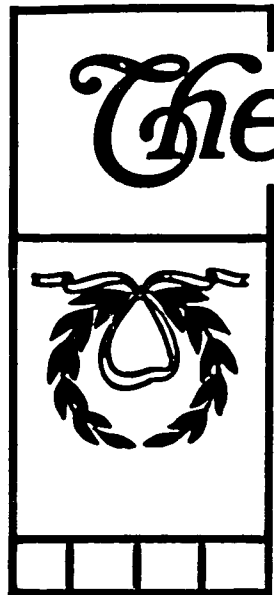


VOLUME
LXIV.

AUGUST, 1913

NUMBER
2.



FOREIGN MISSION JOURNAL

MRS. E. HALL
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THE JOURNAL AT THE ASSOCIATION MEETINGS.

It is possible for the circulation of the Foreign Mission Journal to be greatly increased during the association meetings. We have often had many large lists gotten at these meetings. Will not each Association representative see that the Journal is not forgotten and that some one will secure as many subscribers as possible. We are hoping that the Journal will get a great advance during the summer and fall.

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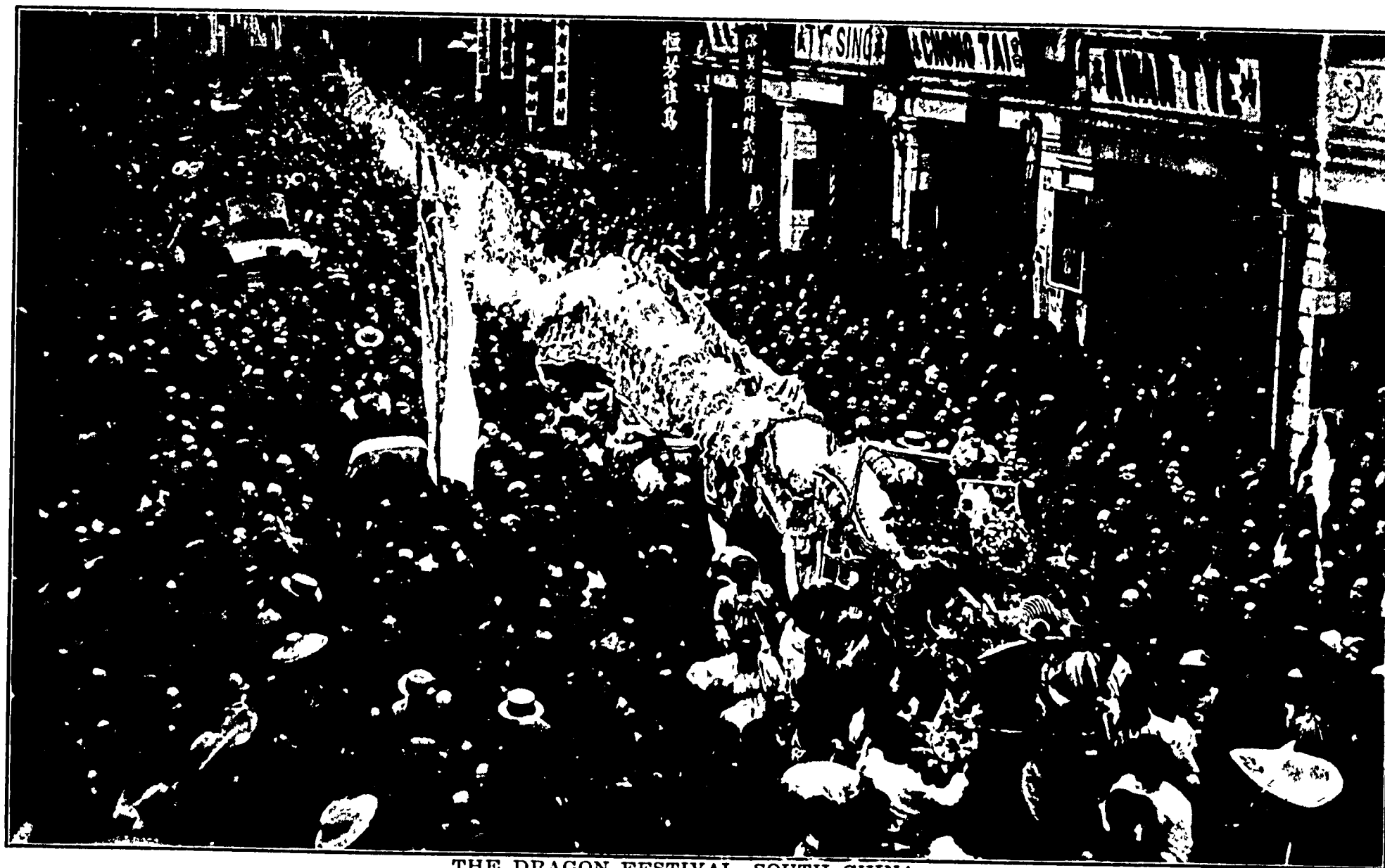
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THE MISSIONARY ALBUM.

A new edition of the Missionary Album has just come from the press. It is a thing of beauty. The Album has proven exceedingly popular among our people. Words of highest commendation have been received from many quarters. The Album is sent postpaid for 25 cents, or is given as a premium for ten subscribers for the Foreign Mission Journal.



THE DRAGON FESTIVAL, SOUTH CHINA.

The old Dragon is losing his power under the changed conditions.

"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.

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AUGUST, 1913.

No. 2.

THE ASSOCIATION MEETINGS.

The season has come again when throughout the entire South the district associations will be holding their annual meetings. We wish to raise the question whether we are making these meetings the great power they ought to be for the extension of the Master's Kingdom. Is there not danger that the delegates will rush through a stereotyped form of routine business which is of comparative little importance and then hurry back to their homes? The meetings ought to be made a great power.

We beg to suggest one way of making these meetings more powerful. Let the foreign mission discussion be made thorough, enthusiastic and practical. We would emphasize especially the practical side. Every association is asked to raise a definite amount for foreign mission work. Let the association carefully divide this amount among the churches and ask every church to give a specified part. Let the discussion include the importance of raising the full amount, and more if possible, and the ways and means of raising it. This will bring up the whole question of systematic giving, the every-member canvas, association campaigns and so on.

The apportionment plan adopted by the Southern Baptist Convention is reasonable and practicable and can be made very effective. Our great general meeting, the

Convention, decides on the amount that we will undertake to raise for foreign missions every year. Each State is asked to raise a definite part of the whole amount according to its ability and development; then in the States each association is asked for a specified part of the amount apportioned to the State. In each association this amount ought to be divided among the churches and the amount asked of each church should be published in the association minutes. The crux of the whole plan is with the associations and churches. They can let it fail or they can make it succeed gloriously. It is a splendid co-operative plan but its effectiveness depends entirely upon the co-operating bodies. Can anyone suggest a better plan—one more simple, practicable or workable? If not, let us take hold of this plan with all our hearts and make it succeed.

It is of the utmost importance that every association raise the full amount asked of it this year, before the last of April. If any association falls short it will probably mean that the Board will lack that much of receiving the money necessary for the support of our great work. This puts a serious responsibility upon the associations. Hence we appeal for an earnest and prayerful consideration of this matter at all the meetings during the summer and fall.

THE TOUCHSTONE OF SPIRITUALITY.

The ancients used a hard, dark-colored piece of stone called Lydia stone or basanite to test metals. They could tell by the mark left on the touchstone whether the metal was pure gold, or what was the quantity and quality of the alloy. It was not an exact test like the modern assays, but it answered practical purposes.

The work of foreign missions is the touchstone of spirituality. A man's attitude toward this work is a fair test of his spiritual condition. If he is utterly opposed to foreign missions, it shows that he is unregenerated, and has in him nothing of the Spirit of Christ. If he is opposed to it because of prejudice or wrong education, he deserves the rebuke which our Saviour gave Peter: "Get thee behind me, Satan, for thou mindest not the things of God, but the things of men." If he is opposed to missions because of his love for money, then he ought to give heed to the words of the Master: "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." If he is simply indifferent and ignorant about it, he is a carnal Christian, and has but little spirituality. If he is a truly enthusiastic worker, it marks him as a deeply spiritual Christian.

It is a profound and solemn truth, and ought to awaken us to our true condition. Beyond all doubt, this is a true touchstone, indicating clearly our lack of spirituality, or the degree of our spiritual development.

(1) The great God and Father of us all is missionary in spirit. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." China, India, Africa, and the islands of the sea are parts of that great world which God loves. He does not confine His love to some small section of it, or some little

handful of His creatures. When the angel and the heavenly host from His throne sang on the plains of Bethlehem the special message was: "Behold, I bring you good tidings of great joy, which shall be to all the people;" and the mighty chorus, "Glory to God in the highest, on earth peace among men." Before the throne of God they had caught no narrow vision of what the Saviour's coming meant. They saw the radiance of the light of life—the light which lighteth every man—enwrap the whole earth. They believed that the "good tidings of great joy" were not for the favored few, but for all the people in the world. How little do we understand God's plan, and how we fail to sympathize with His great love when we oppose or neglect sending the Gospel to all men.

(2) The Son of God was also an advocate of world-wide missions. The Hebrew prophets foresaw Him coming as the Saviour of the whole world. He was not simply to be the Jewish Messiah. He was to be the "Lord of lords and King of kings." When he came and suffered and died, it was for all men. In His great commission, He said: "All power hath been given unto me in heaven and on earth; go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world." This was no local and temporal command. It was meant for all the world. It extended over all the ages, "even unto the end of the world." This great commission is repeated in another form in the first chapter of Acts: "But ye shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses both in Jerusalem and all Judea, and in Samaria, and unto the uttermost part of the earth." Here the command indicates the ever-

widening circles until not one corner of the earth is left untouched by the message of the Gospel.

(3) The Holy Spirit is intensely missionary. The book of Acts is called "The Acts of the Apostles." It ought to be called, "The Acts of the Holy Spirit," or "The Acts of the Spirit Through the Apostles." The book is a history of the first spreading of the Gospel. The Spirit of God, like a great general, directs the advance. The early Christians were His army, and they ever moved under His direct commands. He is the power at Pentecost; He directs the work in Jerusalem, in all Judea, and in Samaria. He shows Peter by a special vision that he is to call no man common or unclean; that he is to regard no people as being outside of the pale of God's love, and when, under the Spirit's direction, Peter preaches to the Gentile household of Cornelius, the power of the Spirit falls on them, and Peter is compelled to admit them to baptism. The Spirit tells Paul that he cannot stay at home, but must go far hence to the Gentiles. At Antioch he begins the work of foreign missions. "And as they fasted, the Holy Ghost said, 'Separate me Barnabas

and Saul for the work whereunto I have called them.' " Thus He thrust His laborers forth into the foreign field. He directs them in all that they do. He selects the field. He gives them wisdom and power. But for the fact that Christians have almost cast away the leadership of the Holy Spirit, this world would long ago have been brought to the feet of Jesus.

