

"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.

Entered at the Post-Office at Richmond, Va., as Second-Class Matter.

VOL. LXI.

NOVEMBER, 1910.

No 5.

## THE FIRST LEADERS OF THE FOREIGN MISSION BOARD.

We give in this issue of the Journal short sketches of the first three men who labored in connection with the Foreign Mission Board—the first secretary, the first missionary and the first native preacher. There are several reasons for the publication of these sketches at this time. They make good reading matter. We ought to feel a profound interest in these men. They were giants who first lifted this immense work into prominence and started it on its way to the present glorious success. Besides thousands of our young people during these fall months will be studying our new text-book—Southern Baptist Foreign Missions. The names of these men will occur often on its pages, and we desire to give more complete information concerning them.

Another consideration is the fact that during the coming months we will all be thinking and talking about the beginnings of our foreign mission work. For a number of days in October the American Board of Commissioners for Foreign Missions, Boston, Mass., celebrated the Centennial Anniversary of the organization of that great Board. Our Board sent its Corresponding Secretary as its official representative to that celebration. It was especially fitting that we should have some part in this Centennial Celebration, both because the work of our Baptist brethren in England exerted a powerful influence for the organization of the American Board, and because in sending out Judson and Rice, who became Baptists, the American Board was a providential factor in the organization of our Baptist work.

Under the old Triennial Convention it is

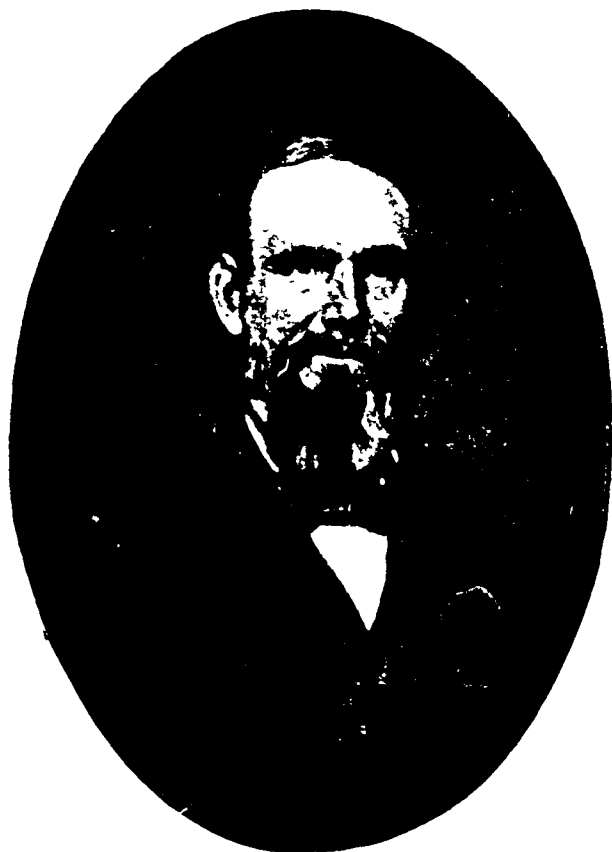
interesting to note that three of the five States that made the largest total of contributions were Southern States—Georgia, Virginia and South Carolina. The first president of the old Convention was Dr. Richard Furman, of South Carolina; the first secretary of the Foreign Mission Board was for years actively interested in the foreign mission work of the Triennial Convention; the first missionary sent to China under the old Convention was Rev. J. L. Shuck, of Virginia, who became the first missionary of the Foreign Mission Board, and the first native Chinese preacher was connected with the work under the Triennial Convention.

The work of the Southern Baptist Convention is really a continuation of the Southern part of the old Convention. Hence we will celebrate the Centennial of our foreign mission work in May, 1914. The Journal has already suggested that a most fitting observance of the Centennial would be the rapid increase of our contributions to our foreign mission work, so that by the meeting of the Convention in 1914 we can report a million dollars contributed that year to the work of world-wide evangelization.

By our New Mailing System every subscriber can tell when his subscription expires. We drop all names when time is out. Examine your date. We want to keep you on our list. The date line consists of the year and month when the subscription expires. If this copy is marked "Nov. 10" your time expires this month. The best plan is to renew at least a month ahead.

## THE FIRST SECRETARY

Soon after the Foreign Mission Board was organized in 1845 Dr. James Barnett Taylor was selected as the first Corresponding Secretary. He was born at Earton-upon-Humber in England, March



J. B. TAYLOR.

19, 1804. When he was about one year of age, his parents came to this country and settled in New York City, where they lived until 1817. Dr. Taylor was converted at thirteen years of age, and united with the First Baptist church of New York City. He was baptized by the pastor, Rev. William Parkinson. His subsequent life proves that the work of grace in his young heart was genuine and deep. When he was fourteen years of age, his father, George Taylor, moved to Virginia and settled in Mecklenburg county. Here in the midst of an unusually religious community and under the influence of his godly pastor, Rev. William Richards, young Taylor rapidly grew in grace, and at the early age of sixteen years felt called to become a preacher of the gospel. Often after a day of toil he would walk as far as six miles to some country meet-

ing house, where he would speak to the people gathered from the neighborhood. In 1824 when he was but twenty years of age, he was formally licensed to preach. He now began to attend associational and other meetings, where he met Dr. J. B. Jeter and many other Baptist leaders of that day. His first work was as a missionary of the General Association. He served the board for six months in a destitute part of the State for the small salary of \$25.

His training for the ministry was carried on by private study under the influence of his pastor and other great men of the day. Rev. Wm. Richards was far ahead of most men of his day in his interest in foreign mission work, and from him Dr. Taylor received much of the intense missionary spirit which characterized his entire life. He was ordained in May, 1826, at Sandy Creek church in Charlotte county, Va. The presbytery consisted of Revs. William Richards, Silas Shelbourne and Pleasant Barnes. Soon afterwards he was called to the pastorate of the Second Baptist church of Richmond, then a weak and struggling body. At first he declined the call, but through the influence of Deacon Crane he was prevailed upon to come and labor a little while with the church. A "little while" lengthened out into thirteen useful years. The young pastor, then only twenty-two years of age, threw himself with intense earnestness into the work of building up the church. Two years later on October 30, 1828, he was married to Miss Mary Williams, of Beverly, Mass., who was at that time making her home with her sister in Richmond.

As a young pastor he not only served his church faithfully, building it up into a strong, aggressive body, but he gave himself unstintedly to visiting and preaching in all parts of the State, securing subscribers for the Religious Herald and the missionary periodicals of his time, stirring up the denomination in the State on the subject of education and missions.

In the fall of 1839 Dr. Taylor became the Chaplain of the University of Virginia, and gave up the pastorate of the Second Baptist church. After one year of efficient service at the University, he returned to Richmond and was called to the pastorate of the Third Baptist church (now known as Grace Street church) in 1840. Here for six years he did a great work. One achievement of this pastorate was the building of a beautiful and commodious house of worship on the spot now occupied by Grace Street church.

When the Southern Baptist Convention was formed in 1845, the Foreign Mission Board, appointed by that Convention, began seeking a suitable man to become Corresponding Secretary. It is not strange that the Board turned to Dr. Taylor as the man for the place. Not only had he always shown an intense missionary spirit by his long preaching tours in destitute parts of the State, but he had been actively connected with the foreign mission work of the Triennial Convention. He had often taken large collections for it, and made large personal contributions to it, and had gone on some extensive trips to distant States in its interest. The Board of this old Convention had several times sought to engage him as one of its agents. At a meeting held on the 1st of December, 1845, he was appointed by the Board as its Corresponding Secretary. After a mighty struggle, being reluctant to leave the pastorate of the church which he so loved, and though with his intense missionary spirit, feeling the importance of the call to this position, he declined the secretaryship of the Board. The Board asked him to give a part of his time to the work until someone else could be secured. In this way he entered upon the work. So efficient and successful was his leadership that the Board again called him to the secretaryship, and he was constrained to accept. On the 21st of June, 1846, he resigned his church, and entered with great vigor upon the work of the Board, to which he now gave his entire time.

Through all his life so varied and so in-

tense were the labors of Dr. Taylor that one marvels in reading the record that one man could do so much and do it well. Even while Secretary of the Board, for many years he was pastor of the church at Taylorsville. The work of the Board was in the period of its infancy, and extraordinary demands were made upon the Secretary. Then came the terrible years of the Civil War. When conditions made it impossible to do much for the cause of missions, he became a chaplain in the army that he might preach the gospel to the soldiers. The years following the war were equally trying and difficult. In the midst of the desolation of the country he made long and trying journeys visiting churches and conventions, and arousing the people to the importance of the work of foreign missions. It has been stated that nearly all the money which came to the Board for several years came through his personal solicitation. With no help in the rooms he carried on the large correspondence of the Board, and attended to all the business matters pertaining to its widespread work. It is not surprising that his health gave way, and that often he was prostrated with long periods of illness. These occasions, however, only deepened his desire to hasten his work. At length his health failed to such an extent that he was constrained to offer his resignation as secretary. The Board, however, insisted on his continuing in the work, which he did for a time, but on December 11, 1871, the Board was prevailed upon to accept his resignation and adopted a paper which contained these words:

"Rev. J. B. Taylor, D. D., has been the only acting Corresponding Secretary of this Board. During the whole period of its existence, extending through twenty-six years, he has performed the duties of his office with a diligence, fidelity, and disinterested never excelled, and with a judgment, prudence and efficiency rarely equaled. He has been, in truth, the life and motive power of the Board. In all this time his relations with all its members have been most fraternal and pleasant. Nothing has ever occurred in their

business transactions, in their complicated interests, or in their earnest discussions, to disturb for a moment the reciprocal confidence and affection between the Board and their Secretary."

Eleven days after his resignation was accepted, on the 22d day of December, 1871, he passed to his reward. His last words were—"All is right." His death

brought great sorrow, not only in the city of Richmond, but throughout the Southland. Thus ended his ministerial service of fifty years—one-half of which was spent in the service of the Foreign Mission Board. He lived to see the work revived after the war and begin to grow into something of the widespread usefulness to which it has now attained.



## THE FIRST MISSIONARY

*J. Lewis Shuck.*

Rev. J. L. Shuck, who was the first missionary appointed by the Foreign Mission Board of the Southern Baptist Convention, was born in Alexandria, Va., September 4, 1812, and was educated at the Virginia



REV. J. L. SHUCK.

Baptist Seminary, now Richmond College. Little is known of his early life, but the following story gives some idea of his deeply consecrated character. A missionary meeting was being held and a contribution was taken. There were bank notes, silver and even gold in the

collection basket, but most important of all, there was a card on which was written "Myself." It was found that the card was put in by a young man in the back of the congregation who proved to be Mr. Shuck. This was the young man's offering. Having neither silver nor gold to give to the cause of missions, he gave himself. He was the first American Baptist Missionary sent to China. He was set apart as a missionary, September 10, 1835, in the First Baptist church of Richmond, Va. He sailed under appointment of the Board of the old Triennial Convention on September 22d of the same year. He first stopped at Macao where he began an active work in connection with other missionaries who soon joined him. In 1842 he moved to Hong Kong, and in 1844 to Canton, where he organized the First Baptist Church of Canton, which was the first Baptist church organized in that great empire.

Before going out he was married to Henrietta Hall, daughter of Rev. Addison Hall, of Lancaster, Va., September 8, 1835. For nine years she labored with him in China and then passed to her reward, November 27, 1844. Those who knew her bear testimony to her lovely character and faithful Christian work. She was one of the first among many of our missionaries who have laid down their lives in the effort to evangelize China.

In the fall of 1845 Mr. Shuck came to the United States with the double purpose of raising funds for the erection of a house

of worship in Canton and placing his five motherless children with his wife's relatives. He was accompanied by his native preacher, Yong Seen Sang. At the same time he was appointed as the first missionary to whom the Board of the Convention gave a commission.

The first work which he did as a missionary of the Board was, perhaps, the most important effort he ever made for foreign missions. With his native preacher he attended the meeting of the Convention at its first anniversary in Richmond in May, 1846. The two made a profound impression on that body. After the Convention, Mr. Shuck and Mr. Yong canvassed the South in the interest of foreign missions. They were met everywhere by immense congregations and their appeals met ready responses. Perhaps nothing has ever been done which had a more profound effect in arousing interest in foreign missions among Southern Baptists. Mr. Shuck's farewell appeal will give some idea of the tremendous force of his pleading for the cause. "The cause is yours as well as mine, yea, it is the cause of our common Redeemer, the cause of God and of universal man. I appeal for your sympathies, your prayers, and your contributions; I appeal for the last command of our ascended Lord; I appeal by the eternal interest of China's four hundred millions; I appeal by the few feeble men and women who have given up all for Christ, and are laboring in China; I appeal by the scrutiny of the final judgment, and

by all the horrors which await the heathen in that fearful world of eternal night."

