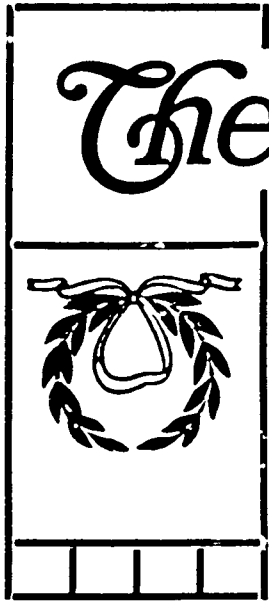


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MRS L E HALL
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Dec 1912



GRAVES' THEOLOGICAL SEMINARY, CANTON, CHINA.

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NOTE.—Names and location of our Missionaries appear on third page of cover

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

The Foreign Mission Journal.

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

Vol. LXII.

AUGUST, 1912.

No. 2

EDITORIAL NOTES.

THE FULL BOARD MEETING.

About a year ago the Foreign Mission Board adopted the plan of calling together from time to time all its members for a full Board meeting. The Board consists of the members in Richmond and a Vice-President from each State. The first full Board meeting was held last January. The meeting proved so helpful that it was decided to have a similar meeting this summer. The second meeting was held in Richmond, July 10-11. The Vice-Presidents of all the States were in attendance, with the exception of Maryland, Arkansas, and Oklahoma. These brethren were unavoidably detained. We also had the pleasure of having with us Rev. C. J. Thompson, the newly-elected Field Secretary. This meeting proved again the great value of the plan. Every policy and phase of the Board's work was carefully and prayerfully considered.

PROPORTIONATE GIVING.

One question discussed in the Board meeting was the importance of getting our people to adopt the Scriptural plan of proportionate giving. If Southern Baptists, who lay great emphasis upon the Bible as our rule of faith and practice, would adopt the Bible plan of laying aside a portion of their income and of putting it regularly in the Lord's treasury, there would be no lack of funds for our mission work. One member of the Board, a pastor, expressed the condition of the great mass of our people when he said, "Considering the many needs which I have and the inadequacy of my income to meet these needs, the only way I can keep up my giving to the Lord's cause is to set aside one-tenth out of whatever money comes into my hands and hold it sacred for religious purposes. I do not

touch it for any other purpose. I never borrow from it. I am almost afraid to go to the place where it is kept even for making change. This is the only way in which I can always have something to give when the call comes."

As has often been urged in the Journal, if all our people would adopt a similar plan, the treasury of our Foreign Mission Board would have no lack. Our missionaries would never need to urge so often their earnest pleas for help, nor be compelled to wear themselves out under heavy burdens waiting for help to come.

A NEW MISSIONARY.

One interesting feature of the Board meeting was the appointment of Miss Ida C. Pruitt as missionary to China. She is the daughter of our missionaries, Rev. and Mrs. C. W. Pruitt. A brief sketch of her life will be given later. We make special mention of the appointment here because of a new and very pleasant feature. At the meeting of the W. M. U., in Oklahoma City, the Board was requested to allow the presence of a representative of the W. M. U. whenever young ladies are to come before the Board with the view to appointment. The representative of the W. M. U. on this occasion was Mrs. George H. Whitefield, of Richmond. It is eminently fitting that the Union, which is doing such large things towards the support of our women missionaries, should be represented on such occasions. All the members of the Board were delighted with Mrs. Whitfield's presence. The members of the W. M. U. will feel that such representation, so willingly received by the Board, is a link binding them more closely to the young women who go out to the foreign field.

THE JUDSON CENTENNIAL.

This important movement received very thorough consideration in the full Board meeting. A committee composed of Brethren Gross, of Texas, Lide, of South Carolina, and Darlington, of the District



JUDSON, 1812

of Columbia, brought in a report on the Centennial campaign, which was unanimously adopted: "The Judson Celebration having come to us, we believe with signs of Divine favor resting upon it and bearing upon its body the marks of the anguish of our weary, waiting missionaries, who have, through the many years, anxiously pleaded for proper equipment, we, the members of a full Board meeting of the Foreign Mission Board, gathered from all the States, desire heartily to endorse this movement to raise one and a quarter million dollars to meet the imperative, present needs for enlarged equipment on the foreign field. This obligation is hallowed and heightened by the fact that the movement is begun, not only to meet the urgent needs, but in memory of him who has justly been called "The Father of American Missions."

After commending the wisdom of the Judson Centennial Committee and the Oklahoma Convention in recommending and the Board for setting apart Dr. T. B. Ray to this work at a former meeting; expressing its approval of the plans of Dr. Ray so far as developed; asking for the heartiest co-operation of all our people, and that a good hour be given in the State Conventions, District Associations, and the proposed Laymen's Missionary Convention for

the consideration of the movement, the report concluded as follows:

"We earnestly believe that this movement, as it is diligently and wisely carried forward, will kindle missionary enthusiasm along other lines and greatly increase offerings to our general work.

We hail this movement as from God, and as His servants lay hold of it with all our might confidently expecting, though the task be a hard one, to succeed gloriously, because of Him who said, 'Go ye into all the world.'"



JUDSON, MISSIONARY

SYSTEMATIC GIVING.

This was another very important matter which claimed the attention of the Board meeting. The members all felt that the present plan of conducting the work on borrowed money, expecting to receive more than half of the funds necessary for the year's work during April, is unwise, expensive, and hazardous. One of the great needs of the day is the adoption by all the churches of a systematic plan by which every church will take an offering for missions on every Lord's day on which the church meets, so that the money will come into the treasury of the Board throughout the year. After very earnest consideration a resolution was adopted calling for a committee from the Foreign Board, the Home Board and the Laymen's Movement to meet with the Secretaries of the various State Boards of Missions in an effort to agree upon some system of mission offerings which could be recommended to all our churches.

OUR NEW FIELD SECRETARY.

After full consideration at the general meeting of the Foreign Mission Board, January 17, 1912, it was decided to elect three Field Secretaries, two of whom would work east of the Mississippi River and one west of the river. At the meeting of the Board on June 4, 1912, one of the two brethren who are to work east of the river was unanimously elected, and has accepted the work. We take pleasure in presenting to the brotherhood, our new Secretary, Rev. C. J. Thompson.

Brother Thompson is a native of North Carolina and a graduate of Wake Forest College and of the Southern Baptist Seminary. He was pastor of College Hill Baptist Church, Lynchburg, Va., for five years. Field Secretary of the State Mission Board of Virginia for three years, pastor of the First Baptist Church, Durham, N. C., for six years and Jackson Hill Baptist Church, Atlanta, Ga., for three years. For a good part of the last year, he has been connected with the Meredith College, N. C., in the campaign to raise \$100,000 additional endowment for the college.

Brother Thompson has been successful in all these relations. As a pastor his work has been marked by the development of the missionary spirit and by an increase of contributions for the advancement of the kingdom. The Biblical Recorder of June 12, 1912, gives the following summing up of his qualifications for his important new position:

"We congratulate our Foreign Mission Board of Richmond, Va., upon securing as one of its Field Secretaries, Rev. C. J. Thompson of this city.

Brother Thompson is most admirably fitted for this important position. He has the shepherd heart and has in his pastorates in Lynchburg, Durham, and Atlanta, shown himself a wise and efficient church leader. He has also had extended experience in State Mission work, having rendered fine service in this capacity in

the Old Dominion. He is a good speaker, a clear thinker, a fine counsellor, consecrated, genial, successful. But his particular fitness consists in two especial qualifications for his new task; he is a good



REV. C. J. THOMPSON.

organizer who can enlist, unite, and concentrate our forces; and he possesses fine business capacity, being able to interest moneyed men in Christian enterprises and at the same time to develop the small givers whose contributions in the aggregate amount to so much. We believe these special traits are needed just now in this new position and we predict that Brother Thompson will be of great service in building up our denomination and advancing the Cause of Christ.

As our readers know, Brother Thompson is at present engaged in the campaign for the Endowment of Meredith College. He has in this sphere done a notable work, one for which the college and our brotherhood will ever hold him in loving remembrance. His original contract with the

trustees closes with the present month, when the time for raising this special fund expires. Though recently elected by the trustees to continue as Financial Agent for the College, he feels that he should enter upon the larger and more permanent sphere of service that is open to him. We cannot doubt the wisdom of his decision and we bid him a hearty Godspeed in his new work."

The entire Foreign Mission Board and especially the Secretaries, joyfully welcome Secretary Thompson into fellowship with them in the great cause of world-evangelization and bid him Godspeed in his arduous task. We commend him most heartily to all our brethren. Only by their prayers, sympathy and co-operation and the blessing of God can he accomplish the great work that lies before him.



NOTES OF INTEREST.

"Men and Missions", the organ of the Interdenominational Laymen's Missionary Movement, has been publishing a list of churches under the heading, "As Much for Others as For Ourselves." It is interesting to note that prominent in this list are four Southern Baptist churches which give more for mission work of all kinds than for church expenses. (The figures are for 1911). These are: Eutaw Place Church, Baltimore, \$31,504, First Church, Richmond, Va., \$19,003; First Church, Macon, Ga., \$8,651; Vineville Church, Macon, Ga., \$7,190.

The Eutaw Place Church stands third in the list according to the amount given for missions. The Fifth Avenue Presbyterian Church, New York, gave \$103,310 and the University Place Presbyterian Church, New York, gave \$36,175. What a glorious thing it would be if all our churches would give as much in proportion to their ability as these noble churches. We would be glad to have a full list of Southern Baptist churches that give as much for others as for themselves.

"Let us be afraid of lost missionary opportunities! Such a one may be just before us. The church which is not a missionary church will be a missing church during the next fifty years, its candle of consecration put out, if not its candlestick removed out of its place. As ministers and churches of Jesus Christ, our self-preservation is conditioned on our obedience

to the great Commission. Now it is preach or perish! Evangelise or fossilise! Be a saving church, with girded loins and burning lamp, carrying a lost world on the heart day and night; or be a secularised church, lying on the heart of this present evil world, and allowing it to gird you and carry you whithersoever it will. Which shall it be?"—A. J. GORDON.



Four of the diagrams which were printed in the July Journal, "Essential Features of a Missionary Church," "Receipts by Months," "Paul's Plan," and "Key to the Situation" have been enlarged into wall charts eighteen by twenty-four inches. They are excellent for hanging up in meeting rooms. They are an ocular demonstration of important facts about foreign missions. They constantly speak to the eye. These four charts will be sent for ten cents. Address Foreign Mission Board, Richmond, Virginia.



