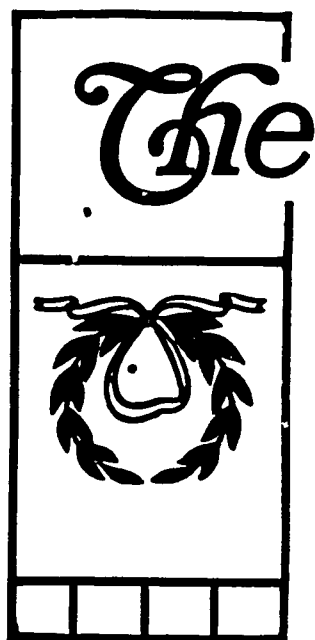


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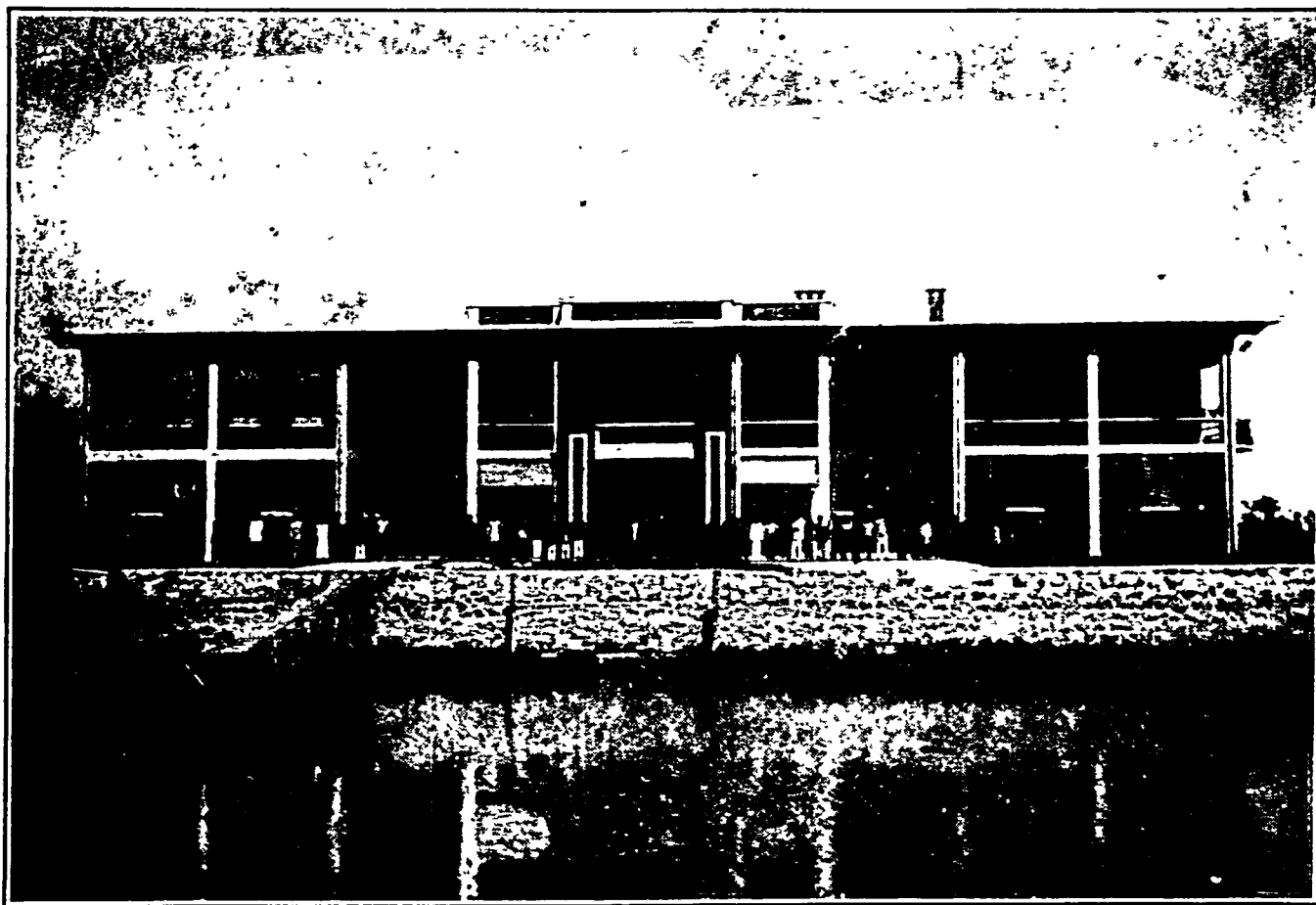
MAY, 1914

NUMBER
11.



FOREIGN MISSION JOURNAL

THE
HALL
1914
MAY
11



CHINA BAPTIST PUBLICATION SOCIETY, CANTON, CHINA.

PRICE 35 CENTS PER ANNUM.

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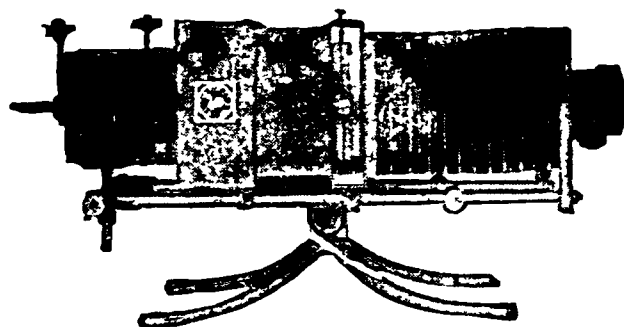
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The Fifth Sunday in May.

Will not all of our pastors, association representatives, and other workers make a special campaign for the Journal during the month of May, winding up with a distinct effort at the fifth Sunday meetings to increase the circulation of the Journal? We are anxious to make a special campaign in May. During the months for raising the funds for the current support of the Board we have not been able to give much attention to the circulation of the Journal. The time

has come now when we must reach more of our people. The Journal ought to go into every home. Let us make the last Sunday in May a special day at which time subscriptions will be taken for the Foreign Mission Journal in every meeting, whether in city, town, or country!

Remember we give the Missionary Album as a premium for ten subscribers as well as a number of other attractive premiums. Send for sample copies and give us your help.

CANTON. L. M.

(Missionary Hymn.)

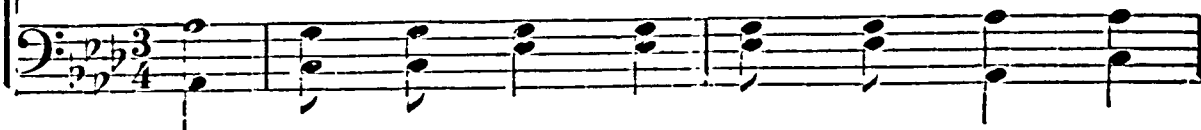
Dedicated to Rev. John Lake, Canton, China.—W. T. H.

Words by REV. W. T. HUNDLEY.

Music by REV. N. KEFF. SMITH, D. D.



1. The field's the world, the world's the field, Men
- 2 The field is white, the la - b'ers few, 'There -
3. How shall the lost in sin be reached, Un -
4. The Mac - e - do - nian cry is heard From
5. God give us grace to hold the rope. While



sow in tears and reap in joy; The grain they glean in
fore the Lord of har-vest pray For la-b'ers more His
less the gos - pel first they hear; How shall the bless - ed
lands a - far a - cross the sea; And ma - ny souls are
these go down in - to the well To car - ry light and



har-vest yield Is rich - ly worth their best em - ploy.
work to do, "Why stand ye i - dle all the day?"
word be preached, Ex - cept we send it far and near?
no - bly stirred To an - swer—"Here am I, send me."
life and hope, To res - cue men from sin and hell.



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

The Foreign Mission Journal.

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

Vol. LXIV.

MAY, 1914.

No. 11.

THE REORGANIZATION OF THE BOARD

For many months the Foreign Mission Board has been carefully considering the matter of reorganizing its forces. The fact that the work has become so large, together with Dr. Willingham's long sickness and the consequent anxiety of the Board that he should not undertake more than his strength will permit, has led to the adoption of the following plan of organization: On the 20th of March a special committee, which had long been considering the question, after full and fraternal conference with Dr. Willingham, and the other Secretaries, recommended that "the present plan of organization be abolished, and the Board have the following Secretaryships: (a) General Secretary, (b) Corresponding Secretary, (c) Home Secretary, (d) Foreign Secretary.

The Board unanimously adopted the recommendation and elected Dr. R. J. Willingham, General Secretary, to have consultative and advisory relations with all the other Secretaries and with all the Departments, but not to be held responsible for any of them; his attendance at the rooms of the Board, his visits to the Conventions or public meetings, and all his other activities in the interest of the Board to be left to his discretion. The Board affectionately exhorted him, for the sake of the work, as well as his own, not to overtax his strength. The Board feels certain that it represents not only its own wishes but those of Southern Baptists generally when it declares its conviction that the continued presence of the beloved Secretary in this work, even though with necessarily lessened responsibility and ac-

tivity, will be a benediction and an inestimable blessing.

The Board provided that the Corresponding Secretary should have general charge of the offices, the sending out of information by correspondence, through the literature of the Board, and the press, and such other duties and responsibilities as are not directly assignable to either the other secretaries.

Dr. William H. Smith was elected as Corresponding Secretary.

The Home Secretary is to have general charge of the interest of the Board on the Home field, planning and conducting the work of arousing and interesting our churches, keeping in touch with the leaders in the various States, attending State Conventions, etc. Dr. J. F. Love, of Dallas, Texas, was elected as Home Secretary, and has signified his acceptance of the office. We are profoundly grateful to be able to make this announcement. We hope to have a life-sketch and some account of Dr. Love's work in the past in the June issue of the Journal. We most heartily welcome him into this responsible position with its great opportunity in our world-wide work.

The duty of Foreign Secretary shall be to conduct the correspondence with the missionaries and keep in close, intelligent and sympathetic touch with all the work on the foreign field, making occasional visits to the mission fields and bringing recommendations to the Board concerning its missionary policies on the field. To this Secretary is committed also the edu-

cational work of the Board. Dr. T. B. Ray was elected Foreign Secretary.

The Corresponding Secretaryship, the Home Secretaryship and the Foreign Secretaryship are of equal rank, and each of these Secretaries will be responsible to the Board, and shall have the fullest measure of freedom and initiative in the conduct of his work. The four Secretaries

the Treasurer and others of the office force, if desirable, are to have frequent, or if practicable, daily, conferences concerning the affairs of the Board. At these meetings the General Secretary will preside. We trust that this rearrangement of our forces may redound greatly to the progress of the work and the glory of God.



WHAT WILL THE ANSWER BE?

By the time this Journal reaches its readers the campaign for raising the funds for the current support of our foreign mission work will have closed, and our people will have rendered their verdict for this year. It is impossible at this time to tell what the result will be. Between the dates of March 15th and April 15th our receipts were not as good as they were for the same time last year, so that on the 15th of April the receipts of the Board were only \$15,000 ahead of what they were at that date last year. This does not look encouraging, but the reason may be that the mission offerings in the Sunday Schools were taken last year on the 29th of March, and it is possible that a good part of that offering was reported before the 15th of April. We are still hoping that our people will do the most glorious giving in their history, and that the Board will close the year free of debt.

If this very-much-desired result is not attained, it will be because our people were unwilling to make the necessary contributions even when they understood the needs and the deep importance of doing so at this time. The campaign has been thoroughly organized and carried out with great earnestness. Perhaps never before has there been as much earnest work or

as widespread an effort as has been made during this campaign. Missionary information has been given out in great quantities, and has not been distributed haphazard, but by a systematic plan. The denominational press has helped most heartily; the State Board forces in every State seemed to have been enthusiastically at work. The plan of the campaign sought the reaching of every association, every church and every church member for a worthy contribution for foreign missions, and also the raising of the apportionment by the 30th of April. There has perhaps never been a campaign in which so many pastors and other leaders gave themselves so unstintingly to the work.