Now, what is a Christian? He is one who seeks to do the will of God as revealed in Christ through the power of the Holy Spirit, and since the Father, Son, and Holy Spirit are intensely missionary, he who is opposed to missions is not a Christian, and he whose zeal is but faint must have but little of the Spirit of God in him.

The solution of the missionary problem is easy. If we can find some method of deepening the spiritual life in our churches, the question is solved. When all Christians have learned that they are the servants of Jesus Christ; that they belong absolutely to Him; that His Spirit dwells in them; and when they begin to say with earnest hearts, "What shall I do, Lord?" the tide of missionary zeal will rise with a glorious increase until it shall sweep over the face of the whole earth.



A PLEA FOR AFRICA.

It is difficult for our people to realize the importance of Africa as a mission field. The work is hard, and sometimes discouraging, but this fact only emphasizes the necessity for increasing the number of workers, and pressing the work vigorously. Africa's importance is not so apparent as that of a great awakening nation like China, or a brilliant leader among nations like Japan. Mr. William D. Powell in emphasizing the great opportunity in Africa, says:—

"It is a great continent and its importance is made manifest by the struggles of the nations of Europe to obtain a strong foothold there. The very fact that there

has been large increase in the number of traders by the great commercial companies, and the seizing of the most important points, bear silent witness of their estimate of the great advance to be made in the development of the Dark Continent. The population is between two and three hundred million people. Mohammedanism prevails in the northern portion of the country and shows remarkable aggressiveness in forcing itself upon the regions to the south. Voodooism or Fetishism, a kind of fear-worship, is the prevailing belief. It contains no blessed hope for the future and bears no tidings of God's infinite love to sinful men. The story of

God's love and grace as proclaimed in the Gospel meets with a remarkable acceptance on the part of this people who are yet in the kindergarten state."

Other Christian bodies have caught the vision of Africa's need and are pressing the work. The Northern Baptists have



SNAKE PRIESTESS.

(The serpent is an object of worship.)

been singularly successful. The Presbyterian Church, since moving its main stations away from the Coast towns where the degrading influences of the average foreigner on the natives is not felt, has had remarkable success. In these interior stations the natives construct their own houses of worship, maintain their own schools, and native workers are taught from the beginning to honor God with their substance, and to make sacrifices for the extension of His Kingdom.

In our own work in Africa the tide is turning as shown by the last reports from the field and if we could send out strong reinforcements, there is no reason why we should not have great success. How long before Southern Baptists will furnish the men and the means that we may do the work we ought to do in the Dark Continent?

Mr. Powell in his plea says:—"What we

need to do is to send large reinforcements of our strongest men and women—many of whom should be capable medical missionaries who have a burning desire to lead these savage sons of the forest into the knowledge of God's abiding love for lost men." There is no place where strong men can do a more blessed work than in our Yoruba field in Africa. This fact is shown by the work which is being done by the few strong workers already on the field. Let us hear the urgent call of the writer quoted above:

"I urge that we give new consideration to the wail that comes to us from Africa's sunny clime, that we bear in mind that millions of men from our own and other lands are rushing to Africa for trade, for diamonds, for gold and that we must go to bear the torchlight of God's eternal truth. We have too long neglected the claims which this great nation has upon us."



OVER 3,000 MEMBERS IN THE PINGTU CHURCHES.

Last Sunday there were baptisms by our three pastors in three of the Pingtu churches. This is the first time we have had this pleasure in the history of our station. The total number baptized was 103—12 more were baptized into the Pingtu City church to-day. This brings



HAMMOCK TRAVELING—AFRICA.

our total baptisms, since January 1st, up to 828.

Last year the Pingtu City church bap-

tized 155. The first six months of this year there have been 310 baptisms into it. In other words there have been no fewer than 465 baptisms into this one church in 18

of 2,000. With great gratitude to God we are now able to report a membership of over 3,000. Loyalty to Jesus Christ and His mighty truth is the motto of every one of



HOTEL ACCOMMODATIONS FOR MISSIONARIES—AFRICA.

months. During the same period there have been 1414 baptisms in the 10 Pingtu churches.

September, 1912, I gave all the Chinese co-workers a feast because the Pingtu churches had gathered in a membership

our Pingtu workers. They believe in Jesus and are not ashamed to preach his precious Gospel

"Brethren, pray for us."

WM. H. SEARS.

NOTES OF INTEREST

Our missionaries at the present time lament how few workers they have. On October 28, 1878, Dr. Graves writes that he was enjoying a delightful visit from Dr. Yates. Though Dr. Yates had been in China thirty-one years, he had never visited Canton before. Dr. Graves after being in China 24 years, adds: "He and I are the only male representatives of our Board now in China. Oh, when shall we have some young brethren to reinforce us! I have almost ceased to hope for permanent help from home, and am doing all I can to train our native assistants as the next best thing to be done." Let no one be discouraged now when our Board has

in China a force of 54 male missionaries and 90 female, and in addition to this 209 male native workers and 78 female, a total of 431; and yet this is only one in a million.

Considerable interest has been aroused during the last two meetings of the Northern Baptist Convention on the matter of Religious and Moral Education. A very important bulletin was presented to the Convention when it met in Des Moines in 1912. A copy of this bulletin ought to be in the hands of all Baptists. Copies of these will be sent for price of the postage, namely:—One copy, 2 cents; five copies,

4 cents; ten copies, 7 cents; fifteen copies, 10 cents; twenty copies, 12 cents; twenty-five copies, 15 cents.

Send all orders to the American Baptist Publication Society Headquarters, 1701 Chestnut Street, Philadelphia, Pa.

In a letter November 28, 1879, Dr. R. H. Graves, in writing of the conditions in China, says: "I very much fear that many of our Southern Baptist churches are too busy squabbling about points of church order to care much for the perishing souls of these heathen millions. It is a sight to make angels weep. At the Day of Judgment, if not sooner, pangs of remorse will shoot through many a soul as they see how the trifling things which appeared so big when viewed through their party goggles dwindle into utter insignificance when compared with the value of immortal souls."

Our noble brother from Pennsylvania, who has for several years been paying the salary of ten of our missionaries, writes that he will continue the same this year if we can secure ten people in our bounds who will each give the salary of a missionary. This must be ten who have not been giving formerly the salary of a missionary. These must be ten who have not sisters will volunteer at once. When you give \$600, it secures \$600 more from our noble brother who feels that he is willing to put up his money, but wants it to count for the advancement of the Kingdom.

When William Carey proposed to his father his plans, he replied, "William, are you mad?" This same William went to

India and worked, never returning to his native land. He did not lay claims to brilliant gifts or genius, but he said—"I can plod, I can persevere." He became the author of grammars, dictionaries, translator of books. He either translated or assisted in the completion of 27 versions of the Scriptures, requiring a knowledge of that many languages or dialects.

The conditions in Mexico are very trying. A number of our missionaries are standing by the work there, but they write of hearing the firing going on between the contending armies; the provisions are scarce and there is general demoralization. May the Lord hasten the day when our sister Republic may have peace. For this, let us pray.

We have received a pathetic letter from Brother Fung Chah, a native preacher in Shanghai, China, telling of the triumphant Christian death of his daughter, Miss Anna M. Fung.

A message, sent by the United States Steamer, "Pittsburg," from San Diego, Cal., forwarded to us by wire, informs us that all are safe in Guaymas. This city has been in a state of siege for several months.

Rev. J. W. Newbrough, on July the 13th, wrote: "While I was preaching yesterday, more than twenty cannons were firing not less than a mile of us."

Rev. C. T. Taylor, of Raton, New Mexico, has been elected as Vice-President of the Board in place of Rev. S. B. Callaway, who has moved out of the State.

THREE FINE YOUNG MISSIONARIES.

We take great pleasure in presenting to our readers these splendid young people who have been appointed for the foreign field. They are all well equipped and we cordially wish for them abundant success in the work to which the Lord has called.

them. They all go to points where reinforcements are imperatively needed.

MISS SALLEE.

Miss Hannah Fair Sallee was born in Cox's Creek, Ky., July 27, 1887. She is

the daughter of Rev. and Mrs. J. M. Sallee of Beeville, Texas, the sister of Mr. W. Eugene Sallee, of Kaifeng, and of Mrs. R. T. Bryan, of Shanghai, China.

Her early education was received in the public schools of Henderson, Ky., and of Beeville, Texas. She graduated from the



MISS SALLEE.

Beeville High School in 1903. Several years were spent in Baylor College, where, in 1907, she took the A. B. degree. In 1910, she took the degree of Bachelor of Arts in Baylor University, and in Sept. 1911, she took the degree of Master of Arts in the

University of Chicago.

For the past two years, she has taught successfully, having had charge of the Latin Department of the High School in her home town.

Miss Sallee has been an active church worker for years. She was appointed for work in Shanghai, China, May, 1913, and expects to sail for her new field of labor early in the fall.



REV. J. B. HIPPS.

John Burder Hipps was born at Spring Creek, Madison County, North Carolina, February 12, 1884. He is the son of Rev. and Mrs. R. H. Hipps, of Spring Creek, N. C. He came up under Christian influence in the home, his father being a mountain preacher and his mother a consecrated Christian from her early youth.

He was prepared for college at Moss Hill College, Moss Hill, N. C., one of our mountain mission schools. Following his preparatory course he entered Wake Forest College and graduated in 1907. After leaving college, he became principal of Lee Baptist Institute, Pennington Gap, Va., and remained there for three years. During this time he decided to enter the min-

istry and in the fall of 1910 entered the Southern Baptist Theological Seminary, at Louisville, Ky., graduating with the Th. M.



J. B. HIPPS.

degree May, 1913. When he first entered the Seminary he faced the question of becoming a foreign missionary and on the 21st of last February volunteered. On July 8, 1913, he was appointed by the Board as a missionary to Shanghai, China. He is now doing valuable work among the churches of his native State in the interest of foreign missions.



REV. HENRY HUDSON McMILLAN.

Rev. Henry Hudson McMillan was born July 21, 1885, in Scotland Co., N. C. He was the son of Mr. and Mrs. A. McMillan. His father was a life-long teacher, who by private instructions, prepared his son for college. He was converted and joined the Spring Hill Baptist Church in 1899.

