

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

The Foreign Mission Journal.

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No. 10

EDITORIAL NOTES.

FINANCIAL STATEMENT.

We desire to set before our readers at this time a simple statement of facts with reference to the finances of the Foreign Mission Board. These facts are an eloquent appeal within themselves. The receipts up to the 15th of March were \$14,000 less than the receipts up to the 15th of March last year. It will take nearly \$400,000 by the last of April to meet all obligations. It will be necessary for the Board to receive \$125,000 more during April than was given for the same month last year. Thus we see at a glance that our foreign mission work is facing a serious situation and emergency. Our great work has never been confronted by such a condition before in all its history.

THE ONLY SAFE WAY.

There is one way and only one way in which success for the closing weeks can be assured. It is simply this: Let every pastor, layman or Christian woman who reads these lines make a solemn resolution for a final, heroic effort to have his church make a decided advance over the contributions of last year. It will not be safe for any one church to hold back and expect some other church to make up the amount which it fails to raise. If, for any reason, a pastor and his church consent to fall short of last year or to fail to make an advance over last year, that pastor and church are courting defeat for our foreign mission work. There may be circumstances which seem to make it impossible for some church to make an advance and yet for the sake of our great world-wide work and for the sake of our Lord, those

difficulties ought to be overcome and an advance made in spite of obstacles in the way.

A PROBLEM IN THIRDS.

Two-thirds of the Christian people in the Protestant churches of our country do not give anything or do anything for the coming of the Kingdom.

Two-thirds of the people at home are outside of the churches and are not professing Christians.

Two-thirds of the population of the earth are in non-Christian lands and are yet unevangelized.

Two-thirds of the people in non-Christian lands have never so much as had a chance to hear the gospel.

Problem: How much of the responsibility for the two-thirds of the people at home unsaved and the two-thirds of the people of the world who have never been evangelized and the two-thirds of the people in non-Christian lands who have never had even an opportunity to hear the gospel, rests upon the two-thirds of the Christian people in the homeland who have never done or given anything for the coming of the Kingdom? What a fearful responsibility rests upon them!

Problem: How can these two-thirds of the members of our churches be aroused to bear their part in the evangelization of the world?

PARLOR CONFERENCES.

During the first two weeks in March, Parlor Conferences were held in about a dozen of our principal cities for the purpose of raising an emergency fund to meet the threatened deficit upon our Foreign

Mission Board of over \$100,000. The plan has been to call together the leading Baptists of an entire city, preferably in a private home, and have a missionary, a layman and a Secretary of the Board lay before these leading men the financial situation of our foreign mission work and ask them to consider the raising of an extra amount over and above their regular contributions to meet the emergency. The cities already visited have responded nobly and about half of the amount needed has been subscribed. We desire to make a suggestion which will solve the financial problem and bring our work to the close of the year with all obligations paid. Let the brethren locally in all of our larger towns which cannot be visited on the above plan, arrange a Parlor Conference among themselves and take up the question of raising an extra amount for meeting this emergency. We repeat, it would be a calamity for our foreign mission work to have a debt this year. This calamity can easily be averted if our brethren all over the country will follow the example of these leading cities and help to raise the other half of this emergency fund. The

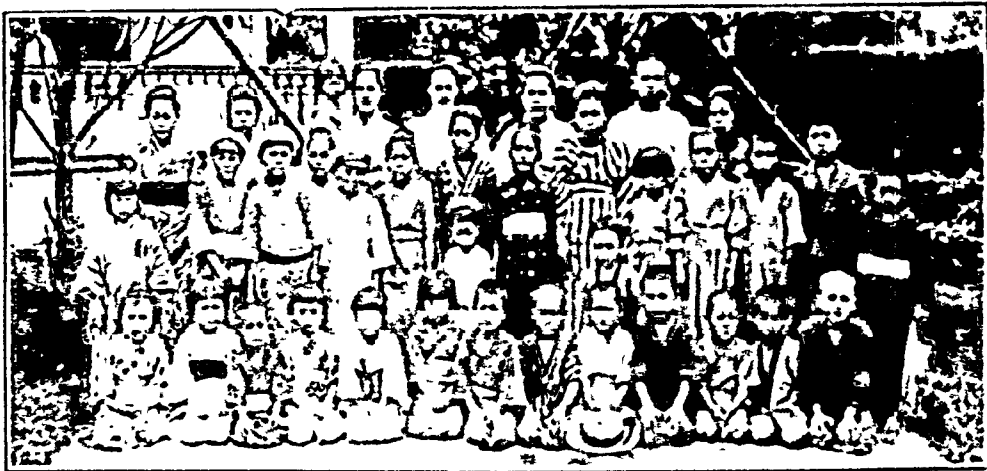
time is short. We appeal to all our brethren to take the matter under consideration immediately. Why may we not have hundreds of Parlor Conferences during the month of April and thus assure success for our foreign mission work.

THE GIVING OF A TENTH.

Again, let us remind our readers of the simple, Scriptural, financial plan which will prevent threatened indebtedness and calamity on all our religious work. It is the giving of one-tenth as a minimum for the support and spread of the gospel. There are many evidences that the conviction is rapidly spreading among our people that tithing ought to be adopted as a financial system. If our people would obey the Scriptural injunction and bring in all the tithes for this Convention year, not only would our Boards close the year without debt, but with immense sums of money in their treasuries. Oh, that all our people would pay unto the Lord at this time that which they honestly owe Him! We would call especial attention to the article in this issue of the Journal, giving the results of the tithing system in the Haskell Avenue Church, Dallas, Texas.



THE SUNDAY SCHOOLS TO THE RESCUE.



SUNDAY-SCHOOL IN JAPAN.

Both our great Mission Boards are in need of help. Only one month of the Convention year remains and contributions up to date are less than they were last year. The whole advance for the year's work

must be made during the month of April. It is a critical situation and threatens indebtedness and distress for the work.

Just at this critical time, our other great general Board, the Sunday-school

Board, has arranged for all our thousands of Sunday-schools to observe the 7th day of April as Missionary Day in the Sunday-school. How important it is that this good suggestion of the Sunday-school Board be carried out and the day be made one of earnest study and prayer. What an opportunity it is to lay on the hearts of our young people the importance of world-wide evangelization—saving the lost, not only at home, but among the vast multitudes of people in heathen lands.

This day creates a profound responsibility for all our Sunday-school teachers. They will be guilty of a sad sin of omission if they fail to lay this great work of the Lord on the hearts of their classes. Now is the time to create within the rising generation, the missionary spirit and this day is set apart for this special purpose

vance needed by both Boards. Small cash contributions from the millions of our Sunday-school children, with larger gifts from the adult classes would bring im-



GIRLS CLASS IN LAICHOW, CHINA

mediately into the treasury of our Boards an immense total which would lift the work above danger of debt and retrenchment.

But if the day is to be of financial help, the contributions must be planned in advance. The whole Sunday-school must understand beforehand, the importance of the day and they must be impressed with the necessity of making their contributions as large as possible. One good way is to plan the contributions by classes. Let each class, if possible, set a mark for itself and work towards that mark. How would it do, so far as the Foreign Board's part



PRIMARY CLASS, SAO PAULO, BRAZIL

The 7th day of April can be made to mark the financial triumph of our Mission Boards. A small contribution over and above any amount they have ever given before from all or even one-half of the 20,000 Sunday-schools, will assure the ad-

of the contribution is concerned, for the smaller classes to give from \$3 to \$5 to pay the expenses of a child in one of our day schools in China; for some other classes to give from \$15 to \$20 to pay the expenses of a boy or girl in one of our boarding

schools for a year. Still another class might give as much as \$30 so as to pay the salary of a native Bible woman in China. The large organized classes in some Sunday-schools are raising \$100 to support a native preacher and one or two

are raising \$600 to pay the salary of a missionary for one year.

The main point, however, is that the superintendents and teachers lay their plans in advance and prepare for a good contribution.

HOW WILL THE MISSIONARIES FEEL?

Perhaps there are no people who watch for the result of our Foreign Mission campaign during these closing months with more profound interest than our missionaries at the front. How much it all means to them! Let us try to imagine their feelings, on the one hand, if the Board should come out again with a burdensome debt, and on the other hand, if our people should rise up in their might and enable the Board to meet all obligations.

THE DARK SIDE OF THE PICTURE.

There is no word which is to the missionary so ominous as "retrench." A writer in one of the missionary magazines gives a pen picture of a missionary receiving a letter calling for retrenchment.

"The missionary sat in deep thought. The look on his face was sad beyond expression. Evidently the letter had brought him disquieting news. Many minutes he sat motionless. Suddenly he fell on his knees and began to pray. When he rose the lines of care were deepened and the buoyancy of his manner was gone. He acted like an old man, stricken with palsy, and yet he was in middle age and in the fulness of his powers. Was this the outcome of his long years of self-sacrifice? Worn out absolutely, needing change of climate, he must leave his field without a leader, when the demands were greater than ever. He had dreamed of reinforcement and awakened to retrenchment!"

If our people at home who have the comparatively easy task of giving the money for Foreign Mission work could but realize what it means to the missionary when he feels that his brethren at home are not sustaining him, they would not stop in their offerings until every dollar needed for the work was in the treasury of our Board. To go out at great sacrifice,

to toil on overburdened until one's strength has failed, and then to be told that, owing to lack of means, the Board cannot send someone to take his place, while the worn-out missionary comes home to rest—can we imagine for a moment what that means to him? Oh, if our church members could only know what "retrenchment" means to the missionary on the field, surely they would never allow it to be heard again! How much have we practiced retrenchment at home? How much sacrifice have we made for the work? Why should the missionaries be the only people who make sacrifices for the coming of the kingdom?

The saddest part of such a message to the missionary is not what it means to himself, but to his people—that is the crushing thought. How can he explain to them; how can he save the faith of his people in Christianity when Christians at home know how millions of the heathen are dying without knowledge of a Saviour, and yet will not give the money necessary to send them the gospel.

Some of our missionaries have already felt the meaning of this word. One of them from South China writes: "I do hope and pray that the brethren will not suffer the Board to report a debt at the Oklahoma Convention. The work has suffered greatly because the Board could not supply some of the intense needs asked for last year, and there is no possible way but to retrench, and now if the brethren fail to discharge the debt another year, what can we do? Words fail me to express, my heart fails and refuses to consider the calamity of it."

THE BRIGHT SIDE.

But let us turn the picture around. Let us not entertain for a moment the thought that Southern Baptists are going to permit such a state of things as we have pictured

above. Let us imagine how our missionaries will feel if the message goes to them during the bright days of May that Southern Baptists have come forward nobly and the Board has been able to meet all obligations. Their hearts will overflow with joy. How they will praise God all around the world! How much it means to them! Reinforcements will now come to relieve those who are worn out and to help the other weary workers bear their burdens. In some places, the little dingy chapels, all too small to hold the crowds who want to hear the gospel, can be exchanged for commodious chapels, where the throngs can be accommodated. The little homes into which sometimes two or three missionary families are crowded can be relieved by the building of other

residences, into which the families can move. Best of all, they can tell the native Christians that the brethren at home love the gospel and are ready to send it to the ends of the earth. It will hearten every man and woman among them. It will help them to bear their heavy burdens. It will send them forth into the marvelously rich harvest fields with new courage and zeal and stronger faith, because they feel that the brethren at home are sustaining them with their prayers and their gifts.

What will be the feeling of our missionaries? A few short weeks are left in which we are to answer this question: God help us to rise up in our strength and to answer it as we know it ought to be answered!

* * * *

THE SITUATION IN CHINA.

On February 29th a large gathering of the representatives of the Foreign Mission Boards of North America and returned missionaries spent a day in conference on the situation in China. The whole subject was given very profound consideration. The conference was impressed with the enlarged opportunity for all forms of missionary work under the present conditions in China. A cable message was received announcing that Yuan Shi Kai had proclaimed religious liberty and freedom of conscience throughout China. The missionaries stated that Dr. Sun Yat Sen had expressed the wish that all idol temples might be turned into Christian schools. Nearly all the leaders of the revolution are favorable to Christianity. In some provinces, three-fourths of the officials under the new government are Christian men. Those who have just come from China state that there were crowds around the doors of the chapels who could not get in to the preaching services. A great work is being done among the soldiers. Whole regiments of them attend services at the chapels and the missionaries with their native helpers are distributing immense quantities of Christian literature and portions of the Scripture among the soldiers. It was felt by those who are in a position

to know that a great wave in favor of Christianity is forming and will soon sweep over the whole country. During the Peace Conference in Shanghai when the question arose as to the treatment which should be given the Manchus, a Christian man, a member of the Peace Conference arose and said: "Mohammed always killed his enemies, but Jesus Christ forgave them. Let us follow His example." This sentiment saved the lives of the Manchus and showed the influence that Christianity is gaining in China.

The present missionary forces are inadequate to the demands of the work and are already overwhelmed with opportunities for enlargement. How important it is that God's people in America become aroused and seize this glorious opportunity. The missionaries from America find a special welcome among the Chinese people at this time. This opportunity is God's challenge to His people. How shall we meet it?

