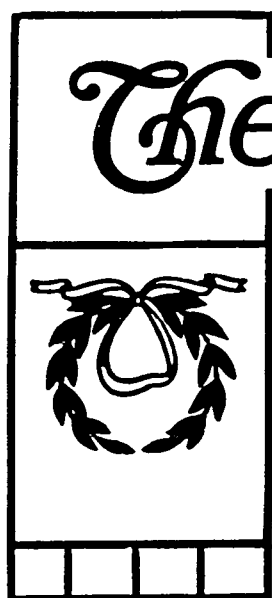


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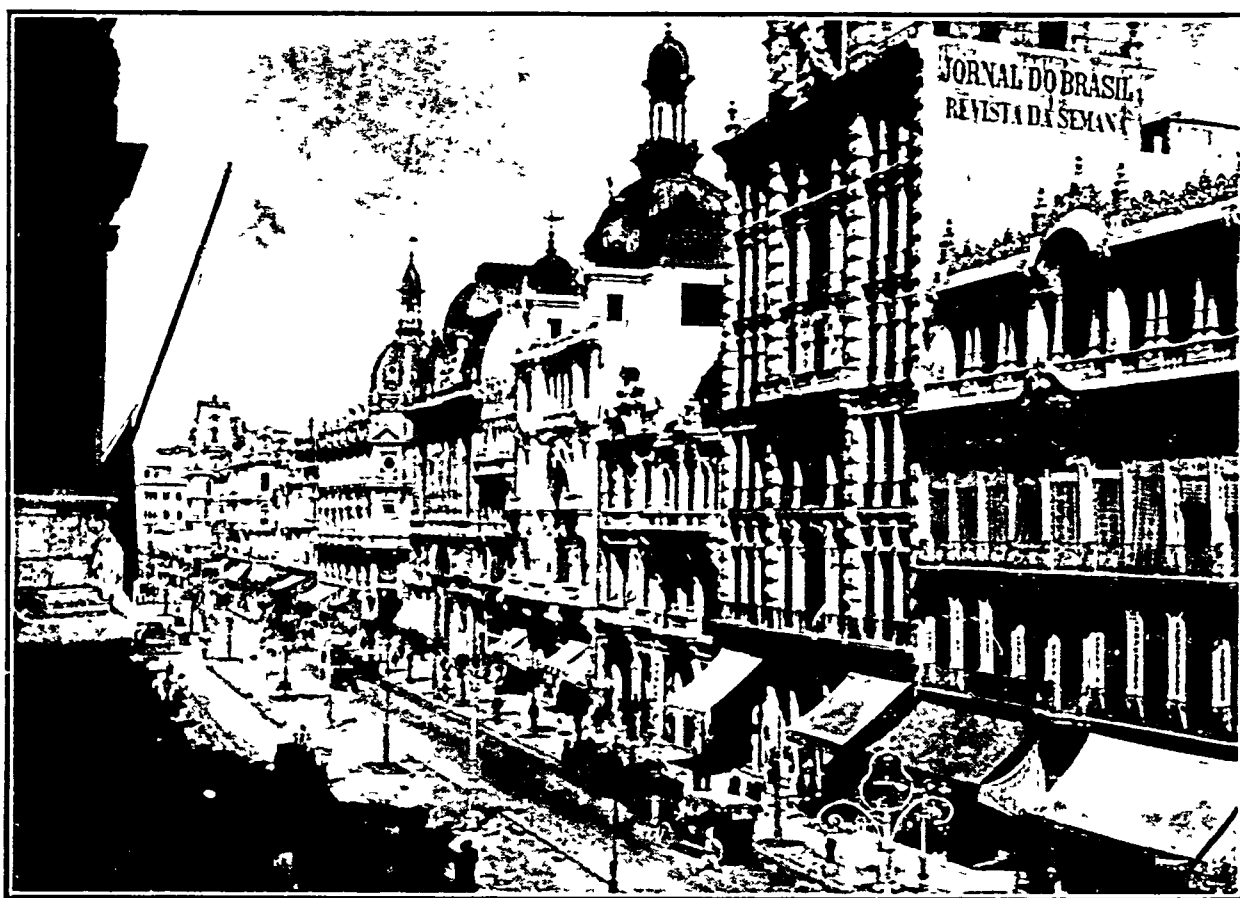
NOVEMBER, 1912

NUMBER  
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# FOREIGN MISSION JOURNAL

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RICHMOND, VIRGINIA.

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

# The Foreign Mission Journal

The official organ of the Foreign Mission Board of the Southern Baptist Convention. It is illustrated with many pictures from foreign lands and filled with news from our mission fields. It also contains glimpses of the world-wide work. The JOURNAL should go into every Southern Baptist home.

Can we not get 10,000 subscribers during the next three months? Who will volunteer to secure a list of names? We offer attractive premiums. For information, samples, etc., write

**FOREIGN MISSION JOURNAL,  
RICHMOND, VIRGINIA**

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There are persons who wish to give their property for foreign missions and need the income on the same while they live. The Foreign Mission Board has arranged a plan by which such parties can turn over their property while they still live and yet get a regular amount equal to interest and paid semi-annually as long as the donor lives. There are some valuable points connected with this plan: 1. The money is in safe hands. 2. No irregularity or delay in payment. 3. No worry or care about repairs, insurance, and so on. 4. A fair rate of interest and no change of security. 5. The final use of money for the very best of purposes. 6. It is a wise, safe investment.

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I hereby give and bequeath to the Foreign Mission Board of the Southern Baptist Convention, chartered by the Legislature of Virginia by an act approved February 23, 1888, (here insert the amount, if in money, or description of other property, real or personal), for the purposes contemplated by said Board.

"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. LXIII.

NOVEMBER, 1912.

No. 5

## EDITORIAL NOTES.

### PROFOUNDLY INTERESTING FIGURES.

The following table furnishes an interesting study. It gives the standing of many of our churches as to Foreign Missions. It must be borne in mind that the figures are gathered from the minutes printed last year. The minutes of the Associations meeting this fall are not yet available. We would like to get these minutes just as soon as possible so as to revise the figures. A few States are omitted because the statistics from them are not at hand. But neither of these facts would change the totals very much.

#### ACCORDING TO LAST REPORTS.

STATES	Churches giving from \$100 to \$500	Churches giving from \$500 to \$1,000	Churches giving from \$1,000 upwards	Total Churches giving \$100 or more
Alabama.....	53	3	3	59
Arkansas.....	20	2	....	22
Florida.....	15	2	....	17
Georgia.....	76	12	12	100
Kentucky.....	42	10	2	54
Louisiana.....	1	9	....	10
Maryland.....	6	1	3	10
Mississippi.....	73	7	3	83
Missouri.....	53	1	5	59
North Carolina.....	71	4	3	81
South Carolina.....	82	7	4	93
Tennessee.....	33	5	5	43
Texas.....	90	9	7	106
Virginia.....	90	10	10	110
Total.	713	82	57	852

In the thousand dollar list, many of the churches went far beyond that figure and a few went beyond five thousand. The other lists vary all the way between the limits indicated. Then there is a host of churches that did not give as much as one hundred dollars. For many of them,

their contributions were as large in proportion to their ability as any of those included in the table.

### A NEW STANDING PROPOSED.

Is it not possible to enlarge these lists? Are there not more than fifty-seven churches among Southern Baptists that can and will give one thousand or more to foreign missions this year? Are there not more than eighty-two churches that will go above the six hundred dollar mark? Will not more than a thousand churches move up into the one hundred dollar list?

If Southern Baptists are to measure up in any worthy way to their responsibility in the present world-situation, those who are doing much must do more and those who are doing little must greatly increase their efforts. Is not this fall season a good time to begin to lay our plans for larger things?

#### HOW WOULD THIS DO FOR 1912-13?

STATES	Churches giving from \$100 to \$500	Churches giving from \$500 to \$1,000	Churches giving from \$1,000 upwards	Total Churches giving \$100 or more
Alabama.....	85	20	10	115
Arkansas.....	21	6	3	30
Florida.....	15	8	2	25
Georgia.....	115	25	25	165
Kentucky.....	40	8	12	60
Louisiana.....	15	4	1	20
Maryland.....	14	1	5	20
Mississippi.....	90	15	10	115
Missouri.....	75	15	10	100
North Carolina.....	115	15	10	140
South Carolina.....	110	18	12	140
Tennessee.....	38	5	5	48
Texas.....	120	30	15	165
Virginia.....	125	20	20	165
Total.	1013	190	140	1343

This table is based on a careful study

of the published reports and the undertaking ought to be entirely possible. One who is familiar with the churches of a State can pick out those churches which can fill up the lists. Almost any pastor can tell where his church ought to stand. Shall we not all begin to work for a list like this between now and the last of April?

#### THE SMALLER CONTRIBUTIONS.

Thoughtful consideration of this proposed table reveals another striking fact. It shows how much of the money needed for the year's work must come from the churches that give less than one hundred dollars for the year. A large proportion of it must come from these smaller churches. This brings into prominence the importance of their contributions. It is often easy for them to make a good advance and the aggregate counts immensely. To a large extent, success or failure in our undertaking for this year lies at the door of the churches which make relatively small contributions. This is of immense importance. Let no church think that because their contribution is not large it does not matter whether they make an advance or not. It does matter tremendously. Let us all resolve to do our very best.

#### HOW CAN IT BE DONE?

We must not lose sight of the fact that one of the most powerful means for enlargement and success in our foreign mission work is prayer. What is not possible with men is altogether possible with God. A great missionary leader in this country who was preparing to visit a number of gatherings for the purpose of stimulating missionary interest sends out this request. "Would it not be possible for you to get together a group of people occasionally to unite in prayer for such a spiritual awakening as will make possible the meeting of the present wonderful missionary opportunity? My own conviction deepens that only by prayer—intelligent, united and persistent prayer for such an awakening—is there any hope that God's people will measure up in any worthy way to the present world-situation. Probably

the surest and quickest way to bring the needed spiritual awakening to any community is to make this the object of united and unceasing prayer." The words of this great missionary leader are certainly true. If in the midst of all our planning and working we neglect to pray, failure will be the inevitable result.

A recent letter from an earnest Christian woman who is confined to her room on account of ill health contains these words, "We can but rejoice when we read how our God is blessing the labors of our missionaries, but a shut-in cannot do much but rejoice and pray. We can do that with God's help. I do not forget the missionaries and the workers who are holding the lines on this side. O, when one prays and longs to bring the whole world and all their needs and lay them at Jesus' feet, we realize he is such a loving, merciful Saviour who loves for us to ask and loves to give." If all our people could be inspired with such a spirit of prayer, glorious success would attend our efforts.

#### A WORD TO THE MISSIONARIES.

We think it is well to say a few words to our missionaries in reference to the Judson Centennial and their appeals for help in their work. We fully realize that our workers at the front need better equipment in the way of schools, churches, printing presses, hospitals and homes, and we sympathize with them in the urgent appeals which they are sending for help, but we will have to ask them to remember that while we are working diligently to get the Judson Centennial Movement in full operation, it takes time to accomplish the task proposed in the movement. The men and women of means must be seen, the cause laid before them and their hearts enlisted. We are glad to say that some have already given, and others have promised gifts, but many of these promises will not mature for one, two or three years. While we are busy getting some gifts and many promises, we ask our missionaries to be as patient as possible. Let them remember that the Board has

not the funds right now to appropriate. It would gladly grant the money if it was on hand, but the regular salaries of the missionaries must be provided for, and we want to keep the work moving forward in every way, and at the same time make provision for the special needs.

Our people in this country have been greatly blessed. Millions have flowed into

our different States, and much of it is in the hands of Baptists. We believe that they will give when the cause is presented to them. We ask our missionaries to join with us in earnest prayer that the Lord will open their hearts to do liberal things. We have a noble people, and we are looking for large contributions.