Mr. Shuck was married the second time in October, 1846, to Miss Lizzie Sexton, of Alabama. On March 11, 1847, with his little daughter five years old, and Messrs. Tobey and Francis C. Johnson, they sailed again for China where they arrived June the 25th of that year. He found his little church in Canton in better condition than he feared for which he exclaimed, "God be praised."

On the 12th of September, 1847, Mr. Shuck was transferred to Shanghai to assist in opening our missionary work in that city. Here he published many Chinese tracts, and labored effectively until after the death of his second wife which occurred in November, 1851. This affliction brought him home again with his bereaved children and he surrendered his connection with the Board in July, 1853. In 1854 he married Anna L. Trotti, of Charleston, S. C., and went to California to work among the Chinese of Sacramento. Here he labored until near the close of his life. He returned from California in 1861 and located at Barnwell Courthouse, S. C., where he died August 20, 1863. Shortly before his death, he said, "Preaching the gospel has been the joy of my life." Asking for the hymn, "Just as I am," he joined in singing it to the close. He then fell asleep and went to be with Him whom he had served faithfully through many tribulations.

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## THE FIRST NATIVE PREACHER

### *Yong Seen Sang.*

Yong Seen Sang was the first native preacher employed by the missionaries of the Foreign Mission Board. He was a native of the Heung Shan District in the Province of Canton, and was born about the year 1813. His character bore indications that in his childhood and youth he breathed a purer atmosphere than is to

be found in most Chinese homes. His educational advantages were good, and his training was sufficient to give him a place among the literati.

He was baptized by Rev. J. L. Shuck in 1844 at Macao, China. His education and his deep earnestness soon placed him in the ministry, a position which he filled

with honor to himself and great profit to the cause. Most of his long and useful life was spent in Canton. When Mr. Shuck was transferred to Shanghai, Mr. Yong went with him, but did not remain very long.

Perhaps one of the most useful periods in his life was a few months spent in this country in 1846. He came over with Mr. Shuck and attended the first anniversary of the Southern Baptist Convention in the city of Richmond that year. He replied to an address of the President of the Convention with an "easy grace and dignity of manner which would have done credit to the most accomplished gentleman." He had one request to make—"That all the disciples in their prayers morning and evening would remember China." His presence at the Convention and the impression made by him resulted in his being supported throughout his long career by a band of noble Christian women of the First Baptist church of Richmond, Va. After the Convention he and Mr. Shuck traveled together, visiting the churches all through the South. His presence as a Chinese convert and preacher was a tremendous force in awakening a new interest among his American brethren, not only towards China, but other non-Christian lands. Dr. Tupper records that thirty-four years after Mr. Yong's visit, he often met old people who inquired after him, and sent kind remembrances to him.

Mr. Yong is described as being tall and spare in personal appearance. He wore a long, white beard which, together with his height, gave him unusual dignity. In his manners he was affable and agreeable. He was always courteous in society. Under no circumstances did he ever stoop to be coarse. He was regarded by all who met him as being unusually kind and gentle. He was thoroughly reliable and faithful in the discharge of every Christian duty. He was unsuspecting and forgiving, fair and honest. He possessed great simple-mindedness and truthfulness, which sometimes made him a prey to unscrupulous people who sought to take advantage of him. His own intentions were good, and he imagined that the whole world was cut from the same pattern as himself.

As a teacher he was well suited to carry the message to his own people. His manner of preaching was simple and instructive.

When at the close of his long life, he went to rest, there was great sorrow, not only in China, but among the people of the United States. He had lived a noble and useful life. It was with great sorrow to those who had watched his career that they saw him lay the burden down, but the sorrow was turned into joy as they remembered his abundant entrance into the home above.

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## THE EDUCATIONAL SECRETARY'S VISIT TO SOUTH AMERICA.

In the last issue of the Journal we gave an account of Dr. Ray's trip as far as the Campos field. We give now a synopsis of his trip to the Victoria and Bahia fields. They left Campos the afternoon of August 3rd and arrived in Cachoeira at 7:40 o'clock.

### AT CACHOEIRA.

"An immense crowd met us at the train and conducted us to the church where we

spoke to an audience that crowded the building almost to suffocation.

"After the service, we were taken to our house where we were to be entertained. 'Our house,' indeed, for this splendid private dwelling owned by a gentleman in Rio, had been loaned to the church for our entertainment.

"On the following day we went to Castello which we reached after a ride of two



hours. After waiting a short while in the home of Brother Jose Soares, formerly a



MISSIONARIES ATTENDING THE BRAZILIAN CONVENTION AT SAO PAULO.

spiritist, now a zealous Christian, we repaired to the stream near by where the native pastor, Fernando Drummond, a distant relative of the famous Henry Drummond, baptized four candidates.

After lunch, we spoke to the people who had assembled in the large front hall and on the porch of Brother Soares' home. The church has no building of its own. When this service was over, an old English woman came up to us and expressed her great pleasure at once more hearing the gospel spoken in her own language. Her husband was also very appreciative. They told me they had lived in one town thirty-two years without hearing a gospel

sermon. They have two sons in the interior who have never heard a gospel sermon. No missionary is permitted to enter the town where they live—in fact, no one ever tries. The soul hunger of those two people and the story of the destitution which they told, filled us with a painful longing for more laborers.

"We returned to Cachoeira and spoke to a great audience in the masonic Temple that night. We were very happy over being able to lead a fine young man to accept Christ. He had been hesitating a long time, but that night he yielded himself to his Lord with great joy."

#### THE CITY OF VICTORIA.

"The ride from Cachoeira to Victoria was over one of the most picturesque routes we have ever traveled. When we reached Victoria we were taken to the home of Dr. Miranda Pinto where he and his good wife entertained us most delightfully during our stay of two days. What a splendid trophy of the gospel is this charming Christian home! The husband and wife are from two of the best families in Brazil, both highly educated and cultured. Their devotion to Christ is as humble as it is sincere and fearless. Their children are being taught in an atmosphere of Christian piety and consecra-



CHURCH, VICTORIA, BRAZIL,

tion. Their good witness is of incalculable service to our cause. Dr. Pinto is the superintendent of the Leopoldina Railroad

and wherever he goes, he takes his Bible with him and is zealous in seeking to win others to Jesus.

"We held two good services in the church. The church building pleased us. One of the pleasant features of our visit to Victoria was the reception the president of the State gave us when we called on him. He received us in the most cordial manner and talked with us for thirty minutes. He assured us of his earnest desire to see our work have every facility for its progress. He told us he had dismissed "for the good of the service" the deputy who had allowed the persecution of Brother Ginsburg last February in Itabapoana and was now prosecuting the deputy in the courts.

"The work in the Victoria field had a most interesting opening. Francisco Jose de Silva, who is now one of our pastors, went from Bahia to the State of Espirito Santo to do some surveying for the national government. Not long afterwards, Dr. Taylor in Bahia had word from Silva saying he had gathered a group of believers. Brother Jackson, who was then in Bahia, went down and baptized a considerable number. Silva gave up his government position, bought a mule, and gave himself to the work of evangelizing the country. When Brother Reno came to Brazil, he stopped in Bahia and after consultation with Dr. Taylor, went on to Victoria and has since that time labored in the State of Espirito Santo. He found an able helper in Silva who still labors with great acceptance.

"In this field now there are 8 churches, 39 preaching stations, 488 members, 7 church buildings. That the field is open and the harvest ripe is eloquently evidenced by the fact that 116 were received for baptism last year."

#### THE CITY OF BAHIA.

They reached Bahia on the 10th of August. They were taken at once to the beautiful home owned by Dr. Z. C. Taylor, where all the missionaries of the Bahia field happened to be staying for a few days, forming a most charming house party.

"That night we had a great meeting in the First Church where all of the five churches in Bahia combined in a service to bid us hearty welcome. The audience room and the patio of this old building where once the inquisition courts convened, were filled with a fine company of Baptists whose hearty good fellowship made us glad."

#### A DELIGHTFUL VISIT TO SOME COUNTRY CHURCHES.

The next day, accompanied by Rev. S. L. Ginsburg, Dr. Ray went to visit some of the thirty-three country churches in that great field. These churches have been organized largely through the efforts of Dr. Z. C. Taylor. Everywhere they felt the beneficent influence of the life and labors of this tireless worker. Having crossed the bay, they passed through Nazareth, a city of eight or ten thousand inhabitants, which, like three or four other cities of the same size lying around the bay, has no evangelical work conducted in it. They arrived at Genipapo at 3:30 P. M., after a most interesting ride through the mountains covered with tropical verdure.

"We were met at the station by a number of brethren who went with us to the home of Brother Polycarpo Nogueira, whose wife is a believer. He, himself, is deeply interested in the gospel. The congregation was so large that night at the church that we had to hold the services out of doors. The power of the spirit was manifest in the meeting. Seven confessed their faith in Jesus."

"This church has twenty-seven members and worships in a neat rented hall. A church building is to be erected soon on a lot donated by one of the members."

The next day they visited another country church and then went on to the end of the railroad about 140 miles from Bahia. Early Sunday morning they left on horseback to visit Arroz Novo church, fifteen miles in the country. It was a fine ride over hill and mountain and through shady valleys.

"After we had ridden about half the length of our journey, several brethren



from Arroz Novo met us to escort us to the church. A mile or two further on, we were met by several more horsemen who swelled the number of our dashing

front. Brother Ginsburg examined and the church accepted twenty-one for baptism. It was one of the most remarkable scenes I have had the privilege of witness-

ing. So tender, so impressive, so quietly earnest! They came out of great persecution. One young woman said her father would cast her out. One man said his father-in-law had declared he would take away his wife and children if he confessed. Others told of their sufferings. But all joyously declared their readiness to en-



THE CAVALCADE—(RAY ON LEFT).

cavalcade. It was 'dashing,' too, for they were hard riders. When we first sighted the church from the opposite hill, we saw the congregation of perhaps 500 people, drawn up in two long rows—the men on one side, the women facing them on the other. As we drew near, they began to sing a song to welcome us. We drew rein at the entrance of these files of the Lord's hosts, dismounted and with bared heads walked down the long avenue of people who showered us with rose petals as we proceeded. It was a rather demonstrative reception for a humble Baptist preacher, but the joyous cordiality of it touched our heart deeply. We entered the very creditable church building into which the people now poured until every foot of space was occupied. It was then 10 o'clock. The people had been present since 4 o'clock for an early morning prayer meeting. We began the service immediately. The spirit of the Lord was on us to preach the gospel. When we called upon those who would to confess their Lord as Saviour, many crowded to the

front. Brother Ginsburg examined and the church accepted twenty-one for baptism. It was one of the most remarkable scenes I have had the privilege of witness-

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dure anything for their Master's sake." In the afternoon, they returned to Olhos de Agua, a church of eighty members, which meets in a house furnished free of cost by a lady member. "A great audience greeted us at night and the gospel was honored. About a dozen accepted and confessed their Saviour. The little flock here has suffered cruel persecution. On the door of every Protestant in the town is painted a black cross placed there at night by the Catholics in order to keep the devil from coming out to injure the community."



THE LORD'S HOSTS AT ARROZ NOVO.

They returned to St. Ignez at 10 o'clock that night tired but happy. They were kept awake by a party of gamblers in the next room until the early morning hours.

On Monday, they went to Sao Antonio, which was filled to overflowing. When the largest town on the way back to we asked if there were some who would



BLACK CROSSES ON CHRISTIAN HOMES IN OLHOS DE AGUA.

Bahia. At Genipapo, they were met by Signor Polycarpo Nogueira, with whom they had stayed on the way out. He had come to ask about a passage of Scripture which had been marked in his Bible by Dr. Ray. He was deeply interested in the gospel and will, no doubt, become an earnest follower of Christ. He reported a splendid meeting held in the church on Sunday.