We desire to commend most heartily the work of our missionaries at home on furlough and our Field Secretaries in this campaign. The missionaries have rendered devoted, sacrificial and gloriously effective service. Our three Field Secretaries have been constantly on the field, directing the work and encouraging the workers. The wonder is that they have been able to bear up under the strenuous labors through which they have passed. It will be a glorious reward, however, if in the end of the campaign their efforts are crowned with abundant success.



ONE THOUSAND CHURCHES

The time has come for us to take up the question of one thousand churches for the systematic support of our mission work and push the plan with great enthusiasm

and vigor. On account of the enlargement of the work and the heavy debt brought over from last year, the interest account of the Foreign Mission Board this year is

larger than we have ever had before, going beyond \$16,000. It seems like a sinful waste of our Lord's money. Our people should never again allow it to be necessary for the Foreign Mission Board to borrow such large sums of money. It is an exceedingly dangerous method of carrying on the work, because there might come a time of money stringency when the Board would be unable to borrow enough to meet its drafts. It is certainly a very wasteful plan. The money paid out in interest this year would have paid the salaries of twenty-seven missionaries on the field, and every one of these workers has been sorely needed. How much better it would be to have these additional missionaries rather than pay this money to the banks!

This dangerous and wasteful method can easily be avoided. If a thousand of our best churches would begin with the month of May to raise their mission money and send it forward by the month, they would solve our financial problem. A thousand of our best churches could easily give an average of \$50 a month to foreign missions, and that would take care of our present budget, leaving all the other thousands of churches from which to draw for the advancement and enlargement of the work. We most earnestly urge that all our churches will immediately adopt the method of weekly offerings for missions based on a thorough every-member canvass. Surely the time has come when our best churches ought to lead the way by putting our mission work on the same basis as the current expenses of the churches. It is admitted on all hands that missions is the main business of the churches. Let us put our main business on a business basis.

We will need for a long time to come the annual campaign and special offering twice a year—in the spring for home and foreign missions, and in the fall for State missions. This will be needed for the churches that do not adopt the weekly offering and for the members of the churches who not give through the weekly envelopes. The campaign and special offerings are valuable for supplementing the

systematic method, but that plan will no longer suffice as our main method for raising mission money. As we have shown above, it is too dangerous, uncertain and expensive.

We believe that the ideal plan which is practical, Scriptural, and will prove a distinct blessing, both temporally and spiritually, to any church which faithfully carries it out, as well as the solution of the financial problem of all our mission work, is the following:

1. Have two budgets and two treasurers, one for current expenses and the other for missions.
2. Include all missionary and benevolent objects in the mission budget, which is to be divided proportionately according to what the State is trying to raise for the different causes, or what the church has decided to give to each object.
3. Set the aim for each object considerably above what the church has been giving to that object.
4. Get the church fully committed to the plan and enthusiastic in its favor by means of sermons, addresses, special meetings for men, distribution of literature, and any other good methods that can be devised.
5. Have a quick and complete canvass of the church and secure a definite subscription for the mission budget from each member of the church to be paid by the week through the envelopes, just as is done in the case of current expenses. One of the best plans is to have the canvass made on a single Sunday afternoon, after thorough preparation and having it understood that all of the members are to be at home to see the canvassing committee. It is best to have two canvassers go together.
6. Let the missionary committee carefully follow up these subscriptions, seeking to bring up the delinquencies at least once a quarter.
7. Send forward the money promptly on the first of each month. This is very important. The whole scheme breaks down if the money is held in the church treasury months at a time.
8. Have special campaign and offering in

the fall for State missions, and in the spring for home and foreign missions for the purpose of getting offerings from those who do not use the envelopes, and to give an opportunity for any one who may wish to make extra free-will offerings. This is the time to bring up the offerings in case the regular contributions have not reached the aim of the church for any object. This is the time also for rounding out the offering for any object that may fall short owing to the fact that the systematic plan was adopted several months after the beginning of the fiscal year for that special object.

9. Let the contributions of the members of the women's missionary societies given through the regular envelopes go to the credit of the missionary societies.

10. Let every department of the church—Sunday School, B. Y. P. U., missionary societies, etc., fall in line with the systematic plan.

Wherever such a plan as this has been faithfully carried out, it has invariably increased the contributions of the churches both to current expenses and to the mission and benevolent offerings. It is a plan that requires even more earnest and faithful effort than the annual offering plan, but it is worth the labor, and is in every way more satisfactory. Will not a great number of our churches begin immediately to work on this plan so that the Board may not be under the necessity of borrowing great sums of money during this Convention year?



MISSION DAY IN THE SUNDAY SCHOOL.

Many encouraging reports are coming from all directions concerning Mission Day in the Sunday school on April 12th. Great numbers of our Sunday schools set their aim for the day at \$100 for foreign missions and a proportionate amount for home missions. Almost every Sunday school from which we have heard reached its aim, and in nearly every case went considerably beyond it. We can mention only a few cases taken almost at random. The Sunday school at West Point, Ga., reports \$278; the Sunday school First Church, Portsmouth, Va., \$215; Gaffney, S. C., Sunday School sends \$113 as the foreign mission part of its offering; the Sunday school First Baptist Church, Charlottesville, Va., went considerably

above the \$100 mark; Bluefield, W. Va., Sunday school reports \$180. This list could be extended indefinitely.

Many of the smaller Sunday Schools, some of which are in the country, report offerings just as large in proportion to their strength. But the best feature of the observance of the day is the great joy and enthusiasm with which the Sunday Schools made their offerings and the rich blessings which came to them from the program and the study of the lesson. It is certain that Mission Day this year was a glorious success, and if our Home and Foreign Boards close the year without debt it will be due largely to the splendid gifts of the Sunday Schools.



THE TIME TO STRIKE

Two years ago the movement for the Judson Centennial Fund was launched with great enthusiasm at the Convention in Oklahoma City. Those who were present at the time will never

forget the intensity and earnestness with which we began this great enterprise for raising one million two hundred and fifty thousand dollars to be used in equipment on our foreign fields. During these two

years since that meeting, two notable results have been achieved. The first of these is that a complete and business-like survey of all our foreign fields has been made and a definite list of one hundred and thirty-six objects to be equipped out of this fund has been made. An excellent literature has been created giving inspiring information, and it has been widely circulated among the people. Multitudes of our brethren know exactly what we have undertaken to do. The objects listed are all real needs, but of course they do not cover all the needs for equipment on the various fields. The most urgent needs have been selected, and these are all that can be taken care of within the limits of the Fund.

The other great result which has been accomplished is that subscriptions covering one-half of the objects listed has been secured. This is indeed cause for rejoicing, and ought to give us great encouragement as we press on to the completion of the task.

The time has come when we must deliver our final stroke. The decisive assault must now be made upon this great and worthy undertaking. Subscriptions covering the remaining objects must be made during the Convention year 1914-15. The day for parleying has passed, and the time for enthusiastic action has come. We would urge that three things be done at the earliest possible moment.

1. That all our pastors preach on this subject as soon as possible, bringing it again to the attention of the people, so that they may get out of the observance of this Centennial the great lessons which it contains. If any pastor has not the material at hand for such a sermon, he can get it in abundance by writing to the Foreign Mission Board, Richmond, Va.

2. Wherever it is possible we would urge that pastors arrange for securing contributions in their own churches. It is manifestly impossible for special workers to visit all of the churches, and it is just as clear that every church ought to have a worthy part in this great movement. In

many cases larger subscriptions can be secured under the leadership of the pastor than in any other way; provided the pastor himself has a large vision of the task. If the pastor, in consultation with the leaders of the church, will select some definite object to which they wish to make contribution, the people will respond with their subscriptions.

3. Where pastors and churches desire to have the help of a special worker, we urge that they make this fact known immediately. It is almost certain that a "more convenient season" will not come. If any church is to be canvassed for the Centennial Fund, it will be necessary to make a time for that canvass. Experience has abundantly proven that wherever this Fund can be presented to the people with its definite objects, they gladly and liberally respond. The only problem in the whole Movement is that of getting it definitely before the people. Will not our pastors and churches immediately take up the question of the presentation of the Judson Centennial claims to their people, and arrange a time for it? Especially do we urge that when it is convenient for a Judson Centennial representative to visit a church, that the way be opened. There is no time to lose. What we do we must do quickly.

There are many encouraging features in the present situation of the Judson Centennial campaign. In addition to the large gifts that have been announced in the past, there have been within the last month several gifts of \$1,000, one gift of \$1,500, another of \$2,500, one of \$5,000, one of \$10,000 and another \$15,000. These are all gifts of individuals. In addition to these a number of churches have made subscriptions in sums ranging from \$1,000 to \$10,000. We have mentioned only the larger gifts. There have also been hundreds of smaller contributions which, while they have not been large, have represented as much consecration and liberality in proportion as the larger gifts.

These facts give us encouragement to press on with bright hope of the full com-

pletion of this great task. In memory of our first great American Baptist Missionary; in view of the needs of equipment, and the burdens resting upon our devoted missionaries because of its lack; in loyalty to our great denomination in this im-

portant undertaking, and in honor of our Lord and Master, who by his providence is calling us to this great task, let us determine that it shall be fully and enthusiastically accomplished during this remaining year.



NOTES OF INTEREST.

Rev. J. Clyde Turner, of Greensboro, N. C., has been elected Vice-President of the Board for the State of North Carolina, in place of Rev. W. C. Tyree, who has moved to Mississippi.



We regret to announce that Rev. and Mrs. G. W. Kerschner have been compelled to resign and come home on account of the severe sickness of Mrs. Kerschner. We extend to them our heartfelt sympathy in this sore trial. We trust that in the home land Mrs. Kerschner's health will soon be restored.



Miss Nacy Lee Swann, of Kiafeng, China, says, "We marvel at the children who literally pour into our chapel whenever it is opened for service, day or night. Not long ago one of our women counted the children at the Wednesday night prayer-meeting, and there were forty-four. I suggested that we telegraph to the home people, asking, 'What shall we do?' We have no one to work with these children. We need a trained kindergartner to get the little folks together every day in the week."



We are sorry to report that on April 14th a cable message was received from Chefoo, China, telling of the death of Sister W. B. Glass, who was formerly Miss Eunice Taylor, of Kosse, Texas. Sister Glass was an excellent woman, who was doing a fine work as a missionary, and was helpmeet indeed to her noble husband. Even after her health got bad she remained on the field and tried to help her husband all that she could. We have known

for some time that she was in poor health, and we regret to hear that she has been taken away. Our sympathies go out to Brother Glass and the motherless children who are left. May the Lord keep and sustain them.



During the campaign for raising funds for the current support of the Board which has just closed, we have had but little time to put forth efforts to increase the circulation of the Journal. The time has now come when we must reach more of our people. The Journal ought to go into every home. Will not all of our pastors, Association representatives, W. M. U. workers, and others, make a special point of securing new subscribers during the month of May, and then let us close this campaign for increasing the circulation of The Journal by stressing it throughout the bounds of the Southern Baptist Convention at the Fifth Sunday meetings the last Sunday in May?



Missionary L. M. Reno tells of the excellent meeting of the Espirito Santo State Convention. He says: "We were able to see great growth of stability in the work and workers. The most perfect unity and good-will prevailed. Special attention was given to finances, woman's work and Sunday School work. During the evening meetings there were some twenty-six professions of faith. The meetings were held in the largest Baptist church in Brazil, that of Rio Vovo, in the south of the State. They gave free entertainment to all the delegates and visitors

and furnished houses for those who had to come from the railroad station. From two to three hundred ate at the tables each day."