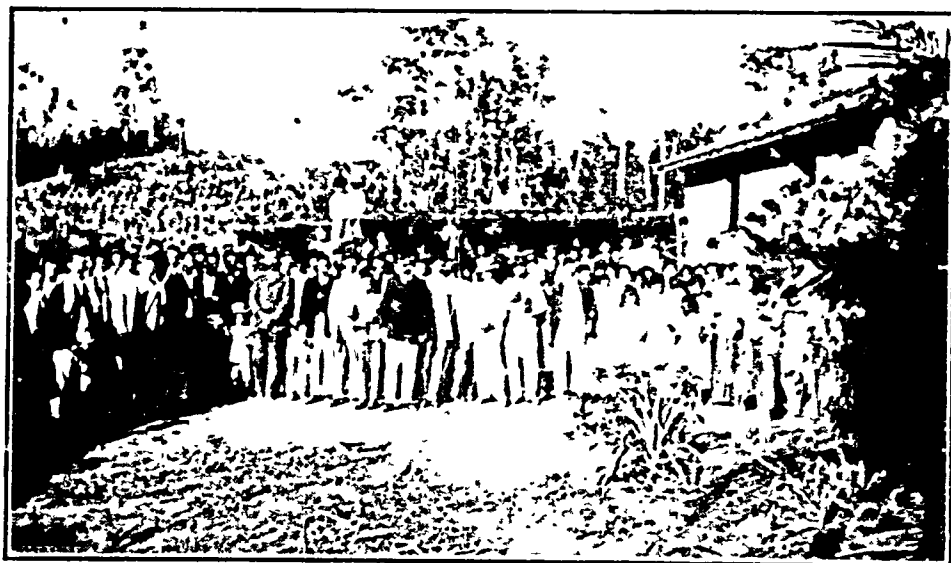
## NEW CHURCHES IN BRAZIL.

Missionary A. B. Christie of Nova Friburgo, Brazil sends us some interesting notes and pictures concerning the work on the Campos field. He and Rev. A. B. Langston with a number of Brazilian pastors and laymen, rode twenty-five miles from the railroad station to organize two splendid new churches in the country. In the first picture, we see this group of brethren on the way to the organization of the first church, Monte Alegre. He says, "The mule without a rider is mine. He was real good while I took his picture. The Brother

Langston. It was at this point that we discovered ourselves lost and found that



ON THE WAY TO MONTE ALEGRE.



ORGANIZATION OF CHURCH AT MONTE ALEGRE, BRAZIL.

to the right of the mule is Brother A. B.

we had gone some two miles in the wrong road."

But it is evident that the brethren soon found themselves and in the next picture we see the great crowd that had gathered at Monte Alegre for the organization of the church on August 9, 1912. It was estimated that there were three hundred and fifty present. The church was organized with sixty members and has gathered together material to build a good house of worship without costing the mission one

cent. The church in connection with two other churches, is supporting its own pastor and two evangelists. It is the organization of these strong self-supporting churches that gives us hope of the speedy evangelization of Brazil. It reminds us of

pastor and an evangelist and is paying for the education of a native preacher in the Nova Friburgo school. It ought to cheer all our hearts to see these evidences of success in the great Campos Field in Brazil.

The school at Nova Friburgo is another

factor and a very important one, in this work of evangelization. The fourth picture shows a group of students in this school in uniform. Last year there were seventy-six students in this school and fifty of them were the children of our Baptist people. Brother Christie is battling alone with great bravery, striving to carry on the school and to look after the evangelistic



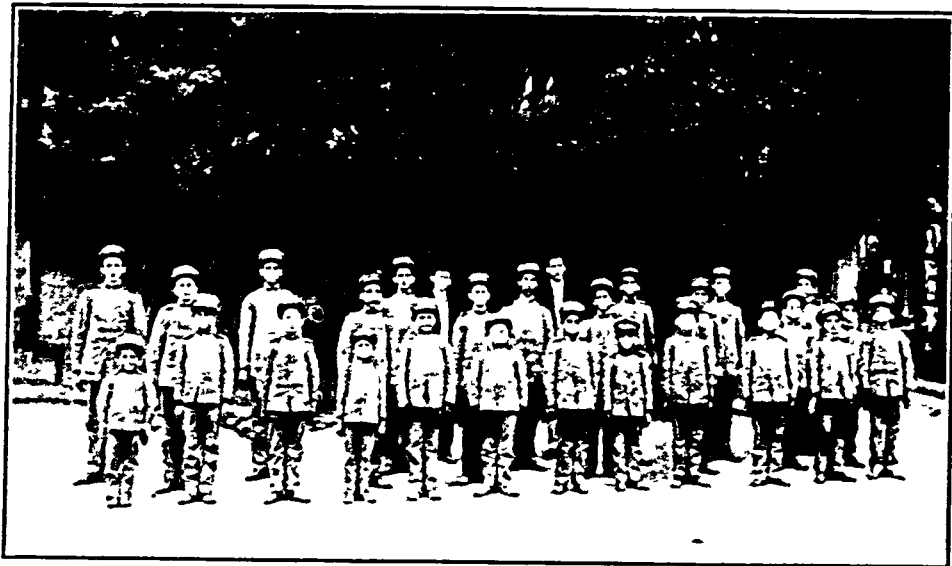
ORGANIZATION OF CHURCH AT UBA, BRAZIL.

the pioneer work in the early part of the last century in our own country. Our pioneer preachers traveled far and wide, often-times through a wilderness, to organize self-supporting churches. One feature of this work in Brazil, which makes the situation even more hopeful than the pioneer work in our own country, is that the Brazilian pastors and evangelists have the benefit of the advice and wisdom of the missionaries who can carry to them much that had to be learned by experience in this country.

The third picture was taken at the organization of the Uba church on August 10, 1912. It was estimated that there were six hundred present. This

church also is paying all expenses in connection with its organization, and with the mother church at Padua, it supports its

work as well. The school is one of the feeders to our college and seminary in Rio. In midst of the great burdens which are upon him, Brother Christie says "Our confidence is as great as the power of the evangel, our hopes are as high as God's throne; for we know that we shall be glorified with



STUDENTS IN OUR BAHIA SCHOOL.

Him if it be that we suffer with Him."

We pray that this brave missionary may have continued success and abundant blessings in his great work.

## NOTES OF INTEREST.

Rev. G. P. Bostick and wife sail, November 2nd, from San Francisco for China on the Steamship China.



Rev. C. L. Quarles moves to Montevideo, Uruguay, and will assist his brother, J. C. Quarles, in the work which has been opened there.



Rev. D. H. Owings of South China, has resigned on account of continued poor health. He will serve some church in this country, and hopes for entire restoration to his accustomed health and strength.



Prof. F. N. Sanders, formerly of Guadalajara, has resigned on account of domestic conditions in this country. A sister has died and has left a number of children to his charge. He feels it is necessary for him to look after these children.



We call special attention to the announcement concerning the "Missionary Calendar of Prayer" in the W. M. U. Department of this issue. One of the calendars should have a place in every Baptist home. We commend them most heartily.



Rev. J. C. Massee, pastor of the First Baptist Church Chattanooga, Tenn., has been elected as Vice-President of the Foreign Mission Board. Rev. C. D. Graves, the former Vice-President, is now Field Secretary for the Central District. Dr. Massee takes his place.



We give below the cost per annum of supporting theological students in our seminaries in various countries:

Africa .....	\$ 25.00
China .....	25.00
Mexico .....	60.00
Japan .....	100.00
Brazil .....	150.00
Italy .....	250.00



A. B. Deter writes of a very successful

work which has been opened in the State of Matto Grosso in Brazil. Quite a number have been baptized, and the people have taken hold well of supporting a pastor among them. It is wonderful how the world has been thrown open to God's people. The opportunities for work are practically unlimited.



Read the notice of the Laymen's Convention in Chattanooga. Let us begin now to prepare for a great meeting. The Presbyterians and Methodist had splendid Laymen's conventions with large attendance in that city. Southern Baptists will not fall behind. Let us plan to have a good delegation of the strongest men from every church.



The Southwestern Baptist Seminary at Waco, Texas, is exceedingly anxious to get a copy of the minutes of the Southern Baptist Convention for 1849, 1851 and 1863. If any of our readers can furnish these copies they will confer a favor upon this great institution. Please send them direct to Rev. J. F. Love, 717-18 Slaughter Building, Dallas, Texas, as he has kindly undertaken to perfect the file of minutes for the Seminary.



We are in receipt of cards announcing the marriage of Miss Alta Almyra Newby to Rev. James Benjamin Webster on September 25, 1912, at three o'clock at the First Baptist Church, Chinkiang, China. It is to us an exceedingly interesting announcement. Mr. Webster is one of our strong young missionaries and we wish him and his bride great happiness and a long and useful life together. May our Heavenly Father's abundant blessing be upon them.



One of the most interesting phases of the Missionary Exposition to be given October 25th to November 30th, at Baltimore, under the title of "The World in Baltimore" is that which shows the work

and play of children of foreign lands. Somehow, one forgets that children are children the world over, and that they must be happy or unhappy, joyous or sad, industrious or idle, loved or unloved, and that greatly different conditions make but little difference in the child—Aisha of Algeria meets Mary of New York on common grounds of childhood. Yet, of course, manners and customs vary widely.

Four episodes are shown in "The World in Baltimore" Pageant, "Darkness and Light," North, East, South and West. The North tells a story of the American Indians: South takes us into the darkness of Central Africa and acquaints us with the great Livingstone and his rescuer, Stanley. In the East, we see the India of Kipling and feel the horror of the Suttee of old. And the West takes us to the tropic gardens of Hawaii, with the volcanic enemy—once a god—Kilauea in the distance. And after the four directions have brought to us, from the uttermost ends of the earth, four thrilling tales of Christian victory—then we see and hear half a thousand people, people from every land, grouped about the cross, their voices uniting in praise of Him who bore it.

The very sad intelligence has come that Willson, the son of Brother and Sister W. B. Bagby in Sao Paulo, Brazil, was drowned, September 7th. He was out on a Sunday-school excursion, and was in a boat with a friend, when the boat capsized. This friend was drowning and young Brother Bagby tried to save him. He was caught by the friend around the neck, and carried down with him. He was an earnest Christian worker, Superin-

tendent of the Sunday-school of the First Church, Sao Paulo, and was recently elected deacon. We sympathize with the father and mother in this sad bereavement.

Rev. L. W. Pierce in Yangchow, China, has been pleading for a church house for that city. People who want to hear the gospel cannot get into the little chapel which they now have. Brother Pierce rented a teashop in the center of the city, and he writes as follows:

"Last month 3,462 people heard the gospel in the teashop, which I told you in a former letter that we had rented in the center of the city. In the dispensary and hospital 1,580 heard the gospel at the same time. These come, of course, that they might be healed, while those who came to the teashop had no inducement to come other than that they might hear the gospel. I do hope we may soon have this building."

Surely we ought to give them a house in which the people can come to worship God.

Just as we go to press, a message comes from Rev. C. C. Coleman, pastor of the First Baptist Church at Abilene, Texas, accepting the position of Field Secretary of the Foreign Mission Board for the Western District. This completes the number of Field Secretaries determined upon by the Board several months ago. We are very much rejoiced over securing Brother Coleman for this great work. He has been eminently successful as a pastor and we believe that the brotherhood will welcome him to this new position. In the next issue of the Journal, we will give a short sketch of the life of Brother Coleman.

## MISSION STUDY NOTES

NEW FALL ANNOUNCEMENT READY.

The new fall announcement is ready for distribution. It is called "Look Into This." It exhibits the finest array of mission study literature we have ever advertised. It is illustrated profusely, a unique feature of

the illustrations being pictures of some of the idols which are in our foreign mission office. If one of these circulars has not reached you, write us a card and we shall be delighted to send it to you free of cost.



**COLLEGE VISITATIONS.**

During the last month, Dr. R. T. Bryan, of Shanghai, China, and Brother C. K. Dozier, of Fukuoka, Japan, have visited about thirty-five of our colleges, speaking upon missions and emphasizing the importance of the Mission Study Class. Their presence in the colleges has created a great enthusiasm for mission study and for the cause of missions in general. Many letters, written both by members of college faculties and by students have indicated how profoundly the schools have been stirred. It is a great pleasure to us to realize that the visits of these two brethren have been so remarkably blessed. We hope the college students will put into effect their newly made resolutions to organize promptly their Mission Study Class work.

**THE OPENING OF THE MISSION STUDY SEASON.**

There is no closed season in mission study. It goes on steadily during the entire year. Many mission study classes never disband and, of course, different groups will study at different times, so there is always evidence, in our office, that mission study is being done without cessation. Yet in the early fall and just after Christmas, there is a great acceleration in mission study. This fall there are most encouraging indications that we shall have a record breaking season. How glad we are to see this Mission Study Class work grow! On it depends so much the attitude of our people towards missions in the future! So, we would call this the open season. Do not allow others to enter in without you and receive all the benefits. Go in with the thousands who will study during this season and catch the impetus arising from the knowledge of the fact that so many others are engaged in doing mission study along with you. Organize your classes at once.