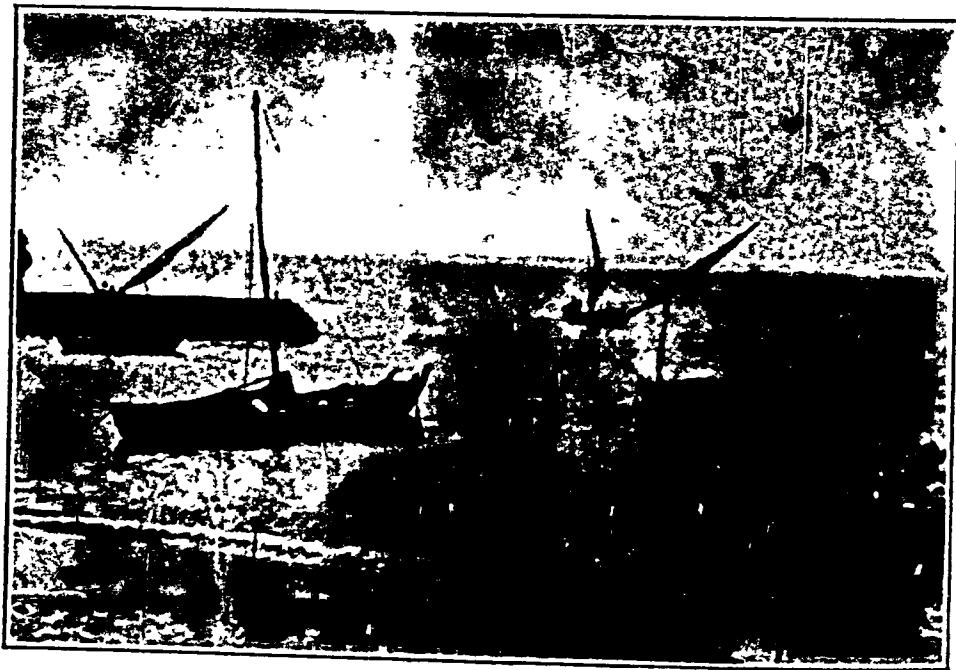
"We reached Sao Antonio at 2 P. M. and were met by a large crowd of church members who formed themselves into a procession and marched us through the streets to the church building. As we entered the building, we were once more showered with rose petals. We had prayer with them and then went to the home of Brother Jose Barretto, whose story we hope to tell some day. At night we addressed a great throng in the church

take a public stand for Christ, over twenty confessed their faith in Him and after the meeting closed, many more expressed their readiness to do the same thing. We heard of a family near by of twenty-one who were ready to confess and be baptized.

#### GREAT OPPORTUNITIES IN BAHIA.

"We returned to Bahia where we spent two busy days in trying to get some conception of the opportu-

ties in that great city of over 300,000 inhabitants. Our school, to which Mrs. Taylor gave so many years of her life, now has about sixty enrolled. There were three teachers, including Brother Stapp, who is the manager of the school at the present.



WHALE BOATS—BAHIA.

"The night before we left, we were given another public reception by the Baptists of the city, this time in the Rua Dr. Seabra

church. Brother Joyce, the pastor, is an Englishman who is conducting an independent mission here and is supporting himself by teaching. He is the most popular teacher in Bahia and is doing a thorough going Baptist work in his church which numbers about one hundred and fifty. (A cable message has since brought the sad news of Mr. Joyce's death.) In both of the public meetings in Bahia, the tie of brotherly love and appreciation was strengthened and all of us were made happy to witness the good fellowship so evident on these occasions.

"This scrappy sketch tells very imperfectly of what we saw and heard during our trip to the Bahia field. Space will not allow us to tell of the heroic spirits

we met and of the heroic deeds of which we heard. We hope to have opportunity to tell of some of these things in future communications. The gospel has been sown over this field in a very remarkable way and the harvest seems to be peculiarly ripe. Hundreds are ready to receive the word of life, but there are so few to tell the story. Bahia is an immense State and at present we have only three male missionaries within its borders—Ginsburg and Stapp at Bahia and Jackson so far in the interior that it requires almost a month to reach his place. This small company must be speedily reinforced or else we shall lose one of the rarest opportunities that has ever opened to us in Brazil."



## NOTES OF INTEREST.

Dr. D. G. Whittinghill has been spending a few weeks at home on furlough. He deserves this rest after his long years of service in Italy, where he has done a noble work for the Master. He expects to return soon to Rome, Italy.

Rev. E. N. Walne, of Japan, and Dr. C. A. Hayes, of Wuchow, China, sailed with their families on October 25th from San Francisco to their fields of labor.

Dr. R. W. Garnett, of Charlottesville, Va., has been appointed a medical missionary to Hwanghien, China. He will probably sail in December. We hope to give an account of his life at an early date.

The Treasurer of the Foreign Mission Board earnestly urges that those who send money to the Foreign Mission Rooms do not make the checks payable to the individual secretaries, but simply to The Foreign Mission Board, or to The Foreign Mission Journal. If all treasurers, and others who send money, would observe

this simple rule, it would save trouble in the Treasurer's office in Richmond.

The primary emphasis in the work of the Laymen's Movement this year will be put upon the training of thousands of members of missionary committees. To this end the conferences of the members of these committees are to be conducted in the seventy-five cities where conventions were held last year. The first one of these conferences met at Greensboro, N. C., October 3rd, attended by nearly one hundred men who are connected with the Missionary Committees in North Carolina. They assembled for the consideration of the best methods of deepening and extending the missionary spirit among the churches.

The conference of men connected with Laymen's Missionary Committees which met at Greensboro, N. C., endorsed a seven-fold standard for a Missionary Church: (1) A Missionary Pastor; (2) A Missionary Committee; (3) A Missionary School; (4) A Program of Prayer for Missions; (5) A Systematic Missionary Education; (6) And Every Member Canvass

for Missions; (7) The Weekly Offering for Missions. It is certain that if the men in all our churches strive to bring the churches up to this standard, the missionary cause will be wonderfully advanced.



We have received from the American Tract Society, New York, a new book, entitled "The Master Preacher, a Study of the Homiletics of Jesus," by Albert Richmond Bond, A. M., D. D., with an introduction by Dr. E. C. Dargan. The book is a pioneer in its field. Dr. Dargan calls it a real contribution to a want in our literature. Dr. Bond is the pastor of our Baptist church at Marietta, Ga. His book is of interest, not only to pastors at home, but to our missionaries on the fields. The

price of the book is \$1.50 net, postage extra.



Another book which will be of interest to our missionaries, as well as to pastors and Young People's Societies at home, is "The Gospel at Work in Modern Life," by Robert Whitaker. This book is issued by the Griffith and Roland Press, 1701-1703 Chestnut street, Philadelphia, and sells for 50 cents net. It is well written and treats of practical topics in a spirit that is exceedingly helpful.



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.



## MISSION STUDY NOTES.

### EDUCATIONAL SECRETARY'S RETURN.

The Educational Secretary was greatly pleased to find when he returned from South America the 8th of October, that the interest in mission study is more vigorous than ever. The organization of classes has gone forward so splendidly that we feel confident this year will prove to be our greatest in this line of work. Many are alert and are seizing the great advantage of organizing their classes early in the season. Such classes have the best assurance of success. The prospective leader who delays organizing for weeks and weeks is heaping up difficulty. If the Lord has put the desire and purpose into your heart to organize a class, do what you do quickly. This season is the golden opportunity for you. We are confident that there are thousands amongst our people in the South who can yet be organized into these classes. We are hoping those who are interested will so press the matter that these classes can be organized promptly. Let us make this, indeed, as it promises to be, our greatest year in mission study.

### THE NEW TEXT-BOOK.

Another great pleasure was experienced by the Educational Secretary when he learned of the hearty reception the new text-book, "Southern Baptist Foreign Missions" has already received. We are very happy over this. We are happy to see that the book is so enjoyable to those who are studying it. Of course, it is the duty of every Southern Baptist to study our own work, but this book deals with the subject so inspiringly that this duty becomes a genuine pleasure. We are happy to note that our people are finding the study of our own work to be of such thrilling and inspiring interest. Mission Study Classes following this text-book will be amply repaid for their study.

### EXTRA HELPS IN THE FOREIGN MISSION JOURNAL.

We suggest that those who study the new text-book, "Southern Baptist Foreign Missions," keep a close watch upon the columns of the Foreign Mission Journal. In the next few months, there will appear in the Journal a number of articles upon

the chapters which will be under consideration. We suggest that the Journal be read carefully to find letters from missionaries on whatever field is being studied. We are sure that great profit will come to the classes from the use of the Journal.

**Do It Now.**

Are you going to organize a Mission Study Class? You have thought of it.

You have purposed to do it. It is indeed your confident expectation that some day you will organize a class. What day? Why put it off? You will never find a better time than this fall season. Organize your class now, for if you delay very long the probabilities are that your enthusiasm on the subject will be dissipated and those who have promised to enter the class with you will give up the matter entirely. If you propose to organize a class, do it now.



## RECEPTION TO MISSIONARIES OF THE SOUTHERN BAPTIST CONVENTION.

The presence in San Francisco of a party of sixteen missionaries going out under the Southern Baptist Convention furnished the occasion and opportunity for a reception tendered to them by the Baptists of San Francisco and vicinity, September 19th. The leading and organizing spirit of this reception was Miss Mollie McMinn, superintendent of Chinese Baptist mission work in San Francisco. Miss McMinn, herself, has been a missionary in China, and since the whole party of sixteen missionaries were bound for China she and the Chinese Baptist church were the especial hosts in this reception, although pastors and members from many churches co-operated and helped toward making the occasion one of real fellowship. Rev. L. J. Sawyer, pastor of the Hamilton Square church, conducted the opening devotional exercises; the missionaries were welcomed and introduced to the audience severally by name by Rev. A. W. Rider, Pacific Coast Secretary of the American Baptist Foreign Mission Society. Responding to their names quite a number of the missionaries spoke briefly concerning God's leading and manifest call to missionary service. Mr. Tatum, who has been for some years in China, gave a glimpse of

the remarkable progress which the gospel has been making in the last few years in that wonderful empire. Rev. Gong Ting, a member of the San Francisco Chinese church, who is soon to go back to his own people in China with the gospel message, was introduced with words of appreciation by his pastor, Rev. Lieu. A very interesting address was made by Mrs. Todd, one of the out-going missionary party, who is herself a native daughter of California, having been born in San Francisco and having labored here for years in Chinese missions, but more recently in the work with her husband at Macao, where their labors have been attended with great evidences of Divine blessing. Upon her husband's death the work for a time was interrupted, but she goes out again to take up labor in her former field. Dr. George E. Burlingame, pastor of the First Baptist church, offered a very tender prayer for God's guidance and blessing upon all these workers, both on their journey and in their new fields of labor. The Chinese brethren served light refreshments at the close of the service and a large portion of the audience availed themselves of the opportunity to meet the missionaries personally and bid them God-speed in their great mission.

## THE MEXICAN BAPTIST CONVENTION.

J. G. CHASTAIN.



MEXICAN NATIONAL BAPTIST CONVENTION.

## TOP ROW FROM LEFT TO RIGHT:

1. Dr. R. W. Hooker. 2. Dr. Mayfield. 3. C. L. Neal. 4. P. J. Villanueva. 5. B. Clark. 6. Edwin R. Brown. 7. P. H. Pierson. 8. George H. Brewer. 9. Teofilo Barocio (Cor. Sec. of Missions). 10. P. Barro. 11. Prof. F. N. Sanders. 12. Andrews Cavazos. 13. Alberto Barocio. 14. Washington Westrup. 15. — Trevino. 16. Alfredo Cavazos. 17. Melesio Cardenas. 18. Eugenio Avina. 19. Fidel Agulla. 20. Carlos Barreto.

## SECOND ROW FROM LEFT TO RIGHT:

21. Dr. R. P. Mahon. 22. W. F. Hatchell. 23. Anatollo Bautista.

## THIRD ROW FROM LEFT TO RIGHT:

24. Dr. T. C. Taylor. 25. Manuel T. Flores. 26. Victor Godínez. 27. J. E. Davis. 28. H. T. Morton. 29. Librado Guzman. 30. W. T. Green. 31. Dr. L. C. Barnes. 32. Dr. George Sale. 33. Dr. Bruce Kinney. 34. Paula Tombs. 35. Mrs. Troyer. 36. Mrs. Brewer. 37. Miss Addie Barton. 38. F. Salas. 39. Susan Jones. 40. S. Gonzales. 41. F. Solis. 42. Mina Everett. 43. Miss Tapla. 44. A. Montesdeoca. 45. T. Godínez. 46. Eva Barocio. 47. C. Beutelspacher. 48. — Flores.

## OFFICERS OF THE CONVENTION:

49. J. R. Castillo, Treas. 50. Porfirio Rodríguez, Second Vice-Pres. J. G. Chastain, Pres. 52. A. Trevino, First Vice-Pres. 53. E. Barocio, Sec'y. 54. L. T. Troyer.

