

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

The Foreign Mission Journal.

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No. 4

A RECORD OF MISSIONARY TEMPERATURE.

A SQUARE DEAL FOR FOREIGN MISSIONS.

In what is called the Kiosk of the Weather Bureau, located in Capitol Square of Richmond, is a delicate instrument which draws a zig-zag line on a paper ruled with perpendicular and horizontal lines, showing the exact temperature at that spot throughout every moment of the day and for every day during several

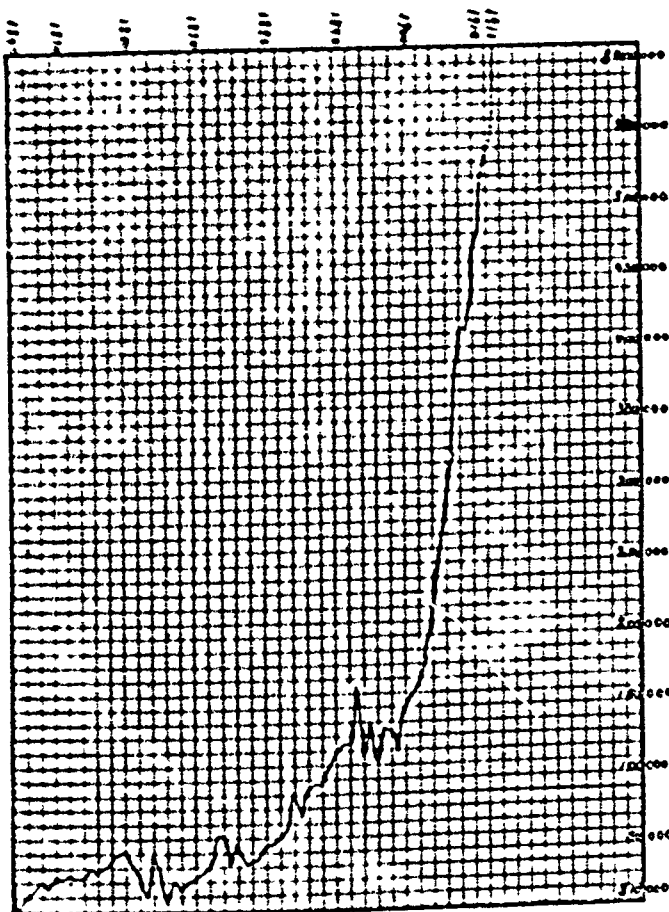
ture throughout the sixty-five years of the history of the Board as indicated by the gifts of the people.

The record is based on a table given on page 273 of Dr. T. B. Ray's new book, "Southern Baptist Foreign Missions." The book, itself, is a profoundly interesting and exceedingly valuable record of the progress of foreign mission interest and work both at home and in all our different fields. It ought to be read by our people and classes should be organized in every church for its definite study.

In examining this little chart, bear in mind that every perpendicular line and space represents one year of our history and each horizontal space represents \$10,000.

A little study of the chart will make it clear that the political or financial condition of the country has something to do with missionary offerings. For example, during the terrible years of the Civil War, the lowest point was reached and in 1908, the year of the recent panic, no advance was made. It is equally clear, however, that the main factor in making an advance is the interest of the people and their enthusiasm for foreign mission work. About the year 1890 there was a widespread increase of interest among the people and the contributions began to grow. There was some wavering for a decade, but by the year 1900, our people had become aroused to the importance of world-wide missions and from that time, with the exception of one year, there has been a large increase.

Another valuable lesson is that special high-pressure efforts do but little, if any,



OUR MISSIONARY TEMPERATURE.

weeks. It is an object of much interest and people are constantly stopping to examine the record.

It has occurred to us that the readers of the Journal would be interested in a similar record of foreign mission tempera-

good. The year 1893, witnessed the "Centennial" effort and collections were forced up to a relatively high point, but the very next year they dropped lower than for several years before.

The main purpose for all this, however, is to emphasize the plea for a square deal for this great work in the churches, the Associational meetings and the State Conventions. We do not ask that foreign missions be allowed to overshadow or supplant any other good cause, but we do urge that it be given a place and a consideration worthy of its importance. Let us never forget that it is the supreme work of our churches. Confessedly, all our work looks to the evangelization of the world as its final aim. Both Scripture and religious history teach with tremendous emphasis that all things prosper in proportion as proper heed is given to our Lord's last command; and

that when this vital law of life is neglected, or disobeyed, all things spiritual wither and die.

The dotted line at the top of the diagram indicates the aim set by the Southern Baptist Convention for foreign missions this year. What will the record be? Every interest on the foreign fields cries aloud to us to come up to this aim. Even then, nothing like all the pressing needs can be met. Vast multitudes doomed to darkness forever wait for us. The gospel which we can send is the only hope for them. Will not every one who loves the Lord and who cares for lost men, strive to create among the people that increase of interest which is necessary if we are to reach this important aim. In all our planning and efforts and in all our great gatherings, let us see to it that our foreign mission work has a square deal.



THE EDUCATIONAL SECRETARY'S TRIP THROUGH SOUTH AMERICA.

Since the meeting of the Brazilian Baptist Convention, an account of which was published in the last issue of the Journal, Dr. Ray has sent to us a number of articles telling of the further progress of his visit to our fields in South America. These articles have been published in some of the denominational papers, but in order that our readers may be able to follow him, we give a synopsis of them.

Dr. Ray, has for years, been familiar with the work in South America, but now he says, "The needs of the field oppress us greatly. I had not dreamed they were so vast. This vision of the work has made me more desirous of making my life count for more to help meet this vast need."



PLAZA 25 DE MAYO, BUENOS AIRES.

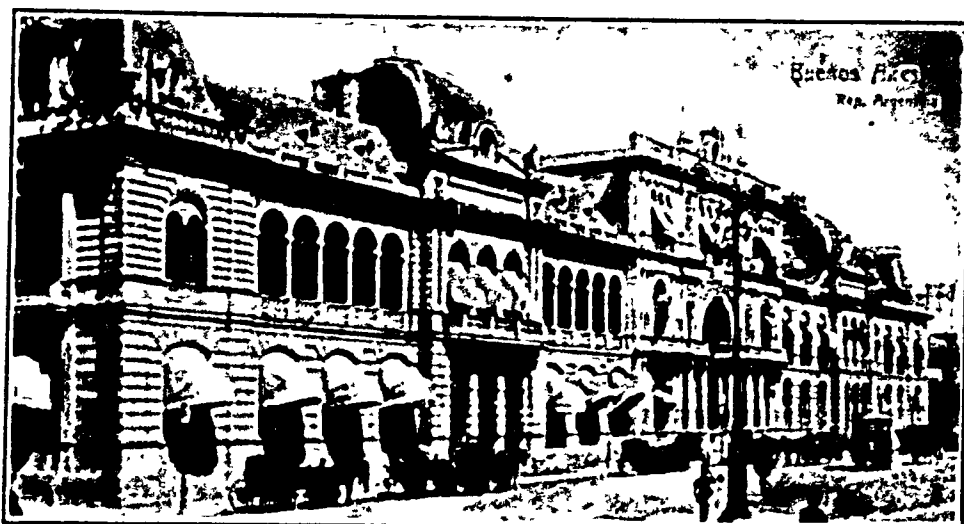
Just before the Convention in Sao Paulo, Dr. Ray, in company with some of the missionaries at Rio and a prominent layman, Dr. Paranagua, were granted an interesting interview with the President of the Republic. He said that he was greatly pleased to meet them, that he knew of the work of our denomination in Brazil and that he was satisfied that it was

altruistic work and for the good of the country and people. He assured them that so far as depended on him, he was ready to protect and give them the full benefit of his official position. He felt that the result of the mission work conducted by representatives of the United States in Brazil would draw the two nations closer together,

an end greatly desired, and that he was ready to help in every way possible.

From the Convention at Sao Paulo, Dr. and Mrs. Ray went to Buenos Aires. He was impressed with the vastness of the city, it being about ten miles wide and fifteen miles long, with a population of more than a million of people. It is the largest city in the Latin world except Paris. It offers a wonderful field for missionary effort. When it is won to Christ, its influence will be felt in many other parts of the world. The winning of this city means practically the winning of Argentina. Few cities in the world are possessed of such advantages for leadership, social, intellectual, commercial and religious, when its people have been given the true religion. He finds that the Roman Catholic church is used by the people chiefly for social ends—that is on occasions of birth, marriage and death. The power of the Roman Catholic church in that city to-day is social and not religious. Let us remember, however, that such power is stubbornly real.

If we should give the Catholic church credit for seriously attempting to meet the religious need of the city, we are forced to conclude that she is not coping with the situation. There are only forty Catholic churches in the city—one for every 30,000 people. He finds that the people have strayed far into the ways of evil. The social evil has assumed appalling proportions and unmentionable brazenness. The gambling habit is a national one. Drunk-



GOVERNMENT BUILDING, BUENOS AIRES.

ness and other gross immoralities add to the problem of morals which is made more grave by the lack of adequate educational and religious instruction.

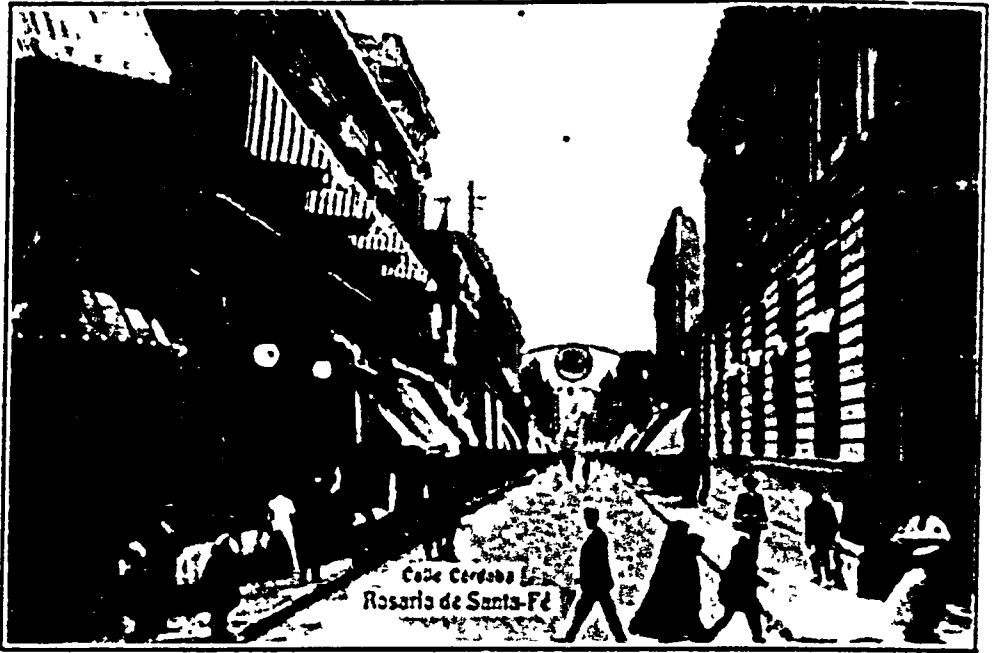
He believes that the time is at hand when the deep hunger in the hearts of the people makes possible a religious awakening and that we must make preparation for a great harvest season. Our own work embraces two organized churches and six out-stations. Other stations are to be opened soon. Our missionary force consists of four missionaries with their wives and a number of native helpers. In many chapels, the leaven is being planted which will, some day, work out the salvation of the multitudes. Dr. Ray concludes, "We were pleased with the people as a whole. They are thrifty, aggressive, capable and resourceful. Their shortcomings are glaring, but their capacities are just as evident. They are a great people with a great destiny before them. The importance of winning them to the gospel cannot be overestimated."

From Buenos Aires, Dr. Ray visited a number of other cities in Argentina. On this trip, he was accompanied by Rev. Robert Logan, who has recently come to our work in Argentina from the Missionary Alliance. He is an Irishman by birth, but speaks Spanish with great facility and acted as Dr. Ray's interpreter. He says, "We grew to love him greatly on account of his modest, spiritual bearing and genuine devotion to the cause." At La Plata, an important city, of 95,000 inhabitants,

we have no Baptist work, but a good Baptist brother who is connected with the Missionary Alliance, has a splendid church building and is doing an excellent work.

The next point visited was Santa Fe, one of the oldest cities in the Republic and one of the most intensely Catholic. It is a city of about 50,000 inhabitants. Here he found a good church which is in charge of a native pastor while our missionary, Brother Fowler, is at home on furlough. An interesting service was held at the church. Just across the river from Santa Fe is Parana, where we have a small church with bright prospects before it. Still farther up the river, is Corrientes, an important city in which no denomination is at work. Our missionaries are hoping to be able to soon enter this untouched field. How soon will our people enable them?

