, if the missionaries on the field shall decide that such is best, but let each missionary notice that it is to be decided by the mission, and not by the individual missionary, when such change is made.

We are sorry that some of the missionaries do not seem to think that the agreements which they have signed should be strictly binding on them, but, on the other hand, we are glad that so many of our workers at the front act in the very best faith with the brethren in the home land.



Dr. E. E. Bomar, pastor of Pritchard Memorial church, Charlotte, North Carolina, writes enthusiastically about the last issue of the Journal. His long experience in the Mission Rooms qualifies him to speak with authority, and on this account his words of commendation are genuinely appreciated:

"Busy as I am this morning, I must take time to congratulate you on the October number of the Journal. The articles are both strong and stirring. Especially interesting and instructive are the four cuts in the first article, because they show us the work in actual doing. The baptismal scene on first page thrills me; but, even more, the three succeeding cuts, which show that the gospel has taken hold of the men, as well as the women and children. That cut, 'The men at a church meeting in China,' makes my heart beat fast with joy. It ought to stimulate the Laymen's Movement in this country.

"The Journal is a feast of good things. Keep at it, brother, and make it even better."



We find that some irregularities have come into our Journal mailing list. We trust these are not many—only a few—but we are anxious that every subscriber shall get his or her Journal promptly, and we ask that wherever a Journal fails to reach the subscriber we be notified at once. We would appreciate any one sending us a notice, if only on a postal card.

SPYING OUT THE LAND.

Dr. George Green, of Ogbomoshaw, Africa, sends a most interesting account of a journey recently made by himself and Rev. S. G. Pinnock through the interior of Nigeria for the purpose of visiting such towns as would suggest desirable locations for future mission stations. This trip, which took 29 days, was a considerable undertaking, and required careful preparation, as almost everything that would be needed on the long

journey had to be carried. Besides the two missionaries there were carriers and a cook and a crowd of boys. The picture shows the company ready to start on the march. All loads are carried on the heads. During this journey much new country was explored and many new towns visited where the gospel has never been preached. In some of these towns the population is Pagan, in others Mohammedanism prevails.



STARTING ON THE JOURNEY.

At Ife the travelers spent two days. The old king who has built for himself a European house and has quite a large family, received the missionaries very cordially and presented them with a goat. The traveling party was allowed to camp in front of the king's palace. The news soon spread that a doctor was in the town and early in the morning patients began to throng around the tent and Dr. Green was very busy treating the patients.

He says: "The blind, lame, deaf and dumb, they were all there, and the crowd of on-lookers was immense. I opened my medicine box, prepared basins and instruments, and began the clinic. One of our native workers, who was in the party, talked and preached to the crowd. For four hours I treated the sick. We had planned to break camp at noon and so the tent was taken down and the boxes were all packed



DR. GREEN—MEDICAL AND SURGICAL CLINIC AT IFE.

except those I was using. The number of patients seemed equally as large as when I commenced. Bro. Pinnock and the carriers were all ready and waiting to start, so I was obliged to gather my things together. Closing my medicine box I got my coat and umbrella and literally ran away, and even then one patient followed me to our next camping ground, three hours distance." Journeying through several

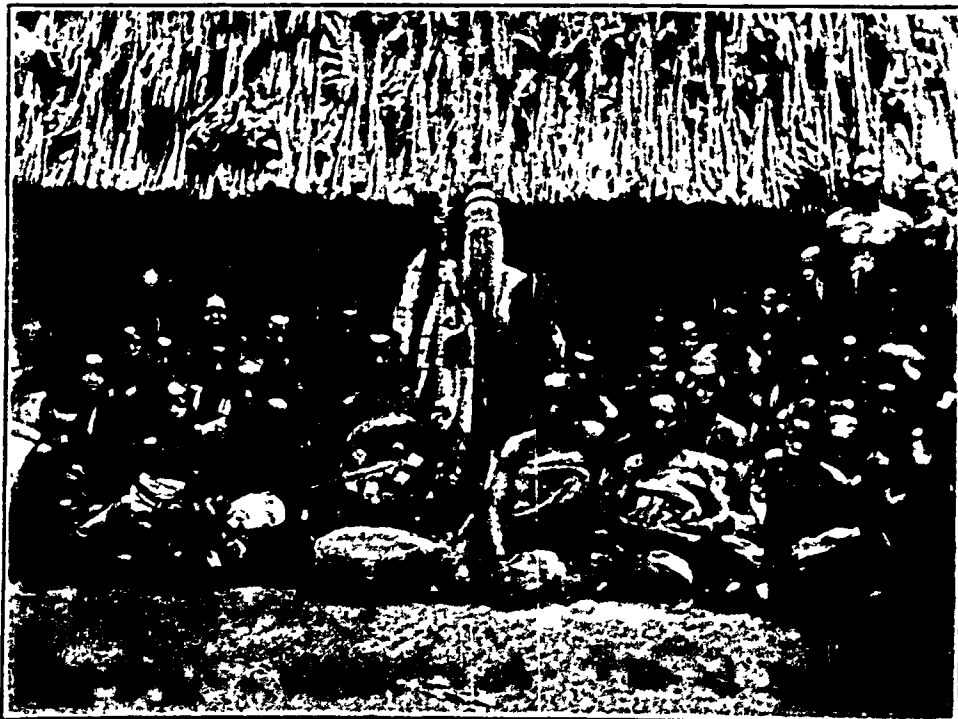


GROUP OF EGUNGUNS AND EGUNGUN WORSHIPERS.

splendid forests the party came to the town of Ila, which is entirely given over to heathenism. It is said there is one professing Christian in the town, and probably ten Mohammedans. With these exceptions all the people are steeped in idolatry. Dr. Green says: "It is the most heathen town I have seen in Africa and no missionary or native worker is stationed there." Upon their arrival they found the heathen festival of egungun in full progress. The feast lasted for several days, and though the

rain was falling in torrents, the enthusiasm of the worshippers was not in any degree dampened. The egungun feast is celebrated for the memory of the dead. The worshippers believe that the spirits of the departed come back to earth on a visit, and for the time are embodied in the persons of the egunguns, who cover themselves with blankets or the skins of animals, and dance around in a most hideous manner. The king of Ila received the visitors very cordially and came to

salute them almost before they had pitched their tent. He has many wives and his preference seems to be for young wives. As may be seen in the picture, the king always covers his face when appearing in state. Dr. Green suggests that perhaps he is ashamed to have his face seen among the faces of so many wives. The king gave an evasive answer when asked if he would like for a missionary to live and work in his town, but



KING OF ILA AND HIS WIVES.

we ought to carry the gospel into this stronghold of heathenism.

Jebba, on the Niger River, was the farthest point to be visited. Arriving there the travelers camped on the top of a high hill on which they could get a splendid view up and down the river, and of the beautiful Jebba Island. No missionary is stationed here. Mohammedanism has a strong hold. On Jebba Island were seen two large bronze idols. A European officer some time ago undertook to carry these idols to Europe, but the people of Jebba raised such a hue and cry that they were promptly returned. These idols were in the care of the king who is a professing Mohammedan. He very politely informed us that a sacrifice had to be offered to these idols by their priest because they had been seen and

photographed by strangers. What he really wanted was the offering of two shillings.

In writing about this extensive missionary tour, Dr. Green says: "It has afforded me much food for thought, and given to me a larger vision of the dense heathenism, superstition, and spiritual poverty of the mass of the people in this Province of Nigeria. A comparison of the work we are doing with the magnitude of the work to be done, if West Africa is to be won for Jesus Christ, leads me to the personal conviction that we are only playing at missions; we have not learned to look upon our mission work in West Africa as a serious business. This is now the day-time of opportunity. Let us work while it is day, for the night cometh."



RECEIPTS FOR FOREIGN MISSIONS FROM MAY 1, 1909 TO OCTOBER 15, 1909.

Missouri	\$12,244 24	Alabama	1,527 06
Georgia	11,435 43	Louisiana	946 47
Virginia	10,775 00	Florida	636 44
South Carolina	8,341 45	Oklahoma	415 29
Texas	5,031 97	District of Columbia.....	331 67
North Carolina	5,733 13	Arkansas	126 10
Kentucky	4,670 91	Other Sources	213 50
Maryland	3,004 54		
Tennessee	1,575 93		
Mississippi	1,753 27		
		Total this year.....	\$68,949 90



MISSION STUDY NOTES.

THE NEW TEXT-BOOK ON SOUTH AMERICA.

Not long ago the Educational Secretary loaned a copy of the new text-book on South America to a brother who happened to be travelling with him on the railroad train. After reading the book for an hour or two and after gaining a pretty good idea of the contents of the book, the brother remarked: "That book in itself is a whole library on South America." The book is a good one and we are anxious to see it have the largest possible circulation. The book tells about the country, early inhabitants, the making of

the Republics, the social, political and religious life of the people, the Protestant missionary occupation, the problem before us, and the outlook. It is, indeed a splendid text-book.

We are glad to note that this new text-book is being received with such great favor. A large number of Mission Study Classes have ordered it and the orders for it are coming in every day. We are making it our leader this year. This is the best year to study South America, because so much extra material will appear in the secular magazines upon this

subject and it will be inspiring to join in a study which is occupying the attention of so many others. We ought to study South America. It has been well called the "neglected continent." If we do study this book, we shall soon be ready to say with another author. "It is the continent of opportunity."



THE ORGANIZATION OF MISSION STUDY CLASSES GOES MERRILY ON.

We are pleased with the way the organization of the Mission Study Classes is proceeding.

The churches are making fine progress in getting their classes to work early in this fall season. This is an exceedingly important point in favor of effective mission study. An early start in these classes increases the chances for completing the study successfully. Once more, we urge those who have not yet organized their Classes to do so at once before other things come in to occupy attention.

The Colleges are making a fine showing. The indications are that there will be a very considerable increase in the number of students in the Mission Study Classes this year. The College Classes are starting off promptly and the enthusiasm on this subject gives promise of a most gratifying Mission Study Class work in the schools.