**A PASTOR SAID.**

One of our leading pastors said recently to the Educational Secretary: "The Foreign Mission Board has never done any-

thing which has helped the cause of missions so much as the founding of the Educational Department. These Mission Study Classes are transforming things. No one thing has ever given such impetus to missions in my church as has the Mission Study Class work."

Hundreds of our pastors have shown their appreciation of this phase of our work. May their tribe increase until in every church in town and country. Mission Study Classes shall be flourishing for the inspiration of our people. If your church is not into this mission study, bring it into it this fall. Organize now. You can never find a more favorable season nor a time when your church needs it more.

**BRAZILIAN SKETCHES.**

"Brazilian Sketches is fine. Once get started and you can't quit," so said a missionary from one of our other fields who has recently read our new text-book. We believe this book does have a great message for our people and we are exceedingly anxious to see them study it during this present season. Our work in Brazil has triumphed most gloriously and our people ought to be familiar with this remarkable story. We are confident that those who study the book will feel abundantly repaid for their effort.

A wide-awake pastor recently said, "I have just finished reading your new book, 'Brazilian Sketches.' I am delighted with it. The study of your two books have revolutionized my preaching and they have caused me to appreciate anew my own denomination. By them you have made us forever your debtor and you have made a distinct contribution to missions."

The two books referred to are "Brazilian Sketches" and "Southern Baptist Foreign Missions," both of which ought, by all means, to be studied in all of our churches. We are stressing "Brazilian Sketches" especially this fall because it is our newest book and because there will appear in the *Foreign Mission Journal*, from time to time, an extra amount of helpful material to classes who will be studying this book.

## BOOK NOTICES.

**The Mission of Our Nation.** By J. F. Love, D. D., Cloth, 240 pages. Price \$1.00 net. Fleming H. Revell Co., New York.

This book is well worthy of wide circulation not only among Baptists, but all others who love our country and are interested in the extension of the kingdom of God. Dr. Love is eminently qualified for such a task. He is Assistant Secretary of the Home Mission Board of the Southern Baptist Convention and is located at Dallas, Texas. The book is a discussion of home missions with the broad outlook of foreign missions as an objective.

Dr. Love believes that God has a distinct purpose in the development of our own nation, and sets forth that purpose clearly, supporting his position with strong reasons. There are five chapters, as follows: Signs of a National Mission, Reasons for the Mission, Nature of the Mission, Perils of the Mission and Realization of the Mission. All pastors and laymen who are interested in mission work will find the book exceedingly stimulating, helpful and abounding in material for sermons and addresses. We endorse the sentiment of the Baptist Courier. "Dr. Love is a diligent student, a man of vision, a clear and gifted writer, a bringer of things to pass in the kingdom; all of these traits shine out in his book, for it is scholarly in research, statesmanlike in conception, entertaining in style and practical in its application. Buy it and read it. Then convey its truth to others and help to attain the ideals it pictures before us."

—✠—  
**Outlines of Missionary History.** By Alfred DeWitt Mason, published by George H. Doran & Company. Price \$1.50.

To sketch, in a brief compass, the whole

sweep of missionary history, is a very difficult undertaking. The story is apt to be difficult if too much material is inserted. If it is made readable, a vast amount of material will be missing. The author preferred to make this book interesting. It should be called "An Introduction To," rather than "Outlines of Missionary History" because it really does not give an outline of missionary history. The usual method in the chapters is to say some things (and usually interesting things) about the history of missions in the country under treatment and then close with citing a few illustrious characters who have labored in that field. This method does not give a very clear outline of missionary history, but it does furnish many very inspiring facts concerning missionary history and the makers of it.

—✠—  
**A Modern Pioneer in Korea.** By William Elliot Griffiths; published by Fleming H. Revell & Company. Price \$1.25.

We turn towards this book with the pleasurable expectations we usually have about any new book on Korea—that land in which the gospel has triumphed so gloriously in recent times. We are not disappointed in this book because its author is a skilled writer and the subject treated is very worthy. It is the life story of Henry G. Appenzeller, who labored in Korea for seventeen years as a Methodist missionary. His tragic death by drowning at sea gives a peculiar emphasis to the whole story. It is the story of a great soul. Dr. Griffiths, the author of the book, paints in a fine Korean background and incidentally discloses to us the great work done in Korea by the Methodists. The book is of stirring interest.



## CHATTANOOGA SECURES THE CONVENTION.

Arrangements have just been made with Chattanooga for the Baptist Laymen's Convention authorized by the Southern

Baptist Convention at Oklahoma City last May. The date is February 4th, 5th and 6th, 1913.

This selection no doubt will meet with general approval. Chattanooga is central, its railroad facilities are good, auditorium ample and well adapted to the purpose.

The ability of the city to entertain well such a gathering in its hotels, boarding houses, and private homes, has been demonstrated. In fact, Chattanooga is running a race with Detroit as a convention city.

The charges for entertainment are reasonable and fair. Chattanooga's success with similar conventions is well known.

Its historic attractions and beautiful surroundings, such as Lookout Mountain, Missionary Ridge and Chickamauga Park, are unsurpassed.

Its experience with the Methodist and Presbyterian Laymen's Missionary Conventions has made its citizens eager to secure

the Baptist Convention and all denominations are ready to give a most hearty welcome to the Baptists.

REQUEST.

Present conditions call for and we are planning a large gathering of representative laymen and pastors; more than numbers and wise planning, however, we need the Holy Spirit both now and at the convention. We call for earnest and daily prayer that the convention may be epoch-making by reason of the presence and power of the Spirit of the living God. We covet the manifestation of the Spirit's presence more than anything else.

Further detailed information will be given in the papers from time to time.

J. HARRY TYLER,

Chairman Executive Committee.

J. T. HENDERSON,

General Secretary.



## SR. CONSTANTINO PACHECO, THE BLIND PREACHER AND TEACHER

BY Z. C. TAYLOR.

For many years the gospel had been preached in Plataforma, a suburb of Bahia. Young Constantino was about twenty years of age. He lost his sight by a spell of smallpox at fifteen. He had studied at the public school and was more advanced than the average boy at that age. He was a great reader and had a splendid memory. What he read or heard he kept, and has always ready a good story for any class of company he may be in. He was attracted to the meetings, just as to any other public attraction. He would come and lean on the window and listen to the preacher, with cigarette, till one day the preacher condemned smoking as a sin. He had, already perceived the truth of the gospel and so left off his smoking and came on to church. When he really became interested, his family turned against him and would destroy the tracts and gospels he bore home to examine. He continued

to listen and examine till he was converted. As soon as his changed life and manners were discovered by the family they left off persecutions and became interested. First his mother, then his three sisters were all converted. Finally his grandmother, eighty years old, accepted the gospel and died in the faith, though she had not been baptized. I still have in my possession the Catholic idols adored by these three generations.

Noting the intelligence of the blind young man, I sought to get him into the Blind Institute in Rio de Janeiro; none were allowed to matriculate there over seventeen; so the director gave him a book and writing machine. In a short time he had learned to write. I got him the gospel of John in the blind letter and he read that over again and again.

He studied the Braille system in English, as there were no books to be had in Portu-

guese. Finally I got him, through the British and Foreign Bible Society, the whole Bible in English, which he has read several times. As the church in Plataforma had no pastor Constantino soon developed into a good speaker, holding fast to scripture and especially to sound doctrine. Those who attempted to lead him off into heresy or separation always found



CONSTANTINO PACHECO

in him a defender of the truth. Finally after years of work, he is the accredited leader and pastor of the Plataforma Church, though he is not ordained yet.

He is good in discussion. Everywhere the Baptists have discussions with Romanists, Spiritists, Sabbatists, infidels and others. Brother Constantino is calm, reasonable and strong in argument. As was said, he reads largely. All the best books he gets and has his sister or mother

read them to him. He holds his antagonist to the point, rejoices always in the victory.

His happiest days are when in a journey with me among the churches. I generally go accompanied on these journeys by one or two native brethren. I rarely called on him for such journeys but that I met an affirmative response. Aged Brother Domingues nearly always accompanied him. It was difficult for me to preach night after night for three or four weeks in succession. The people heard him gladly. His reading the Bible was considered by many miraculous and many thought it a trick. Some said he had memorized the whole Bible: which was only a part of the truth. As to the hymns, he committed most of them to memory. On these trips we carried a baby organ, which he played, attracting large congregations. By limiting each speaker to ten, fifteen or twenty minutes we could hold the people better intersposing the exercises with music.

Then again in our street preaching in the city of Bahia, he was always an important factor. I had printed ten thousand copies of his conversion and life giving on one page his picture, which we circulated freely just before the meetings. I remember in one month we gave six whole days to street preaching, being four Sundays and two Saints' days. I made a calculation that ten thousand people heard the gospel that one month.

Eight months in the year he teaches school and has had as high as fifteen scholars and some of his scholars are taken out of other schools and placed in his. His sister and mother help him out in some things.

For devotion, industry, sacrifice and faithfulness there is no more beautiful character on the mission field than this blind Brother Constantino Pacheco.



## A GOOD WOMAN'S EXPERIENCE IN TITHING.

(The following "experience" was prepared by special request and read before an open

meeting of a Methodist Missionary Society by a good Baptist sister. It is well

for all Christians to join in pressing this very important question.—Ed.)

In 1885, my pastor gave me a tract on "Tithing" that made it plain to me that giving a tenth is a duty. We are not under law, as given to the Jews, for the Saviour fulfilled all law for us, but gratitude for our salvation should cause us to fulfill his commands, and this command we find in Matt. 23:23, when he says the tithing of mint, anise and cummin ought to have been done and the weightier matters of the law not left undone.

Although my duty in this regard was made plain to me in 1885, I did not go about it in the right way. I fully intended to give a tenth, but I did not put a tenth in a separate purse, having it ready when a call came, but waited until the call came; then perhaps I would not have the money at hand. I never spoke of it to any one, or perhaps I could have been instructed in a better way much earlier. That way is to lay by one-tenth of all money collected just as soon as it is received, and never use it for any purpose but the Lord's work.

When I acknowledged to myself that tithing was my duty, I felt that I was owing one-tenth of all I had ever made, and could not truly say I had made a free-will offering until that debt was paid. As I have tried to keep books in a business-like way, I could calculate the amount of this debt, and deducted from it all that I gave over one-tenth until it was paid. Now, anything over one-tenth I can count a free-will offering, but the tenth is what I owe, and that must be paid before anything is used for myself.

I have heard some contend that it takes ten tenths of their income to support them. It will, and even then perhaps they will contract debts if they fail to pay the Lord's tenth while if they do this, nine-tenths will be sufficient. Perhaps you may ask, "How can this be?" I can only answer, "I do not know, but it is true." It may be that the custom of calculating the income and setting aside one-tenth will beget habits of care and attention to details of business so that prosperity will follow as a matter of course; but it is my pleasure to believe it is the fulfillment of God's promise as contained in Malachi, 3:10.

No one will ever know until giving it a trial, how satisfactory is the Bible plan of supporting the gospel. "Lay by as the Lord hath prospered you" would certainly be understood by the first Christians as putting by one-tenth. If every saved person would at once begin to do his duty in paying into the Lord's treasury, never again would His house be made a house of merchandise by countenancing suppers, bazaars and theatrical entertainments as a means of money-making. After having begun to tithe our income, we not only always have the money ready when calls come for help, but we look for causes needing help that we may start this tithe on its mission.

The Lord's work will be done, and whether we shall have a share in it rests with us. If no other good arose from the fulfillment of this duty, our personal satisfaction would be sufficient compensation, for nothing gives higher pleasure than duty willingly performed.



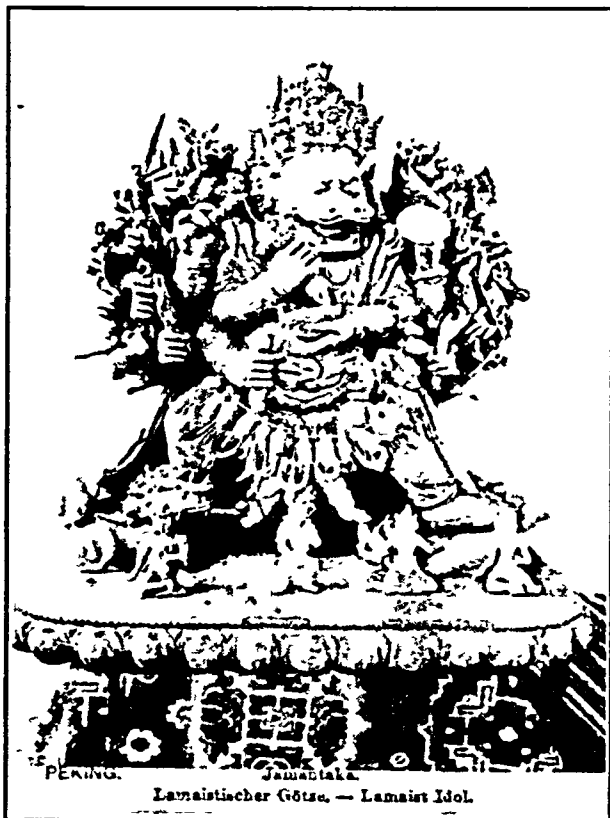
## THE PASSING OF IDOLATRY AND THE GROWTH OF PATRIOTISM.