It is of unspeakable importance that Southern Baptists clear the deck and get ready for action during the month of April. Let all of the obligations of the Foreign Mission Board be met and let the way be open for a tremendous advance in China.

NOTES OF INTEREST.

Miss Leonora Scarlett writes: "I can very truthfully say that my first year in China has been the very happiest of my life so far."

Dr. R. E. Beddoe, of Yingtak, China, was operated on for appendicitis in the Matilda Hospital at Hong Kong the first week in February. His wife writes that he is getting on nicely. We hope that ere this he has been able to return to his work.

Rev. J. S. Cheavens, of Saltillo, Mexico, was operated on for appendicitis in the Mayfield Sanitarium on March 9th. We are glad to hear that he is getting on very well. This dear brother has been in Mexico for fourteen years and has done a noble work.

The news from Dr. E. Z. Simmons in Canton, China, is not at all encouraging. When the missionaries last wrote he was lying very low. Dr. Simmons has been a wonderfully useful man, and his death would be a severe blow to our work in South China.

A number of the missionaries in Mexico have had to return temporarily to the States. They were in great danger. A movement for intervention on the part of the United States might have resulted in their immediate death. May the Lord watch over each one of them and shield them all.

Miss E. E. Rea, of Wuchow, South China, and Rev. J. R. Saunders and wife, of Yingtak, China, arrived at San Francisco, February 15th. We regret that Sister Saunders' health was so very poor that her husband felt it necessary to bring her home. This dear sister has been broken down since the death of her little girl in China. May the God of comfort strengthen and bless her.

Please let every one understand that the books of the Board close for the Con-

vention year at midnight, April 30th. As the last of April comes this year on Tuesday, there is no excuse for any one getting in the offering too late to be counted. The State Secretaries telegraph to Richmond at the close of the day—April 30th—so that those who wish to send in their gifts through the State Secretaries can easily do so, and have them reach the Foreign Board in Richmond in good time.

The brethren who have been out holding Parlor Conferences in various cities, have found that there have been difficulties in every city which they visited. Some have had debts on churches, some expected to build, and with some there have been other claims, but in every case when the urgent needs of the Foreign Mission Board were presented, the brethren said that they would give, and they did give liberally. Now let the other churches throughout the Convention give also, and we can close the year with all obligations paid. We hope that thousands of churches and many individuals will respond liberally to this cause.

We have been glad to see a number of "FOURSQUARE" givers develop in this present campaign. We mean by the "Four-square" givers those whose gifts have gone up into four figures, a thousand dollars or more. In the present emergency which is upon us, we have been glad that our brethren and sisters have been impressed with the situation and a number of them have agreed to give \$1,000 in addition to what they are already giving. May the number be greatly increased.

An earnest pastor writes: "We have had the greatest conference among pastors of our association ever held in our history. Every church will be placed under special pressure. The other pastors of this city and myself together with two of my strong laymen are going out on the field. If after April 30th the debt remains, under God it must rest upon others and not on

our association. Our prayers are with you in this crisis."

This is from a strong pastor whose church gives thousands for foreign missions. He is willing to leave his church and go out with the other pastors of this city, taking laymen with them, and stir the whole association. Would that we had a thousand such pastors in our midst.

Leight Street Church, Richmond, Va.,

has granted her pastor, J. J. Wicker, a three month's vacation for a tour of Palestine. Brother Wicker has traveled twice before through the Holy Land. He is arranging for his party to leave New York, June 15th. It is a very cheap tour covering the Holy Land and Egypt, the cost being only \$335. The time is ideal for preachers and teachers. Any one interested can write Rev. J. J. Wicker, Richmond, Va., and he will give you full information.

Receipts for Foreign Missions from May 1st, 1911 to March 15th, 1912.

Virginia	\$ 32,408 57	Mississippi	8,119 65
Georgia	32,285 10	Florida	4,250 97
South Carolina	27,711 45	District of Columbia.....	2,138 66
North Carolina	17,521 47	Louisiana	1,993 50
Alabama	16,538 97	Arkansas	1,138 13
Kentucky	16,245 84	Oklahoma	864 16
Texas	11,404 99	Other Sources.....	2,563 78
Tennessee	13,605 82		
Missouri	12,906 87		
Maryland	11,617 50		
		Total	\$216,315 43

MISSIONARY EDUCATION MOVEMENT CONFERENCE

One of the greatest events in connection with mission study during the summer months will be the Conference of the Missionary Education Movement on the Blue Ridge Association grounds near Black Mountain, N. C., June 25th to July 4th. At this conference, people will be trained for leadership in mission study in all departments of the life of the churches, from the Primary Department in the Sunday-school, up through the various organizations, such as the B. Y. P. U., Y. W. A., W. M. U., and Men's Leagues. The Educational Secretary will be at this conference, as well as others of our Baptist leaders. Our correspondence already indicates that there will be a larger Baptist attendance at this Conference than at any previous one. We urge the importance of this meeting upon our people

and hope that we shall see a large attendance present.

Miss Nancy Lee Swann, writes concerning this Conference in the following fashion:

"Have you ever been in a summer camp where everybody was there with one purpose—namely, the greatest efficiency in missionary service? Have you ever been a member of a Mission Study Class where all hungered for the training offered them? Were you ever at a conference where experts held themselves ready to discuss th many problems of this missionary enterprise? Would you know how to have missions in your Sunday-school? Can you imagine the ringing out of the old hymns of the church with the vigor of joyous youth? Would you play with young lives who throw their bodies with complete re-

laxation into outdoor sports and quick-witted fun? Have you under the quiet sunset sky with mountains tumbling over each other in the distance and hush of the camp life in your ears listened in the vesper hour to God's call for you? Have you, O, have you ever, in the midst of hundreds of stirred and waiting hearts through the solemn hush of the evening

hour bowed to God's presence and answered, 'Here am I?'

"This is a part of being at Blue Ridge."

The detailed announcements concerning this Conference will soon be ready and they can be had upon application from T. B. Ray, Educational Secretary, Foreign Mission Board, Richmond, Va. If you are interested, get into touch.

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WORK AMONG CHINESE SOLDIERS.

L. W. PIERCE.

We have now been back in Yangchow a city of over 100,000. This city is about

forty-five miles from Ru Kiao. Pastor Yang, of the Yangchow church, has resigned the care of this church with the intention of taking up this new work at Tong Toi. He is a fine man and we are looking for a good work from him in this new field.

The Republican leaders are everywhere favorable to the spread of the gospel, expressing the desire that it has free access to the people. We in Yangchow are hav-



WHEEL-BARROW LOADED WITH LITERATURE
1 Saunders. 2, Mr. Orr. 3, L. W. Pierce

one month. On the advice of the American Consul, we thought it best to remain in Chinkiang about a month after reaching China. During this time, however, I had an opportunity of visiting a number of our out-stations. The little church that I organized about a year before I left on furlough doubled its membership while I was away, and now pays almost one-fourth of the salary of the evangelists. This church is in the city of Ru Kiao about one hundred miles from Yangchow.

ing a fine opportunity sowing the seed among the soldiers. From the 6th to the



BIBLE WORKERS. MILITARY CADETS STANDING BACK OF THEM

We are now preparing to open Tong Toi, 13th, a week of seven days, we spoke to

7,800 soldiers, and during this time distributed 7,800 gospels and 7,800 religious tracts. The military

governor of Yangchow says that he would be glad for his soldiers to become Christians. He sent his brother to assist us in this work. The provisional president of China's new republic is a Christian, and hence the changed attitude in the mass of the people—like leaders like people. What a

change! From an absolute monarchy to

republic patterning after the United States. A president to be elected by the people. Why, all of this? Bishop Boshfort says:

"God Almighty is back of it." Is it not true? Is not God answering the prayers



BIBLE WORKERS

A Brother of Military Governor; 1. Dr. A. S. Taylor; 2. Mr. Rice; 3. Mr. Saunders; 4. Mr. Orr

for the salvation of this old empire? Now is our opportunity. We need men and equipment.

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MILLIONS OF PAGES OF CHRISTIAN LITERATURE.

R. E. CHAMBERS.

The revolutionary excitement has interfered with most of our work to some extent, but it has increased rather than lessened the pressure upon our Publication Society. The three months covered by this report have been the busiest in the history of the work. During October 2,170,800 pages of Christian literature were issued from our presses, and almost, if not quite as much, was printed during November and December. The figures for these last two months have not yet been made up. I give three or four hours each week to work with the Chinese editor of "True Light" in preparing and translating articles for this paper, which is growing in favor with Chinese Baptists throughout the country. The most of this work is done by the Chinese editor who is one of our very best men. I have edited the "New East," an eight-page by-monthly mis-

sionary newspaper, which aims to be especially a medium of communication between Baptist missionaries throughout China. It is published by our Society. Much time has been given to superintending the work on our new publishing house.

It was my privilege to have a part in the greatest Bible class that has ever been held by our mission. I taught between eighty and ninety of the new male members of the churches of our Canton field. The total attendance in the class, including preachers, Bible women, male and female members of our churches was about 400. I took my class through the miracles as recorded in the Gospel of John, and the interest of all the members grew steadily to the close. I have never done a more delightful week's work.

I had the superintendence of three of

our mission stations on the North river and one of our Canton churches. The work on the North river was almost entirely broken up by serious disturbances in connection with the overthrow of

total of thirty were baptized in connection with the two churches that are under my care.

On October 7th God saw fit to take away from us after two weeks' distressing illness our dear little girl, after leaving her with us for just a little over fourteen months. Our sorrow has caused us to fix our hearts on the things above more than ever and we are thankful that we can trust our Father's love. On November 17th we were called upon to say good-by to our oldest boy, Robert, who left us to go to Baltimore, where he will enter school. It is a



REV. L. W. PIERCE PREACHING TO 600 SOLDIERS.

Manchu rule in this province. I am glad to report that the work at our Tsz Oi church, located in the west end of Canton, is in a more hopeful condition than ever before. The members are giving a really hearty support to the pastor. At a special meeting convened to consider how much they would pay on the pastor's salary during the coming year they more than doubled their subscription for 1911. Their gifts last year averaged over \$3 each. A

joy to know that he has already made public profession of his faith in the Savior and was an active member of our Tung Shan Baptist Church. I am glad to say that the health of the other members of my family and that of myself is good. We enter upon the new year with hope and joy and with gratitude to God for the privilege of having a share in his work in this country and especially at this time. Canton, China.

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APPEAL TO THE CHRISTIAN MEN OF NORTH AMERICA.

After five years of experimental and constructive work among the Protestant churches of the United States and Canada, during which it has had the hearty support and co-operation of the leaders of all those churches, the General Committee of the Laymen's Missionary Movement, assembled in annual session, sends out this appeal to the Christian men of North America:

About two out of three people in the United States and Canada are outside the membership of all Christian churches. Two out of three people in the world live in

non-Christian nations. Two out of three people in these non-Christian nations are beyond the reach of the present combined missionary agencies of Christendom. And, in spite of these appalling needs, about two out of three of the church members of North America are contributing nothing toward the aggressive missionary work of the Church at home and abroad.

Manifestly our first business is the enlistment of the other two-thirds of the members of the Church as intelligent, systematic missionary supporters and work-

ers. And this can be done. Experience in all denominations, and in every section of the United States and Canada, makes us confident that in most cases thoroughgoing methods of missionary education and finance, backed by prayerful and persistent work, would result in a doubling of the number of systematic missionary supporters during the first year, and in the enlistment of practically the whole membership within a few years. These results have been so uniformly secured and indicated wherever proper methods have been used, that we believe the time has come to call upon the Christian men of North America to adopt and work these methods in all their churches. In briefest summary, the essential points are these:

1. A missionary committee in every church to work with the pastor in enlisting the entire membership.

2. A period of intensive missionary information and education in each church once each year, continuing through at least two or three weeks, preparatory to an every-member canvass for missions. This should be in addition to general missionary education throughout the year.

3. The adoption of the weekly basis for missionary offerings—instead of an annual or occasional collection—with a simple and effective collecting device such as the Duplex envelope.

4. An organized and complete personal canvass of every member of the church and congregation once each year by groups of two men each, after proper preparation for their work.

We appeal to Christian men everywhere to put these plans into operation in their

own churches. Enlarged missionary interest and contributions will not decrease, but will materially increase the offerings to the support of the local church. This has been proved to the point of absolute demonstration. The surest and speediest way to solve any local financial problem of the Church is the generation of a healthy missionary spirit.

This effort is for World-Wide Missions. "The field is the world." The Laymen's Missionary Movement stands for an aggressive and confident Christianity that dares to undertake the program of Christ for meeting the spiritual needs of mankind. We also believe that the laymen of the churches, according to their ability and opportunity, are equally responsible with the ordained ministry, to pray and to plan, to work and to give, for the world-wide extension of the Kingdom of God.

The Church faces opportunities to-day, both at home and abroad, that should challenge the co-operation, devotion and sacrifice of its entire membership. Our watch-cry is, The whole Church enlisted in behalf of the whole world.

On behalf of the General Committee:

SAMUEL B. CAPEN,

Chairman.

MORNAY WILLIAMS,

ELIJAH W. HALFORD,

Vice-Chairmen.

EBEN E. OLCOTT,

Treasurer.