The promptness with which so many are organizing their classes makes us eager to see the large number of others who are proposing to organize Classes, avail themselves of the great help the prompt organization of their Classes will bring.

LECTURE COURSES IN THE COLLEGES.

During the early part of December there will be delivered in our Southern Baptist colleges series of lectures upon foreign missions. The plan will be to send a lecturer to every college that he may deliver three lectures upon foreign missions. We have asked fifteen of our leading pastors to help the four Secretaries of the Board deliver these series of lectures. We cannot yet announce the names of these brethren, but they are amongst the leading men of our denomination. The promise of these courses of lectures has created the greatest enthusiasm among the colleges.

Within the two weeks following November 29th about forty schools and colleges will be visited by these lecturers. The cause of foreign missions will receive a statement and an emphasis such as it has never received before in our Southern Baptist colleges. The fundamental principles of foreign missions will be discussed and the students will be shown that wherever their lives may be placed in the future they should maintain a most vital relationship to the work of spreading the gospel to the ends of the earth. No one can estimate the far-reaching effects of these lectures. This movement is of such importance and fraught with such significance that we call upon our people everywhere to engage in special prayer for God's favor to attend the efforts of these consecrated lecturers. While these men are lecturing upon foreign missions, let us all pray for God's blessing upon them and the students who hear.



AN APPEAL FOR WORKERS.

I regret to hear that so few men are applying for the foreign field. Ought there not to be a call to prayer, heart searching, confession and dedication? Is it not a sad commentary upon the condition of our Southern Baptists, so rich in wealth and young women and men of beauty and culture, that so few suitable

offers are being made for service on the foreign field that the Board is embarrassed and perplexed by the constant call of various fields in all parts of the world, for many strong, willing men and the paucity of suitable volunteers. If our denomination is content to trifle with the command of our Saviour to evangelize the

whole world—if we are content to let others who, we think, have less of the truth and who are doing all too little surpass us in this greatest work—surely, we cannot but recognize that in Christ's sight we are unworthy!

There are great points of advantage in the position of loyalty to Christ and His Word, but we cannot be truly loyal to Jesus unless we are intensely missionary. Baptism is only a minor part of the commission, and if we are not loyal to the whole commission we believe that which we profess. The wide open doors of all nations, the democratic spirit demanding equal privileges for all men, the spirit of modern learning turning all the light of recent discovery on the Word of God, on the creeds of many faiths, and on the practices and institutions of the churches, the spirit of unrest everywhere ready to give up the false and embrace the true, and the sincere desire of Christ's follow-

ers everywhere for a greater degree of Christian union present an unparalleled opportunity as a world-wide call to Baptists. Oh, that I might speak to all of our struggling hosts! We have been loyal to our Savior in at least one thing—the act of baptism. Let us be loyal to the spirit of our baptism which symbolizes our death to self and our resurrection to Christ. Let us arise and unitedly take up the banner: "Loyalty to Christ," and looking unto Him to lead and to empower us by the might of His Spirit, let us go forth to witness unto the ends of earth and to win from among all nations, tribes and tongues till He comes.

If we arise to our opportunities we shall be great, but if we are content to do some little thing, when such great privileges and possibilities are ours, we shall serve to be swallowed up with our very littleness!

Kuling, China.

A. Y. NAPIER.



THREE THOUSAND HEAR THE GOSPEL IN ONE DAY.

MRS. JENNIE HAMILTON.

Believing that any advance in the Master's kingdom is good news to you, I write of a few of the many blessings that we have received lately.

Sometime ago a girl who has been living with us a year and a half was converted and joined the church. When she came to our house she knew nothing of the gospel, but by degrees she began to understand something and to believe. She joined the church against the will of her mother who lives in Maceio. But when I wrote to her about her daughter's conversion and baptism, she accepted it very gracefully, even promising to attend worship in the church at Maceio. The girl is trying to learn to read, but both teacher and pupil find it very difficult.

Our two eldest children joined the church a few weeks ago. They are young, one aged nine, the other ten, but we think they trust the Lord and we know He is

able to keep that which they have committed to Him against that day.

During the last two or three weeks we have had an old time revival in the First Church of Pernambuco. A native, who is a hard worker and an earnest speaker, did the preaching. Great crowds came to hear him, filling the church some nights to overflowing. One night seventeen joined the church, and on the last night of the meeting about twenty persons were baptized in the baptistry before a congregation of some four hundred people.

The meeting closed August 29th, but the interest continued. September first five were baptized, again five more on September 5th.

This interest exists not only in the First Church, but also in the other Baptist churches and out-stations in the city, and in the churches of the interior.

It is calculated that on August 29th

three thousand people heard the gospel preached by Baptist preachers. Services were held in the morning at the two largest churches, in the afternoon two open air services were held, and at night services in all the churches and out-stations.

The seed has been sown during many years and now the harvest is at hand. God is indeed blessing the preaching of His word to the saving of many souls.

In our Seminary here Mr. Hamilton has now six very promising young men. In these and such other young men lies our hope of evangelizing Brazil. Evangelization depends upon the natives, teaching upon the missionaries.

In the work of a foreign missionary there can be only one motive—love and

obedience to God. In that of a home missionary, in the great work of evangelizing the hordes of unchristian people who are swarming into our own home land, there are two motives—love and obedience to God and love for our own country. This work, I think, should lie nearest the heart of the American people, for in this lies not only the salvation of thousands of lost souls, but also the preservation of our own country. And through these people the gospel will be carried to the lands from which they come.

Oh, that He may raise up workers for the harvest.

Pernambuco, Brazil.



PREACHING CAMPAIGN IN MANCHURIA.

PEYTON STEPHENS.

Knowing that our time to leave for the United States of America was rapidly drawing near, the writer felt strongly moved to make another aggressive campaign in Manchuria. So on July 14 a small steamer was boarded and with tracts containing the plan of salvation through Christ, the work of sowing the gospel seed was begun on the ship. Every passenger received a tract and the Scriptures were obeyed, which says, "In the morning sow thy seed and in the evening withhold not thy hand."

After arriving in Dalny (Dairen), a large commercial center, one thousand business shops were visited and a tract given to the head of every firm. Three native helpers were with me from the Chefoo Mission and they worked with an enthusiasm born only of God. It has been now about a year since we first commenced work in this Manchurian city.

Although the weather was warm we worked with a will and determination to make our Lord felt and to lay foundations upon Him, the eternal Rock of Ages. Four earnest men in this city, who publicly confessed undying loyalty to Christ, were baptized in the open sea, thus declaring they were not ashamed of Jesus. There

is much to tell concerning the zeal of my native brethren, but time and space forbid.

Mukden.

On July 16th the writer took the train for the Imperial City of Mukden, which contains a Chinese population of two hundred thousand souls. Two native workers were with me here and two thousand shops were visited by us and a tract given to the proprietor of every place of business visited.

The Old Imperial Palace was entered and tracts were handed to all in charge at this place. This building is said to have cost over two million dollars, and it was certainly most beautiful in its majestic appearance of yellow and green. The roof in the distance shines like yellow gold, as its name indicates, it being called in Chinese "The Golden Temple." Through the courtesy of the American Consulate at this place, we were permitted to go through this unique palace, the capitol of all Manchuria. The building is three stories high. We saw the clothing, inlaid with pearls, worn by a former emperor. We saw his sword, the hilt of which is inlaid with precious stones. We saw the daggers, whose handles were cov

ered with diamonds, not less, I suppose, than five hundred, that flashed a departed glory causing one to reflect that all earthly glory must soon pass away. We saw curious old-fashioned mirrors made not of glass, but of metal. We saw some curious old vases, one with the head of a pheasant, the part of the vase for holding flowers being upon wheels that revolved when the vase was moved. We saw the crown of gold worn by some emperor that had long since returned to dust, and the throne on which he used to sit.

After returning to our church in Chefoo a report was given of our work. Mr.

Wang Shing Tang a most worthy and earnest soul, spoke on Sunday and exhorted all to live the better life. On the following Wednesday this man died and was buried. Neither did he nor his hearers even dream of the fact that this voice which had been raised in behalf of Christ should be hushed so soon in death. If my poor words are worth anything, in the name of my departed brother, in the name of Jesus our Savior, I appeal to young and old alike that the life that now is be used for the life that is to come.

Yours sincerely,

PEYTON STEPHENS.



THE UNTOUCHED REGIONS OF JAPAN.

BY C. K. DOZIER.

Fully eighty per cent. of the population of Japan is in the rural districts. Out of Japan's fifty million people, forty million are as yet untouched by the gospel. Out of the eighty per cent. in the rural districts, only about six per cent. have been touched by Christianity. There are several cities of one hundred thousand population in the southern part of the country where no Baptist has ever preached the gospel. Last spring Mr.

Clark and I traveled through town after town and village after village where no regular preaching by any Christian had ever been done and many had never even heard of Jesus at all. As yet Christianity has not come to the small towns and villages. You ask, "Why?" Simply because the laborers are too few. We have our hands and hearts full of the work which must be done in the cities. Within a territory containing one-third of the



RICE HARVESTING—HERE ARE SOME WHO NEVER HEARD OF JESUS.

population of Japan Mrs. Dozier and I have been the only representatives of the Baptists. What are we among so many? And yet we have heard it said that Japan no longer needs the missionary. Thank God, some who have said this have changed their minds. Just recently the Presbyterians, Congregationalists and Methodists have asked for large reinforcements. I know no mission in Japan today that is not asking for more workers.

This was not true two years ago; but a change has taken place. Those who have felt that the Japanese Christians could take care of the work have seen their mistake. They have found from experience that the day of the missionary has not past.