President F. P. Hobgood, who represents the Foreign Mission Board in the Flat River Association, in North Carolina, sends a splendid report of the rapid growth of the contributions in that Association. At the last meeting of the Association seven churches that had never given as much as \$100 before, agreed to undertake that amount this year. Six have already reported that they have raised more than \$100, one church going as high as \$150. Fourteen churches report an increase of \$873, with twenty others to hear from. "I feel warranted in saying that this Association will give to the Foreign Mission Board \$1,200 more than it gave last year. That is to say, we will give one-half of the increase asked of all the Baptists in North Carolina. The increase in the apportionment for the State is \$2,500.



Missionary G. P. Bostick is greatly disturbed over the most rapid growth of the cigarette habit in China. He says China's effective dealing with the opium question during the past five years constitutes one of the most marvelous achievements in dealing with moral questions in the history of mankind; but while opium is being so rigidly suppressed another fearful evil is most assiduously and with alarming rapidity being fixed upon China's millions, and it bids fair to become as great a curse

as that of the opium habit has been in the past. While all good Americans have ever felt deeply grateful that our country had no hand in fixing the opium curse upon China, yet we blush now as the cigarette business is being pushed by a company that bears the two greatest and most enlightened Christian nations of the earth—"The British American Tobacco Company."



Mrs. C. T. Willingham tells an interesting story of a Japanese woman who came to the prayer-meeting service with a friend, who had never attended a service, but was anxious to learn. "Unfortunately, they reached the chapel at the close of the prayer-meeting, but the Christian woman wanted her friend to hear, and asked the evangelist to repeat the entire service; so they began again and held another prayer meeting service an hour in length, and everybody remained to the close of it."

Mrs. Willingham tells how kindness enables the missionaries to reach the hearts of those who are not Christians. A woman had died in their neighborhood whom they did not know, but the missionaries wanted to show their sympathy, and so sent flowers. In a few days the conventional thanks were returned, and on the next Sunday the fifteen-year-old daughter came to Sunday School, and has been regular ever since. She is also attending preaching services. The missionaries have given her a New Testament, and she always brings it with her to services. Let us all pray that this bright girl may become a true Christian.



MISSION STUDY NOTES

THE RELATION OF THE MISSION STUDY CLASS TO THE W. M. U. SOCIETY.

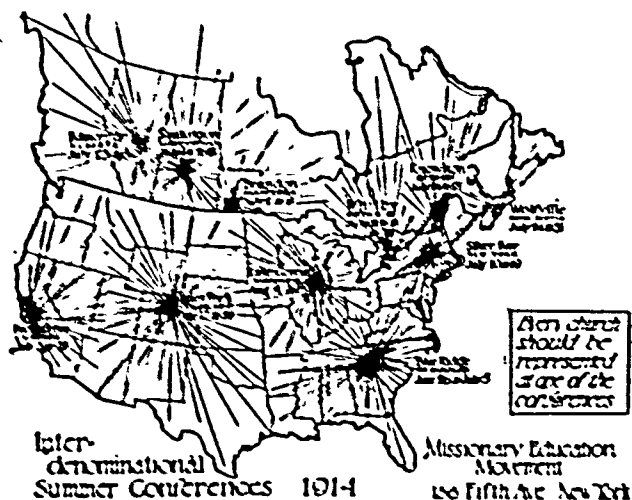
We are very glad to note that a Mission Study Class led to the organization of a Woman's Missionary Union Society. The argument is sometimes made that the Mis-

sion Study Class will kill the W. M. U. work. We believe that what is true in the case in North Carolina, which we have just mentioned, will be true in many other instances. The true Mission Study Class does not kill the work of the Union, but really stimulates it.

THE CONVENTION MISSION STUDY CLASS.

The first session of the Mission Study Class at the Southern Baptist Convention will be held Wednesday morning at 8:30 in the McKendree Methodist church. This session of the Class will be on the order of an Open Parliament, discussing Mission Study work, and no lesson will be assigned for this session. The class will close promptly at 9:15 Wednesday morning. Please be on time.

The other sessions of the Class will be held Thursday, Friday and Saturday mornings at 8:30 sharp. The book to be used is "In Royal Service." The Assistant to the Educational Secretary will lead the discussions in these Classes.

**WHAT YOU WILL FIND AT BLUE RIDGE.**

1. Ten happy days' association with congenial people, who are real true men and women. Among these people will be found excellent teachers, speakers and missionaries from all over the world. You will meet these in an informal, personal way, which will be very helpful.

2. You will find the best methods of missionary education for all departments of your church work. You will find Normal Mission Study Courses in graded work in the Sunday School, and Open Parliaments for discussing such questions as "Missionary Meetings," "The Missionary Committee and Its Work," "The Promotion of a Missionary Atmosphere in the Sunday School," etc.

3. You will find recreation—mountain climbing, tennis courts, baseball diamond,

nature study, rest and enjoyment. The entire afternoons are devoted to such work.

4. You will find your God in a new way. You will find Him in the books you study, in the lives of the people you meet, in the sincere devotional services, in the denominational part of the meetings, and in the entire atmosphere of the Conference.

5. You will find yourself. You will see your opportunities for service. You will see the world before you. You will see your own life in relation to God and your fellow-man. You will come away with new ideals and a fixed purpose.

6. Upon your return from Blue Ridge your church will find a changed man or woman, a more efficient worker, filled with new ideas and plans and enthusiasm.

Every church should have, at least, one representative at this Conference. The Conference is held under the direction of the Missionary Education Movement, which is a movement made up of the different Mission Boards of the United States and Canada, representing in all forty-seven different Boards. The Conference is held at the Blue Ridge Association grounds, Black Mountain, N. C., from June 26th, through July 5th.

For further information, write to the Educational Department, Foreign Mission Board, Richmond, Va.

YOUR SUMMER WORK.

At this time most of the Classes are closing their work for the year. There is generally a "let down" in the work. Is there really any true reason for this? Many people, of course, will be taking vacations, but even those who go will hardly stay away from home the entire summer. In the late afternoons you will find it pleasant to gather a group of congenial people together, meeting every afternoon for two weeks, and covering a course in some of our Mission Study books. We believe that this plan will work, if you try to work it. We shall be glad to co-operate with you in any way possible.

HISTORICAL SKETCH OF THE CHINA BAPTIST PUBLICATION SOCIETY.

R. E. CHAMBERS.

On the first of March, 1913, the China Baptist Publication Society entered upon its fifteenth year. This is a brief span in the life of an organization of this kind. As we look back we can see much that might well have been different, but we can find also much cause for thankfulness to

done by the American Baptist Publication Society, and returned to China to study for and enter upon the active work of the ministry. He soon realized the need for just such an organization as ours, and often early in the morning he used to come for seasons of prayer out to the hills



Dr. Chambers, Cheung Man Hoi, Chinese Editor of "True Light" and Clerks.

God for the blessings He has bestowed upon imperfect labors.

The society, like many Christian organizations, came into existence as what seems to be the direct result of prayer. A Chinese emigrant to the West Indies found his way to New York, was there led to Christ, learned much about Christian work, and, among other things, much about the valuable work that was being

in the eastern suburbs of Canton, probably the very ones where our mission buildings now stand. (Tung Shan, the name of our compound, means Eastern Hill or Hills.) Repeatedly in public and in private he prayed God to give to our mission a publishing house. He did not live to see the society organized, but his widow and an adopted son still live in part of the premises, at Tung Shek Kok, where

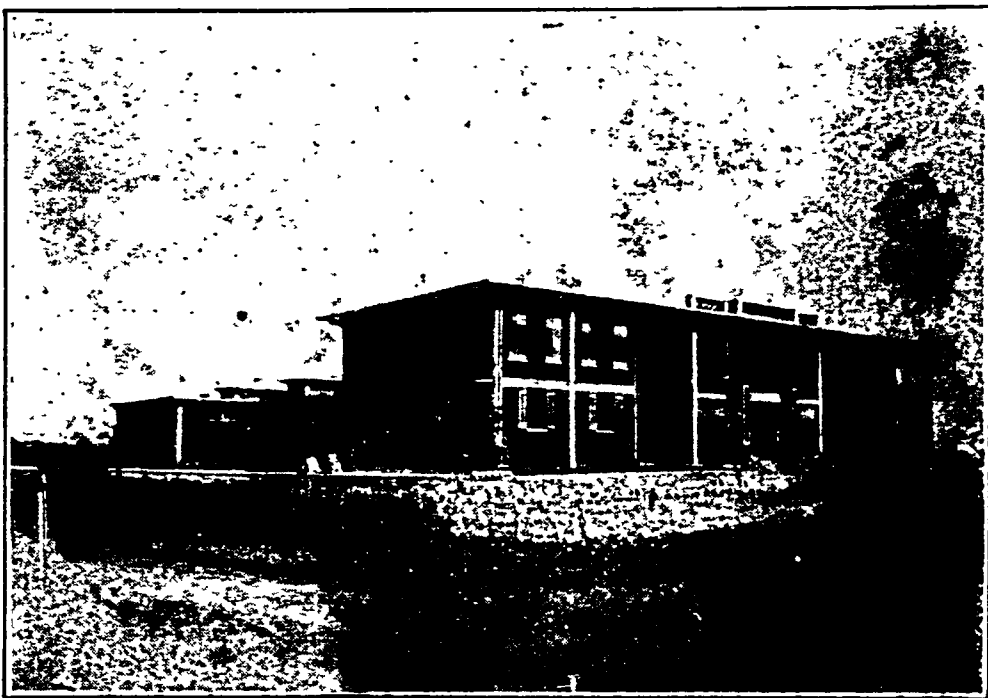
nearly fourteen years ago our first printing was done.

Early in 1898 a preliminary circular signed by several members of our South China Mission was sent to Baptist missionaries throughout China. Because of the interest shown by the replies to the circular our mission invited representatives of other Baptist missions, both missionaries and Chinese, to meet in Canton on February 27th, 1898. Chinese and foreign missionaries of both American

porary buildings on our new property at Tung Shan, so that the building operations could be more easily supervised. Work upon our present commodious and convenient publishing house was commenced in July, 1911, and we entered part of the building in May of last year, but only within the last few weeks have the contractors finished their work.

In designing the new building and in its construction, the things which have been kept prominently in mind are usefulness

and permanence. The parts are well related for the purposes of a printing house. With secure foundations, resting upon piles driven to safe depth, and with a superstructure of reinforced concrete and a minimum of wood, the building should require very little repairs to keep it in good condition. It is also in little danger from white ants and fire and flood. We have had in mind future expansion, and the



China Baptist Publication Society Building Canton

Baptist boards met together, and after discussion occupying two days on February 28th, they adopted the first constitution of the society. The work of printing was commenced in a modest way in old buildings at Tung Shek Kok, formerly a chapel, but left vacant by the lot being extended towards the river and new building being erected there. At the end of 1899 a total of \$3,479.19 had been paid to the treasurer of the society.

In 1902 two lots in the British section of the Shameen, the Foreign Concession of Canton, was secured by an expenditure of \$6,800. The increase in the value of this property and the realty income from buildings erected thereon have helped largely to bring the society to its present position. We entered part of our Shameen premises about the middle of 1903, and our printing work was done there for eight years. Then we moved into tem-

porary buildings on our new property at Tung Shan, so that the building operations could be more easily supervised. Work upon our present commodious and convenient publishing house was commenced in July, 1911, and we entered part of the building in May of last year, but only within the last few weeks have the contractors finished their work.

Some ideas of the work done and of the growth of the society may be gotten from the following statistics. Some of the figures are estimates.