By action of the Southern Baptist Convention at its late meeting all Association Representatives are to be elected by the associations instead of being appointed by the Foreign Board, as heretofore. These brethren have been formerly known as Association Vice-Presidents, but hereafter they will be known as Association Representatives. Please see to it that an earnest, faithful brother is elected as Representative of the Foreign Board at the next meeting of your Association.

The following resolution has been passed by the Foreign Mission Board:

Resolved, That all treasurers of State Boards, associations and churches are earnestly urged to forward all funds that come into their hands for foreign missions each month in time to reach the office of the Board on or before the 10th of the month; that such amounts may not only be used to meet the needs of the Board, but may be published in the Foreign Mission Journal of the respective month."

We desire to call special attention to the article by Secretary Henderson on the proposed Laymen's Convention. It is a movement of the utmost importance. The Journal desires to throw itself, with all of the influence that it has, into the promotion of this movement. The laymen can count on us for our heartiest co-operation.

Be sure to read the article on another page.

Dr. E. Z. Simmons, who has been lying very low in Canton, China, for months, has returned to this country. He is very feeble, and is in a hospital in California. Rev. John Lake and wife, who were due home on furlough, kindly came along with Dr. and Mrs. Simmons. Brother Lake and wife are now in California, as they think it best not to leave Dr. Simmons.

Rev. C. J. Thompson, of Raleigh, N. C., has been elected by the Foreign Mission Board as Field Secretary of the Eastern part of our Convention. He entered upon the duties of the office July 1st.

The Speaker of the Brazilian Senate has two boys as boarders in our school in Rio, Brazil.

OUR NEW MISSIONARIES.

We are glad to present to our readers short sketches of four workers who are soon to go to the front. There are many others who are begging to go, and we are hoping that the day will speedily come when our people will furnish the necessary means to send them out. These four have been appointed because of the absolute necessity for workers at the points to which they have been designated.

REV. G. P. BOSTICK.

He was born in Rutherford County, N. C., May 29, 1858, the son of Mr. S. E. Bostick and Mrs. Jane P. Bostick. He was converted and joined Floyds Creek Baptist Church, N. C., in August, 1873. At the age of sixteen he felt called to preach the gospel. Feeling the need of better preparation, he entered Wake Forest College in 1879, graduating in January, 1883. In October of that year he entered the Southern Baptist Theological Seminary and became a full graduate in 1886. He was appointed by the Board as a missionary to China on

January 7, 1889 and sailed in June of that year.

After working in China a few years under the Board, Brother Bostick, with a



G. P. BOSTICK.



MRS. G. P. BOSTICK.

number of other brethren in North China, left the work of the Board and entered the Gospel Mission Movement. They labored for many years, doing self-sacrificing and successful work. A few years ago Brother Bostick came home and after studying the Gospel Mission Movement both on the field

and among the churches at home, he has decided to return to China as a missionary of the Board. He is thoroughly equipped for the work. At the meeting of the Board June 4, 1912, he was appointed a missionary to Pochow, where he formerly labored. He will soon return to the field.

MRS. G. P. BOSTICK.

Mrs. Lena Stover Bostick was born in Page County, Va., March 19, 1871. Her people belonged to the Primitive or Old School Baptists—the liberal branch of it which believed in Sunday-schools and missions. She made profession of faith and joined a church of that denomination at the age of seventeen and has always taken a keen interest in church and Sunday-school work. In 1892 there took place a sharp division in that denomination. The Stover family went with the progressive side, heartily endorsing missions and Sunday-schools. About that time this more progressive body became acquainted with Brother G. P. Bostick in the direct or gospel mission work and began contributing to his support, and for a few years contributed nearly enough to support him. But moving about among these churches freely after returning from China in 1907, it became apparent to Brother Bostick that there were some marked points of difference between him and them, and he withdrew in 1911 and joined the Lockland Church in Nashville, Tenn., and Mrs. Bostick heartily united with the same church at the same time, and has since been increasingly interested in all forms of church and mission work.

Her education was secured at a private college in Luray, Va., and she has been a careful reader and so has continued to improve her mind and grow in general culture.

She was married to Missionary G. P. Bostick November 26, 1907. She was appointed with Brother Bostick at the June meeting of the Foreign Mission Board, 1912, to go to Pochow, China in the coming autumn.

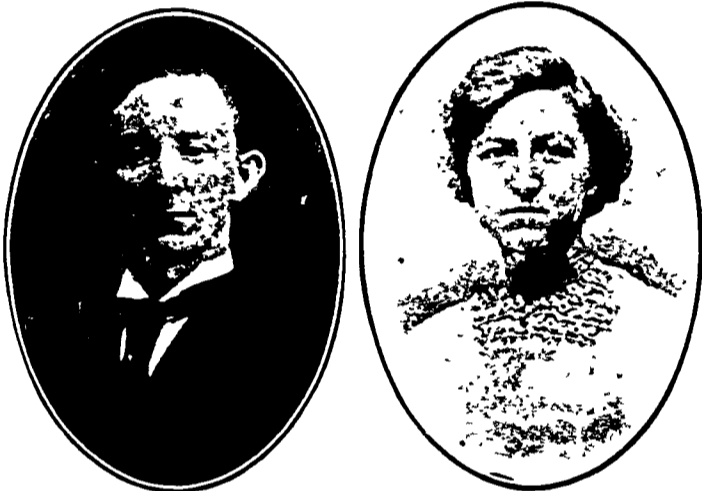
She goes with the deep yearning that

she may live and work there to the glory of God. Let us follow her with our sympathy and prayers.

C. H. WESTBROOK, JR.

Charles Hart Westbrook, Jr., the son of Charles H. and Blanche Drewry Westbrook, was born November 18, 1886, at Griffin, Ga. At the age of ten he was converted in a series of meetings conducted by Dr. S. Y. Jameson, baptized by him, and united with the First Baptist Church of Griffin, whose pastor at that time was Dr. T. W. O'Kelly, now of Raleigh, N. C.

When graduated from the Griffin High



C. H. WESTBROOK, JR. MRS. C. H. WESTBROOK, JR.

School, in 1903, Mr. Westbrook attended the Summer School of Mercer University, and in the fall of that year became a sophomore at that institution. He was graduated with the degree of B. A. in 1906, was elected co-principal of the Summer School for that term, teaching English, history, and Greek.

The next two years he spent in graduate study at Harvard University, receiving the degree of M. A. in 1908. Immediately joining the Harvard delegation to the Students' Conference at Northfield, Mass., he there volunteered July 3d as a missionary to China.

During the next three years Mr. Westbrook taught, always looking forward to his work in China.

In 1908-09 he was Professor of History at Mercer University, Macon, Ga., and studied during the summer at the University of Chicago; the following year a teacher of English in the Savannah, Ga., High School, and in 1910-11 was head of

the English Department in the Boys' High school of Atlanta. The school year of 1911-12 was spent in special preparation for the mission field in the divinity and graduate schools of Yale University.

At the meeting of the Board June 4, 1912, he was appointed for China and will be located at Shanghai. He will sail on August 17, 1912.

Mrs. C. H. WESTBROOK, JR.

Annie May Arnold was born at Brunswick, Ga., on December 29, 1886. Her parents, Charles Edward and Effie Milner Arnold, are both of Baptist stock, her paternal grandmother having been one of the prime movers in the establishment of the old First Baptist Church, of Brunswick, while her mother is a descendant of two lines of Baptist preachers.

Miss Arnold was converted at the age of eleven and joined the First Baptist Church of Brunswick. At fifteen she entered Bessie Teft College (then Monroe Female College), Forsyth, Ga., and was graduated four years later in the regular literary and piano courses with the degrees of A. B. and B. M.

After her graduation she became a piano teacher, and after several years of experience in secondary schools and in private class-work, together with additional summer study, in 1910 she accepted a position at Bessie Teft College, where she has taught the past two years.

On July 24, 1912, she became Mrs. C. H. Westbrook, Jr., and will sail with her husband for Shanghai August 17, 1912.



LAYMEN'S CONVENTION.

During the past few weeks the General Secretary has had opportunity to confer with representative men in the different states regarding our proposed Laymen's Convention. There is gratifying interest in this matter and a sentiment that all must unite to make it the most significant meeting Southern Baptists have ever held.

While the Executive Committee has not been able to hold a meeting to devise "ways and means", there seems to be unanimity of sentiment on the following points:

First, The time of the meeting should be somewhere between January 15th and February 15, 1913, beginning on Tuesday afternoon and closing Thursday night. This would enable all to leave home after Sunday and return before the next Sunday.

Third, The program should be practical, touch all our enterprises, the opening addresses should be carefully prepared, published later in book form, and large place should be given to brief discussion and conference on each topic. Special atten-

tion should be given to the Judson Memorial and Church Building Funds.

Fourth, A stereopticon lecture should be presented with view of chapels, hospitals, schools, missionaries, classes, etc., giving a comprehensive exhibit of assets on our various Foreign Mission fields. The Home Board should also make a similar exhibit of its mountain schools, students, missions, chapels, etc.

Fifth, The devotional element should be given prominence, not perhaps by setting apart fixed hours for praise and prayer, but let a wise president call the convention to devotion as the sentiment of the meeting may suggest by starting an appropriate hymn unannounced at the psychological moment and then call on some brother "full to overflowing" to lead the convention in prayer.

Sixth, While the conference feature should be emphasized, close every morning and night session with an inspirational address.

Seventh, A committee of the wisest brethren should be appointed at the opening of the convention to study the develop-

ments of the meeting, make a deliverance at the close, brief and comprehensive, setting forth the main points of weakness in our denominational polity and suggesting "ways and means" for improvement.

Eighth, Systematic effort should be made to secure the attendance of at least a thousand preachers and two thousand representative laymen. These laymen should be representative in two senses: first every association should have representatives; second they should be men of capacity, able to take in and able to give out. Pastors of strong churches should begin now to secure the attendance of their

strong men. Some are already on the job.

Ninth, Speakers should be selected solely with reference to their ability "to deliver the goods" losing sight of all effort to honor worthy brethren.

Tenth, Let the meeting close the last night with a stirring address on some such topic as "What Shall We Do About It?"

This is a rough outline of some features had in mind. The committee invites suggestions for its meeting which will be held about the first of August. Such suggestions may be addressed to

J. T. HENDERSON, Gen. Sec'y.,

July 9, 1912.



SOUTHERN BAPTIST THEOLOGICAL SEMINARIES ABROAD.

The great missionary, Alexander Duff writes for the encouragement of those who are under the necessity of teaching and training workers:

"You are not to allow yourself to be

God's blessing you have trained a company of preachers, you may see your preaching powers multiplied a hundred fold, and yourself preaching through the voices of a hundred heralds. To be thus a teacher

of teachers, a trainer of preachers; this, this must be to effect greatest good by the simplest means, the most permanent good in the shortest time. This, this must surely be to act the missionary on the grandest scale."