If you who hold the ropes in the home land will give of your means and yourselves we can win a great victory for Christ. We have the fields of labor, but the laborers

are lacking. As I write these words I am thinking how, had the people at home heard our call for reinforcements three years ago, we could now locate men and women in these needy fields sufficiently prepared in the language to direct the work. As it is, the other denominations may get the reinforcements and they will do all in their power to pre-empt the territory. While we are glad to see them moving forward, yet we cannot help desiring to see Southern Baptists well rep-

resented in Japan. When we compare our strength at home and the strength of Southern Baptists in Japan, we almost feel like bowing our heads in shame that we are so slow in seeing and grasping our opportunity. I wish it were possible for me to write our needs so strongly that no Southern Baptist might be able to go to sleep at night without thinking of our need and praying God to help him to answer the prayer.



PATH LEADING TO A SHINTO SHRINE ON MOUNTAIN SIDE
THE COUNTRY PEOPLE VISIT SHRINE ON FESTIVAL DAYS.



WHAT THE WORKERS HAVE TO SAY.

STIRRING TIMES IN THE LAND OF THE CAESARS.

We are having some lively times in Italy just now. At Noto in Sicily the whole population is up in arms against us because of a tract our pastor in that place wrote regarding the patron saint, St. Conrad. The tract showed him up to be little, if any, short of a scoundrel, which so enraged the local bishop and clergy that a series of discourses and processions was immediately used to drive us from the town. As a result the Government had to send troops there from Syracuse in order to protect the pastor, a col-

porter and one of our theological students, whom I had sent there for the vacation. The mob tore down the church door and burned the sign in the main street of the city. The pastor's wife and daughter were struck by flying stones, as well as the Naples pastor, who happened to be there. The student was thrown down by some rowdies near the church. None of ours were seriously injured. One member of the church, a poor woman, was more seriously injured, and must remain in bed a number of days yet. Soldiers guarded the houses of our workers for more than a week in order to save them from violence. Our church has been

greatly tried in Noto, but most of the members have remained faithful in the face of great dangers and insults. The reaction will surely be in our favor. It hardly seems possible that such a persecution would be permitted by the civil authorities in the twentieth century, but Sicily is still the slave of the Papacy, which never changes. There were five baptisms at Noto a short time before the trouble began.

At Avellino our pastor a few days ago was struck by a priest on the main street of the city. His hatred for our pastor was caused by his untiring work in preaching the gospel in the priest's parish where he has already been greatly blessed. In one town near Avellino a new field has been opened where there are many candidates for baptism.

Pescopagano only a few days ago had nineteen baptisms and others are to follow soon. A church was organized at once. In Florida there was a promising work begun only four months ago. Ten have already asked for baptism. Our theological students are doing good work as colporters and evangelists during the vacation.

Mr. Stuart and I have just made our first missionary trip together. He seems pleased with our work. The brethren everywhere received him well.

Our work is going forward in some places very rapidly. Pray for us.

Rome, Italy. D. G. WHITTINGHILL

—✦—
BAPTISM OF SCHOOL GIRLS.

Miss Lottie Price tells of baptism of five girls from the Shanghai school.

God is blessing us in many ways. We have frequent baptisms at the North Gate Church. Five of the girls were baptized just before we closed for the summer vacation. We had been praying that some would give their hearts to Jesus before they left us, and He heard and answered.

—✦—
SEIZING A HEATHEN STRONGHOLD.

By the same mail that brings this letter I am sending you the resolutions passed at the last mission meeting, ask-

ing the Board to appropriate \$500 gold to buy and fit up a chapel at Net Shing. Net Shing is in the Shiu Hing field, and comes under my care. It is a large market on the West River, about half way between Canton and Wuchow, some forty miles from Shiu Hing City. It is a strategic point in that every year for about five days some fifty thousand men, women and young people assemble here to worship the Mother of the Dragon. They come from long distances. Excursion steamers at popular prices are run from Canton, Hongkong, Macao and other places. The river is quite a sight at festival time. Every description of boat is represented, they run up into the thousands, stretching almost from shore to shore of this noble river. The Foreign Mission Journal published several views of Net Shing last year.

Four years ago we commenced aggressive work during the celebration of the festival. I have led a party of pastors and preachers for the last three years in succession. Brother Chambers was there last year for two days. I generally stay from seven to ten days. Each year the opportunities have been limitless. We have had almost continuous services from 7 A. M. until 11 P. M., our audiences being only limited by the number and size of our preaching stations. Last year we hired two shops. This year we had one preaching hall and two out-door preaching stands. Many of our hearers would sit for two hours at a service, listening to some of the plainest gospel messages it has been my privilege to hear. Several of the native brethren excelled themselves. The sight of their own countrymen giving so much time, money and thought in worship of the false seemed to inflame their hearts and loosen their tongues to preach the true. It was a bold thing to do, but still it was done by the native brethren, that is, they exposed thoroughly the hollowness of the idol's power and so-called blessing, and held up to ridicule the whole object of the festival. Of course, many came merely for the outing and to see the theatre. This faithful preaching was not

in vain, as about twenty-five names and addresses were taken of those that said they believed and wished to know more. I have left a native preacher in charge that will follow up these cases and hold services as opportunities offer.

Last year the Mission authorized (on my recommendation) the spending of \$50 gold for purchase of a piece of ground on which we thought to erect a mat shed each year. On going to buy we found a piece of land could be had for \$100 gold, but the local authorities had prohibited the erecting of mat sheds. This regulation is the outcome of a large fire a few years ago that destroyed more than half the town. While looking for land our brethren heard of a house situated in the busiest part of the place, well built, running from the main street to the river bank. The building is about sixty-two feet long, building including land, some eighty-two feet—this extra land can be built upon. It was built as a residence by and for the Buddhist priest in charge of the beautiful temple dedicated to the Mother of the Dragon that is nearby. For some reason the officials seized the building and gave it, or sold it, to one of the gentry. He tried to use it, but found it impossible, as it was full of devils, the people said, and no one would live in the building. Thus it was almost useless to the owner, and when I looked it over it was being used as a store house and pig sty, in spite of the fact that it was one of the handsomest houses in the place and had cost about \$1,000 gold to build. After the usual parleying, the whole thing was secured for \$400 gold. We took possession as it stood—idols, shrines, devils, etc., etc. The idols and paraphernalia are now at Tung Shan, Canton. We used the place for seven days the latter end of June. Held services from 7:30 A. M. until 11 P. M. A new feature this year was the presence of three Bible women that had equal opportunities as the men preachers. It was large enough for the Chinese brethren and sisters, also for Brother Anderson and myself for living quarters, and though it was very hot

weather we were very comfortable. By having this place we did not need to use some \$35 from travelling expenses account. The last three years our expenses for the week would average that sum, and if we retain the place an equal sum would be saved for many years to come. I hope and expect to go each year, as I judge it is one of the best opportunities for aggressive work in my whole field and believe there is no better chance in the whole province for preaching to the masses. I believe we should not let this opportunity slip, and sincerely hope the Board will be able to grant the \$500 asked. With that amount we can make a few alterations and so fix up the place as to hold meetings separately for men and women at the same time. The men's meetings would be on the main street and those for women on the river front.

Apart from the reasons given above, I believe the following are sufficient to warrant this expenditure of money:

1st. It is an object lesson to the Chinese brethren to seize strategic points for aggressive work and seed sowing.

2d. It is a blessing to each worker that is there during festival week. I have seen nothing to stir our brethren to "compassion for the lost" as the sight they beheld at Net Shing.

3d. It is another link in the chain of stations that we hope to eventually have on this important West River.

4th. I believe the Chinese brethren, if they had the means, would buy this place. They have not, and will not have for years to come.

5th. Each year I'm planning to lead a large party of native pastors, preachers, seminary students, Bible women and foreign missionaries to take part in this unique opportunity, as by having a church home there we can spread out to seize all the shady hills and hillocks and thus have a dozen preaching places instead of the three used this year.

Praying God will guide you aright in this matter. Your missionary,

EDWARD T. SNUGGS.

(A beloved brother in Richmond, learn

ing of the opportunity above described, has generously given the \$500 to buy the house. Blessings on him, and blessings on Brother Snuggs and his laborers as they seize this stronghold of paganism for the gospel.—Ed.)



REJOICED AT THE COMING OF RECRUITS.

Concerning the appointment of the new missionaries for North China, Mrs. J. G. Madows writes: "We are so happy to think of having more reinforcements here in South China, especially for Mr. Buckner and family. We have so longed and prayed for a Mandarin worker and now that this prayer is answered we are very, very thankful, first of all, to our Father in heaven, then to the good people of the Southland. Such a wonderful field of opportunity and usefulness lies before Mr. Buckner that I am sure he will be happy in his work here and not regret the step he has taken. We also greatly rejoice in the appointment of Dr. Beddow and Miss Sandlin for Ying Tak."



A GOOD LETTER FROM A NEW MISSIONARY.

It is now nearly a year since we left America. I have thought often of your request that I should write sometimes to the Journal readers, but somehow have found it difficult to overcome the feeling that new missionaries should be "seen and not heard."

Our experiences, doubtless, are similar to those of many others who have been over the same way, yet to each one they mean so much. God has been good to us all the way, and more than fulfilled all His promises.

We find ourselves among kind and loving co-workers, and the native Christians are already very dear to us. We have found the climate delightful, and our health has been excellent. We have devoted our time almost entirely to the language. I suppose no one at this stage ever feels proud of his linguistic attainments. I'm sure we do not, yet we can generally make ourselves understood and that is something to be thankful for. Dr. Gaston has since his arrival given an hour

each day to a clinic for men, and during the past three months the same time to a clinic for women. The outlook for all the work here is very encouraging. Mr. Lowe, though not well all the spring, directed the building of the Mayfield-Tyzer Hospital for men. It is now complete and we rejoice in the good we hope to be able to accomplish there. It is a substantial brick building, situated on an elevated lot, facing the great gate of the city. The work of the dispensary is already being carried on there and we hope by spring to have the wards furnished and ready to take in patients. About fifty can be accommodated. We shall endeavor to make it self-supporting as early as possible.

Dr. Gaston has one young man in training as a helper in medical work who shows special aptitude for it. He is a real comfort in the work and we are praying the Lord to send us other young men from among the Chinese of like character.