J. CAMPBELL WHITE,

WILLIAM B. MILLAR,

General Secretaries.

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NEWS AND VIEWS FROM JAPAN.

C. K. DOZIER.

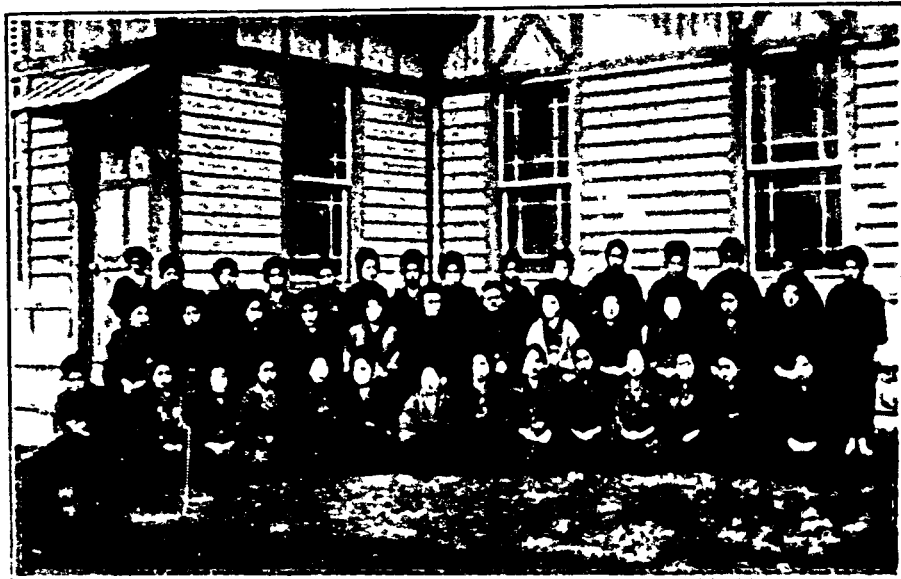
The night we had our Christmas entertainment for the three Baptist Sunday-schools in Fukuoka our church which seats about two hundred and fifty people was filled with children and young people. The decorations, which were done by Mrs.

Walne and Mrs. Dozier with the help of Messrs. Moncure and Mills and several of the young men of the church, were very pretty indeed. The entertainment was very much enjoyed by the children. There were songs, recitations, pantomimes,

and dialogues by the children. Beside these there was the usual reading of Scripture, prayer, address of welcome by the missionary in charge, an address by the pastor of the church, an organ solo by Mrs. Walne, a quartette, consisting of Mr.

do. They have pictures taken whenever they leave dear friends, or schoolmates, if it is possible. Mr. Sato, who is not a member of our faculty, is a teacher in the School of Mechanics in Fukuoka, and is very much in earnest in his study of

Christianity. He came at first simply for English, but heard the gospel and we pray will soon become a Christian. He no longer attends the night school, because his duties in school have become heavier, but he attends services at the church regularly. Thus we trust the night school will reach many young men. Last night a pupil in our school, about forty years



GIRLS' CLASS, FUKUOKA, JAPAN

Moncure, Mrs. Dozier and two Japanese, the pastor's wife and the superintendent of the Sunday-school. At the close of the service each child was given a little bag of cakes, and went their way rejoicing. I am sorry we could not get the picture taken in the day time, for a flash-light is rarely satisfactory.

The first picture is a picture of Mrs. Walne's and Mrs. Dozier's girls' classes. They began with three or four and in a few weeks they had twenty and now over forty girls are enrolled. They have bright hopes for the future. We need so much to reach the young people of Japan. Mrs. Walne will write you about the girls' and woman's work.

The second picture is one of our night school faculty. One young man as indicated on the picture is not a teacher, but he has been so faithful in his work and was such a friend of Mr. Kamada that Mr. Kamada requested that he be allowed to be in the picture. The occasion of having the picture taken was Mr. Kamada's leaving Fukuoka, and he desired to have a picture of the night school faculty. This is a custom which the Japanese carry to a greater extent than even we Americans

old, an employee of the Fukuoka University, said in my presence: "I have come to see that Christianity is not so bad a religion as I had supposed it was."

We hear it on every hand. The young people of Japan are wandering about without any aim in life so far as religion is concerned. The way they put it is—the young people in Japan have lost their way and are going east and west, north and south, in search of truth, but do not know where to find it. Does not this constitute a call to American Christians? Are we guiltless if we let these young men and women drift about aimlessly and do not help them? Recently the Minister of Interior, has returned from a tour of America and Europe and has given forth a public statement that Japan has made a great mistake in separating religion and morals. He pleads for religion to be taught in the schools. His idea is, I understand, to unite Buddhism, Shintoism and Christianity, or rather have all three taught in the school. There is a lively discussion going on in the secular press over the matter at present. What will be the outcome we cannot, at present, tell. But this gives us some idea what the

leaders are thinking. Education alone does not answer man's needs. He must have religion along with it. We Baptists stand for separation of church and State and must hold aloof from making religious teachings compulsory in public or government schools. Our only remedy for the defect

is to have Christian schools where we are able to teach with a free hand what we believe. We can't trust Buddhist priests nor Shinto priests to teach Christianity. We must do our own teaching. We cannot only not trust Buddhist priests to teach Christianity, but we cannot even expect them to do so. We must raise up a Christian constituency and the best way

to do this is to have schools in which we can come in daily contact with young men. The average attendance in the night school per month since its beginning has been fifty-six. It is not a thing to be despised to have the privilege of touching these young men's lives. We have received in round numbers three hundred dollars (\$300) in tuition and entrance fees. The school has been self-supporting, and I have a balance in the treasury. We wish we could have sent you a picture of our

night school boys, but it is impossible unless we have a flash-light, since most of them are busy during the day.

Our church work is bright for 1912. Our newest preaching place is very encouraging. Mr. Moncure is doing good, hard work



NIGHT SCHOOL TEACHERS.

Standing from the left Moncure, Kamada, Tottori, Mills.
Sitting Mr. Kumadaki, Mr. Sato, Mrs. Walne, Dr. Dozier, Mr. Yoshinaga

in the Sunday-school and young men's class. Evangelist Yoshinaga and I do most of the preaching that is done in this preaching place, but Mr. Moncure will soon be able to do much of it we trust. He has preached once or twice already, but is giving most of his time to language study and the Sunday-school.

We trust the Board will have no debt this year. Our prayers ascend daily in your behalf. Pray for us.

Fukuoka, Japan.

NEW WORK FOR WOMEN AND GIRLS AT FUKUOKA.

CLAUDIA M. WALNE.

A year ago I began teaching English to the sister of one of our Seminary students. She was a pupil of a local Government High School for girls. When she came for her first lesson she brought a classmate with her and, later on, several others. At first I taught them in my own

home, but as the attendance grew I found it more convenient to move over to the school building where our night school for boys is conducted. Here Mrs. Dozier joined me in the work. Within a short time the attendance had increased to such an extent that we found it necessary to

organize two more classes. These classes meet twice a week. Between the classes we have an intermission for singing and Bible talks, the pastor and other workers assisting us. After the summer vacation we began the classes again with an enrollment of forty-two girls. Again we found it necessary to divide classes and to form several new ones. The girls come directly to us from their schools, which close at 3:00 P. M. We have six classes now and, since the New Year holidays Messrs. Dozier and Moncure have been helping us with the teaching.

While we have religious services and instruction in connection with the classes every day, we have not yet succeeded in getting any of the girls to attend Sunday services at the church. Some of them, however, come to the meetings which we have for women in our homes every Saturday. We hope that before long many of them will be interested enough to come to church. For this work we are very much in need of a thoroughly capable Japanese woman helper. If we employ such help we must either use non-Christians or members of other denominations.

Some of our girls come from the Government schools, others from a large private school conducted by a Buddhist priest. Many of them are from the best families in the community. Some of them have already finished the High School course.

While the schools are in session there is no time to visit the girls in their homes, but Mrs. Dozier and I are planning to visit each of them during the spring vacation. We have had much to encourage us in this work. If we can succeed in bring-

ing even a few of the girls to Christ, we shall feel more than repaid for our efforts, especially, since we know that an impression for good will be made on all of them. Before they came to these classes, more than two-thirds of them had never attended a Christian service, now they all join in, when we sing, "What a Friend We Have in Jesus."

Mrs. Dozier and I also feel encouraged over the results of our work in connection with the monthly cooking classes which we have been having in our homes. Many women will come to these classes who would not go to a Christian service of any kind. Whenever these classes meet we bring in a song service and a Bible talk. On account of the religious feature some of the women will not come a second time, others not only continue to attend, but also soon come to join in the singing.

Since last spring I have been going once a week to teach a class of nurses in the hospital connected with the medical department of the Kiushiu University. Some of these girls have already begun to attend our Sunday services and to invite the convalescent among their patients also to come.

We enter upon the New Year rejoicing over these small beginnings. We need these bright young girls in the church and in the Sunday-schools. May many of them come to know and to love Christ. We find it a pleasure to work among them and they seem to enjoy coming to us. When we meet them out in the city they often cross the street to speak to us and to exchange a word or two.

Fukuoka, Japan.

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TROPHIES OF THE GOSPEL.

BY J. J. TAYLOR.

Here they lie before me to the number of twenty-five. Perhaps it would be more in accordance with the truth to say that these are evidences of trophies rather than trophies themselves. What are these

material objects? Two rosaries, two pairs of eyes, a sort of cross with mystic circle below, a little iron cross with "Jesus" nailed to it, a cross made of horn with small magnifying glass through which you

see the virgin and two children, a simple little iron cross, a small brass cross with another "Jesus" nailed to it, a platinum heart with inscription on one side and "our lady" and her chapel on the other; fifteen "saints" printed on paper, of many sizes. Here they lie before me, rejected, expelled from heart and home; no longer prayed to, relied upon, or cherished—and this although they were bought and then the priest paid to "bless" them. These material "Jesuses" are cast away to admit the real Savior under that holy name—the name above every name in the universe.

To whom did they belong? To just two persons. Three of the crosses and the heart to a woman that a few weeks ago "preferred to go to hell rather than to be in heaven with Protestants." She is to be baptized soon. Living neighbors to a family of believers out in the country, she, her husband and nephew, for a long time held aloof in great disdain and would have none of the religion of the "Protestants," till one night the believers, Daniel like, threw open their windows toward the residence of these opposers, singing joyfully many of the beautiful hymns that they so love. Thus they conquered. The neighbors came out, listened, sauntered towards the place and finally came in and expressed a desire to hear more songs, and also to hear something read out of the Book. The 13-year-old boy in the

home being the only one that knew how to read, read a few passages, his father commenting on them. Enough! They were convinced of the truth of what these faithful believers were constantly teaching them. They asked that the preacher go to see them. He went, and then they began going to the services. Jesus entered their hearts and homes and outcame the idols, which are here before me.

And the others? Ah! There is a triumph more glorious still. These others belonged to a woman 110 years of age. Cured of spine almost double, clear of sight and hearing, sound of intellect, and now most gloriously converted to the real Savior. See how God works! Some six weeks ago she fell and injured her spine and thus was laid up in bed. Her only daughter at home has rheumatism and so is unable to wait upon her mother. A grandson, whom I baptized a few months ago, was called to wait on the two. He at once began to read certain passages in the Bible that the preacher (my native helper at that place) had marked for him, and to sing the sweet hymns that he had learned. She calls for the preacher. They talk over many things. He prays with her; visits and prays again. A day or two later she orders the grandson to gather up every saint, crucifix, rosary—everything of the nature of idolatry—and carry them to the preacher. Here they lie before me as I write!



RESULTS OF THE SCRIPTURAL FINANCIAL PLAN.

BY PASTOR J. H. SNOW.

(Wishing to give the readers of the Journal further information as to the workings of the financial plan of the Haskell Avenue Baptist Church of Dallas, Texas, which was published recently in the Foreign Mission Journal, we wrote the pastor asking him for a statement as to the results. The general plan is that every member of the church is expected to give one-tenth of his income regularly through envelopes furnished for the weekly offering of the church. If for any reason a member should not be willing to give one-tenth, he is expected to determine what per cent. of his income he will give, and to report same to the board of officers. At the end of each month the amount received from the weekly offerings is apportioned to church expenses and the several objects fostered by the denomination. It seems that the whole church has fallen in heartily with the plan, and the results are really remarkable. While the church is only three years old, it began by giving its pastor \$1,800 salary, and by three years increased the salary to \$2,400. The church always has money in bank to meet all expenses. We most heartily commend to our churches earnest consideration of these results as shown in a report for three years, ending October 1, 1911.—Ed.)

The following financial statement shows the results obtained by working under the above plan for three years of the Church's life.

We started without any property, have never asked contributions from outside people and have never resorted to any schemes, such as suppers, lectures or other entertainments to get money.

Received from membership first year	\$ 7,871 10
Received from membership second year.....	6,789 77
Received from membership third year.....	10,854 30

Or a total for three years of....\$25,515 17

Under the pressure of building during first year, and the payment of certain tithes which had been neglected, our first year's offerings were more than the second, but you will note that our third year's offerings shows an increase of more than \$4,000 over second year.