TRAINING CLASS AT BUENOS AIRES

borne down by the vulgar clamor that you are not acting the part of a missionary. Not a missionary! You may be more than a simple missionary! You may not be directly preaching the gospel in widely scattered regions, but what of that? If through

lands with a total of two hundred and forty-five students last year. These schools are growing rapidly and Southern Baptists will soon have more theological students in foreign lands than at home.

ARGENTINA — THE ARGENTINE THEOLOGICAL TRAINING SCHOOL.

Our mission in Argentina is the youngest of all our missions and only during

THE RIO SEMINARY.

Only a few years ago our missionaries in Rio De Janeiro, Brazil, organized the Rio College and Seminary in which there are now nearly three hundred students, thirty of whom are in the seminary. Rev. J. W. Shepard is president of the college and seminary and he is assisted by Brethren Langston, Taylor, and Piani. The students come from a vast territory which stretches from the Amazon to Chili. The seminary is splendidly equipped for its work and its students are our main hope for the evangelization of Brazil.



DR. LANGSTON AND SEMINARY CLASS, RIO.

the year 1911 began their theological training school with an enrollment of nine students. At the request of the mission, Rev. J. M. Justice has been appointed by the Board to give his entire time to the training school. Brethren Sowell, Spight, and Logan will assist in the work. There is a great trained native workers in Argentina and the school has a bright future.

BRAZIL — THE PERNAMBUCO TRAINING SCHOOL.

In connection with our school in Pernambuco which had eighty students last year there was a theological class which had ten students and many others applied and could not be accepted for lack of accommodations. Rev. H. H. Muirhead and Rev. D. L. Hamilton are conducting the theological work.

MEXICO — THE TORREON BAPTIST THEOLOGICAL INSTITUTE.

Our Theological School in Mexico is located at Torreon under the direction of Rev. D. H. LeSueur assisted by Rev. G. H.



GRADUATING CLASS, TRAINING SCHOOL, TOLUCA, MEXICO

Lacy. Notwithstanding the unsettled condition in Mexico, the school enrolled thirty students last year. The school is growing and many of the students are doing ex-

cellent evangelistic work during their seminary course.

ITALY—THE THEOLOGICAL SCHOOL IN ROME.

This school under the able management of Dr. D. G. Whittinghill assisted by an excellent faculty had thirteen students last year. Dr. Whittinghill reported this as the best class of students who ever attended the school. Great care is given to the spiritual life of the students as well as their theological training. A daily prayer meeting is held in the school, with the students in turn leading this meeting. Many of the young men are doing mission work in Rome while attending the seminary



GRADUATING CLASS BAPTIST THEOLOGICAL SEMINARY, TOKYO, JAPAN

AFRICA—THE OGBOMOSO TRAINING SCHOOL.

Our missionaries have long seen that the hope of extensive evangelistic work in Africa lies in having a good number of well trained native preachers. Our theological training school at Ogbomoso has passed through many difficulties and has now reached an era of comparative prosperity. Last year there were eleven students, two of whom graduated with a fine record and were sent out as evangelists. At present the school is under the direction of Dr. George Green and Roy S. Patterson.

JAPAN—THE JAPAN UNION THEOLOGICAL SEMINARY.

This school is located in Tokyo and the Northern and Southern Baptists are united in the work. There were twenty-five students enrolled last year. Dr. Parshley of the Northern Board and Rev. G. W. Bouldin of the Southern Board are assisted in the work by three well trained Japanese professors. The seminary at present is in a rented building. There is great need of a permanent home for the institution.

CHINA.—THE GRAVES THEOLOGICAL SEMINARY.

This is our oldest seminary on the foreign field and is located at Canton, China. The enrollment for last year was fifty-eight students representing twenty-four different countries. Eight students graduated last year and some of them gave great promise of future usefulness. This splendid school is one of the results of Dr. R. H. Graves' fifty-six years of missionary service

THE SHANGHAI BAPTIST SEMINARY.

This seminary is a union work between Northern and Southern Baptist. There were over thirty students in attendance last year. Rev. F. J. White is president of the seminary and Brethren Bryan and Tatum of the Southern Board are on the faculty. These brethren are assisted by a number of well trained Chinese teachers. There were twelve graduates last year. Closely related to the seminary is a school for the wives of the theological students. Six women graduated from this department.

THE BUSH THEOLOGICAL SEMINARY.

This splendid school located at Hwang-hien had thirty-one students last year, sixteen of whom did evangelistic work in connection with their seminary studies. Brethren Glass and Newton have charge of the work assisted by excellent Chinese teachers. Dr. Hartwell was for years connected with the seminary.

In addition to these theological schools we have on our various fields, nine women

training schools with three hundred and twelve students. In these schools the native women are trained as Bible women and church workers.

It is impossible to estimate the value of the training of good native men and women in all these schools. It is one of the most important departments of our missionary work, because the hope of the final evangelization of any country is in having a vast number of well trained native workers.



WHAT THE GOSPEL DID FOR AN OPIUM SMOKER.

J. R. SAUNDERS.

In our work in China our hearts are often made glad and encouraged by seeing the wonderful power of the Gospel. In the heathen lands there are miracles of God's grace being manifested in many lives and in sundry places, but there is the most marked demonstration of His power in changing the opium sot. It seems to me that he is the worst sot in the world. He will do anything to get the drug. Some of these sots will sell their wives and children to get opium.

The man I have in mind was named Pan. He had wasted all his substance to get the fatal drug. His possessions were squandered and his family wrecked, and he had become hopeless in the throes of the habit, thinking that he was doomed to pass the balance of his days in shame and misery. While in this awful plight there came a messenger of the Cross to his city, preaching the Gospel of our Lord that could set the prisoners free, bringing hope to the otherwise hopeless. Word came to him that a man had come with a strange message, saying that all who would repent and trust Christ could be free indeed. Man has not the power to break away by his own strength, but if he will put his faith in Him who has all power, the opium sot can go free. It was a joyful thought

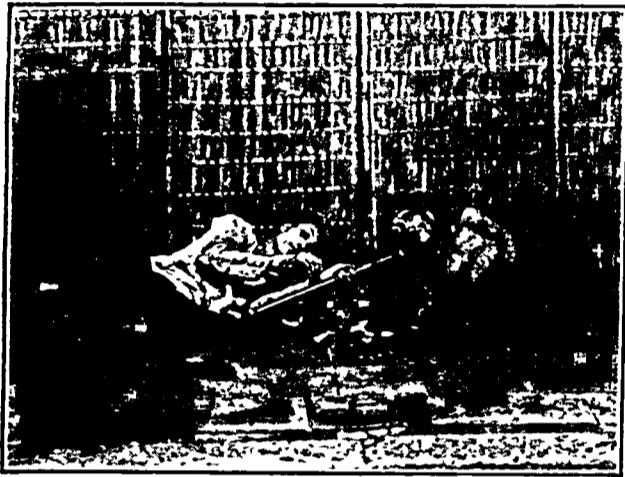
even as it faintly dawned on him that he might again be free from the clutches of the habit that was gradually devouring all



MISSIONARY SAUNDERS AND A HAKKA EVANGELIST.

hope and life. He went and learned more fully about the strange message, and was assured by one of his own blood that all things are possible to you if you will be-

lieve. You can be free from your habit and alive unto God. You can be a new creature, old things will pass away. He accepted the Saviour, who could do these wonderful things as his Saviour and Lord, and soon made others know that he was a new man by witnessing with great zeal the things that the Lord has done for



OPIUM SMOKERS, SOUTH CHINA.

him. He soon showed such love and fervor that the Spirit of God used him to turn many to righteousness. He who could save so great a wretch was a great Saviour, and could certainly save others.

We will never know the far reaching effect of his ministry. He became one of the first ordained pastors in our Hak-ka field. He went to work for the Lord with all his heart, and God used him mightily. The name of this good pastor is on the lips of many of our older members. He has since passed to his reward, but the forces he started for righteousness are going on with accelerating power. The church of which he was pastor, and did more than any other man to make possible, now has some three hundred members, own their church building, have a splendid school

building erected by the church where they have school every year for their church members, four outstations belong to this church, four useful preachers, and one of the finest native doctors trained in Western medicine have come from this church. In addition to these there are a number of Bible women, school teachers, and other faithful workers who all bear witness to the fruitful life of this old opium sot made over again, meet for the Master's use.

As to his own family, his son is now one of the most faithful and trustworthy pastors we have in the Hak-ka field. He shows that patient, self-sacrificing, spiritual insight, and anxious concern about all lines of Christian work that only the ripe in years of consecrated service manifest. Some years ago we were trying hard to launch a school for our boys in the Hak-ka field, and he gave one-fifth of his salary to this movement besides giving to other things. The Hak-ka boy who took first rank in our academy of all South China last year was a grandson of this old opium smoker. This Hak-ka boy, though a student in a Cantonese school where he was handicapped by having to study where a different dialect is used, took high rank even with the Cantonese boys. He is the third generation of Christians. It is a joy and encouragement forever to see the Christians of the third generation as we watch what marvelous transformations have been made in their lives. The work of grace begun in the old opium sot will go on with increasing power and beauty until every knee shall bow and acknowledge Christ Lord of lords and King of kings.



WEDDING BELLS IN JAPAN.

JOHN MONCURE.

June has been a busy and eventful month for the Southern Baptist Mission in Japan. Of course, *the event* of the month was the wedding of Mr. E. O. Mills of the Southern

Mission and Miss Hughes of the Northern Baptist Mission, on the 6th, at Arima. Mr. Clarke and Mr. Rowe, who were present inform us of a most charming

wedding. The happy pair after a brief sojourn in some of the places of historic and scenic interest in the Northern Island, arrived in Fukuoka on the 14th, where they will make their future home.

Our first impressions of Mrs. Mills are agreeably in keeping with the many reports which have forerun her of her personal attractions and of her zeal and efficiency as a worker. We are certainly to be congratulated upon having our ranks reinforced by one who is possessed not only of these natural qualifications, but who has also a mastery of the language and rich experience in educational and woman's work.

I feel that if we are at any time in the near future to begin educational work for girls, as I trust we shall, Mrs. Mills is a God-send to us, and surely her talents and experience along this line are a challenge to Southern Baptists at home to give us this work which we so sorely need and for which we have so long hoped and prayed.

The Rows and Doziers are busy making preparation for their departure on furlough next month. We shall sorely miss them, but feel that it is better for them to go this year and return, so that we may start our school at as early a date as possible.