He entered Wake Forest College in 1904. It was during his stay at college and under the strong religious influences there that he felt called to preach in 1906. He graduated in 1908. After completing his college course, he was a teacher in the mountain mission school at Fruitland, N. C., from 1908 to 1910. At the close of his work in this school he entered the Southern Baptist Theological Seminary in the fall of 1910. Here again he came face to face with the question of his life work, and under the impulse of the strong mis-



H. H. McMILLAN.

sionary spirit at the Seminary he became a volunteer for the foreign mission field, Nov. 1, 1911. He completed his work in the Seminary, and graduated with the degree of Th. M. in May, 1913. He was appointed a missionary of the Board at its regular meeting, July 8, 1913, for the work

in Shanghai, China. While waiting for the time to come for him to sail, Brother McMillan is doing excellent work in enlisting a deeper interest in foreign missions among the churches of his native State.



MISSION STUDY NOTES.

ASSISTANT TO THE EDUCATIONAL SECRETARY.

The most encouraging mission study note we have been able to record for some time is that the Rev. Frank Moody Purser, of Alabama, has accepted the call of the Foreign Mission Board to assist the Educational Secretary in the conduct of the Educational Department while waiting to be sent to the foreign field.

Mr. Purser was born in Birmingham, Ala., February 25, 1889. He graduated at the University of Alabama in 1908, with the A. B. degree and at the Southern Baptist Theological Seminary in 1913, with the Th. D. degree. He has before him the ultimate objective of becoming a missionary in Honan Province, Central China.

Mr. Purser comes to us with the highest recommendation. He began with us June the 1st and is rapidly getting hold of the work, which he believes in enthusiastically. We are sure he will receive the hearty co-operation of the brotherhood.

MISSIONARY EDUCATION MOVEMENT CONFERENCE.

It is most gratifying to note the splendid success of the Missionary Education Movement Conference, held in Blue Ridge Hotel, near Black Mountain, N. C., June 27th to July 6th. The number of delegates was larger than last year by fifty. The attendance upon the Mission Study Classes, various institutes, conferences and platform meetings was practically unanimous. It was a joy to witness the eagerness with

which the delegates seized upon the opportunities of the Conference.

There were about a dozen Mission Study Classes, a special normal Mission Study Class, graded mission study in Sunday School. In fact, the whole question of how to present missions in a local church was presented and studied. Special conferences were held for pastors, laymen, women and other church workers.

There was an unusual number of missionary speakers in attendance. All the great mission fields were presented by men who had been on these fields and could speak of them out of experience.

The several demonstrations of mission scenes showed how missions could be made vivid. This was a new feature and opened a very effective method of impressing missions on the people.

The morning prayer services, with which each day's work was begun, and the service on the mountainside at sunset, did much towards the deepening of the spiritual lives of the delegates.

The denominational group meetings were, as usual, greatly enjoyed. Our Baptist group was a fine and enthusiastic body. They joyously faced the work set before them and made large plans for missionary activities during the coming year. These denominational meetings did us great good.

We came away hoping that next year we could get a far larger number of Baptists present at this Conference. Nothing can do the cause of missions more good

than can this unique and inspiring Conference. May many who read these lines begin to plan now to attend this Conference next year.

MISSION CONFERENCE AT RIDGECREST.

There was held from July 6-13 on the Baptist Assembly grounds at Ridgecrest, N. C., a Conference on missions. The Educational Secretary conducted this meeting, assisted by Mr. Purser. The Mission Study Class upon "Brazilian Sketches" was led by Mr. Purser and he also conducted several Conferences upon missions in the Sunday School. Conferences were held upon the Mission Study Class and the work amongst the women. Miss Spalding conducted the two splendid Conferences upon "Missionary Work by Women."

The platform addresses were delivered by Rev. M. Ashby Jones, D. D., Augusta, Ga., Rev. E. M. Poteat, D. D., Greenville, S. C., Rev. A. C. Cree, D. D., of Atlanta, Ga., Prof. Raines, of Berea College, Kentucky and Rev. T. B. Ray.

Dr. Jones spoke upon "The Great Fundamental Principles Underlying Missions" to the great uplift of those who attended. Dr. Poteat spoke upon "Missionary Embryology," showing the missionary development in the Acts of the Apostles. These lectures were unique and inspiring. Dr. Cree spoke, with illuminating vigor upon several phrases of home mission endeavor. Dr. Ray spoke upon the Judson Centennial. The address of Prof. Raines, of Berea College, Ky., upon "Winning Individuals for the Kingdom," was one of the most helpful addresses we have heard upon that all-absorbing subject. Prof. Raines' visit, though brief, was greatly enjoyed.

The attendance upon this Conference was the largest we have had upon any missionary conference at Ridgecrest. The enthusiastic work done indicates an excellent growth in this Assembly. As soon

as the hotel is finished, which we trust will be by next season, there ought to be large and enthusiastic crowds in attendance upon the various meetings of the Ridgecrest Assembly. We were greatly gratified by the faithful work done by those who entered into the Mission Study Class work and various Conferences.

NEW TEXT BOOKS.

It is too early to announce the full list of mission study text-books that will be ready for use next fall, but we must speak of the following now. We shall have a great wealth of new material and expect to break all records in mission study.

"In Royal Service," by Miss Fannie E. S. Heck.

This book tells about the missionary work of Southern Baptist women. It will not only thrill the hearts of the women, but the men as well. It is a great story of a great service. Ready October 1st.

"Ann of Ava" (Ann Hasseltine Judson).

A text-book on Ann Hasseltine Judson will be welcomed with delight by many, and especially by the younger women. The opportuneness of its appearance at this time is apparent.

"The Emergency in China."

This is a new book upon China. Its information is up to date, and it sets forth, in a splendid way, the situation in the newest Republic in the world.

"Mexico To-day."

For a long time we have been wishing for a book on Mexico. At last, we are in possession of one which we believe will be studied with great pleasure by our people.

"Immigrant Forces."

This is a new text-book upon immigration, that live and immensely important home mission problem.

THE SCRIPTURAL APPEAL FOR FOREIGN MISSIONS

F. M. McCONNELL. Cor. Sect'y, General Convention, Texas.

The attitude of a Baptist towards foreign missions determines how much missionary he is. If all the churches would give liberally and regularly to foreign missions, all other missions would receive consideration and support. It is, therefore, of the greatest importance that interest in foreign missions be created in the hearts of all of God's people and that every church be enlisted to join actively in foreign mission work.

The scriptural appeal for foreign mission work may be made from the following:

1. All those passages which teach that no one can be saved except through repentance and faith in Jesus Christ. John 3:36; Math. 18:3; Rev. 21:27; Ps. 11:6; Math. 18:9; Math. 25:46; John 7:34; John 10:9, 10; Acts 4:12; Acts 10:43; Luke 19:10 and John 3:17.

The Bible teaches that God is just and that in justice he will judge all the nations of the earth in strict accordance with his law. It teaches that no sin can enter heaven, no guilty person can have an eternal home there. The souls of both the righteous and the wicked are immortal and every one who will ever go to heaven must be born again by trusting in Jesus Christ. The gospel is not a means of condemnation. Sin condemns all men. The gospel is a remedy and the only remedy any soul can have. The millions of earth dying without Christ die in their sins and so dying they cannot enter heaven. The Bible teaches that the only opportunity to be saved a human being will ever have is before death, and it follows that if this generation of lost souls are ever saved, this generation of Christians must give them the gospel.

2. The command of Jesus is binding upon all his people to do foreign mission work. Math. 24:14; Math. 28:19, 20; Mark

13:10; Mark 16:15; Luke 24:46, 47 and Acts 1:8.

If we are servants of our Master, we will obey him without hesitation. If we serve ourselves or the world we will obey self and love the world.

3. The example of the apostles and New Testament churches is that of intense foreign mission work. Acts 13: 3; Acts 16: 4; Acts 26:15-19.

4. Missionaries must be sent if they ever reach the lost in foreign lands. Rom. 10:14, 15.

5. Those who send have a partnership interest in all that is done by those sent. 1 Sam. 30:22-24; 2 Cor. 10:15, 16; Jn. 4:36.

These five considerations should make every Baptist a thorough missionary. We should never cease until we have enlisted all the members in all the churches for all the work.

We should all rejoice over the 4,532 baptisms last year, the largest number God ever gave us in one year. At the end of fifty years of work we had 3,493 members on all our fields. Now we baptize more than that in a single year. Let us press on with great encouragement. Foreign mission work is peacefully revolutionizing the world. The main purpose and work of foreign missions is to win the lost to Christ, but the by-products of missions are many and of the most glorious character. This is seen in the different governments, in the better condition of the people and the enjoyment of liberty. In trade it is seen by a vast increase in every line of industrial and commercial activity; in civilization by the uplift of every people where the gospel has gone; in intellectual development by both a thirst for learning and the organization of common school systems, colleges and universities; in music

by the substitution of harmonies for jargon of sounds; in art by the replacing of crude representations of gods, witches and cruelty with scenes elevating and ennobling. The influence of the gospel is seen in literature by the multiplication of books, newspaperers and magazines, the building

of great printing plants and libraries. In civic life the influence of the gospel is seen in lighted streets, better houses, better health, better home life and a marvelous all round improvement. Truly in Christ all the nations of the earth are blest in every conceivable way.



A GREAT FIELD EXPLORED.

BY CHAS. A. LEONARD.

A little more than two weeks ago Mr. J. C. Daniel, of Hwanghien, Dr. T. O. Hearn, of Pingtu, Evangelist Lin of Pingtu and I met at Chang I, about forty miles away and from there made a straight line down through An Kieo and Lin Kieo counties to the county seat of I Swei county, some 250 miles away.

From there we went on over west to Meng Yin, where the mission board of our Chinese Association has evangelists and Bible women doing good work. Then we went on to Tian-fu and took the railroad for Wei-shien, from which place return was made to Laichowfu by private conveyance.

Excepting the travel on the train we went more than 1,000 Chinese miles over-

land. This is equal to more than 380 English miles. Ten counties were visited and we touched at nine county seats. Only two animals were used on the trip, so we walked more than half the way. Large numbers heard the preaching of the gospel, 364 patients were treated, some 300 gospels sold and several hundred tracts distributed. The Lord blessed us with

good weather and only one-half day out of the 15 days was lost by rain.