Our National Baptist Convention recently held, in Mexico city, its eighth annual session. Besides a large number of visitors, there were present about seventy delegates bearing letters from the churches. A liberal per cent. of these were educated young men and young women from our schools, and nearly all of them actively engaged in the Lord's work. We regretted the absence of some of our strongest men from Northern Mexico, kept away by the long, expensive journey. Some of the delegates came more than a thousand miles. We were

impressed by the presence of a number of full-blood Indians who had come down from the mountains. The hearty relish with which they entered into the devotional meetings made us glad. The gospel is now penetrating the dark corners of Mexico.

We followed closely the printed program; strong papers were presented, bearing on the different departments of our work. The large building of the Baptist church of Mexico city was well filled every night to hear preaching. Besides the introductory sermon, there was one on



missions, two on doctrine, and Rev. Felix Buldain, a converted Spanish priest, gave us a sensible discourse on "Why I am a Baptist and not a Roman Catholic."

We were pleased to have with us a deputation of Northern Baptists: Dr. Barnes, of New York; Dr. Sale, of Atlanta, and Dr. Bruce Kinney, of Kansas city; also Mr. and Mrs. Osgood, of Chicago, and Mesdames Lester and Reynolds, president and secretary of Women's Board of Chicago. Their genial presence and helpful talks did us much good. The big-bodied and big-hearted Dr. W. H. Mayfield, of St. Louis, thrilled all hearts as he discoursed to us on Christian hospital work. He encouraged us to hope that at no distant day we are to have a Baptist sanitarium in Mexico, something greatly to be desired. Our dear Bro. Z. C. Taylor, for twenty-eight years missionary to Brazil, but now at home on furlough, brought us good news about the new Baptist work in Chili, and on his recommendation our Mexican Convention readily agreed to lend a helping hand by sending \$60 (Mexican money) per month to those brethren.

The past year has been marked by great prosperity in all the departments of our work, as was shown by the reports from the churches, schools, medical work, Indian missions, the printery, etc. The following are the approximate figures, including all the work, both of Northern and

Southern Baptists, in Mexico. There are 74 churches, with 3,023 members; 131 outstations, with an average attendance of 1,752; sixty Sunday-schools, with 2,082 pupils; 15 B. Y. P. Unions, with 495 members; 8 children's societies, with 225 members; 14 schools and seminaries, with 1,290 students (about 40 of these are studying for the ministry). Two new churches were organized during the year, and 502 persons baptized, making an increase of 20 per cent. over last year.

Every one seemed delighted with the spirit of harmony which prevailed through all the sessions of the Convention; we thank God and take courage. Full of joy and hope for the future, we, delegates, return to our respective fields to continue the work for another year, if the Lord permit. Our forces are thoroughly organized and united, and the prospects for the evangelization of Mexico have never before been so bright as they are now. The Board has nobly stood by the work and workers in Mexico, and they are still disposed to do so, if they only had the funds. We missionaries earnestly crave the prayers of the dear pastors and churches at home, and certainly there never was a time more important than now when all should unite in sending in their money to help the Board in this hour of sore need.

Brethren, help; for the sake of the dying and the lost, help now.

Guadalajara, Mexico.



## GLORIOUS WORK—GREAT NEEDS.

W. E. CROCKER.

I left home Friday for Djuyung city, but was delayed by rain, and did not arrive there till Saturday morning. The morning meeting was in progress when I got in. Last week they had a special series of meetings, and the church sent me a letter asking me to come. The meetings were fine. They asked me to preach on Sunday morning, and to do the baptizing on Sunday afternoon. I mention this to

show the attitude they take towards the foreigner when they are allowed to manage and be responsible for things themselves. I baptized seventeen in the ancient moat just outside the South Gate, and great crowds were present. Many were hanging over the parapet of the wall and gate on the top. The whole city will be talking about what is meant by these folks "taking a bath in this way."

While in Djuyung I had much conference with the brethren, and with Mr. Djang. Mr. Djang is the elder brother of the two men who are pastors, and he has two degrees, and stands on a level with the Chinese Mandarins. He is vice-president of the County Educational Board to which position he was elected. He is one of the best known and most influential men in the county, and he does not hesitate to let it be known that he is a follower of Jesus. Somehow while there talking with him and with the other workers I got inside views of the situation, views from the Chinese standpoint, that I could not get even here in Chinkiang. I wish every member of the Board could have sat there with me (except that I would not wish you to endure the vicious mosquitoes, the heat, and the horrid smells) and could have seen and felt as I did.

We need a church building in the city of Djuyung. We have been there nearly ten years, we have there and in that region forty-six members. They have to meet in a dilapidated old place, and Sunday they had to close the window by the pulpit to keep out the bad odors. The enquirers who come up have to endure hardness sure enough. Still they are willing to come, some of them fifteen miles. We have only helped where it has been absolutely necessary, and the work there cannot be said to have any equipment at all, and yet we have from that place two pastors, one of the best laymen in the Mission, and one professor in our Seminary, besides many other useful members. The burden, of course, is on them, but it seems to me that the time is come when we ought to do a little to get them on their feet. Mr. Djang has a fine lot in the city he is willing to give, and the members will help to the full extent of their ability in the expense of building. I think four hundred and fifty dollars U. S. G. would be enough with what they will do to give a good, decent, plain building where the church could meet, and where God would be glorified. The church is preparing a special appeal for funds to build. I am going to bring this matter before

our Mission, and I hope they will encourage the matter. The city of Djuyung is in the center of a fine farming country, and the population is dense. We have the inside start. The Presbyterians have just come to the city there, and they have fixed up their place fine, what there is of it. It made me feel ashamed after I visited their place the other day.

I am just completing a small building at Hsia Shu Gial, and another is to be built at once on the same plan at Hwa Su. They are giving a lot at Ting Dz, and they want a meeting place at two other places at once, and my heart goes out to them, for truly they do need help.

The work is spreading rapidly, and the need for workers is becoming acute. Mr. Djang, the pastor at Tsao Gia Wa, said that each Sunday since his ordination he has added new names to the list of enquirers. Since we began our meetings here in Chinkiang in June, 121 have been baptized in our field. I have not touched on the great need here in Chinkiang city for a new church building, for room for the small school, for means to build the academy, for a dwelling. Brother McCrea was taken from us, and I have been listening for the family who are to take his place, but they are not even mentioned. Do you not think you owe us another family in his place? Mrs. Crocker is the only woman here, and she has the house and children to look after. Do you remember that it is not good for a man or a woman to be alone!

As to our field here, we have ten cities, and we have only occupied two of them. Yangchow has ten cities, and they have only occupied two of them. I do not say we want missionaries to go and live in these cities, but if we could have enough men to plant the gospel in each, what a great joy it would be. Some of these cities already have other denominations to some extent, and Nanking is well manned with every one except Baptists.

Perhaps the Corresponding Secretary has forgotten what he saw or said when he was here in Chinkiang, but I remember that as we were walking over the hill he

said he hoped we might have five hundred members in five years. I thought it was a big order at the time, but now I do not. We have over three hundred and fifty already, and they are coming in much faster and better than they used to do.

Did Macedonla have to be impersonated in a vision of a man before Paul could see

the importance of going across the sea, or why was it? How I wish things here now could be impersonated and brought before those who are able to help! How I wish somebody could see, and then we would not want as we do.

Chinkiang.

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## LETTERS FROM THE FIELD.

### GOOD NEWS FROM MEXICO.

Rev. J. E. Davis, of Leon, Mexico, sends us the following interesting notes:

"As to Mr. Buldain, the converted priest, I want to say that we all think we have a jewel in this man. He writes well, preaches well, acts well, and is making the best helper I have ever had.

"We are all well. I go to-day to Mexico city to help in a week's meeting. There are some great meetings being reported. Toluca had thirty baptisms and Torreon twenty conversions in a week's meeting recently. From every quarter come good tidings. Oh, but we need men and means."

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### SUCCESS IN ARGENTINA.

Rev. S. M. Sowell, of Buenos Aires, writes:

"We are having our best year thus far at the Once. This year we have received eighteen—thirteen of whom came by baptism. Last week I had the pleasure of baptizing a young Portugese, who is principal of one of the National Schools. He is a fine man, full of zeal, and is doing an active work.

"Dr. Ray's visit was a great joy to us. Surely no one could be quicker to see into the problems on the field. All of our people were delighted with him and his wife who manifest the fullest interest in the work and people. For our part, we all thank the Board for sending Dr. Ray to us.

"The missionaries voted for me to go home next year. My seven years will be fully up at that time. For me the seven years have been short and happy, but I want to visit home for many reasons."

### A CHINESE CHRISTIAN WEDDING.



WEDDING PARTY—YANGCHOW.

"In the spring a young man's fancy lightly turns to thoughts of love," and so it was that one of our young Christian men won the heart of our music teacher, and they were married in our living-room, June 7th, when "The world was full of roses," and our home beautifully decorated with them for the happy occasion. Thus our school was left with but one young woman teacher, and she is about to become engaged, with the intention of marrying just after next Chinese New Year. This lack of Christian teachers is the most difficult problem in the present crisis of education for Chinese women and girls. Thousands of women teachers are needed in the new government schools, grand opportunity for Christian influence in the educational system, but our mission schools started too late for this mighty tide of education, and can supply, not the thousands needed, but the few individuals only, not even enough for our few and small schools for girls.

Miss Bryan is making splendid progress with the language—our sinologue some day—and will, no doubt, finish the required examinations this year, and with the new year, take up her full share of school responsibilities. She has a large place in our hearts. Please give her name room, with the rest of us, in the next Journal.

Work is to begin soon on our "Old Kentucky Home" addition to our school, and we hope to occupy it early in the autumn.

My room is to be in it giving easy access to all parts of the school and materially lightening my work.

Please pray for our girls, that their light may shine in many dark homes and neighborhoods of China.

Yours in joyful service,

JULIA K. MACKENZIE.

Yangchow, China.



#### AN EXPERIENCE WITH HEATHEN PRIESTS.

We have received, through Mrs. Gay, of Fork Union, Va., the following interesting information from her daughter, Mrs. Gaston, of Laichowfu, China, concerning an interesting experience which some of the missionaries had with the heathen priests at an ancient temple on a mountain near that city. Most of the missionaries of Laichowfu spent their summer vacation at home, but Dr. Gaston and Rev. E. L. Morgan sought rest and refreshment by a brief journey to the top of this mountain. They took with them supplies for the trip and were accompanied by an evangelist and Dr. Gaston's native medical helper. While exploring the mountain on which no white man had ever before been, they made their stopping place at this ancient temple. They were kindly received by the priests in charge of the temple, and they brought back the following story:

"They had made no effort to 'preach at' those learned men, but having established terms of good comradeship with them, the spirit led the men one by one to come like Nicodemus in the quiet evening, to inquire about the way of life. During the

day they all went about their different employments, but one of the native helpers overheard the oldest priest telling the others that he had during the morning been searching their learned books, and found that what the foreigners said was true—that the name Jesu (Jesus) does mean one who can bring to life, and that there were passages that might be construed to mean that such a being would come. One evening after Mr. Morgan had had a long, heart to heart talk with this high priest, one of the younger men came out and sat with them, and asked what they were talking about. The older priest turned and told with wonderful ease and correctness the whole story of the divine conception, birth, life, death and resurrection of Jesus and the plan of salvation which it brought to man, as Mr. Morgan had just told it to him.

"In the presence of this his pupil, he cast no discredit upon it, but gave it as his opinion that it was true. In a more private interview with Mr. Morgan he showed the realization of the sinfulness of his own heart.

"This we feel is one of the most hopeful fields for missionary effort. Taoism is fast falling into decay, and we believe that the Holy Spirit is able to bring to pass, that these learned priests and magnificent temples shall yet render praise to the true God. Pray for this and especially that this group of priests may have a genuine change of heart, as well as an intellectual assent to the teachings of Christianity. We are all coming to see that the teachings of Confucius in no way contradict Christianity, but that in God's Providence this wonderful system of ethics was given to prepare the way for the acceptance of Christ by this great portion of the human race."



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# Woman's Missionary Union.

AUXILIARY TO S. B. C.

15 WEST FRANKLIN STREET, BALTIMORE, MD.

MOTTO: "GO FORWARD."

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## PROGRAM FOR NOVEMBER, 1910.

Subject: City Missions.

"The modern city is the most sinister threat to spiritual religion which our civilization holds. On the other hand to win the modern city is to win the world."

"What makes a city great and strong?

Not architecture's graceful strength;  
Not factories' extended length,  
But those who see the city's wrong,  
And give their lives to make it right,  
And turn its darkness into light."