Dr. Parshly, president of our Union Seminary, and his estimable wife, a sister of Dr. George Hovey, of Richmond, leave next month on furlough, and will spend a part of their vacation in Richmond and Florida.

While these good people are nominally under the Northern Board, Southern Baptists have a kind of claim on them, and owe it to themselves to see as much of them as possible. Dr. Parshly was born and raised in Florida, and is now president of our Union Seminary.

During the second week in June special evangelistic services were held in the Fukuoka Church, Dean Chiba and Professor Sato, of the seminary, doing the preaching. Attendance was good and the strong gospel sermons were listened to with close attention by the audience.



DR. W. B. PARSHLEY

These two brethren are now making an evangelistic tour of some of the most important centers of Kiushin. We trust that great fruits may result from this effort.

Fukuoka, Japan.



GLIMPSES OF THE WORLD FIELD.

One of the striking features of the work in India and Burma is the great tribal movements of the people. There are signs of such movements just now toward

Christianity on the part of the Sudras, the great middle class, and the Brahmans, the keen, intellectual upper class. It is really Christianity which is at the bottom

of the present unrest of India. Unconsciously, her unsatisfied peoples are reaching out for Christ. The Empire is moving toward Christianity. The last census gives startling figures.

The whole population has increased two and one-half per cent.

The Parsees have increased four per cent.

The Jews have increased 6 per cent.

The Mohammedans have increased eight per cent.

The Christians have increased sixty-three per cent.—Missions.



The China Inland Mission, according to the last report, has 968 missionary workers and 2,638 Chinese preachers and evangelists distributed through the Republic of China. The income of the mission, \$375,000, is a slight increase over the receipts of last year.



A native Christian in Africa says: I desired also to tell you that from the day of my birth unto this day I have seen no other thing that is able to save people except the word of God alone, which is able to save all people of this world. Even though some refuse their refusal is only of themselves and not of God.—Missionary Survey.



Four great events of 1911 in Burma were the government census, which shows the population to be more than twelve millions, over ten millions of them Buddhists; the crowning of the king-emperor at Delhi; a quite widespread partial failure of the rice crop; and the meeting of the mission conference at Henzada, with sessions of more than usual power and importance. Christianity has made a gain of 43 per cent. in the past decade. George V.'s princely gift of \$5,000,000 for education and his mingling with the people stimulated loyalty and evoked affection. The failure of crops causes decrease in some parts of mission gifts for support of schools and worship.

Elaborate plans are making for an adequate celebration of the Judson Centennial. A definite aim is 100,000 membership and a special thank offering of Rs. 100,000 (\$33,000, a rupee being about 33 cents) between now and the anniversary.—Missions.



It is well to spread the appeal of the Moslem Conference held in Lucknow this year: "While profoundly conscious of the formidable nature of the task of evangelizing the Moslem world, we are confident that our work, undertaken at the command and with the presence of Christ, can have but one issue. The large number of converts won from Islam, the churches that have been gathered from its adherents, and the many able preachers of the gospel who were once Moslems, are a pledge that the evangelization of the Mohammedan world is within the power of the Christian Church."—The Missionary Link.



Writing from Salta, in Argentina, Mr. J. Stuart Dodington tells of evangelistic tours in the interior. Speaking of the villages, he says: "In three of them, with perhaps five thousand souls (including hundreds of children), there is not a single school. We were asked when we should be there again; and as we passed through on our return journey, people came after us asking for Bibles. The people live in houses indescribably squalid, and are steeped in drink and every form of vice. Living is at famine prices all the year round. The place is in the tropics, and during the dry season the water supply is a serious problem. Small value is placed upon life. Outside the door of the place where we slept the last night, the darkness was made an inferno till midnight with drunken orgies, ending by one man being stabbed to death and another shot; and the early morning dawned with a second drunken brawl, when another man received his death stab." Mr. Dodington adds that the way is open for gospel workers—"no priests, no church, but a people in darkness and the shadow of death."—Missionary Review.

ECHOES FROM THE FIELDS.

REACHING THE UPPER CLASSES.

Missionary W. Cary Newton writes from Hwanghien, China:



"There is certainly a change for the better in the attitude of the upper classes towards Christianity since the Revolution. The best of them do not hesitate to attend our church services and a number are at every Sunday morning service. One of the wealthiest men in the city gave Dr. Ayers one thousand dol-

lars for Red Cross work and now offers to the church, for any purpose they can put them to, a row of buildings at the front of his residence. The church has not decided to accept them as he is not a Christian, but he attends services regularly and is ready to talk and pray about salvation. It may be that he will present himself for membership before long.

I think the past term has, in all respects, been the most satisfactory we have known in the seminary."

ITINERATING IN BRAZIL.

Rev. L. M. Reno writes from Victoria:

"Mrs. Reno and I got back from North Field on Saturday of last week. We were gone six days, leaving the little ones in the care of the servant. We spent eight hours on the train, rode forty-five miles on horseback, made twenty-five addresses, baptized twenty-three converts and organized two Women's Societies. The work goes in the best possible manner in all that zone. We are greatly needing someone to give his whole time to that field."

A FINE WORKER'S MEETING.

Missionary Sears writes from Pingtu, China.

"Yesterday was the best meeting of our Chinese co-workers we have ever had. There was a full attendance and splendid reports. Everyone was jubilant and full of thankfulness and praise. Since the last meeting, two new pastors have been ordained, one new church has been added to the seven churches, 224 baptisms were reported and there are 291 earnest applicants awaiting baptism. The eight churches now have a total membership of 1,885. The brethren are praying and working for 500 baptisms this year and God is answering their prayers in a way that gives them assurance."



LETTERS FROM THE FIELDS.

THE POWER OF THE GOSPEL.

It is a joy to be able to write you again from our very own station, Kaifeng. All over this great new republic, happy hearted missionaries are returning to their stations, having been obliged out of consideration for our Consul's advice to go to the coast cities, during the revolution.

Several members of our interior mission came home together, three weeks ago. The sad scene of conflict that we passed through on our way down had lifted, and the people were busy and cheerful. We

found our home cities, Chengchow and Kaifeng, very quiet.

We began our meeting at Chengchow the next day after arriving. It was good and some one there will likely tell you about it. When it had closed, Mr. Herring, pastor Li, the two Bible women and myself came to Kaifeng for a ten days' meeting. We camped in our chapel court, had four services each day and felt there was a quiet, deep work of the Holy Spirit in our midst, in the hearts of both heathen and Christians.

We have but one Christian woman living in the country, but she is ninety li away, and knowing nothing of the meeting felt led to come to the city just in good time for the meeting. She was sure the Holy Spirit directed her coming.

There came a woman one afternoon into into the woman's meeting, having an intelligent face and wearing very handsome garments, but whose heart we later learned, had known the deepest sin. The Holy Spirit truly touched her heart, for she returned several times and drank in the Gospel by the hour. Our women were urged not to undertake exhorting the heathen women in the services except they felt sure they were led by the Spirit. One of them arose one day and declared she must speak, even though the hour was late, for she felt she would grieve the Spirit if she did not. As she talked we all realized God had given her a message and especially did the wealthy sinful woman realize it, whose neighbor came over to tell us the next day how greatly she had been moved by the burning message from the Christian woman. She was not saved, but we are clinging to her with our prayers, feeling sure the Holy Spirit has begun His work in her heart. One other woman for whom we were much concerned was saved during the meeting and we rejoiced for her. Quite a number in the men's chapel gave their names as desiring to become followers of the Lord.

I look forward with much joy to the home-coming of Mr. and Mrs. Harris and children, next week. None of us have enjoyed our enforced vacation, though in one way it was a rare blessing to meet and worship with the many missionaries taking refuge at the coast. With much hope and joy.

BLANCHE ROSE WALKER.



GREAT CONFIDENCE IN PRAYER.

Since our return we have had an interesting meeting in Chengchow and another in Kai Feng. In Chengchow, twenty-seven

were baptized, of whom ten were women, and they all gave a very clear profession of their faith in Jesus Christ.

I think that there are signs of life and growth among the women that call for thankfulness and praise. They are beginning to call upon the Lord for everything, and are proving Him to be a God that answers prayer. They often report remarkable cases of healing from sickness, and the other day heard of one sister in humble circumstances who prayed to God for rain. Her neighbors only laughed at her, but she prayed on. She got up at times to see the sky, but there was no sign of rain, so she prayed on; at last there was a small cloud and with fresh faith she continued her prayer till by and by a slight shower fell. She thought that was not enough and still prayed on till God send a good rain that greatly helped the crops. Such experiences are bound to awaken the ungodly and strengthen the faith of the Christians; God grant that we may have more of them!

Idols, temples and heathen worship are at a discount, and there is quite a tendency to adopt Christianity. Alas! it is in name only, I fear, and such a Christianity, without Christ and His power to convert the soul is worse almost than heathenism outright. We need to pray much in these times. It seems as if the doors of the upper classes of Chinese society are being opened to the hearing of the Gospel here, as never before. The second wife of a deceased mandarin of this city comes frequently to our services and seems to be interested in the Gospel; another lady of rank called at our house last week and invited me to her home and introduced me to some of her friends. Finding that she can read, I gave her a copy of the New Testament, but on going to her house yesterday I found that the husband of the friend who accompanied her, also a mandarin, had borrowed it, saying he had only seen tracts heretofore, and wanted to examine it. These are surely open doors, and

we need wisdom and the grace of God to enter them in His name and strength.

Very sincerely yours,

ALICE REA HERRING.

Chengchow, Honan, China.



THRILLING TIMES IN CANTON.

The first quarter of 1912 will long be remembered vividly by all in Canton. Current events in China are intensely interesting. Those who view them from the outside and from a distance have some advantage over us who are in the midst of them, but there is indescribable exhilaration in being in the current, to be caught sometimes in an eddy, to be whirled from side to side, and then again to get one's bearings and to see that amazingly rapid progress is being made in the right direction. We see history in the making. We cannot interpret it altogether correctly, but we have abundant reason for believing that the hand of our God is shaping events here as well as elsewhere. "His throne is in the heavens and His kingdom ruleth over all."