Usually whenever we passed through a village where there were many people on the streets or a market or a "fair" in progress the party would stop for an hour or more. One would begin preaching right



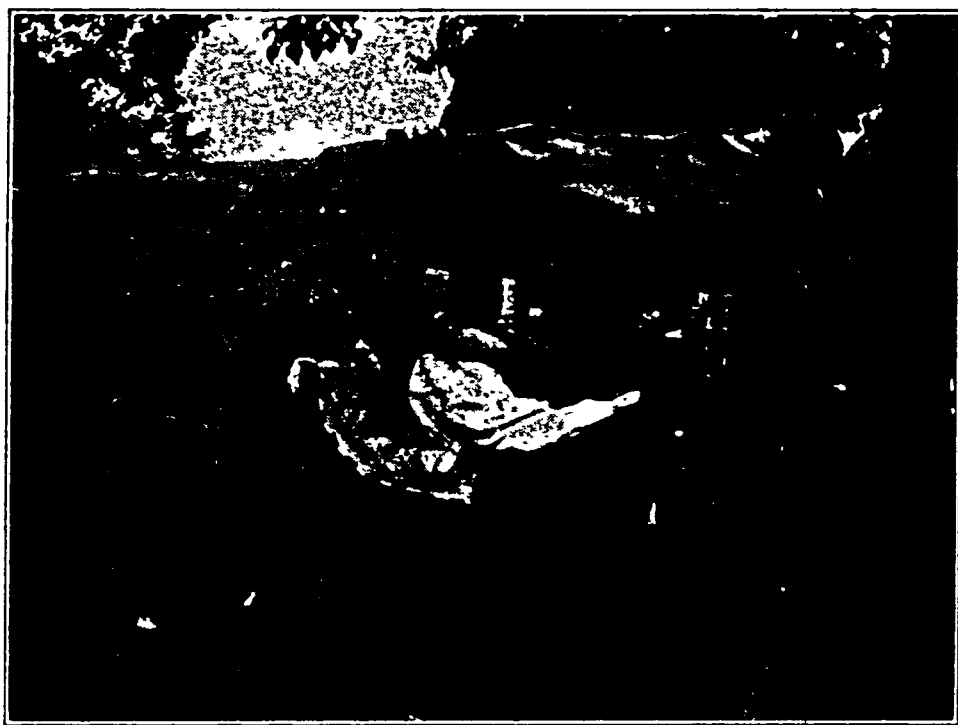
ONE MODE OF TRAVEL IN CHINA.

(Missionaries Lawton and Sallee itinerating. The boxes and bundles are food and bedding.)

away, the sick were invited to come for treatment, and some one else would offer Gospels for sale and at the same time expound the word. Then as we left, the merchants, who could not leave their stores, were visited and offered Gospels, and many bought.

The people received us gladly. At some places where formerly a foreigner would

not be allowed we were given a most hearty welcome, and at not a few places the people expressed the hope that we would come and live among them and preach the gospel to them. We came across some Christians here and there, but they are few and the country is sadly neglected spiritually. It would have made your heart sick at times to see the large number of those who are suffering from disease and have stoically endured it through the years, but their need for the Bread of Life is greater than all.



TRAVELING BY WHEELBARROW.

(Mr. and Mrs. Wade D. Bostick at the end of a journey of 200 miles.)

We had heard of that great field, but only one member of our Mission had ever been in that section. There was a desire to go and see and at the same time do some good itinerating in a neglected part of the Province. We were struck with the greatness of the field and the present opportunity there. This is the largest section in the province of Shantung without a Protestant missionary. There are a few Catholics working there and the Presbyterians make visits to the field every few months, but there is no resident Protestant missionary in all that section. The nearest to the north is at Tsingchowfu, and in the south Ichowfu, a distance from

north to south of 460 Chinese miles; nearest on the west are at Tianfu, and excepting the few Swedish brethren at Trucheng to the east there are no missionaries all the way to the sea, making a distance east to west of some 750 Chinese miles. This embraces a large number of counties in which are many millions of people. The center of that section is the walled county seat of I Swei, a city far from the railroad, but of considerable business and political importance. It is in the center of the watershed of the Province and conse-

quently there are many mountains in that region, but the river valleys have many villages and one is in reach of a great section in every direction.

Our Mission should by all means have a station at I Swei or thereabouts. We would thus be in a field larger than any three of our stations combined. If we are ever to expand, now is our opportunity for other denomina-

tions are planning to come in and open up in a way that would more or less cut us off from the west. This trip has convinced me of the advisability of the extensive plan. We must not confine ourselves to a few small places, but, while laying stress at some places, yet at the same time we must, as did Paul, plant the seed in many places that it may spring up in time. This the Presbyterian brethren have been doing and they will in a short while reap a great reward. Oh, if we just had a few young men and women coming out right away so that we could send some of our present forces over to Laiyang and out into that I Swei section to open new



TRAVELING BY CART.
"Going to Pingtu." (J. W. Lowe.)

stations! It seems that something must be done—our Mission should by all means open some new work—but how are we to do it without men and women to take even the places of those who have died or broken in health and are in the homeland? All the past year the brethren have been trying to find a plan by which some of our present forces could be spared for new fields without crippling the present work, but it is discouraging when word comes that the Board has for the present had to refrain from any idea of sending more men. Surely if our people in the homeland could see the need and the opportunity that we have just beheld on this trip they would make it possible for us to go forward into this section to the southwest and in some way meet the great call which comes from there. And it is not only there, but Laiyang must be opened with a full station, and some one be located in Manchuria, where it was decided to open a station several years ago but until this day

we have not had men to spare for that needy field. God's people are truly not doing their duty. They are tying our hands, and we are compelled to confine ourselves to the extreme eastern section of Shantung Province. God grant that the people may come to His help at this time. The opportunity will not last always in China, but will pass.

We were made glad to see the evidences of a new hope and life among the people. There is apparent a decided desire for something better and not only did the people listen most attentively to the preaching of the Word and receive us most kindly, but there was evident a desire that some of us come and help them. It is our hope that we may do so speedily. Our Mission was probably never so zealous to open new fields nor did the Lord ever bless us so much as He is now doing in the fields where we are now working.

Pingtu, China.



TRAVELING IN A SHENTZA IN CHINA.

OUR AFRICAN GIRLS' SCHOOL

DR. B. L. LOCKETT.

About three years ago, Mrs. Lumbley was given permission to start a school for girls in our African Mission. With no building, scanty funds, and an intense love for the work, she returned alone to Abeokuta, where before she had lived with her husband and two little children. Her own loved ones had been taken from her;

After a few months we succeeded in getting the native king to grant us three adjoining compounds. One was inhabited by a large family of heathen. After they left, the king sent his prisoners to break down the walls of their former homes; and upon the spot where for many years heathen had lived, worshipped, and had been buried,

we began to dig for the foundations of the first building for our school for girls. The pick often brought up pieces of pots in which cowries had been placed over heathen graves. Once each week, many members and school children came and worked freely in the erection of the walls. Then we began to put on roof, ceiling, and plaster. All the money was exhausted; but the work went on. The girls worked hard from one to three



MATRON AND PUPILS, GIRLS' SCHOOL—ABEOKUTA.

but God gave to her a few black girls, whom she quickly learned to love. The larger number of the girls came from the farms and were glad to have a room in the lower story of the Mission House, while Mrs. Lumbley lived above. A part of a veranda in the lower story was used for a class-room.

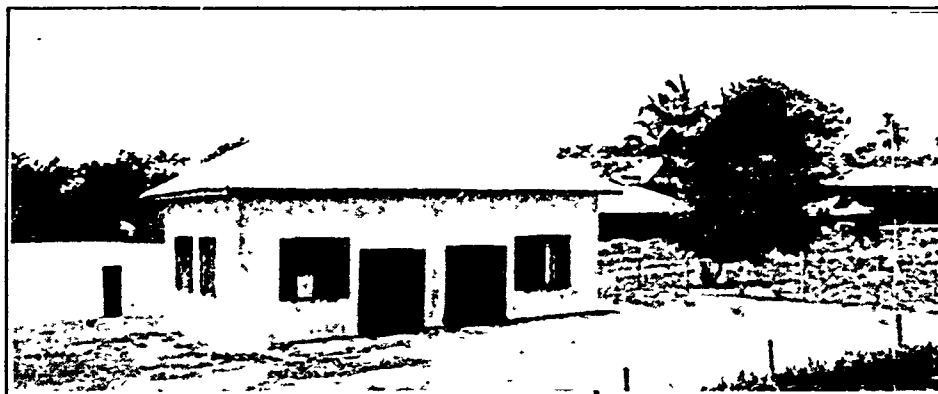
One year later, she received an appropriation of \$300 for a building for the girls school. The only available space for the building was the back yard of the mission compound. This was small and undesirable. About this time, I and my little family reached Africa and settled with Mrs. Lumbley in the upper story of the mission house.

hours each day carrying earth and water during the erection of the walls and taking away the remains of the walls later. In places, it was necessary to lower the level of the ground as much as three feet. The larger part of this labor was done by these girls. In all, they carried between 15,000 and 20,000 loads of earth, during the year.

In March of this year, the building was finished; and the twelve girls, the matron, and the matron's children were happy to move from the lower story of the mission house to their own quarters. The building is composed of two large rooms, one of which at present is used for sleeping quarters. The floors are concrete, the inner walls are plastered and whitewashed.

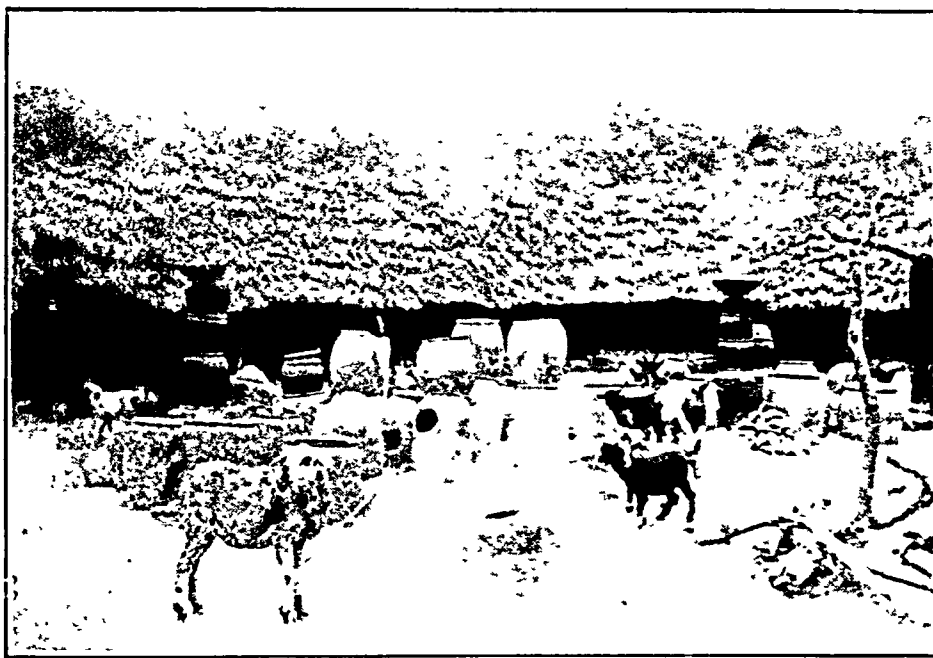
The outer walls are cemented. While it is not large, it is well finished. We are proud of it. It cost \$500, the balance of which has been supplied by contributions from the churches and friends on the field. Only one of the girls was a Christian when she entered the school. It has been my happy privilege to baptize all the others except the youngest, who has often said she trusted the Saviour. During the past year, while Mrs. Lumbley has been on furlough, I have had the oversight of the school with the assistance of the native pastor's wife as matron. It is my candid judgment that I have never seen as large a group of girls who were less trouble or who behaved themselves better. I have never seen a group of students who prayed more. While they are receiving the rudiments of common school training, they are being trained in common domestic duties

It is our hope that within a few years our native preachers and teachers will not have to marry illiterate girls who cannot be of true help in their work. The girls prepared in this school will be comparatively intelligent, they will be good Christians, and they will not be ashamed to work in their homes.