There are also two young women in training for medical work among the women.

The Mission owns a lot upon which to build a hospital for women. At present they are accommodated in some small rooms.

Dr. Gaston and I have just returned from a visit to Tengchow. Our senior missionaries all advise a brief rest and change of scene in mid-summer, and we were fortunate in being able to take ours in the home of Miss Lottie Moon. I am sure that no one among our missionaries commands more love and respect than Miss Moon, and it was indeed a privilege to be in her hospitable home, to hear her talk of old times in Virginia, and of missions in China for the last thirty years and more. When asked her recipe for keeping young and useful in China she said simply, "Early to bed and don't worry." I'm sure she won't mind my passing it on to prospective missionaries who may read this. From Tengchow we went on to Cheefoo for a few days to buy supplies for the dispensary and other things. While there we had the privilege of hear-

ing Rev. F. B. Meyer in a series of addresses. This was especially enjoyed by those of us who have not been able to understand much preaching in Chinese during the past year.

Now we are happy to be at home again in Lai-chow-Fu, hard at work on the language, and preparing for the work we hope soon to do for the uplift of body and soul in China.

Your sister in Christ,

ANNIE B. GAY GASTON.

Lai-chow-fu, China.

HARD BUT DELIGHTFUL WORK IN MEXICO.

The Theological School has had a very good session during the half year. There have been 54 students on roll and the average attendance has been high. These men have come from 23 districts (counties), 13 in Kwang Tung Province, and 10 in Kwang Si. Though the bubonic plague has been raging in Canton for some weeks, and most of the cases have been fatal, I am thankful to say that the health of the students has been very good for most of the time, but we had some cases of fever and of beri-beri during the last month of the session; nothing, however, has been serious.

On account of the intercalary, second month, the session has been somewhat longer than usual, lasting for nineteen weeks. In addition to the three years' course, we have had a preliminary year for those who are deficient in their knowledge of Chinese literature.

The monthly missionary meetings have been given to hearing reports of work from the students and listening to addresses kindly delivered by foreign missionaries and native pastors.

During the half year, I have preached thirteen times, and fifteen have been baptized at the Wai Oi Church (First Baptist), where I am assistant pastor. The church gave letters to over thirty members of the new church at Tung Shan, over which our native teacher, Brother Ne Sui Wan, has been ordained a pastor.

At the end of May I paid a visit of a few days to Wu Chow to preach at the opening services of the fine new chapel

which has been built there. I was glad to revisit the scene of my early missionary labors and to rejoice with the brethren in the prosperity of the cause of Christ in this important missionary center.

Canton, China.

R. H. GRAVES.

BEARING HEAVY BURDENS IN BRAZIL.

I left home yesterday on a trip to the interior, visiting the churches. I am on my third visit this year; will make the next and last for this year in November. As I go my heart is burdened for more helpers. This field is just white, and I am alone in giving all time to evangelization and have so few natives to help. We are praying that God will raise up some strong native preachers. Pray for us to this end.

I am waiting rather impatiently for some good man to share the evangelization with me. For the good of the work, I am overburdened many times. To be pastor of one church in Rio, the renting and paying the rent of different halls in the city, and to visit these missions in the city, the work of the treasurer of the Rio Mission, and to have the sole care of the five churches in the interior, is beyond my power to do justice by any part of the work. I absolutely have no time to study the language more or to prepare sermons, or to read, except on the train. I am now aboard the train. My soul is burdened for more help, both native and from home. Brother Entzminger is in sore need of a man; also, Shepard; but I hear one is coming to the Seminary soon.

Lovingly,

Rio, Brazil.

O. P. MADDUX.

HARD BUT DELIGHTFUL WORK.

After our removal to Saltillo in August, 1908, some delay was experienced waiting for word from the Board granting permission to do the work requested by the Mission. In September permission was received and the work begun.

Institutes have been held in Chihuahua, Hermosillo, Mazatlan, Zaragoza, Doctor Arroyo and Allende. Special services have been held in General Cepeda, Chihuahua, Zacatecas, Capulin, Colotlan, Nieves, Sal

tillo, Jaurez, Chihuahua, Guaymas, Torin, Alamos, Fuente, Muzsulz, and Parral. I also delivered three lectures to the theological students at Monterey.

During this time I have assisted in the ordination of three preachers and the organization of one church.

In our institute work emphasis has been laid on Bible study. Expositions of the following books have been given: Romans, Galatians, Ephesians, Philippians and Colossians. Lectures have been delivered on certain epochs of Church History, showing the simplicity of the Apostolic Period and how and when errors crept in. Addresses were given on "Self Support," "Baptists and Federation," "Baptists in Their Relation to Other Denominations," and sermons were preached on our distinctive doctrines. Nearly all the native preachers in North Mexico have attended some of the institutes and some of them are very enthusiastic over the work done. Here are the statistics of the work:

Miles traveled, 9,168; traveling expenses, \$241; days away from home, 173; sermons and addresses, 162; professions of faith during meetings, 53.

In my journeyings I have preached in 8 States in Mexico—Coahuila, Nuevo Leon, Chihuahua, Sonora, Sinaloa, Jalisco, Guanajuato and Zacatecas. In going to the Pacific Coast I preached in Texas and Arizona.

My modes of travel have been numerous—Pullman, first class, second class, caboose, stock train, flat cars, stage coach, horseback, canoe, gasoline launch, and steamship. The only accident was when a drunken driver turned the coach over and bruised my shoulder.

It has been a year of hard but delightful work.

J. S. CHEAVENS.

—*—
NOW LET US PRESS THE WORK.

It is easy to say that there is enough work at home and that we ought to do no foreign mission work until this work at home is finished. Such a position may serve as an excuse to us and satisfy our own consciences, but will it satisfy Him before whose judgment seat we must all stand at last? The Apostle Paul felt the

same way at the beginning of his ministry. He pleaded to be allowed to carry on the work at home among his own people where there was certainly great need, but the Lord said, "I will send thee far hence to the Gentiles." The Scriptures nowhere teach that we are to wait until all the work that is needed has been done in our own country, before we begin the work of "going and making disciples of all nations." If the apostles had waited until there was no more work in their native land before they began foreign mission work, no people outside of Judea would ever have heard the gospel. The plain command of Christ is, "Ye are My witnesses, both in Jerusalem, Judea, and in all Samaria, and to the uttermost parts of the earth." He did not say "first" in Jerusalem and then to the uttermost parts of the earth. The truth is that we are abundantly able to do all the work that is needed at home and at the same time accomplish far more in the work of foreign missions than we have ever done. Therefore, let us all join together in this great work and let all the associations and churches press the work of raising the amounts allotted to them.

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STATE LITERATURE COMMITTEES.—Alabama, Mrs. D. M. Malone, Watts Building, Birmingham. Arkansas, Mrs. E. Longley, 1011 West Sixth Street, Little Rock. District of Columbia, Mrs. George E. Truett, 1601 31st St., Washington. Florida, Miss J. L. Spalding, De Land. Georgia, Miss Emma Amos, 1007 Candler Building, Atlanta. Kentucky, Mrs. T. M. Sherman, 1185 Sixth Street, Louisville. Louisiana, Mrs. J. L. Love, 1423 Valencal Street, New Orleans. Maryland, Mrs. W. R. Nimmo, Baltimore. Mississippi, Mrs. W. R. Woods, Meridian. Missouri, Miss Eleanor Mare, 703 Metropolitan Building, St. Louis. North Carolina, Mrs. H. C. Moore, Raleigh. Oklahoma, Miss Sue O. Howell, 1506 West Twenty-sixth Street, Oklahoma City. South Carolina, Mrs. A. L. Crutchfield, 140 East Main Street, Spartanburg. Tennessee, Mrs. J. C. Johnson, 1325 Fifth Avenue, North Nashville. Texas, Mrs. J. B. Gambrell, 303 Worth Street, Dallas. Virginia, Mrs. J. P. Thomas, 12 East Main Street, Richmond.

PROGRAM FOR NOVEMBER, 1909.

Subject: Cuba, Mexico and Central America.

"The time is short—

If thou wouldst work for God, it must be now;

If thou wouldst win the garlands for thy brow,

Redeem the time."

1. Hymn: "The Islands are Waiting for Thee."

2. Bible Reading: Key word "Work." Each member to select a verse containing this word and either read or recite it.

3. Prayer: That the "Light of the

World" may shine into darkened lines in these Catholic lands.

4. Readings: From "Our Mission Fields."

5. Readings: This issue of the Journal.

6. Three Brief papers: The Cuban in Florida; The Mexican at Home; The World's Greatest Canal.

7. Discussion: The religious needs of these three countries studied.

8. Leaflet: "Southern Baptists in Cuba (Quarterly Literature)."

9. Singing. "Work for the Night is Coming."

10. Business.

11. Chain of Prayer.

CUBA.

Cuba, the Beautiful Isle, has long been an object of keenest interest to all Americans. Her oppression by Spain, her long life destroying struggle for liberty, the pauperized condition of her people while her vast wealth was passed into the cof-

fers of Spain; her political upheavals; her deplorable condition religiously, have all appealed most strongly to the liberty loving Christians of our own free land.

To Baptists belongs the honor of having first extended to Cuba the hand of Chris-

tian greeting, loving sympathy and an opportunity to know Christ who alone can make men free. The Home Board began work in Cuba in 1886. The work has steadily grown in the number of mission stations, churches, missionaries and native assistants until to-day we have a chain of churches extending for 400 miles and including 32 mission stations and 18 organized churches with a membership of 1051. That Cuba as a mission field promises large results both spiritual and financial is shown in the statement of the Board that there were 223 baptisms last year, and contributions amounted to \$2,200, or about \$2.00 per member.

Our four mission schools, with an enrollment of 225 students, are doing excellent work. The schools make possible a more rapid and enduring work among a people dominated for centuries by ignorance, superstition and vices of the most revolting nature. Native missionaries and teachers are being trained for future Christian service, and the outlook is "as bright as the promises of God."