The most thrilling event of the past quarter was when some 20,000 of the hurriedly gotten together "People's Army" refused to submit to the control of the new government and was promptly and severely punished by the well-trained regulars of the republic. The whole story is too long to tell, but the chief cause of the trouble was the known intention of the new government to disband all but the trained troops. There were only some 6,000 of the latter and the "People's Army" thought they could come out victorious and put men of their own choosing in official position, but they reckoned without their host, were soon routed, and except some who were absorbed into the regulars they have all been disarmed and disbanded. I stood on the hill just below my residence and saw shells fly across the city and strike large buildings that had been seized by the "People's Army" and explode with telling effect. It was fine display. Later when an infantry charge was made by the regulars from the direction of our publication society prem-

ises, it became rather warm for us. Bullets flew over our buildings. We heard them whizzing through the air. A half dozen or more tiles of our roof were broken by the bullets. Several non-combatants were killed in sight of our premises. One wounded officer of the regulars supported by two men came up by our premises and I invited them to stop in our yard, and sent for a Chinese Christian physician—by the way, deacon in our Tung Shan Church—and he dressed an ugly wound in the officer's head. It looked like war indeed. A few days before a spent bullet came from we know not where, fell through the roof of our temporary office, bored through an inch shelf of a pigeon hole file within two feet of Mr. Hanson's head and dropped down on his desk, only about three feet from my desk. We felt that the revolution was getting close to us. But neither we nor our property has been harmed in any way, and we have been able to keep on with our work with ever increasingly attractive opportunities.

Most of my time, as usual, has been taken up with the work of the Publication Society, correspondence, editing "True Light," etc. The annual meeting of the directors, held in February, was an inspiring and helpful one. Work of the past year was reviewed and plans made for the coming year. Details are given in the printed report. I have preached regularly the first Sunday in each month at our West End Church and on the second Sunday at our Wai Oi City Church, the oldest Baptist church in the city. I have prepared for publication in Chinese a tract entitled "China's Need and How It May Be Met." It has been approved by the Literature Committee of the Society, and an edition of 10,000 copies is nearly ready to be sent out. I have charge of the street preaching at one of our chapels and have enjoyed preaching several times to very attentive audiences. The days have flown by. With the exception of a few days' trouble with my throat and slight attacks of malaria, my health has been excellent. In the midst of rumors and alarms we have been kept

in peace, for which I trust we are sincerely grateful. What we are unable to do is our heaviest burden. We pray God to thrust forth other laborers into this great harvest field.

R. E. CHAMBERS.

—*—
JOYFUL NEWS FROM NORTH CHINA.

By the grace of God we have been enabled to return to dear old Laichowfu and settle down to work here again. Upon the advice of the American consul we went to Chefoo for safety. While there we new missionaries continued the study of the language, others worked in Chefoo, and some of the women went over to Manchuria, where they were given a warm welcome into both Chinese and Manchu homes. The reports brought back were most encouraging.

The Laichowfu section has suffered greatly from looting and robbery by the old Imperial soldiers, who remained here, and by bands of robbers. When here for three weeks recently every night there could be heard firing by looters, and we ourselves expected to be looted at any time. But a new official came recently, is holding a strong hand, and order is being restored. The poor people, who in many cases were robbed of all the soldiers desired and during the cold winter nights slept in the mountains and fields, are more easy at heart and are looking to the future with more hope. It has been a time when they realize the hopelessness of trusting in their heathen gods and religion. They seem now to have turned their faces about and are looking for something better.

During these troublous time the daily preaching services in the city have been attended more largely than in the history of our work here. The room is crowded, people stand in the doors and crowd the windows. One of the older missionaries had returned from there a few days ago and remarked: "In all these years I have been in China never have I preached to people who gave such attention to the preaching of the gospel." The hospital (Mayfield-Tyzzler) has been open dur-

ing the entire revolution, and Dr. and Mrs. Gaston have done fine work there. The hospital is crowded now to such an extent that patients have to be put in out-houses on the hospital property. When there yesterday I was impressed with the expressions of joy on the faces of those men who have been led to trust in the Saviour.

My life has always been full of happiness, but this more than a year Mrs. Leonard and I have been in China has brought to us the greatest happiness we have known.

We are grateful beyond measure that God has permitted us to come to China, and especially at this time of such great opportunity.

CHAS. A. LEONARD.

Laichowfu, China.

—*—
PRAYING FOR FIFTY YEARS IN CHINA.

I wish I could go into the details and let you see the work as we do it. It is such a great joy to tell these dear Chinese sisters of a Saviour of whom they have never heard and see their sad faces light up as they begin to understand the truth. There is nothing sweeter anywhere than to see our Christian women trying to lead their sisters to trust in the one in whom they have just trusted. There is not a day but what we have some blessed experience and I wish I could write them all.

I am sure you are watching anxiously the outcome of the Revolution. It is the dawning of a new day in China. The Chinese are a democratic, law-abiding people, the most forbearing people under the sun I verily believe. If they had not been this way they could never have put up with the rule of the Manchus as they have. Therefore I say again they are the most patient people I have ever seen and now that they are aroused they are going to have their rights if it takes the last drop of blood they have. They are throwing off the old shackles that have bound them and are looking for the new ways. There was never a time more opportune in the world's history to preach the gospel to the

Chinese. How good it is to be here at this time. The people are more than eager to hear the good news. How we need more workers to man the field that is ripe unto harvest already. How sad our hearts when we think of the financial condition of our Board. If some of our good Baptist friends over there who do not believe in giving to foreign missions could only just be here for a few minutes and see the great changes that are being wrought in the hearts of men and the great amount of good that is being done and how grateful these dear people are for it, they would not only want to give their last cent but would be willing if necessary to give themselves to this work. How we praise the Lord that He has blessed us and thought us worthy to have a little part in bringing His kingdom to pass on earth. We are praying that each year we may become more and more useful in His service here and lead many souls to find Jesus the Saviour of the world and at the same time sow seeds every day that will grow and grow until they bear fruit for His kingdom. My greatest ambition is that the Lord will permit me to spend fifty years teaching this people if not longer. Will you please join me in this prayer?

Your sister in Christ,

BONNIE BELLE TURNER.

Tengchowfu, China.



SOME URUGUAY CONVERTS.

Mr. Briata first heard the gospel over in Argentina, in a Salvation Army meeting, where he seems to have been converted. About six months ago he gave up a good railroad job so as to devote himself to colportage work, which was a great personal sacrifice. His father and brothers live here in the city and are independently wealthy, and still making money in the gambling business. They are continually trying to persuade this son to go in the same business with them and offer to furnish the capital, if he will only leave the "Evangelicos." He is bravely working on, enduring poverty, living under the constant temptation of his rich brothers. He

is a bright young fellow, with the rare gift of originality—something quite lacking the Latins. He is anxious to preach and undoubtedly has the making of a good worker.

Some years ago in Spain, some Christian worker presented Gabriel Guerrero Lazaro with a portion of the Scriptures. As he was examining it, a man came along who snatched it away from him and tore it up. This served to kindle his interest all the more. He tried faithfully to secure a Bible in Spain, but never had the opportunity. Two years ago he came to Buenos Aires. About the first thing that attracted his attention when he landed was a man with a pile of books under his arm. He turned out to be a colporter. The Spaniard bought a Bible and has been reading it faithfully for two years. It is indeed wonderful the way he has understood the gospel and been able to distinguish between pure Christianity and dead Romanism, with no other help than his Bible, and, too, he is a man of very little education. It would do you good to see his radiant happy face since he has been taken into fellowship with our little group. It was a great pleasure to baptize such an earnest, thoroughly converted man. Last night he brought with him eight friends, with whom he has begun to work. I think he will be a power among his friends.

The other man, Julio Morasque, too, came to us prepared by two years' Bible reading. Though a Pole by birth, he has lived nearly all his life in Brazil. Two years ago he was living in Malto Grosso, and not having anything to pass the time, began to read a New Testament that he had run across. In February he began to come to our meetings, attracted by a tract we had distributed months before. He lives some distance out of town, but attends regularly.

It isn't often we find material so thoroughly prepared for our message. Usually it is the case that we have to "dry out the wood before we can get it to burn," to use an illustration of Mr.

Besson's. We are going to do our best to kindle the seasoned wood and at the same time patiently dry out the green fuel.

About six months ago we organized our little church with six members. We have doubled that number less one. The eleven members we now have represent six nationalities.

I trust the campaign is going well at home, and that we may be permitted to plan for bigger things next year.

With Christian regards, I remain,

Yours faithfully,

JAMES C. QUARLES.



A GREAT DAY IN PINGTU.

Yesterday, Sunday, was a good day with us. Our large chapel was overflowing. Pastor Li preached in the morning and he baptized thirty-six in the afternoon, twelve women and twenty-four men. Our work is encouraging and going on well.

Last week I made another trip into the country. I greatly enjoy these country trips. When we enter a village the news flies around that the foreign doctor has come and we soon have a big crowd. If there is no Christian school in the village, we borrow a table, place our medicines upon it in the street and begin to treat the sick. After we have seen all those who have come for treatment we sing a hymn and begin telling them of their great physician, to whom they have never gone for treatment for they know Him not.

On these two trips we treated 411. During the past month we have treated, in the hospital and in the country, 944 patients and many thousands have heard the story. What great opportunities to tell these people of their lost condition, to give them the truth as given in Mark's last chapter 15th and 16th verses: and then what a joy to tell them of Jesus, of His sufferings, of His love and power to save.

We know you are greatly burdened during these days, and when you get this letter the story of the debt will have been told. I hope and pray that it may all be paid, that there may be money for advancement, and that our people may be realizing

the joy of returning into the Lord's treasury what is His—and a mite of their own besides.

Lovingly,

T. O. HEARN.

Pingtu China.



LIGHT AND SHADOW IN INTERIOR CHINA.

On Monday last, I went to the homes of two inquirers at their request, and in each house they tore down their gods and made a bonfire of them—they asked us to go and pray that God's blessing might rest on them and their homes as they did it. In one of the houses a young man lay sick with high fever, and he was delirious. We prayed specially for his recovery, and his mother told me at the prayer meeting on Wednesday that God had answered our prayer and he was well again.

Some of them need the Holy Spirit very much to help them overcome their temper, jealousy, and we are earnestly praying that no root of bitterness may be allowed to spring up and hurt the little flock. On Saturday afternoon, twenty-seven were baptized, ten of them were women, and all gave a good confession, and witness to the forgiveness of their sins. I am sure you will pray for us, that in these days of great opportunity we may be enabled to enter these open doors, that the power of God may rest upon us as we give His message to the people, and that we may be kept from disease and danger.

A very sad case of strain and overwrought nerves has just come to our notice. Some missionaries on the borders of Thibet had scarlet fever to break out in their family—one of the children died, and another contracted it when the mother already worn out with sleepless nursing and anxiety and hearing of looting and war on every hand, lost her reason. They came through Chengchow on Tuesday and stayed for about thirty-six hours with us to catch the express train. It was a most pitiful sight, the poor wife was a complete wreck, refusing almost to eat. They had been travelling too, in that condition for over forty days; the rest of the party pro-

ceeded them to Hankow and took their four children with them.