GIRLS' SCHOOL BUILDING—ABEOKUTA.

Mrs. Lumbley has returned. More girls have been admitted. If we meet the strong demands, we shall have to rapidly increase our buildings and our staff of teachers. Our Mission has asked that two young women be sent out this year to assist Mrs. Lumbley and to be learning the language, in order that they may be prepared to meet the coming needs of the school and of work among women. Are there not some who will hear the call and speedily volunteer their lives for this service? service?— Abeokuta, Africa.



INTERIOR OF A NATIVE COMPOUND—AFRICA.

and are learning much of the Scriptures. Mrs. Lumbley believes African girls should be trained to do the work about the home as much as the work of the class-room.

missionaries as a premium.

Let the friends of the Journal secure subscribers and get one of the beautiful new albums of the

GLIMPSES AT THE WORLD FIELD

A MARK OF PROGRESS.

Despite the fact that China's revolution has been widely heralded and that the news of it has been steadily published, it is hard yet for Westerners to realize the change that has come. Once in a while a striking event calls attention to the vast overturn in thought and conduct. *Missions* records an illustration that religious liberty really exists to-day in China. The Altar of Heaven in Peking was perhaps the most sacred and impressive spot in the empire; it was jealously guarded; reserved for the approach once a year of the emperor, who knelt there under the arching sky to show that he, ruler of the great Middle Kingdom, was himself subject to the will of High Heaven, whence he held his throne. Upon the steps to the Altar, on a recent Sunday afternoon, 125 Christian student leaders gathered for a meeting of training and inspiration, and at the close of their discussions they ascended to the Altar itself and there poured out their hearts to the God of Heaven in thanksgiving for his gifts to China and in petition for the new republic.

This spectacular event emphasizes what is observed in many quieter but even more practical ways; viz., that Christianity is free to spread and develop in China to-day. But what about a people from whom the old faiths have so fallen away? Are they to be left to break into infidelity and materialism? Or is the Christian West to realize the urgency of the hour and to leap to meet it? Every new token of China's advance is a fresh challenge of the sincerity of the church's prayer for open doors.—*The Missionary Herald*.

CHINA'S GREATEST NEED.

The following story from the Baptist Standard is very striking: A traveler, who was not a Christian when he went to

China, asked one of the most distinguished men of China what was the principal need of China to-day. Instantly came the answer: "Christianity, of course." "You astonish me," said the American. "I had supposed you would have named new business methods, a new and progressive administration, education, or such things. May I ask why you say, 'Christianity, of course?'" "Because it is the only thing that goes deep enough," said the eminent Oriental. "China needs all those things you mentioned, and many more, but it needs Christianity first, because that underlies all the rest. Take a single instance. We have gold mines in inner China of which I know well, and which would make your Klondike look, as you say, 'like 30 cents.' It is gold which is easy to work. But we cannot work it. Why not? Because if we were to fill our canal boats full of it and start them toward the coast, every village mandarin through whose boundaries our boats passed would extort his bribe to let them pass, and every other, little and big would, as you say, 'get his,' too, and when we reached the coast we would have no gold at all—and would be lucky if we still had the boats. No. China can never be reformed until it has a new business and government honesty, and it can never have these until it has a new moral sense and it can never have that until it has become Christian. I myself am a rich man, as wealth goes in China, but I have not one copper cash invested in China. They are all invested in American securities—because America is a Christian country, and that is the only kind of country where an investment is ever safe!"

THE COMING OF THE KINGDOM IN JAPAN.

There are eighty-five thousand members of evangelical churches in Japan, and there are multitudes whose lives have been touched by Christianity in one way or

another who have not united with any church. The progress of Christianity is not to be measured by church membership.

A professor in the largest university in Japan told me of how Christianity has given absolutely new content to such words as love and righteousness and how it has been a leavening force in thought and life, reaching even the leaders of Buddhism and compelling great changes in their customs and teachings. This same man, a graduate of Harvard University, was sure of the final acceptance of Christian principles by the Japanese.

"Great Righteousness" is the slogan of the present Emperor's reign. It is significant that so many leading men are seeing that righteousness is essential to higher development. It is also significant that many are seeing that better religious thought is necessary to progress in morality. This sentiment was expressed to me by one of the leading men in the Empire. This same distinguished gentleman informed me that many of the educated classes are thirsty for new religion, though he himself is not an avowed Christian.

Many are studying religions with a desire to find something better than their old systems. I was told that two volumes of Prof. William James' "Varieties of Religious Experience" in the library of one of the great universities had their covers almost worn off from much reading.

Representative Japanese, some Christian and some non-Christian, have forced me to the conviction that the Kingdom cometh

in Japan, though it cometh not with observation.—J. H. Franklin, in "Missions."



END OF THE OPIUM TRADE.

The fortunes of the ballot for private members of Parliament gave to the Rev. Towyn Jones, M.P., the first opportunity of moving on March 7th a resolution in the House of Commons denouncing the Indo-Chinese Opium trade, and calling from its treaty obligations to admit British opium from India.

Much prayer was offered in prospect of this debate, and the announcement which was made at the close by the Under-Secretary of State for India was received with great satisfaction. Not another ounce of opium is to be exported to China. The Indo-Chinese opium trade is dead. The stocks lying in Chinese ports are to be allowed to exhaust themselves, but no further supplies will be prepared in India. Other crops are to be cultivated in India in place of the poppy and the Indian Exchequer will forego the revenue from the Chinese opium trade.

This action is morally courageous, and for it we thank God. British Missionaries in China will feel a sense of relief from the reproach so often brought up against them by high-minded reformers that a professedly Christian Government was forcing a morally injurious trade upon China. To Mr. Theodore Taylor and to all those who have so faithfully and earnestly labored during many years in the Anti-opium cause we offer our sincere congratulations.—
The Herald (English Baptist)



AMONG THE MISSIONARIES

Missionary J. W. Newbrough of Chihuahua, Mexico, sends to the Baptist Standard this message: "Trains all stopped in every direction, most of them for weeks and those to our south for months now. No mail goes out or comes in except by carriers. Have a chance of getting some

out and this word of greeting to brethren and friends interested in us. We are well and so far have only suffered the inconveniences incident to a siege. Many articles are exhausted and every thing being rapidly reduced. Every week adds to distress of the poor and to the hardship of all.

Closed our school Friday. A good year's work despite conditions. The Lord is protecting His cause."



Miss Ida Hayes writes from Saltillo, Mexico, telling of the trying experiences in connection with the war. She says, "For five days we have been expecting an attack from the rebels who are all about us. One morning they kept up a lively firing for three hours which seemed to be reckless waste of ammunition. For the first time in my life I heard rapid firing guns. For three days this week we had no school and Wednesday night the prayer meeting was suspended. We will doubtless have these interruptions but I am glad we opened the school. Recently an army officer stopped at our gate and asked one of the teachers about the building. When he was told that it was a school building and that the school was in session, he said, 'I wanted it for barracks but will not take it if the school is in session.' So I was right in my decision about opening the school even if we must be interrupted. For myself, I feel quite safe behind these thick walls, even if there should be another battle. The Federals are strong and the city well fortified. If it is taken, I fear it will be at a great cost of life. We are earnestly wishing these troubles to end soon."



A LETTER FROM PASTOR LI.

Our noble Chinese pastor in the Pingtu Mission has written the following letter which has been translated by Brother Sears: "I have just returned from a visit to our mission stations in Western Shantung and want to tell you something about that work. Chinning Cheo is one thousand li from Pingtu on the railroad. Three years ago it was opened up as one of our out stations and since that time a church has been organized and 131 men and women baptized. Meng yin is about six hundred li from Pingtu in the mountains. Here also, we began preaching about three years ago and 94 have been baptized

and organized into a church. In both churches there are 225 members. Although the increase is not as fast as it is at the present in Pingtu, yet it is much faster than it was when Pingtu was first opened. We have always believed that it was the Will of God and not man that led our Association to open these two mission stations.

Since the establishment in China of a Republic, China's territory should be open to Chinese workers and there should be no boundaries to preaching God's Word. Was it intended that Baptist churches should exist in two out of ten districts in Shantung? I pray the Board as soon as they are able to send out missionaries to some of Shantung's Western districts. This is the burden of my prayer. The Grace of our Lord Jesus Christ be with you.

Your brother,

LI SHU TING.



LONGING FOR MISS MOON.

Mrs. J. V. Turner writes from Tung Chow Fu, China:

You do not know how lonely our station is without the presence of our dear Miss Moon, nor how we miss her in advising and aiding us in our work and the problems which from time to time arise. After Miss Moon left Mr. Adams was the oldest missionary and he had only been in China four years, so he is comparatively new in the work, while we other four are also young in the work. Miss Moon's going away has certainly drawn us all closer to the Master, for we have had to carry everything to Him, for we didn't have Miss Moon to tell us how the Chinese would look at this thing and that, and we don't want to do anything that will hinder the Master's cause.

Have you ever read the little book with three chapters, "Prayer Changes Things," by Dr. S. D. Gordon? How I wish every Southern Baptist would read it prayerfully and carefully, and I believe then they would get a larger vision of the Power in

prayer, and they would pray more. When we pray more we give more and work more. The little book certainly gave me an inspiration to pray more and strengthened my faith in prayer as no other book of the kind ever has done. I am sure I will be a better missionary and a better Christian for having read it.

—✦—

Missionary W. Eugene Sallee writes under date of June 2, 1913:—

"Two weeks more will bring us to the close of the first term of our boys' school since our return. When we arrived in China last autumn we found that our boys' school had been broken up by the revolution and our students had been scattered. We were not able to open again until the new year. We are closing the first term with thirty-five students. Six of this number are Christians, and about half of the number come from Christian homes. This has been in every way the most successful term that we have ever had, and we have the best material for students that we have ever had.