Missions in Mexico.

Work in Mexico continues to prosper notwithstanding bold persecution from the priests, the ignorance that prevails, and the enslaved conditions under which the people have lived for so many generations.

Our 32 missionaries aided by 21 ordained and 31 unordained native helpers are accomplishing great things in the cities and towns where they labor. But the cry comes for more men and more money that the stations already opened may be better cared for and other inviting fields entered. Our twelve day schools are fairly well attended although the priests interfere sadly by forbidding children to attend and otherwise hindering the work.

Madero Institute had 58 pupils last year. Eighteen of this number were baptized and three others became Christians. One has already passed into the Great Beyond. Miss Hayes says of them: "What amount of looking forward into the years can tell the results of the loving, self-sacrificing

Christian influence that has entered into and will radiate from the lives of those eighteen young women who during the last year resolved to take up their cross and serve the Master? I say eighteen, for she who has 'gone up higher' yet speaketh."

The Theological School at Toncon, now two years old, reports splendid progress. A enrollment of twenty bright young men last year was most encouraging as it doubled the attendance of the first year. Already this school of the prophets has sent out twelve consecrated, efficient laborers into this promising field, and even the students aid in the work by supplying churches in the absence of the missionaries, preaching in and around the city where they can get a hearing, and by distributing Bibles, tracts, etc.

The new printing press installed by the Board is doing splendid work. A monthly paper, *El Herald*, printed for the purpose of showing the people the fallacy of the Catholic religion, 'created a furore' at first, continues to be of great interest, and has won many to Protestantism. A weekly paper *El Alalaya Bautista* (The Baptist Watchman) had 500 subscribers the first year. 1000 copies are now being circulated each week. The 56 page *Sunday School Quarterly* (*El Expositor Biblico*) has become so popular that 2,500 copies will be issued every quarter this year.

The plea of the missionaries is for better houses for worship and school purposes, better equipment; a larger number of missionaries, teachers, medical missionaries and hospitals; more trained native workers; more money for the distribution of Bibles and tracts. A missionary writes: "We need the prayers and spiritual co-operation of every Baptist in the Southland. We need more and more the presence of the Holy Spirit to guide and help us in our work."

Central America.

Central America has a mixed population of about 3,000,000, and though near to us geographically, is almost an unknown land to the average citizen of the United

States. It is a rugged country with a bold and rocky coast line on the West and numerous volcanoes. Along the Eastern coast is found a continuation of the Mexican plain. Among the mountains are broad plains, many of them densely wooded, and others supporting large populations. When we think of Central America it is a land of political intrigues, insurrections, rapid changes of government, and revolutionary measures and conditions generally with little hope of material change for the better in the near future. Almost the only religion is Roman Catholic and that has long since lost its power. Mr. Frederick Palmer, in an article in the *Missionary Review*—"A Land Without Missionaries" says of it: "In Guatemala, Honduras and Nicaragua the priesthood has fallen into the lowest state of any country in Christendom not in the Carrabean region. The bayonet no longer considers it a factor to be reckoned with. It has neither political power nor religious power of any account. * * * At least 80 per cent. of Central Americans can not read a line of print. If they could what would they have to read? No literature is circulated except governmental proclamations. No knowledge of the outside world is spread."

In many parts of this country there are ruins of temples and idols made by the Indians who held the land when white men first came. Most of the ruins are now overgrown with trees.

"The people are poverty stricken and helpless," and there are no missionaries. Should not Baptists rise up in their might and give them the gospel?

The Canal Zone.

The eyes of the world are turned upon this narrow neck of land connecting the two Americas. Soon after the Spanish-American war was ended the United States began to make plans for a great canal to connect the Atlantic with the Pacific Ocean. After making a treaty with Great Britain for the neutralization of the canal when it should be built, and for

its use on equal terms by the vessels of all nations, the rights and property of the French Panama Company were purchased at \$40,000,000. Next an additional \$10,000,000 was paid to Panama, \$250,000 of it annually for the lease of the strip of land necessary, 50 miles long by ten wide, and other concessions. It was thought it would require eight years and \$300,000,000 to build the canal, but as the work progresses it seems highly probable that it will require less, both of time and money. The course of the canal is northwest to southeast, extending from the harbor of Colon on the Atlantic to Panama City on the Pacific. Culebra Hill had to be cut 330 feet and the beautiful and rather troublesome Congres River reckoned with. No difficulties were considered insurmountable and to-day the long talked of and hoped for waterway between the two greatest oceans on the globe is assured.

The Canal Zone has a population of 285,000 souls. That these people are destined to exert an influence wide and permanent upon the great centers of population, both North and South, is no longer a matter for conjecture. The Zone has already become a field of great possibilities from a missionary point of view, and efforts are being put forth by several denominations for the evangelization of the people.

Southern Baptists began work in 1905 and now we have four churches and other regular preaching places where services are conducted by our eight missionaries.

A church has just been completed at Colon. The money for this house, \$2,500, was given by the Sunday School Board. The population is from nearly every nation on the globe and is transient, but many are being saved. A more glorious opportunity for touching lives from all lands for Christ can no where be found than is found here in this passageway of the world.

THE OPENING OF THE TRAINING SCHOOL.

On September twenty-eighth our house, which had seemed quiet and lonely, began to show signs of life, as trains were bringing the students, who came early this year that they might have the privilege of attending the Jubilee celebration of our great Theological Seminary. The opening of the Training School was merged into that of the Seminary, for this magnificent program, covering two days, with its breadth and range of subjects was indeed a rare feast, and calculated to give our students an idea of what their work under the faculty of the Seminary would mean. Thus the first two days after their arrival was spent in attending the exercises at the Seminary, being classified, and getting acquainted with each other, regular work beginning on October 1st. On the afternoon of Oct. 1st. was held the first of the series of praise meetings, which will continue throughout the year, and in this service teachers and students laid aside burdens and cares, lifting their hearts to God in joy and thankfulness and consecrating their lives afresh to His service. The hour was full of inspiration, and its influence follows us yet.

On Saturday afternoon the ladies of the local board of managers met the students at an informal reception in the school, the girls giving a program of music and recitations. Had a stranger come in on this pleasant occasion, when so many feminine tongues were busy, he would have been convinced that conversation is not yet a lost art, nor is the social instinct crushed out of missionaries.

Thirty-eight young women have been formerly admitted to the school, though as yet only thirty-two are in the house, the others expecting to come in the near future. At present the number of students representing each State is as follows:

Florida, 1
Georgia, 6.
Kentucky, 4.
Louisiana, 2.
Mississippi, 2.
Missouri, 4.
North Carolina, 5.
Tennessee, 1.
Texas, 1.
Virginia, 4.
Oklahoma, 1.
China, 1.

The personnel of the student body is most attractive, for they are a well educated, vigorous, and spiritual looking set—a very joy to the eye. During this winter the girls will work in eighteen or twenty different missions in the City, and we expect a great blessing to Louisville from their consecrated efforts.

The young women have taken up the work with a hearty good will, and the spirit of love and harmony which pervades the house undoubtedly comes from a tender Father to whose care and guidance we unfalteringly commit our way.

Again we ask the earnest prayers of God's people that in this school all shall show the "mind which was in Christ Jesus.

MAUD REYNOLDS McLURE,
Principal.



THE STUDENT FUND IN VIRGINIA.

By Mrs. W. S. Leake.

When the time arrives for the presentation of the Training School work in missionary gatherings in Virginia every ear is alert, every eye brightens, and every person gives attention; for no work of the Union has found a warmer place in the hearts of women and girls

than the support of the Training School. Virginia women have given evidence of their love and interest by liberal contributions to the Endowment Fund and the Current Expense Fund each year since the establishment of the school. But it is my purpose now to tell you some things about the new phase of the

Training School work. I refer to the Student Fund. This "Fund" is to support girls who have offered themselves for mission service in home and foreign lands and who have not the \$200 necessary to defray the cost of board, laundry, books and incidentals. Tuition is free.

Last year Virginia had three young women in the Training School, one of them supported by the Union. This year we are to have five, four of whom are looking to the Student Fund to make the way possible. It has been the privilege of the writer to place before the women and girls, as individuals, the opportunity to invest some of their God-given money in the training of these four young women for God's service. The beautiful way some have responded to these appeals has been an inspiration.

Noble Examples.

In a missionary gathering where God's presence was perceptible, an appeal was made for individual gifts to support one of our young women who expects to devote her life to work in the greatest mission field of the world—China. Many gave, some quite liberally. There were a number of young women in the audience. Two dear little girls, who never seemed to take their eyes from my face, came as soon as opportunity was given and said, "We want to put \$5 each into the life of this young woman. A few days after returning home a letter from a young woman was received, which read something like this: "I did not promise anything for Miss S., but while you were talking I decided that I would put one week's work into her life this year. I did not know then what I would make.

I write now to say that I will send you check for \$12.50 before January 1, 1910." An Instance of Tithing Worthy of Emulation.

In a meeting where systematic and proportionate giving had been discussed with considerable enthusiasm the writer had made an appeal for the Student Fund with all possible earnestness. But the gifts from that large, well-dressed, well-to-do audience seemed pitifully small, and a note of disappointment began to sound monotonously somewhere in the depths of her spirit. She had just reached her room when a gentle knock was heard at the door. On opening it she found there a sweet young woman, who had been an interested listener in the missionary meeting. She said: "I wish to speak with you alone. Will you come to my room?" I followed her gladly, expectantly. When we were alone she looked into my eyes as though she would read my thoughts, and said: "Mrs. Leake, I make \$400 a year. There are several persons whom I must help, but a tithe of that belongs to the Lord, does it not?" I replied, "Yes, at least a tithe." "That will be \$40, will it not?" "Yes," I said again. "Well," came rather tremulously, "I have lost three dear, loved ones recently, and I want to put my tithe this year into the lives of two of these young women in the Training School as a memorial to my departed loved ones—\$20 into the life of Miss T., who is to labor in the great, needy home mission field, and \$20 into the life of Miss S., who expects to devote her life in the great work of winning to Christ lost souls in China. I will send you checks as the money is paid to me." I thanked God and took courage.