It makes us very thankful for the Lord's great mercies to us, but for His intervention it seemed as though dear Miss Walker would have been in just this condition. He healed her marvellously in answer to prayer in Shanghai, and he kept me too, five years ago from such a fate. Such warnings make us feel that we must be careful, however, and not overdo our strength, whilst on the other hand the need is so pressing and the opportunities so many that it is hard to keep from doing too much. With Christian love,

Very sincerely yours,

ALICE REA HERRING.



THE NEED OF CHURCH BUILDINGS.

Rev. F. M. Edwards writes from Sao Paulo, Brazil:

Brother Soren has just spent three weeks with us in some special efforts. And such weeks as they were! It was a blessing to all of our work in the city. His first two weeks were with the Second Church. We had held a weeks prayer meeting to get things ready for his coming. From the very first, the interest was good and the believers took hold with a willing hand. There was a great deal of interest manifested on the part of the unsaved and some twelve or fifteen were converted. The church received four for baptism. The last week of his visit was with the First Church. The congregations were much larger than in the Second Church and the interest greater. Many were converted and the lives of the believers were quickened to greater consecration. Seven were received for baptism. Of course, there will be many others baptized in the churches as a result of the work done. Soren is one of our truly great men. He is humble as a little child, is thoroughly consecrated and a splendid preacher. I wish we had hundreds like him. He is the very man our work needs here in Sao Paulo.

Our work, on the whole, is more encouraging than it has been for some time.

The church in Jundiahy, under Brother Deter's direction, has bought them a nice lot and hope to build a house soon. The church in Mogy das Cruzes has also bought a house and lot. The house can easily be converted into a church hall and will answer our purpose for a long time. The Campinas is also on the lookout for a suitable lot, and with at least half the money raised to pay for it. Oh! how we do need church buildings for our people. In four or five years a church will pay out in rents what it would cost to buy a lot and put up a pretty good building. Especially is this true in the smaller towns. Of course, it would not apply to a place like Rio or Sao Paulo.



A DEEP NEED AND CALL FOR PRAYER.

Recently Bro. D. W. Herring of our Honan Mission was with us for about ten days. He magnifies the glory of preaching the gospel. His earnest Bible readings and eloquent sermons spoken in clear fluent Chinese were greatly enjoyed by all who heard him. The large congregations which earnestly listened to the expounding of the word of God gave evidence that the Holy Spirit was recording the truths of Christ. On the last night of the meeting some forty odd men and women stood in expression of their purpose to accept Jesus as Saviour and to confess and follow Him. Among these were quite a number who had heard the gospel in other meetings and had been attending some of our services for some months. After these meetings closed seventeen were received by baptism among whom was Bro. Pierce's youngest son, Herbert. "A great door and effectual is opened * * * and there are many adversaries." Surely in China the door is now opened wider for the gospel than ever before. The door is open for skeptical literature, for foreign tobacco and liquors, and for all the vices of the world. These interests are being pushed and the Chinese take quickly to all the weakness and wickedness of the West. Ought not

the sons of the light to be wiser than the sons of the world?

Has not our Lord poured into our lap treasures of wealth, of culture and grace that we might have the unspeakable privilege of uniting with Him in giving the glad tidings of salvation to every creature? Shall there not be all over the homeland a call to prayer that shall result in our coming into complete heart sympathy with our Lord? Thus our united intercessions would ascend to the Lord of the Harvest and ourselves, our wealth and our culture, because of the bestowal of Christ's grace and love would be given to pressing the work throughout the homebase and all along the far-flung battle line. Let us each heed the Master's call to prayer as recorded in Mat. 9:38. Can we really pray if we ourselves are not willing to put ourselves and all that we have into the Lord's hands? "Lord, teach us to Pray."

Sincerely yours,

A. Y. NAPIER.

—❖—
"I SHALL NOT GIVE UP."

"Thomas Valpy French, Bishop of Lahore, whom Dr. Eugene Stock called "the most distinguished of all Church Missionary Society missionaries," had the real pioneer spirit and knew the glory of the impossible. After forty years of labors abundant and fruitful in India, he resigned his bishopric and planned to reach the interior of Arabia with the Gospel. He was an intellectual and spiritual giant. "To live with him was to drink in an atmosphere that was spiritually bracing. As the air of the Engadine is to the body, so was his intimacy to the soul. It was an education to be with him. There was nothing that he thought a man should not yield—home or wife or health—if God's call was apparent. But then every one knew that he only asked of them what he himself had done and was always doing." And when Mackay, of Uganda, in his remarkable plea for a mission to the Arabs of Oman, called for 'half a dozen young men, the pick of the English universities, to make

the venture in faith,' this lion-hearted veteran of sixty-six years responded alone. It was the glory of the impossible. Yet from Muscat he wrote shortly before his death:

'If I can get no faithful servant and guide for the journey into the interior, well versed in dealing with Arabs and getting needful common supplies (I want but little), I may try Bahrein or Hodeidah and Sana, and if that fails, the north of Africa again in some highland; for without a house of our own the climate would be insufferable for me—at least during the very hot months—and one's work would be at a stand-still. But I shall not give up, please God, even temporarily, my plans for the interior, unless all avenues being closed, it would be sheer madness to attempt to carry them out.'

'I shall not give up'—and he did not till he died. Nor will the Church of Christ give up the work for which he and others like him laid down their lives in Oman. It goes on."—Selected.

—❖—
THE TREATY PORT FOREIGNER AND
THE MISSIONARIES.

The stubborn animosity of the average treaty port foreigner toward the missionaries is at first unaccountable. How can intelligent men consent to circulate such brutal falsehoods, such patent calumnies? For you will be told that the missionaries speculate in land, that they trade "on the side", that they take it easy and live better than they did at home. As for their work, you learn that it is a failure, that the converts are frauds, and that the Christian Chinese is less honest and reliable than the heathen. Indeed, a local trader without twenty words of the language, dependent on his "pidgin" English and his compradoc, whose contact with the natives is limited to his servants and a few native merchants, will aver that the missionary, who addresses the native freely in their own tongue, comes and goes in their families, sees them off their guard, and counsels them in their intimate personal problems, "doesn't know the Chinese!"

The British resent the outspoken hostility of all missionaries to the Indian opium trade. Then there is a belief in commercial circles that the opportunities and stimulus they supply cannot but strengthen the Chinese as competitors and embarrass the white man in his money-making. The rancor of the critics springs, however, from the deathless feud between the worlding and the idealist. Free from home restraints, many a merchant, shipmaster, or customs officer on the China coast lets himself go, and sinks into a life which obliges the missionaries to shun and disavow him. The sensualist, whose passions are high living, drinking, gaming and debauchery, resents the silent reproach in the pure and domestic life of the missionaries, and strikes at them with incredible venom. I have heard a libertine, whose ideal vacation is an orgy in the Yoshiwares of Japan, rail at the mission-

aries of the lower Yangtse for gathering with their families during the heated term at a mountain resort like Kuling of Mokanshan; and this, although breakdown from overwork is far more frequent among them than among any other white men in China.

An anti-missionary British consul in Western China was speaking to me of the trying climate of Szechuan. "It's a shame," he said "for a government or a firm to keep a white man here for more than three years."

"But how about the missionaries?" I asked. "I understand they pass their lives here, retiring in summer no further than the hills five miles away."

"Well," he replied meditatively, "the climate doesn't seem to hurt them. You see, they're so interested in their work." —Changing Chinese, by Ross.



FINANCIAL STATEMENT.

At the full meeting of the Foreign Mission Board, July 10, 1912, with the Vice-Presidents of the various States present, it was decided to omit the detailed statements of receipt which have been heretofore published in the closing pages of the JOURNAL each month and to give instead only the totals from each State, together with the apportionment for the year and receipts of same month for the previous year. In accordance with this action of the Board, the detailed statement will be hereafter omitted.

The Board, at the same meeting, passed the following important resolution:

Resolved, That all treasurers of State Boards, Associations and Churches are earnestly urged to forward all funds that come into their hands for foreign missions each month in time to reach the office of the Board on or before the 10th of the month; that such amounts may not only be used to meet the needs of the Board, but the totals may be published in the Foreign Mission Journal of the respective month.

Receipts for Foreign Missions From May 1st, 1912 to July 15, 1912.

Apportionment.	1912.	1911.	
Texas	\$85,500	\$7,712.36	\$10,058.74
Georgia	86,000	5,143.82	5,633.84
South Carolina	52,000	4,311.44	5,401.68
North Carolina	50,000	3,298.38	2,667.95
Missouri	23,600	2,548.89	1,938.83
Virginia	85,000	2,036.00	3,208.10
Maryland	18,000	1,575.02	2,720.84
Alabama	38,500	1,527.07	3,680.07
Kentucky	46,000	1,211.44	1,342.26
Tennessee ...	37,600	1,097.98	1,312.51
Florida	10,000	654.41	985.35
Mississippi ...	42,000	630.53	2,510.56
Louisiana	10,500	626.61	355.54
Dist. of Col'm'a	5,000	242.03	263.49
Oklahoma	5,000	161.23	346.97
Arkansas	11,500	107.16	498.94
Illinois	1,000
New Mexico ..	1,500
Other sources.	9,300	726.45	539.15
Total	\$618,000	\$33,610.82	\$43,464.82

Woman's Missionary Union.

15 WEST FRANKLIN STREET. BALTIMORE M. D.

MOTTO: "GO FORWARD."

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PROGRAM FOR AUGUST, 1912.

Subject: *Missionary Training*

Every call of God to service is a call to preparation for the service.

"Just to ask Him what to do

All the day,

And to make you quick and true

To obey."

"While vast continents are shrouded in darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by God to keep you out of the foreign mission field."—Ion Kieth Falconer.

1. Singing—"Come, Holy Spirit, Heavenly Dove."

2. Bible Reading—Preparation for service. Prayer—Isa. 40:31; Luke 6:12, 13; James 1:5; Psalm 2:8; Acts 1:12-14.

Study—II. Tim. 2:15; Psalm 119:11.

Meditation—I. Tim. 2:15; Psalm 1:2; Psalm 39:3.

Consecration—Deut. 10:12; Rom. 12:1; Eccl. 9:10.

3. Prayer—That God will call our young women into mission service in all lands.

4. Singing—"Take My Life and Let It Be."

5. Readings—From "Our Mission Fields."

6. Paper or Talk—Subject, Luke 10:2.

7. Reading—"Our Training School's New Work." (This issue of the Journal.)

8. Leaflets—"Is It Worth While?" "Sixty-one Questions About the Woman's Missionary Union Training School," "The Meaning of Her Tears." (Quarterly literature.)