Year	Volume Issued	Pages of Christian Literature	Receipts
1901.....	31,000	300,000	\$ 3,479 19
1902.....	52,140	600,000	11,928 14
1903.....	109,871	2,500,000	44,903 72
1904.....	146,000	3,000,000	24,860 43
1905.....	147,872	3,000,000	35,613 69
1906.....	718,500	11,687,000	35,015 10
1907.....	768,839	10,000,000	30,248 59
1908.....	750,000	11,000,000	39,233 08
1909.....	800,000	15,000,000	39,586 90
1910.....	750,000	12,000,000	43,648 89
1911.....	750,000	12,822,700	64,104 56
1912.....	850,000	17,150,050	47,790 62
Totals..	5,874,222	99,059,750	\$420,411 91

THE SHANGHAI BAPTIST COLLEGE COMMENCEMENT.

PRES. F. J. WHITE.

We have just held our second college commencement. According to the old regime in China, the school year closes in January. Changes are coming very rapidly but we have not yet been able to change from the old school year to the new. In a few years we expect to graduate our classes in June, as is done in America. Last year we graduated our first class of two men; one is now teaching in our college, the other is studying in Brown University.

This year we graduated four splendid young men. Two of them will continue to study in the theological seminary in preparation for the ministry; the other two are teaching, but expect eventually to go to America to further prepare themselves. One expects to continue teaching as his life work; the other will probably go into government service.

The commencement exercises reached the high-water mark for the Shanghai Baptist College. The first address was delivered by Wu Ting Fong, who needs no introduction to an American audience. The substance of his address was exhorting the students to devote themselves to the service of their fellow-men, telling them that happiness was not reached through making money or inordinate ambition. The other address was delivered by Mr. F. S. Brockman, General Secretary of the Y. M. C. A. for China. His theme was, "At times of great crisis, one man or a few men may change the whole course of history," and he exhorted the students to devote themselves, in the present crisis, to the welfare of China.

The four graduates also delivered short orations; one on the "Awakening of China;" another on the "Responsibility of the student;" another on the "Need for elementary schools," and the last, "China's need for trained religious teachers." The results of the lives of these four young men can hardly be measured. They are all earn-

est Christians, and expect to devote their lives to the best things. If one were to follow each one through his life, no doubt he would find that a stream of Christian influence was proceeding from him through the years. China is being changed rapidly, but the true force that is bringing about this change is not foreigners, but the Chinese themselves, who have been trained by foreigners, and it will be increasingly true in the future, so that the more of these young men that we can influence, the greater will be our influence and the influence of Christianity in this great country.

There were also eighteen graduated from the academy connected with the college. All of these expect to enter the Freshman class. Besides these eighteen, we have twenty more applications for entrance into the Freshman class, but because of our small quarters, we are compelled to limit the size of the class to 30. We do not believe that our friends in America will let this state of affairs continue long, but will give us the buildings and equipment necessary to meet our splendid opportunities.

I said that this commencement marked the high-water mark thus far for the Shanghai Baptist College, but religiously and really, the higher water mark was reached in two other meetings; one, two or three weeks before this time, when as the result of a week's special meetings, 22 young men registered themselves as Christians. They are among the best of the non-Christian young men in the college. Twenty of them are from non-Christian homes. And then perhaps the best meeting of all that we have ever had in the institution was the Wednesday night prayer-meeting before commencement, when one after another of these twenty-two young men arose and told why he had been influenced to accept Jesus Christ. One young man said that two years ago when

he came to the institution he was positively opposed to Christianity, but that gradually one thing after another had shown to him the excellency of Jesus Christ and his doctrine, until he was glad to receive

it. This young man is peculiarly gifted as a speaker, and we trust that he and others among these twenty-two will not only be Christians, but will devote their lives to preaching the gospel.

* * * *

PASTOR FUNG

R. T. BRYAN.

Pastor Fung, of the Cantonese Church, died on February 17, 1914. We miss him sorely. He has done a great work among the Cantonese, and we are at a loss as to what to do. During his four years as pastor the membership has grown from about twenty-five to over a hundred. He also



Pastor Fung Chak.

had two schools with over 200 pupils, which cost the mission nothing except for rent of houses.

Chinese, and foreigners alike, loved him, and his place cannot be filled. We have lost a faithful coworker and a loving friend. We are bowed down with grief and perplexed as to what to do. We are

fortunate in having a young man whose salary is paid by the Church to help, but it will be a long time before he can in any sense fill Pastor Fung's place. Mrs. Bryan, whose hands were already full, is giving the morning to the girls' school, and is helping them to organize the Sunday school on modern lines. I, with all my other work, am studying Cantonese, and hope soon to be able to understand them and speak to them. We have no greater opportunity in Shanghai than this Cantonese work, and I long to be able to preach to them in their own dialect. I do preach to them in the Mandarin dialect. Pastor Fung's death has greatly increased our work. Pray for us, that we may meet the demands made upon us.

We buried Pastor Fung on the 19th, and the 500 Cantonese present and the flower-covered coffin beautifully testified to the fragrance and power of his life in Shanghai among the Cantonese. Mrs. Wu Ting Fung, wife of former minister to the United States, who has been helping him in his large free school, was present at his funeral. Hon. Wu Tin Fung sent him a present of money while he was sick. He was conscious until the last day. He died praying and singing. I do not mean at the last moment, for he was unconscious then, but each time I would visit him he would take my hand and say pray. When we moved him to the hospital he sang as they put him on the stretcher. He pointed to Heaven and tried to say that he was going Home after he lost his voice. His victory was both in life and in death.

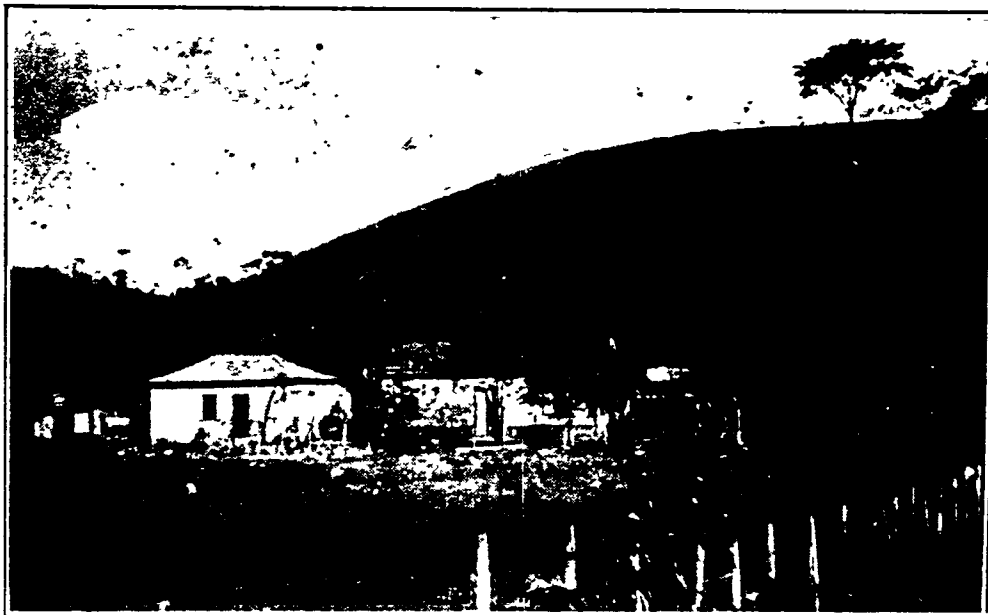
THE BAHIA BAPTIST STATE CONVENTION

E. A. JACKSON.

Our Bahia State Convention met this year with the Arroz Novo Church, the largest country church in the convention, from January 21 to 24th. Notwithstanding heavy rains, over one-third of the churches were represented, some of the delegates coming many leagues through rain, mud and crossing swollen streams. The many waters did not quench the zeal of the people who filled the church at almost every session. As there were only two missionaries present—Brother Ginsburg and I—it

a cruel persecution), many backsliders were restored, two prominent men who were bitter enemies became friends, the divided Church of Olhos d'Agua became united and entered heartily into co-operation with the general work. Two of the brightest young men in the church, heeding the call to the ministry, offered themselves for the seminary. One of them resolved to sell his land and horse in order to defray his expenses at the seminary. Several young women showed themselves

anxious to receive training for teachers. At present we have no funds with which to meet their expenses at the Rio, or Bahia schools, nor have we a well organized normal course. We ought to have in the interior of each of our mission fields training schools on the self-help plan. Until we establish them we can do but little toward the training of our young people in the



Chapel at Rio Nova, Brazil.

was a real convention of the natives in which they discussed with intelligence and fervor the problems of the Sunday school, ministerial education, church organization, and discipline, State, home, and foreign missions. More than 217 baptisms reported and the organization of nine new congregations. One of these congregations, that of Santa Cruz (Holy Cross), was organized at the spot where Cabral first landed and planted the idolatrous sign of the system which has blighted the Continent since that time. On the fields of all the workers the work opened up in new places where many gladly hear the word.

Among the many blessings of the convention, thirty-odd professed acceptance of the Gospel (three from a place where a few months ago Pastor Alexandre suffered

country, because the schools in the capitals are inaccessible.

At the close of the convention a flood swept the nearby valley through which the railroad passed, wrecking towns and cities and destroying large sections of the railroad, even carrying away steel bridges. All communication with the outside world was cut off. The editor of *O Jornal Baptista*, the kindergartner of the Bahia school, the missionary of the field, and the workers were thus held prisoners there for eight days. After that time, as the waters had somewhat subsided, the brethren arranged horses and we started for Bahia by climbing mountains, traversing forests, and fording streams up to the necks of the horses. All along the way we had precious opportunities of pointing the people, awed

by their great calamity, to the Saviour. The journey took four and a half days that had been made a few days before in as many hours. Near the station of Lage we had to cross the raging torrent in a small dug-out canoe and then ride some

darkness. At present it is without a single missionary or native worker who can give it his entire time. The five churches have many young men in them of some education who are zealous and anxious for training as Sunday school workers and preachers.

Is not this alone a field of unlimited possibilities for a trained and consecrated missionary couple? O Lord of the harvest, raise up and send speedily the man to lead and train Thy people in winning these perishing multitudes to the Saviour.

Let us lift up our eyes and look farther over this Bahia field, as large as the State of Texas, with almost no railways or other

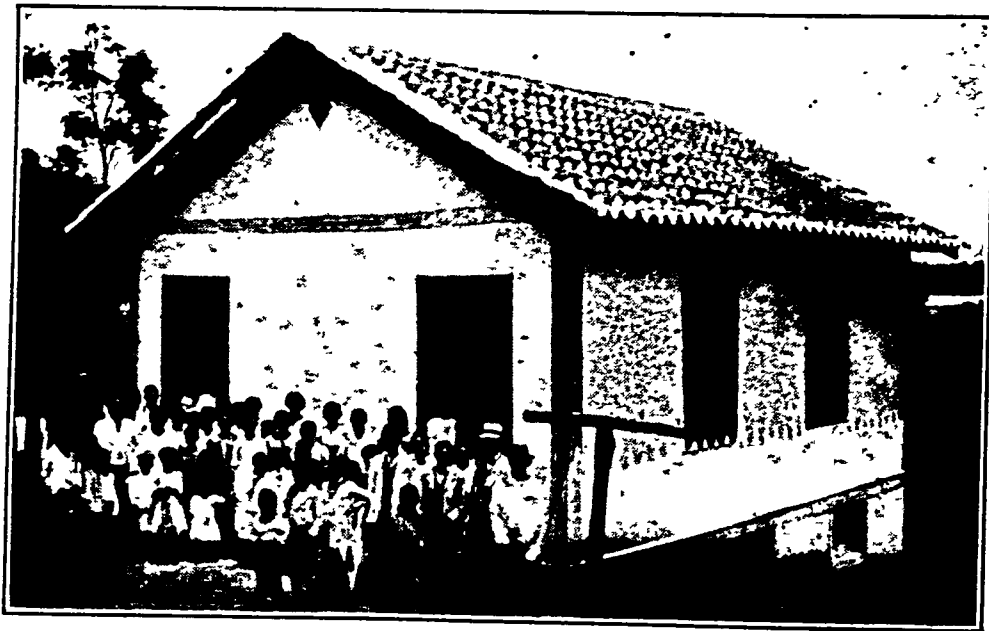


Baptist School Boys at Rio Nova, Brazil.

distance on a hand car to take the train. You may imagine our relief and gratitude as we sped a message over the wires to Bahia and got on the train. On reaching Bahia we found letters from the family on the seashore telling of suffering there. However, physical suffering is not to be mentioned with the sorrow of heart that churches are pining for neglect, calls for preachers not satisfied, and the work in general languishing for the lack of workers.