A NEWSY LETTER FROM OKLAHOMA.

I have been pastor and pastor's wife for the last two weeks, while Mr. Wolfe was away in a meeting. He has resigned here to take up general evangelistic work September 1st. Our work here has been so great in interest, so rapid in development

and the needs have been and are so immense that it is indeed hard to tear away from it. How we love these people! Our beautiful new church is builded on the unbounded faith, heroic sacrifice and almost superhuman efforts of one of the

most consecrated bands of Gods' children I have ever known. We have not wasted money on fancy decorations, but Dr. Gambrell says we have the most magnificent temple of worship for the money invested that he has seen. Dr. Love was astounded at what our people had accomplished. He secured our loan from the Home Board and thinks it one of the best investments they have ever made.

When you know that we have about four hundred pupils in our Sunday school (not a larger in Oklahoma, I think), and one of the strongest, truest, most consistent bands of young people in the West, you will understand why it has been worth while to sacrifice health, strength and youth for Shawnee. We willingly carry away our gray hairs and wrinkles feeling that each is an honorable battle scar. But I've said too much of Shawnee—it is closest to my heart—but the history of this church is the history of many in this growing, struggling southwest. Our religious life is in its formative period, as is our social and political life.

Pottawatomie county is having a political house-cleaning. Boodlers are living hard, and boot-leggers not sleeping on beds of roses. So many things have been tolerated here because good people were

"too busy" to bother their heads about it, and a strong sentiment that preachers must not meddle with politics. Now, many good people are rallying to the standard where moral principles are involved—ministers leading the battle for civic righteousness and clean government.

An evangelist some months ago read publicly a list of our city officers who were dividing amongst themselves monthly the sum of \$2,000 paid them by boot-leggers and prostitutes for the privilege of running unmolested. It was all true, and more, but the accusation stirred up a hornet's nest. The evangelist was arrested for slander, bailed out, but went on with the meeting. The ball is still rolling and will bring results. The town ministers were cursed and threatened, but they stood by their guns.

I write these things to show that in the Southwest a minister must be a citizen and a statesman as well as a preacher, and that to be a Christian means many things besides going to church and giving money. Here where cities spring up as if by magic and governments are created by public sentiment, there must be those who can crystalize and direct that sentiment aright or chaos reigns.

CYNTHIA SHUMATE WOLFE.



THE ADANA MASSACRE.

The civilized world has looked on with horror at the frightful massacre of Christians and Arminians in and around Adana, and has seemed powerless to put a stop to the outrages. Records now place the number of the slain at not less than 30,000. Moslem savages butchered women, children and unarmed men, and committed outrages immentionable and awful beyond expression. "They burnt Christians like vermin. They burnt a hospital full

of sick and wounded. They caught people and threw them on the flames, even the children," says one writing from the scene.

There seems reason to hope that the young Turkish party and the new regime in Turkey will punish those who were responsible. A Commission of Inquiry has been sent from Constantinople to investigate and punish the offenders. Let us hope it will do honest, unprejudiced work.



THE ROUND TABLE.

CONDUCTED BY MISS FANNIE E. S. HECK.

Instead of speaking of many things this month we are going to start the topic

and let the Woman's Missionary Union of Florida hold the centre of conversation.

Is it possible to have a standard of excellency, or a system of making the grade of missionary societies? If so, and why not, will great advantages accrue to the societies? Florida gives an emphatic yes to both these questions and has adopted the Standard of Excellency given below. This, with a few verbal changes and a

balancing of amounts to various objects as the needs of each State demands, is applicable to any State.—The question is open for discussion. Would your State be benefitted by a Standard of Excellency? Tell the Round Table next month how many of your societies would come under the head of A-1 societies.

STANDARD OF EXCELLENCE FOR FLORIDA WOMAN'S MISSIONARY SOCIETIES.

First grade includes 1 to 10 = an "A1" society.

Second grade includes 1 to 5 = "B" society.

Third grade is anything less than 1 to 5 = "C" society.

1. Membership.—At least one-half of the women church members and an average attendance of one-half the members enrolled.

2. Meetings.—Not less than once a month regularly throughout the year. "Evergreen" "Perennial" societies.

3. Gifts.—The minimum gift of each member per year to be 25 cents for foreign missions, 15 cents for home missions and 40 cents for State missions—"25 plus 15, plus 40, equals 80."

That the minimum total gifts of entire society for the year be two-thirds of the apportionment suggested by W. B. M. U.

All gifts to be designated by givers to the object for which they are given.

4. Study.—A definitely prepared program for each meeting based on subjects on topic card, or other equally as good and pertinent. Every member or family represented a subscriber to Our Mission Fields and our State paper, The Florida Baptist Witness. Some one appointed to get subscribers to The Foreign Mission Journal and Our Home Field.

5. Reports.—The Treasurer to report at each meeting the amounts received and sent to Treasurer of State Board, each amount designated. A copy of this monthly report given to the Secretary at each meeting to aid her in making her quarterly report to the State Secretary the last day of each month; and also, that the Annual report of society to the Associational Superintendent and church clerk to

be incorporated in their reports to the Association be full and accurate and receive prompt attention at proper time.

6. Programs.—The programs shall provide for opening and closing devotional exercises. During the year each member shall be given some definite part in a meeting, either speaking, reading, praying, singing, ushering, receiving, preparing and showing an exhibit of methods, charts, literature, curios, etc.

7. Annual Associational Meeting.—The society to be represented by at least one especially appointed delegate, empowered to act for society.

8. Annual Meeting W. B. M. U.—At least one appointed delegate to represent the society; or if, on account of distance from place of meeting this is impossible, a brief letter of greeting to Annual Meeting be sent the Secretary of Union beforehand.

(Constitution provides that "each society is entitled to one delegate for every ten members or fraction thereof.")

9. Young People—Y. W. A., Sunbeams, Royal Ambassadors.—The society shall have under its loving, fostering watchcare some one or all three of the organizations for young people.

10. Mission Study Class.—The society shall have at least one Mission Study Class a year, meeting once a week for ten consecutive weeks at a time distinct from the society meetings, unless society meets weekly, in which case one of these meetings could be a Mission Study Class.

(Two courses a year recommended; October and November, February and March, or March and April, studying one Home and one Foreign Mission Text-Book each year.)

Young People's Department.

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

Subject Central America and Cuba.
GOOD MORNING.

The Cuban's "good morning" is "Buenos dias;" "Bom dia" the Portuguese wish as you pass.

And as soon over the sea
The daylight shall flee,
The same in Brazil its new welcome shall
be.

CUBAN LADIES.

No lady's toilet is complete without a fan; and if she is able to afford it, this article is certain to be very beautiful and costly.

We see many men on the streets clad in white linen, duck, or flannel suits, and wearing straw hats. The cafes, stores and business places are full of men, but we see no women about or at least no white women. We wonder where they keep themselves.

Our guide tells us that Cuban etiquette forbids that a lady shall be seen in the streets except in a vehicle.

If we wish to see the Cuban ladies, we must go to the theatre, to the cafes, or to the public squares and the parks in the evening.

They drive out in their carriages at this time to listen to the music of the bands which play every evening. Sometimes they do their shopping during the evening hours, but a very early morning hour is usually selected for this.

You may wonder how these ladies manage to make their purchases without walking about to the different stores, and I will tell you. Come with me down this street. It is one of the most fashionable shopping streets, and during shopping hours is crowded with carriages.

No lady leaves her carriage to enter a shop. The obliging clerk carries the goods into the street to the carriage and the customer here makes her selection.

At other times she sends her servant

to the shop with a written description of the goods she wishes to buy, and the merchant sends to her house an assortment from which she chooses. The other members of the family are called together, and assist in making the selection. Sometimes the servant is sent back several times before the purchase is completed. But in Cuba time is not counted.

What They Eat in Cuba.

If you were to drop in for a meal at any of these homes you would see no hot bread, cornbread, or biscuit on the table. The people do not bake their own bread. Every one buys of the baker—that is, every one who can afford it. The very poor use plantain in place of bread much of the time.

You will not find butter on the table of the Cuban. It is seldom made or used in Cuba. In this hot climate it is impossible to keep cream, milk or butter without ice, and ice is too expensive for any but the richest people.

In some of the homes the cooking is done in the court yard. The people eat little meat and live largely on fruit and vegetables. Three-fourths of the people eat no meat excepting pigeons, poultry, fish and wild ducks.

In Cuba milk is delivered in a number of ways. Sometimes it is brought to the house by a small boy who rides a pony. The milk is carried in cans or bottles of all sizes. These are placed in basket or gunny-sack panniers, which swing from the side of the pony. The cans or bottles are stoppered with grass, straw, rags, or cork.

Sometimes one sees a milk wagon, but not often. The milk wagons we do see are not neat and light as ours are, but are heavy and cumbersome.

But the method of delivering milk which is the most peculiar of all seems to be the favorite. The milkman drives his cows from door to door, and milks them

before the eyes of his customer! When he has milked just the right quantity he delivers it and drives his cows on to the next house. The animals come to know the homes of his customers and stop at the right doors of their own accord.

There are good reasons for delivering milk in this way. It is sure to be fresh and sweet and perfectly pure. It is very difficult to keep milk from becoming sour here where ice is so expensive.

Beggars' Day.

Saturday is beggars' day in Cuba. On this day one sees scores of beggars in the cities, going about carrying large canvas bags. Each family and shop is supplied with small rolls of bread baked for the occasion, and one of these is given to each beggar who asks for it.

The market places also are visited, and there fruit, veg tables and fish are given them. This often is sufficient to keep them in food for a week. Many times it keeps them from actual starvation.



THE STORY OF A LETTER.