The next point was Rosario, the Chicago of Argentina, with 200,000 people and a splendid location in a marvelous agricultural district. It is second only to Buenos Aires in commercial importance, but second to no place in its missionary opportunity. Its population is the freest from Roman Catholic domination, there being only two Roman Catholic churches of any consequence in the entire city. The multitudes are churchless. Here he found Bro. J. C. Quarles in charge of the work in the absence of Brother Hart, who has been at home, but will soon return. It has been necessary for Brother Quarles to look after the First church, printing press and all the other interests of the field, but he has performed his many duties with signal ability. He has been ably assisted by Bro. R. S. Hosford, a native of England, who is not a missionary, but a banker. His main business, however, is to preach Christ and he attends to



A STREET SCENE IN ROSARIO.

the business of the bank to pay expenses. He stands high in the business world and yet, Dr. Ray says of him:

"We have no missionary in Argentina who devotes himself more unstintedly to the cause of Christ. It was largely through his efforts that the building for the Second church in Rosario was secured. Through his energy also was organized our first day school which now holds its sessions in its own building and has an attendance of seventy pupils."

Brother Hosford finds a most effective co-laborer in his pastor, Rev. Juan Varretto, who is a great evangelistic force in the city. Dr. Ray says of him: "He is a versatile man, being able to preach in French and Spanish. He also reads and speaks English well. He is our most exceptional and effective native preacher. We greatly enjoyed being in his home to dinner." Dr. Ray was especially impressed by the large number of fine young people who attended the services in Rosario.

The people throughout the city are easily reached. It is possible to open a hall for preaching almost anywhere and soon fill it with hearers. Dr. Ray says: "These considerations lead us to believe that the day has arrived when we can reach this city with the gospel. We must move on it with great reinforcements and capture this fortress which is now so

poorly defended. Rosario is the critical missionary opportunity in Argentina."

There are a number of other cities ranging in population from thirty-five to ninety-five thousand people where we have no work. In these and other cities, the harvest of souls is as ripe as the wide spreading wheat fields on the far-reaching pampas.

From his visit to Argentina, Dr. Ray returned to Rio and made a trip through the Campos field, visiting first Nova Friburgo which is in the mountains, three hours ride from Rio. Here he found Brother Christie and his wife happy in their work. They have a good school which is in a prosperous condition. Brother Christie is in charge of the entire Campos Mission while Brethren Crosland and Cannada are in the States. Two interesting services were held at the preaching hall on Sunday. "These were occasions of most delightful refreshing. We were very glad to see several native pastors present at the services. The work is progressing and a church will soon be organized."

On Monday, accompanied by Brethren Ginsburg and Christie, Dr. Ray visited Aperibe. A great crowd of believers met them at the station and accompanied them to the home where they were entertained. They found the church full to overflowing. More than twice the seating capacity were crowded in the building and perhaps as many more were on the outside. This church is made up of very substantial people and has a membership of 273.

The next morning, they started for Sao Fidells, where another great crowd welcomed them at the station and went with them to the church. At the 9 o'clock service, the house was full. The church owns a neat chapel which, with its excellent lot has been given by native Baptists.

They next proceeded to Campos. Along the way at several stations, some of the native Christians came to greet them. At one station a "blessed mother in Israel" served them with coffee, cakes and oranges. "The coffee was raised and prepared on her own place—and such coffee!

I wish my friends in the States could taste it once. The conductor was gracious enough to give us time for this little social visit."

Late in the afternoon, they reached Campos, a city of 30,00 inhabitants. The members of the church were out in force to welcome them. Five carriages filled with the Sunbeam Band, made up of bright, beautiful children, escorted them to the hotel. At night an immense crowd filled the church building. Here again, they found the Sunbeam Band who stood in long rows on the side of the aisle and pelted the visitors with rose petals as the little girls led them to the pulpit.



REV. J. C. QUARLES AND HIS PRINTERS.

The next day, a farewell service was held at 11:30 A. M., and the same procession accompanied them to the train and with every token of love, waved an affectionate farewell. "Here in Campos, Aperibe and fourteen other places in this field, are substantial churches, some of which have as many as 300 members. The whole field is in a prosperous condition and has before it unlimited possibilities. It was a great encouragement to see such tangible and substantial results of missionary efforts."

THE RESIGNATION OF OUR FIELD SECRETARY.

Dr. S. J. Porter, who has done most efficient work as Field Secretary of the Board for nearly four years, has felt constrained to return to the pastorate. He left Richmond September the 13th to take up his work as pastor of the First Baptist church of San Antonio, Texas. In reference to his resignation, the Board at its last meeting took the following action:

"Our beloved Field Secretary, Dr. S. J. Porter, who has been with the Board for nearly four years, being constrained by the fact that his large family of children greatly need his presence at home more than is possible in his work with the Board, and having in his heart a yearning for the pastorate, has resigned his position with the Board and has accepted the call of the First Baptist church of San Antonio, Texas.

"During these years with us, Dr. Porter has greatly endeared himself, not only to

the members of the Board and his fellow-workers in the mission rooms, but to the entire brotherhood throughout the Convention. He has presented the cause of foreign missions by his pen and in public addresses in every part of the South with marked ability. By his pleasing personality, his consecrated Christian spirit, and his power as a public speaker, he has won high esteem among the people wherever he has gone.

"While he returns to the pastorate, we feel that with his love for foreign missions and his great gifts for presenting it before the people, he will still be a power in awakening the churches and leading them to higher efforts for world-wide evangelization. We feel that in him we have a true, sympathizing co-worker for the Lord's cause to the uttermost parts of the earth. As he parts from us, we express for him our loving esteem and our prayers for his success wherever he goes."



MOVEMENTS OF OUR MISSIONARIES.

We have had quite a movement among our missionaries in the past month. Several others go out in a few weeks. Below we give the dates of sailing of a number.

Rev. Everette Gill and wife sailed from Boston, September 14th, for Naples.

Mrs. Lillian Todd sailed from San Francisco for China, September 27th.

Rev. L. C. Quarles and wife expect to sail from New York for Argentina, October 20th.

On September 20th the following sailed from San Francisco for China: Miss E. E. Teal, Miss Mary Anderson, Miss Louise Tucker, Miss Elsie Gilliam, Miss Lula Whilden, Miss Ella Jeter, Rev. C. A. Leonard and wife, Rev. C. C. Marriott and wife, Rev. Peyton Stephens and wife, Rev. E. F. Tatum, Rev. J. C. Daniel, Miss

Leonora Scarlett and Miss Pearl Caldwell.

Dr. C. A. Hayes and wife expect to sail on the Mongolla, October 25th, from San Francisco, for China.

Dr. B. L. Lockett and wife and Rev. A. S. Patterson expect to sail from Philadelphia for Africa on October 1st. They go via England.

Rev. E. N. Walne and family expect to sail from San Francisco for Japan, October 25th.

Rev. H. M. Harris and wife expect to sail on the Korea from San Francisco, November 8th.

Miss Laura Cox left for Guaymas, September 19th. Miss Beulah Bowden, who has been home from Mexico for a short visit to her parents, returned at the same time.

NOTES OF INTEREST.

Important Notice.—Please examine carefully your subscription date on this issue of the Journal. Our new mailing system will enable each subscriber to know exactly when his subscription expires. If this Journal is marked "Oct., '10," it means that your subscription expires with this issue and it will be necessary for you to renew at once. Our rule is to drop the names of all subscribers when their subscriptions expire, but we are very anxious to have each one renew. It always grieves us when we have to lose subscribers through their failure to renew.

We hope to make announcement soon in reference to the opening of our new work in Manchuria.

Rev. W. S. Dorset, the former Recording Secretary of the Board, having moved to South Carolina, has resigned and his place as secretary, has been supplied by the election of Bro. Basil M. Gwathmey.

We desire to call especial attention to Miss Briggs' article in the W. M. U. Department of this issue of the Journal, "How We Can Win and Hold the Boys." We commend it not only to those who are engaged in the work of teaching boys, but also to parents who have boys to train. It will well repay careful study.

The many friends of Dr. C. E. Smith, who was for so many years our missionary to Africa, will be delighted to know that his health is greatly improved. It now seems possible that he may yet be able to return to Africa and finish his great work on that important field.

Do not fail to examine your subscription date on this Journal. If your time is out, please renew at once. We are anxious to keep you on our list. If the date of expiration is not correct, please let us know at once.

Rev. C. T. Willingham has been re-appointed for the work in Japan. He

expects to return in a few months to that country. As Dr. Porter has given up the work of Field Secretary, Bro. C. T. Willingham will help in this department while he awaits going out.

It will be interesting to our readers to know that the Board has already appointed thirty-two new missionaries on this Convention year. It is not likely that we will be able to appoint many more as we are very much pressed in our finances, and the banks are declining to let us borrow more money. While our receipts are some better than they were at this time last year, yet they do not warrant our making further appointments. We earnestly ask that all treasurers forward money as promptly as possible, so that we can meet our obligations.

Some time ago the father of Mrs. Medling in Kagoshima, Japan, turned over \$1,000 to the Board and asked that it be used in building a church house in Kagoshima where his daughter and son-in-law are working. The Board has an excellent lot in this fine city, but is not willing to put up a house to cost less than \$2,000 on the lot. We are in hopes that some lover of the work will give the other \$1,000 which is needed to secure this building. Kagoshima is an important city, and the lot which our missionaries have secured is an excellent one. We hope that the Lord will move upon some heart to give this \$1,000 which is so much needed for a building where the work has been prospered.

Dr. T. B. Ray, the Educational Secretary of the Board, will return from his visit to South America about the 6th of October. The Journal again suggests that it would be to him a most delightful welcome home if he could be greeted with a large number of enrollment cards for Mission Study Classes. These cards are beginning to come in, but we would like to see a great many more come. All classes ought to be organized at the beginning of October so

as to be able to complete one full course before the Christmas holidays. Let all class leaders arouse themselves to the importance of prompt action and organize their classes at once. If any literature or information is desired, a card to the Educational Department of the Foreign Mission Board, Richmond, Va., will receive prompt attention.

It is highly important that the friends of mission study in our colleges take up at the very beginning of the session the matter of organizing Mission Study Classes among the students. Thousands of our college students took one or more courses in mission study last year. There is no subject of study which will be of more benefit and of greater aid towards a liberal education than one of these great mission study text-books which does not require more than one hour a week for a course of ten weeks. Let us urge that the faculty and students of our various Baptist institutions take up this matter at once. There is no department of the mission study work in which Dr. Ray, our Educational Secretary, is more interested and about which he feels deeper concern. It will not be possible for him to visit the colleges at the beginning of the session and for that

reason, it is more important for the friends of mission study to use every effort to organize classes.

Rev. J. J. Oliveira, who completed a thorough course at Baylor University, has gone to Para, Brazil, to become pastor of our Baptist church there. In a recent letter, he says, "You will be pleased to know that my mother is ready to present herself for membership in our church here. For many years, I prayed that she might become a Christian and the Lord has answered the prayer. She accompanied me to Para and will spend the rest of her days with me."

We greatly rejoice with our dear brother because of this good news. On his way to Brazil, he went through his native country, Portugal, and preached the gospel in Lisbon, Porto, and many other places. He says, "Everywhere, I found the people willing to believe anything but Catholicism. On the ship coming from Lisbon to Para, I preached to the passengers and as I finished they clapped their hands as a sign of approval. I never saw Catholics, who for the first time left their homes, do a thing like this. It reveals to me how tired they are of idols."

RECEIPTS FOR FOREIGN MISSIONS FROM MAY 1, 1910, TO SEPTEMBER 15, 1910.

Kentucky	\$ 9,841 50	New York	437 50
Virginia	9,808 00	Florida	387 47
Georgia	7,555 97	District of Columbia.....	238 80
Missouri	6,116 46	Illinois	146 15
South Carolina	6,049 12	Arkansas	12 50
Pennsylvania	5,000 00	Other Sources	142 24
Maryland	4,899 91		
Texas	4,531 71	Total	\$63,990 65
Tennessee	2,590 50		
North Carolina	2,397 02		
Alabama	1,291 89		
Mississippi	1,235 55		
Oklahoma	657 35		
Louisiana	651 01		

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RECRUITS FOR OUR FIELDS.

REV. CLIFFORD JACKSON LOWE.

Rev. C. J. Lowe was born in Harris county, Ga., August 9, 1882. His parents moved to Macon, Ga., when he was quite young. He attended the Sunday-school of the First Baptist church and when the Vineville Baptist church was organized, he entered the Sunday-school there and united with the Vineville church, when he was about twelve years of age. He attended public schools and the Gresham High School. After leaving school, he was in business in the city of Macon for some years.