1. Hymn: "Our helper, God, we bless Thy name."

2. Bible Reading: The First City.—Gen. 4:17; Plans for a City.—Gen. 11:4; Love for a City.—Ps. 127:1; Woes Pronounced on Cities.—Jonah 1:1, 2; Jonah 2:1-4; Rev. 14:8; The Lord in Jerusalem.—Zech.

8:3; Matt. 21:10, 11; Mention of the Eternal City.—Heb. 11:10; Heb. 12:22; Heb. 13:14; Rev. 21:11-27.

3. Prayer: For the lost in our cities; for us that we may put forth greater efforts to bring them to a knowledge of the truth.

4. Readings: From "Our Mission Fields."

5. Readings: This issue of the Journal.

6. Readings: From "The Home Field."

7. Singing: "All Hail the Power of Jesus Name."

8. Leaflets: "The Salvation of the City." "The Story of a Dime." "Stories of the City." (Quarterly Literature.)

9. Open Conference: Conditions in Southern cities.

10. Business.

11. Closing prayer.



## FOOD FOR REFLECTION.

The African and Asiatic religions are represented in all large American cities. There is a Confucian society in New York and one in California. There are

also members of Chinese "Joss Houses." Buddhism claims its followers in America among Chinese, Japanese and East Indians, and there are listed sixty-two

Chinese and twelve Japanese temples—most of them in California. Shinto worship is not kept up in America, as it is too closely identified with the Emperor of Japan. Hinduism is represented by the Vedanta Society, with organizations in New York, Pittsburg, San Francisco and Los Angeles. This society was organized by Hindus at the Chicago World's Fair in 1893. Oriental Theosophists have four organizations with 2,336 members in the United States. Babism—the reformed Mohammedanism of Persia, and Bahaism another offshoot from Islam, both claim

followers, not only among foreigners, but among Americans. In 1906 there were 1,280 Bahaists in the United States, with twenty-four places of worship. There are many Armenians and Greeks in America with their own churches and priests. It is evident from a study of these statistics that American Christians have no excuse for going to sleep. It is high time that we awake and preach and live the gospel of Jesus Christ, so that those who come to the shores may see the fruits of Christianity and join the Christian Church.—Selected.

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#### THE FULL HARVEST.

Mrs. Margaret Scott Hall.

Where children in the gutter live,  
In ignorance and shame,  
The vineyard now is waiting, ripe,  
Go labor in His name.  
In squalor's haunts, where vice would stay,  
And foulness fill the air,  
Where souls are dying day by day;  
Oh, breathe a healing prayer!

The mission field is at our doors,  
Then tarry not too late,  
But save the children of the slums  
From their benighted state;  
Too long we leave these little ones  
In sin and shame grown bold;  
Go, find and cheer, and bring them in  
Unto our Shepherd's fold.

Some precious jewel may be lost,  
In this unwholesome spot,  
Oh, stoop to these neglected ones,  
My brother, pass them not;  
Go forth in places dark and lone,  
And let thy light so shine  
That hearts may feel a Savior's love,  
And seek His grace divine.

Oh, who will help us bring them home,  
Relieve their want and woe,  
And of the Savior crucified  
Let ragged children know?  
Oh, who will teach them of His love  
And all His mercies free?  
And who will see to save the lost,  
And lead them tenderly?

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#### SHALL WE SAVE THE CITIES?

Victor I. Masters, Educational Secretary Home Mission Board.

The last half of the nineteenth century witnessed throughout the world an unparalleled growth in cities, and nowhere was the urban trend of population so marked as in the United States.

The first decade of the twentieth century has been marked by an acceleration of the people-movement into cities. In

1850 there were only six cities in the United States with more than one hundred thousand population, and only twenty-four with more than twenty thousand. The census for 1900 shows thirty-eight cities with more than one hundred thousand and one hundred and sixty with more than twenty-five thousand, and the census for



1910 will materially increase these figures. About thirty-five per cent. of the American population is now to be found in cities of eight thousand or more.

#### Causes and Character of the Growth.

The causes that have led to this new adjustment of population are economic and industrial. The period of this remarkable movement from the country to the cities had its beginning with the application of steam to transportation and manufacturing. The rate of the movement was increased by the harnessing of electricity for purposes of communication and industry and by the invention of machinery that multiplied the producing power of the farm laborer.

This growth has called from the country districts to city tasks many of the most resourceful and capable young people. Along with these it has brought not a small number of the more impecunious classes. The country gives both its best and its worst to feed the insatiate and devouring city.

An abnormally large portion of the alien immigrants who flock to this country each year take up their habitat in the cities. Indeed, it is estimated that more than fifty per cent. of them remain in the larger cities. There they are for the most part segregated into colonies by themselves, and are in exactly the worst position possible to be assimilated into the general population and to be reached by our religion and the American ideals.

#### The City is Strategic.

The city has an influence in society much larger than is the relative part of the population which it contains. Like some great heart, it draws to itself the economic, intellectual and moral forces of the whole country and then pours them out again over the broad land, qualified and changed for good or bad by its own distinctive life. It sets the fashions and becomes the criterion for public manners. In it are published the newspapers that so largely make up public opinion. In the city is centered three-fourths of the nation's wealth, and that wealth is a colossal power being used all the time, either

for good or bad, according to the ideals and purposes of the men who control it.

The city is strategic. Most of the problems of evangelism and social service which are pressing so severely upon constituted Christianity in America and demanding of it a virility and efficiency which will meet new and unsolved needs, have resulted from the amazing movement of people to the urban centers which has characterized the past generation.

The great Apostle to the Gentiles spent most of his career preaching the gospel to the cities of the Roman empire. He seemed to hunger for the cities. He aimed at Athens, Corinth, Ephesus and Rome. In his day it was true that the country followed the city. In our day the influence of the city upon the country districts and upon national life is far stronger. Unless we shall save the cities and through the gospel of Christ bring to pass among urban people an idealism which shall make for personal purity, for unselfish living, and the subordination of immense material value to spiritual and moral ends, what hope can we have that we shall be able to hold our nation for Christ and for the liberty of a genuine democracy?

#### Cities in the South.

The problem of the city is relatively a new one in the South. Throughout nearly all of its history this section has been largely agricultural. Until after the Civil War New Orleans was the only city of the old South that had more than 100,000 population. The city-ward trend after the war was slower to set in in the South than elsewhere in the country. Indeed, it has just attained its full sweep in the last decade.

The complete returns of the census for 1910 are not yet available, but the manufacturers' record of Baltimore has tabulated the returns for twenty-seven cities in the South, which show a combined increase of forty-three per cent. in population for the last ten years. This Journal also finds an increase of thirty-four per cent. to be the average for 133 cities taken at random throughout the country. These

figures are sufficient to justify the assertion that the urban growth has been at a more rapid pace relatively in the South during the last decade than in any other quarter.

While the South is thus only a primary student of the problem resultant upon a large urban population, it has been brought to face these problems in the day of their greatest intensity and complexity. For within the last ten years the religious and sociological problems created by city life have greatly increased, both in their variety and magnitude. The strain which the whole country is beginning to feel on account of the unsolved questions that emerge from city life, has come upon the South almost with the volume of some great avalanche and with a momentum larger than that which has been felt elsewhere in America.

#### Southern Baptists and the Cities.

Baptists are much the most numerous denomination in the South. Normally, Baptists would be the most potent denomination in the Southern cities, but it must be said that Baptists have not been relatively as numerous and influential in the religious activities of Southern cities as their numbers would indicate.

The religious census of 1906 shows that there are in cities of more than 25,000 inhabitants in the Southern Baptist Convention territory, 789,000 Catholics, 303,000 Baptists, and 260,000 Methodists. It shows that the total evangelical church membership is 983,400 in these cities. It will thus be seen that the Roman Catholics have a much larger membership than any of the other denominations and indeed nearly as large as all of them combined. If we discount the Catholic figures by one-half, as we probably should, they yet outnumber any evangelical denomination.

In considering the city problem it is only fair to say that the Catholic population is on the average to be considered rather a liability than an asset. Perhaps there is no one element in our city life in which the forces of disintegration and corruption find material more suited to

their wishes than is furnished by a large part of this population.

A comparison of the religious census of 1890 with that of 1906 reveals the fact that the number of members of evangelical churches in the population of Southern cities of more than 25,000 or more, was twenty-two per cent. in 1890. This per cent. had climbed to twenty-eight and seven-tenths in 1906. While Baptists in the South in 1890 had four and five-tenths of their membership in cities of more than 25,000; in 1906 they had five and five-tenths per cent. of their members in cities of this class.

Negro Baptists are more numerous in our Southern cities than the white Baptists. A very graphic illustration of this was afforded in an invitation which our Corresponding Secretary recently received from Corresponding Secretary, S. H. Boyd, of the Home Mission Board of the Negro Baptist Convention, to attend the Negro Convention at New Orleans, "in which city," said Dr. Boyd, "all of the sixty-four Baptist churches are white churches except five." Including the Negro Baptists in the count, five and two-tenths per cent. of the Baptists of the South in 1890 were in cities of 25,000 or more, while in 1906 the percentage was six and nine-tenths.

Of the 303,000 Baptists in Southern cities of more than 25,000 in 1906, 190,000 were negroes and 113,000 whites. Of the 260,000 Methodists, 73,000 were negroes and 187,000 were whites. In other words, while there are more Baptists in Southern cities than Methodists, there are only two-thirds as many white Baptists in these cities as there are white Methodists. This, notwithstanding the fact that white Baptists are much more numerous than white Methodists in the South.

This is probably not the place to try to name the reasons why Baptists make slow headway in our cities. It is sufficient to point out that we have as a denomination not taken hold of city problems in a way worthy of our strength and of the truth which we hold.

It is doubtless true that the centralized authority which other denominations can

invoke in an emergency, as a Baptist democracy cannot, gives other denominations an advantage in city work. Baptists could gain the same end in a more wholesome way if they would bring themselves in the city churches into an active co-operation to meet the spiritual destitution of the city. This would be only an adaptation and development of the methods of the district associations, and Baptists ought to make it. In the city of Atlanta they are doing it at this moment.

It may be that the Baptist tardiness in city evangelization is in a measure resultant upon an excess of individualism among them. We ought to develop the individual in every way possible and magnify the individual, but we need also to develop the sense of fraternity and social obligation. If there is any one thing that the problem of the city does suggest with overwhelming force, it is the almost absolute futility and helplessness of an individual, as he confronts the apparently impervious multitude. A Spurgeon, or a Beecher, or a Moody, or a Whitfield single handed could scarcely touch and influence the life of one of our great modern cities.

#### What Shall We Do for the Cities?

Southern Baptists are confronted by many great problems. I am now writing of the great work there is for us to do in our cities, but I do not forget that our denomination has a rural problem larger than that of anybody of Christian people in America, the problem of the conservation and development of the country church, so that it may be an effective vehicle for the spiritual and moral uplift of the country population and may become actively enlisted and interested in the constructive work of the kingdom of Christ. Though our denomination has always had its greatest strength in the country, we have scarcely more than come to realize that we have in the country itself a great problem, a problem of rich, but undeveloped resources.

We are yet in the a, b, c's of city evangelization on any large and adequate scale. What shall Southern Baptists do to save and up-build our cities? The Home Mis-

sion Board has been their vehicle for this service through many years. I might take space in this tract to show how large have been the returns from activities of the Board in trying to help the needy in the cities. Our efforts have been richly blessed in many places.

New Orleans, which will occur to many as a seeming exception to this statement, and in which city Southern Baptists have done some work for many years without making any notable headway, until a few years ago the New Orleans work has been a blessing to us, for it has shown Southern Baptists at least that they cannot do a great work in a great city without taking hold of it in a large way. Since the Home Board, under the instruction of the Convention, a few years ago, has multiplied its forces in New Orleans, pronounced growth and improvement have characterized the Baptist cause there, and it begins to appear that Southern Baptists, through learning how to do something worthy of them in evangelizing the lost of the great Crescent City, may learn how they must take hold if they are to save destitute multitudes in numbers of other cities.

The helplessness of the individual in trying to save the multitudes that throng the city streets suggests the fundamental need of more Christians in the city churches who shall live a positive life of Christian effort and not be contented with a life of religious passivity and negativeness. If the city church members, as a class, can be brought to work at their religion with one-fourth the ardor and earnestness that the majority of them manifest in the pursuit of the prizes of this world, the problem of city evangelization will be greatly simplified.