A young Cuban, Victor Pachebat, of good family and education, was casually invited by a friend to attend a Christian Endeavor Anniversary at our Home Mission church in Santiago, that city of eastern Cuba which was a centre of intense interest only a few years ago, when our American troops were helping Cubans gain their independence. Accepting the invitation, the young man is caught by a Scripture text, becomes a believer in Jesus Christ, and dates his conversion from that glad hour. He tells his story in a characteristic and manly way that goes straight to the heart. And what a fine and courteous thing it was for him to write to the Society, in expression of his gratitude. Too seldom is good received thus recognized.

I take especial delight in the letter which follows, because it shows, for one thing, a class of thoughtful, intelligent refined converts reached by our missionaries; and, for another, the kind of work done and influence exerted by our young people in the Cuban societies. Read now

the story as the convert himself tells it:

(Translation of letter written by Victor Pachebat to the Society of Christian Endeavor of the Baptist church at Santiago, two days after attending the anniversary of the Society.)

Dear Endeavorers:—Replying upon your manifest kindness and good-will, I dare to write and give my impressions of the anniversary held by your Society night before last. Invited by a friend to the anniversary exercises, I found myself with a throng of others for the first time in your church. By chance, or directed by Providence, I was seated near the pulpit, where I could not help seeing these words printed in large letters back of the pulpit,

BELIEVE ON JESUS CHRIST

AND YE SHALL BE SAVED

and lower down,

FOR CHRIST AND THE CHURCH

While sitting there and looking upon these words I contemplated my past life, and I was convinced of my blind and cruel ignorance of my Maker and of His Son; also, of how I had been deceived. As the exercises proceeded I was made to think of the manifest errors of the doctrines and practices taught me from my infancy. I was made to think upon the greatness and mercy of God and the importance of the human soul and its interests.

But the most wonderful of all in connection with my visit to your church has been the transformation which has come over me. I feel sure that I have been guided by some power other than human, and that the complete change is the result of some divine power to me hitherto unknown. I wish that I might have learned the mysteries of nature, the wonderful things revealed to me, long ago. I feel inclined to go forward and unite myself with you in the work in which you are engaged, but I am afraid I am too ignorant. My mind and spirit are in doubt as to what I ought to do. I wish to perfect myself. Forgive this presumption upon my part, but I wish to know more.

Respectfully,

VICTOR PACHEBAT

OUR AGRICULTURAL WEALTH.

The Secretary of Agriculture estimates the aggregate value of farm products in the United States this year to be \$8,000,000,000, or an increase of 5 per cent over 1908. This is only one source of wealth to the nation. This, with mining, manufacturing, fishing and various other industries, increasing in magnitude and values annually, gives some idea of the constant growth of our material wealth.

But what of the spiritual? Is advancement spiritually keeping pace with the material? Only as this vast wealth is consecrated to Him and used for the uplift of humanity and the spread of the gospel can it prove a blessing. Are we using the small part of this prosperity that comes to us individually in a selfish manner, or are we sending it out in a steady

stream of blessing to those who are perishing for the Bread of Life?

THE GREAT HARVEST.

"Why stand ye here all the day idle?"
Why, O laborer in the harvest,
Stand ye idle all the day?
See the reapers pressing onward,
Gathering sheaves along the way,
Winning souls is noblest reaping,—
Oh, be wise to work and win!
Cast away all earthly trifles,
Now the glorious work begin.

PIN IT ON.

Keep your smile pinned on!
It may give another cheer;
It may soothe another's fear;
It may help another fight
If your smile's on tight.

—Selected.



RECEIPTS FOR FOREIGN MISSIONS FROM SEPT. 15 TO OCT. 15, 1909.

ALABAMA.—Cance Ch., B. F. B. (China), \$3.75; Millerville Ch., J. T. C., \$3.50; W. M. U., Anniston, Miss J. L. P., \$5; Dr. W. T. Berry, Birmingham, \$5; Clayton St. Ch., Montgomery, J. W. O. H., \$9.56; Clayton St. S. S., Montgomery, J. W. O. H., \$1.80; Y. W. A. Union Ch., Lipscomb, M. S. (room Oxner Memorial Hospital), \$25; Rev. B. F. Brooks, Evergreen, \$1.90; Concord Ch., W. H. P., \$5.20; Clark Co. Assn., J. H. C., \$46.55. Total, \$107.26.

Previously reported, \$1,419.80. Total this year, \$1,527.06.

DISTRICT OF COLUMBIA.—Missy Circle, Maryland Ave. Ch., Washington, E. H. O., \$13; A Friend, Washington, \$10; Second Bapt. S. S., Washington, L. G. N., \$46; First Ch. S. S., Washington, G. M. G., \$12.50; W. M. S., Immanuel Ch., Washington, Mrs. E. D. G., \$5.25. Total this month, \$76.75.

Previously reported, \$249.92. Total this year, \$331.67.

FLORIDA.—S. B. Rogers, Cor. Secy., \$125. Previously reported, \$511.44. Total this year, \$636.44.

GEORGIA.—A Friend (for support of native preacher in China), \$8; First Bapt. Ch., Rome, Miss J. L. P., \$25; First Athens S. S., W. H. K. (John Moncure), \$50; First Athens S. S., J. A. Darwin, W. H. K. (H. F. Buckner), \$50; Miss Mary Davis Jackson, Greensboro, \$25; Rev. T. M. Galphin and wife (Hartwell, native missy.), \$10; Bluffton S. S., J. E. M., \$13.20; H. R. Bernard, Aud., \$2,577.28; Jonesboro, for the support of a missionary, \$25; Hapeville Y. W. A., for medical missions, 80 cents; College Park W. M. S., for Whilden School, \$18; College Park Y. L. M. S., for Whilden School, \$5; Atlanta Tab. Y. W. A., for Miss Alice Parker, \$9; Georgetown Sunbeams, for Africa, \$1; Marshallville W. M. S., for Dr. Ayers, \$5; Thomson W. M. S., for native preacher, \$8.50; Thomson Sunbeams, Sunbeam church in China, \$5; W. M. U. of Floyd County Association, for Mrs. A. R. Pruitt, \$10; Capt. Ave., for Dr. and Mrs. Gaston, \$8.95; Ponce De Leon L. A. S., for native missionary, \$100; East Macon W. M. S., for Dr. Ayers, \$5; First Commerce W. M. S., for Bible woman under Miss Price,

\$10; Kingston, Christmas offering for China, \$1.28; Nashville Sunbeams, for missionary to Africa, \$2; Isabella, for missionary, \$15; Goloid W. M. S., for Dr. Ayers, \$1; Thomasville, for Rena Sheppard, \$7.40; Capt. Ave., for Dr. and Mrs. Gaston, \$59.30; Wadley, for native helper, \$10; Tattnell Square W. M. S., for medical missions, \$8.95; Pelham, for Cheng Chow Hospital, \$5; Decatur W. M. S., for Mrs. Clarke's mission in Japan, \$25; Milledgeville W. M. S., for native helper, \$12.50; Capt. Ave., for Dr. and Mrs. Gaston, \$3.70; Far and Near Society, Rose Hill Ch., Miss I. H. (Bible woman), \$10. \$2,768.48.

Previously reported, \$8,666.95. Total this year, \$11,435.43.

KENTUCKY.—W. D. Powell, Cor. Secy., \$1,087.45; Miss Willie Lamb (W. M. U., Breckinridge, Miss E. H., \$254.61; child with Miss Moorman, Cloverport, \$25; W. M. S., Bardstown, native helper, China, \$76.50). \$356.11; L. M. S., Sanders Ch., I. H. T., \$9.25. Total this month, \$1,452.81.

Previously reported, \$3,218.10. Total this year, \$4,670.91.

LOUISIANA.—Hackley Ch., W. E. A., \$5.90; Pleasant Hill Ch., C. M. B., \$7.35; J. V. B. Waldrop, Halle, \$13.15; Hosston Ch., H. C. D., \$6; Zion Ch., L. A. W. Jones, \$1; Valence Ch., New Orleans, R. L. B., \$30. Total this month, \$63.40.

Previously reported, \$883.07. Total this year, \$946.47.

MARYLAND.—Forest Ch., by C. W., \$1; Forest S. S., by C. W., \$5; Middle District Assn. of Md., T. G. P., \$2.50; Seventh Bapt. Ch., Baltimore, E. A. S., \$67.75; North Ave. Ch., Baltimore, C. M. K., \$29.65; North Ave. Ch., Baltimore, C. M. K., \$37.09; Rockville Ch., C. H. R., \$3.65; W. B. F. M. Socy., Mrs. E. L., \$70.19; Wilkins Ave. Ch., Baltimore, W. R. L., \$5; Maryland Bapt. Union Assn., J. C. M., \$418.37; First Bapt. Ch., Hagers-town, Miss G. H., \$14.91; Huntington Ch., Baltimore, L. S. C., \$3.70; Huntington S. S., Baltimore, L. S. C., \$18; Hereford Ch., C. E. H., \$15; Wilson Memorial Ch., Baltimore, H. B., \$1.42; Marion Ch., Rev. Chas. Adey, \$20; Gunpowder Ch., E. B. H., \$6; Eutaw Place Ch., Baltimore, H. W. P.,

\$353.61; North Ave. Ch., Baltimore, C. M. K., \$36.59; Maryland Bapt. Union Assn., J. C. M., \$236.31; College Ave. Ch., Annapolis, Mrs. F. L. B., \$15. Total this month, \$1,360.74.

Previously reported, \$1,643.80. Total this year, \$3,004.54.

MISSISSIPPI.—A. V. Rowe, Cor. Secy., \$250; Centreville Ch., \$18.55; W. M. S., Peach Creek Ch., O. F. K. (native pastor), \$5; Lauderdale Co. Assn., W. H. S., \$27.82; W. M. U., Como, Mrs. H. D. T. (native missionary), \$50. Total this month, \$351.37.

Previously reported, \$1,401.90. Total this year, \$1,753.27.