He attended a Bible Class in the Sunday-school conducted by Rev. R. V. Miller in which he was greatly strengthened and fully consecrated his life to the service of the Lord. Soon afterwards he felt a deep desire to enter the Master's service. He



REV. C. J. LOWE. MRS. C. J. LOWE.

wanted to place his life where it was most needed and he was led to decide definitely for China. After prayerful and thoughtful consideration, he offered himself for this service. Feeling the need of further preparation, he entered the Mt. Hermon School at Northfield, Mass. He was elected General Secretary of the Y. M. C. A., Assistant Leader of the Student Volunteer Band, chaplain of his class, and entered with a deep interest into all the religious activities of the school. He graduated in August, 1908. On November 5th of the same year, he was united in marriage with Miss Julia E. Martin, of Brooklyn, N. Y. A few days later they sailed for China

under the auspices of the Bible Missionary Society. He entered heartily and faithfully into this work until the missionaries of the Bible Society united with the work of the Foreign Mission Board the first of January, 1910. He and his wife, with their little daughter, Reba Martin, are now located at Wuchow, China.

MRS. C. J. LOWE.

Mrs. Julia Martin Lowe was born in Brooklyn, N. Y., August 10, 1884. When thirteen years of age, she was converted and joined a Methodist church. She was active in all the work of the church and greatly endeared herself to the membership of that church. A member of the church says, "Our Epworth League, our Woman's Missionary Society, of which she was president, her Sunday-school class of boys and our church in general follow her with the prayer that God may richly bless her in winning souls to Christ in China."

She was educated to become a teacher and taught in the Brooklyn public schools for three years. From early childhood she was interested in foreign mission work. While Rev. C. J. Lowe was preparing for his life work in China at Mt. Hermon, Mass., she met him and was married to him November 5, 1908, sailing soon after for South China. With her husband, she continued in the work of the Bible Missionary Society until that work was merged with the work of the Foreign Mission Board in South China, January 1, 1910. Before leaving Brooklyn, she united with the Sumner Avenue Baptist church of that city. They are now located at Wuchow, China.

REV. JOHN L. GALLOWAY.

J. L. Galloway was born and reared in Glasgow, Scotland, by devout parents, his father being a minister among the "Brethren" of that country. His father was not only a preacher, but a general contractor and builder by trade. After Brother Galloway completed his education, he became an architect and builder

and at one time was professor of architecture in the Technological School of Glasgow. While yet a young man, he was converted through the instrumentality of his father and felt called of God to service. He took a Bible course in the Bible Training School in Glasgow with a view to going to the foreign field when the way was open. From the strain of overwork his health was broken down and he had to give up his office work for outdoor life and spent some years in England and France and finally came to America, making his home at Macon, Ga. Being highly educated, speaking several different languages, and having



seen the sinful world in all its phases, he was profoundly interested in religious work and became a leader of the men with whom he associated. Some months after reaching Macon, he united with the Tabernacle Baptist church and took a foremost part in all its religious services. His consecrated life and wonderful knowledge of the Scriptures soon demonstrated to his brethren that God had a greater service for him and they were not surprised when he offered himself for work under the Bible Missionary Society at Macao, China. He was ordained in the Tabernacle Baptist church by a presbytery consisting of the Baptist pastors of Macon, with Dr. E. C. Dargan as chairman. It was the opinion of the presbytery that no more thorough examination had ever been passed by an applicant before that body. He sailed for Macao, South China, in December, 1908, and was sent out and supported by the Tabernacle church, a small body of less than 150 members. He continued with the Bible Missionary Society until that work was merged into the work of the Foreign Mission Board in South China, January 1, 1910. He is now located at Macao, China.

REV. J. C. DANIEL.

Rev. J. C. Daniel was born in Montgomery county, Texas, November 24, 1877. At the age of fourteen he was converted



and was baptized by his father, Rev. G. M. Daniel. He yielded to a call of God to preach at the age of twenty-two, and soon thereafter entered Baylor University at Waco, Texas. From Baylor he received the A. B.

degree in 1907. During his college days he was pastor in Hill county, and after graduation worked one year for the Texas Baptist Education Commission. This he resigned to attend the Southern Baptist Theological Seminary from which he graduated with the Th. B. degree in May, 1910. He loves the cause of Christ in the homeland, but following what he conceives to be the will of God, he goes to labor among the lost millions of North China. He was appointed by the Board at the meeting held August 23, 1910.

MRS. L. C. QUARLES.

Mrs. Jennie Saunders Quarles was born in Caroline county, Va., January 25, 1887.



She is the second daughter of Mr. Charles A. Saunders, a prominent citizen of Caroline county. Her mother is Mrs. Lizzie Hill Saunders. Her early years were spent in the country, which, with the guiding

hand of a wise and sympathetic mother, is wont to develop Christian character and usefulness.

After the completion of the public school course Mrs. Quarles spent two

years at Rawlings Institute, Charlottesville, Va., and then studied music for two years at the Richmond Conservatory of Music. She has been for many years organist and active worker in the Methodist church, and has won the friendship of all who know her by her cheerful and useful disposition.

She was baptized by Dr. Willingham the 21st of August last into the membership of Calvary Baptist church, Richmond, Va. She was married September 14th to Rev. L. C. Quarles, and, having received appointment by the Foreign Board, will sail with him, October 20th, for the work in Argentina.

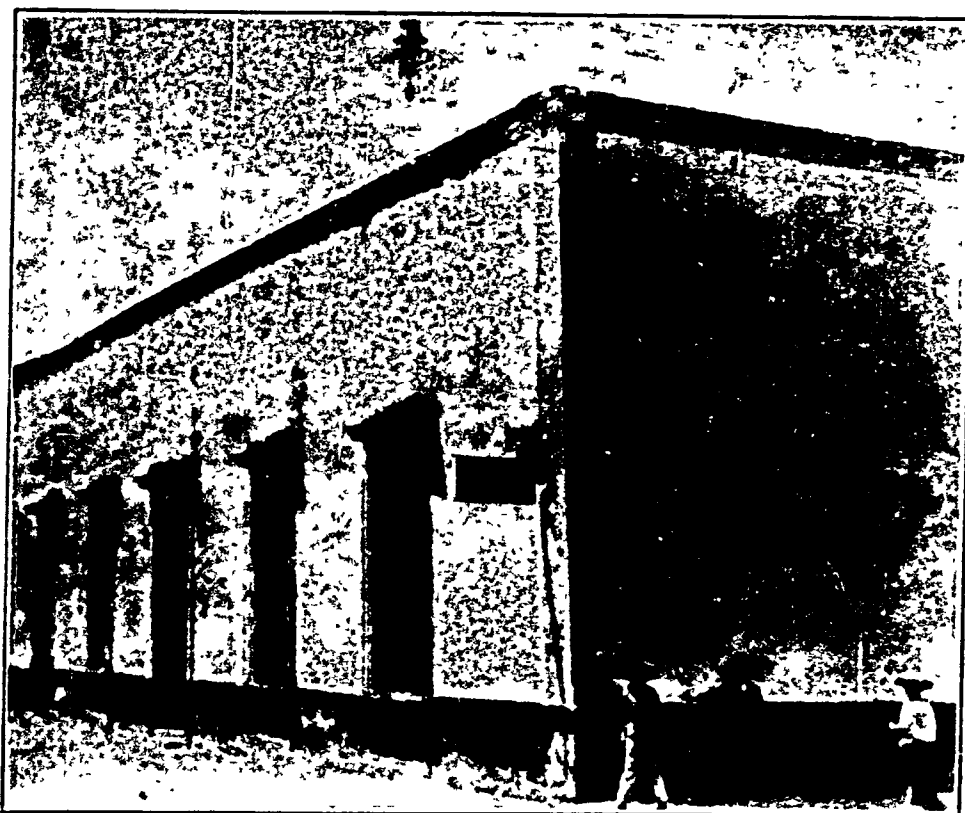


IN THE STEPS OF THE GREAT PHYSICIAN.

R. W. HOOKER, MEDICAL MISSIONARY.

I feel that our work falls so far short of the ideal as to be unworthy of even the remotest comparison with the work of the Great Healer. To be sure we do not fail to appreciate the high esteem in which we are held by the brotherhood in the homeland, yet it should be the endeavor of every medical missionary to condemn in the strongest terms any semblance of hero worship on the part of those whose sufferings are ameliorated by his efforts, just as did Peter and John on healing the lame man at the beautiful gate of the temple. Few days pass, but that some one says to me, "The Lord will surely give you the glory (meaning salvation) for what you have done for me." It then becomes my duty to try to impress upon them that salvation is the free gift of God, a work of grace, and not dependent in the slightest degree upon our good deeds, and that we do these things as a matter of service, thus trying to manifest our gratitude to God for his goodness and long-suffering towards us in saving us by his grace.

Herein lies the great fundamental error



DR. HOOKER'S MEDICAL MISSION.

of the Roman Catholic religion, salvation by works. Millions of deluded people are going on their way trusting in their deeds of charity, repeating prayers by rosary, contributing money to the system, going to mass at inconvenient hours, fasting, buying at great cost "indulgencies" of sinful appetites for a limited time, making long and foot-sore pilgrimages, inflicting horrible self-imposed wounds for penance, millions, I say, are trusting in these things for salvation!

In the first picture you get a view of the building in which we do our work. On the left you note a door—which is the entrance to our hall for worship. It is not

even worthy to be called a chapel, but simply a narrow angular hall made by removing the partitions of four bed-rooms to an ordinary dwelling. Think of it, not even a respectable chapel in a city of a hundred and twenty-five thousand, and second only to the capital of the republic!

Take a good look at that door. Do you see anything wrong with it? Yet these people are taught that it is the

entrance to the regions of the lost and those who enter therein are forever condemned! To offset this superstition we have used a little legitimate strategy and opened a door around the corner to the right where one of my signs hangs. This leads through my private waiting room into the same service hall where the dispensary



DR. HOOKER CONDUCTING SERVICE IN DISPENSARY.

patients wait for treatment. This door is opened for them at 3 o'clock in the afternoon. My assistant collects the regular fee, 25 cents, only 12½ cents in United States currency, which entitles them to medicines or treatment as the case may be, and they await their turn for treatment.



DR. HOOKER IN HIS OFFICE.

At 4 o'clock I go in and hold a short religious service with them, as seen in the second picture, reading some selection from the gospels, endeavoring to make a practical application to those present in a few moments' talk. It is always my aim to impress upon them that the soul is also sick with a disease more incurable than leprosy, and being immortal, it is worth far more than the body. This leads me to say that I am powerless to help them, that only

the Great Physician can heal them, "For He took upon Himself our infirmities and bare our sicknesses." "Neither is there salvation (eternal health according to the Spanish version) in any other: for there is none other name under heaven given among men, whereby we must be saved." Shall we not ask this divine Physician then to heal us? By this time they are very serious and in a moment reverently bow their heads while I pray.

The next view shows us in one corner of the treatment room busy with the routine of work interesting only to those who are physicians probably. While I am thus occupied, Brother Chastain and the native workers are distributing tracts, talking and becoming more intimately acquainted with the people. This represents only one phase of my work. My private practice in which I treat the high class people at other hours, my out-door practice, my visits to outlying towns and through the mountain districts, would constitute other interesting stories.

To sum up. We make friends for the gospel's sake, and, I trust, but few, if any, enemies. During my six years of service in the medical mission dispensary I have

given in round numbers some twenty thousand treatments. As to visible results, some few have been baptized, and some others come to our regular church services. This city has been honey-combed with patients who have been to my clinics and heard something of the gospel. At least they have been liberalized and started on the road to the light which we trust in years to come will shine in upon them with all the effulgence of Christ's salvation. Still others have gone to other parts, even to distant States of the republic, and I trust will carry something of what they have heard in this clinic about the Great Physician to their soul's salvation and that of others.

I don't know what the Lord will say about it all at his final day of reckoning. I have felt that this was the best way I could serve Him and my fellow-men on a foreign field. I am making a strenuous effort to fulfill the obligation He has imposed upon me, trusting to Him the results. If, in that day when He cometh to make up his jewels, He shall condescend to give me an entrance into that celestial city, there will walk in through the portals of glory a sinner classed along with those who are "chiefest" saved by his boundless grace!



A WELL TRAINED MINISTRY FOR MEXICO.

BY J. S. CHEAVENS.

The men who are doing the work are not untrained. Among our native Mexican preachers we find men educated in the Normal schools, one studied in the military school in Mexico city, others were trained in our Mission schools, still others have trained themselves the best way they could, one might say, almost without teachers or books.

THE NEED FOR A TRAINED MINISTRY.