Look at the great seaport of Bahia, between North and South Brazil, with its populations of 320,000, its many convents and monasteries, its hundreds of idol temples (for all the Roman churches have their idols before which the people bow and worship), and its army of friars, nuns and priests and other myriad hosts of

modern means of communication. Scattered over it there are over fifty churches and congregations in the care of six native pastors (only one of whom has been to college) and a missionary weakened by fevers. The missionary has several other



Chapel in Castillo, Victoria, Brazil.

charges, is the father of a family of six small children, and the corresponding secretary of the Foreign Mission Board of the Brazilian Convention. Brother Stapp

and his good wife do the best they can by the Bahia school, but that demands all of their time. If there is a mission field needing reinforcements, is not this one where they are urgently needed? Whatever we are enabled to do we do gladly, and had we a thousand lives we would joyfully yield them to the spirit of God in bringing the South Americans to Jesus, but we fear the one we have will succumb unless help soon comes. How our hearts

would bound for joy at the coming of other missionaries to share the privilege of winning the lost and training the converts. Who will come *for life*? Who will send those who are willing to come and sustain them by their prayers and offerings until the harvest home.

Ever grateful for the loyal co-operation of our Southern Baptist brethren and praying that the Master abundantly bless you in continuing and extending it.



ARE CHINESE CHRISTIANS SINCERE?

C. W. PRUITT.

Christian character varies in China very much as it does in the United States. Some who profess Christ are self-denying and aggressive, while others are quite useless.

Chinese live under conditions different from those surrounding American Christians. This fact adds immensely to the difficulty of correctly estimating their life. Moreover, many of us in our younger days have an exaggerated notion of the perfections of American Christian character, and this leads us to expect too much of the Chinese.

There was a time when it was common to call Chinese Christians "rice Christians."

This was an approbrious epithet given them by their enemies, and meant to suggest that they were insincere and had assumed the Christian name for worldly advantage. At that time such designations were common enough in the daily papers published in Shanghai and elsewhere, those printed in the English tongue as well as those in Chinese.

The year 1900, the Boxer year as we call it, was one of crisis in this country. The Boxer program was nothing short of ridding the country of all foreigners whatsoever. To make their plan successful they decided they must rid it of Chinese Christians also, thus cutting all connection between their country and foreign lands. Various devices were used to lead the Christians to give up their interest in Christ and become good heathen again.

They might burn incense, they might trample on an outline of the cross drawn on the ground, or they might use expression indicating that they had temporarily given up Christianity. No very large number took advantage of these offers. To the praise of Chinese Christianity be it



First Protestant Chapel in China.

said that a large multitude of them met death, and many of them joyously so. This fact was so decidedly brought home to the whole community in China, both Chinese and foreigners, that they were compelled to revise their judgment of Chinese Christians. A different note is found ever afterwards in the papers, criticisms being most decidedly modified.

Thus it has been shown that Chinese Christianity was able to produce a great army of martyrs, the majority of whom could have escaped if their Christianity had not meant more to them than life.

Can we be sure that American Christians under a similar trial would appear to better advantage? Chinese Christianity is not perfect. Sometimes its weaknesses are markedly different from the weaknesses of American Christianity, but of its genuineness we have no doubt.

The more I see of Chinese Christianity, the more I am convinced that the estimate here made is the true one. The year 1913

was a great one in our North China Mission. When the reports are published I am confident there will be much rejoicing among our friends. The great record of last year was due largely to the sterling worth of our Chinese fellow-laborers. I thank God for their lives of devotion and success.

Cheffoo, China.



LETTERS FROM THE FIELDS.

BUYING LAND IN CHINA.

It is over a year now since we first came to Kwei Lin, and we rejoice in all God's blessings to us and the work in that time. Truly "there hath not failed one word of all His good promise," and we pray that in this new year we may go on with renewed courage and vigor and conquer in His name. We have been successful in buying a fine piece of land for our future compound, large enough for a hospital, schools, and residences. God speed the day when our present dreams of these buildings will have become a reality. Buying land in China is quite an undertaking. This particular plot belonged to a clan of thirteen families, and such bickering and plotting and planning and promising as there had to be among them. They were so afraid that each aunt, cousin, grandchild, etc., would not get his or her share of the money. Parts of the land had been pawned to certain men, who in turn had pawned it to others. One of these, a rich man not a Christian, was quite determined that we should not buy the land. It looked for a time as though we should lose it, but we took it to Him with whom all things are possible. Mr. Lowe, with our "middle-man," went to see this man, and God answered prayer. He was moved to let us have the land, and even half-way promised a future contribution to our hospital. The day we paid the money Mr. Lowe and the middle-man met with the

owners, and after thirteen hours' of real, strenuous work, a deed for the land was given to us. We praise God for answered prayer!

How we long for workers to come out to help in the work here. We really should have a physician and a young woman for school work right away. Ours was the first mission (besides the American Presbyterians who are not here now) to enter this needy province of Kwang Si, and we have only ten missionaries *in the whole province*. The mandarin section extends over two-thirds of the province, and we have here *two* missionaries! We have ten out-stations manned by native preachers, but *not one girls' school* in all this section of 276,866 square li. It is really appalling! We want to open schools right away, but where can we find native teachers, since we've never had mandarin schools in which to train them? We must make a start. We must train our Christian girls, so that they can go out to teach in the country places, and to fill creditably the places of Christian wives and mothers. As Baptists, we have a special message for China, and we want our girls to receive Baptist teaching, that they may help in the propagation of it. Christian homes of Kwei Lin and all our great mandarin field *plead* that a young woman may be sent out right away for this great work. Her first two years would of necessity be given to language

study. The days are passing quickly. God grant that we may not have to lose precious time and the marvellous opportunities that now abound.

We are holding a series of special revival services in our church for two weeks. Almost every night tens of persons have to turn away from the crowded chapel. After the regular meeting, an invitation is extended to any who wish to "search into" the Gospel to go upstairs to an inquiry room where different ones of the brethren talk with them, answer questions, etc. Some nights as many as thirty-five have gone upstairs, and almost every night as many as twenty. We are trying the plan of having these people sign little cards giving their name and addresses, so that they can be "followed up" and not lost sight of. We pray that these precious souls may be blessedly saved.

Yours in His service,

JULIA M. LOWE.

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THE GIRLS' FATHERS AND RELIGIOUS TEACHING.

We consider a beginning of eighty-one pupils not at all bad, and we are all very happy working together to build up and extend the cause of our Master here in our Sao Paulo Baptist School. Quite a number of entirely new girls have entered this year, the latest arrival being a boarding pupil of thirteen years, whose father said to me: "Now, as to religion, I want you to teach my daughter what you believe to be the truth. Unfortunately I have no religious belief, my heart seems impervious to it, but I recognize that you people have something of value, and that is the chief reason I had for bringing my daughter to you."

On last Saturday another father brought his eighteen-year-old daughter to see if we could accept her as a boarder while she attends the School of Pharmacy, in which she is now in the second year. After talking awhile about plans, etc., I asked him if he would object should his daughter

sometimes wish to accompany us to hear the preaching of the gospel of our Saviour. He replied, "On the contrary, I should be most gratified to see her examine thoroughly into your religion, and if she wishes to embrace it, I shall in no way hinder." Then he said that he himself had a few times in his life attended Protestant services, and was impressed by what he had heard; that his own father had done everything possible to make him a Catholic, which he could never in his heart adopt.

I cannot close this without an appeal, a most earnest one from the depths of my heart, that you and the Journal readers unite with me in prayer for the conversion of six young teachers and helpers in the school, and that this year many, many of our students may accept Jesus as their Saviour. Counting on you for this,

I remain,

GENEVIEVE VOORHEIS.

—✠—

A WORD FROM MEXICO.

Miss Ida Hayes, who is bravely standing at her post in Saltillo, writes:

I am writing at the close of a busy day, as we opened our "little school" again to-day for another year's work. A small school takes about the same amount of planning and thinking as a larger one, although there is not so much confusion, nor so many individual cases to look after.

My reason for writing to-night is caused by a fear that our present communication with the States may again be severed, as has been the case so many times during the last year. Mr. Cheavens has doubtless written you of his trip to Mexico and visit to Saltillo. Our young preacher from Torreon, who was arrested, was taken from here a few days after Mr. Cheavens left. He was booked for Mexico City, but at San Luis he was taken to a hospital, where he now is. A letter came from him to-day to his wife, who is here. They seem hopeful of securing his freedom soon, even though it be

on bail. (He has since been released.) Saltillo has become the headquarters for the troops in New Mexico, so we are crowded, as a city, and suffering the results in our market of larger demands.



FORCED INTO TWO NEW STATES.

At the beginning of the new year, in addition to enlarged plans along several lines in the two States heretofore occupied, Alagoas and Pernambuco, we were forced into two new States, Sergipe on the South and Parahyba on the North.

The history of this new work is about this: In Aracaju, capital of the State of Sergipe, our native preachers have been sowing the seed of the Gospel for several years. A few people in the city had been baptized into the nearest church in the State of Alagoas. Then a few Baptists from other places had moved into the city. These laymen among themselves continued the work, the result of which was several professions of faith. Finally they made up the money to pay the expenses of a visit from a native pastor. After a series of services, those found to be proper subjects were baptized. Then they insisted on an organization, which was perfected with twenty-two members. The visiting preacher was called as pastor.

This is a new work, and in an important center. It was obvious that it needed the presence of the pastor. So after deliberating on the question awhile, I resolved to send the pastor to this new field.

In the city of Parahyba, capital of the State of Parahyba, there has been for a number of years a Paedo Baptist church. Last June, in a general meeting, held in the city, some of the leading members of the church wanted to discuss the subject of infant baptism. They were informed that this was a question to be settled by the officers of the church. So about a dozen withdrew and started a work of their own. There was no Baptist in the State, and those who withdrew did not

know the New Testament doctrines as held by the Baptists. Finally they got in touch with a Baptist brother who lives there, and from him received several pamphlets written on different phases of doctrines as held by Baptists, principally on government and ordinances. They soon accepted our position on every question. Then they began to ask to be organized into a church. Seeing that they were already maintaining worship, and had been since last June, I resolved to organize a church, which was done last Monday night, the 19th instant, with sixteen members.

Thus it was that we entered these States. We have no provision for maintaining this extra work, and I so informed them in the beginning. We hope to get the extra money necessary from the churches in the States heretofore occupied.

There ought to be one or two more churches organized in this State, but sickness in my family prevents my reaching them during the holidays, and after school opens, February 9th, I will have no time, so this work will have to wait till Brother Muirhead returns.

Fraternally,

D. L. HAMILTON.



THE ABEOKUTA GIRLS' SCHOOL.