#### Social Service and City Churches.

Much is being said about the institutional church. We need not concern ourselves very much as to the name. So far as the institutional church stands for a recognition of the obligation of the churches to render a real service to the needs of society about them, it stands for that which every church in our cities

needs to practice. It has been abundantly demonstrated that having the church doors open for some public worship three or four times a week will not reach and adequately minister to the spiritual needs of an urban community. The Lord Jesus ministered to men's temporal needs.

In the face of the crying needs of the poverty, distress and suffering, the pride, dissatisfaction and spiritual hunger, to be found in any city, a church cannot afford to be negative in its attitude. It has somehow got to learn how to go out after men in the cities and win them.

Besides missionary pastors, the Home Board has about twenty women missionaries in the various cities, going into the homes of the people and ministering to their needs, teaching their children, meeting the immigrants at the pier, in a hundred ways finding a place in the hearts of people that they may bring them to Christ. It is our belief that this activity might be multiplied many times to great advantage. In a recent article on this subject Dr. Rufus W. Weaver, of Nashville, pertinently quotes a converted Catholic priest as saying:

"The Catholic Church does not fear the Methodist Church, nor the Presbyterian Church, nor the Baptist Church, but it does fear those women who are followed in the streets by the children and who go into the homes and win the hearts of the mothers."

It is being said in many quarters that democratic institutions have proven a failure in the government of the American city. British Ambassador Bryce, one of our most friendly critics, said a few years ago, "The one conspicuous failure of American institutions is the government of her great cities." And we know that this is true. Our largest cities have become a stench in the nostrils of the world.

We do not, however, believe that the failure of our city government in the United States is a failure of democracy. Rather is the failure of city government in the United States the failure to apply democratic principles to our cities. This is becoming more evident in the light of

the large success that is attending the new government by commission, being tried in an ever-increasing number of our cities. In the government by commission the people have a chance to vote for a few men who are responsible for the policy of the city government and for having it executed.

One thing that the intelligent Christian citizen can do to help towards the salvation of our cities is to put his mind upon the principles which underlie city government. In the cities, as in the country, most of the people are honest and wish an honest government. It is a duty of the student of domestic missions, as well as of the Christian statesman, to familiarize himself with the needs and principles of city government and to help bring about that condition in which the ballot of an honest citizen may have a fair chance to make itself felt in producing a clean and honest government. In the multitude of officers voted for and in the constant confusion of the political and administrative functions in city government, the ballot of the voter now has small chance to produce the fruits of representative government.

Still, when all is said, the best way to make a clean city government is to save and cleanse the lives of its citizens, and this is the direct and prime responsibility of every Christian man and worker. The American city has become a composite of problems rolled into one. In it our national ideals are being tried as in a fire. In it are centralized and intensified the forces and conditions that are subjecting Christianity to its severest tests. In it beauty and brilliancy and power and wealth and learning and virtue and Christ-likeness jostle misery and squalor and ugliness and poverty and distress and ignorance and depravity and viciousness.

Always demanding and always getting of the country its brightest and best, what shall the city give to the country and the nation in return? It is for the Christian people of America to answer. Sunken in the maelstrom of passion, in the weakness and depravity of sin, the city has in

It the making of a Sodom like unto that of old which was destroyed by fire. Cleansed and purified by the gospel of love and the ministries of unselfish devotion and fellowship, the city has in it capacities to grow

into a life of idealism and beauty and become the foretaste of the holy city Jerusalem, coming down out of heaven from God.—Home Mission Rooms, Atlanta, Ga.



### LOOK OVER THESE ATTRACTIVE PREMIUMS.

Please send us a list of subscribers.

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We send free of charge, tracts, pamphlets and envelopes for mission collections. Write for a supply.

FOREIGN MISSION BOARD,  
Southern Baptist Convention, Richmond, Va



### CHRISTMAS PROGRAM.

We cannot begin too early to prepare for the Christmas offering and the week of prayer for world-wide missionaries in January. Much has been lost in the past by beginning too late. The Union at its annual session last May passed the following resolutions. They grew out of past experience:

Christmas offering for Foreign Missions and Week of Prayer for World-Wide Missions. We recommend that the envelopes be distributed the first week in December, the offering being set aside by contributors before Christmas and collect during the Week of Prayer, the first week of January, 1911.

We recommend that the offerings of each department at the special seasons in December and March be credited to their objects in Foreign and Home Missions, respectively.

To carry them out each society must have the Christmas envelopes in hand in November. Order from your State Central Committee in good time. The programs for Week of Prayer and Special Christmas

Offering will be sent you, at the same time giving ample time to arrange for splendid meetings.

Pursuant of the last clause, the offerings of the W. M. S. will be for enlargement of mission work in China, those of the Y. W. A.'s for medical work in Foreign Mission Fields, and the offerings of the Sunbeams and Royal Ambassadors for work in Africa.

Programs have been arranged not only for the older societies, but for the Sunbeams and Royal Ambassadors.

This is the first time the boys have had a program especially arranged for their order. The use of this program will be an excellent first step towards the organization of a Royal Ambassador Chapter. It will be sent to any one interested in boys and missions.

Programs and envelopes are free and can be obtained on request from your State Central Committee or W. M. U. headquarters.

15 W. Franklin St., Baltimore, Md.

## THE CALENDAR FOR 1911.

We have gotten this out in such good time that all may have copies and do all the juvenians work that needs to be done to get it with the hands of the societies before January 1st.

The Missionary Calendar of Prayer for 1911.

The Missionary Calendar of Prayer for Home and Foreign Missions is now ready.

Six thousand Southern Baptists used the Missionary Calendar in 1910. Those who thus daily united in prayer for the work included missionaries at home and aboard, ministers, laymen, women, young women, girls and boys.

You are invited to join this world-wide circle of united intercession for the year 1911. Price, 15 cents, including postage.

Address:

LITERATURE DEPT. W. M. U.,  
15 N. Franklin St., Baltimore, Md.

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

Kentucky .....	\$12,779 00	Mississippi .....	1,903 37
Georgia .....	10,248 81	Oklahoma .....	740 30
Missouri .....	10,165 71	New York .....	725 00
Virginia .....	9,808 00	Louisiana .....	669 31
South Carolina .....	9,459 47	Florida .....	516 00
Maryland .....	6,726 83	District of Columbia.....	270 80
Texas .....	6,271 40	Illinois .....	146 15
Tennessee .....	5,234 34	Arkansas .....	15 50
Pennsylvania .....	5,000 00	Other Sources .....	142 24
North Carolina .....	3,870 72		
Alabama .....	2,804 31	Total .....	\$87,497 96

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## W. M. U. TRAINING SCHOOL OPENING.

Never has the Training School opened more auspiciously or brightly, the sunlight itself having given welcome to the young women who came in as the doors were opened. Rapidly the house is filling and already thirty-six girls have arrived, while seven or eight others are expected within the week. The States now represented are Alabama, Georgia, Indiana, Kentucky, Louisiana, Michigan, Mississippi, Massachusetts, Missouri, North Carolina, Oklahoma, Ohio, South Carolina, Tennessee and Virginia.

In numbers Kentucky and Missouri lead, with six students each, and Georgia follows with five.

As will be noticed, four States not in-

cluded in the territory of the Southern Baptist Convention are represented in the student body.

Enthusiasm and interest are at high tide as the young women begin their work at the Seminary, and all are rejoicing at the privilege of having such wonderful specialists as teachers.

The improvements that were made on the building this summer have added much to the comfort and convenience of the household, and these blessings, as well as the splendid body of young women who have come to take training are causes for deep thankfulness and heartfelt gratitude.

MAUDE REYNOLDS M'LUKE, Prin.



THE ROUND TABLE.

CONDUCTED BY MISS FANNIE E. S. HECK.

Let this question circulate first around the table. Are you, you individually, your society and your Central Committee carrying out any definite, clearly planned, workable methods for enlistment? If not, when will come a better time? If not, will not another year pass without any marked increase in our members? Please give some hard thinking to these hard questions and give it now.

What is the deepest need of the Woman's Missionary Societies, was the question under discussion. What would you answer? Is it not a universal deepening of our conviction that Christ is the power of God for salvation in the present life, as well as the life to come?

Says Hillis: "Men who think they have found the cure in some law, some scheme of taxation, some new method of control, have erred by the whole diameter of human nature. The one method, that is left in the transformation of the individual citizen."

The Union workers drawing nearer to the needs of the individuals in each community, and in entering or strengthening their personal service for those around them need to take to each, rich and poor alike, a personal conviction of their personal need of a new life, with new love for God and His creatures to the end of the earth.

How closely the world is akin, and how heathen hearts are like our own. is touchingly shown in a series of four leaflets by Miss Whilden, recently published by the Leaflet Department of Woman's Missionary Union, under the title "Heathen Heart Series." Write for them. The leaflets are a cent a piece, or four cents for the series.

Every one who knows Miss Lottie Moon known that she loves the Chinese. Recently she has sent the Round Table a picture of two Chinese darlings. No wonder those she loves so love back. Of them and her school work in general, she writes:

"My school work has prospered. I have now two schools for girls and one for

boys and young men in the city, and one for boys in the country. I handed over to Mrs. Adams a school of over twenty little boys, and they are the joy of her heart. These children win our warm affection, and with me this is especially true of the little girls. I enclose a picture of two of



TWO OF MISS MOON'S "DARLINGS."

my little girls, taken by Miss Lide in their own home. The younger is a darling, very sweet and affectionate. They have beautiful manners, very quiet and gentle. Yet when they play in my yard, they are full of life. They have to be escorted to and from school, as they belong to a class whose females do not go out without attendance. The Chinese character on the wall in the picture is *fie*, meaning happiness. It is used almost everywhere."

It is a beautiful custom that of writing happiness on the very walls of the houses. We might do well to copy the custom making them abodes of happiness for ourselves and sources of happiness for others.

The Training School opened well. The building had been put in beautiful repair. The kitchen and pantry enlarged and the floors recovered. Missouri led with six students, Georgia and Kentucky followed with five each.

# Young People's Department.

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

## CITY MISSIONS.

### Inside A Mission School.

Were you ever inside of our Mission School  
When the benchless floor was crowded full?  
Have you looked on the childish faces there  
That are crossed already with lines of care?

In front of the door the noisy street  
Is trodden hard by the children's feet;  
And every nook of the spacious room  
Is bright with their faces—and still they  
come.

Far in the depths of their wistful eyes  
A questioning thought like a shadow lies;  
A shadow of hunger, want and pain,  
And childish hopes that are hoped in vain.

Oh, white is the field, and the laborers few;  
But it calls for a love that is warm and true;  
Shall we win these souls for the Saviour's  
fold

By a careless lesson or precept cold?

To-day a beseeching cry goes forth  
From end to end of the waiting earth;  
A cry from the children, tender and sweet—  
These heathen children that throng the  
street.

Shall we dare to-day to hear in vain  
That passionate cry of wrong and pain?  
Shall we dare hereafter in shame to say  
We heard the cry, and we turned away?



### Child Street-Cleaners.

"In Shebotgan, Mich., the school children all wear green buttons. The button is the badge of a society whose object is to keep the streets clean. It is the duty of a child that wears a button to pick up bits of paper or other waste material which he or she finds on the street. The children have so entered into the spirit of the thing that they have collected more than one hundred dollars by popular subscription to buy waste-paper boxes to be put up on the street corners. What an excellent fashion for other cities to follow!"

## Some City Items.

London is two thousand years old. Berlin has grown more rapidly than New York. Paris quadrupled its size in one hundred years. Calcutta has more than quadrupled itself in seventy years. One-third of the people of the United States live in cities. One-half of the people of the State of Illinois live in Chicago. Thirty-three years ago there were only sixty-three cities and large towns in the South, now there are two hundred and sixty-three, with a population of more than 3,400,000. Nashville, Tenn., is the largest hardwood market in the world. Less than forty years ago Birmingham was only a corn field, now it is a city of rolling mills, blast furnaces, hundreds of manufactories, an annual production of thirteen million tons of coal. Augusta, Ga., makes more plain cotton goods than any other city in the world, while Savannah is one of the most important shipping docks of our country.

And yet the mere size of a city is not of much importance, the quality of its citizens make or unmake it. The real problem of the city is how to make its inhabitants count for more in quality than in quantity. How to send more city missionaries, how to create more day nurseries, more kindergartens, more night schools, more Sunday-schools, more free reading rooms and more chances for girls and boys in the slums of our cities.