We need trained men for the ministry in Mexico. We have to meet all the errors of Catholicism; that is a well-known fact, but it is not so well known that some of the priests are skilled controversialists. The popular idea is that anybody, no mat-

ter how ignorant, is more than a match for the best among the priesthood. There is a vast amount of the densest kind of ignorance among the priests, but not all are ignorant and untrained. About a year ago a challenge came from a priest from Galeana to the pastor of the Baptist church here in Saltillo to a public discussion to be held in the village of San Rafael out in the mountains. The priest is a Ph. D. from a Spanish University. Bro. Jonas Garcia, the Baptist pastor, was educated in the Monterey Normal School and was teacher for several years before entering the ministry. The second day of the discussion the priest fled precipitately leav-



NATIVE MEXICAN BAPTIST PREACHERS.

ing the field in full possession of the Baptist preacher. Had Brother Garcia been less skilled in argument the outcome might have been different. We all believe that "truth is mighty and will prevail," but we are also convinced that it is at least necessary to *know* the truth in order that the *might* of truth may be made manifest.

Not only do we have to meet Catholicism, but also unbelief in all its varied forms. To illustrate, I have just read a book by a Spanish author called "Jesus the Narrator of Parables." Its exegesis is Catholic, its argument rationalistic, its conclusions blasphemous. Mary of Bethany, Mary Magdalene and the "woman that was a sinner" are one person and Mary, not the devil tempts Jesus! Do we not need trained men to preach to a public saturated with such poison?

We have to meet the educated Jesuit, skilled in dialectics, and the educated rationalist, versed in the lore of Haeckel and accepting as truth the wild extravaganzas of Renan; but there is another element that makes it necessary to have an educated ministry. I refer to the ignorant paganism that occupies such a large place in Mexican Catholicism. Last Sunday on one of "the high places" overlooking this city I saw a crowd of men decked out in the barbaric splendor of their Indian ancestors. They were dancing in the open by the side of a Catholic church. A priest had charge of the cere-

monies. We need men in the ministry who will be skilled in the divine art of leading men "out of darkness into light" and of "turning them from Satan unto God."

WHAT THE MISSIONARIES ARE DOING TO MEET THE SITUATION.

In order to stimulate the preachers to greater efforts in self-education Bible institutes are held in the most accessible points. In these institutes the Bible is studied in a systematic way. Some book is taken and analyzed, the main teaching is set forth plainly and its difficulties explained. Then papers are read on different aspects of the work. Open parliaments are held in charge of a missionary or some native preacher, hard passages are explained, questions pertaining to local problems are discussed. We study together, we pray together and the Lord gives us the blessing of his presence.

In our Theological Training School at Torreon Brother LeSueur and Brother Lacy, with their teachers, take the raw material out of which preachers are made and get it into serviceable shape. Some of the young men have had fairly good advantages and can enter well along in the course, but these are exceptions. For the most part, our future prophets are of the lineage of Amos rather than Isaiah. They must be trained in the elementary branches before they are ready for theological education. For this reason the five years' course, although it seems long

to most of them, is in reality too short, it should be lengthened at least another year. The Bible is taught historically and with special reference to work out in the field. Systematic Theology and Church History are taught, and as many other things as the time will permit and the force of teachers can manage to get in. The boys' school in Toluca gives more attention to the general education, but less to the theological feature.

WHAT THE BRETHREN AT HOME OUGHT TO DO FOR US.

We must emphasize the need for general culture as a ground work for theological education. The course of general studies, both in Torreon and in Toluca, should be extended. The teaching force in both schools needs to be enlarged so that those who teach may have time to do well what they attempt to do. We need the very best men, both Americans and Mexicans, to direct the unfolding energies of the youth of this land.

More money is needed to help the boys who are hungering and thirsting for an

education. This year Brother LeSueur writes me that unless the Board adds to the appropriation quite a number of those who have applied for places in the Torreon School will "have to wait." It is hard to wait when the heart's desire is to study, to learn, to develop one's powers.

There is an intellectual awakening in this country. The leaven of desire to *know*, to *be* and to *do*, is at work. A widow who sells vegetables on the market is making heroic sacrifices to keep her children in school. One of them is now in the Normal School, she will be a teacher some day. Perhaps the mother is unable to read, but she wants her children to be educated. To preach to an inquiring people it is necessary to have a well-trained ministry.

Who will come to the help of the Lord, to the help of the Lord against the mighty forces of evil that combine against the truth in Mexico?

Saltillo, Mexico.

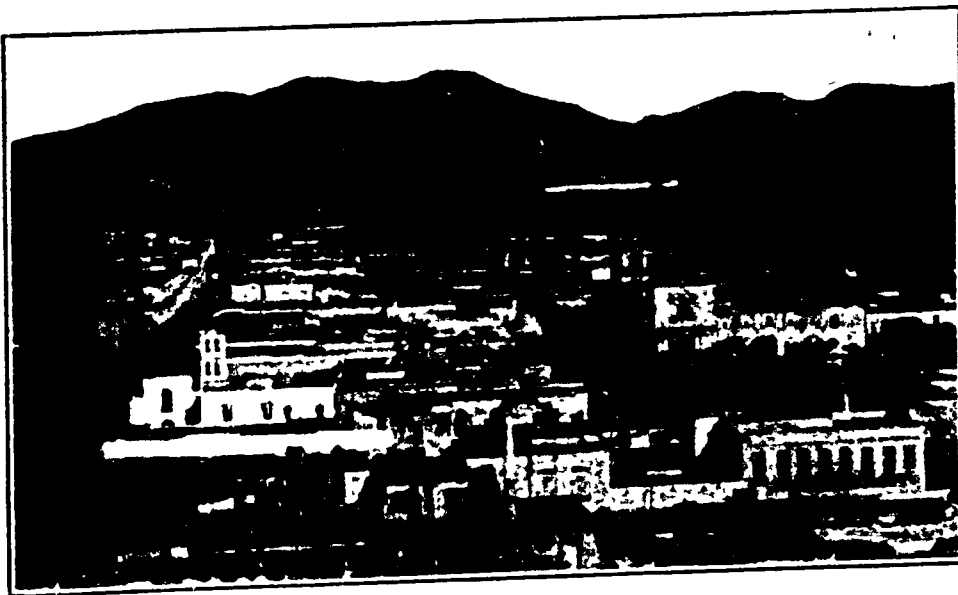
A FAIR AND FANATICAL MEXICAN CITY.

MRS. R. P. MAHON.

First, I want to give you a short description of the city of Morella, that you may have some idea of the place in which we live and are trying to work.

This is the capital of one of the largest, as well as one of the richest, States in the Republic of Mexico. Its ancient name was Valladolid, but it was changed to Morelia in honor of the patriot-

priest, Morelos, who was born here and was educated here in the San Nicolas College, the oldest college on the North American Continent. My son, Robert, is taking lessons in Spanish grammar and drawing this year in this same college.



PANORAMIC VIEW OF MORELIA.

The city is situated on a branch line of the National Railroad between the beautiful lakes of Cuitzeo and Patzcuaro. It has an elevation of about 6,000 feet, and, in my opinion, one of the finest climates to be found anywhere, not only in Mexico,

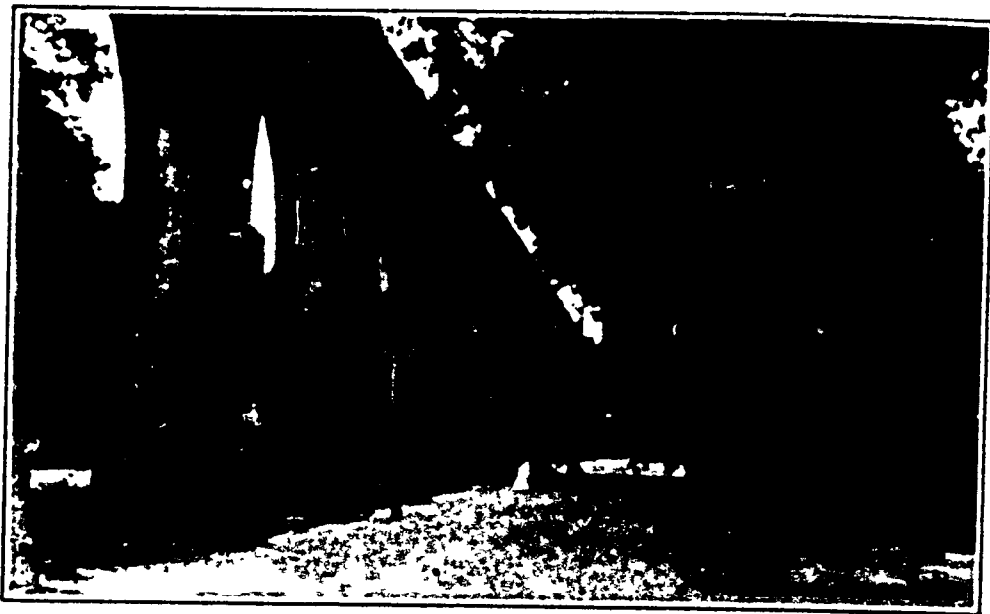
but in the whole world.

Here was held the first conference of Mexican patriots over a hundred years ago; here is found one of the most beautiful Catholic cathedrals in all Mexico, and also a very large number of churches; here lives one of the most astute and most fanatical of all the Mexican archbishops, and he is surrounded by an im-

mense army of priests, sisters of charity, and nuns of all the different orders, all ready to do his bidding.

This is one of the few Mexican capitals still dominated in every sense, morally, socially and politically, by the clergy. It is the only city, so far as I know, in the whole republic in which the upper class is more fanatical than the laboring class. There are very, very few foreigners here and no large factories in which the poorer class can find work; and this fact makes them almost absolutely dependent on the wealthy class for their daily bread; and for this reason it is exceedingly difficult here to enter the homes of the laboring class with the gospel.

To give you an idea of just what I mean by this last statement, I want to tell you something that happened here the other day. The Bible Society has just published a large edition of the four gospels in a paper binding with the Mexican colors across the back—this for the Centennial year of Mexican independence. A member of our church, who is also a colporter employed by this society, sold one of these copies of the gospels to a carpenter who is also employed as a musician in the cathedral. The man paid the 10 cents asked for it and was contentedly reading its contents, when one of his companions saw what he was reading and went immediately to tell a priest about it. At once that black robed "gent" came to see about his wandering sheep; and, finding



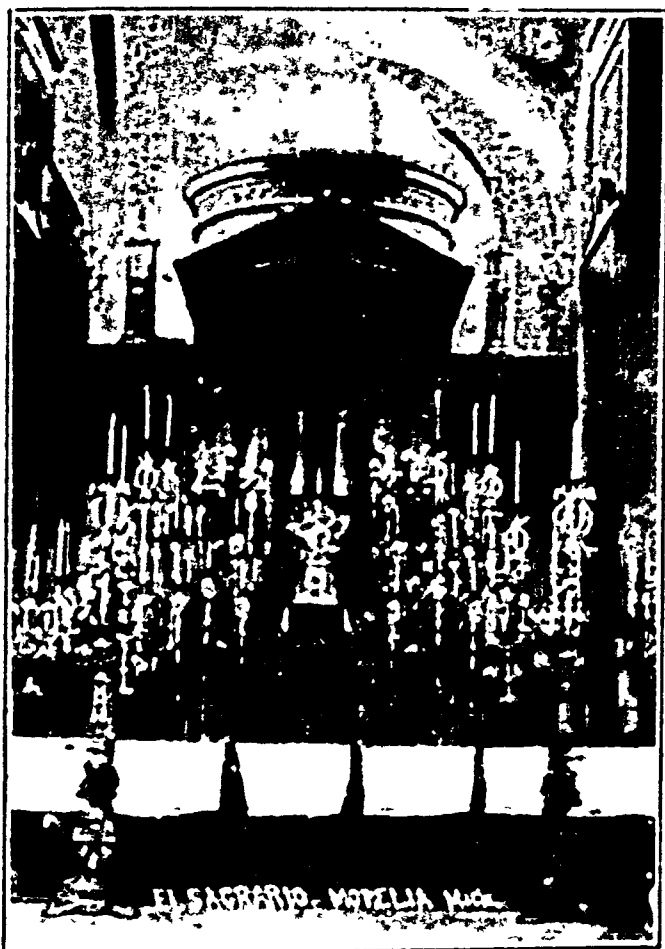
AQUEDUCT, MORELIA, MEXICO.

him reading his little book, he told him it was the devil's book and he must not read it. The poor fellow humbly begged his "father's" pardon and handed him the book and promised him to be more careful in the future. The priest scolded him for buying one of the Protestant's books and kindly (?) tore it up for him. But this was not enough—he was informed that, as a punishment, his salary as musician at the cathedral would be suspended for three months. So when the colporter went back to see him to see if he were reading the gospel, he told him what had happened and told him he did not want him to come back any more; for, if so much evil had befallen him for that little "misdeed," he did not want to hear any more about the Protestant religion. And each faithful Catholic here is just like that priest—they will not have an "unfaithful" servant retained in their homes.