There is no work in China to-day that is more encouraging than Christian Educational work for boys and girls. How we wish that our new buildings were ready and that we had the men prepared to help meet the tremendous opportunity that now challenges us. We had nearly twice as many applicants for admission this term as our present limited rented quarters would justify us in receiving. It would be easy to open next term with two hundred students, if we were ready for it.

I wish that the friends who are giving and praying to help make possible a Baptist college in Kaifeng could visit us and see us as we are now and then see the proposed plan for our school which your gifts are making possible. The third payment is now due, and we are hoping that not one pledge will go unredeemed..

—✦—

Missionary S. M. Sowell writes from Buenos Aires: "The most agreeable note in our work recently has been the baptism of

four happy young people, all members of our Sunday-school. I hope it means that many others are to follow. We have three Sunday-schools in connection with our station, with a total enrollment of 150."

—✦—

Missionary R. E. Pettigrew, of Paranagua, Brazil, tells of 15 baptisms on his field during the last three months, and speaks hopefully of the outlook in this great new field. Then he closes with a note which is characteristic of the letters from the missionaries at this time: "These are anxious days in the mission rooms, we know, but before this reaches you the struggle will be over. We await with no little concern the outcome, for we are always wanting and needing reinforcements, and we know that unless the churches come up with the contributions we cannot go forward as we should."

—✦—

Missionary Sears writes from Pingtu, China: "I was out several days with Pastor Li last week. I spent two nights in his home. He is truly a great man. He has built a school building and chapel combined for his village, and it is so crowded every Sunday that he is planning an addition. His wife is in sympathy with him, and they work hard and give all that they make to the Lord's work. He has only the small salary of a native preacher. When I passed by a marble monument erected by the headmen of his township just after the Boxer troubles I read with great pleasure these words, 'Good, virtuous Pastor Li.' Although this is the testimony of non-Christians, I knew that the words were true."

In a later letter Brother Sears writes: "Yesterday was another glorious day for the Pingtu Church. Only five weeks ago there was added to this church by baptism 130 and the 123 just baptized makes 253 this year. During the month of April four other churches baptized 479. Up to date we have had no less than 432 baptisms and the result of months of work in several other churches is yet to be heard from. In

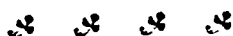
Pingtu it can be truly said that our Chinese co-workers and Christians are realizing that the work of bringing the people to Christ is theirs. I have visited more than one place where the farmers would work in their fields all day and, with the help of some evangelist school teacher or Christian neighbor, study about Christ until midnight."

—*—
Mrs. D. F. Crosland writes from Beilo Horizonte, Brazil: "Our work here in the city is doing very well indeed, considering the difficulties under which we have labored since coming here. Our present hall is entirely too small to hold the crowds who come, but we expect in a few days to move into a larger one. On March 31st our little church will be one year old. We began with ten members and during the

year we have grown to forty-three. That seems a small showing, but we rejoice to see that many souls saved. We are anxious to see this city of 20,000 people won for Christ. The country work is even more encouraging than in the cities. Mr. Crosland has just returned from a three weeks' trip into the interior. He had a splendid trip and the prospects are very bright.

"I am not very strong and have almost been blind for some months, but have just consulted a specialist, and with new glasses I am in hopes of getting ail right. Mr. Crosland keeps well and always very busy.

"We are praying for much giving on the part of the Christians in the home land from now until the Convention. May the Lord graciously bless you all in your great work."



FINANCIAL STATEMENT

As will be seen from the table of receipts this month the Board is doing four-fifths of its work on borrowed money. The average cost of our foreign mission work now is over \$50,000 each month. Is not there some way in which we can remedy this distressing state of affairs?

It would be a blessed thing if a great number of our churches would raise at least a part of their foreign mission money before the meetings of the various associations.

Where a church has not raised the full amount asked of it during the association year, it would be a great help to the work if that church would round up its contributions so as to report the full amount when the association meets. The pastors and churches know the amounts that they have been asked to raise during 1912-13. Many of the churches raised these amounts so as to send them in by the last of April. Where that was not done we appeal to the churches to raise these amounts now. It would help wonderfully

in lifting the burden from our foreign mission work.

STATES	APPORTION-	
	MENT	1913.
Georgia	\$ 90,000	\$ 7,703.86
North Carolina	52,500	4,305.04
South Carolina	55,000	3,790.33
Missouri	24,000	3,037.45
Virginia	87,000	2,992.50
Texas	100,000	1,897.81
Maryland	18,000	1,602.99
Mississippi	42,000	1,157.30
Kentucky	46,000	797.42
Florida	11,000	708.10
Alabama	38,500	537.17
Tennessee	35,000	487.98
Oklahoma	6,500	423.06
District of Columbia..	5,000	258.82
Louisiana	11,500	215.43
Illinois	500	77.30
Arkansas	12,500	50.00
New Mexico	1,500	4.50
Other sources	10,000	7,368.08
Total	\$646,500	\$37,415.14

Woman's Missionary Union.

15 WEST FRANKLIN STREET, BALTIMORE, MD

MOTTO: "GO FORWARD."

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SUBJECT: AFRICA

1. Singing: "There'll be No Dark Valley."

2. Scripture verses to be repeated from memory by four members—Ez. 8: 12 15; Job 10: 22; Gen. 1: 3; Is. 9: 2.

3. Prayer for the Coming of God's Kingdom.

4. Singing: "The Morning Light is Breaking."

5. Reading by President:—"It is something to be a missionary. The morning stars sang together and all the sons of God shouted for joy when they saw the field which the first missionary was to fill. The great and terrible God, before whom Angels veil their faces, had an only son, and He was sent to earth as a Missionary Physician. It is something to be a follower, however feeble, in the wake of the Great Teacher and only Model Missionary that ever appeared among men, and now that He is head over all things, King of Kings

and Lord of Lords, what commission is equal to that which the missionary holds from Him? May I venture to invite young men of education, (and may we add young women of education) when laying down the plan of their lives, to take a glance at that of missionary? We will magnify the office! For my own part, I never cease to rejoice that God has appointed me to such an office."

—David Livingstone.

6. Reading: "The Darkness of Africa."

7. Reading: "Where is Our Candle in This Darkness?"

8. Catechism—asked by President several times.

9. Reading from "Our Mission Fields."

10. Impersonations of Drs. Green and Lockett and Mr. McLean, and their reports told (not read).

11. Business.

12. Prayer for God's blessing on this meeting and for Yoruba.

THE DARKNESS OF AFRICA.

Africa, called the "Dark Continent," because for so long nothing was known of its interior, because of the color of her people and the blackness of their religion, is second in size to Asia alone. With its islands Africa has about 11,500,000 square miles of territory to Asia's 16,000,000. Africa is about three times the size of Europe and about half again larger than either South or North America.

From geography days we remember the Sahara Desert, the Nile and Congo Rivers, "that it is very hot there," and the jungles and other characteristics of tropical vegetation to say nothing of the lions and elephants "Teddy" went to hunt. We also remember that gold is found on the Guinea Coast and diamonds in South Africa.

What we probably do not remember is that this vast continent has about 150,000,000 of native population, of whom 90,000,000 are Pagan, 50,000,000 Mohammedan and about 9,000,000 Christian. Paganism is the lowest rung of the religious ladder. To the Pagan the gods are men in a spirit sphere with the same passions and pleasures as men, only with more power to harm. The grossest vices and immoralities are enjoyed equally by gods and men and are in conformity with Pagan religion. Lying, stealing, polygamy, slavery and promiscuous living have the countenance and approbation of Pagan religion. Drunkenness, gluttony, every form of licentious debauchery and even murder are features of the festivals of this so-called religion. The unspeakable, 'unthinkable horrors of witchcraft, human sacrifice, burial alive and cannibalism are inextricably entwined with it.

The 50,000,000 Mohammedans, though less than the 90,000,000 Pagans, are nevertheless a greater problem from a missionary standpoint. It is a religion superior to Paganism in that it has the conception of one God who is interested in his worshippers. This fact gives the African convert to Islam a sense of dignity and importance. Witchcraft, burial alive, human

sacrifice and cannibalism are given up when he becomes a Mohammedan, but his heart may, and usually does, remain as unregenerate as ever. The promise of immoral life in paradise is the acme of the Koran's incentive to the faithful. This higher sanction of his animal nature increases the self-esteem of the African moslem and fortifies him against improvement.

"You must not wear our clothes," said a Moslem to a European. "They are given to us by God to set forth the character of our religion; and he has given you Europeans your clothes to set forth the character of your religion. You see these garments of ours, how wide and how flowing they are; our sleeves are loose; and we have easy-fitting slippers. As our clothes are wide, so is our religion; we can steal, tell lies, deceive each other, commit adultery and do all manner of iniquity just as we wish; and at the last day our prophet Mohammed will make it all right for us. But you poor Europeans! You have tight-fitting trousers, tight-fitting waistcoats and tight-fitting jackets. Your clothes are just like your religion—narrow. If you steal, cheat, deceive or tell lies, you stand in constant fear of condemnation of God."

But missionaries assert that one of their worst enemies is rum from their own Christian land. Not only frequently, but well-nigh invariably, a ship that bears one or two missionaries to convert the African, carries also thousands of gallons of rum to damn him. During a recent period of four years 30,000,000 gallons of strong drink were shipped from Europe and America to help in the work of civilizing Africa!

Nothing could be more pathetic than the appeal of Molique, King of Nupe, to Bishop Crowther,—*"Barosa (rum or gin) has ruined our country. It has ruined our people very much. It has made our people mad. I agree to every thing for trade except barosa. We BEG Crowther, the great*

Christian minister, to BEG the great priests to BEG the English queen to prevent bringing barosa into this land. For God's sake he must help us in this matter.

He must not leave us to become spoiled."