The city of Abeokuta is one of the largest on the continent of Africa. It occupies a unique position in that it is the capital of an independent State. While all the territory in Nigeria from Lagos on the coast to Lake Chad in the north is under British rule, this little kingdom retains its independence. From quite early times it has shown a progressive spirit, and with one or two exceptions incidents of a retrograde nature, it has fostered civilization, welcomed new ideas. In twenty years the changes in the city have completely altered its appearance. The old grass-thatched roofs are disappearing in favor of iron, and good houses are being constructed in every direction. The old order of things is rapidly passing

away, and this is without a doubt owing to the spread of education. There are scores of good schools, and a very fine grammar school to which those who desire a secondary education can go. Following the British precedent, the native government subsidizes the schools by a certain amount per capita, and every year there is a public examination and exhibition of school work. We do not accept this aid for our Baptist schools with the result that we cannot compete with the schools of other denominations in the number of teachers and in schools and their equipment. Consequently, we are far behind the others in the number of schools in the average attendance. But with all these schools we have the honor of possessing the *only girls' school* in the city. One of the hidden blessings of the persecution of our missionaries at Oyo in 1909 lay in the fact that Mrs. C. G. Lumbley was compelled to return to Abeokuta, where she inaugurated the girls' school by gathering a few girls about her. She worked for sometime without much encouragement from the mission, but in 1910 her work was recognized and \$300 granted for a schoolhouse. This amount was not sufficient, and Mrs. Lumbley, Dr. Lockett, and the native Christians made up the deficit, and we now have a good property in the school building. At the close of the year's work, 1913, the first prize function of the girls' school was held. Thirty-six girls had been in attendance during the year, and the work done was of such a high-grade that we felt bound to allow friends in the city to inspect the school and the work. Invitations were printed and sent out, and on December 15th, at 3:30 o'clock, the prizes were distributed by Mrs. Edum, whose daughter is a pupil in the school. The child was tastefully decorated, the school banner placed on the platform, and the ferns and flowers beautified the building exceedingly. The girls gave several recitations, which were much enjoyed by the large audience. The Alake, the Osiele (the two kings), with their retinues, were present, and many of

the educated portion of the population. The church was filled. After the presentation of the prizes, the two kings spoke highly of the work done by Mrs. Lumbley, and then gave the girls a present of \$5.00.

The visitors were then invited to an exhibition of the work in the schoolroom, which included papers on the ordinary class subjects, needle work and laundry work. Tea, cake and other refreshments were then partaken of at the Mission House. It may interest our readers and supporters to know that the Alake has promised \$50 towards the extension of the school premises, and that Mrs. Lumbley has already collected over \$150 for this purpose. We shall need about \$500 to secure the needed building for this school. But the school's greatest need is for a lady missionary to assist Mrs. Lumbley.

S. G. PINNOCK.



REFORMS AND COUNTER-REFORMS IN CHINA.

There are many features of advancement and reform in China to-day that are keenly interesting to all those especially interested in China or mission work. As one illustration of reforms, I mention that eight years ago such opium as could be had on the streets of our city for seventy cash an ounce sells now; when smuggled in at eight thousand cash an ounce. That is how severely China has put her foot down on the sale of it. Recently a law was past that any one found guilty of smoking it who was less than forty years old would be executed, while any one over forty would be imprisoned for life. In a nearby city two were recently executed for that offense.

For some reason, unknown to any one at present, there has been a great reaction in the land during the last half a year.

Many of the advancements that were ushered in by the new republic have received a severe back-set. You all know that last spring the President sent out a request all over China that the Christians pray for the republic and the officials. It seems now that this was done, not in a sincere desire to implore the blessings of God for the land, but that the President

might get face and standing with certain foreign peoples and influences.

Since that time the sensitive feelings of some other religions have been touched and an active resentment brought out. Mainly, this feeling has been felt by the following of Confucius. A great effort, also, has been made by his followers to get the worship of him established as a State religion. The following, taken from "The Chinese Recorder," the most widely read magazine of China, will be interesting.

"During the year that has passed some plans with which we started out have failed; others have been suddenly adopted, and have carried us farther than we expected to go. The sea of religious, social, and political interests has, to say the least, been choppy. Better acquaintance with actual conditions in Western lands—conditions not yet fully solved by Christians—and a tendency to consider Christianity and other religions in China complementary have raised a new crop of problems. Renewed activity on the part of China's religions shows a realization of what the Christian propaganda means. The strength of Christianity is more fully recognized, its ethical and social import better understood, and, in spite of the throes of an ill-advised rebellion, Christian work in general has prospered. The outlook and call for a forward movement were never more promising. The personal hold of Christ upon Chinese hearts is increasing, yet the immediate future demands such emphasis upon the training of the Christian forces in China as to confront us with a challenge to efforts greater than before. This becomes more clear when we realize that one danger to be reckoned with lies in the large number who, though interested in Christianity, yet only partially comprehend it. The reaction in favour of old customs that is now making itself felt increases the importance of making Christianity fully understood."

WADE D. BOSTICK.



THIRTY-ONE LITTLE RED CHAIRS

Primary departments in Sunday schools just have to have little red chairs. Every-

body loves the cunning little girls and boys all sitting in their little chairs. Well, this winter that is just the way it has been at the Baptist compound in Kelfeng, Honan, China. In a neat, clean, whitewashed walled and dirt-floored rooms are the thirty-one little red chairs. In a few weeks there will be two long low red tables, around which the chairs will be set.

This is the way it came about that they are there to delight the hearts of the Chinese girls and boys: When Mrs. Sallee, of this city, was in America not long ago she reorganized a Sunbeam Band in one of the Texas Baptist churches. This Sunbeam Band members brought, instead of pennies, nickles to buy little red chairs for the girls and boys in faraway Kaifeng. A lady heard about this plan and remembered how some years ago another lady had given her five gold dollars to start a primary department. So she sent \$5 to add to the Sunbeam Band nickles. Then a primary department in another Texas Baptist church from pennies given them by their teacher earned enough to add to their birthday pennies so they could send \$10 to help tell little girls and boys about Jesus. Altogether, there was enough money to buy thirty-one little red chairs and two long low red tables.

Now in Kaifeng a missionary cannot go to a telephone and ask the furniture man to send out thirty-one little red chairs and two long low tables. There are no telephones, and there are no furniture men. She looks in a furniture catalogue for a picture just like she wants. Then she sends for a carpenter to come see and go to his shop and make one for a model. When the model is just right, then the missionary tells the carpenter how many she wants and what color to put on.

Some Sundays the thirty-one little red chairs are not enough to hold the children who come. After Sunday school has opened with a song and prayer, then the Chinese woman leads the children out to their room. Miss Swann ends up the line with the class baby, a dear fat little toddler whose joy is complete when he is perched upon one of the little red chairs.

While all the older girls and boys learn the Golden Text and hear the story of the lesson, this little fellow never moves. Now he says for his "verse," "Ye-Su-ai wo," meaning, "Jesus loves me."

Now until she opens her work for girls and young women, Miss Swann has charge of these little folks. Next year who is going to do it? We don't know. We want a

missionary to come out just for the little children.

Will you not pray that God will make some trained young woman to want to come, and some one who has the money to give to ask the Foreign Board to send her? Don't forget the place—Kaifeng, Honan, China.

NANCY LEE SWANN.



RECENT BOOKS.

"The Child In the Midst." By Mary S. Labaree. Prices: 50 cents in cloth, 30 cents in paper, postage extra.

The Central Committee on the United Study of Foreign Missions has recently given us a new book. In their Foreword they state that "This is not a book for children, but a book about children the world over, and with its accurate statement of facts solicits attention to the great need of united effort in behalf of children in non-Christian lands." The author treats the child in its helplessness; the child at home; the child at play and at work; the child at school; the child at worship, and the child at work for Christ.

In the first chapter on the Child In Its Helplessness there is a startling array of facts. We cannot refrain from quoting a pointed paragraph from this chapter. The author states, "'A Swat-the-Fly campaign' would save thousands of unprotected baby faces from being covered with loathsome disease or prevent disfiguring eye troubles, but it would encounter not only hopeless inertia, but it would arouse serious religious opposition. In some countries the 'sacredness of life' means, protect the fly, no matter what happens to the baby." In spite of the startling facts given in this first chapter we are told that they are not to encourage morbid curiosity, but are given to arouse Christian mothers and sisters to fearlessly face the facts as they are, and to meet the needs of Childhood throughout the world.

The new book is thoroughly interesting, and we feel sure that it will appeal to the Christian Motherhood of our country. It is well written for text book purposes.

We might hope that in the future the Central Committee will seriously consider making attractive bindings for their books. We understand fully the need of making the books come up to the uniform price, but we wonder if more taste might not be used in the selection of the binding.

"Our World Family." By Helen Douglas Billings. Price, 25 cents, postage extra.

This is a companion book for the "Child In the Midst," written especially for use in Junior Mission Study Classes. In this book are a few poems, which may be used in recitation work. There is also a statement of facts concerning Boys and Girls throughout the world, given in a way that will appeal to the Junior Classes. We hope that this book may be used, especially in our circles of Mission Study Classes for the younger boys and girls.

"Jesus Christ's Men." By Caroline Atwater Mason. Prices: Cloth, 50 cents plus postage; paper, 35 cents plus postage.

We do not lay any claims to being dramatic critics. However, we realize the need of appealing to our people through the drama. The author has given us here what appears to be a well-written drama, picturing the lives of Judson, Rice, Newell, Hall and Nott. The opening scenes are laid in Bradford, at the time of the meeting of the Congregationalist ministers in 1810. The presentation of the play shows us the prominence of the early missionary efforts of North Americans. We believe that this book might be profitably used by some of our larger churches, but it will take a deal of work to present the play as it should be presented.



RECEIPTS FOR FOREIGN MISSIONS FROM MAY 1, 1913, TO APRIL 15, 1914.

States	App'mt.	1914	1913
Georgia	....\$ 90,000	46,728.11	35,610.01
Virginia	..... 87,000	42,554.19	45,710.58
So. Carolina..	55,000	36,954.35	31,972.29
No. Carolina..	52,500	29,168.53	29,575.94
Alabama	..... 38,500	21,515.69	17,121.78
Kentucky	.... 46,000	21,164.39	16,676.88
Missouri	..... 24,000	18,005.36	17,135.68
Texas	.....100,000	12,227.93	17,055.08
Tennessee	.... 35,000	11,620.80	12,052.07

Maryland	.... 18,000	10,225.75	10,236.16
Mississippi	... 42,000	9,553.09	11,538.71
Louisiana	.... 11,500	4,953.76	5,786.21
Florida	..... 11,000	3,732.62	3,372.21
D. Columbia..	5,000	2,708.29	2,847.33
Oklahoma	.... 6,500	1,641.34	1,347.47
Arkansas	..... 12,500	249.65	1,579.79
New Mexico...	1,500	175.08	115.07
Illinois	..... 500	169.22	12.50
Other Sources	10,000	8,925.34	4,389.50
		<hr/>	<hr/>
		\$646,500	282,273.49 267,135.26

Woman's Missionary Union.

15 WEST FRANKLIN STREET, BALTIMORE, MD.

MOTTO: "GO FORWARD."

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THE NEW LOUISIANA PURCHASE

Thus saith Jehovah, ye shall be redeemed without money.—Is. 52:3.

Baptist churches in Louisiana, 681; ministers, 301; members, 60,046; value church, \$960,416; population, 1,656,388; increase since 1900 census, 274,763; 200 houseless Baptist churches; 400 poorly housed; in New Orleans alone, 75,000 Catholics; 150,000 outside church influence.

"Grant us thy truth to make us free,
And kindling hearts that burn for Thee."

—O. W. Holmes.

(Have map of Louisiana.)

Monthly topic for Bible study: "Faith."

"Without faith it is impossible to please God."—Heb. 11:6.

Song—My Faith Looks Up to Thee.

Scripture—Heb. 11.

Chain of prayer that God will bless Louis-

iana College and help us to meet our opportunities with the French and Italians and all immigrants to Louisiana.