The archbishop has every trade organized into a guild, so a workman told Mr. Mahon, and all the movements of these slaves of the church are controlled from the palace of the archbishop.

The archbishop here is especially devoted to the adoration of the "Sacred Heart of Jesus," and the whole month of June is dedicated to that special object. During this month people come in throngs from all parts of this State to join in the homage paid to the "Sacred Heart," and every afternoon a procession is formed at the archbishop's palace and marches to

the cathedral, each person carrying a bunch of flowers and a candle in his hands. In the cathedral the archbishop, or his representative, clad in his magnificent vestments, is seated on something like a throne and, as the procession finishes entering, he rises and cries out, "Long live the Sacred Heart of Jesus," and the crowd answers, "Viva, viva" ("long may it live"). Then mass is said and the crowd disperses. Each day some school, society, church or profession leads



PLACE WHERE THE CONSECRATED HOST IS KEPT.

In the procession and pays the expenses of the mass—one day belonging to the doctors and lawyers, another to the carpenters, and so on.

We have a new market house in the course of construction now and in the meanwhile the Indians have to sit out in the street with their wares. Last Thursday (our market day here), while I was buying my week's supplies of vegetables and fruit, I was standing at a little stand in the street in front of one of the old churches and I heard a little bell ringing in the church, signifying the elevation of

the wafer that represents the body of Christ, and immediately, every man, woman and child, went down on their knees and stayed there kneeling in the street until they knew that part of the service was over. The street was full of people of all classes, rich and poor, and all were on their knees.

When the carriage of the archbishop passes along the street—whether he is in it or the driver is just taking out the mules for a little exercise—every one kneels as soon as he sees it coming and remains on his knees until it has passed out of sight. People have been stoned for standing at a time like this, but the law protects us now.

Not long ago one of my neighbors was suffering from a very painful skin disease and nothing she could do seemed to bring her any relief. I visited her nearly every day and one day when I went I found a new saint sitting on the dresser near her bed—a statue of the child Jesus holding a cross in his hand and a crown just above his head. She told me he had been sent to visit her to see if he could comfort her and make her well. She got well, but not while the saint was there on its visit—it was some time after he had gone back home.

Another friend of mine has a Bible that was presented to her several years ago by the wife of one of our faithful church members. She was talking to a priest not long ago and told him about having a Bible and how much she enjoyed reading it. He told her that she must give that book to him at once—that it was the "devil's book," their favorite name for it. And when she told him she could not give it up, for she found nothing but good in it, he answered, "Well, daughter, I want to give you fair warning—if you read that book one year, you will become a Protestant." I have tried to persuade her that he was acknowledging, perhaps unconsciously, that our religion is true and that she should be willing to let the word of God make of her just what it would; but so far I have not succeeded.

These two friends of whom I have just

spoken are of the better and the intelligent class of people.

To-day (September 8th) is the Virgin Mary's birthday—according to my Catholic friends—and everybody is celebrating the occasion in great style with a bull fight, races and other sports. Of course, all went to mass this morning so that they could be free to do as they pleased the rest of the day.

I have told you a few of the things that I see and hear myself constantly, trying to let you have a little glimpse of the fanaticism and pagan idolatry that runs riot in this beautiful city. And, too, I should explain to you that this people is as good and kind hearted and pleasant naturally as can be desired. All they need is the gospel. I do need the prayers of my friends that my life here may not be spent in vain.

To give the gospel to the 40,000 people in this city and to meet this magnificently equipped so-called religious organization, we have here in Morelia one male missionary, who not only does all the preaching here but looks after the work on this entire field—spending from two to three months each year visiting the churches all over this State and in part of the State of Guerrero. The mission owns a good house well located, which serves as a home for the missionary's family and

a place for holding our church services. We have no native pastor, no school, no medical missionary—all of which we badly need.

But I shall not take up your time reciting our needs, for after you know of the difficulties with which we have to cope, the mountains to be removed, I trust to the Lord of the harvest to open your eyes and hearts and cause you to see our needs and supply them according to the rich way in which he has blessed you in the home-land.

Then I would not leave you with just the dark picture of conditions here in Morelia, but must say that the gloom and darkness here is relieved by the work on the field and the splendid harvest being reaped by our faithful native pastors there. We have just had the great pleasure of having in our home some Baptists who live away down on the Pacific Coast—some who were baptized by Mr. Mahon last year when he was off on his long ranch trip. They are such fine, intelligent people—among the very best people in the town in which they live.

We at times grow discouraged and wonder if we are throwing our lives away, but we hope for better days and pray the Lord to make us faithful even if we never see the fruits of our labors.

* * * *

ECHOES FROM THE HARVEST FIELD.

CANTON ONE OF THE WORLD'S GREATEST MISSION CENTERS.

Rev. R. E. Chambers, in a recent article, tells of the variety and success of mission work in the city of Canton, China. It is the headquarters for South China for ten missionary societies. The presence of all their workers and their institutions of various kinds makes this city such a great missionary center. In speaking of our Baptist work Dr. Chambers says:

"The largest Baptist Mission work located in any one city in the Empire is in Canton. Twenty Baptist missionaries are now living here, seventeen connected

with the Foreign Mission Board of the Southern Baptist Convention, and three supported by the China Baptist Publication Society. The main Baptist Compound, where are grouped the central educational buildings for Southern Baptist Mission work in the two Kwong Provinces, occupies nearly twenty acres of land a short distance outside the East gate of the city. The site is elevated and is the most wholesome to be had. New, roomy, attractive buildings for the schools and residences for the missionaries have been erected. Here are located the Graves Theological Seminary (named in honor of the oldest

living missionary of the Southern Board, the oldest of any Baptist Board as far as the writer knows, fifty-three years in China, and still in active, fruitful service), with fifty-one students for the ministry enrolled this year; the Canton Baptist Academy (an institute founded, owned and controlled by our Chinese Christians), which now has one hundred and three students enrolled; the Canton Girls' Boarding School, with an enrollment of one hundred and twenty-three; the Women's School, with seventy-six enrolled, besides eighteen children of the students; the Baptist Orphanage (also owned and controlled by the Chinese), with twenty orphans, and the Home for Blind Girls, with ten inmates. There are four organized Baptist churches in Canton, and, in addition, four street chapels, where regular services are maintained.

"The China Baptist Publication Society, owned jointly by Northern and Southern Baptists, is located here. The Society owns property worth \$60,000, and are soon to erect a new publishing house on an excellent river front site in the eastern suburbs of Canton, adjacent to the Baptist Compound. Last year 15,000,000 pages of Christian literature were sent out, including Scriptures, hymn-books and tracts. A total of seventy men and women are employed and thirty Colporters are supported by the Society. But only a beginning has been made of the work that should be done."

A GLORIOUS REVIVAL IN CHINA.

Rev. W. E. Crocker sends the following exceedingly interesting account of a new and successful method of work in China. It has in it the promise of a glorious advance in the evangelization of this mighty empire. This meeting was held at Chinkiang in June:

A part of our regular policy is to hold special revival services at times in all the main stations. Mr. Wu Si Yung, of the Mandarin Church in Shanghai, was asked up to assist in a meeting at Tsao Gia Wa, and a good meeting was held, and five were baptized. Preparations were set on foot for a meeting in Chinkiang as soon as

the Seminary closed, and our men could come to join in. Mr. Dju, from Hwang-hien, was invited down to assist, and also Dr. Bryan, and Mr. Pan from the Seminary. We also had the good fortune to have Mr. Su from the Yangchow field, and three students from the Seminary. Mr. Djang came in from the Tsao Gia Wa field, and these, with all our own workers and students, together with Miss Parker and her valuable converted nun, Miss Whang, and Mrs. Bryan, made a good force of workers. We especially appreciated the work done by Miss Parker, Mrs. Bryan and Miss Whang among the women. The first thing that was done was the organization of the forces. This was accomplished by the election of a Committee of Control, the election of a Finance Committee, an Advertising Committee, a Reception Committee, etc. The first had general control, and took sole charge. They arranged the times of the daily meetings, appointed each worker his place, and attended to all the many questions arising. This committee was composed entirely of natives, and Mr. Webster, Dr. Bryan, and I worked under their direction. The first week was given to prayer, united and constant. The big place, which was rented down near the West Gate, was repaired, and seated to hold about eight hundred or a thousand. The second Sunday the services began in both places, the church and the rented place. Mr. Pan, of the Seminary, was appointed to have charge of the preaching at the West Gate, and Mr. Djang Dung Ching at the church till Mr. Dju came from Dr. Ayers in the North. Mr. Webster was asked to help lead the music in the church, and they appointed me to do the same thing at the West Gate. Dr. Bryan did not arrive till Saturday of the second week, and he was appointed to speak in the morning meetings to the workers and members, and at night at the big place in the West Gate. Webster was transferred to the West Gate, where he trained a set of the boys to help in the singing, and I was sent to the church to lead the singing there. The afternoon services at the West Gate were led by Mr. Pan. The committee appointed a detail each day to help at

each place of meeting, and especially to work in the after meetings. The whole city was divided up into eight sections, and the names of the inquirers in each section was written down, and a worker most familiar with that section was appointed to visit it each day, and he was supplied with a fresh assistant each day, always going two and two. In addition to all this, there was a daily class of inquirers for the study of a catechism, and for special instruction, and this class grew to about seventy-five, and was held after the meeting at night at the church. The last week of the meeting the whole evening service at the church was given up to the inquirers. Men were detailed to teach a certain number, and it was a glorious sight to come in and see them hard at work in the different rooms and about in the larger room of the church. Two hundred and ninety-three names were taken of those who wished to become Christians. Some, of course, have dropped out. These were scattered in every part of the city and suburbs. The women had their meeting at three in the afternoon in the church just after the men's meeting, which began at two P. M. They were well attended. I could tell the details of many very interesting cases of repentance, of persecution, of obstruction, etc. One man has about fourteen workers in his shop, but closes it all up on Sunday—some things were told which moved one to joy or tears. One fallen woman was almost snatched from her ruin, but a foreigner(!) in the Concession obstructed her. A bright, intelligent Cantonese was baptized, and they told me this morning that his two brothers are coming, too, and they have good means. I told the brethren to pray the Lord to send us some men of means that would help take the burden of the church off the mission.

The examination of the candidates was held on Saturday afternoon, and fifty-one were baptized on Sunday morning. The church was packed, and extra benches had to be brought in, and I have never seen the audience so quiet and solemn in China at a baptism. It took me fifty-five minutes to baptize fifty-one people. Sunday night

the committee asked me to address the new converts, and we had a meeting full of blessing. Then at the close the crowd of new members, except two or three of the women, who could not be present at night, stood up on the platform, a cloud-bank of bright happy faces, God's jewels. Then the members came around and gave them a good old welcome. There are others to come in very soon. They have been praying for one hundred.

Our plans are: 1. Real native control. 2. Concentration. 3. Getting as many workers from other places as possible. 4. Emphasis on personal work and organization of the forces. 5. The great emphasis being put on prayer and the preaching of the Gospel of the Cross straight to men's consciences. God has graciously blessed these efforts.

Chinkiang, China, July 9, 1910.

—♦—

A GREAT MEETING IN MEXICO.

Rev. A. N. Porter, our missionary at Toluca, Mexico, sends us a few words about a remarkable revival at that place. It seems that China is not the only mission field in which great evangelistic meetings can be held:

"I write a note to tell you that we have just closed what all believe to be the greatest meeting ever held in Mexico. We have baptized nineteen and one other is approved, many others made public profession, some of whom we expect to join soon. We baptized the nephew of the late Archbishop of Mexico, a fine young business man. Dr. Hooker was with us for twelve days and preached with great power. We face the future with great hope. In a few days I will send you a picture of the nineteen already baptized."

—♦—

GREAT CONGREGATIONS IN ITALY.

Dr. Whittinghill, in a recent letter, says: "Several of our theological students are preaching to hundreds of people during vacation. Three of them cannot find halls large enough for the congregations."

These words confirm the impression which the editor of the Journal received during his visit in Italy.

Woman's Missionary Union.

AUXILIARY TO S. B. C.

15 WEST FRANKLIN STREET, BALTIMORE, MD.

MOTTO: "GO FORWARD."

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PROGRAM FOR OCTOBER, 1910.

Subject: Mexico.

Watchword: "Whatsoever He saith unto you, do it.—John 2:5.

"Whatever in love's name is truly done
To free the bound and lift the fallen one,
Is done to Christ. Whoso in deed and
word

Is not against him, labors for our Lord."