Out of above offerings the church was enable the first year to contribute to the general benevolent work of the denomination, \$100 per month; the second year, \$200, and the third year, \$300 per month, making a total of \$7,200, or an average of \$200 per month since organization.

Our offerings to City, Associational, State, Home and Foreign Missions for third year amounted to more than \$2,100, of which sum more than \$600 was given to Foreign Missions, thus enabling the church in its third year to contribute the support of a foreign missionary.

As a matter of information to the readers of the Journal we give a classification of the membership of the church: Heads of families, 49; wives, 59; widows, 12; young men, 21; young women, 25; boys, 13; girls, 29; total of 206 members.

The average membership first year, about 100; second year, 150; third year, 200; giving the church an average of 150, with an average offering for three years of \$60 per member.

SOME OBSERVATIONS.

1. The Haskell Avenue Church would no more think of adopting the method generally in use of subscription and appeal than it would of disbanding its organiza-

tion, since the results obtained have been so satisfactory.

2. As to Pastoral Support: All will agree that there is no more important question in our denomination than the adequate support of the ministry, as much of the restlessness and too frequent changes of pastors is because of lack of sufficient salary.

3. Proper Equipment: Many of our church buildings are poorly adapted for present day needs to teach the word and preach the gospel.

4. Care of God's Poor: A matter especially committed to His people, but largely turned over to human institutions resulting in great loss to the cause of Christ.

5. Enlarged support of all denominational interests and proper distribution of funds between home expenses and the work abroad.

6. Placing pastor and officers in right relation to Holy Spirit, making them teachers instead of collectors, and responsible for proper use of the Lord's money, which should be prayerfully apportioned after due consideration of just claims of the Master's work.

7. More love and fellowship among members: Love and fellowship are fundamental in church life, and any practice that tends to destroy these is destructive to the best interests of Christ's Church.

8. Soul winning the chief task of church: It must be admitted that much time and thought have been given to the execution of financial schemes that could have been more wisely spent in the churches greatest, and most holy privilege of winning souls to Christ.

The experience of Haskell Avenue Baptist Church for three years justifies the claim that all the things enumerated above and many more have been greatly aided and in most cases made possible by the adoption of God's plan of church finances, and our church believes that there is just as definite teaching in the word of God on the question of finances as there is on the ordinances, and that no human wisdom is able to devise plans that will adequately meet God's purposes, but God's plans must be sufficient to care for His purposes.

THE STORY OF A CHECK.

W. B. GLASS.

(This interesting and pathetic story was written by Brother Glass several months ago. By this time none of the parties will be embarrassed by its publication. The lesson is too good to lose. Where there is a willing heart and we lay ourselves on the Lord's altar He will find a way for us to help.—Ed.)

The enclosed check is for missions from the young lady whose name is on the face of it. Let me briefly tell you the story. She does not want her name published, but the incident may be useful to you. Last year the women of the church at Lanchowfu in an effort to raise money for a class gave all they could and then took out their earrings and gave to Miss Cynthia Miller to sell. I bought them at what they valued them, nearly \$2.50 for nine pair. I showed them in the churches where I went after coming home, and the people were eager for them. Just before Christmas I sent to Miss Miller for the women's society \$23.60, which I had received for them. On my visit to Rehoboth Association a few weeks ago, I told the story of the earrings one night at one of the smaller churches. The young lady of the check, who is a poor girl, the daughter of a Baptist preacher now dead, and who worked her way through college, and is now supporting her four sisters while in school; when the collection for foreign missions was announced had nothing at all to give. She has recently broken down and her physician says it will be six

months yet before she can go to work. She was greatly distressed because she had no money to give to missions. She had a gold medal which she got in college after five years of effort. She said: "If those Chinese women could give their earrings, I can give my medal." She did not want it to be known in the community, so would not put it in the collection basket, but gave it to me. When I came home I had the jeweler here to value it. He said it would cost about six dollars to have it made and the engraving put on it. I told a few of my friends here about it and they said they would buy it and return it to her.

I sent her the money—\$8—and asked the loan of the medal for a time, which she cheerfully granted. I took the medal to Ft. Worth last Sunday, and while the pastor was taking the collection I showed the medal and told the story of it briefly. After the benediction the gentleman whose name is signed to the check gave me the check and said: "Send it to her with the medal. The medal for her to keep the check for her contribution to Chinese missions." The lady not wishing to make herself conspicuous by putting so much in her home collection, returned the check to me to be sent to you directly.

She has already a contribution of \$58 to foreign missions and her medal is hers for all time. She has loaned it to me for a little while and it may be the means of putting a right spirit in other hearts.

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LETTERS FROM THE FIELDS.

HAPPY ALL DAY LONG.

Rev. L. C. Quarles writes from Buenos Aires:

"Yesterday (Sunday), I was very happy all the day long, because I was busy all the day in His service, and I suppose I spoke more Spanish than in any one day before.

"Late yesterday I heard of the death of a recent convert, and I had to go to see the family this morning. This makes two within a short time that have died of cancer, both natives and both professing conversion in their last days. It is not the most gratifying work, yet it is a comfort to have some hope that they are saved.

We see so many die that are not saved. We became acquainted with this family through our new Sunday-school in Barracas, and our helper, Vasquez, has been faithful all the time in visiting him and explaining the Word, and if the poor fellow is safe, it is due to Vasquez faith and efforts. He is a great worker and we all expect great things of him in the future.

"At times of death, even of the unconverted, we often get a good chance to preach the gospel. Many will listen to a sympathizing friend in time of grief who otherwise will not. So this morning again I had the joy of reading a chapter from the Truth, making a few explanations and praying in a room full of women and children who know nothing better than the superstition in which they are steeped. The vanity of it all—What efficacy is there in the burning of a few candles around a corpse? These people have a way of repeating the prayers after the priests, and those who have not been to our meetings will do the same after us. This happened with me some six months ago when I could not talk quite so rapidly, and they confused me so that I had to quit the prayer. This time, however, they could only get in a few of my words after me. I noticed, too, that none repeated my words when I said: 'Father, we do not pray for this man because Thy Word teaches,' etc., etc. Oh! It seems so hard for the light of truth to dispel this darkness of superstition. Vasquez will go with them to the cemetery and perhaps get to witness for the gospel at the grave. The children will doubtless continue coming to our school. The mother and two oldest daughters should be won soon for Christ. May God use us to accomplish this."

DAWN OF A NEW DAY IN CHINA.

Dr. Chas. A. Hayes writes from Wuchow:

"It will take some time for China to adjust herself to the new conditions and for the new government to control the situation fully, but a brighter day is dawning and we will one day see an advance here that was never thought possible be-

fore. There is going to be placed before the Christian missionaries the greatest opportunity for Christian work that we have ever had. The whole country is almost surely going to be thrown open for unrestricted work, and now is the time as never before for the Christian churches of America to see to it that every advantage is taken to enter this door of opportunity that is now wide open, and help to win the country for Christ.

"At this present moment the missionaries have to wait for the war to cease, but it is thought that it cannot last much longer and we shall soon see the dawn of the new day in China. With the exception of Canton, Macao and Kong Moon, the ladies and children at all of our main stations have had to leave their stations and go to the coast, but we hope it will be safe for them to return soon after Chinese New Year time."

AN IDOL TEMPLE CONVERTED INTO A CHURCH BUILDING.

Matters are transpiring with such bewildering rapidity that we cannot say one day what will be next, or even guess at it. I will let you get the general news from newspapers, and try to tell you some things that have been happening here for the last week or so. A brother has just come in to say that the indemnity matter at Djuyung has been settled and that I am wanted to go out there at once. We will have a fine place there when it is done—that is, finer than anything in that region. The building there is important because we have members in many directions in the country and they are constantly coming to town. The better class people also are getting friendly, and we need a good place to receive them. One of the men who is just now finishing at the seminary is wanted there by the members, and we hope he will be ordained and made pastor. He is a scholarly man, and his wife is a good worker.

About two weeks ago I was called down to the guest-room to see some one. I found Mr. Djen from Gia Wa, and he said they were having a meeting at Ting Dz.

and that they were holding them in the village temple, and that there were over forty enquirers of those who once held an interest in the temple, and that they wanted me to come. I got on the early train the next day and when I arrived about eleven they were busy with the enquirers class. In the afternoon I preached to about one hundred and fifty, I suppose, and they listened with interest. During recess one of the men got up on the brick platform in the center of the building and handed down the cracked little god made of wood. They looked it over and then some one carelessly pitched it up again. The temple belongs to five villages, and the people who came are the leaders and substantial people of these villages. Among them were the two teachers, and there were some others of the teacher class. The second day the head man of the village came and listened. They have made arrangements to use the temple regularly. At the end of the meeting we went over to the church about three miles away, and we spent about half a day examining the candidates. Eventually several were received, and the brethren dug a baptistry in the yard of the temple and there was a baptism by the pastor on Sunday.

The next day or two Brother Wang from Lungtan came in with his face in a glow and his eyes shining. He said there was such a change in the attitude of the people, and especially the leading people towards the gospel. We have a nice lot in the town of Dungyang, not far from Lungtan, and I went out to see about the possibility of building. They have already got about eight thousand bricks on the ground. They paid part of it. The other Sunday when they had their services there in the home of one of the brethren who lived in a straw-covered place some of the better class people came, and Mr. Wang said he thought it was not very suitable, besides not being suitable for meetings at all. If we had a church building there we believe that great good would come of it. We have about sixty members at the three places near Dungyang with

Dungyang as the chief center. There is a large population in all directions, and we feel that now is the time to strike. By calling on all possible means we hope to get the house up. The whole cost of a building 25 x 30 feet with eleven feet wall from the ground made of brick, with a corrugated iron roof, including windows and doors, the contractor said would cost \$281 Mexican, in addition to the forty dollars already paid for brick. The bricks are from old walls, and are very cheap. I call it a cheap house. We plan to put one-third of the room into a division for the preacher to live in. That will leave a room 25 x 20 for meetings for the present. Mr. Dai is just finishing his work at the seminary and our proposition is to put him and his wife there and organize a church and let him be pastor. He is a fine preacher, and a good leader. We want to ask Mr. Wang to remain another year to help Mr. Dai and to have charge of Lungtan. Mr. Wang is also a fine man, so with the blessing of God we hoped that our work there would get on its feet. The brethren sent up a Committee asking for Mr. Dai.

W. E. CROCKER.

Chinkiang, China.

A NEW WORK IN BRAZIL.

The work here is moving along very encouragingly, in spite of great difficulties and obstacles.

The city is only fourteen years of age, but has a population of forty thousand and is growing very rapidly at the present; about two houses per day are going up; one new railroad is in construction, and plans are now materializing for the building of another; also there are movements on foot for the establishment of various kinds of factories; it is the capitol of the State and with as many beautiful public buildings as you would likely see in any of the Southern States of America; it is also a center for Federal buildings and workers; the post-office is first class—a large edifice with at least six departments. Property has within twelve months

doubled in price. In many instances where lots sold for \$100 a year ago to-day they sell now for \$300 and \$400. The fact of the business is this city is destined to be the most important commercial, political and educational center in Brazil. As you are already aware the work here was abandoned by the baptist missionaries about twelve years ago—hence when I came I found a little handful of brethren who in spite of the most gigantic difficulties have held on without a pastor, without an evangelist, without a hall, without advice; they have done what they could with the deacon of the church preaching for them on Sundays and in the week time once. There were demonstrations of joy and enthusiasm when we came to help them in the struggle against such tremendous odds. Although on the field three months, the work is taking on new life and the prospects are bright. The congregations, still small, are increasing, contributions are getting better every month and we have baptized three, have two received awaiting baptism, and there are others who are interested.

D. F. CROSLAND.

Bello Horizonte, Brazil.

NURSING WOUNDED SOLDIERS.

Mrs. J. M. Gaston writes from Laichowfu, Shantung, China:

"By the blessing of God we have been allowed to continue our work up to the present time. When the war cloud burst upon China in the late autumn, we considered our duty carefully and decided to continue the medical work. The ensuing months have been the best in our experience. Dr. Gaston has, through his profession, been brought into intimate relations with the military leaders stationed here and has had the opportunity of treating a large number of the common soldiers. These latter have listened to the gospel more earnestly than any class of people we have met here before.

With two zealous, warmhearted evangelists teaching daily in the wards and in the waiting rooms, we feel that much good seed have been sown.

Hostilities are now taking shape in this

part of our province, and we feel that the next few days and weeks may bring great changes to our city.

Our hospital is already caring for a number of seriously wounded Imperial soldiers brought back here from skirmishing in the neighborhood of Hwanghein. We are co-operating with the China Red Cross Society, and of course propose to treat both sides indiscriminately. We love them all and rejoice to see them recovering, by the blessing of God upon careful treatment and nursing. That their souls may be saved is our next consideration. For this we crave the prayers of all our people at home. We were quite surprised to find, indirectly, that our model patient a bright young colonel, is a Manchu. Though laid low with a fearful bullet wound in his thigh he never forgets to be a gentleman, and gives the least possible trouble to all.

If the Imperial troops fall back, which is almost inevitable, they will probably try to make a strong stand here and we shall have our hands full of sad work.