9. Business.

10. Singing—"I Am Thine, O Lord."

11. Sentence Prayers.

OUR TRAINING SCHOOL'S NEW WORK.

On a recent program from Virginia I note the quotation, "Whatsoever we beg of God let us also work for it."

In the past we begged God for the facilities for the training of our Southern Baptist young women and graciously He heard our prayers. Now that the W. M. U. Training School is a healthy growing school, shall we cease to carry it to God in prayer, or shall we cease to work for it? Far from it!

The close of its first five sessions finds a smoothly running work organized on a solid basis, and meeting the needs for which it came into being. This very success is a challenge to further progress, to broader work. In Oklahoma City the Union was in hearty sympathy with a plan to begin a specific neighborhood work for those in the city who need the help that the young missionaries can give. Necessarily the beginning of such a work will be small, since there will be little equipment, but it is the present plan to have a sewing school, Sunday-school, Mothers' club, girls' clubs, and some music classes entirely managed and run by the faculty and students of the training school. Heretofore the mission work of the students has been entirely in co-operation with other organizations of the city. Such service will be continued, but it is the hope of the management in this new work, for which the training school will be entirely responsible, to lay such foundations as will lead to the growth of a permanent work which shall be a con-

stant benefit to the city, and shall furnish a wide field where students may develop initiative, and ability to solve many problems of practical mission work.

The principal is now in New York taking the summer course in the New York School of Philanthropy, that she may be able to further relate the Personal Service Department of the Training School to the great social movements of the day. Lectures by eminent specialists and visits to noted institutions and settlements, as well as boarding in a settlement house, combine to make a course that is most illuminating and inspiring. Indeed, your principal is full of enthusiasm over the things that may be utilized in the training school course.

But the new work, while most attractive, is of grave import, and sends us to our knees. Will it be asking too much of Southern Baptist women to make this broadening of our Personal Service Department a matter of special prayer? In every society where the subject of "Missionary Training" is taken up will you include in the program one prayer for Divine guidance for those who plan this work and those who carry out the plans? "Whatsoever we beg of God let us also work for it."

Applications for entrance in October are coming in quite rapidly, and everything points to an auspicious opening. Truly, we expect great things of God.

MAUD REYNOLDS McLURE,

Principal.



FACTS ABOUT THE TRAINING SCHOOL.

In May, 1907, at Richmond, Va., after much prayer, the Woman's Missionary Union Auxillary to S. B. C. voted unanimously to maintain and conduct a Missionary Training School for young women in Louisville, Ky., the object of the school being to prepare young women for efficient service as Sunday-school teachers, workers in local churches, as pastor's assistants, and for missionary service of all

kinds in home and foreign lands.

Noble women in Louisville gave to the W. M. U. all the assets of their "Training School Home," established by them two years previous to this, for the purpose of caring for those young women who were flocking to Louisville to secure training in the classes open to women in the Seminary. These women who had borne the burden of the first enterprise have literally

given themselves to the larger work in the fully equipped Missionary Training School of W. M. U. All honor and praise to them for their labor of love and self-sacrifice in behalf of the young womanhood of our Southern Zion. The Sunday-School Board of the S. B. C. with commendable generosity gave us \$20,500 for the purchase of buildings.

Thus equipped the good work began in earnest in the fall of 1907, and goes on with increasing power under the directing and guiding hand of the President, Mrs. Maude Reynolds McLure. Numbers of young women have entered the school, diligently pursued the course, graduated, and are now filling positions of influence and responsibility in the home land and in many foreign lands.

Last session—1911-12—was in many respects the best year.

The session opened auspiciously with thirty-two students, and later additions brought the enrollment up to thirty-nine.

Under student government the year was a most harmonious one, splendid work was done by the students, and good progress made.

The senior class numbered eleven, three of whom hope to go to the foreign field. All of the eleven have definite plans for the coming year's work.

It is gratifying to know that our graduates are being sought after for work not under our denominational boards. One young woman has been asked by the Student Volunteer Organization to go out as one of four unmarried women to teach in the government schools in China, and another has accepted an appointment to work in India under the auspices of the Young Woman's Christian Association.

The health of the students has been excellent. Dr. Julia Ingram has given helpful medical lectures regularly. Dr. Rowan Morrison has been engaged as regular physician for the school at a salary of \$100 a year.

That the social life of the school continues to form an important and attractive feature has been brought to our attention

through the beautiful leaflet, "Christmas in the Training School," written by one of the students. All anniversary days are made memorable by special features. A series of missionary teas, Russian, Japanese, etc., with girls wearing the native costumes, given under the direction of the School Y. W. A., have been attractive and educative. The Board, by skillful management of finances, was enabled to supplement the resources of students, making it possible for the entire school to visit Cincinnati and see that wonderful missionary exhibit—"The World."

This enabled the students to give charming presentations of parts of the programme, and one of the great choruses at an interdenominational meeting in Louisville recently.

A number of improvements have been made during the year. A new bookcase and some fine reference works have increased the attractiveness and usefulness of the library. A set of excellent maps has been provided. Three new leaflets have been printed and all other leaflets reprinted for general distribution. Stereopticon views of the school and a good exhibit have been prepared, and can be sent to State annual meetings on application. A new asphalt pavement in front of the school, provided at an expense of \$150, adds to the appearance and enhances the value of the property.

Arrangements have been made with the Young Woman's Christian Association by which our girls can have the best training in physical culture at the Young Woman's Christian Association building under an expert teacher at minimum expense. All of this has been done from the resources of the school.

The finances of the school are in excellent condition. There has never been a deficit.

Splendid service was rendered by the local Board.

Our beloved principal, Mrs. McLure, performed all the duties incident to her office in a way to win the admiration and esteem of every student. In addition to these

obligations she visited colleges in Tennessee, Georgia, Alabama, Mississippi, Kentucky, and North Carolina. She also attended the Young Women's Christian Association Conference in Asheville, and represented the school in Tennessee and Arkansas while with the Jubilee Committee. She has communicated with about 250 young women in regard to the school—those met during her visits to schools and volunteers whose names were furnished her by Miss Tyler, our college correspondent.

All missionaries and Christian workers who come to Louisville are brought into touch with the training school.

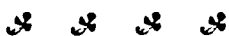
Personal work was successfully done during the session by the students as follows: Visits, 2,874; Sunday-school classes taught, 689; children's meetings led, 58; conversion, 13; Bibles distributed, 125.

Our apportionments for this year are

\$7,000 for endowment, \$3,000 for current expenses, and the Student Fund is provided by each State for her own students. The amount required for each student is from \$175 to \$200.

The school has been established especially for our young women who have heard the call of God to service, who have caught glimpses of the marvelous possibilities of a life spent in earth's needy places, and are willing to say to God and to W. M. U. in answer to the question, "Who will go for us?" "Here am I; send me."

Let the prayer of our hearts be that God will help us not only to give liberally of our means to support the school, but to bring to the attention of our girls their opportunities and obligations to serve in the whitening harvest fields, and the splendid advantages offered in our training school to those who would render the most efficient service in the work of the kingdom.



REPORT OF THE BLUE RIDGE CONFERENCE OF THE MISSIONARY EDUCATION MOVEMENT, JUNE 25th to JULY 4th

As leader of young people's mission work in Virginia (through the courtesy of our Executive Board) it was the privilege of the editor of this department, in company with several members of the Virginia Y. W. A., to attend this Conference of the Missionary Education Movement. The Conference was held for the first time in its new and permanent home on the property of the Blue Ridge Association near Black Mountain, N. C.

Mr. Myers, Assistant General Secretary of the movement, writes of it as follows:

"The Blue Ridge Association for Christian conferences and training has been organized by Christian men in the South, and the property secured of over seven hundred acres, near Black Mountain, N. C., including the buildings, the principal one of which is Robert E. Lee Hall, erected at a cost of \$125,000. The corporation owning this property is managed by representatives of the Young Men's Christian Association and the denominational mission boards in-

cluding the Missionary Education Movement.

"MISSIONARY EDUCATION MOVEMENT.

"The Missionary Education Movement is a federation of the educational work of forty-seven home and foreign mission boards of the United States and Canada. The Board of Managers is composed of forty-four men officially representing these boards, a majority of whom are board secretaries.

"Through the Missionary Education Movement the experience of each board is made available to all the others, and literature suited to all boards and denominations is planned, and its production inaugurated. By this method the best authors are secured, and the cost of publishing is borne by the movement at a saving of many thousands of dollars annually, as well as much editorial labor.

"No feature of the organization and work of the movement appeals to Christians at large like the union of forty-seven denomi-

national mission boards exalting the cause of missions, and carrying out the plans for missionary education together. That this unity has been preserved from the beginning is proof positive of God's approval of its mission and methods.

"PERSONNEL OF THE CONFERENCE.

"The presiding officer of the Conference was the Rev. H. F. Williams, Educational Secretary of the Executive Committee of the Presbyterian Board of Foreign Missions. The vesper services were held by Mr. T. B. Ray, Educational Secretary of the Foreign Mission Board of the Southern Baptist Convention. The Sunday-school Institutes were led by the Rev. E. H. Rawlings, D. D., Educational Secretary of the Methodist Episcopal Board of Missions. Other secretaries present and assisting in the Conference were Miss Daisy Davies, of the Southern Methodist Board of Foreign Missions; the Rev. E. C. Cronk, of the Laymen's Movement of the Lutheran Church; the Rev. R. C. Holland, Secretary of the Lutheran Foreign Mission Board, and Mr. Harry Wade Hicks and Mr. Harry S. Myers, of the Missionary Education Movement.

"MISSION STUDY.

"Two series of mission study classes were held each day. The adult classes studied fields, using text-books of the movement. The classes in graded missionary Sunday-school instruction discussed themes connected with missionary work in the graded Sunday-school.

"The open parliaments discussed methods of doing missionary work in a local church, Sunday-school, and young people's society.

"The afternoon was used for recreation, rest, and pleasure.

"DENOMINATIONAL MEETINGS.

"Three different denominational meetings were held, in which the delegates met by denominations to discuss missionary work from a denominational viewpoint un-

der the leadership of denominational secretaries.

"PLATFORM MEETINGS.

"The platform meetings were addressed by Mr. Hicks, Mr. Myers, Dr. Ray, Mr. Stirewalt, missionary from Japan; Prof. O. E. Brown, of Vanderbilt University; the Rev. A. E. Brown, a worker among the mountaineers; the Rev. John Little, of the Negro missions in Louisville, Ky.; the Rev. R. W. Patton, of Atlanta, and the Rev. J. I. Vance, of Nashville.