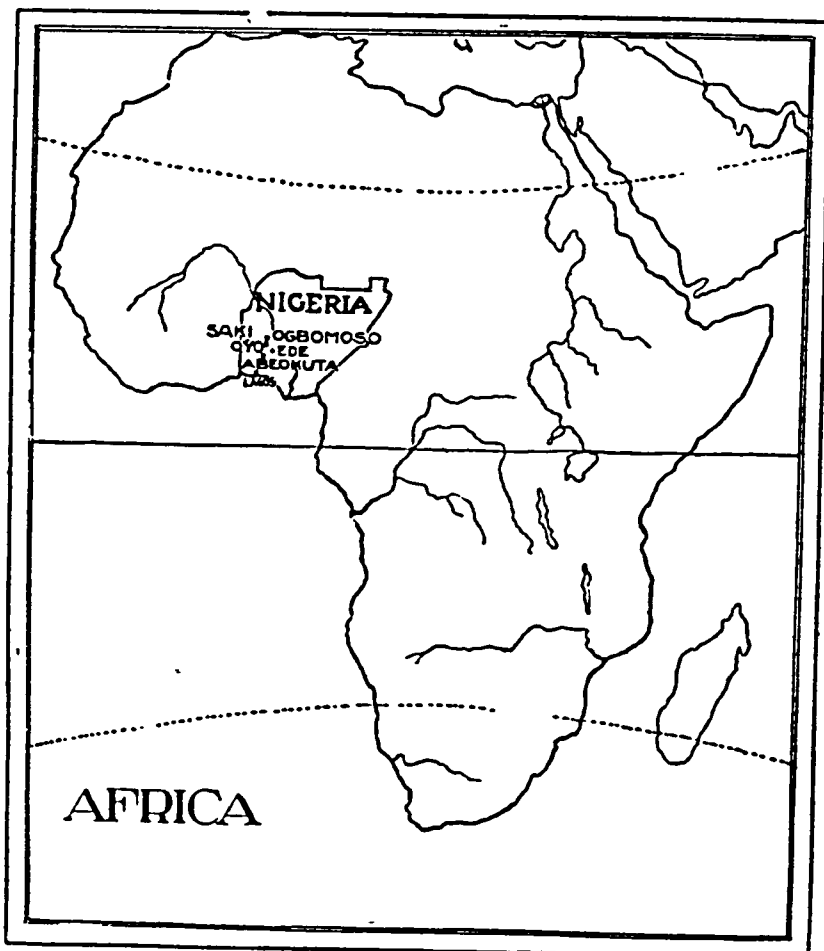
Thus Paganism and Mohammedanism with their attendant evils and liquor make up the darkness of Africa.



WHERE IS OUR CANDLE IN THIS DARKNESS.

The mission work of the Southern Baptist Convention is located in the Yoruba country, in Southern Nigeria, on the west coast. It is not only an important field in itself, but it is the gateway to the vast country

next two or three decades. There ought to be a line of strong, well-equipped mission stations all the way across Africa at this point to prevent the pernicious power of Mohammedanism from extending down



occupied by the millions of people in the Hausa States, and indeed, to the whole central Soudan. It is in this region that the life and death struggle between Islam and Christianity is to be fought out in the

into the whole of the dark continent. This is one of the most strategic, most important and most pressing tasks that confronts the Christian world.



CATECHISM ON AFRICA.

Q.—Why is Africa called the Dark Continent?

A.—Because so much of it is unexplored and the people know so little of the true God.

Q.—Describe an African home.

A.—It is a hut made of poles and straw and resembles a huge, old-fashioned beehive. A chief has a group of huts for his wives and servants surrounded by a high fence.

Q.—What are the religions of Africa?

A.—In Northern Africa the Mohammedan faith prevails, but in the larger part of the country the people are pagans.

Q.—Who are pagans?

A.—They who worship false gods.

Q.—When did the Baptists begin mission work in Africa?

A.—In 1820 two colored men were sent out as missionaries from the First Baptist Church, of Richmond, Va.

Q.—When was the Yoruba Mission of the Foreign Mission Board started?

A.—In 1850, by Rev. T. J. Bowen.

Q.—Where is it situated?

A.—On the west coast of Africa, north of the Gulf of Guinea, in Southern Nigeria.

Q.—How many missionaries have we?

A.—Eleven missionaries with 32 native helpers.

Q.—Mention some special features of the work.

A.—A Theological Training School, an Industrial School and two Medical Missionaries who are doing a great work.

Q.—How many Sunday Schools?

A.—18 with 437 scholars.

Q.—How many day schools?

A.—11 with 364 scholars.

Q.—How many girls' boarding schools?

A.—One with 14 scholars.

Q.—What is the latest school started?

A.—An Academy for boys.

Q.—How many baptisms last year?

A.—One hundred and ninety-two.

Q.—How many churches have we in Africa?

A.—Thirteen churches, and thirteen out-stations.

Q.—How many members?

A.—Eight hundred and thirty-nine.



WHAT OUR MISSIONARIES TELL US.

DR. GREEN'S REPORT.

Dr. George Green tells us, "On the 8th of last December I had the joy of baptizing thirty-six (36) persons into the membership of the Ogbomosho churches. What is true of Ogbomosho, is also true of some of the out-stations. At Ire, a town about thirty miles from Ogbomosho, where five years ago I placed a worker to teach and preach as he found opportunity, there is a great movement among the young people toward Christianity. In last October, after months of waiting and very careful examination, I baptized forty persons at one baptismal service. So large a number of people left their idols and idol worship that a cry was raised, 'The Christians are spoiling our town' (Cf. Acts 19: 23-29) and considerable persecution followed, but the number of inquirers continues to increase and the members are busy building a large house of worship, thus demonstrating to their townspeople that the Church of Christ is to be a permanency at Ire.

"The stereopticon lantern kindly given me by Mr. Cofer's Bible class of the First Bap-

tist Church, Richmond (the class I was privileged to attend during my student days at the Medical College of Virginia), and the lantern slides on the Life of Christ given me by a member of the First Baptist Sunday School, Washington, have been used to good effect in the evangelistic work.

"One of the great needs of our mission to-day is a thoroughly trained native ministry, and as a mission we are endeavoring to supply this need; but it is a very difficult task to bring the young men themselves to see the need of this thorough training and preparation. Available positions with the government at larger salaries than the mission could possibly pay makes it a difficult matter for even those who in their heart feel that they want to work for God to contentedly pursue their studies for five years. We have seven students in the academy this year, all of whom have said to the mission, 'We want to work for God.' I trust they may be led to patiently continue their studies through the Academy and then through the Semi-

nary. Christian education proves to be a mighty agency to sweep away superstition, faith in charms and juju medicine.

"The medical branch of the work was carried on for eleven months in 1912, but owing to the small mission staff (Rev. A. S. Patterson, Mrs. Green and myself), I have not been able to give this work the time and attention it has deserved. My native assistant has done good service and has been of help in attending to minor cases. The native pastors have talked and preached to the patients previous to their receiving treatment in the dispensary, and some of the seed sown has fallen on good ground and is bearing fruit. There have been nearly 5,000 visits of patients to the dispensary and more than 10,000 have heard the gospel preached to them through the medical work. We are still hoping and praying for suitable buildings for chapel, dispensary and hospital. Two rooms, one fourteen feet square and a second 14 ft. x 7 ft., do not allow of much unoccupied space when 40 or 50 patients and their friends assemble in the large room for preaching service and then pass into the smaller rooms for medical and surgical attention. The members of the Ogbomosho churches have planned to roof with grass two sheds, the mud walls of which I have already built, so that prospects of better temporary quarters are before me. "In reviewing the work of the year and gathering together some of the fruits we can truly say, 'The Lord hath done great things for us, whereof we are glad.' We thank Him for good health, for joy in the work and our Father's blessing upon the work; we thank Him for faithful friends and loved ones in the Southland who, by daily prayer and occasional cheery letters, have helped in our work."

DR. LOCKETT'S REPORT.

Dr. Lockett writes from Abeokuta:—"Abeokuta's special work is the girls' school. Mrs. Lumley is in charge. Up to October I supervised it the best I could with the loyal assistance of the native pastor's wife. She is an exceptional woman

and rendered faithful service. She believes in prayer. The girls have followed her example. I have never seen students pray so much as they. Their new but small building was completed and opened last March a year ago. Mrs. Lumley returned last October and with much joy took up the work, which is very near to her heart. We confidently expect great blessings from this work. All our churches in the mission suffer for lack of women who are educated. In fact, there are far more men than women in the churches. Our preachers and teachers have had to marry illiterate wives. We believe this school will help to bring in a far better day for all our churches in these respects.

"The missionary spirit is growing rapidly among the Abeokuta members. The churches are maintaining a work at Idere, paying all expenses, even to the erection of a chapel. They have asked to be allowed to enter a second town for work, for which they wish to furnish support. We are praying for the day when they will earnestly take up the forward movement begun by the missionaries. We believe that the aim should be for them to become missionaries to the interior with effective propaganda of a pure gospel, relieving American churches of as much of the burden as possible."

Dr. Lockett also says, "For more than three years, the government has not permitted us to have a missionary in Oyo (pronounced Awyaw). As has often been said; Oyo is the capital of the Yoruba country, in which our African mission works and is a very difficult city for Christian work.

"When I left Abeokuta I received from the government permission to occupy Oyo on certain conditions. I was given possession of the confiscated mission property and had to spend several weeks in clearing the jungle of overgrowth, and in repairing the mission house. It is now fairly comfortable.

During the early part of the year Dr. Green had superintended the Oyo work. Soon after my arrival, he came down to

formally give over to me the work. We had a gracious thanksgiving service under some big mango trees in the mission yard, and had the gracious privilege of baptizing 24 in the afternoon. The disheartened numbers have taken fresh courage, and we are looking forward to good things in the coming year.

"We now have two small schools. Next year we hope to have two more. Early in January we expect to open a small medical work, which we hope may become an entering wedge for Christ in this strong heathen center. By the time Southern Baptists are reading this we shall be needing a small building for the medical work to cost about \$1,000. Is there not some Baptist who would like to give a memorial to some person, which would serve to bless the sick and infirm of this great heathen city."

Mr. McLean tells of the means of support in the Industrial School at Saki,—
"First year students are paid sufficient money for their food. They also receive

clothes, soap, light, etc., amounting to about 36 cents a week each. This is charged to whatever work they are engaged upon.

"Each succeeding year their allowance is increased as their work is worth more, but a part of this increase is reserved by the missionary each week, who gives a receipt for it and at the expiration of their four years apprenticeship, this is used to buy their tools. This arrangement makes students self-supporting and compels them to save enough for their outfit as well.

The Industrial School is especially valuable in a continent like Africa. More than this, there is a return on the investment of the money, as the industrial work helps in the self-support of the missions, and as the African learns more and more to do things, less and less will there have to be expensive calls on workmen from England and other foreign countries. Uganda, one of the most successful missions, was an Industrial mission and we are proud that S. B. are working along this line.



SUNBEAM SOCIETY, FIRST BAPTIST CHURCH, RICHMOND, VA.

After several attempts to organize a



DAVID ORA AND LITTLE VIRGINIA GREEN.

Sunbeam Society in the First Baptist

Church, unsuccessful because children living at a distance from the church could not be gotten to attend extra meetings, the Superintendent of the Juniors in the Sunday School decided to form her department into a Sunbeam Society, which was organized on March 31, 1912, its officers being chosen from the Senior grade of the department. It meets on the review Sundays during the regular school hours, thus having four meetings a year. In these quarterly missionary programs only the children take part.