1. Singing: "Tell It Out Among the Nations."

2. Responsive Reading: Psalm 96.

3. Prayer: That God will help us to give the gospel to Mexico.

4. Roll Call: Each member to respond with the name, native State, and location in Mexico, of one of our missionaries. (For name and State, see September Journal.)

5. Leaflet: "The Entrusted Letter." (Quarterly Literature.)

6. Hymn: "Zion Stands with Hills Surrounded."

7. Readings: From "Our Mission Fields."

8. Readings: From "The Home Field" for October.

9. Readings: This issue of the Journal.

10. To Be Remembered: Mexico has a population of over 12,000,000. Southern Baptists have 33 missionaries; 21 ordained and 28 unordained native helpers. There were 377 baptisms last year.

11. Business.

12. Prayer: For our girls in the Training School; for us that we may be faithful to them and to our world-wide work.



SOMETHING NEW IN MEXICO.

A successful revival meeting is something new in Mexico. In July, Dr. R. W. Hooker, of Guadalajara, assisted Rev. A. N. Porter, at Toluca, in a series of meetings

which lasted for twelve days and nights. Great crowds attended the meetings and people were greatly stirred. As a result nineteen have been baptized, and one other

has been approved for baptism, while many others made public confession of their faith in Christ. Among those who were baptized is a prominent young busi-

ness man who is a nephew of the late Archbishop of Mexico. He is highly connected, many of his kinsmen being Romish priests.



CENTENNIAL YEAR IN MEXICO.

This is the centennial year of Mexican independence. A celebration on an extensive scale was held in the city of Mexico in September.

Mexico's two most famous sons are Benito Juarez, patriot and president of former days, and Porfirio Diaz, great gen-

eral and greater president. Without the "Iron hand" many believe that Mexico would soon be filled with revolutions and torn by political dissensions. President Diaz is now an old man; it is thought that the "time of his departure" cannot be far distant. Many people look forward with dire appre-



NEW CONVERTS AT TOLUCA, MEXICO.

eral and greater president. It is true that President Diaz rules with an "Iron hand," but should the ruler of Mexico not have a hand of iron he would not long remain ruler. Mexico is known to the world as a republic, when in reality it is little less than an absolute monarchy; and but few, even among the most ardent believers in democracy, who are familiar with the situation in Mexico, and who are acquainted with the precarious careers of Latin-American republics in general, would have

hension to the time when the reins of government shall fall into other hands, believing that such an occurrence will afford an opportunity for rebellion and revolution. We are thankful to say that the progress of missions is not directly concerned with who may or may not be president, as through the good offices of President Diaz, church and State are entirely separate and distinct in Mexico.—Mrs. Nimmo.



PROGRESSIVE DOWNGRADE OF CATHOLICISM.

The celibacy of the priesthood was made a law by Gregory 7th in 1079.

The Rosary was invented in 1090.

The doctrine of Transubstantiation

adopted or invented 1215, but not declared an article of faith till 1216.

Auricular confession declared an article of faith 1215.

The custom of having the Latin language only was begun by Pope Vitello, but adopted in 1215.

El Limbo was introduced by St. Thomas Aquinas to take care of and purify infants dying without baptism.

The Council of Tolosa in 1229 first prohibited the use by the people and reading of the Holy Bible in the common language.

The Bible was condemned by Papal bulls as follows: Gregory 9th in 1829; Leo 12th

two in 1828; Pius 8th in 1829; Gregory 16th in 1832; Pius 9th in 1844. The words of this bull were: "The Bible is a book prejudicial and heretical which prejudices the faithful who read it."

The doctrine of purgatory was declared an article of faith in 1439.

The doctrine of the Immaculate Conception was proclaimed by Pius 9th in the Ecumenical Council of 1854.—Translated from the Spanish by Mrs. Mary Gambrell, in Baptist Standard.



AN EXCELLENT MISSION MEETING AND A DEDICATION SERVICE IN MEXICO.

From the first of August up to the time of our annual mission meeting, we, of Leon, Guanajuato, had been hastening the finishing touches on our new property and making arrangements for the reception of our guests. On the evening of August the ninth our guests, the missionaries of the South Mexican Mission, began to arrive. Every one was delighted with the new acquisitions of the Board which we called "our" new property, and joined us in thanking the Lord for putting it into the heart of our dear Brother W. G. Jones, of Louisville, Ky., to give the money for its purchase.

On the morning of the tenth we proceeded to organize and elect our officers, then the rest of the morning was given over to the hearing of oral reports from the various fields. Many of these were glowing indeed, full of good tidings of salvation and growth and prosperity. As the Master rejoiced when His workers returned and reported what they had been permitted to do through His power, so we rejoiced in the joy of the Lord for what He had accomplished through His workers on this needy field as we listened to the glad tidings of the blessings of the Lord upon their work. From every field came the good news of conversions and baptisms, of open fields and waiting hearts longing for the gospel message. In one or two fields where millions are living and dying the doors have been thrown wide

open, but there is no one to enter with the word of eternal life. How we do need more strong native preachers full of faith and the Holy Spirit! The harvest is perishing for the lack of them. Pray with us, that God may speedily raise up men, strong men, for this great work.

Our Sunday-schools are progressing nicely in nearly every station. Dining-rooms and other parts of the missionaries' homes are being used to accommodate the students. They must have more room and that speedily or cease to progress. Our school at Guadalajara has done excellent work.

Our Sunday-schools are progressing nicely in nearly every place and new schools are being organized. The spirit of revival is breaking out in some of our churches. The great meeting which has just been held in Toluca, in which there were more than thirty professions of faith, seventeen baptisms and others awaiting baptism, is evidence of the Spirit's presence and power in our midst. Yet more believing prayer is needed.

The work of the printing plant is growing rapidly. With a little better equipment in the way of machinery and material it bids fair, at its present rate of growth under existing conditions, to become self-sustaining in two or three years at most. If we only had a book and tract endowment fund which would enable us to print each year the needed books and

tracts to put scores of colporters out into the fields the power of this plant would reach the uttermost parts of the earth, for the Spanish-speaking world is its field. Oh, that the Lord would put it into some one's heart to honor God, bless the world and perpetuate his name by providing such a fund! Join us in prayer for this important object. Figures and facts will be gladly furnished to any one interested.

Lack of space forbids detailed accounts of the many interesting reports. The good work continued in the afternoon session with the addition of some written reports and discussions. The two following days were taken up in reading and discussing written reports of the fields and of the special committees, and in laying out plans and discussing the problems relating to each particular field. Each night we were favored with a good sermon from one of the visiting brethren. The Spirit of the Lord was present and the sessions throughout were delightful and refreshing. The mission meeting closed on Friday evening and we were sorry to have to bid our fellow-workers farewell, but rejoiced in the blessings we had received.

We were glad, however, to have four out of the ten remain over Sunday for the dedication service. On Sunday morning we had an interesting Sunday-school directed by Brother Mahon and this was followed by a sermon in English by the writer. In the evening service we had a special dedication sermon by the very able and eloquent pastor of the Baptist church at Aguas Calientes, our Spanish brother, Rev. Policarpo Barro. In this service we had quite a number of visitors present, and at the close of the sermon there were several requests for prayer. One of them, a noble young man, has since had a personal talk with the pastor and missionary, Brother J. E. Davis, about his soul's salvation.

The church house which was dedicated is a part of the large building which is also used for the printery and school, but is so arranged with a door and window opening onto the street and with paint of a different color on the outside that it

appears to be another building from without. It is neatly finished and beautifully painted, and when suitably seated with chairs or benches will surpass in elegance and accommodation all of our South Mexican churches. At present we have only a few old benches and had to rent chairs for the dedication service. We are hoping to find some way whereby we may be able to seat it soon. The church and the mission have invited the National Baptist Convention to meet with us next year. We are hoping they will accept.

On the opposite side of the building from the church we have our printing plant. This long hall fronts Progress street and has two windows and one door opening on the street. It extends along the side of Peace street and has four windows opening on the street and three doors opening into the patio and office room inside, thus furnishing plenty of light and ventilation. There is nothing like it in this large city and many other cities. Then back of the printing plant, fronting Peace street, we have a large, nice school room with a door and window opening on the street. In the printing plant we have from ten to twelve men and girls constantly at work giving the people something to read. In the school room we have a noble Christian girl teaching the children how to read. What better work could be done?

In a room joining the school room and printing hall we have an office for the editor and his assistants, and upstairs just over that room is the living room and office of the writer. Besides these we have a good dark storage room in which to keep our paper supply and three other good rooms for whatever they may be needed.

With all these conveniences and with the bright prospects for the future of this work how could we be other than thankful? To the service of the Lord we dedicate them and from His bountiful hand expect the needed blessings for the future.—V. B. Clarke, in Baptist Standard.

Leon, Guanajuato, Mexico.

HOW CAN WE WIN AND HOLD THE BOYS?

ELIZABETH N. BRIGGS.

"Look, Will! Look at all those names! Those people were put to death because they would not say they were not Christians. And nearly all of them were negroes too!"

It was the cry of a boy to his tardy friend. They were being taught that fascinating Mission Study book, "Uganda's White Man of Work." It was not a model Mission Study Class, for there was only one book and the Leader kept that. She studied the lessons herself until she could tell the chapter with only an occasional glance at the book or at her notes. She had found that she could hold the boys with a straight, bright look when muscular power would have been of no avail.

On this special day she had been teaching the chapter of Uganda's Martyrs, making a list on the blackboard as she taught. Just as the list stood completed, the tardy boy arrived and was greeted with the enthusiastic explanation by his friend.

"What, all them people!" wondered the new-comer as he slid sidewise into a seat. Then came a babel of voices as each boy tried to add his part. Facts and names were mingled. It was not an orderly nor a dignified telling. It might have been the recounting of a baseball triumph, yet the Leader was rejoicing as seldom before.

"They do remember! They do appreciate! They see the heroism," she was saying over and over in her heart.

Little by little she came into the talk, directing this spontaneous review until she could add her word.

"Those people of Uganda," she began, "had never heard the name of Jesus until a short time before this persecution broke out. Yet they were such true and loyal followers that they died rather than deny that they were Christians. Many who were not suspected stood out boldly and said, 'I, too, am a Christian. If you are killing those who believe, you must kill me also.'" "And they were negroes!" marvelled a boy.

"Yes, black people in the heart of Africa," replied the Leader.

"Well," and the boy leaned back with that look of keen judgment in his brown eyes, "They have got some people in this country skinned!"

It was a boy's slang, but it carried with it the discriminating admiration of a genuine boy. The Leader's heart sang for joy. Knowledge had been followed by appreciation; and appreciation by application. What three more telling things could come into a boy's life?

A few months afterward this same boy walked down the church aisle to give his hand to the pastor in token of his acceptance of Christ as his Saviour and Guide. His decision had been made quietly at home, and his mother said, "I believe it was due largely to the Mission Band."

How can we win and hold the boys? This is a large question and one that only very practical love, most unwearying patience and hard work can answer. And just here let me say that all of us who attempt work with boys must make up our minds to one thing. The standards of judgment that we teach them to use are going to be applied to us. There will come times when we will find ourselves far short of the measures we are attempting to put into their hands and minds. If we have never "felt small" before, this work with the boys will at least offer us the experience of a novel sensation.

Let us look at the boy himself for a moment and see just what we shall have to deal with in winning him. His characteristics are many and very decided, yet when we study them carefully we find that they are such as may blossom into virtues or be blighted into vices.

The leading characteristics of a normal boy are: A vital interest in his surroundings; blunt honesty; generosity; quick resentment; crude humor; fearlessness; love of the heroic. In his outward characteristics we find his inclination to keep with the crowd or the "gang spirit," as it has been called; next his love of athletics:

his fondness for collecting which leads to his habit of trading or "swapping;" and, lastly, his love of pets. These are the handles to his nature, the many and somewhat winding roads to his heart. When we get lost in the mazes of one, it only remains for us to try to find our way through another.

Of three things we may be sure: No boy will stand being preached at, as he calls it; neither will he be scolded nor coddled into a thing. He has his own standards, his own rough code of honor. He may violate these himself, but woe betide the grown-up who disregards them.

Talk with a boy; find his protective code, the one of defence for the gang; find his fighting code; what justifies a fight and what does not justify a fight; find his code of justice and fair play. These will give you a clearer insight and a better understanding of boy nature than all the books and papers on the subject. You will find much that is noble with a strange mingling of fallacious honor.