MISSOURI.—B. Y. P. U., Delmar Ave. St. Louis, Miss J. L. P., \$13.50; A. W. Payne, Treas., \$1,041.18; A. W. Payne, Treas., \$3,695.68; Women of Missouri, \$849.90. Total this month, \$5,600.26.

Previously reported, \$6,643.98. Total this year, \$12,244.24.

NORTH CAROLINA.—S. J. Ammons, Treas. Macon Co. Assn., \$21.89; W. M. S., Flat Rock, Mrs. R. J. C. (native preacher), \$14.50; W. M. S., First Asheville, Miss E. A. D. (Mrs. Dozier), \$50; First Bapt. Ch., Hendersonville, J. T. W., \$115.48; Samuel Abbott, Treas., Wilmington, \$27; rent of property given by Mrs. L. Johnson, \$15; Walters Durham, \$2,000. Total this month, \$2,243.87.

Previously reported, \$3,489.26. Total this year, \$5,733.13.

OKLAHOMA.—W. B. M. Socy., Okla., Sue O. Howell, Cor. Secy., \$34.80; B. Y. P. U., Tyrone, W. H. C., \$4.15. Total this month, \$38.95.

Previously reported, \$376.34. Total this year, \$415.29.

SOUTH CAROLINA.—Paxville Ch., W. E. T., \$5; Springtown Ch., Barnwell Assn., J. C. M., \$1.50; Second Ch., Laurens, J. M. M., \$13.40; Grahams Ch., Santee Assn., J. B. J., \$12.35; Tyger Ch., P. S. B., \$1.90; Philadelphia S. S., A. P. W., \$6.75; Fair Forest Ch., Spart. Assn., W. S. W., \$2.78; Rehoboth Ch., Edgefield Assn., J. D. H., \$1; Beaufort Ch., H. T. D., \$9.42; Ward Ch., Ridge Assn., L. M. J., \$2.41; Warrior Creek Ch., by M. B. L., \$10; Bethesda S. S., O. J. Z., \$4; Sparrow Swamp Ch., E. A., \$3.40; W. M. S., Welsh Neck Ch., Mrs. J. S., \$12.40; Johnston Ch., Ridge Assn., J. P. H., \$144.81; Charleston Ch., Moriah Assn., P. E. B., \$1; Bethel Ch., S. E. Assn., L. A. S., \$28.09; Goucher Ch., Broad River Assn., Miss A. B., \$4.25; Warrior Creek Ch., Laurens Assn., A. J., \$7; Beulah Ch., Union Co. Assn., \$3.62; Mrs. J. Y. Lott, Ridge Springs (native missionary, China), \$25; Mt. Pleasant Ch., Ridge Assn., A. G. K., \$4.95; Lawtonville Ch., Sav. River Assn., H. R. C., \$10; W. M. S., Carter's Ford, Miss F. H., \$2.58; Corinth Ch., Charleston Assn., J. T. H., \$16; Ridge Springs Ch., Maj. G. L., \$5; Ridgeway Ch., Miss M. M. C., \$1.85; F. B. Watson, Latta, \$10; First Bapt. Ch., Columbia, D. J., \$2.50; Union S. S., J. W. T., \$1.75; Smyrna Ch., Sav. River Assn., J. O. B., \$2.90; Crocker Run S. S., E. T., \$2; Troy Ch., D. W. D., \$2.50; Modoc Ch., L. B. W., \$1; Mt. Tabor Ch., Beaver Dam Assn., H. B. F., \$2.66; White Bluff Ch., M. L. H., \$1.60; Antioch Ch., Orangeburg Assn., J. O. S., \$6; Townville Ch., J. P. L., \$7.50; L. M. S., Mountville Ch., Laurens Assn., J. H. M., \$16; First Ch., Sumter, D. W. C., \$46; Springfield Ch., Edisto Assn., J. B. S., \$16.78; Class No. 11, So. Side Ch., Columbia, H. M. S., \$2.50; Sandy Level S. S., J. A. E., \$3.80; Batesburg Ch., W. T. H., \$30.50; G. T. Asbill, Bath (Bible woman), \$2.50; Ebenezer Ch., Orangeburg Assn., J. P. S., \$10.50; First Bapt. Ch., Columbia, D. J. (their missionaries), \$125; First Bapt. Ch., Columbia, D. J. (Bible woman), \$30; Green Pond Ch., B. F. W., \$1.41; First Winnsboro Ch., W. R. R., \$12.50; Mt. Bethel Ch., B. Y. W., \$2.60; Eureka Ch., Ridge Assn., L. J. W., \$5.20; Providence Ch., Orangeburg Assn., D. R. S., \$6.70; First Ch., Greenwood, Mrs. Susan Hill,

J. G. M. (Bible woman), \$7; Gloverville S. S., T. A. G., \$2.10; C. H. Snider, Conway (Bible woman), \$2.50; North Bapt. Ch., J. B. P., \$7.65; Bethany Ch., Fairfield Assn., A. J. F., \$1.96; First Bapt. Ch., Lancaster, W. C. T., \$11.79; New Hope Ch., W. C. T., \$2; O. B. Talley, Simpsonville, \$9; Townville Ch., Saluda Assn., J. P. L., \$10; Laurens Assn., C. H. R., \$538.23; Kershaw Ch. (J. Ferris), D. R. F., \$12.95; Rev. Jabez Ferris, Kershaw, \$15; Pleasant Grove Ch., Pee Dee Assn., W. C. W., \$8.50; Union Ch., Pee Dee Assn., W. C. W., \$3; Sally S. S., E. M. Horn, 25 cents; Longtown Ch., Fairfield Assn., J. E. J., \$2; Switzer Ch., J. P. G., \$4.06; L. M. S., Pisgah Ch., Miss A. B., \$3.75; Providence Ch., Kershaw Assn., L. A. W., \$2.76; Bible School, First Ch., Aiken, P. J. McL., \$5; Bush River Ch., J. M. Smith, \$50; Fairview Ch., J. M. Smith, \$2; Rosemary Ch., F. P. Lee, \$15; Hickory Grove Ch., Sav. River Assn., W. H. W., \$7.80; Fairmount Ch., J. W. K., \$10; Orangeburg Ch., A. C. D., \$11.20; Bethany S. S., R. B., \$4.75; Mt. Olivet Ch., Kershaw Assn., J. E. R., \$1; Thomas Memorial Ch., Bennettsville, C. A. J., \$15; Woodward Ch., J. C. O. D., \$5; Seneca Ch., Beaver Dam Assn., M. A. W., \$6.11; Salem Ch., Pee Dee Assn., H. C. B., \$15.25; Wassamasaw Ch., S. E. L., \$2.08; Berea Ch., Greenville Assn., A. B. H., \$5; Williston Ch., Barnwell Assn., W. A. B., \$11; Double Pond Ch., Barnwell Assn., J. P. C., \$5.40; Ridgeway S. S., Miss M. M. C., \$7.20; Abner Creek Ch., W. J. P., \$6.45; Greedeville Ch., C. E. R., \$5; Simpsonville Ch., Greenville Assn., W. P. G., \$6.50; Mrs. J. N. Cudd, Treas. (Bible woman, \$48.50, native worker, China, \$35; Bible reader, \$4.50; Miss Hartwell, \$5; Chinese girl, Chefoo, for Africa, \$85), \$849.86; Two Mile Samp Ch., J. M. R., \$20.83; Cheraw Ch., Mrs. A. L. E., \$12.58; Double Branch Ch., E. B. W., \$9; Philathea Class, Williston Ch., W. A. B. (native missionary), \$17; Waccamaw Assn., J. C. S., \$10.81; Little Bethel Ch., Pee Dee Assn., J. P. C., \$3.03; Harmony Ch., Chester Assn., R. H. F., \$15; Fort School Ch., Greenville Assn., E. L. K., \$6.10; Calvary Ch., Orangeburg Assn., W. R. W., \$12.60. Total this month, \$2,500.91.

Previously reported, \$5,840.54. Total this year, \$8,341.45.

TENNESSEE.—Hill City Bapt. Ch., H. M. R., \$3.60; R. C. Hunter, Johnson City, \$100; Orinda Ch., E. H. T. (E. F. Tatum), \$125; W. M. Woodcock, \$2,500; Mrs. R. A. Martin, Mt. Juliet, \$19.65; Cedar Grove Ch., J. L. Y., \$1. Total this month, \$2,749.25.

Previously reported, \$2,282.72. Total this year, \$5,031.97.

TEXAS.—Mrs. Susan T. Price, Waco student in Mrs. W. E. Sallee's school, Price-Jordan student, \$14; Mina Gray, Kerens (native Bible woman in China), \$5; Hartwell Smith, Rule, \$2.50; W. M. S., Van Alstyne, Mrs. K. C. B. (native worker, Lee Yang Ting, with Sears), \$20; W. M. S., Kerens, Mrs. J. V. M. (Hwang-Hien Sem'y, glass), \$30. Total this month, \$71.00.

Previously reported, \$1,504.43. Total this year, \$1,575.93.

VIRGINIA.—Nora S. Moody, Norfolk, \$5; B. A. Jacob, Treas. (Pine St. W. M. S., Dover Assn., \$30 for Bible woman in China; Pine St. Ch., Little Girls' Society, \$2.50 for Bible woman in China; Culpeper W. M. S., Shiloa Assn., \$15 for desk in Shanghai, China; Spring Creek Sunbeams, Appomattox Assn., \$5 for desk in China, Miss Hartwell; Taylorsville Ch., Dover Assn., \$1.12 for support of native missionary in South China; Round Oak Ch. Sunbeams, Hermon Assn., \$3.25, desk in China), \$2,000. Total this month, \$2,005.

Previously reported, \$8,770. Total this year, \$10,775.

ILLINOIS.—Mrs. T. B. Fenstever, Cairo, \$5.

AGGREGATE.

Total this month, \$21,718.05.

Previously reported, \$47,231.85.

Total this year, \$68,949.90.