History of the Louisiana purchase narrated.

(For Mission Journal and Our Mission Fields.)

"Products of Louisiana" narrated.

"Work of Baptists" narrated.

"How to Use the Annual Meeting of the W. M. U."—Mrs. W. F. Yarborough.

Recreation and Economy—Miss Mallory.
Business.

Closing prayer for Miss Georgia Barnette.

W. M. U. Field Secretary and Brethren.

Werouen, Olivier, Smith, Fusilier, and Cody, workers among the French in Louisiana.



Especially helpful leaflets:

Home Missions in Louisiana—2 cents.

Louisiana: The South's Most Important Mission Field—free for postage.

Louisiana: An Open Door.

Write to W. M. U. Literature Department, 15 West Franklin Street, Baltimore, Md., and secure them.

HISTORICAL SKETCH.

December 17, 1803, the French flag was lowered in New Orleans and the Stars and Stripes were run up and unfurled in the Mississippi Valley breezes. On that date the transaction was completed by which the territory known as the Louisiana Purchase was sold by the French to the Americans.

The region embraced more than 1,000,000 square miles. The purchase price was approximately \$27,000,000. In the territory was a population of 90,000, 40,000, of whom were slaves.

This magnificent domain had belonged to France, had then passed temporarily into the hands of Spain, and in 1800 had come back to French possession. France was at war with England. America needed and wanted an open Mississippi River for the commerce of her people in the interior. For New Orleans to be in foreign hands was to shut the door of the great waterway to the free passage of American shipping. America sent a representative to France to negotiate the purchase of New Orleans. Napoleon saw that the trouble with England was complicated by the holding of the territory, which holding jeopardized the friendship of the young republic, which France needed at that juncture.

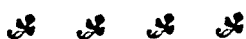
To the astonishment and delight of the Americans, Napoleon offered to sell the whole of the French territory in the United States to the Americans. Under the leadership of Thomas Jefferson, the transaction had been nursed and directed, and under his guidance it became a reality.

Thus without bloodshed there came into the possession of the Americans a territory of untold riches in which more than 5,000,000 souls now reside, and which is capable of maintaining the whole present population of the country.

The boundaries of the Louisiana Purchase were: the Mississippi River on the east from its mouth to its head and on the north along the Canadian line 600 miles west from the Mississippi sources. For the rest, the boundary followed the present Louisiana coast, while the remaining boundary was a somewhat zigzag and indefinite line near where Montana touches Idaho. The acquisition of the territory opened all of the American continent west from the river to the Rocky Mountains, and was an essential step to the extending of our national domain to the Pacific.

Both Spain and France were Roman Catholic. The coming of the West Country into American hands opened the way to religious liberty—a possession which our country has rightly cherished with a patriotic passion that we pray may never wane. Into the West Country the evangelical faith immediately found its way. The first local evangelical group organized a church in the Louisiana Purchase in 1806 at Cape Girardeau, Missouri—a Baptist church, the Old Bethel.

The political significance of the Louisiana Purchase has not been greater than its religious meaning. If evangelical Christians have the missionary spirit for grasping the opportunities and meeting the needs in our own great Western Country, we shall have proven ourselves not unworthy of that which seems to have been the purpose of God in giving Anglo-Saxon people and evangelical faith in this region an opportunity to establish liberty in government and conscience, so that the impact of the whole American nation upon the non-Christian nations of the earth shall impart hope and confirm their best inspirations toward God and liberty.



PRODUCTS OF LOUISIANA

Jefferson proved his statesmanship in the purchase of Louisiana is proved by the wealth of even that small part of it which is now called Louisiana. The Manufac-

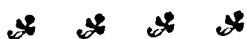
turers' Record says that the alluvial soil of Louisiana is the most fertile in the world, and it prophesies, furthermore, hundreds of thousands of acres will be re-

claimed and made productive in the next few years. Among the States of the South, Louisiana stands eleventh in population, tenth in farm acres, sixth in railroad mileage, fifth in fisheries, and third in bank deposits, and first in rice, sugar, molasses, salt, sulphur, oil, and gas.

The one thing Louisiana doesn't seem to produce much of is *Baptists*. Among the 1,000,000 white people of the State, there are only about 65,000 Baptists. There are eighteen parishes (counties), with a population of nearly 400,000, without a Baptist church. There are only eighteen Baptist churches in the State that support preaching for full time. Only about thirty

churches have half-time preaching and over 600 that have only one-fourth time preaching. Outside of New Orleans there are only eight churches in the State that have a brick house of worship. There are fully 150 pastorless churches, or one out of every four, in the State. Some of these are in the midst of the wealthiest and most cultured parts of the State.

But we can be proud there are more Baptists than any other evangelical faith, for Baptists were first on the field, celebrating in 1912 their one hundredth anniversary of the organization of the first Baptist Church in Louisiana.



WORK BAPTISTS ARE DOING IN LOUISIANA

The W. M. U. of Louisiana publishes annually the "Louisiana Mission Visitor." In last year's issue they tell us the cause of their troubles in some of the work they are doing. They put first:

SOMETHING ABOUT OUR FRENCH PEOPLE.

Approximately a half-million of these sunny-hearted, congenial, thrifty, responsive people live within the territory of Southern Louisiana. Having through all their history spoken a foreign tongue to our own language, and no schools, public or otherwise, having supplied their educational needs, they have been a lonely people and apart from our common American life. We have not known them, and they have had no way to learn and know us. What little religious instruction they have had has been Catholic, and they are far from being well informed as to this. They are an untouched people of large capacity, quick perception, keenness of intellect, and ready action whenever they see a thing that appeals to them as right.



A SCHOOL FOR THE FRENCH SPEAKING PEOPLE

The need for a school in this French-speaking territory is much greater than the need of any point of our mountain section for schools, much greater than the

THEY ARE RIPE FOR THE GOSPEL AND THE KINGDOM.

Comparatively nothing has been done by the Southern Baptists for these people in the past. What little our State board has been able to do within the last few years has been Pentecostal in its blessings. I dare say no mission work in all our land ever met a more cordial and enthusiastic response. We have seen in one large country community where there were none but Catholics a church spring up that numbered quite 200 members, with a splendidly equipped house, a thoroughly organized and graded Sunday School in which every officer and teacher held the normal teacher's diploma, and all done in less than three years' time. From that church the Lord has called rare men to the ministry, and they are being heard wherever they go. Others are growing up for like work in the public ministry, and they want and need training.

need of the mountain home in the Ozarks, as great as the need of Spanish-speaking schools in Texas, or in any other section of the country.

The work among the French thus far has been as fruitful as any one could have expected, and, considering the small effort put forth, much greater than was reasonable to expect. But our Lord seems to be laying Himself out to provoke the Baptists of Louisiana to undertake greater

things for Him in this great State

It is a pleasure to be able to state that the Southern Baptist Convention, in session last May, instructed the Home Mission Board to look into establishing a school in South Louisiana for our French-speaking people.



OPPOSITION FROM THE FRENCH

In 1910 Rev. O. Derouen entered the grand Louisiana field, and after persistent effort, in spite of opposition and threatenings, established a Baptist church there. Their present pastor is Rev. L. C. Smith, and they have thirty members.

Some time ago one of the Frenchmen who was opposing our work went to a Catholic priest and asked him to come and help them, because "that fellow Smith was stirring up the whole neighborhood, and if something was not done he would turn all the Catholics." The priest replied that he would come for \$5. The man told the priest that he did not have \$5, but that he had \$1, and that if he (the priest) would consent to come he would give him that much. The priest replied, "No, sir, I will not come for anything less than \$5," so the poor fellow returned to his neighborhood and sent word to Rev. L. C. Smith to send him a Bible. These men are finding out that all the priests are

after is their money, and thus they are turning away in utter disgust. Some of those who were our bitterest enemies now acknowledge that the Baptists, by their teachings, have accomplished more to change the morals of these communities than all other agencies. Thank God for such testimonies.

Space forbids our speaking of the other great work of Louisiana Baptists—of their strenuous effort to maintain a denominational college, of their effort to help the Italians who form one-fourth of their foreign population, and to be prepared for the stream of immigrants of all nationalities that will pour in upon Louisiana with the completion of the Panama Canal. But we trust many hearts may turn to Louisiana this month and never again may Louisiana Baptists say their burdens are not shared by their brethren on account of "lack of information among our Baptist people."



HOW TO USE THE ANNUAL MEETING OF THE W. M. U.

BY MRS. W. F. YARBOROUGH.

A few years ago the writer met in the lobby of a great hall where the convention was meeting one of our Sunday School Board secretaries, who, in greeting her, said, "Well, I see you are getting the habit" (meaning convention going). Truly this is a good habit to form. Go once and you will want to go again. Go again and, as a little child says, you will want to go 'another 'gain.'"

This year, May 13-18, our women will gather at Nashville with hearts brimming over with gratitude as we "remember His marvelous works." This jubilate year has been one of joyful service! Have we not

seen many of our dreams, visions, and prophecies of the twenty-fifth anniversary Jubilate Day at St. Louis become real, vital things? At Nashville we shall not only hear echoes of Jubilate celebrations as they tell of Jubilate offerings, representing sacrificial gifts, thank offerings, love gifts, etc., the least of which is not unnoticed by the Master sitting over against the treasury, but we shall hear of larger plans for the future

Mas not Miss Heck, our beloved president, sounded each year the keynote of service, such as "The Immediate Task," "Enlargement," "Efficiency," etc., and in

her recent message has she not already sounded forth the keynote of "Expansion"?

We are just entering upon our second twenty-five years of history. Shall they not be fraught with mighty deeds of loving service and liberal gifts worthy of our King? The answer to this question our Golden Jubilee will record. You who are able to be present at the annual meetings have the greater responsibility, for you are to be channels through which inspiration is to flow till the women all over our Southern Baptist zion shall be reached for service.

As we go up to Nashville let all pray earnestly for the realization of our dear president's desire as expressed in her wonderful address at St. Louis, "That this Jubilate year shall be as great a starting point for missionary *efficiency* as 1888 was for missionary *organization*."

That we make the best use of the W. M. U. annual meetings for following suggestions may be helpful:

It is of great importance that you attend every one of the women's meetings so as to get a complete, consecutive conception of what is done throughout the session. You come as an appointed delegate, from whom much will be expected upon your return home. Yours is a rare opportunity for service. Do not slight it in any wise. You will be amply repaid, for when you get home you will be so full of good things to tell that it will be a real joy to pass them on whenever opportunity offers.

You will learn how to conduct a mission study class if you attend the "model class" that will be demonstrated by an efficient

leader. You will know how to talk of the need of our "greater training school" after you have seen the earnest faces of the student body, who will be there with their consecrated "house mother," Mrs. McLure. You will be able to tell many helpful things derived from seeing the missionary exhibits. Furthermore, you will be able to enlist more workers by the fire of your own enthusiasm, for you will learn so much about the varied activities of our W. M. U. that you cannot help but interest others. You will meet face to face with some of the noble women from all over the South, and, through exchange of thoughts, experiences, methods, plans, hopes, etc., you will gain new impetus for service. You will see and hear our faithful, consecrated officers as they project plans for the future, conceived and brought forth after prayerful consideration. You will see and greet some of our missionaries who are now at home for a "rest" (but who rest in service for us while they are here), and will feel the thrill of their personal plea for "our prayers" and for "more workers" for the already whitened harvest.

But the crowning thing will be that you will get a vision of your Lord, "high and lifted up," as did Isaiah, and "the glory of the Lord shall be revealed to you," and as you go back to your labors you will go with renewed strength and with a song of thanksgiving and praise upon your lips, and with joy in your hearts because He has counted you worthy to serve.

Anniston, Ala.