Both sides treat us with the utmost respect and we believe we shall be able to continue our work for the bodies and souls of their men.

Pray for us and for China in this her great crisis.

Pastor J. V. Dawes has remained here and is giving valuable assistance in the medical work, as well as keeping up evangelistic work."

SUNDAY IN A CHINESE CHAPEL.

Yesterday was Sunday. About 9 o'clock Mr. Pierce started to the residence of the Yangchow military commander from which point in company with the China Inland Mission, and Episcopal Missionaries he was to go to one of the Soldiers' camps to preach to the soldiers and distribute testaments among them.

In the meantime my little boy, Herbert, and myself made preparation to go to Chien Leong Gai chapel near the center of the city. We donned our heaviest wraps for it was cold, and in addition carried along a blanket in which to wrap the small boy's feet when we reached the chapel, for we knew to what a cold, damp

place we were going to spend the next two hours. Let me briefly describe the place we have as a preaching hall in the center of this city of five hundred thousand people.

It was originally a Chinese dwelling. In the back part live the evangelist and his family. In the front are two rooms and a passage way all facing the street. The wooden partition between one of the rooms and the passage way has been taken down, converting the whole into one room. The size of this room, which is for the men, is about fifteen by twenty feet. Next to it and separated from it by a board partition is the woman's room, the size of which is fifteen by ten feet. The partition between the two rooms extends to the pulpit so that occupants of both rooms are able to see and hear the preacher. The men's room is well lighted from the courtyard at the rear of it, but the women's room is dark, receiving light only from one small window on the street side. The women's entrance is directly off the street into the room as is also the men's. The floors are paved with brick and there is a general air of gloominess pervading the women's side, owing to the lack of light. It is anything but a comfortable place to spend much time in cold weather. Here we preach to and teach all who can get in—not many as you may judge from the size of the rooms.

On our arrival at the chapel, Sunday-school services are almost immediately begun. Crowds collect around the doors as the sound of singing reaches the ears of the passers-by. The woman who accompanied me invites the women to enter and be seated. Some come in carrying their babies in their arms, others with their baskets of provision just purchased, still others with their long tobacco pipes in their hands. The remainder of the congregation consists of inquirers and a few Christians.

Hymns are sung, the lesson read, first a verse in concert by the men, and next by the women who can read. After prayer the classes are divided up and the lesson taught.

That over, more hymns are sung, then a prayer, after which a short talk bearing on the lesson is made to all by the evangelist. The collection is then taken up and the Sunday-school dismissed with prayer.

We have an interval of a few minutes and then the preaching service begins. The evangelist on this day preaches a short sermon as the Christians present are to go to the large chapel about a mile away to take the Lord's Supper.

We come away with the prayer in our heart that the Lord may soon provide the money to buy a lot somewhere in this neighborhood and erect a suitable and comfortable hall for the proclamation of His gospel.

From Chien Leong Gai, we make our way to the large chapel as it is called, but not large enough to hold two hundred comfortably seated.

This chapel was built fifteen years ago, but in this length of time the work has grown to such an extent that it is now much too small. The pupils from the girls' school which was opened seven years ago, occupy more than half the seats on the woman's side of the building. Verily, there is urgent need for more and larger buildings for evangelistic purposes. The Chinese will not neglect the education of their people. There is a wonderful awakening along educational lines, and the Chinese as a people are well able financially to open large colleges and universities, but they do not realize the importance of the Gospel of Jesus Christ to such an extent as to cause them to build preaching halls for the proclamation of the gospel. It will be necessary for the Christians in the homeland to support this phase of work for some years to come.

A time of great trouble and suffering is now visiting China. We trust that out of this suffering and tribulation will emerge a new China which will stretch out her hands unto God.

The dawn of a better day is approaching.

Blessed hope, and more blessed still the assurance of its speedy fulfillment.

Yangchow, China. NANNIE M. PIERCE.

GIVE US OUR DAILY BREAD.

"In 1887 the Rev. George Muller, the founder of the Orphan Asylums at Bristol, England, visited Japan and addressed the Christians in several of its cities. While on Yokohama he was asked to sit for his photograph, but declined saying, 'Let one of you Japanese Christians found an orphanage; that will be my photograph.'

"Whatever may have been the effect of this remark, it is certain that the knowledge of Mr. Muller's life of trust was a seed which found a soil prepared for it in the heart of one young Japanese. This was Mr. J. Ishii, a student in the Okayama Medical School, who a little more than two years before had, after a short experience in the Roman Catholic communion, joined the Protestant church in that city.

"Up to the time of learning of Muller's work he had intended to take up this life-work after graduation; now he decided to begin at once his labors for children.

"He had the conviction that the living God who had called him to this work would supply the means and in this conviction he receives every needy applicant, guarding carefully against imposture, of course, and goes to God with their daily needs. Beyond making an announcement through our Christian newspapers from month to month of the number of children and the amount of money received and expended, he asks no man for pecuniary aid. This plan has more than once brought them into great straits, but deliverance has always come. One of these experiences, which I well remember, is worthy of record.

"During the summer of 1889, there were so many floods and earthquakes in Japan, and consequently such a severe drain on the benevolence of the Christians, that the orphanage was almost forgotten. The supply of food grew less and less, until on September 24th only a very little rice remained. At the five o'clock supper, Mr. Ishii made a speech to the children, telling them that the food was nearly all gone and there was no money to buy any

more. For supper they must be content with a little rice gruel, and even that would not last long. Then he related the story of a poor but godly family who were in a starving condition, when the father called his five children together and told them that God loved them, and would answer prayer and help them if it seemed wise to Him to do so, and asked them to pray with him. A few minutes later a raven flew in and laid a gold ring on the table. The poor man would not sell the ring, but carried it to his pastor, who carried it to the king, whose property it proved to be. The sequel may be imagined.

"'Now children,' said Mr. Ishii, 'that happened many years ago in Holland, but the same kind, heavenly Father still watches over His children, and I believe He will help us. As many of you as think the same will please go with me, when you have finished your supper, to the little graveyard back of the house, and there we will pray in faith for help.'

"Nearly thirty of the children volunteered to go, some of them without tasting even a mouthful of the scanty meal. Mr. Ishii opened the little service of prayer and after offering a very urgent petition himself, started, supperless and probably dinnerless to attend the church prayer-meeting, leaving the children praying in the temple graveyard.

"While they were in the act of prayer, there came a call at the door of the orphanage and a missionary lady, who had that day come to Okayama from another city, entered, bringing thirty-one dollars, sent through her to the asylum from a mission band in the State of New York. Mrs. Ishii, to whom she handed the money, seemed dazed, so overwhelmed was the joy at their unexpected relief from distress, and at the striking coincidence. She sent word immediately to Mr. Ishii at the church, and a few minutes later the whole story was told in the church prayer-meeting."—An American Missionary in Japan.

Woman's Missionary Union.

15 WEST FRANKLIN STREET, BALTIMORE, MD.

MOTTO: "GO FORWARD."

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PROGRAM FOR APRIL, 1912.

Subject: Christian Stewardship.

Prov. 21:13; Rom. 12:20; II. Cor. 9:8-10; II. Cor. 9:6; Luke 6:38.

"Restore to God his due in tithe and tithing;
A tithe purloined cankers the whole
estate."

4. "Parable of the Unjust Steward."
Told by one member.

"And he sat down over against the
treasury, and beheld how the people
cast money into the treasury."

5. Prayer: That all of our service may
be rendered with an eye single to His glory.
6. Solo: "Cast Thy Bread Upon the
Waters."

1. Singing: "I Gave My Life for Thee."

7. Readings: From "Our Mission Fields."

2. Prayer: That God will help us, and
all of His children everywhere, to realize
the blessedness of stewardship faithfully
rendered.

8. Readings: This issue of the Journal.

3. Bible Reading: The How of Steward-
ship.—Gen. 14:20; Lev. 27:30-34; Mal. 3:
10; Ex. 23:19; I. Cor. 16:1-3; Rom. 12:8;
II. Cor. 9:7; Matt. 6:1-4. The Why of
Stewardship.—Prov. 3:9-10; Mal. 3:10-12;
I. Cor. 9:13-14; Psa. 41:1-3; Prov. 19:17;

9. Open Conference on Stewardship:
Testimonials from those who tithe. Testi-
mony from those who will give themselves,
or their children. Pledges from those who
are willing to begin tithing.

10. Business: Plan for closing the
records for the Conventional year.

11. Singing: "Come Holy Spirit,
Heavenly Dove."

12. Chain of prayer.

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THE STEWARDSHIP OF PERSONALITY.

"Stewardship."

What is a steward? What is steward-
ship?

A steward, we find, is a person entrusted

with the management of things not his
own, he controls and gives out for another.

The nobleman in the parable of the
pounds did not give a pound to each

servant to be his very own, but simply put it in his keeping with the direction, "Occupy till I come." Each understood the pound was entrusted to him to be multiplied for the benefit of the giver and realized that the appropriation for his own use, either of the principal or its increase, would be robbery.

Since such is a steward, stewardship must involve:

First. Occupancy or possession with full control, and practically the rights of ownership.

Second. Responsibility, holding the possession thinkingly, with due precaution against waste and loss.

Third. Accountability, with constant remembrance of a day of reckoning.

This then is stewardship: Occupancy, responsibility, accountability.

"Personality."

Personality? What is this?

Why are you different from your dearest friend, why is she different from another friend? We say her personality is charming, or the reverse, this one is magnetic, that prosaic, but what is it? Analyze it.

I cannot. In my own close home circle, it makes one child totally different from another, and with all my power I would keep it so. It is something, God-given, holy, inviolable. Spell it with a capital P to make it assume its importance. It is the most powerful force in all the world.

It is this tremendous thing God gives us stewardship. What of our occupancy, responsibility, accountability?

We are responsible for, and we must account for, every power, every talent, every attainment with which we are entrusted; our health of body, our strength of mind, our youth or our maturity, our opportunities, our sympathies, our social, educational and religious privileges, our power to love, to think, to plan, our ability to speak, to write, to sing, our power to appropriate the good, and to shun the evil, our farsightedness, genius of management, keenness of judgment, aptness to read character, quick perceptions of right and wrong, our gift of leadership, ability to organize, power to execute. All this and more makes personality, and through this we are to fulfill the petition: "Thy kingdom come, Thy will be done on earth." —Selected.



CHRISTIAN STEWARDSHIP.

Christian Stewardship.

All over our Southland—in fact, in all the Christian world, we hear of mission study classes, missionary conferences, lectures, and the like. In our missionary societies we are studying of the needs of the fields, both at home, and in foreign lands. The young people have been awakened to a new interest in the great work of missions.

The wonderful triumphs of the gospel in the past, and the marvelous opportunities of the present have been made known to us. We know that "the fields are white unto the harvest," "that the harvest is great," and that "the laborers are few." Yet the needs cannot in any degree be met; the harvest cannot be gathered.

There are urgent calls for money to

sustain and enlarge the work in the mission fields. These calls must come and should be answered at once because of the dire need. Yet why is the need so great and the call so urgent? It is because the children of God have failed to recognize their stewardship or have lost their consciousness of it.

"Mere appeals for men and money will not suffice. We must get beneath the surface of the needs and conditions of humanity and understand that there are great and vital principles by which we should be actuated. A study of Christian stewardship will reveal these principles." Is it not then worth our while to make a study of Christian stewardship as well as a study of the needs and conditions in mission fields, and thus become informed

as to our own individual need in relation to the Kingdom of God?

Here we shall find the real motive for missions and for the fulfilling of our mission which will meet every need and emergency.

We will discuss Christian stewardship in its three-fold aspect, considering first the most important phase—that of our stewardship of the gospel.

"A stewardship of the gospel is committed unto me."—I. Cor. 9:17. In this connection Paul says that he has nothing to glory of in preaching the gospel, for necessity is laid upon him. And so the necessity was laid upon us all when Christ gave to His disciples the command "to make disciples of all nations." Since "It is required of a good steward that he be found faithful," and it was through the faithfulness of others that the blessings of the gospel were brought to us, it behooves us when we pray "after this manner" as Christ taught, "Thy Kingdom Come, Thy Will Be Done," to see to it that the Kingdom of God is established in our own lives, then do His Will in trying to establish His Kingdom throughout the world.

"The doors are open, the way is clear;
See messengers wait in the dawning year;
The word of the Lord rings out as true,
It comes a demand as direct to you as
It did to Paul in the days of yore.

"Go preach and teach the gospel to men
That all may be saved and live again,
Till every soul in this whole world wide
Has heard of the blessed Lord who died,
Who, because He loved, gave up all
for us."

Many can discharge their obligation as stewards by going into the field to preach the gospel, others can discharge their obligation by a faithful stewardship of wealth in the interest of the gospel.

Our selfishness begins in the acquisition of property rather than the giving. The principle of stewardship looks further than simply giving a portion of what we happen

to have made; it should be a guiding motive in making money urging us to our utmost in the getting that the giving may be greater. Then, too, the faithful steward will seek in all personal expenditures to do God's will, remembering that it is God who gives us power to acquire.

"Thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth."—Deut. 8:18.

In I. Chron. 29:10-14 David definitely acknowledges God's ownership of all things and places his and the people's giving on a stewardship basis.