"DEVOTIONAL MEETINGS.

"The morning prayers formed a delightful period under the leadership of Dr. Williams, who conducted a series of talks on the Christian life. Many individuals were gathered day by day in various prayer groups throughout the grounds. The volunteers for Home and Foreign missions met in a daily meeting and there were several new volunteers.

"The delegates were all enthusiastic over the Conference, and many promises were made for an increased attendance in 1913, when the Conference will be held at the same place and at about the same time."

This year the Baptists for the first time had the largest attendance of any denomination represented at the Conference. Our denomination meetings, presided over by Dr. Ray, were helpful and inspirational. There were four State leaders of Y. W. A. present and twenty or more members of auxiliaries. Two conferences on Y. W. A. work were held, and plans of work used in the various States discussed.

The Y. W. A. table in the dining room attracted attention because of its length and the happy crowd gathered around it three times daily. Meals were interspered with Y. W. A. "yells," brief songs, etc.

The keynote of the Conference was prayer and consecration. It was a time of devotion, heart-searchings, fun, recreation, real joy and inspiration. Next year we hope to have a much larger delegation from the Y. W. A.'s with representatives from every Southern State.

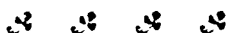
STRANGE HAPPENINGS IN CHINA.

A strange thing has happened this week in Nanking. There has been a systematic but quiet destruction of idols going on in almost all the temples of the city. This is done mostly by the soldiers, who say an order has been given from one of the officials. The consul feared trouble when it began, but there has been no excitement nor protest whatever. The feeling seems to be "Let them alone; if they (the idols) are any good, they will take care of themselves." Dr. Evans saw a pile of them burning and was amazed to see the few people around going on with their usual tasks. Only a few children seemed to be taking any notice and they were enjoying the bon-fire. But what a time for Nanking and for all China! They know now that the old gods are worthless. Will they put the true God in their place, or is the room

garnished and swept for the worse demons of infidelity and atheism so rife in Japan? It is an awful burdening thought that the answer rests largely with us. I've been realizing lately more keenly how strongly our lives are influencing the people around us. If we are constantly, daily, momentarily like Him, we must win them. If not, how are we better than they? And to them the logical thought would follow, "How is their God better than ours?" Pray, then, please for the missionaries at this time that by not one word or look may Jesus be wounded in the house of His friends. Helping or hindering. It's an awful thing to be out here. One cannot live to oneself. I suppose one cannot anywhere, but the responsibility seems greater here.

MRS. PHILIP EVANS.

Nanking, China.



OUR MISSION FIELDS.

Every Southern Baptist woman will be interested in the change of *Our Mission Fields* from a free to a priced publication. The quarterly issues were increasing so rapidly that the yearly expense of getting it into the hands of our workers would more than pay the salaries of three missionaries. The unanimous decision of the women in session at the annual meeting of the Woman's Missionary Union, held in Oklahoma City, to place *Our Mission Fields* entirely on a subscription basis will meet the hearty approval of all. Therefore after the present issue, July, 1912, there will be *no more free copies*.

As this publication is now under the care of the Woman's Missionary Union Literature Department we appeal to all

societies and bands to send their subscription at once, getting as many of their members as possible to subscribe also. If you want *Our Mission Fields* to live, send us a long list.

Our Mission Fields will for the present be issued quarterly, as heretofore, the price, twenty cents, remaining the same.

All who are not now regular subscribers should send their names to the Woman's Missionary Union Literature Department, 15 West Franklin Street, Baltimore, Md., by September 1st, in order to begin with the October number. There will be no reduction for clubs.

See perforated page in back of *Our Mission Fields* for July, 1912.

Young People's Department

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

OUR TRAINING SCHOOL.

A large majority of women missionaries sent out from this country receive their education in missionary training schools. It has been reported that there are thirty-nine of these schools in the United States. Only two of these have less than fifty students, several have two hundred and three hundred students.

Our own W. M. U. Training School at Louisville, Ky., does not rank among the largest, but its conduct is ideal and the results most encouraging. The total enrollment for the five years since its establishment has been two hundred and forty, of this number, thirty-three have graduated, seventeen have gone to the foreign field, others are working under the Home Board. Even a few months of training school work would be of great value to those who intend to give their lives to any form of Christian work. The volunteer for service in Sunday School or church

work, the woman who is to do W. M. U. work in her own Association or State, the girl who longs to be a city missionary, or she who is fitting for service under the Home or Foreign Mission Boards may learn here the intelligent discerning use of the "Sword of the Spirit, which is the word of God."

Mrs. Maud R. McLure, the principal of the Training School, says of the students:

"As I live among them and catch inspiration from the atmosphere which they create, as I see their sacrifices, their lives of consecration, their constant following of high ideals of service, I can but believe that, as the years go on, the students of the Woman's Missionary Union Training School will give to the world a sensible spiritual uplift, and will girdle the earth with an influence that cannot be measured."



MY FATHER'S FIELD.

A maiden stood where the fields were ripe,
And gathered the golden wheat;
Gayly she sang as she bound her sheaves,
And laid them about her feet.

One marked her there as she passed her by,
Alone with her hard-earned spoil;
And spoke of rest, and for the sun was high
And the reaper spent with toil.

But the maiden smiled as the glad voice
said
"Nay, Lady, I may not yield;

The work is great, but the work is sweet;
I toil in my Father's field."

Gleaners for Christ in your lonely toil,
When weary and fain to yield;
Take comfort here, though the work is
great,
"Ye toil in your Father's field."

And the Father's house lies over the hill,
Where the sun of life goes down;
There shall you rest and the Father's smile
Forever your work shall crown.

SOME ROYAL AMBASSADOR DOINGS.

In one of the Baptist churches in Danville, Va., they celebrated Royal Ambassador Day. The Judson Chapter conducted the morning service for a large congregation, who were delighted and pronounced it one of the best services ever held in the church.

The Chapter read its declaration and sang the Royal Ambassador hymn, "The King's Business." One of the Ambassadors spoke on the life and work of Adoniram Judson, for whom the Chapter was named.

During the collection three Ambassadors sang a trio, and did it well. At the close of the service, "Tell Mother I'll be There" was sung by an ambassador choir.

Why not your church? How splendid to have an Ambassador Day! But first you must have a Royal Ambassador Band in your church for boys ranging from ten to sixteen or eighteen years of age. Can't somebody start it? Write to Headquarters, 15 West Franklin Street, Baltimore, Md., we will send you a fine new Royal Ambassador Manual or put you in touch with your State Royal Ambassador leader who will send you helpful literature for organization.

I know you have been told many times that you will be the men of tomorrow, but no one can tell you what kind of a man you will be, they can only judge from what sort of a boy you are. Do you want to be connected with the best things in the world when you are grown? Do you

want to know how to properly conduct a meeting? Do you want to learn courtesy and fairmindedness in discussion? Do you want to learn of the need there is in the world for manly example and help? Well, be an Ambassador for Christ beseeching others, in Christ's stead, to be reconciled to God.

The Ambassador Acrostic.

(Written by a youth of about fifteen years of age. He is the Ambassador-in-Chief of the "Yates" Chapter of Royal Ambassadors in the First Church, Bristol, Virginia-Tennessee.)

If we would truly be Royal Ambassadors for the King, we must be—

R ighteous, always true and just
O bedient to His commands,
Y ielding to His will,
A ctive in His service
Loyal to His standard.

A chieving for His honor.
M anly, as He was manly.
B old, standing for the right.
A cquainted with His law.
S trong in His strength.
S teady, serving Him unceasingly.
A ttentive to His business.
D ocile, being led by Him.
O pposed to all that is wrong.
R estrictive, being temperate in all things.
S incere, true to ourselves, our King, and
our fellowmen.

FRED BLIVENS.



SOME QUESTIONS AND ANSWERS FOR SUNBEAMS.

Q. What does W. M. U. stand for?

A. For Woman's Missionary Union.

Q. What is the Woman's Missionary Union?

A. It is composed of all Missionary Societies and Bands of Southern Baptist Churches.

Q. What does Y. W. A. mean?

A. Young Woman's Auxiliary, a mis-

sionary society for young women and big girls.

Q. What about R. A.?

A. This stands for Royal Ambassadors, the missionary band for big brothers.

Q. What are we?

A. We are the Sunbeams, a missionary band of Southern Baptist children.

Q. How many Sunbeam bands are there?

A. Two thousand two hundred and nineteen.

Q. Are there enough Sunbeam bands?

A. Oh no, there should be many, many more.

Q. Why?

A. Because we must be Y. W. A's after while and after that we must be members of the Women's Societies and if we do not have plenty of bands there won't be plenty of grown up societies.

Q. How shall we grow?

A. Go
Right
On
Working

} that spells grow.
(Use Blackboard)

Q. How shall we work?

A. We'll work by our prayers,
By the pennies we bring
By small self-denials,
The least little thing
May work for our Lord in His harvest.

Until, by and by,
As the years pass at length,

We, too, may be reapers,
And go forth in strength
To work for our Lord in His harvest.

Q. What does Gospel mean?

A. Good news about Jesus and His love.

Q. When we send the Gospel to far away countries, what name do we give it?

A. Foreign Missions.

Q. How much money have the Sunbeams promised for Foreign Missions?

A. Ten thousand, one hundred and ten dollars for kindergartens in China, Japan, Africa, Italy, South America and Mexico.

Q. What are Home Missions?

A. Taking the gospel to people in our own land.

Q. How much money have Sunbeams promised to Home Missions?

A. Five thousand, eight hundred and sixty six dollars for schools for foreign children in the United States.

Q. What can we do to make our own band grow?

A. By inviting other children to "Be a Sunbeam."

Sing, "Be a Sunbeam."



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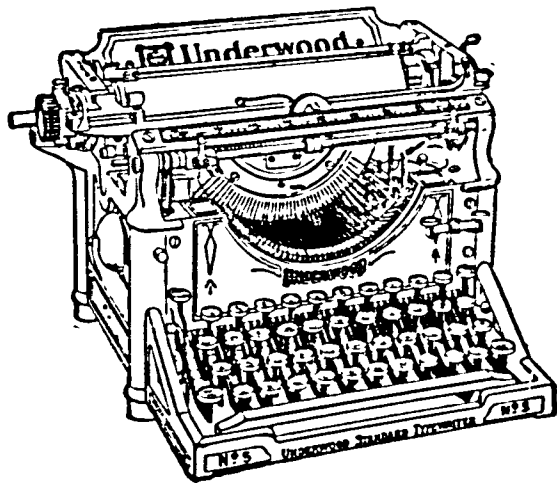
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