CHARLES A. LEONARD.

A good brother who has just been received into the fellowship of the church was in to see me this evening and was

telling me of persecutions he has had to bear since he accepted the Lord a few weeks ago. He is a teacher and an ex-

cellent man. He went home a week ago after attending our revival meeting here and was so badly persecuted that he had



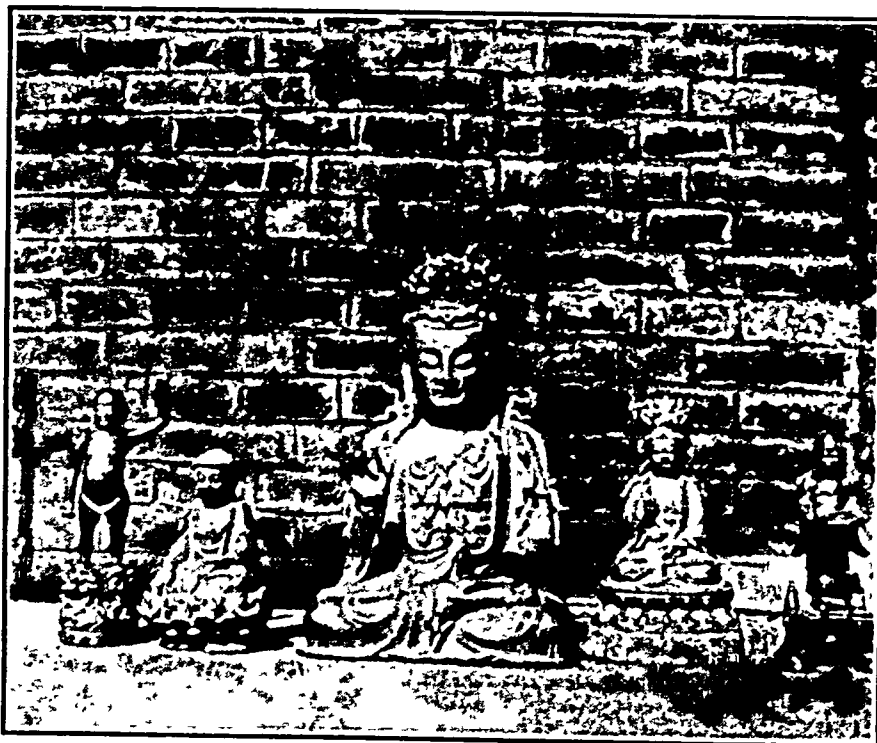
LAMIST IDOL.

to come here to stay awhile, hoping that when he goes back Monday they will not treat him so badly. Even his old mother struck him several times. It was an inspiration and great uplift to my soul to hear him say that he loved even those who are persecuting him, and when we prayed for them and for him our eyes filled with tears and our throats choked because of feeling, which would have come into the heart of anyone at home who loved these people and realizes what they must endure sometimes for the Lord.

This was the day on which the two big heathen gods of the city were to have been taken out for worship by all the leading officials of the city, county and this prefecture. For

many years these gods have been taken from the temple and carried around the city and countryside in beautiful sedan chairs that they might inspect the city and country and be worshipped by the officials at a place north of the city. The officials and all their retinue follow the idols, there is firing of crackers, and a great time is made of the worship. But things are changing rapidly in China. On yesterday, the leading men of the city appointed a delegation representing the people of the city to go to the officials and ask that this heathen worship be dispensed with. The officials, who doubtless have known for sometime that there is only error in the worship of idols, were glad to consent to the desire of the people, and the old gods were accordingly not taken out and worshipped as formerly. This was a significant step and was remarked upon today by many of the Christians.

We recently had a most helpful revival meeting in our church here. The evangelists of the station did most of the preaching. The Holy Spirit came in power and moved the hearts of many. There was genuine turning from sin and public and private confession of sin and faults. The evangelists were brought very close together, and at the close of the meeting they



SOME OF THE IDOLS THAT ARE PASSING AWAY.

and other Christians went back to their respective places of labor with renewed hope and zeal. Our church was never in such gratifying spiritual condition and the outlook was never so bright. Shortly before the meeting there was a class for enquirers after which thirty-one were received for baptism. We expect great ingatherings this fall, when the people are at leisure and can hear the word daily.

To one who loves his active land and dear old China just as well, there is a great deal of pleasure in observing the patriotism that is manifesting itself among the men of the new China. Many of our Christians here are filled with the Spirit, are reading and studying as never before and are working for and praying for their country with a new hope. Not only are the leading young men of the city and the church greatly interested, but it is true, too, of many of the older class. There seems to be not only a willingness but a strong desire to break away from the past altogether and take hold of something new and better. This feeling expresses itself in the following lines, which were written by a Chinese Christian and contain in them

much of the new patriotism of the Chinese:  
 "Awake, my country, sweet Cathay,  
 Awake here dawns a glorious day;  
 Awake from slumber long and deep,  
 Awake from soul-benumbing sleep.



STONE GUARDS AT EMPEROR SONG'S TOMB.

Dream not of greatness past and gone,  
 Of peaceful conquests nobly won,  
 The day of greater things has come—  
 Duty calls thee, wilt thou be dumb?  
 Myriad foes encompass thee;  
 Arise, my country, and be free.  
 Let tyrants feel thy righteous rage,  
 Make foes restore thy heritage.  
 Awake, my country, sweet Cathay,  
 Rise and rescue thy rightful sway.  
 The Prince of Progress stands o'er thee,  
 He breaks the spell; lo, thou art free!"

Laichowfu, China.



## OUR WORLD SURVEY.

### SYMPATHY WITH CHRIST.

More than in anything else he ever wrote, Alfred Tennyson revealed the depth and richness of his soul when he wrote: "My most passionate desire is to have a clearer and fuller vision of God. I can sympathize with God in my poor little way."

Of course, there is a sense in which Christ's sufferings can never be approached by finite men; and yet there is a sense in which we may fill up that which is behind of the suffering of Christ.

While we cannot become partakers of his substitutionary and sacrificial sufferings; there is still for us a pungent and potent significance in his question to the drowsy disciples in Gethsemane, "What, could ye not watch with me one hour?" Is there no way now for us to share with Simon of Cyrene in the privilege of helping bear Jesus' cross? Each Christian's answer to this question will be a determining factor in the effectiveness and power of his or her life and service.

How many of us with the burden of a



lost world on our hearts have gone with Jesus into the Gethsemanic depths of consecration or with him looked out from the elevation of the cross upon the quivering needs of dying men! Do we sympathize with our Saviour in the cherished plan of his heart to redeem our race from the thralldom of sin? The call of divine love is upon us; what shall our answer be? It is the cry of millions of lost souls groping in the darkness of death; let us go and lead them out in the light of heaven.

Shall we whose souls are lighted  
By wisdom from on high,  
Shall we to men benighted  
The lamp of life deny?

—S. J. PORTER.

I have long since ceased to pray, "Lord Jesus, have compassion upon a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say, "I have had compassion on a lost world, and now it is time for you to have compassion. I have given my heart; now you give your heart."—Dr. A. J. Gordon.

The mission of our own church in Liberia, which is our oldest foreign mission, now numbers 2,350. This total does not include about three hundred communicants reported last year from the Hoffman station, but as a result of intertribal wars now scattered to various parts of the district. There are two thousand Sunday-school pupils enrolled in thirty-three schools. The day and boarding school pupils number one thousand five hundred. The offering last year from the native people amounted to \$6,897—Report of Methodist Mission in Liberia.

Following the example of our own Board of Missions, the Presbyterian Foreign Board, with the approval of the General Assembly has issued a call for one hundred men and women and \$700,000 to meet the current crisis in China. It is proposed that the undertaking shall

cover three years, though it is hoped to send at least fifty recruits to the field next year. Nearly one-half the \$700,000 would be used for eighty new residents to accommodate the increased staff. The remainder would go into hospitals and schools chiefly. The active campaign for the fund will not begin until the autumn, but already the Philadelphia women's board has promised to raise \$100,000.—Spirit of Missions.

O America, America, stretching between the two great seas, in whose heart flows the rich blood of many nations, into whose mountain granite safes God has put riches of fabulous amount, in whose plains the Almighty has planted the magic genius that blossoms into harvests with which to feed the hungry multitudes of earth, nursed by Puritan and Pilgrim, defended by patriot and missionary, guided by the pillar of cloud by day and of fire by night, sanctified by a faith as pure as looks up to heaven from any land, O America, let thy Master make thee the Saviour of the nations, let thy God flood thee with a resistless passion for conquest, let thy Father lead thee over mountains and seas, through fire and flood, through sickness and pain out of that great hour when all men shall hear the call of God's perfect man—man's wounded Lord—and the last lonely soul shall see the uplifted cross, and the whole round world be bound back to the heart of God.—W. E. Daugherty, in Every the heart of God.—W. E. Doughty, in Every

Thirty years ago, a Chinese farmer bought a New Testament from a colporteur, but for twenty-three years saw neither a missionary nor chapel. He read the book, however, burned his idols, and became a Christian. Seven years ago his son, traveling across country, heard an evangelist preaching doctrine similar to that his father professed and was propagating. On the evangelist's invitation, both father and son visited him, bringing the New Testament which they had used for from twenty to thirty years. The first four or five pages were quite worn with



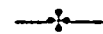
constant handling. So well had it been read that the father could repeat large portions of it. Father and son have both been baptized and have gathered fifteen others into a church.—The Missionary Intelligence.



The English Baptist Mission at Wathen, on the Kongo, was organized in 1889. A report of that date states: "On January 1, 1889, the Christians here met together and formed a church which numbers seven members." This had grown to 1,779 in the year past, with an aggregate school attendance of 2,645, and an average attendance on Sunday worship of 4,542. This church sends out 172 evangelists, only seventy-seven being salaried of five fr. (\$1) per month, wholly at its own expense. It reported at the close of a year a balance of more than \$240, after all bills were paid.—The Missionary Visitor.



The news from Constantinople is that great and probably violent changes in the Turkish Empire are inevitable. The revolt against the government of the secret committee of Union and Progressive—the young Turk organization—is not merely an army affair, but a general revolt of the upper class Turks against despotism. Whether it will be possible to maintain a Turkish government in Europe is said to be in doubt. In this day of rapid changes in the East, what a fine thing it would be if Turkey should cease to exist in Europe, and Palestine become a Christian State, under the joint protectionate of the powers. That the hope and dream of millions is not nearly so difficult of realization as was the establishment of a Chinese Republic.—Missions.



During a night of rioting in one of the Chinese cities, the following incident occurred. We employ the words of a missionary who has personal knowledge of the accuracy of his statements: "One of the Chinese ministers of the Presbyterian mission was just returning from a service and ran into a disturbance. The soldiers

halted him and demanded money and the better part of his clothing. He said to them, 'I have no money. I am a minister, and you know ministers have no money.' As soon as he said that he was a minister they saluted, begged his pardon for having disturbed him, and with the utmost deference allowed him to pass. This is in such contrast to the scenes of 1900 that it seems hard to believe, but it is true. We think it was due to the fact that Dr. Sun Yat Sen is a Christian, and what the soldiers did was in deference to that fact rather than to the church as such. Dr. Sun Yat Sen has a tremendous influence through this section of China, and, I think, in the South also. He is an earnest Christian and does not mind saying so."—The Missionary Voice.



An American missionary states that ninety per cent. of the members of the National Assembly of China have received a Western education, including the premier, fifteen out of eighteen of his cabinet officers and assistants, and seventy-five per cent. of the secretaries in the various departments. Many of these are trained in mission schools. Nearly one-quarter of the Assembly, and among them the speaker and vice-speaker, are Christians. The latter, who, like the minister of justice, is a pastor's son, was formally a Y. M. C. A. student secretary.—Church Missionary Review.