God furnishes His stewards unmeasurably more than any landlord his tenants, and if men willingly acknowledge the rights of their fellow-men to some return for the use of property or money, shall He who furnishes all the capital receive nothing of what is gained?

Searching the Scripture for its teaching with regard to the proportion we are to give we find that the tithe was the standard by which all that was turned into the Lord's treasury was measured.

But let us bear in mind that the one-tenth was the minimum and not the maximum of what the Lord expected His people to give.

"Tithing is the expression of our stewardship in giving."

To withhold is to ignore the sovereignty of God and the Lordship of Jesus; and all who are willing to accept Him as Saviour must recognize His Lordship and thus their stewardship of self.

God owns us.

"Ye are not your own, ye are bought with a price."—I. Cor. 6:19-20

Not only our souls, but all we are.

"In everything man is a steward. There is a stewardship of life, of health, of strength, physical and mental, of time, of social, educational, and religious privileges, and of opportunity to do good."—(Chas. A. Cook.)

Preaching the gospel—"beginning at Jerusalem."

So with this proper recognition of

stewardship every one may obey the Lord's command, and we need not have to say:

"But why do the messengers wait, dear Lord?

We hardly dared to believe thy word,
We're not quite ready to work with might.
Oh! dying souls, wait still for the light,
While we grasp still closer our selfish store."

But rather will pray:

"Cast out, O Christ, this spirit of greed
That holds so fast from another need;
Keep free our souls from this guilt away,
Of prayer for Thy Kingdom's glorious day,
While we neither will go, nor send, nor give."

MRS. W. C. JAMES.

Richmond, Va.



Report of Boxes Sent to Frontier Missionaries.

W. M. S., of Thorsby, Alabama, sent box to Rev. J. A. Smith, Gonzales, La., value \$26.

W. M. S., Washington Parish, La., sent box to Rev. R. L. Miers, De Quincy, La., value \$92.

W. M. S., Calvary Church, Towson, Md., sent box of clothing to Miss Marie Buhl, value \$92.

Grace Church, Baltimore, sent box to B. S. Barocios, El Paso, Texas, as follows: W. M. S., \$81.17; Y. W. A., \$25.40.

W. M. S., Brantley Church, Baltimore, sent box to Rev. M. B. Hurt, Morrison, Okla., value \$190.

W. M. S., of Hampden Church, Balti-

more, sent box to Rev. Millam, Cedar Vale, Texas, value \$223.

Calvary Y. L. Circle sent box to J. M. Talley, Sulphur, Okla., value \$40.

Grand Avenue Sunday-school, St. Louis, Mo., sent box to Rev. J. M. Pate, Mansfield, La., value \$19.75.

W. M. S., of First Church, Charlottesville, Va., sent box to Rev. D. B. Jackson, Mexico, N. M., value \$172.74.

W. M. S., of Washington Parish, La., sent box to Rev. Crider, Mountain Missionary, value \$16.68.

W. M. S., Belton, Mo., sent box to Mountain School, value \$11.



WHOSE BOX.

Forgotten and forlorn I live
Upon a dusty shelf.
And feel so downcast and so sad
I hardly know myself.
A Thank-offering box I am,
And better days have seen,
For copper, silver, yea and gold
Within my walls have been.

Now I am empty—no, not quite,
For something you may hear,
A mournful jingle from my depths
By pennies made—I fear.

I scorn not pennies—no, indeed—
Their worth too well I know;
But two cents only in a box
Does make one's spirits low.

The missionaries say, indeed,
Pennies to dollars grow.
But Christian people ought to give—
We need their money so.
And thus in emptiness I wait,
And dustier grow each day,
While heedless of my silent plea,
They round me work and play.

—Selected.

Young People's Department.

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

GIVING IS LIVING,

"If I but give
To some one each and ev'ry day I live
Some cheering aid,
My own content will see 'tis all repaid.

"If I but greet
With cordial smile each day the friends
I meet,
Perhaps it may
Cheer some poor soul that's desolate
to-day.

"If I but cheer
Some struggling brother ev'ry day each
year,
Perhaps through me
Some one may rise from want and
poverty.

"If I but do
The little things which God made for
me to,
And pass away,
My record past will live from day to day."

~ ~ ~ ~

STEWARDSHIP ALPHABET.

All things come of thee, and of thine own
have we given thee.—I. Chron. 29:14.

Bring ye all the tithes into the store-house,
that there may be meat in mine house,
and prove me now herewith, saith the
Lord of hosts, if I will not open you the
windows of heaven, and pour you out a
blessing, that there shall not be room
enough to receive it.—Mal. 3:10.

Charge them that are rich in this world,
that they do good, that they be rich in
good works, ready to distribute, willing
to communicate.—I. Tim. 6:17, 18.

Do good unto all men.—Gal. 6:10.

Every man according as he purposeth in
his heart, so let him give; not grudg-
ingly, or of necessity.—II. Cor. 9:7.

For if the readiness is there, it is accept-
able according as a man hath, not ac-
cording as he hath not.—II. Cor. 8:12.

God is able to make all grace abound unto
you, that ye may abound unto every
good work.—II. Cor. 9:8.

Honor the Lord with thy substance, and
with the first fruits of all thine in-
crease; so shall thy barns be filled with
plenty, and thy presses shall burst out
with new wine.—Prov. 3:9, 10.

I thank my God always concerning you..

so that ye come behind in no gift; wait-
ing for the revelation of our Lord Jesus
Christ.—I. Cor. 1:1, 7.

Jesus....said, It is more blessed to give
than to receive.—Acts 20:35.

Knowing that whatsoever good thing any
man doeth, the same shall he receive
of the Lord, whether he be bond or
free.—Eph. 6:8.

Lay up for yourselves treasures in
heaven.—Matt. 6:20.

Moreover, it is required in stewards that
a man be found faithful.—I. Cor. 4:2.

Neither will I offer burnt offerings unto
Jehovah my God which cost me noth-
ing.—II. Sam. 24:24.

Of all that thou shalt give me, I will
surely give the tenth unto thee.—
Gen. 19:22.

Provide yourselves bags which wax not
old, a treasure in the heavens that
faileth not, where no thief approacheth,
neither moth corrupteth.—Luke 12:33.

Quench not the Spirit.—I. Thess. 5:19.

Render unto God the things that are God's.
—Matt. 22:21.

Sow to yourselves in righteousness, reap
according to kindness.—Hosea 10:12.

The silver is mine, and the gold is mine saith Jehovah of hosts.—Haggai 2:8.

Upon the first day of the week let each one of you lay by him in store, as he may prosper.—I. Cor. 16:2.

Vow and pay unto Jehovah your God.—Ps. 76:11.

Whose hath the world's goods, and beholdeth his brother in need, and shutteth

up his compassion from him, how doth the love of God abide in him?—I John 3:17.

Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.—II. Cor. 8:9.

Zealous of good works.—Titus 2:4.

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ONE OF MAMMA'S PLANS.

"Nellie, come—mamma's going to cut out Christmas cake, and she says we may each have a piece of dough and make some for ourselves."

"Goody!" and Nell came down stairs two steps at a time. "Oh! mamma, you are so busy—let us cut them all—we've played doing it for years, and we are big girls now."

"Very well, and thank you," mamma answered, giving each little daughter a kiss—then, an idea coming into her mind, she added, "I will give each half of the dough, and every tenth cake shall be mine, the rest you may do as you please with. Is that fair?"

"I should say so," shouted Daisy, but as Nell rolled up her sleeves to begin she said soberly, "Mamma, it's a great deal more than fair! What do you mean? All the things are yours."

"But you are doing the work that turns 'things into cakes.' Besides I give them to you," answered mamma, beginning to stir up material for larger cakes.

"Yes, and you give us good food and home, and so we've got the strength to work with," said practical Nell. "It's too little pay for so much give."

"It isn't 'pay' at all," mamma contradicted. "The tenth is mine, I never gave you that. If you want to pay me you can give me some of yours."

"Mamma!" began Daisy, wonderingly. "I don't know what you mean."

"I do, I do," Nell answered vehemently, working away with vigor. "The tenth is the Lord's. Mamma wants to teach us something. He gives us everything but

the tenth, gives us all the strength to work with, and it's only after we've taken His part out that we begin to give. You see, I haven't been living with mamma fourteen years for nothing. I know she has meaning in her plans."

Mamma smiled lovingly, "Now, how will you work my plan? You know you asked me yesterday what systematic and proportionate giving meant. Proportionate means taking one part or portion of the whole such as one out of every ten or three out of five, or any amount you decide on. Systematic means to do it by a plan, regularly."

"I'll take out each tenth one as I cut it," Nell assented, but Daisy objected. "That'll take too much time; when I'm done I'll count them all and divide by ten."

"Both ways are systems," said mamma, smiling. "Which one is best?"

"Mine," said Daisy. "It's less trouble."

"Mine," said Nell. "Then mamma won't have to wait so long for hers; we get ours right off, and 'tisn't fair for her to wait." "Now," she added, with satisfaction, "I've got something of my very own to give to that family our Mission Band is going to send a basket to at Christmas. It feels lots nicer."

"On the first day of the new year," mamma said, "Papa and I have decided to give you each an allowance, out of which you are to buy your gloves, handkerchiefs and ribbons. Then, as we want you to learn to earn money, too, Daisy shall do the dusting and Nellie may make the beds and straighten up the rooms for me in the

morning, and we will pay you so much a week."

"Oh! thank you, mamma." "Oh! mamma, you and papa do so much for us, we don't want any pay."

"Thank you, dear, but if you do it regularly and faithfully you will save me getting a girl to do it who would do it altogether for pay. You can put love into your service. Now, how about God's share?"

"Ten cents out of every dollar? That's the tenth, isn't it?" said Nell immediately. "That belongs to God!"

"'Spose our gloves and ribbons and handkerchiefs all wear out and ninety cents won't buy new ones?" Daisy questioned.

"'Spose the dollar wouldn't buy them?" Nell asked.

"Then something would have to wait," Daisy answered laughingly.

"Then let it wait with ninety cents," said Nell, emphatically. "If that ten cents is God's, 'tisn't yours and if you spend all your ninety on yourself, what are you going to have to give away? I want to carry my own money to Band and Sunday-school and have some to put away for Foreign Missions and the rest." Nell gave her rolling pin a flourish, "Mend your gloves, mamma 'll teach you, don't lose your handkerchiefs, and do without new ribbons. I see how to have money to give and I'm going to get a box and put 'the Lord's tenth' in it and put His penny in just as soon as I earn ten, and then it'll be there and I can't forget and spend it and have to owe Him money as well as thanks and love. I see the way to do and I mean to begin right off. Here's mamma's panful of tenth cakes. Is the oven hot?"

—Laura Wade Rice.

HOW 'HENNY PENNY' WENT TO CHURCH.

A True Story.

Have you heard how "Henny Penny"

Went to church one autumn day?

How she took her part in meeting?

"What a funny thing!" you say.

But it certainly has happened,

Though you cannot understand

How a hen could go to meeting!

There was once a Mission Band;

And they had an "active member,"

Who was doing all she could!

She had joined this band of "Sunbeams"

In her days of chickenhood.

Now they call her "Henny Penny"—

Not a common name—but then,

You must know that this small sunbeam

Was a little yellow hen.

She, like all the other members,

Had a mite box of her own;

And with pennies, dimes and nickels

Very heavy this had grown.

For her faithful little mistress

Sold the nice, fresh eggs she laid;

And a very active worker

Henny Penny surely made.

So when Edith took this mite box,

From its place upon the shelf,

To the Children's Monthly Meeting,

Henny Penny went herself.

In a box all softly cushioned

With a carpeting of hay,

To the church Miss Henny Penny

Rode in triumph all the way.

She was very good and quiet—

Only once she tried to sing!

But a brighter little "Sunbeam"

Never came her mite to bring!

And I'm sure the other members

Must have learned a lesson then

From the earnest, faithful shining

Of this little yellow hen.

—Elizabeth Atwood in Dew Drops.

Receipts for Foreign Missions from May 1, 1911 to March 15, 1912.

ALABAMA.—W. Y. Quisenberry and wife, New Decatur, missionary, \$100; "A Friend," \$5; A. W. Bell, Anniston, native preacher, \$100; W. B. Crumpton, Cor. Sec'y \$382.35; W. M. U. of Alabama, W. B. Crumpton, Cor. Sec'y, designated as follows: Jubilee offering, 185.35; Toluca School, \$2; Xmas offering, \$1,460.83; on account of debt, \$12.50; medical work, \$161; kindergartens, \$55.79; Miss Kelly, \$30; Miss Hartwell, \$82.50; W. M. S., Columbia, "native helper," \$25; W. M. S., Evergreen, "native helper," \$20.50; Bible woman, \$15; student with Miss Meadows, \$11.91; undesignated, \$555.27; Pleasant Grove Ch., W. C. G., \$5; Packer Memorial Ch., Avondale, A. C. M., Tr., \$2; Greenville Bapt. Ch., J. G. R., Tr., \$192.85; W. R. Kelly, Crossville, 64 cents; Harmony Ch., J. E. C., clerk, \$44; Executive Committee, Union Co., Assn., W. G. R., \$14.70; Carrollton Bapt. Ch., W. G. R., \$14.51; Mrs. W. M. Hestle, Buena Vista, \$5; W. M. S., Concord Ch., Buena Vista, Mrs. W. M. H., \$3; Dr. W. T. Berry, Birmingham, native worker, \$5; South Side Ch., Montgomery, E. T. E., Tr., for Napier, \$66.06; South Side S. S., Montgomery, E. T. E., Tr., for Napier, \$8.44; South Side Sunbeams, Montgomery, E. T. E., Tr., for Napier, \$5; W. B. Crumpton, Cor. Sec'y, \$575.85; Union Bapt. Assn., J. F. H., Tr., \$10. Total this month, \$4,157.05.