### The Other Children.

Children in the tenements work on bed quilts, braid ornaments, babies' socks, garters, post cards (leather), kimonos, buttons (covering with braid), buttons (carding), hand embroidery, ostrich feathers (willow plumes), passementerie, gloves (kid), pencils (attaching cords for souvenir cards), children's flannel dresses, under-vests (running in ribbons), gingham dresses, coats and overcoats, trousers, fur,

muffs and boas, nuts (shelling), white goods (skirts and underwear), coat collars, artificial flowers, millinery, neckwear (men's cravats), paper bags.

The prices paid for sweated work are so low that the workers often have to toil far into the night to make enough to keep themselves alive. As so much of the work comes at special seasons of the year the tenement families are often out of work and so work harder when the work is plentiful.

Little boys carry the hot glassware from a blower to the Lehr, where the glass is tempered in the oven, and made ready for the market. Some little boys were found at work who travelled twenty-three miles every day carrying the glass to the Lehr.

In the morning when you rise reluctantly and draw on your clothing, think of the brothers and sisters who had a share in spinning and weaving for you, perhaps in a Southern mill. As you drink your glass of milk think of the boys, stupid for lack of sleep, stumbling in a glass-house at night to make bottles and glassware of all kinds for your benefit. Often boys and girls are seriously hurt and even killed while in the factories.—Everyland.



#### His First Dollar.

Many years ago a boy left home to seek his fortune. All that he had was tied up in a bundle which he carries in his hand. As he trudged along he met an old neighbor, the captain of a canal boat.

"Well, William, where are you going?" asked his friend.

"I don't know," William answered; "father is too poor to keep me at home any longer, and says I must now make a living for myself."

"There's no trouble about that," said the captain. "Be sure you start right, and you will get along finely."

William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home.

"Well," said the old man, "Let me pray with you once more, and give you a little

advice, and then I will let you go."

They both knelt upon the towpath (the path along which the horses which drew the canal boat walked); the dear old man prayed earnestly for William, and then gave him this advice: "Some one will soon be the leading soap maker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to Him of every dollar you earn; make an honest soap, give a full pound, and I am certain you will yet be a prosperous and rich man."

When the boy reached the city he found it hard to get work. Lonesome, and far from home, he remembered his mother's words and the last words of the canal boat captain. He was then led to "seek first the kingdom of God and His righteousness," and united with the church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one-tenth; so he said, "if the Lord will take one-tenth, I will give that." And so he did; and ten cents of every dollar were sacred to the Lord.

Having regular employment and being faithful, he soon became a partner; after a few years his partners died, and William became the sole owner of the business.

He now resolved to keep the rest of his promise to the old captain; he made an honest soap, gave a full pound and instructed his bookkeeper to open an account with the Lord, and carry one-tenth of all his income to that account. He prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then gave the Lord two-tenths, and prospered more than ever; then he gave three-tenths, then four-tenths, then five-tenths.

He educated his family, settled all his plans for life, and gave all his income to the Lord. He prospered more than ever. This is the story of Mr. William Colgate, of Colgate & Company, who has given millions of dollars to the Lord's cause and left a name that will never die.—Selected.

**A Lost Thanksgiving.**

Johnny thought he kept Thanksgiving, but  
he didn't—not at all,  
Though he had the finest chestnuts that  
the old tree bore that fall,  
Though the turkey on the table was the  
biggest one in town,  
Tender, juicy, stuffed with oysters, roasted  
to a splendid brown.

There was jelly-cranberry jelly-tart, yet  
melting on the tongue;  
Sweet potatoes and rich gravy, celery white  
and crisp and young;  
Pies of mince, and pies of pumpkin, cake  
of every kind and sort;  
'Twas a most complete Thanksgiving—or  
at least so Johnny thought.

But that's where he was mistaken; any  
day will do to eat,  
And Thanksgiving—real Thanksgiving—is  
not made of bread or meat;  
So it never came to Johnny, never even  
passed his way,  
For he left out thanks and worship—and  
thou lost Thanksgiving day.

—Selected.

**A Boy's Alphabet for a Mission Band.**

Always attend the meetings.  
Be prompt.  
Come with willing hands.  
Do all things heartily, as unto the Lord.  
Every one can do something.

For Jesus' sake.

Give systematically.

How much do I owe to my Lord?

Invite your neighbors.

Join faith and works.

Knowledge brings interest.

Learn about the work, and you will love  
the work.

My debt to God—how great is it?

Never be discouraged.

Only one life to give, so I must make the  
most of my time.

Pray and persevere.

Quiet, persistent, prayerful work needed.

Read missionary stories.

Study the needs of the other boys and girls.

Talk about the work.

Use whatever God has given you.

Vow and pay unto the Lord your vows.

Whatever He saith unto you do it.

'Xpect great things from God.

You have each a responsibility.

Zeal, enthusiasm, love, will insure success.

—"The Young Christian."

**The Runaway.**

He ran away from the mission band,  
This restless little lad,  
And oh! the fright that came to him,  
I'm sure you'll think 'twas sad.  
He saw three long-necked hissing birds,  
They chased him down the hill,  
He thought they said, "Go back! Go back!"  
And Bennie sobbed, "I will."

\* \* \* \*

**Receipts for Foreign Missions from September 15th, 1910, to October 15th, 1910**

ALABAMA.—W. Y. Quisenberry, New Decatur, missionary, China, \$80; Jasper Bapt. S. S., G. D. O'Rear, native missionary, Japan, \$9.46; Moundsville Bapt. Ch., T. B. S., \$3.30; Miss Nettie Mullins, Livingston, \$3; W. B. Crumpton, Cor. Sec'y, \$897.73; Mrs. Watson's Class, Furman, education child in China, \$15; Webster McRae, Rock Spring Ch., native worker, \$50; W. M. U. of Alabama, \$200.82; Africa, \$15.60; Japan, \$5.30; hospitals, \$9.71; native worker, \$44.50; Bible woman, \$30; Mrs. Adams, \$3; Miss Hartwell, \$8.75; Miss Kelly, \$36.75; W. Y. Quisenberry, New Decatur, missionary, \$100. Total this month, \$1,512.92.

Previously reported, \$1,291.89. Total this year, \$2,804.81.

ARKANSAS.—J. A. Johnson, Harmony Ch., \$3.

Previously reported, \$12.50. Total this year, \$15.50.

DISTRICT OF COLUMBIA.—West Washington Ch., W. H. H., Tr., \$7; West Washington Ch., W. H. H., Tr., \$25. Total this month, \$32.

Previously reported, \$238.80. Total this year, \$270.80.

FLORIDA.—Graves Bapt. Ch., J. M. B., Tr., \$3.53; S. B. Rogers, Cor. Sec'y, \$125. Total this month, \$128.53.

Previously reported, \$387.47. Total this year, \$516.

GEORGIA.—"R. E. B." Talbott, Ga., J. C. Owens' work, \$2; Mrs. Mary Davis Jack-

son, Greensboro, \$25; H. R. Bernard, Auditor, \$2,000; J. B. Rountree, Quiltman, \$120; H. R. Bernard, Auditor, \$303.81; H. R. Bernard, Auditor, \$214.06; Commerce W. M. S., for Bible woman under Miss Price, \$15; Dublin F. M. S., for support of missionary on foreign field, \$36.30; Antioch, for China, \$4.70; First Toccoa Y. W. A., for Shimonoski School in Japan, \$6.25; Milledgeville Y. W. A., for native helper, \$13.38; Rebecca Chapel Prayer Circle, near Cartersville, for Lottie Moon's teacher, China, \$7.50; First Americus, for Mrs. Pruitt's Bible woman, \$8.40; Capt. Ave., for Dr. and Mrs. Gaston, \$58.07; Glenwood Sunbeams, for Africa, \$2.60; Capt. Ave. W. M. S., for Dr. and Mrs. Gaston, \$9.05; Thomasville W. M. S., for Mrs. Sheppard, \$9.40; Jackson Hill W. M. S., for China, \$5; First Atlanta L. A. S., for Bible woman, \$4; Capt. Ave., for Dr. and Mrs. Gaston, \$21.08; Capt. Ave. S. S., for Dr. and Mrs. Gaston, \$11.33; Holly Springs W. M. S., for native helper, \$1; Jackson Hill Y. L. A., for Bible woman, \$1; Athens Bapt. S. S., J. E. M., Supt., \$22.97; Mrs. B. E. Barksdale, Cochran, for China and South America, \$5. Total this month, \$2,692.84.

Previously reported, \$7,555.97. Total this year, \$10,248.81.

ILLINOIS.—As previously reported, \$146.15.

KENTUCKY.—Mr. and Mrs. W. F. Spikes, Paducah, \$2; New Hope Ch., S. C. R. Assn., S. P. S., Tr., \$1.50; Sunbeams, Highland Ch., Louisville, Miss W. L., Tr., Miss Louise Tucker's work, \$20; Erlanger Bapt. Ch., Bible woman with Mrs. McDaniel, \$30; W. D. Powell, Cor. Sec'y, \$590; Berean Class, Twenty-second and Walnut Sts., Louisville, M. H., \$3.75; Miss Willie Lamb, Cor. Sec'y, \$300; Y. W. A., for medical missions, \$16.67; Broadway W. M. S., for Miss Priest's salary, \$5; Elizabethtown W. M. S., for child in China, \$5; Corbin W. M. S., for child in China, \$4.50; Bardstown W. M. S., for native worker, \$77.25, in full for this year; Letchfield W. M. S., for girl with Mrs. Snugg, \$10; Middlesboro W. M. S., for Brazil and Argentina, \$2.10; Middlesboro W. M. S., for Italy, \$2.80; London W. M. S., for Italy, 50 cents; Kentucky W. M. U., for salaries of women and for schools, \$175.20; "Baptist Fund," Eddyville, C. W. C., Tr., \$6.55; T. M. Parrish, Eddyville, \$3; W. D. Powell, Cor. Sec'y, \$2,070.70. Total this month, \$2,937.50.

Previously reported, \$9,841.50. Total this year, \$12,779.

LOUISIANA.—Noble Bapt. Ch., O. C. R., Sec'y, \$18.50.

Previously reported, \$651.01. Total this year, \$669.51.

MARYLAND.—Wilson Mem'l Ch., Baltimore, W. M. G., Tr., \$8.80; Gunpowder Ch., Middle District Assn., J. P. K., Tr., \$10; First Bapt. Ch., Baltimore, J. R. G., Tr., \$46.90; North Ave. Bapt. Ch., Baltimore, C. M. K., Tr., \$93.62; B. Y. P. U. of Maryland, J. H. S., Tr., \$100; Branch Hill Ch., B. G. Parker, \$2.82; Vienna Ch., B. G. Parker, \$1; Huntington Bapt. Ch., Baltimore, L. S. C., Tr., \$9.16; First Bapt. Ch., Baltimore, J. R. G., Tr., Hampton Bapt. Ch., Baltimore, J. T. G., Tr., \$9.09; Hereford Bapt. Ch., E. W. Rowe, \$4.39; First Bapt. Ch., Hagerstown, G. H., Tr., \$14.28; First Bapt. Ch., Crisfield, W. C. C., \$18; Division St. Bapt. Ch., Salisbury, C. T. H., \$6.20; W. M. S., Marion Bapt. Ch., E. Hall, Tr., \$40; Marion Bapt. Ch., E. Hall, Tr., \$7.25; Westernport Bapt. Ch., W. M. S., \$1.50; Forest Bapt. S. S., C. W., Tr., \$5; Forest Bapt. Ch., C. W., Tr., \$1; Eutaw Place Bapt. Ch., Baltimore, H. W. P.

\$412.10; Huntington Bapt. S. S., Baltimore, L. S. C., Tr., hospital, Yang Chow, \$25; Seventh Bapt. Ch., Baltimore, O. M. LaB., Tr., \$42.10; Wilson Mem'l Ch., Baltimore, W. M. G., Tr., \$8.93; Eutaw Place Ch., Baltimore, H. W. P., S. G. B. Cook, Yang Chow, \$500; Fulton Ave. Ch., J. H. D., Tr., \$10.92; W. B. M. S. of Maryland, Mrs. W. G. Tyler, Tr., Mrs. Graves' School, Canton, \$15; Mrs. Rawlinson's salary by Y. W. A., \$32.05; Mrs. Rawlinson's salary by Sunbeams, \$2; Mrs. Rawlinson's salary, \$214.81; Franklin Square Ch., Baltimore, F. E. W., Tr., \$130; Druid Park Bapt. Ch., Baltimore, G. W. L., Tr., \$15. Total this month, \$1,826.92.

Previously reported, \$4,899.91. Total this year, \$6,726.83.