#### SUNDAY-SCHOOLS IN JAPAN.

At a recent meeting of the Northern Baptist Missionaries in Japan, the following from the report on Women's Work was published in "Gleanings":

"More than two hundred Sunday-schools with thirteen thousand children, seems a good record—but this is a small proportion for the Baptists, out of the one hundred thousand children who are in Sunday-schools in Japan. We have hardly done our best. There are still millions of boys and girls who have not heard of Jesus. Our workers hold meetings of all kinds for children, in temple courtyards, beside run-

ning streams, with scripture roll or song chart hung to the branch of a tree, and hundreds of children gather to hear the Gospel story. In one village, nearly every child is in the Sunday-school. Women's Bible study classes for young and old are well sustained in many places.

Who can ever estimate the power of our girl's schools and kindergartens? There is an influence going forth into hundreds of towns, villages, and hamlets, together with scores of districts in our large cities, that none but the Father can know.



## CHINA'S CHANGED ATTITUDE TO THE GOSPEL.

The picture of "The Reception to Dr. Sun" was brought to us by Rev. and Mrs. John Lake who are at home on furlough. The reception was given shortly before they left Canton. The occasion was a visit of Dr. Sun to Canton, and the reception was given by his friends at the Canton Medical College in which Dr. Sun studied medicine. It was a Christian reception attended by people of many other nationalities as well as Chinese. Mrs. Lake, writing of the Revolution says:

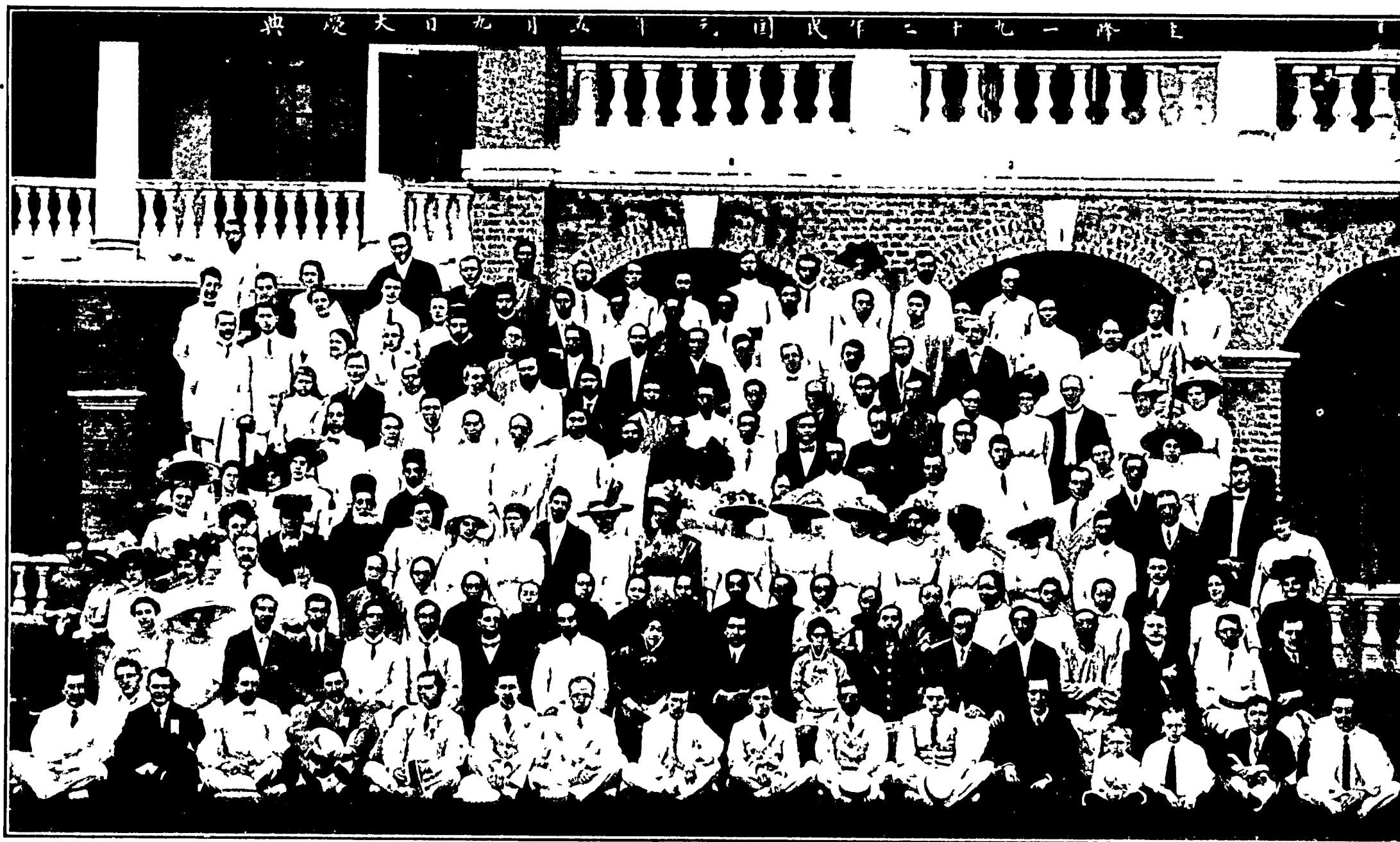
"But the thing that concerns us, as missionaries, most is what bearing all this has on the spread of the Gospel. It is a well known fact that the officials of the Manchu dynasty did not simply take a negative and passive attitude toward Christianity, but did everything they were allowed to do to prevent the spread of Christian truth in the Empire. None who were known to be Christians were allowed to hold any even minor positions in the government, and Christians were further discriminated against by the requirement that all pupils in government schools should worship the tablets of Confucius—a thing that it was known no conscientious Christian would do—so that this was virtually the means of barring our young Christians from the privileges of the government schools. In this and in many other ways did bigoted heathenism try to put its blighting hand on God's truth.

Now all that is changed. At a reception given in Canton to China's first President, Sun Yat Sen, by the Christians just before we left, Dr. Sun made a speech

in which he declared that one of the articles in the new Constitution of China is freedom to worship according to one's conscience, and, he declared, so far as he was personally concerned, he hoped Christianity would cover the whole nation! In our Canton Province, with its nearly thirty million inhabitants, of the three hundred and twenty highest officials chosen to fill these offices in the establishment of the republic, seven-tenths were Christians! One of our very best friends in China is Lei Kam Lunn Muk Sz (Rev. Frank Lee), who is pastor of one of the Baptist churches in Canton, president of our Baptist Boys' Academy, and Assistant Secretary of State for the Province of Canton!

The opportunities for the preaching of the Gospel are such as we have never seen before. The people seem hungering and thirsting to hear. And as American missionaries our vantage ground is especially great. The Chinese feel that America has been their best friend in the crisis through which they have just passed, and are just passing, and the fact that we are American citizens carries us anywhere and ensures us friends. George Washington is their favorite hero now, and anything we can find to tell about him or translate into Chinese for our periodicals is sure to catch the public ear.

I could go on indefinitely telling you of China's New Day, but my time is up and enough has been said to assure you of the fact that her new day has come, and come we hope, not only to stay, but to grow brighter and brighter. May she make Jesus her King."



RECEPTION GIVEN DR. SUN YAT SEN AT THE CANTON MEDICAL COLLEGE.  
(Dr Sun is Seated in Center of Second Row With His Young Daughter on His Left, and His Secretary on His Right.)

## LETTERS FROM THE FIELD.

## GOOD WORK IN INTERIOR BRAZIL.

We have been home two days from a little trip to the centre of the State. I left here August 2nd and was gone three weeks. I found traveling more pleasant than ever and not a little more easy from the standpoint of language. Figueira da Santa Jo-anna I have found a most interesting place, wicked and against the gospel, but there are signs of an "influence" that will in the coming days prove that our efforts have not been in vain. The people who come to the services fill the house and at night some because of "priest-fear" remain in the street, listening at the open windows.

I attended, in company with our native evangelist, two church anniversaries, at one baptizing eleven candidates, three coming for thirty-six miles for baptism, and two who came seventeen miles for the ordinance. These two come late and were baptized at sunset. One of the candidates, earlier in the day; was a lady of Portuguese descent, fifty-two years of age. As she left the water, her son, already a believer, entered up to his ankles singing the

where we disembark for Capim. The proprietor of a large general store there invited us to use the store for the service, which we gratefully accepted. Some fifty men lined up in front of the counter, and a number of ladies were seated at one end of it. Two men asked for Bibles after the service, and we found a good disposition on the part of many to seek personal conversation. The gospel is new there, many not having heard it, all hearing with interest and respect.

The following day I baptized two candidates, held two services in which I believe we truly had the blessing of God.

Yours fraternally,

G. W. KERSCHNER.

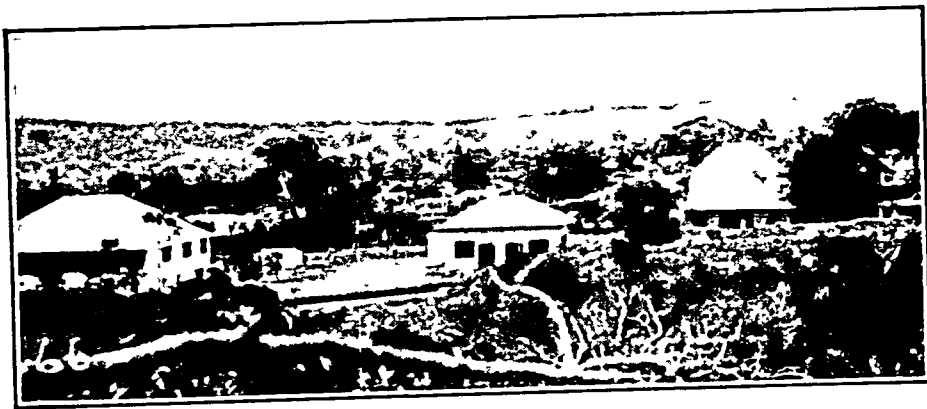
## THE ABEOKUTA MISSION COMPOUND.

When the year opened, we were in the midst of building operations. The *Native Teacher's House* was the first to be completed. It is a neat house of five rooms, a verandah and a kitchen, roofed with corrugated iron, ceiled with corrugated iron covered with mud, and neatly plastered inside. It is located in the old garden pur-

chased last year, immediately to the rear of the church. At present, it is necessary for the Ijaiye teacher and wife, my interpreter, and the cook to occupy this building. It was a relief to me as well as to them when they were able to move out from the lower story of the mission house.

The *Girls' School Build-*

*ing* has been erected in the old heathen compound, west of the mission house. This land also was purchased last year. The King sent his prisoners to break down the old walls: and Mrs. Lumbley and I marked off the site of the present building. The Abeokuta members began the building of the walls, contributing money and labor, amounting to more than \$35.00. On account



BAPTIST COMPOUND—ABEOKUTA, AFRICA.

Portuguese version of "Oh Happy Day," to take her in his arms, while great tears of joy rolled his cheeks.

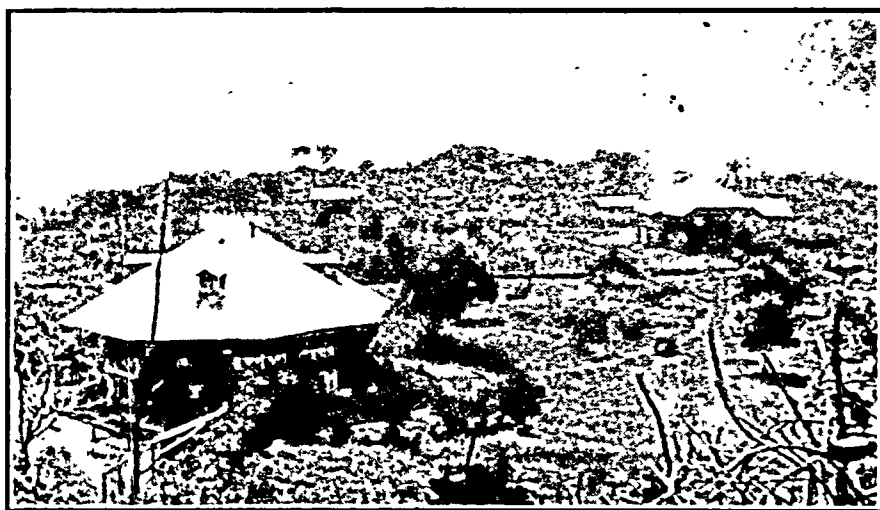
We met Brother Reno and his wife in Capim where they inaugurated a Sunday-school Institute that I believe will greatly bless and advance our work. Near the end of the institute I left for Resplendor, a station some thirty miles from Natividade,

of the lack of funds, and our decision that it was imperative that we construct a better building than was originally intended, it was necessary to do the work with cheap labor, and for me to give my personal attention to the work. Although it is not large, it is probably the best building we now have in the mission.