Take the gang as you find it in your Sunday-school class or in your neighborhood. Win them for missions with a picture, a story, a curio. Then hold them by giving them something more heroic than stories of the Wild West. As interest is built up, the boys will begin to study parts for the meet'ng. The lives of our missionaries and native Christians furnish almost limitless material. Boys love true stories, and in our work we can assure them that these things really happened. "I couldn't find Uganda in my geography," said a boy with a look of suspicion, not to say triumph. "Probably your map is old and was made before Stanley went to Uganda. Look here on mine," replied the Leader. She was glad the boy demanded proof and she used a regular school geography to show him.

The life of our own beloved Yates is being studied with wonderful success by one Royal Ambassador Chapter. The Leader asked the boys to read parts at the meeting. To her gratification they rose and told them when they were called on.

Vast possibilities are wrapped in mission study for boys. Their standards and ideals may be so raised and developed that life may be made a different thing for them. Their vital interest may be developed into civic usefulness; blunt honesty into truthfulness; generosity into intelligent liberality; quick resentment into protection; crude humor into cheerfulness under difficulties; fearlessness into bravery; love of heroic into knowledge of real heroism. The gang spirit may grow into sympathetic democracy; love of athletics into physical welfare and development; the instinct to collect may become thrift; swapping may prove training for business life, and love of pets bring out the latent gentleness.

The spiritual nature is there, hidden as best the boy can hide it with pretended roughness. Let us recognize his right of reserve. He will realize the help held out to him though it be not expressed in the words "And now boys, this teaches us," and so on.

In our midst to-day is many a youthful Samuel, who, hearing the Divine voice, needs only to be taught the words, "Speak, Lord, for Thy servant heareth." In the churches of our time stands many a lad with his offering of loaves and fishes if you and I would but bring him to the Master.

Raleigh, N. C.



Do not fail to examine your subscription date on this Journal. If your time is out, please renew at once. We are anxious to keep you on our list. If the date of expiration is not correct, please let us know at once.



We appreciate the words of commendations which comes to us in reference to the Journal. We ask our friends to secure new subscribers for us. This will be doing real mission work.

Young People's Department.

MRS. W. R. NIMMO, BALTIMORE, MD.

MEXICO.

The Battle Song of Missions.

Our eyes have seen the glory of the breaking of the day;
Our ears have caught the bugle notes that come from far away;
We see the lights on mountain height, in burning words that say,
Prepare, prepare the way.

We have heard the sound of marching feet by pagan temple wall;
We have seen in valleys dark and deep the heathen idols fall;
Where the Aztec bloody priests have stood, I hear the gospel's call,
For God is marching on.

But the brave ones fall in every land, as the army marches by;
And the martyrs' names from every strand to God for vengeance cry;
The air is filled with a heavenly band who bring salvation nigh,
For God is marching by.

Hail to the soldiers, with shield and sword, who muster for the right!
They are clothed in the armor of His Word, and with the Saviour's might;
For He comes, He comes, the risen Lord;
The light breaks through the night,
His day is marching on.

—Laura M. Latimer, in Friends Missionary Advocate.

MEXICO.

An Acrostic on Mexico.

M—Make straight the way of the Lord.
E—Every word of God is tried.
X—"Xcept one be born anew he cannot see the kingdom of God."
I—I will also speak of Thy testimonies.
C—Christ the power of God and the wisdom of God.
O—One God and Father of all.

Young Mexico.

The changes and development through which Mexico is passing has greatly affected the life of its young people. Fifty years ago, shielded and guarded, reared in the life of their grandparents; now awake to the calls of modern civilization, eager for progress and improvement, they stretch out their hands to every leader. They are ready to enter every door that will open to them new interests and aims. Their literary and musical clubs, their keen enjoyment of social life, until so recently unknown to them, all show a marked development. But the social life has many temptations, especially Sabbath breaking, as that day offers many amusements, entirely wrong, although quite suitable for other days.

Vacation Weather All the Year Round.

If you lived in a land of perpetual summer, do you suppose you would find it as hard to study as when the warm days of June and September call us to leave our work indoors and enjoy the birds and flowers? In Mexico the girls, big and little, if they are children of the well-to-do and so are fortunate enough to go to school, must study all the year while the birds are singing and the flowers blooming outside, and most of the time it is pretty warm inside, too.

What does our Mexican girl learn, as she studies from month to month? Of the Toltecs and Aztecs—Indian tribes who inhabited her home until the sixteenth century. Of Cortez and his Spanish companions who came from Cuba and discovered the City of Mexico, with its magnificent buildings on the island dotted lake, conquering the Aztec owners and taking their capital city from them. Of bad government and universal dissatisfaction until the insurrection of 1810, which finally resulted in the establishment

of a republic in 1824. Of successive struggles to establish the independence of the country, until 1867 when Benito Juarez, the good President of Mexico, was elected. Of Porfirio Diaz and his wise leadership of the people of this republic. She learns of the varying climates of her country, caused by the differing altitudes on the lowlands by the coast, on the terraces above, and on the great tablelands six or eight thousand feet above sea level, and of the great variety of fruits, flowers and grains grown in these belts. She studies her own language and sometimes learns to speak English more or less perfectly.

A Daughter of the Montezumas.

A daughter of the Montezumas is in New York mastering the art of domestic science. She will carry it back with her to Mexico and at the bidding of her government introduce it in that country of romance and tradition. She is Mme. Guadalupe de Haro and is an exquisite woman with coal-black hair, deep brown eyes and a complexion of creamy white, who proudly says she is thoroughly Mexican and a descendant of the Montezumas. She has been in New York a year and a half studying night and day household arts as taught in public and private schools and colleges. Just now she is studying in the summer school of the University of New York.—Baltimore News.

Mexican Blind Woman Worker.

Guadalupe Rocillo, the blind woman, sold in one year 1,427 copies of the New Testament in Mexico City. This is really a remarkable record, as every book sold means personal work, and sometimes hours of argument and persuasion. A little conversation which was overheard and reported to me may give an idea of her methods.

Approaching a gentleman, she said: "Will you buy a Testament?"

"Another day; I have not time now."

"If I were to offer you a letter telling you how to get fifty thousand dollars, would you have time to read it?"

"Ah! that is a different matter. I would take time for it."

"And yet the fifty thousand dollars could not add ten years to your life, perhaps could not even add a day, or the quarter of an hour, while this book which I offer you tells the way to have eternal life. Haven't you time to find out about that?"

The gentleman was interested, and they began a discussion about eternity. Guadalupe has a most convincing way of talking, and very soon prevailed on the man to buy her Testament.

A Sketch from Life.

Two young girls, one 17 and the other 15 years of age, new pupils in the Baptist School at Toluca, Mexico, have had a sad life. When they were 2 and 4 years of age their mother abandoned them and the father. And ever since the father has had sole care of the little girls. He was a poor man and had to work, and though he loved them very much, the little ones grew up, alone with little or no care, wandering about the streets dirty and barefoot. After a few months the father came to the missionary and said that he felt he could no longer care for the girls. He could not form a home for them, and they were exposed to all sorts of dangers and temptations, as are the poorer class of people, and could we not send them to school. Very soon after he came to see us he very suddenly died. A more pitiable sight we have never seen. These two lone girls, standing grief stricken over the form of the dead father, stretched on the floor in the most miserable of rooms.

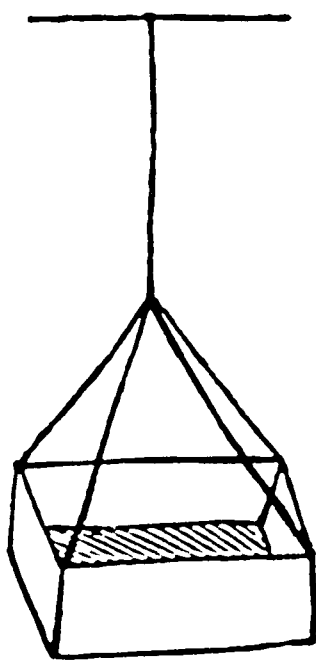
The stoutest heart would have bled for them. Not a friend in the wide world to look to but God and us. The father refused to confess before he died, and the neighbors were so incensed with anger and hatred that they cursed both father and daughters, and did everything they could to frighten the children, trying to steal the few things belonging to them. They are exceptionally bright children, and we believe they have been chosen from the

beginning. God alone has kept them from the sin that surrounded them. They are making good progress in their studies and show every indication of being good and useful Christian women.



Two Babies.

Two little brown babies with bright, black eyes and straight, black hair were born in a land where the sun shines brighter, the skies are bluer and the air is balmy than in our country.



PACHITA'S
CRADLE.

Their names were Janie and Fannie, but as they were Mexican babies they were called Juanita (pronounced Hwanita) and Pachita.

Juanita's parents were wealthy and Pachita's, oh, so very poor—poorer than any of you have ever known.

Her mother and drunken father and seven little sisters and brothers lived in

a little smoky room with a dirt floor, on which they slept and cooked and ate—when there was anything to eat. When Pachita was born a wooden box was swung by a rope from a rafter in the roof and a little goat skin put in the box to make it soft for Pachita.

How different is Juanita's home! No wooden box or goat skin for her, but a beautiful gilt bedstead, lace canopy and blue ribbons. Costly furniture, carpets, curtains, flowers and delightful perfumes—all these for Juanita.

Jesus loves both of these babies just alike, they both need the same thing, and that is to be taught about Him. I hope you will ask God to send the missionaries to the parents of Juanita and Pachita that they may learn to worship Jesus instead of the Virgin Mary, as He, not Mary, is the Saviour of us all.

—Adapted.

Ambassadors to Mexico.

Mexico has a government like ours; there are twenty-seven States and two Territories with a Federal District like the District of Columbia. The City of Mexico is the capital. The President is elected every four years. There is a Congress with Senate and House.

At the one hundredth anniversary of the independence of Mexico, held in Mexico on the fifth of September, President Diaz received in the Hall of Ambassadors in the National Palace, the special ambassadors sent from the United States, Italy, Japan, Germany and China.

The United States was the first nation to acknowledge the independence of Mexico and the first to open friendly relations with this republic. Our Ambassador, ex-Governor Curtis Guild, of Massachusetts, was given the first place in the program of the day. He was given the post of honor in the procession of carriages, occupying a seat beside Porfirio Diaz, Jr., the son of the President. The reception that followed the procession was very brilliant with all the highest government officials, members of the Cabinet, officers of the army and navy in the uniforms of their rank.

After Governor Guild had given his message of good will from the President and people of the United States, President Diaz replied that he appreciated the presence of our Ambassador and hoped that the friendly feeling between the two countries would last for a long, long time.

This is what we call an "open door" between two neighboring nations. Much can come and go through this door, both of good things and evil things. What should Ambassadors of the King of kings carry through the open door between the United States and Mexico?



On the Street.

As you go about the streets of a Mexican town and see the remains of kites on the telephone and electric light wires, you could almost believe that a crowd of American boys had been along there. And then on down the street you will see a

lot of boys spinning tops—their “monkeys,” as they call them. What will make you sorry is to find the next group gambling with pennies by pitching them up against the wall and seeing which can make his penny fall nearest a crack in the walk.

LIFT A LITTLE.

Lift a little, lift a little,
Neighbors, lend a helping hand
To that heavy laden brother
Who from weakness scarce can stand.
What to thee with thy strong muscles,
Seems a light and easy load,
Is to him a heavy burden
Cumbering his pilgrim road.
Lift a little, lift a little,
Effort gives thee added strength,

That which staggers him when rising
Thou canst hold at arm's full length.
Not his fault that he is feeble,
Not thy praise that thou art strong;
It is God makes lives to differ,
Some through walling, some through song.

Lift a little, lift a little,
Many are they that need aid;
Many lying by the roadside
'Neath misfortune's dreary shade,
Pass not by like priest and Levite,
Heedless of thy fellow-man,
But with heart and arm extended
Be the good Samaritan.
JOB GREEN, Hudson, N. H.

* * * *

RECEIPTS FOR FOREIGN MISSIONS FROM AUGUST 15, 1910, TO SEPTEMBER

15, 1910.

ALABAMA.—W. Y. Quisenberry, Evergreen, missionary in China, \$80; Dr. W. T. Berry, Birmingham, \$5; Dr. W. T. Berry, Birmingham, \$12.50; Jasper Bapt. S. S., G. D. O'Rear, native missionary, \$8.32. Total this month, \$105.82.

Previously reported, \$1,186.06. Total this year, \$1,291.89.

ARKANSAS.—As previously reported, \$12.50.

DISTRICT OF COLUMBIA.—As previously reported, \$238.80.

FLORIDA.—Darling Bapt. Ch., J. F. Register, \$2.55; S. B. Rogers, Cor. Sec'y, \$53.72. Total this month, \$56.27.

Previously reported, \$331.20. Total this year, \$387.47.