MISSISSIPPI.—Osborne Creek Ch., C. S. Wales, \$7; Antioch Ch., No. 2, C. S. Wales, \$3; Cane Creek Ch., C. S. Wales, \$2.50; Rlenzi Ch., C. S. Wales, \$6; Chickasabay Bapt. Assn., C. G. E., Clerk, \$7; Clinton Ch., George Whitefield, \$10; Lauderdale County Assn., W. H. S., Tr., \$32.32; A. V. Rowe, Cor. Sec'y, \$600. Total this month, \$667.82.

Previously reported, \$1,235.55. Total this year, \$1,933.37.

MISSOURI.—A. W. Payne, Tr., \$3,441.80; A. W. Payne, Tr., Women of Missouri, \$544.15; King Hill Ch., Bible woman, China, \$30; Blue Ridge Ch., Bible woman, China, \$30; Miss Bessie Slayton, Lathrop, by Sunday School Board, \$2.30. Total this month, \$4,049.25.

Previously reported, \$6,116.46. Total this year, \$10,165.71.

NEW YORK.—Thomas P. Miller Mem'l, E. C. M., support of Dr. T. O. Hearn, \$50; Thomas P. Miller Mem'l, E. C. M., support Dr. T. O. Hearn, \$50; F. R. Chambers, Wuchow Hospital, \$187.50. Total this month, \$287.50.

Previously reported, \$437.50. Total this year, \$725.

NORTH CAROLINA.—H. C. Bridger, Bladenboro, \$150; W. M. S., First Asheville, M. J. S., Tr., Mrs. Dozier, \$50; Walters Durham, Treas., \$1,000; Grand View Ch., French Broad Assn., G. G. H., Clerk, \$2; Little Ivy Ch., French Broad Assn., G. G. H., Clerk, \$2.43; First Bapt. Ch., Asheville, W. E. R., Tr., \$259.27; Miss Eva Spruill, Henderson, \$10. Total this month, \$1,473.70.

Previously reported, \$2,397.02. Total this year, \$3,870.72.

OKLAHOMA.—W. M. S., Walter, Lola Lloyd, Sec'y, girl in Pingtu School, \$20; W. B. M. S. of Oklahoma, Sue O. Howell, Cor. Sec'y, \$48.75; A. A. Brown, Meriden, \$4.20; Cedar Mound Ch., J. M. R., pastor, \$10. Total this month, \$82.95.

Previously reported, \$657.35. Total this year, \$740.30.

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

SOUTH CAROLINA.—Putnam Bapt. Ch., W. J. F., Tr., \$2.35; Bethlehem Ch., Edgefield, H. E. B., \$2.40; Chesterfield Ch., W. C. West, \$2; Bethel Ch., Ridge Assn., J. M. J., Tr., \$40; Manning Ch., F. O. R., Tr., \$14.65; Spartanburg Bapt. Assn., C. M. C., Tr., \$85.25; Ridge Spring Ch., Ridge Assn., S. J. W., Tr., \$16.78; Greenville Bapt. Ch., S. R. S., \$2.23; T. R. Johnson, Lanes, \$2.45; Healing Springs Ch., W. T. M., Tr., \$4.75; Arrowwood Ch., Broad River Assn., M. McK., \$2.50; Graniteville S. S., Aiken Assn., J. K., Tr., \$2.71; Wassamassaw Ch., S. E. L., Tr., \$1.50; Mt. Pisgah Ch., Kershaw Assn., W. A. C., \$3; Bethel Ch., S. E. Assn., W. D. T., \$27.78; L. A. and M. Society, Edgefield, O. S., Tr., \$20; Mt. Carmel Ch., Orangeburg Assn., J. W. B., \$2.65; Sardis Bapt.

Ch., E. H. H., Tr., \$10.66; Ward Bapt. Ch., Ridge Assn., L. M. J., \$15.72; Cross Hill Ch., E. L. W., \$24.35; Union Ch., W. W. Burton, \$1.51; Waccamaw Assn., J. C. S., \$10.68; Sunbeams, Welsh Neck Ch., M. L. C., Africa, \$1; Edisto Ch., Orangeburg Assn., D. H. C., \$6; Willow Swamp Ch., Orangeburg Assn., D. S. T., \$4.15; Elmwood Park Ch., Columbia, C. C., pastor, \$15; Limestone Bapt. Ch., Mrs. F. V. T., \$4; Padgett's Creek Ch., Union County Assn., H. B. M., \$15.06; Fairmount Bapt. Ch., J. W. K., \$6; Baraca Class, Hurricane Ch., B. S., Tr., \$2.09; Sulphur Springs Ch., Union County Assn., W. P. S., \$3.31; West Springs Ch., Union County Assn., W. P. S., \$2.12; Saluda Bapt. Assn., E. P. V., Tr., \$32.74; Crooked Run Ch., Fairfield Assn., E. T., \$4.50; Elim Bapt. Ch., Florence Assn., M. Bell, \$1.83; Mt. Zion Bapt. Ch., Charleston Assn., J. R. F., \$2.40; Mizpah Bapt. Ch., Orangeburg Assn., G. F. C., \$1.81; Camp Creek Ch., Moriah Assn., W. T. M., \$2.11; Cannon St. Ch., Charleston, A. J. N., \$4; Rosemary Ch., Barnwell Assn., F. P. L., \$10.45; Oak Grove Ch., P. L. W., Clerk, \$2.56; Young's Island Ch., S. M. G., Tr., \$5.12; Shandon Bapt. Ch., L. S. M., \$75.71; Pleasant Grove Ch., L. H. C., \$1.47; Harmony Ch., L. H. C., \$1.21; Wayside Ch., L. H. C., \$3.89; Fairview Bapt. Ch., Union County Assn., T. D. G. G., Tr., \$4.50; Pleasant Grove Ch., Pee Dee Assn., S. F. B., \$10; H. M. Hester and wife, Pickens (balance of pledge), \$100; Abners Creek Ch., Spartanburg Assn., W. J. P., \$7.12; Catechee Bapt. Ch., J. F. W., Tr., \$2.17; R. J. Williams (rent of house), \$6; Ebenezer Ch., Edgefield Assn., J. H. C., \$30; Bull Swamp Ch., Orangeburg Assn., W. P. K., Tr., \$2; Hickory Grove Ch., Savannah River Assn., W. H. W., Tr., \$4.85; McClellandville Ch., R. E. G., pastor, \$1.85; Orangeburg Bapt. Ch., A. C. D., Tr., \$63.05; El Bethel Ch., Broad River Assn., J. D. McC., Tr., \$5.25; New Providence Ch., Welsh Neck Assn., J. W. C., \$3.51; Union Ch., Florence Assn., H. G. W., \$9.16; Waddy C. Thompson, Lancaster, education of Wong, Graves Seminary, \$20; support of Mok Man Kwing, China, \$150; support of brother of Mok Man Kwing, China, \$20; Townville Ch., Saluda Assn., J. P. L., Tr., \$23.50; Killiam Bapt. Ch., Fairfield Assn., W. F. C., Tr., \$3; Longtown Bapt. Ch., J. E. Jones, \$2; Little Salt Kahatchie Ch., A. C. H., Sec'y, \$6.85; Mrs. J. Y. Lott, Ridge Spring, missionary in China, \$75; Harris Creek Ch., Edgefield Assn., C. M. M., Tr., \$2; First Bapt. Ch., Greenwood, J. E. C., Tr., \$55.26; Kemper Ch., Pee Dee Assn., M. S. M., \$5; White Plains Ch., Chesterfield Assn., J. W. B., Clerk, \$5.50; Pickens Bapt. Ch., E. H. C., Clerk, \$5; First Bapt. Ch., Rock Hill, J. W. H., Tr., \$4.47; Millbrook Bapt. Ch., Aiken Assn., B. H. H., \$40; W. T. Derieux, Cor. Sec'y, \$26.83; Ebenezer Ch., Orangeburg Assn., J. P. S., 30 cents; Welsh Neck Ch., A. M. S., Tr., \$11.45; Enoree Ch., Reedy River Assn., C. S. S., \$10; Bethlehem Ch., Moriah Assn., R. L. P., Tr., \$1.32; Chesnee Bapt. Ch., W. C. McK., Tr., \$2.73; W. M. S., Mt. Carmel Ch., Orangeburg Assn., J. W. B., \$4; Ridgeway Ch., C. L. Wray, Tr., \$10.30; Ebenezer Bapt. Ch., Florence Assn., D. E. L., \$31; Providence Bapt. Ch., Orangeburg Assn., D. R. S., \$2.50; First Bapt. Ch., Columbia, G. S. K., \$145; Sandy Level Ch., J. L. E., Tr., \$6; R. T. Broadwell, Lowndesville, \$3.56;

Moriah Bapt. Assn., W. C. Adams, Tr., \$7.05; Cheraw Bapt. Ch., Mrs. A. L. E., \$8.83; Philippi Bapt. Ch., Ridge Assn., J. S. W., \$7.90; Donald's Bapt. Ch., T. W. G., Tr., \$12.20; Switzer Bapt. Ch., J. P. Gates, Tr., \$4.14; Doctor's Creek Ch., Colleton Assn., J. O. G., Tr., \$7.11; Antioch Ch., Moriah Assn., B. F. A., Clerk, \$6; Fairfield Assn., W. J. S., Tr., \$19.74; New Hope Bapt. Ch., B. H. B., Tr., \$2; Lexington Bapt. Assn., H. S., Tr., \$50.51; Beulah Ch., Abbeville Assn., J. M. W., \$2.10; Liberty Hill Ch., M. F. F., Tr., \$2.25; Salem Ch., Orangeburg Assn., E. O. S., Tr., \$5.72; Enoree Bapt. Ch., North Greenville Assn., W. W. B., \$4.28; First Bapt. S. S., Darlington, C. B. E., Tr., \$9.13; Laurens Bapt. Assn., C. H. Roper, Tr., \$623.19; Friendship Ch., No. 1, Miss E. B., Sec'y, \$4.18; Hartsville Bapt. S. S., H. Camp, pastor, boy with McDaniel, \$5; Mt. Zion Ch., Florence Assn., A. A. M., \$5; Salem Ch., Pee Dee Assn., F. B. W., Tr., \$17.56; C. H. Snider, Conway, Bible woman, \$2.50; estate Mrs. Emily G. Budwell, A. S. T., attorney, \$225; Blackville Bapt. Ch., C. J. F., \$30; Mrs. J. N. Cudd, Treas., \$668.62; Bible woman, \$22; native worker, \$70.50; Bible reader in China, \$7.50; Miss Whilden, \$5; W. W. Lawton, \$40.80; Africa, \$107.23; Christmas offering, 53 cents. Total this month, \$3,410.35.

Previously reported, \$6,049.12. Total this year, \$9,459.47.

TENNESSEE.—Pleasant Grove Ch., H. Wood, \$2; Miss Mary Jarvis, Dyer, Medling chapel, \$5; Harmony Assn., H. C. Sanders, Selma, \$25; Unity Assn., J. R. Sweeton, Tr., \$25.03; "Young South," Mrs. L. D. Eakin, Tr., \$45.57; education of girl with Mrs. Medling, \$26; Medling chapel, \$5.26; W. M. Woodcock, Treas., \$2,359.09; Mrs. Medling, Japan, \$1; Mrs. Neale, Mexico, \$63.60; Whittinghill, Italy, \$20; Maud Scholarship, China, \$27.17; Bible woman with Miss Pries, \$7.50; Africa, \$1.62. Total this month, \$2,643.84.

Previously reported, \$2,590.50. Total this year, \$5,234.31.

TEXAS.—Streetman Baptist Ch., C. K. H., \$56; Willing Workers, First Van Alstyne, Mrs. P. P. H., native missionary, Li Yang Dug, \$20; F. M. McConnell, Cor. Sec'y, \$250; Bible woman, \$6; native missionary, Africa, \$6; Italy, \$8.40; native missionary, \$28.50; Hokka Training School, \$12; Williford-Miller School, \$1,205; Mrs. Mary R. Turner, Austin, \$10; L. A. S., Calvary Ch., San Antonio, Mrs. C. H. Vass, Treas., thanks offering for native helper, China, \$30; Beeville Bapt. Ch., Eugene Sallee, J. M. S., \$30; F. M. McConnell, Cor. Sec'y, \$72.79; "A Friend," Wichita Falls, by W. Y. Q., \$5. Total this month, \$1,739.69.

Previously reported, \$4,531.71. Total this year, \$6,271.40.

VIRGINIA.—As previously reported, \$9,808.

#### AGGREGATE.

Total this month,.....\$23,507 31  
Previously reported..... 63,990 65

Total this year.....\$87,497 96