On the last Sunday in March, it was dedicated to God for the Christian education of Yoruba girls. On account of the absence of Mrs. Lumbley, the principal of the girls' school, we did not invite other than members to the service. While we thanked God for the first building for this school, the first class of a dozen girls, sang songs of praise, and we dedicated the house and the girls to the service of our Christ. It was stated that while only \$300.00 had been appropriated for the building, it had actually cost \$531.81. The members agreed to begin at once to assist in reducing the deficit. The missionaries of the station and friends have helped, so that the deficit has now been reduced to about \$60.00.

It was also necessary to remove the remains of the old, broken-down, mud walls of the heathen houses surrounding the new building. A few laborers were engaged. All the girls, faithfully carried loads of dirt, for several hours each day, for more than two months. Part of the dirt was placed in the deep ditch in front of our mission compound and made into a respectable road. The old mission yard was levelled and the portion immediately surrounding the mission house was raised. A big pit in the rear of the old yard was filled. We now have a large compound and it is carefully levelled.

B. L. LOCKETT.



BAPTIST MISSION COMPOUND AT SAKI, AFRICA.

#### AFRICAN ANNUAL MEETINGS.

On the fourth of August, all our missionaries and all our native preachers and teachers met at Shaki for the annual meet-

ings. Shaki is our newest station and is farthest from the coast, being located on the divide between the coast and the Niger basin. It is higher, cooler, and healthier than our other stations. The mission compound is well located at the foot of a hill on a small plateau, with sections of the town lying near below on three sides of the plateau. It is no wonder that the two mission families are proud of Shaki. Besides their excellent location, they have the best mission houses and the prettiest grounds in all our mission. In the beginning, the people were very slow to come to the missionaries. Now they have a good day-school and splendid church work. The Industrial School has made a beginning and has gained many friends for the mission. Enlarged plans are being made for the industrial work and good things in abundance are expected in the near future. The native pastor is an excellent young man. The work is spreading to numerous outlying villages, where it is hoped that new buildings will soon be erected.

Brother Patterson and Pastor Laniyi preached on the first day. Brother Patterson has made unusual progress in his study of the language, without which no missionary can hope to do his best work. Several good addresses were delivered be-

fore the Native Workers' Conference; and the missionaries were encouraged by seeing a total abstinence society organized by the workers. Such a step means far more

to them than it means to us, because the custom of drinking palm wine and native beer, both of which are slightly intoxicating, is universal among the Yorubas at all marriage feasts, which mean much in their limited social life.

This native conference has been in existence only a short time; and there need be no surprise that some mistakes were made. Missionaries cannot forever continue in charge of the work. The Yorubas must learn how to govern themselves and to support their work. They will have to learn by making some mistakes. The missionaries will faithfully endeavor to instruct them in this as well as in other matters.

The mission was in session fifteen days. Much of this time was spent in making plans for the future, in order to make the best use of the help we are expecting from the Judson Centennial Fund. I doubt if our churches in the homeland can realize how much cheer has come into our hearts because of the hope of this much needed help. We are praying that the Master will enable you to succeed gloriously.

Our mission meeting was characterized by rare unity of opinion and good fellowship. We are in great need of more missionaries. Soon, some of our older missionaries will have to go for rest. Unless we can at once receive reinforcements, the work in their stations will have to suffer during their absence. One of the great difficulties in the past has been the lack of continuity in our work. During the year that the missionary was on furlough, all the work was left with poorly trained native workers. The result was that it often took the missionary many months to regain lost ground. We are asking you to send out as quickly as possible two men (married or single), and two women for work in the girls' school at Abeokuta and special work among women. We shall also want more next year. May the Father call out those whom He knows to be suited for this work.

B. L. LOCKETT.

Abeokuta, So. Nigeria, Africa.

#### THE MEDICAL WORK AT YANGCHOW.

The Revolution has opened things up wonderfully for us in the medical work and this year will probably see last year's figures doubled. In spite of the fact that a great many of our rich friends are still away in Shanghai, we are getting along with all these poor patients without asking for more than the three hundred dollars appropriation from the Board. This will not begin to cover the cost of the new beds, instruments, etc., that I am buying, so you see we are already self-supporting as far as the running expenses of the hospital are concerned. Last quarter, Mr. Pierce had his evangelists all in for their quarterly conference, and the hospital evangelist reported over seven thousand as having heard the gospel in the hospital for the quarter. This is by far the largest number reported by any evangelist in the field for the time under review. Nine inquirers were reported also. It seems, therefore to me, that already we are reaching more people at a less cost than in any other form of mission work, and next year there is every prospect that the receipts locally will be still better, and the numbers increased.

We have been here all summer, and have had the work going along without let up. It was impossible to do much operating during the "Great Heat," but we saw the patients, and attended to those that could not be put off till cooler weather. The men's hospital has been full and overflowing all summer, but we have tried to keep from taking in many women, as Miss Teal has not quite finished her two years' examination in the language. She, too, tried to remain here and study through the hot weather, but we saw that she was getting pretty pale, and we insisted that she go to Kuling for a short vacation. She is back, and at work finishing up the last of her examinations. By Christmas I hope she will be ready to work full time with the many women patients that we will have as soon as we open the doors of the new Bagby Memorial to them. We have had as many as a dozen

in at a time already, but those were the serious ones that we could not turn away. This brings me to the point where I want to beg for a house for Miss Teal. She is at present living in the women's building, where she will have to be, but she is taking up room enough for many a sick woman, the way the Chinese can be packed in, and her bed-room and her dining-room, are the two private rooms that we hope will furnish the wherewithal to run the hospital. When the rich women come, who will pay handsomely, we must have these private rooms for them, or we cannot get them. We have plans for Miss Teal's "house" that will not take over \$750. We plan to add a couple of rooms to the women's hospital, over into the old Evans compound, where the Marriott's are now living. Miss Teal will in this way still be immediately available for anything that should turn up in the hospital, and at the same time would be away from the sick far enough to keep herself sane.

Your letter to Miss Mackenzie telling that my brother, Dick and his wife were to sail September 4th, was the first intimation that they were coming so soon. We were of course delighted at the prospect of seeing them so soon. Hope has been brightened, faith strengthened, and a tired body rested by the knowledge of their early coming. I would not exchange the opportunity I see before us here for any I know of anywhere.

In spite of the hot summer that we have had this year, and of much sickness about, I am glad to report that we have all kept well. The little children are better than when we take them to Kuling, but in spite of the comforts of home, and the inconveniences of moving, I am sure it is a good thing for missionaries to get away from their stations and their own work, for a little while each year.

With best wishes for a prosperous year with you, I am,

Faithfully yours,

A. S. TAYLOR.

#### BLESSED WORK IN MANCHURIA.

I am glad I did not take my furlough this year, for I can see that it was God's leading. He had something far better in store for me. As it was I didn't have to lose much time, only the time that such tearing up and making always takes, but found all the work I could do in the ports first of Chefoo, where we took refuge; then I had two months of most delightful service in Manchuria. Miss Willeford and I were there two months and Mrs. Stephens and Miss Hartwell were there with us for eight days; then Miss Caldwell went over and spent the last three weeks of the time with us, and got some practice in house to house visiting. We found the work among the women in Manchuria a difficult but much needed work and we had some blessed experiences there. The little church was already organized and under Mr. Peyton Stephens' care with a native evangelist living over the little rented chapel in some little rooms. This church was composed of eighteen members when we went over all men, no work having been done among the women previous to that time. There were seven more men baptized while Pastor and Mrs. Stephens were there, also four men appointed by the church to go to the Seminary at Hwaughien. We lived awhile there (or camped rather) in a little room adjoining the evangelist's family over the little chapel where we could hear the men at work every evening down in the chapel, and I don't think I ever listened to so much preaching, praying, singing and talking to inquirers during any two months of my life, not even while I was in the Training School at Louisville. The first thing we heard at daylight every morning was voices either in prayer or praise. And in the evenings they began preaching, praying, singing and witnessing soon after lark and kept it up always till ten, and sometimes eleven or twelve o'clock when an interested inquirer was being dealt with. The evangelist's son who works in a shipping office all day and some-



times didn't get home at night before nine o'clock would then come in and help his father with the inquirers for an hour or two as the case demanded. We could hear his earnest appeals to them, then sometimes all at once they would all begin praying. It was a revelation to me. I would not take anything for what I witnessed of the power of God in these few faithful witnesses of His during my stay there. We had such sweet experiences with the women too. the evangelist's wife is a very consecrated old lady and would go out with us visiting during the day, then we had a little upper-room feast of Bible study singing and prayer every evening with the women of the family and that little room though crowded and not at all elegant became to my heart a very paradise.

We are now back at our dear old Laichowfu with her hearts and homes open to us as never before to give them the message of love and salvation. Since we left Manchuria we hear that two of the dear women with whom we worked a while there have been baptized. How rejoiced we are over this new field in Manchuria, and we are praying that the men and women to occupy this as well as other important fields will soon be forthcoming. It is as natural as breathing for us to pray the Lord of the harvest to send forth more laborers when these white fields are lying out before us as they do here.

Our city work in Laichowfu is most encouraging now, two years ago we didn't have a single church member within the city walls. Now we have ten and many more interested. Now since I am free from substituting in school work I give my time entirely to medical evangelistic work among the women giving my mornings to the work at woman's dispensary and the training of the two women nurses; then in the afternoon I do house to house visiting and class-work among the women and children in various parts of the city and suburbs. Misses Huey and Caldwell are both also engaged in the woman's evangelistic work so we do hope that from now on this part of our work will not be

so neglected for want of workers.

CYNTHIA A. MILLER.



#### TWO THOUSAND MEMBERS IN THE PINGTU CHURCHES.

We render our God praises and thanksgiving for His manifold blessings on the work which the churches of Pingtu have been trying to do for Him ever since this station was opened in 1889. Last year when we returned from furlough, I promised all the Chinese co-workers a feast when the Pingtu churches had gathered in a membership of two thousand. Yesterday was the co-workers monthly meeting and they reported with joy and thanksgiving of the 355 baptisms the eight churches have had since January 1, and counting up we found that we now have 2,011 members in the County of Pingtu, so at the close of the morning session I invited all the evangelistic workers to a dinner which was truly a feast of rejoicing.

The membership of our Pingtu churches is growing in geometrical progression. The first 500 members were received in sixteen years; the second 500 in only four years; the third 500, two years; and the fourth 500 only one year. If the Lord of the harvest continues to bless us in the future as He has in the past in a few years more, how many thousands can we expect? Christ is leading us. He loves a lost world.

The Pingtu "harvest truly is plenteous" and the prayers of His people have been answered by His sending forth from the Chinese churches over forty earnest, successful men and women "laborers in His vineyard"; 500 in one year in one county; 2000 in all! Such results as these in the midst of superstition and idolatry ought to make all our hearts glad for we know that these thousands now gathered in, will themselves be a power to win others, and that really they are only the forerunners of many thousands more who will soon turn to our God.

Yours thankfully,

WM. H. SEARS.



## ECHOES FROM THE HARVEST FIELD.

### A FINE CLASS.

Rev. G. W. Boullin says concerning the Japan Baptist Seminary: This school which was formed by the union of the two Baptist Seminaries which were at Yokohama and Fukuoka has closed its second year's work and a class of nine students was graduated on the 30th of May. This is a very large class and as all the nine men enter immediately upon evangelistic work it makes a very considerable addition to our evangelistic forces. A very interesting thing about one of these graduates is that he is going out to a small country place and means to work for Christ supporting himself meanwhile by doing such work as pulling a rikisha. May his tribe increase!

—✦—

### SUNDAY-SCHOOL WORK IN BRAZIL.

Rev. L. M. Reno writes from Victoria: This last month has been, as usual, one of blessing and one of hard work. The greater the blessings the more Satan gets in his work and he has been working hard for sometime here in the city.