Previously reported, \$12,381.92. Total this year, \$16,538.97.

ARKANSAS.—W. M. U. of Arkansas, Mrs. B. C. Bain, Tr., designated as follows: W. M. S., Immanuel Ch., Little Rock, \$6.25; W. M. S., Prairie Grove Bapt. Ch., \$2; W. M. S., El Dorado Bapt. Ch., \$40; W. M. S., First Ch., Hot Springs, \$14.80; W. M. S., Second Bapt. Ch., Little Rock, \$25; W. M. S., Fayetteville, \$10; W. M. S., First Ch., Prescott, \$10.55; W. M. S., Jonesboro, \$12.50; W. M. S., Beech St. Ch., Texarkana, \$19.15; W. M. S., First Ch., Arkadelphia, \$21.63; W. M. S., Hamburg, \$5; W. M. S., First Ch., Pine Bluff, \$50; W. M. S., Mulberry, \$1.50; W. M. S., Booneville, \$1.53; The Buhrmans, Texarkana, \$50; L. A. S., Cabot Ch., Xmas offering, China, G. M. F., \$42; Mrs. A. J. Espy, Cabot, G. M. F., Jubilee Fund, \$10; Mrs. W. Bodie, Cabot, G. M. F., Jubilee Fund, \$10; J. A. Johnson, Satuma, \$2.25; B. Y. P. U., Cotler, M. B., Sec'y, \$3.50; W. M. U. of Arkansas, Mrs. B. C. Bain, Tr., designated as follows: W. M. S., Thornton, \$2.50; W. M. S., Calvary Ch., Eureka Spg., \$3.00; M. S., Searcy, \$10; W. M. S., First Ch., Ft. Smith, \$5.90; W. M. S., Jonesboro, \$7; W. M. S., Calvary Ch., Ft. Smith, \$4.40. Total this month, \$370.26.

Previously reported, \$767.87. Total this year, \$1,138.13.

DISTRICT OF COLUMBIA.—W. M. S., West Washington Ch., E. J. R., Tr., \$27; W. M. S., Maryland Ave. Ch., E. J. R., Tr., \$24; T. V. Wilkinson, Washington, \$200; Fifth Washington Ch., W. E. N., Tr., for Dr. Geo. Green, \$100; Fifth Washington Ch., W. E. N., Tr., for Dr. R. E. Chambers, \$100. Total this month, \$451.

Previously reported, \$1,657.66. Total this year, \$2,138.66.

FLORIDA.—W. M. U. of Florida, Mrs. H. C. P., Tr., Xmas offering, \$15; undesignated, \$3.16; Mrs. Martha C. Love, St. Cloud, \$5; S. B. Rogers, Cor. Sec'y, \$201.91; W. M. U. of Florida, Mrs. H. C. P., Tr., designated as follows: Xmas offering, \$129.55; Jubilee, \$4; Bible woman, \$7.50; Bible woman, \$2.50; undesignated, \$56.10; S. E. Whidden, Arcadia, \$100. Total this month, \$524.72.

Previously reported, \$3,726.25. Total this year, \$4,250.97.

GEORGIA.—Mrs. B. E. Barksdale, Cochran, \$5; First Bapt. S. S., Macon, R. I. W., Tr., \$20; T. M. Galphin and wife, Hepzibah, native preacher, \$50; men of Hepzibah Ch., T. M. G., native preacher, \$16; Mr. Mary Davis Jackson, Greensboro, \$25; C. I. Hood, Commerce, native worker, \$100; Mrs. Emily C. Pryor, Hapeville, Bible woman, \$15; Oakfield Bapt. Ch., H. F. P., clerk, \$1.36; Mrs. B. E. Barksdale, Cochran, China, \$2; Greenwood Bapt. Ch., by J. A. Shank, wife and brother, \$6.25; T. M. Galphin, Men's Club, Hepzibah, native preacher, \$35.50; Mrs. M. D. Walton, Plains, \$25; Mrs. B. Chedal, Lexington, \$15; Richard F. Whittingham, Macon, \$600; H. P. Bernard, auditor, designated as follows: Commerce W. M. S., for Bible woman, \$10; Greensboro Sunbeams, for Training School in Ogbomoshu, Africa, \$10; Cartersville W. M. S., for Miss Moon's Bible woman, \$7.50; Qultman Y. W. A., for medical missions, 50 cents; College Park L. M. S., for China, \$8; Y. W. A. of Middle Assn., for the support of Bible woman in China, an assistant to Mrs. W. E. Sallee, Kaffeng, China, \$30.15; Millen W. M. S., for China, \$31.60; Brownwood, for medical missions, \$2.35; Capt. Ave. Women's Aux., for Dr. and Mrs. Gaston, \$13.75; Jewell Sunbeams, for China, \$2.15; First Cartersville W. M. S., for medical missions, \$2.45; First Columbus, W. M. S., for three native Bible women in China, \$90; Pinehurst W. M. S., for Bible woman, \$7.50; Stone Mountain W. M. S., for medical missions, \$5; Cuthbert Baraca's, for support of Bible woman, \$6; Jackson W. M. S., for Dr. Ayers, \$25.25; Flint W. M. S., for Japan missions, \$12.31; Tocon S. S., for support of local Chinese missionary, \$25; Vienna L. M. S., for Japan, \$15; Waynesboro W. M. S., for Dr. Ayers, \$10; Central Newnan, Sarah Hall M. S., for native helper, \$25; Eatonton Y. W. A., for medical missions, \$8.45; Second Atlanta W. M. S., for J. C. Owens, native helper in China, \$5.20; Sparta W. M. S., for medical missions, \$3; Woodville W. M. S., for Dr. Ayers, \$5; Capt. Ave., for Dr. and Mrs. Gaston, \$6.25; Commerce W. M. S., for Bible woman, \$5; Commerce Y. W. A., for medical mission, \$5; Ringgold W. M. S., for Dr. Ayers, \$2; Monroe W. M. S., for medical missions, \$2.05; Watkinsville W. M. S., for medical missions, \$4; Demorest W. M. S., for medical missions, 50 cents; First Moultrie, for McDaniel Fund, \$6.50; First Moultrie, for Organ Fund, \$45; Mrs. L. G. Evans, for medical missions, \$2; West Rome Sunbeams, for African work, \$1.15; LaFayette W. M. S., for support of Bible woman in China, \$7.50; LaGrange W. M. S., for medical missions, \$9.10; Monroe Baraca Class, for missionary in China, \$9; Barnesville W. M. S., for medical missions, \$2; Ocilla Philathea for Y. W. A., for medical missions, \$1; Richland W. M. S., for Japan, \$3.50; Decatur W. M. S., for medical missions, \$30. Christmas offerings, \$1,099. Undesignated, \$3,188.29. Total this month, \$5,746.11.

Previously reported, \$26,538.99. Total this year, \$32,285.10.

KENTUCKY.—L. A. S., Gilead Ch., J. W. V., pastor, \$7.50; Arlington Bapt. Ch., by Miss Bessie Porter, Thos. Splight, Argentina, \$2; Harrody Creek Ch., Oldham Co., by Mrs. L. S. King, \$2; Daisy Sluden, Louisville, Bible woman, \$8; Glenville Bapt. Ch., Mrs. B. B., Tr., \$41.68; Mrs. Eva Fowler, Maysville, \$1; W. D. Powell, Cor. Sec'y, designated as follows: First Ch., Paducah, for Tipton, \$50; Murray Ch., Mrs. Beddoe's sal-

any, \$50; undesignated, \$1,685.58. Total this month, \$1,847.76.

Previously reported, \$14,398.08. Total this year, \$16,245.84.

LOUISIANA.—Dr. D. R. Salter, Alto., by W. Y. I., \$5; Angle Bapt. Ch., F. N. K. A., \$5.64; Enon Sunbeams, Stella Knight, Tr., 63 cents; Spearsville Bapt. Ch., W. T. D., clerk, \$9; Mt. Pisgah Ch., J. A. F., Tr., \$3; L. R. Lawhon, Shreveport, missionary, \$50; First Ch., Shreveport, D. P. E., Tr., pledge at Convention by L. R. Lawhon, \$100. Total this month, \$173.27.

Previously reported, \$1,520.23. Total this year, \$1,993.50.

MARYLAND.—W. B. F. M. Society of Maryland, by women of North Ave. Bapt. Ch., Baltimore, Mrs. W. G. Tyler, Tr., Xmas offering, \$400; "A Friend" in Maryland, for lot in Nanking, \$400; Fulton Ave. Bapt. Ch., Baltimore, J. H. D., Tr., \$10; "A Friend," Baltimore, Emergency Fund, \$100; undesignated, \$500; "A Friend," by I. H. T., Baltimore, \$5; First Bapt. S. S., Baltimore, G. P. B., Tr., \$8.82; Chas. M. Ness, Franklin Square, Baltimore, \$25; W. B. F. M. Society of Md., Mrs. W. G. T. Tr., designated as follows: Jubilee Fund, \$12.50; Xmas offering, \$59.40; Y. W. A. offering, \$23; Y. W. A. General Fund, \$10.56; undesignated, \$19.27; Eutaw Place Ch., Baltimore, H. W. P., Tr., \$62.51; Brantly Bapt. Ch., Baltimore, C. W. W., Tr., designated as follows: Wednesday Evening Fund, \$8; on account press for R. E. Chambers, \$60; undesignated, \$62.24; North Ave. Ch., Baltimore, C. M. K., Tr., \$33.98; Seventh Bapt. Ch., Baltimore, O. M. La B., Tr., \$52.62; W. B. F. M. Society of Md., Mrs. W. G. Tyler, Tr., designated as follows: Xmas offering, \$50.75; Y. W. A. Xmas offering, \$8.75; Jubilee Fund, \$5; Xmas offering, \$1.05; Bible woman, \$15; undesignated, \$115.81; S. R. White, Rockville, \$5. Total this month, \$2,114.56.

Previously reported, \$9,502.94. Total this year, \$11,617.50.

MISSOURI.—Nothing received this month. Total this year, \$12,906.87.

MISSISSIPPI.—Clinton Bapt. Ch., Geo. Whitfield, \$10; A. D. Rowe, Cor. Sec'y, designated as follows: Orphanage for native workers, \$25; W. M. U., Clinton, "two girls Miss Anderson," \$20; Centerville, for China Publication Society, \$5; undesignated, \$630; Tate St. Ch., Corinth, by F. R. N., pastor, \$35.29; Mrs. Hearn and Mrs. White, West Point, bequest S. L. Hearn, \$50; Mrs. J. H. Williams, Horatio, \$10; Mrs. C. T. Rush, Suckanoochee, \$10; B. Y. P. U., Fifteenth Ave. Ch., Meridian, E. L. B., Tr., Chinese student, \$9.10; A. V. Rowe, Cor. Sec'y, designated as follows: Chinese Publication Society, \$5; Toluca School, \$7.50; undesignated, \$787.50; Mt. Zion Ch., Madden, G. E. G., Sec'y, \$13.13; W. M. S., Peach Creek Ch., Mrs. O. F. K., Tr., native pastor, \$10. Total this month, \$1,697.52.

Previously reported, \$6,422.13. Total this year, \$8,119.65.

NORTH CAROLINA.—W. M. S., Reidsville, Mrs. P. W. G., Tr., native helper, \$25; W. M. S., Durham Ch., Mrs. R. S. E., Tr., Bible woman, Pingtu, \$6.25; West End Ch., Asheville, G. P. B., 50 cents; Mrs. Carson Bernard, G. P. B., \$1; Gabriel Creek Bapt. Ch., H. H. B., Tr., \$8; W. M. S., First Ch., Asheville, Mrs. T. J. P., \$40; W. M. S., First Ch., Asheville, Mrs. T. J. P., Miss Price School, \$25; Walters Durham, treas., \$2,000; Y. W. A., First Ch., Asheville, H. M. L., Tr., designated as follows: Xmas offering, \$30; native worker, \$25; Miss Lanneau, \$5; Garnering Circle First Ch., Asheville, H. M. L., Tr., Xmas offering, \$15; Mrs. C. E. Garrison, Rhodhiss, \$2; W. M. S., Franklinville

and Ramseur, Mrs. J. F. B., Bible woman, \$4; Alverda Erwin, Catawba, \$1; Laure Branch Ch., French Broad Assn., R. C. E., clerk, \$4.70; Hickory Grove Ch., D. W. T., \$3.56; Gladly Branch Ch., G. T. G., Tr., \$2. Total this month, \$2,198.01.