One cent a Sunday is contributed by each teacher and member of the Society, to educate David Ora, an African boy, selected for us by Dr. George Green, the well-known missionary to Africa. The Society is doing well, and the above may suggest to others a way out of similar difficulties.—Supt. of the Junior Dept.

Young People's Department.

MRS. W. R. NIMMO.

DAVID LIVINGSTONE---AN ACROSTIC

D is for David, a boy of the mill
Whose greatest ambition was doing God's
will.

A is for Africa, land o'er the sea,
Where as God's servant most faithful was
he.

V for the voyages far, far away,
Facing strange peoples in hostile array.

I for the iron of nerve and of brain
In meeting dark foes and in bearing the
strain.

D is for duty so splendidly done
In forest and desert and tropical sun.

L is for Livingstone traveling alone,
Footsore and weary and far from his home.

I is for ills he so patiently bore
"In journeyings oft" till he reached Africa's
shore.

V for the voice that the glad tidings told
In ways at once winning, effective and
bold.

I for the issue he sought in his toil
To sow gospel seed in an African soil.

N for the Nile, toward which, weary and
weak,,

Brave Livingstone traveled, its sources to
seek.

G for the goods which as money he gave,
Honest alike to the chief and the slave.

S for the slave-trade he strove to put
down

By messages reaching the whole world
around.

T for the tidings in letters that came
Of wondrous discoveries that brought him
world fame.

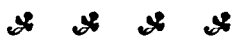
O for the orders that Stanley received
To search for the man for whom nations
grieved.

N for the negroes who showed him the way
And cared for his burdens by night and by
day.

E is for England, where, at the end of his
quest

They gave him a place in the Abbey to
rest.

—Ruth G. Winant.



BUYING STOCK

Recently in the city of Baltimore there was a large sale of city stock; terms were such that small as well as large investments could be made. Several thousands of persons availed themselves of this opportunity. These investors believed in Baltimore and now that they own a share of its stock they have a new interest in its progress. Its paving, lighting and water supply; its bridges, government and all its enterprises have a personal meaning to them. They are interested in Baltimore.

Are you interested in missions? Have you invested prayer, work, money or sacri-

fice in God's bank of missions? You must make a deposit before you can draw interest. Just try it and see how quickly you will feel an ownership in this great enterprise. Being in partnership with God means drawing an interest of joy and fellowship, and at last He will tell us that it is "well done."

If you pray for Africa and give your money to send the gospel to that big dark land, you will want to know more about the size, climate and people of Africa. You will be interested in Africa. It is worth trying.

OUT OF THE DARKNESS.

All girls and boys who are old enough to read know that great changes have taken place in China and Japan, but perhaps they do not know that Africa is changing her mind about a good many things. In the Yoruba country, where our Southern Baptist missionaries are working, things are happening which are both encouraging and sad. It encourages us when we read that Lagos, the big seaport town, is having vast harbor improvements, and that a railway is being built from there to Lake Chad; already many miles of it are finished and are being used. Once this was a long wearisome journey of two or three months, now it can be made quite comfortably in two or three days. Motor roads are being built between Lagos and other chief towns. Now Lagos is the doorway not only to the Yoruba country but to a great portion of the Western Sudan, and should also become the doorway to the Christian religion. Here is where the sadness comes in; we need men, or rather money to send the men, for God will provide the men, to carry the religion of Jesus Christ through this great doorway and possess the land for Him. All these new highways make the young African boys long to know things, if we lose our

chance the young African boy will lose his chance, a sad thing for all of us. These boys are not dull or stupid but alive to the new opportunity. Young men and boys are coming long distances imploring the missionaries to take them into the mission schools, the poor missionaries are almost in despair for the schools we already have lack both room and teachers. Oh the pity of it!

During the next three years we are hoping to raise one million two hundred and fifty thousand dollars, in honor of the one hundredth anniversary of the sailing of Adoniram Judson, the first American missionary. This is being called the Judson Centennial Fund and will be used for building churches, hospitals and schools in foreign countries. About eleven thousand dollars will be devoted to schools in Africa.

After making your usual offering to missions you must make the unusual offering to the Judson Centennial Fund for schools for African boys. You will want to make it, first, because you wish to be loyal to your King; and second, because you are an American boy or girl, delighting to honor the first American missionary.



A MISSIONARY ROAD BUILDER.

At the suggestion of the secretaries of the Mission Society in London, Mackay decided to build a road from the coast to Mapwapwa before setting out a second time for Uganda. So for more than three months he toiled away with a gang of forty men, cutting a path through the jungle and forest. Swamps had to be filled in with logs to make a corduroy road; bridges had to be built across streams; rough places had to be made smooth and level. It was a stupendous task, but it was finished at last, and there was a clear road all the way from the coast to the

mountains, broad enough for two ox teams to travel abreast or to pass each other. This was a great piece of work for the people.

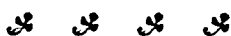
When this road was finished, Mackay set about his journey once more. It took time and patience to get the caravan together, and after the start was made, progress was discouragingly slow. The nights on the road were not altogether enjoyable, either, as may be judged from a part of a letter written by Mackay at this time:

"A terrible scorpion crawled over me

just now. I should like you to see half the horrors of the kind I see in a day—snakes and ants on the ground below till one shudders from top to toe, and terrible biting, stinging, hugh flies all above and about, drawing blood at every bite. Last night I was busy sleeping, when just at

my ear a terrible growl of a hyena made me spring to my feet, seize my rifle, and fire; but 'Bobby,' my dog, was before me, and set up such a furious howl that the beast skulked off."

—Selected.



THE BRAVE HUNCHBACK.

The hero of my story is a black boy and a hunchback. His name is Ilondo, and his age about fourteen. He was born in a village on the banks of the mighty River Congo, just at the edge of the great dark forest of Central Africa, where Stanley found the pygmies.

Ilondo's father and mother had never heard of Jesus, all they could tell him of God was that "Mungu" (God) lived far, far away; that He was harsh and very cruel; it was He who sent hunger and pain, lightning and death.

When Ilondo was about nine years of age he heard strange stories of some white men who had come to a village about thirty miles up the river. He was told that they were trying to learn the native language, because they had brought a message from God, and that they were teaching boys and girls to read. Then, one day, Ilondo saw in the hand of a boy who had come on a visit a very mysterious thing called a book. This book told of God in his own tongue, and the boy read the wondrous story to the little hunchback. As he listened, a great resolve was born in his heart.

A few days later Ilondo appeared at the house of the missionary. "I wish to learn to read," said he. "I will do any work you give me if you will teach me to read." I looked at the little hunchback and thought, "Poor little chap, 'tis but little work you are fit to do."

"Where do you come from?" I asked. "Yakutu," he replied. Then I knew he had come from a village where a Government officer and Roman Catholic priest lived, and that he was the first lad we

had ever seen from that place. Ilondo was sent to help in the brickyard, while at school time he pegged away at "A B C" and drank in the Gospel stories with ever-increasing delight.

Four months later, the little hunchback stole up my veranda steps, and leaned timidly against the doorpost. He was looking very sad. I was busy working away at the translation of John's gospel.

"Hullo," said I, looking up, "what is the matter?" "Oh, my father has come to fetch me away; he won't let me stay another day. I wanted to learn to read, so that I might teach my own people. Other villages have teachers, ours has none."

"Well," said I, "that is a great pity. Can I do anything for you?" "Oh, if you would," he answered, "if you would only give me the Gospel by Luke." "But," I said, "we don't give Gospels away. Where is the money?" Father has taken away all I had," he replied.

The appealing fact stirred my heart, and I took down a Gospel. "Read," I said. The lad wiped his eyes, and slowly spelled out the syllables one by one.

"Why, you see you cannot read." "No," he sobbed, "but I know the syllables, don't I? If you will give me the book, God will help me to read it." I broke my rule, and gave him the Gospel, and putting my two hands on the lad's shoulders prayed God to bless him. Away he went smiling through his tears, and tightly grasping the precious book.

We heard nothing of Ilondo for some months; but he learned to read, and then gathered a number of lads about him, and taught them also. Then they put their

heads together, went off into the forest, and cut some sticks with which to build a "God's House," such as the people were erecting in other villages.

Presently the officer arrived upon the scene. "Hullo, what have we here?"

"God's House, sir," said the boy timidly.

"Stuff and nonsense. Pull up those sticks or there will be trouble. I'll have none of that silly work in this village."

But the boys were doing God's work. He must be honored at all costs. They went on with the building. A few days later, the officer took Ilondo and four of his companions and locked them in a shed used for drying India rubber.

Picture the boys in the shed, in almost complete darkness. Were they downhearted? No. In the night they prayed and sang hymns. Up started the officer in high dudgeon. Going up to the shed he told them to be quiet, and let him sleep, vowing dire vengeance if they sang again.

But the boys were not daunted. Again their little voices were lifted in praise, sadly out of tune I fancy, for they had had no white teacher. This time the officer came along with his black soldier. The door was unlocked, those five little boys were stretched out on the hard ground and soundly thrashed with an awful whip made of twisted hippopotamus hide. Bleeding and sore they were then hurled back into the shed.

What followed is best given in Ilondo's own words. At a gathering of teachers and inquirers which crowded our brick

chapel I put Ilondo up to speak, and roughly this is what he said:

"My friends, our God is a great God, and he always answers prayer. Let us never forget that. After we were thrashed and thrown back into the prison, what did we do? My companions cried bitterly, but I knew God would help us. So I told them that when I was up here learning to read I heard our missionary tell a story of two men who long, long ago preached the Gospel in a strange town, and they were thrashed and thrown into prison. But they sang and prayed, and God shook the prison and opened the doors. Then I said: 'Let us sing and pray.' So my companions dried their tears and we sang and prayed. Soon we heard the key in the lock, and the officer sent in the black soldier, and he took us one by one and kicked us out, saying: 'Here, get out of this with your singing.' Oh, I knew that God would let us out!"

As the missionaries looked into the glowing face of the brave lad, and saw his simple, triumphant faith, they laughed and they cried, and they said to each other: "God forgive us that we have not had faith enough to recognize His answers to our prayers when He has sent them."

Ilondo's schoolhouse is up. He has a flourishing Christian Endeavor Society in his village, a large number of inquirers, and seven have been baptized on confession of their faith. May God give us all simple faith and brave hearts such as we found in the little hunchback.

—London Christian.

NAMES AND LOCATIONS OF MISSIONARIES

South China.

CANTON.—Mrs. R. H. Graves, Mrs. G. W. Greene, Miss Lula Whilden, R. E. Chambers, Mrs. Chambers, John Lake, Mrs. Lake, P. H. Anderson, Mrs. P. H. Anderson, Miss Mary Anderson, H. F. Buckner, Mrs. Buckner.

SHIU HING.—Miss H. F. North.

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