In order to get the Sunday-school work in better form we are having a series of Sunday-school institutes, three in number, in different parts of our field. We are just back from the last one. Practically all of our Sunday-schools, and we now have twenty, sent delegates to these institutes. We gave three days to the study of methods. Mrs. Reno went along and her work was of great value and her presence a great inspiration. To reach this last one she went twenty-five miles on horseback one day and then spoke at the meeting that night, and after the meeting went to call on a sick man who had been carried more than a mile in their arms that he might be in a shed near where she could go to see him. During this trip we made from three to five addresses each a day. Kerschner was traveling in that part of the field and got to that place in time for the institute and helped. In general, the work goes well in all the field.

### PROGRESS IN YANGCHOW.

Rev. L. W. Pierce writes: We have been holding a series of meetings for the past two weeks in Yangchow. Seven have been baptized and there are thirty odd on the roll of inquirers. We have had thirty baptisms for this year. I have just held a three days' meeting with the evangelists for Bible study and quarterly reports. There are seventy inquirers in the seven stations.

My co-laborers are all in good health and ready for fall work. We have all removed to our stations during the summer.

—✦—

### A GOOD REPORT.

Rev. P. W. Hamlet writes from Soochow, China:

I was at one of my outstations last Sunday, and baptized two very zealous believers. The prospect for evangelistic work both in the city and country this fall is promising. Our Chinese evangelists have already planned to hold special meetings in all the outstations, at least once during the year at every station.

The Soochow church is preparing for a revival to be conducted by our new Chinese pastor, Mr. Tsok. We are expecting great results.

All the missionaries have returned to Soochow. The schools are opening up well. Mr. McDaniel is busy directing the building of the new Boy's Academy, and at the same time looking after the academy school work. Mr. Britton keeps busy in the pastoral and evangelistic work all the time. He is now making his influence felt in every phase of this work. The lady missionaries are doing a splendid work. And I believe the future holds in store for all of our work untold blessings.

—✦—

### CHINA OPPOSED TO CIGARETTES.

Miss Lottie Moon says in a recent letter: "I have had it in mind for some time to write the Foreign Mission Board on a

subject which seems to me very important. At the meeting in Chefoo, February 26th, March 2nd, the mission made two requests for educational missionaries, in one, asking the appointment of one layman for school at Pingtu and in the other suggesting the foreign teaching force to be drawn from the laity as far as possible."

"I need not say that I am heartily in favor of cultured laymen being sent out to do this important work. There is however, a fact with which the Board should be made acquainted. I have seen in print and from trustworthy authority, I believe, a statement that many young men who come out to China to teach, habitually indulge in the use of cigarettes. The objections to this are very serious. Dr. Wu Ting Fang, who is well known in the United States, is the head of an Anti-Cigarette Society. The Chinese in forming such a society

show their conviction that the use of the cigarette is injurious and should be abandoned. For a Christian teacher, sent out by a Mission Board to do habitually what well informed Chinese like Dr. Wu consider wrong, is, to say the least, not wise.

The second objection is an economic one. Only a year or so ago, the Maritime Customs, I think it was, under the heading of Imports, reported "Cigarettes, Taels Ten Million" in Manchuria alone. Think of what China proper must pay on the same account. I seriously doubt if thirty million taels (fifteen million dollars) would cover the bill. We know that China with its ever recurring famines is guilty of mad folly in thus wasting her resources. Is it right to encourage her young men in such folly? Should not a teacher show the waste of national wealth in such habits of self-indulgence?"



## FINANCIAL STATEMENT.

We regret that our financial table shows so little improvement this month. Our receipts are \$12,968 less than they were on the 15th of October last year. Let us all press forward until our receipts each month show a good gain over last year. Money will be coming into the hands of treasurers of churches, associations and conventions throughout the country. We hope that the treasurers will send forward this money promptly, even though the amounts are small.

While our receipts are lagging behind last year, our expenses do not decrease, and the Board is compelled to borrow money for carrying on the work. Everybody agrees that this system is wrong, but so few people are making any effort to correct it. Now and then we hear of a church that has adopted the plan of an offering on every Lord's Day that the church meets. We believe that this is the solution of the problem. It rests with the individual churches as to whether they will apply the remedy.

The following table gives the apportionment for 1912-13, the amount received up

to the 15th of October, 1912, and the amount received up to the same date last year.

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

Apportionment.	1912.	1911.
Texas .....	\$85,500	\$12,417.41
Missouri .....	23,600	10,389.66
South Carolina .....	52,000	10,160.40
Virginia .....	85,000	10,036.00
Georgia .....	86,000	9,931.80
Kentucky .....	46,000	6,169.70
North Carolina .....	50,000	5,604.99
Maryland .....	18,000	4,031.30
Alabama .....	38,500	3,460.53
Tennessee .....	37,600	2,280.67
Louisiana .....	10,500	1,355.88
Mississippi .....	42,000	1,714.78
Florida .....	10,000	1,088.28
Dist. of Col'm'a .....	5,000	961.81
Oklahoma .....	5,000	713.65
Arkansas .....	11,500	125.51
New Mexico .....	1,500	88.67
Illin is .....	1,000	
Other Sources .....	9,300	1,084.55
Total .....	\$618,000	\$81,615.59
		\$94,583.73

# Woman's Missionary Union.

15 WEST FRANKLIN STREET, BALTIMORE, MD.

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MOTTO: "GO FORWARD."

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*Prepared by Mrs. W. R. Nimmo.*

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## PROGRAM FOR NOVEMBER, 1912.

Subject: The City—A Menace? An Opportunity

"More and more is the church awakening to the fact that much of city work has needlessly and wrongfully been left to outside organizations. There is no good reason why the church itself may not do in our cities everything that is today being done by other institutions, especially as in nearly every case the chief support of these enterprises has come from the people in the churches."

"Among the hills of Galilee,  
Through crowded city ways,  
The Christ of God went forth to heal  
And bless in olden days.  
Lo, still in crowded city streets  
The Christ goes forth again,  
Whenever touch of human hand  
Bespeaks good will to men."

1. Singing: "There's a wideness in God's mercy."

2. Bible Reading. Ministry—Matt. 20:28. Sympathy—Luke 19:41. Love—Rom. 13:10; I. John 4:7, 8; I. Cor. 13:4, 5; I. Cor. 13.

3. Prayer: For better city conditions.

4. Singing: "Oh Master let me walk with Thee."

5. Talk: The Social Religion of the Bible. (Gleaned from the Old and New Testament.)

6. Reading: "Have you seen her, the new city?" (November program in our mission fields.)

7. Readings: Paragraphs 8, 9 and 10 in our mission fields.

8. Singing: "God is love, His mercy brightens."

9. Business: Plan for carrying out Christmas offering program.

10. Sentence Prayers.

## THE CITY—A BATTLE GROUND.

"The city today is a battleground between vice and virtue, between immorality and morality. On the one hand, the city stands for all that is full of demons, foul and corrupting, and on the other hand, the city stands for all that is noble, full of the glory of God, and shining with a clear and brilliant light. Every city is a Babylon and a New Jerusalem; the question that comes to us as Christians is

whether the Babylon shall extirpate the New Jerusalem, or the New Jerusalem shall extirpate the Babylon. The greatest corruption, the greatest vice, the greatest crime is to be found in the greatest city. The greatest philanthropy, the greatest purity, the most aggressive and noble courage, is likewise to be found in the great city—it is also full of the glory of God."



## THE FIGHT IS ON.

Nineveh repented. The modern city may be led to do the same. Christ came to the city in the olden time, its interest was stirred, inquiry developed, indignation aroused, and improvement secured. Paul made successful attack on the strategic centers of his time. The vision of the "city of God" gives us hope that we shall yet conquer the city for Christ.

Everywhere there is increased knowledge of conditions which preceded a change for the better. "The shame of cities" made the country wince—then work. We are on the eve of a great re-

vival in civic righteousness which will give religion larger appreciation and a stronger leverage.

This is a time to study the situation, face the facts, map out the fight, diagnosis must precede prescription. We must measure our strength, recall our encouragements and summarize the work to be done.

"Oh it's great to be out where the fight is strong,

To be where the heaviest troops belong,  
And to fight there for God and man!"

Association Monthly.



## THE GREAT PERMISSION.

FANNIE E. S. HECK.

(The following story written some years ago by Miss Heck is republished in this issue of the Journal, because of its merit and its striking application to the special topic for the month. It is a city story and has a two-fold application. It applies to the remarkable growth of material prosperity especially in the cities. The day has come when our people must learn that the only way to really enjoy riches is to use them to bless others. It has also a spiritual application which is clearly brought out in the story.—W. H. S., Editor.)

A man lived in a handsome home on a height overlooking a great city. Handsome as it was, beautiful as was the outlook to-

wards the everlasting hills, it had one serious disadvantage which at first rendered its occupant restless.

Up from the crowded streets below, piercing the soft draperies, came many strange sounds. Now it was a woman's shriek, now a child's pitiful sobbing, or again the wild, foolish laugh of a drunkard. Most frequently it was the hopeless wail of the starving—"Bread, bread, bread."

He who was now so rich had not long ago known the gnawing pangs of hunger, and, strive as he might, he could not quite forget those poor fellows outside. As he raised rich viands to his lips that wailing cry would make his hand tremble and his heart beat.

As time went on, however, the good things so bountifully provided grew distasteful to him. He noticed it was the same with his rich friends. While they praised the food much calling it the bread of life, the only source of strength, they had little strength for tasks which should have been the natural and delightful outgrowth of a life sustained by such food. With the food certain exercise was demanded and this they altogether neglected. In time they began to question the life-giving quality of the food, or at least to crave variety, ask for something new—a change of diet. In effect they said that since their food had done so little for them, it was hardly worth while to make any great effort to give it to others.

For himself, the man partook less and less, with growing aversion. It did not, however occur to him that he was in danger of starvation until a chance ray of light fell on his face and showed him his reflection in a great mirror—pale, wasted, a mere shriveled shadow of a man.

Worn out with weak misery he slept. An angel came, and, standing beside him, asked his dearest wish.

"To crave food, for I die," he answered.

"Is there not food within your reach?" the angel asked.

"More than I can possibly consume," he replied.

"And is it good?" the angel enquired.

"I used to find it so," replied the sleeper; "now it seems but husks."

"Have you obeyed the Law of Life?" asked the vision.

"Is it to eat what is set before you?" queried the man.

"No," replied the angel. "It is 'Life by Sharing.' That is the Great Permission."

The vision left him, but the words remained.

One midnight he sat feeling his thread-like pulse, well-nigh convinced that it was better to die than continue this death in life, when the angel's half-forgotten words came back to him, with others which had a

strangely familiar sound as those whose meaning he had known years ago: "Give and it shall be given unto you good measure, pressed down, shaken together, and running over."

Surely these things had some application to his case. If he gave it might be that the sustaining power of food might be given him. It seemed to promise that. It was at least permission to endeavor to bring himself to life.

With feeble, tottering steps he gathered all the food at hand into one great bundle. and faltering beneath its weight, flung wide his door.

The keen air of deep night cut his weak frame. "It costs to give," he said, and trembled, but not more from the cold and darkness than from the bitter cry which assailed him—"Bread bread, bread."

His faint answering cry, "Come, every one," brought a crowd of gaunt and famished ones around him, their pinched faces peering eagerly into his. Not all came who heard, but to those who came he gave and gave and yet gave.

He had no pause to wonder at his strength. Unknown to him, his body grew warm and straightened to its full height, his hand trembled no longer; his eyes shone with the old, glad lustre.

As he pressed food to starving lips and saw it was good—good past reckoning—there awoke in him the old craving for it. He fed himself and lived.

For him on the hill-top the day broke clear and bright, and standing in the sunlight of a new beginning, he raised his head and thanked God that by His great permission he had delivered his soul.

Starved soul, you who cry vainly for the old love, the old nearness, the long-fled joys, who question if this unsatisfied craving, this uneasy, half-numb consciousness is life, hear the law of Soul life: "Give and it shall be given unto you." Share your bread of life. Millions starve for it. Bread unshared is bread unblessed. Avail yourself of the Great Permission.

## THE IDEAL CITY.

The ideal city must be a city where people diligently mind their own business, and the public business, and do both with a decent regard to the judgments and rights of others; a city where there is no boss rule in anything; where all men are not brought to the measure of one man's mind or to the heel of one man's will; a city where citizens are true and brave and generous, and who care for their own; a city having a community spirit but not a communistic spirit; where capital is respected but has no temples; a city whose people live in homes where there is room for a morning glory or a geranium; where the children can every day feel the spring of nature's green carpet; where there is neither flaunting wealth nor envious poverty; where life is comfortable and toil honorable; where municipal reformers are not hysterical, but have the habit of keeping cool; where commerce in goods is great, but not greater than the exchange of thought and neighborly kindness. We have not realized

all these things. We count not ourselves to have attained but we follow after.