Previously reported, \$15,323.46. Total this year, \$17,521.47.

OKLAHOMA.—Broadway Ch., Ardmore, Mrs. W. R. S., school in China, \$5; M. G. Burnett, Westville, \$1. Total this month, \$6.

Previously reported, \$858.16. Total this year, \$864.16.

SOUTH CAROLINA.—Fairview Bapt. Ch., No. Greenville Assn., L. H., Tr., \$3.39; H. L. Baggott, Gray Court, 65 cents; Flat Rock Ch., Easley, J. A. H., Tr., \$1.81; Alice Mill Bapt. Ch., J. T. W., clerk, \$1.25; Fairmont Bapt. Ch., J. W. K., Tr., \$1.65; Woodfin Bapt. Ch., M. R. S., clerk, \$1.45; First Bapt. Ch., Sumter, Santee Assn., D. W. C., Tr., \$75; Wolf Stake Bapt. Ch., J. L. C., clerk, \$1.95; First Bapt. Ch., McColl, H. T. McL., Tr., \$20; North Side Bapt. Ch., Rock Hill, A. T. B., clerk, \$3.05; Taxahaw Bapt. Ch., G. C. McM., \$3.74; Red Bank Bapt. Ch., Ridge Assn., J. W. B., Tr., \$20.57; Carters Ford Bapt. Ch., Colleton Assn., P. M. J., Tr., \$2.50; Seneca Bapt. Ch., Beaver Dam Assn., M. A. W., Tr., \$6.65; Seneca Bapt. S. S., Beaver Dam Assn., M. A. W., Tr., \$4.41; Beech Island Bapt. Ch., J. C. G., \$6.89; Kings Grove Bapt. Ch., Twelve Mile River Assn., T. S. R., clerk, \$1.06; W. M. S., Welch Neck Ch., E. P. R., China, \$40.17; Evergreen Bapt. S. S., Florence Assn., W. H. W., Tr., \$1.25; St. Stephen Bapt. Ch., Miss A. R., Tr., \$22; First Bapt. Ch., Edgely, O. S., Tr., designated as follows: L. M. and A. Society, \$35.70; S. S., \$9.98; church, \$22.23; Ashton Bapt. Ch., Colleton Assn., J. W. B., 95 cents; Smyrna Bapt. Ch., Savannah River Assn., J. O. B., \$2.25; Gum Branch Bapt. Ch., Welsh Neck Assn., J. T. G., \$14.25; St. Johns Bapt. Ch., Barnwell Assn., J. A. P., \$5; Simpsonville Bapt. Ch., Greenville Assn., P. S. D., Tr., \$20; Clarendon Bapt. Ch., Alcala, R. J. A., Tr., \$25; Springtown Bapt. S. S., Barnwell Assn., M. J. F., \$3.22; Welsh Neck Bapt. Ch., A. M. S., \$34.68; Edisto Bapt. Ch., Orangeburg Assn., D. H. C., pastor, \$3.57; Rowesville Bapt. Ch., Orangeburg Assn., D. H. C., pastor, \$1.70; North Augusta Bapt. Ch., J. T. M., Tr., \$19.90; Mt. Olivet Bapt. Ch., Kershaw Assn., J. E. R., clerk, \$2.20; Switzer Bapt. Ch., I. P. G., Tr., \$2; Bethel Bapt. Ch., Barnwell Assn., G. M. B., \$3; Gaston Sandy Run Bapt. Ch., R. J. F., Tr., \$5; Fair View Bapt. Ch., Union Co. Assn., D. A. G., Tr., \$1; Tabernacle Bapt. Ch., Columbia, J. F. G., Tr., \$8.75; Mizpah Bapt. Ch., Orangeburg Assn., G. F. C., Tr., \$1.65; Lockhart Bapt. Ch., Union Co. Assn., W. D. L., Tr., \$18; Saluda Bapt. Assn., E. P. V., Tr., \$9.91; Alice Mill Bapt. Ch., J. T. W., Tr., \$1; Abbeville Bapt. Ch., Abbeville Assn., E. C. H., \$31.25; Dillon Bapt. S. S., W. E. H., \$2.56; Paxville Bapt. Ch., Santee Assn., W. E. T., Tr., \$61.50; Canaan Bapt. Ch., W. K. A., Tr., \$5; Spring Hill Bapt. Ch., E. G. F., Tr., \$4.50; B. Y. P. U., Darlington, J. B. E., Tr., "native missionary," Miss Lide, \$10; New Westminster Bapt. Ch., Beaver Dam Assn., L. A. T., \$19.10; Horeb Bapt. Ch., W. J. W., \$5; Smaak Bapt. Ch., L. B. S., Tr., \$1.76; Herbert Wallace, Sec'y and Tr., Hartwell, boy with McDaniel School, \$5; Taylors Bapt. Ch., No. Greenville Assn., E. P. S., Tr., \$5.96; Philathea Class First Ch., McColl, S. W., Sec'y, "Scholarship China," \$20; Elmwood Park S. S., Columbia, J. W. B., Tr., \$3; Hendersonville Bapt. Ch., W. A. W., Tr., \$1.25; First Darlington S. S., C. R. E., Tr., \$11.91; Mt. Pisgah Bapt. Ch., Kershaw Assn., W. A. C.,

\$1.45; First Bapt. Ch., Mullins, B. K. M., \$200; Lewisville Bapt. Ch., F. J. B., Tr., \$20; Ninety-Six Bapt. Ch., L. M. L., Tr., \$13.64; D. W. Robinson, Blackstock, \$15; Park Bapt. Ch., Rock Hill, D. A. L., Tr., \$7.95; Second Bapt. Ch., Lancaster, S. J. T., Tr., \$1.96; Ravenna S. S., Broad River Assn., J. B. B., Tr., \$2.40; Sawyer Memorial Ch., Orangeburg Assn., D. H. C., \$2.21; Bethany Bapt. Ch., Orangeburg Assn., D. H. C., \$3; Mrs. J. N. Cudd, treas., designated as follows: Bible woman, \$32; Jubilee Fund, \$4.70; schools and kindergartens, \$39; Xmas offering, \$1,935.76; undesignated, \$615.33; Beaver Dam Ch., Kershaw Assn., L. A. V., \$5.30; Six Mile Ch., Twelve Mile Run Assn., D. E. G., clerk, \$7.45; Calvary Bapt. Ch., Pine Wood, D. L. T., clerk, \$25; Ridgeway Bapt. Ch., C. W., Tr., \$29.22; Stone Bapt. Ch., Dorchester Assn., J. S. M. F., \$1; Peters Creek Bapt. Ch., Pickens Assn., J. A. H., Tr., \$2.92; Long Branch Bapt. Ch., Chesterfield Assn., J. D. P., \$3; Piedmont Bapt. Ch., R. D. S., Tr., \$85.85; North Fork Saluda Bapt. Ch., W. A. H., clerk, \$10; Rock Springs Ch., Piedmont Assn., J. T. S., \$1.30; J. W. Crow, Pauline, \$10; Gethsemane Bapt. Ch., Orangeburg Assn., T. B. B., \$3.85; C. H. Snider, Conway, Bible woman, \$2.50; Dillon Bapt. Ch., by Mrs. J. J. A., \$5; Hebron Bapt. Ch., Florence Assn., J. A. W., clerk, \$4.50; Mt. Lebanon Bapt. Ch., T. L. S., \$5.28. Total this month, \$3,774.74.

Previously reported, \$23,936.71. Total this year, \$27,711.45.

TENNESSEE.—First Ch., Chattanooga, by Mrs. L. V. M., Bible woman, \$30; W. M. S., Clinton, by Mrs. J. G. M., thank-offering, China, \$2.10; Del Rio Ch., by G. P. B., \$10; J. W. Jarnagin, Coal Creek, native worker, \$100; Glenlock Bapt. Ch., S. S. G., pastor, \$1.25; Rutherford Bapt. Ch., H. O. D., Tr., \$50; C. F. Jennings, Mountain City, \$1; W. A. Moore, Dunlop, native preacher, \$25; W. M. Woodcock, treas., designated as follows: Jubilee, \$15; Miss Meadows, \$2; Mrs. Neal, Mexico, \$125.50; native preacher, \$50; China, \$175; undesignated, \$547.85; Mrs. R. A. Martin, Mt. Juliet, \$10; Mrs. Sarah Maines, Riceville, \$1.30; Pleasant Grove Ch., Blount Co., E. H., Tr., \$15.28; Valley Grove Bapt. Ch., H. C. C., clerk, \$6. Total this month, \$1,167.28.

Previously reported, \$12,438.54. Total this year, \$13,605.82.

TEXAS.—Columbus St. S. S., by W. B. Thompson, M. C. B., Tr., native missionary, \$15; Simpsonville Bapt. Ch., S. A. R., \$7; Mexican Bapt. Ch., El Paso, F. M., Tr., \$4.75; Frost Bapt. S. S., Mrs. L. McFarland, Bible woman, \$5; estate Mrs. Mary J. Pue, by E. B. Pue, S. J. P., \$116.59; E. W. Morgan, Winters, \$2; Miss Minnie Alexander, Lometa, \$1; Frost Bapt. Ch., J. F. H., pastor, \$102; L. A. S., Adamsville, Mrs. V. M., Sec'y, \$5. Total this month, \$258.34.

Previously reported, \$14,146.65. Total this year, \$14,404.99.

VIRGINIA.—"A Friend," Charlottesville, by H. W. P., \$5; B. A. Jacob, treas., designated as follows: Brook Neal Ch., Appomattox Assn. (Sunbeams), Williams Memorial, \$6.06; Rocky Mount Ch., Blue Ridge Assn. (Y. W. A.), medical missions, \$2.10; Onancock Ch., Accomac Assn. (Sunbeams), Wil-

liams Memorial, \$3.75; Onancock Ch., Accomac Assn. (W. M. S.), Bible woman in honor of Mrs. E. S. Pitts, \$10; First Bristol Church, Lebanon Association, (college girls), for Mr. Tsung, Soochow, China, \$8.65; First Richmond Ch., Dover Assn. (W. M. S.), salary for Mrs. Pierce, \$85.47; Taylorsville Ch., Dover Assn., native missionary South China, \$7.70; Taylorsville Ch., Dover Assn. (Sunbeams), native missionary South China, \$21; Grove Ave. Ch., Dover Assn. (Y. W. A.), medical missions, \$8.96; Beale Memorial Ch., Rappahannock Assn. (Y. W. A.), hospital work, \$3.25; Glebe Landing Ch., Rappahannock Assn. (Sunbeams), kindergarten schools, \$6; Glebe Landing Ch., Rappahannock Assn. (Sunbeams), desk in Mrs. McDaniel's school, China, \$2; First Bluefield Ch., New Lebanon Assn. (R. A.), boys' school, Toluca, Mexico, \$10; First Lynchburg Ch., Strawberry Assn. (R. A.), boys' school, Toluca, Mexico, \$5.35; Leight St. Ch., Dover Assn. (W. M. S.), for native worker, \$50; First Charlottesville Ch., Albemarle Assn. (Y. W. A.), hospital work, \$2.50; Falmouth Ch., Hermon Assn. (Frank K. Tyler), native preacher in China, \$50; First Charlottesville Ch., Albemarle Assn. (W. M. S.), Turpin Memorial, \$2; Clarke Neck Ch., Rappahannock Assn. (Sunbeams), Williams memorial, \$3; Calvary (Roanoke) Ch., Valley Assn. (Stone Bible class), native missionary, \$92.25; Winns Creek Ch., Dan River Assn. (Sunbeams), desk in China, 25 cents; Pine St. Ch., Dover Assn. (Young Mens, M. S.), native missionary, \$122; undesignated, \$4,497.71; M. R. Ellis, Boyce City, \$100; E. V. Jordan, Tabscott, \$1; Mrs. H. C. Bogert, Cartersville, family mite box, \$2.45; undesignated, \$5; Cape Charles Bapt. Ch., C. E. O., \$9.02. Total this month, \$5,122.47.

Previously reported, \$27,286.10. Total this year, \$32,408.57.

NEW YORK.—Thos. P. Miller, memorial, by E. C. M., Dr. T. O. Hearn, \$100.

Previously reported, \$1,450. Total this year, \$1,550.

NEW JERSEY.—Parmby Memorial Ch., Jersey City, by E. E. R., Daniel O'Kaula, Africa, \$15.

Total this year, \$15.

ILLINOIS.—Mrs. Irvine Hampton, Chicago, \$50; Mrs. Clara A. McKinney, Charleston, \$10.

Total this year, \$60.

NEW MEXICO.—L. M. S., Portales, Mrs. H. S. H., Tr., \$5.

Previously reported, \$67.32. Total this year, \$72.39.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY.—Seminary students, by R. B. Gunter, \$41.97.

Previously reported, \$178.48. Total this year, \$220.45.

PANAMA.—Colored Ch., New Calabra, by S. M. L., \$65.

Total this year, \$65.

CHINA.—Mrs. E. F. Tatum, Central China, \$2.00.

Total this year, \$227.

AGGREGATE.

Total this month\$29,897.54

Previously reported186,417.87

Total this year\$216,315.43