RECREATION AND ECONOMY

Recreation and economy are often so combined that they merge and become virtually one and the same thing, as, for instance, walking on a brisk morning to a given appointment, rather than paying fare on a stuffy car, or working one's own flower bed or making button holes while one rocks in the chair on the piazza. Such a combination of recreation and economy

should mark, and, I believe, does mark, the annual gathering of Southern Baptist women.

As is known to many readers of the Foreign Mission Journal, the meeting this year will be held May 13-18, at Nashville, Tennessee, in the McKendree Methodist Episcopal Church, South. In loving gratitude, we recall that it was a Methodist

church in Richmond, Va., which opened its doors for our initial meeting in 1888. In like manner, do we remember that when the Southern Baptist Convention met in Nashville ten years ago, the McKendree church was our place of meeting. It is, therefore, with peculiar pleasure during these anniversary days that we meet once more in Nashville in the McKendree church.

The edifice is an admirable example of recreation and economy so far as our needs and the plans of the local committee are concerned. In the first place, it is on Church street, between Fifth and Sixth avenues, and is, therefore, in seeing distance of the Hotel Hermitage, which is the headquarters hotel, of the Ryman Auditorium, where the Southern Baptist Convention meets, and of the Baptist Publication House. It is set back from the street in an attractive churchyard, and is, therefore, free from much noise.

Down in the Sunday School room the exhibits from the States and the Baltimore headquarters will be displayed. Here also each morning at 8:30, from Wednesday, the 13th, through Saturday, will be held the convention mission study class for men and women. This class will use "In Royal Service," as taught by Mr. Frank M. Purser, of the Educational Department of the Foreign Mission Board.

Then, too, in this Sunday School room there will be held on Saturday a midday luncheon, at a nominal cost, at which time toasts bearing upon the work will be made under the direction of a charming toastmistress. After the luncheon the annual conference with the missionaries will be held, at which time a number of our women home and foreign missionaries will tell us of their work.

Near this room is the one set aside for the rest room. The local committee is also planning to have some one to care for the little children of mothers attending the meeting.

The regular meeting does not open until Thursday, the 14th, at 9:30, for all of Wednesday will be used for the Margaret Home, Training School and Executive

Committee meetings. It is realized that much must be done at these meetings on Wednesday in order to expedite and clarify the proceedings on Thursday and Friday.

Some of the many attractive features of these two days will be the reports from the Jubilate celebration, the findings of the three commissions on efficiency, the greetings from the missionary unions in our foreign fields, and the demonstration by the Training School girls. It is awe-inspiring and yet delightful to think how much far-reaching work will be mapped out during those two days, and yet by that very work how all the activities of the coming year will be simplified to such an extent that in their execution the spirit of recreation and economy will be manifest.

On Saturday morning we shall all want to go to the Ryman Auditorium when the formal presentation of the Sunday School Headquarters is made. That afternoon we shall be the guests of the Nashville ladies at an informal reception in the Governor's mansion. On Sunday afternoon we shall gather again at the Auditorium for a large mass-meeting. Then on Monday the Secretaries' and Filled Workers' Council of the W. M. U. will hold their annual meeting in the Baraca room of the First Baptist church. For luncheon the council members will be the guests of the Woman's Missionary Society of the church.

Past experience justifies our faith in expecting a large and enthusiastic attendance. The workers are coming to realize that in no other way can they so easily and attractively learn the methods and principles which will make the work of their State, association and society more efficient. They look forward with pleasure to meeting and exchanging ideas with their friends from other States and of having a guiding share in the year's resolutions. Such a privilege will be ours in Nashville, May 13-18.

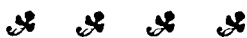
KATHLEEN MAILLORY,
Corresponding Secretary W. M. U.

Young People's Department.

LOUISIANA

"Land of the mocking bird, sunlight and
beauty,
Land where the willow bends over the
streams—
Land where the odor of sweet-scented
flowers
Enraptures the senses and nutures the
dreams.

"Land where the cypress, majestic and
solemn,
Enfolds in its shadows a silvery gloom—
Land where praries are frosted with lilies,
And yellow-leafed jessamines are always
in bloom."



FIFTEEN FACTS ABOUT LOUISIANA

1. Poupulation—one million seven hundred thousand.
2. Has the largest immigration station in the South.
3. Has the largest floating steel dry dock in the world.
4. Louisiana leads all other States in the production of rice.
5. Leads the world in production of sulphur.
6. Has richest gas fields in United States.
7. The Panama Canal is 600 miles nearer to New Orleans than to any other large seaport in United States.
8. Has largest and purest salt deposits in the world.
9. Produces the largest part of the sugar of the whole United States.
10. Louisiana has eleven cities with an aggregate population of 600,000.
11. There are fourteen times as many Catholics as Baptists in New Orleans.
12. Among the 1,000,000 white people of the State, there are only 65,000 Baptists.
13. For the 700 Baptist churches in the State, only 250 have pastors.
14. There are eighteen parishes (counties) without a Baptist church.
15. There is something for us to do in Louisiana.



NAPOLEON'S MISTAKE

When Napoleon had decided to sell Louisiana to the United States, one of his advisers seemed to be far wiser than this wonderful ruler of France, for he said to him, "What will be the direction of European trade if, at the Isthmus of Panama, a simple canal should be opened to connect one ocean with the other? The change of navigation around the world will be very great. Louisiana will be on the new route, and then this possession will be of untold value. There does not exist on the globe a single port or a single city that will stand such a chance of becoming as important as New Orleans." Napoleon dismissed him without a word, and the next morning he ordered the sale to be made.

When the Panam Canal is completed the

route from the Phillipines to New Orleans will be 2,000 miles shorter than the old route, China will be 2,000 miles nearer, and Japan 5,700 miles nearer. This will meet in New Orleans. Christian people must be ready to meet them with the Gospel.

Fifteen million dollars in gold purchased Louisiana, purchased its rich soil, its beautiful palms, its waving palmettos and lovely rivers, but nothing but the precious blood of Christ can buy the souls of its people, and of the uncounted thousands who will come into Louisiana in the next few years. Baptist boys must study these questions, for they will have to deal with great problems when they become men. Let Napeoleon's mistake be their opportunity.

WHEN COLUMBIA WENT SHOPPING

Does not Louisiana make you think of trees draped in pale green moss, quiet streams overhung with "wildwoods living green," and perfume laden breezes? The very name Louisiana brings to mind the beautiful story of Evangeline, her long journey from the Arcadian land, and her arrival among the people of her own speech and faith with her sad tale of separation, exile and misery. But if you want to be wholly fascinated with Louisiana, just get into its history, it is about the best wild West story you ever read, no novel could be more interesting or so full of romance. Read about the French explorations, the Spanish expeditions, and the wonderful purchase of Louisiana from Napoleon by our government in 1803 for \$15,000,000. When we remember that what was called the Louisiana purchase included all the land west of the Mississippi, north to the province of Canada, and west to the Pacific Ocean, except California and Texas, we can realize what a splendid piece of business it was for the United States. Napoleon saw what it meant to our government when he said, "I have given to England a rival that will sooner or later humble her pride." We do not want to humble the pride of any country, we are to great for that, but it is a comfort to know that we could take care of ourselves if any other country wanted to humble our pride.

The Creoles of Louisiana had been bought and sold and given away so many times that they were not altogether pleased to learn that their beloved France had bartered them away, sold them out of a kingdom into a new republic. But finally they accepted their coming union with the United States contentedly enough, for a large number of them joined the battalion of Americans that patrolled the streets of New Orleans until the United States troops arrived, which they did on December 17, 1803. On December 20th the French militia formed in the public square in front of the Cabildo, or council house, to receive the American troops. As the latter entered the gates of the town a

salute of twenty-one guns was fired, and in a few moments their troops were drawn up in the square facing the local militia. The American and French commissioners entered the Cabildo and presented their credentials to Laussat, the Governor-General of Louisiana. These and other documents were read aloud, and finally the words of transfer were spoken. Laussat then delivered the keys of the city to the representative of President Jefferson, W. C. C. Claiborne, Governor of Mississippi Territory, and led him to the balcony of the Cabildo, facing the militia and the people. Laussat then absolved the people from their allegiance to France, and Governor Claiborne assured them in an English speech, not a word of which they understood, that their rights would be preserved. In the midst of the dead silence which followed the French flag was lowered and the American flag raised. As the two flags met half way a gun was fired and the batteries and vessels in the harbor saluted. A few Americans set up a shout, and Louisiana was a territory of the United States.

Before them lay, in the golden sun, the
lakes of the Atchafalaya;

Water lilies in myriads rocked on the
slight undulations

Made by the passing oars, and, resplendent
in beauty, the lotus

Lifted her golden crown above the heads
of the boatmen;

Faint was the air with the odorous breath
of magnolia blossoms,

And with the heat of noon, and numberless
sylvan islands,

Fragrant and thickly embowered with
blossoming hedges of roses,

Near to whose shores they glided along.
invited to slumber.

Beautiful is the land, with its prairies and
forests of fruit trees,

Under the feet a garden of flowers, and
the bluest of heavens

Bending above, and resting its dome on
the walls of the forest—

They who dwell there have named it the
Eden of Louisiana. —*Evangeline.*

X-RAYS AND MAGNETS

Recently a New Orleans surgeon performed a remarkable surgical operation by means of a magnet. A little girl drew a five-penny nail into her lungs while coughing. The doctor pushed a rubber tube into the lung, and after many trials he succeeded in getting the nail into the tube, using the X-ray to show the position of the nail. Then a small, but powerful, magnet was placed in the tube, and it drew the nail out.

The knowledge of conditions in the State of Louisiana and its principal city, New

Orleans, is like the X-ray; it points out the places of sorest need; then comes the missionary, whom we may compare to the magnet. Use both of these appliances, and, behold! by a painless operation sin is removed and a healthy condition follows. But many X-rays and many magnets are needed, and as neither of these are to be had without money, it makes our duty very plain. Beautiful Louisiana is calling to us for a life-giving religion, instead of a death-dealing belief. A living Christ, instead of a dead one.



YOUNG MEN

The typical missionary, who outlined the ideal and set the pattern, he who undertook the most stupendous work ever enterprised, the work of reconciling God and man, said at the age of thirty-three, "It is finished," and returned to Heaven, from whence he came.

Saul officially witnessed the stoning of Stephen at twenty-seven, and a short time after was commissioned by Christ to go bear His name far hence to the Gentiles.

Timothy was but fourteen when converted, and eighteen when called to become the assistant to the great apostle.

Adoniram Judson was but twenty-two when he resolved to devote himself to foreign

mission work, and started for India at twenty-four.

Robert Morrison was but twenty-two when he was accepted by the London Missionary Society, and was commissioned to inaugurate Christian work in China.

David Livingstone was twenty-one, Jacob Chamberlain nineteen, and Bishop Thoburn only seventeen when called to foreign mission work. These ages are not exceptional, but illustrate the rule, "Wherever in history we mark a great movement of humanity, we commonly detect a young man at its head or at its heart."

Pitt entered Parliament when he was hardly twenty-one, and was Prime Minister of Great Britain before he was twenty-five.



FIVE LITTLE FOXES

"Among my tender vines I spy
A little fox rames—By-and-By.

"Then set upon him quick, I say,
The swift young hunter—right away.

"Around each tender vine I plant
I find the little fox—I can't.

"Then, fast as ever hunter ran,
Chase him bold and brave—I can!

"No use in trying—lags and whines
This fox among my tender vines.

"Then drive him low and drive him high
With this good hunter names—I'll try.

"Among my vines in my small lot
Creeps in the young fox—I forgot.

"Then hunt him out and to his pen
With—I will-not-forget-again.

"A little fox is hidden there
Among my vines names—I don't care.

"Then let, I'm sorry—hunter true—
Chase him afar from vines and you."

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