GEORGIA.—Mrs. Mary Davis Jackson, Greensboro, \$25; C. J. Hood, Commerce, missionary in China, \$600; Belmont Ch., H. A. L., Clerk, \$2.15; Mrs. B. E. Barksdale, Longstreet, \$2; H. R. Bernard, Auditor, \$1,009.79; McDonough W. M. S., for medical missions, \$2; Wadley Sunbeams, for Africa, \$1; Capt. Ae., for Dr. and Mrs. Gaston, \$50; Athens S. S., for tuition of girl in Miss Mackenzie's School, Yangchow, China, \$4; Capt. Ave. W. M. S., for Dr. and Mrs. Gaston, \$8.10; Capt. Ave. W. M. S., for medical missions, 15 cents; Capt. Ave. W. M. S., for Missionary Training School, 5 cents; First Athens W. M. S., for Pingtu, China, student being taught, \$25; East Point W. M. S., for Bible woman, \$30; Albany W. M. S., for Italy, \$7.50; Providence (Shady Dale), for Emmett Stephens, \$5; Sandersville W. M. S., for native missionary, \$37; Central Newnan, Sarah Hall M. S., for native helper, \$25; First Americas Y. W. A., for Mrs. Pruitt's Bible woman, \$6.41; Monticello W. M. S., for medical missions, \$5; Milledgeville W. M. S., for native helper, \$12.50; Thomasville W. M. S., for Rena Sheppard, 75 cents; First Moultrie Y. W. A., for Japanese school,

\$1.40, \$221.86. Total this month, \$1,860.50. Previously reported, \$5,695.17. Total this year, \$7,555.97.

ILLINOIS.—As previously reported, \$146.15.

KENTUCKY.—Mrs. J. V. Abell, Cox Creek Association, J. E. Cosby, \$15; W. D. Creek, girl in school, Chefoo, \$15; Tate's Powell, Cor. Sec'y, \$1,071.15; B. Y. P. U., Pembroke, Bible woman, \$6.50; Y. L. M. S., Paducah, Tipton, \$50; Y. L. M. S., First Owensboro, Miss. Moorman, \$10; First Owensboro, \$7.05. Total this month, \$1,177.70.

Previously reported, \$8,663.80. Total this year, \$9,841.50.

LOUISIANA.—“A Jewess,” by Miss Julia Meadows, \$5; Mrs. C. E. Jenkins, Mansfield, native helper, China, \$100; Calvary Ch., Cal. Association, S. H. C., Clerk, \$9.25; Singer Bapt. Ch., O. B. Y., Clerk, \$21. Total this month, \$135.25.

Previously reported, \$515.76. Total this year, \$651.01.

MARYLAND.—Mr. and Mrs. Charles T. Bagby, Seventh Bapt. Ch., Baltimore, James Pollard Memorial, Yang Chow Hospital, Dr. P. S. Evans, \$1,545; First Bapt. Ch., Baltimore, J. R. G., Tr., \$74.84; Brantley Bapt. Ch., Baltimore, C. W. W., Tr., \$39; China Publication Society, R. E. C., \$106.50; Eutaw Place Ch., Baltimore, H. W. P., Chairman, \$78.21; Seventh Bapt. Ch., Baltimore, O. M. LaB., Tr., \$26.17; Riverside Bapt. Ch., Baltimore, L. S., \$25. Total this month, \$2,194.72.

Previously reported, \$2,705.19. Total this year, \$4,899.91.

MISSISSIPPI.—W. M. S., Peach Creek Ch., Mrs. O. F. K., Tr., native pastor, \$5; Fifteenth Avenue Bapt. Ch., Meridian, E. D. B., Tr., Chinese student, \$4.50; Clinton Bapt. Ch., George Whitfield, \$10; “A Friend of Missions,” Centreville, \$100; Bowling Green Ch., A. H. Miller, \$7; W. M. S., Peach

Creek Ch., Mrs. O. F. K., native pastor, \$10. Total this month, \$136.50.

Previously reported, \$1,099.05. Total this year, \$1,235.55.

MISSOURI.—A. W. Payne, Treas., \$1,687.85; A. W. Payne, Treas., Women of Missouri, \$454.14. Total this month, \$2,141.99.

Previously reported, \$3,974.47. Total this year, \$6,116.46.

NEW YORK.—Thomas P. Miller Memorial, E. C. M., support Dr. T. O. Hearn, \$50; Thomas P. Miller Memorial, E. C. M., support Dr. T. O. Hearn, \$50. Total this month, \$100.

Previously reported, \$337.50. Total this year, \$437.50.

NORTH CAROLINA.—W. M. S., Mill Creek Ch., Mrs. T. H. S., native preacher, \$25; W. M. S., Reldsville, Mrs. P. W. G., Tr., native preacher, \$20; Y. W. A., First Asheville, Miss H. L., Tr., native preacher, \$25; Y. W. A., First Asheville, Miss H. L., Tr., Miss Lanneau, \$5. Total this month, \$75.

Previously reported, \$2,322.02. Total this year, \$2,397.02.

OKLAHOMA.—J. C. Stalcup, Cor. Sec'y, \$452.39; Little River Association, N. J. S., Tr., \$3; L. A. and M. Society, First Ch., Walker, A. C. W., Jr., pastor, girl in school, Pingtu, \$20. Total this month, \$475.39.

Previously reported, \$181.96. Total this year, \$657.35.

PENNSYLVANIA.—As previously reported, \$5,000.

SOUTH CAROLINA.—Mt. Ebal Ch., Edisto Assn., D. H. C., pastor, \$1.94; Mt. Paran Ch., Broad River Assn., E. R. S., Tr., \$10; New Westminster Ch., Beaver Dam Assn., L. A. T., \$6.67; Macedonia Bapt. Ch., William Halley, Tr., \$2.15; Pleasant Hill Ch., North Greenville Assn., W. V. H., \$2.80; Pisgah Ch., Kershaw Assn., S. B. H., \$5.50; Antioch Ch., Spartanburg Assn., Z. H. Lanford, \$24.34; Mt. Pisgah S. S., Piedmont Assn., M. E. W., \$1.44; Beaver Dam Ch., Beaver Dam Assn., J. S., Tr., \$8.24; Double Springs Ch., Beaver Dam Assn., J. S., Tr., 50 cents; Village Creek Ch., Beaver Dam Assn., J. S., Tr., China, 70 cents; Bethlehem Ch., Beaver Dam Assn., J. S., Tr., China, \$2; West Union Ch., Beaver Dam Assn., J. S., Tr., \$5; Bethel Ch., Spartanburg Assn., E. S. B., Tr., \$10; Y. W. A., Poe Mill Ch., Greenville Assn., F. M. O., Tr., \$2.25; W. M. S., Poe Mill Ch., Greenville Assn., F. M. O., Tr., \$1.75; Sunbeams, Poe Mill Ch., Greenville Assn., T. M. O., Tr., Africa \$1; Spart. Assn., C. M. Crews, Tr., \$6.19; Friendship Ch., Pee Dee Assn., G. T. G. G., \$1.37; Emmanuel Ch., Pee Dee Assn., G. T. G., \$2.27; Britton's Neck Ch., Pee Dee Assn., G. T. G., \$1.76; Ruby Bapt. Ch., J. F. C., Tr., \$5.04; Pendleton St. Ch., Greenville, W. W. Tr., \$2.30; Providence Ch., Broad River Assn., D. W. C., Tr., \$25; W. M. S., Mountville, Laurens Assn., J. H. M., Tr., \$16; Broad River Assn., J. B. B., Tr., \$62.36; W. M. S., Welsh Neck Assn., Miss M. L. C., Tr., \$15.10; First Bant. Ch., Rock Hill, J. W. H., Tr., \$7.85; Grumessville Ch., E. R. S., \$1.57; Rocky Springs Ch., Edisto Assn., M. W. H., \$5.10; Mt. Pleasant Ch., E. S. L., Tr., \$9.56; North Augusta Ch., Mrs. A. C. S., Tr., Italy, \$2; Corinth Ch., No. 1, Piedmont Assn., L. L. S., Tr., \$2.48; Mt. Airy Ch., Piedmont Assn., L. L. S., Tr., 52 cents; North Greenville Assn., Z. H., Tr., \$7.42; Green Pond Ch., B. F. West, 91 cents; Miss Lula F. Whilden (China), Manchuria, \$50; Cedar Creek Ch., I. M. D., Clerk, 63 cents; C. H. Snider, Conway,

Bible woman, \$2.50; Saluda Assn., R. M. B., Tr., \$28.92; Fork Shoals Ch., Greenville Assn., E. L. K., \$1.16; Beulah Bapt. Ch., Laurens Assn., W. C. M., \$1.36; R. J. Williams (rent o fhouse), \$6; Parksville Bapt. Ch., F. M. B., Tr., \$8.25; Richland Spgs. Ch., Ridge Assn., H. Q. R., \$4.10; W. M. and A. So., Edgefield Ch., O. S., Tr., \$20; Black Creek Ch., Welsh Neck Assn., E. E. K., Tr., \$25; L. M. S., Berea Ch., Blacksburg, Mrs. D. A. G., Tr., \$10; Mrs. J. N. Cudd, Treas., \$150.51; Bible woman, \$30; Bible reader, \$2.50; W. W. Lawton, \$27; Africa, \$48.67; Mrs. Lucille M. Lawton, Lena, S. C., \$15; Double Springs Ch., J. J. Dill, Tr., \$2.50; First Bapt. Ch., Columbia, \$41.40; Berea Bapt. Ch., Edgefield Assn., M. B. H., Clerk, \$20; Welcome Bapt. Ch., Greenville Assn., T. M. B., Sec'y, \$3; W. M. S., Mt. Elon Ch., L. H. Gardner, Mrs. Greene's Bible work, \$9; Horeb Ch., Santee Assn., J. M. P., Tr., \$3.41; Southside Ch., Spartanburg, W. R. B., Tr., \$30; estate of Miss E. A. Morrow, by S. T. L., \$39.40; W. M. S. Circle, No. 1, Warrior's Creek Ch., Laurens Assn., F. B., Clerk, \$6; West End Ch., York Assn., E. J. D., \$5; Darlington Bapt. Ch., G. H. E., Tr., \$22.21; Lower Fair Forest Ch., Union Assn., L. C. E., \$3.15; Corinth Ch., J. S. Hart, Tr., \$13; Mt. Olivet Ch., Barnwell Assn., J. W. B., Clerk, \$3. Total this month, \$903.75.

Previously reported, \$5,145.37. Total this year, \$6,049.12.

TENNESSEE.—W. M. Woodcock, Treas., \$436.68; Dr. Neal, Mexico, \$15.25; Africa, \$1.39; Bible woman, China, \$78.53; D. G. Whittinghill, \$74; native worker, China, \$15; K. D. Taylor, desk, Miss Mackenzie, \$3.75; Dyer Bapt. Ch., Mary Jarvis, Medling Ch., \$3; B. Y. P. U., First Jackson, B. H. E., missionary, China, \$25. Total this month, \$653.10.

Previously reported, \$1,937.40. Total this year, \$2,590.50.

TEXAS.—Mrs. Susan T. Price and Miss Mattie Jordan, Waco, support girl with Mrs. Sallee, \$20; R. Y. P. U., Rule, W. H. Wright, Bible woman, \$7.75; Baraca Class, First Texarkana, L. E. T., Sec'y, missionary, \$25; First Bant. Ch., Dalhart, Rev. S. Wingo and wife, China, \$1; F. M. McConnell, Cor. Sec'y, \$111. Total this month, \$164.75.

Previously reported, \$4,366.96. Total this year, \$4,531.71.

VIRGINIA.—H. C. Taylor, Black Ridge, Girls' School, Soochow, \$250; Churchland Ch., J. T. Griffin, \$1,000; B. A. Jacob Treas., \$2,817.17; Falmouth Ch., Hermon Assn., (F. K. Tyler), \$50 for native preacher in China; Mineral Ch., Goshen Assn., (W. M. S.), \$2.50 for desk in China; Calvary Ch., (Roanoke), Valley Assn., (W. M. S.), \$30 for Dr. Simmons; Luray Ch., Shenandoah Assn., \$100.33 for native pastor; Hampton Ch., \$300. Total this month, \$4,550.

Previously reported, \$5,258. Total this year, \$9,808.

WASHINGTON.—Mrs. W. M. Ellis, Spokane, Bible woman with Mrs. Oxner, \$7.50.

CALIFORNIA.—Girls' Mission Circle, Jennie M. Hurlburt, support Chinese girl with Lowe, \$17.

NEW JERSEY.—Two classes, First Bant. S. S., Trenton, J. W. H., J. M. Justice, \$20.85.

AGGREGATE.

Total this month, \$14,776.40.

Previously reported, \$49,214.25.

Total this year, \$63,990.65.

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