—BENJAMIN HARRISON.

He might with propriety have added, where the religion of Jesus Christ sits enthroned in the market place and in the home, in the city hall and in the street; where the golden rule is the everyday precept and practice of all the people. This is the picture of the city that is to be. We men of earth have here the stuff Of Paradise. We have enough—We need no other things to build The stairs into the unfulfilled—No other ivory for the doors, No other marble for the floors, No other cedar for the beam And dome of man's immortal dream. Here on the paths of everyday—Here on the common human way Is all the busy hands would take To build a heaven, to mould and make New Edens. Ours the stuff sublime To build eternity in time.

—EDWARD MARKHAM.



## THE PROMISE NOT IN VAIN.

A beautiful and true instance of loyalty to the call of Christ is related in the following: "A young Southern woman, the daughter of a Baptist preacher, experienced a great sorrow in the loss of her only child, a lovely young daughter. Only those near and dear to her knew how great and bitter was her bereavement, how empty her heart and home. But her

heart trusted in Him who never fails to comfort His own. Into her empty home, situated in the suburbs of a big city, she invited eight little city waifs to spend part of the summer. In speaking of it to a friend she said, 'Yes, it was hard work but I enjoyed it.' She was one who could trace the rainbow through the rain."



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## GREETINGS FROM CHINA.

It is a great privilege to have the pleasure of exchanging thoughts with you a few minutes. I am sure you would like to know about the Tengchow Woman's Missionary Society. It was organized last November with twenty-eight members. From the beginning the women have taken great interest in the tasks before them, and their enthusiasm in furthering God's Kingdom in China is good to see. It is their aim to raise money to send the gospel to the Western part of China and do all that is within their bounds to win the women here for Christ.

When Christmas came they took up a nice Christmas offering. They also prepared an entertainment consisting of essays, hymns, and duet, which was very enjoyable. Presents were ready for all their little ones and a small token of remembrance was received by each missionary. We also received a sack of candy, which was made especially for the foreigner. It was made by one of the member's husband, and he asked his wife to be sure and tell us that we need not be afraid to eat it, as he washed his hands several times before he made it.

Recently they have opened a room adjoining the church to preach the gospel to all the women and girls who come and want to hear the good news. The women take turn about in going and teaching there. They give their time willingly and cheerfully. These faithful little women certainly deserve praise and their reward will be great in Heaven, I am sure. The Christian women are ahead of the men spiritually in many respects.

May I also tell you about our Girls' Boarding School. Miss Janie W. Lide is lady principal and beloved tenderly by all the girls. These girls are among the finest and smartest in the land. They do all their cooking, laundry, house-cleaning, gardening, and only have Saturday afternoon free

from classes. Some of them are studying psychology, astronomy, geometry, and other advanced studies. They are so intelligent that they are not to be compared with other Chinese girls that have not been influenced by Christianity. There is as much difference between the heathen and Christian as there is in black and white. The heathen have bound feet, stupid and no ambition in this world whatever. The Christian is full of life and ambition knows no end.

Miss Lide gave them a rally one afternoon and invited their mothers with the foreign women to be present. The girls with some of the former graduates discussed the advantages of girls being educated, and it was so good to hear them talk. They discussed it from the Biblical, practical, and every other standpoint. Their discussions were very progressive, and it made us feel glad to hear them express such freedom of thought, for they are to be the mothers of New China, and this means very much. The women of a nation will make it either great or otherwise. New China is calling the women to stand for their rights and be recognized as such instead of being slaves and unnoticed, as heretofore. Women everywhere we find now are very willing and eager to learn when a few months ago they would say that they were too stupid and contented with their lot. Often now when I am telling them the story of salvation they will not let me stop a moment, but will keep on saying, "Tell us some more. Tell us more about Jesus." What a great joy it is to be in China at this time and have a little part in the Master's work. Pray for these noble Christian women and girls. They often pray for their sisters across the sea, and how thankful they are for the interest you take in them.

Sincerely,

BONNIE TATUM TURNER.

Tengchowfu, via Chefoo, China,

# Young People's Department.

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

## CLEANING UP.

First the heart, and then the town;  
First the soul, and then the street;  
First the house of life, and then  
All disorder turned to sweet.

First the bitter in the mind.  
Then the blight of alleys vile;  
First the joy that makes us kind,  
Then the rubbish, till it smile.

First the error and the wrong,  
Then the highway and the hill;  
First the grace that makes the song,  
Then the suffering and the ill.

First the self that makes us mean,  
Then the refuse and the dust;  
First the truth that keeps us clean,  
Then the love that keeps us just.

Always cleaning up to do,  
Always order to maintain  
In the heart and in the soul  
As in city street and lane.

First to sweep the webs away  
From our better natures—then  
How the world will shine with May  
For the cheerier deeds of men!

—The Bentztown Bard.



## "THE KNOW-YOUR-CITY CLUB."

It is easy enough for a girl to keep occupied the first summer after she has come home, for the last time, from boarding school or college; but in the fall she needs some strong interest to take the place of school, fun and work. A group of Southern girls found this interest by forming a club to study social problems of girlhood in their own city.

They met once a week at homes of the different members; a committee arranged a program for each meeting, and at the close of it, afternoon tea was served.

A member of the group who had specialized in sociology in college was elected president. Had she not been available, it would no doubt have been easy to find some older person who could have led the class, but the girls found keen satisfaction in working out their course by themselves.

Each program had three parts: first, the reading of an article from one of the current magazines, bearing on some sociological problem in the United States; second, the consideration of some problem of the girls' own city, related as closely as possible to the subject of the magazine article; and, third, a study of the American girl wherever she is found—in industry, in the professions, in college, in the city—with

special discussion of the girl immigrant—in the country and in her home.

Early in the course the club undertook a special piece of work; the making of a "Know-Your-City Map," in other words, a large wall map of the city, on which is indicated every church, every school, every mill and factory, every moving picture show and every recreation center.

In these days, with the help of the city or town librarian, it is easy to find out what books and articles on sociology and economics are most useful for reference in a course of this kind. In the case described here, the state librarian sent to the club, free of charge a traveling library made up of books bearing on the subjects under consideration.

Most of the girls in this club were later to take their places in the community as home-makers; some were eventually to teach or take up other forms of work that would bring them into contact with other girls. Each feels that her study in the "Know-Your-City Club" has made her more sensitive to the significance of community life and more intelligent to do what she can, by influence or action, to make her own city a better place for a girl to live in.

—Youth's Companion.



## THE CHILDREN FELL UNDER THE WOOD.

Lamentations is a long word. But its length you need not fear. You can put it in a tear. It means sorrow, crying out for help. Jeremiah is called the "Weeping prophet." His tears, I think, fell into his ink. With this tear-ink he wrote the sad look of a child into a book and called it lamentations. He tells us that cruel taskmasters made little children carry heavy burdens of wood, bundles so heavy and large that the children fell under them. These children were made to work, work, work. Day by day it was all work and no play. They had no music, and their dance was turned to mourning. Their "Oh, I am so glad!" was changed to, "Oh, I am so sad!"

This, you say, was a long, long, long time ago. But you must not forget that a long, long, long time ago is like Halley's comet—it comes back again after a long, long, long time away. Thousands of children are falling under their burdens today, falling and dying, and there are only a few who are crying.

Today there are more little children who are toiling in the big cities than you dream of: nearly two millions—just think of it—about seven thousand are little tots. Let us see if we can get a picture in our brain of nearly two million of children at hard work with little pay and no play. If they were an army with twenty-five companies, this army would reach from Washington to Richmond and would take five days

to pass a given point. Would you like to stand for five days looking at these sad, tired children? Your heart would ache for them and you would be saying "O what can I do for them?"

While the army of children is marching past I will tell you a story of one little child. While he was working a heavy piece of wood fell on him and broke his back. "He fell under the wood." For many months he was in the hospital. When he was strong enough to go out, a nurse took him to church. It was Child Labor Day, and an offering was taken for the society. When a tall man passed the collection plate, the little cripple said, "Hold it lower, lower; low enough for me to stand in it. I want to give myself for this work."

We plead for the little children,  
The innocent and sad,  
Who know the fearful shadow,  
But not the sunshine glad.

By all their bitter burden,  
By all their rights we plead,  
Rebuke the fell destroyer,  
The drink that spoils indeed.

Have pity on the children,  
With rum-cursed lives of pain;  
Let not their tearful pleadings  
Appeal to hearts in vain.

Adapted.



## FOLLOWING OUR LEADER.

In the days of border warfare, the silver casket containing the heart of Scotland's hero was flung one day far into the ranks of the enemy. "The heart of Bruce" called the leader to the wavering ranks, "rescue the heart of Bruce!" The sturdy Scots rallied to the call saying, "Heart of Bruce we follow thee." Amidst the poverty and sorrow of the neglected boys and girls of a great city stands the form of one whose heart has gone forth

in love and pity. Shall we follow where He leads as good soldiers of Jesus Christ? He calls us to the rescue, promises to be with us and finally reward us, giving us souls for our hire. What we do for them we do for Him, for He has said "Inasmuch as ye did it unto one of these, my brethren, even these least, ye did it unto me."

If you cannot go yourself there are other ways of following our leader into city mission schools. You can help to send

others, you can pray for them, you can give your love and sympathy, you can send picture rolls, lesson cards, maps, calendars and other Sunday-school helps after you have finished with them in your school. All these are splendid ways of

helping where help is so much needed. Tell the boys and girls around you and make a collection of these helps, then ask your Sunday-school superintendent where to send them. Follow your leader.

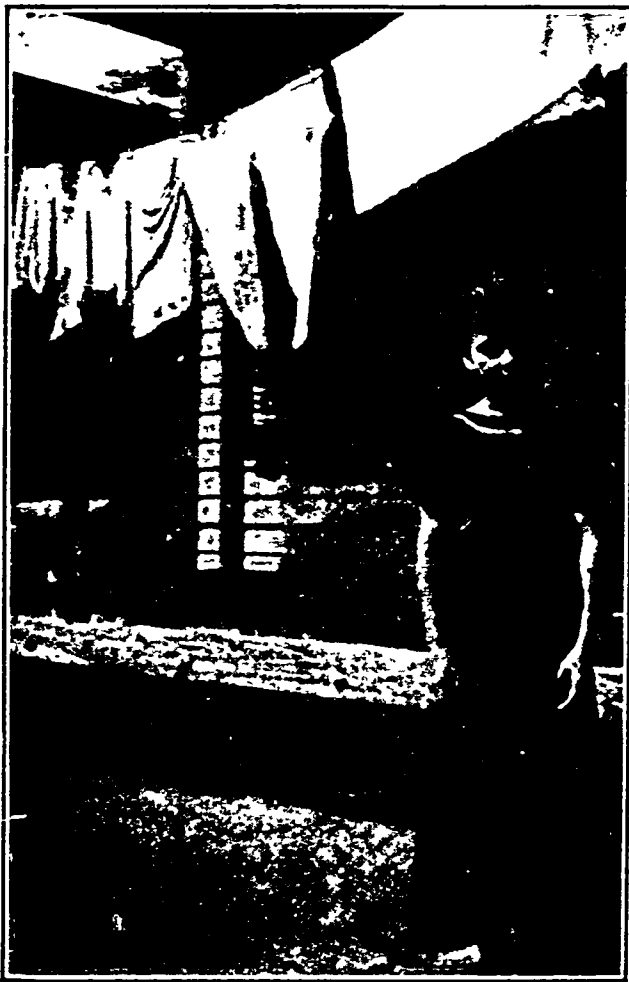


### SUNBEAM CITIES.

There are three cities in which Sunbeams are especially interested, El Paso, Texas; Tampa, Florida and Havana,

eyed Italian boys and girls learning, first of all about Jesus, after that getting the education that will make them good Americans. To be good citizens we must first be good and obedient children of our Heavenly Father. Here is the picture of a boy and a girl who attend the Tampa school.

In far away Havana, on the Island of Cuba, are more dark-eyed boys and girls waiting for help from the Sunbeams. You see the Sunbeams are very important



GIRL IN TAMPA SCHOOL.

Cuba, because in them they are contributing to the support of schools for foreign children.

In El Paso the Sunbeams helped to build a church and school building, and of course they will want to keep the school going. This is where they first began school work for foreign children in America.

In Tampa, there is a school full of dark-



BOY IN TAMPA SCHOOL

people and much depends upon them. Don't forget the schools in the three cities.

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