

FOREIGN MISSION JOURNAL, RICHMOND, VA.

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THE NEW LEAVES OF THE ALBUM.

The new leaves, which are ready for distribution, brings the Album up to date, showing the pictures of all the new missionaries who have been appointed since the last issue of the Album. These additional pages have been sent to all who have made application for them. They will be sent to anyone who has an Album and will send us 4 cents to pay postage. The new leaves have been inserted in all of the Albums which we have on hand.

We are offering this Album, which contains pictures and a short sketch of all the missionaries, at 25 cents postpaid. We also give it as a premium for ten subscribers to THE FOREIGN MISSION JOURNAL. Now is the time to get up a club and secure an Album at once.

Every new subscriber sent in during January will receive one of the fine pictures of Dr. Willingham that was inserted in the January issue of THE JOURNAL.

FOUR ESSENTIALS OF A GREAT MISSIONARY PASTOR.

By R. J. WILLINGHAM.

CAN any pastor be a great missionary leader? We believe if he cannot he ought to carefully reconsider his call to the ministry. What is the work of the churches if not missionary? What right has a man to take the position of teacher and leader of God's people, if he fails to teach and lead them in the very work God wants done? But to be a Great Missionary Pastor a man must have—

(1) *Conviction.* He must believe deep down in his soul that "God so loved the world that He gave His only begotten Son," etc. That Christ said, "Go ye into all the world, and preach the gospel to every creature." He must feel that the churches will never be doing their duty nor obeying their Master while they neglect to take part in giving the gospel to a lost world. He must believe that he is God's servant to lead God's people to the conquest of the world for Christ. Oh, for holy conviction in the hearts of all God's ministers!

(2) *Information.* The pastor must be informed. He cannot tell others what he does not know himself. Let him read The Book with special reference to this, and he will find Christ and His Apostles were missionary. The pastor should be posted on what is being done by missionaries today. To remain ignorant when religious newspapers, books, tracts, and other information is constantly before him, marks him as blameworthy. How can any man awaken interest and enthusiasm in that of which he knows nothing, and for which he cares so little that he will not inform himself.

(3) *Determination.* It is well for a man to say, "My heart is fixed, Oh God, my heart is fixed!" When God calls on us to be anything, or do anything, we are not to waver or remain undecided. Let the mind be fully convinced and then the heart fully determined.

It is true that there will be obstacles. Old "debts to be paid," "the poor to be helped," "needs at home," and many less worthy calls, but let none of these obscure the parting command of Christ. He wants the dying to have the gospel of salvation.

There will be objectors. Not simply out of the church, where people oppose all that is for God's glory, but even in the church there will stand and oppose you men and women of influence and means. You will have to withstand these, yea, oppose them and, if necessary, go directly opposite to their wishes to honor Christ and lead His people to do His work. But you will find there are generally some who will co-operate with you, and you will honor God when you have led His people to do their duty, and God will honor you. God loves and the world respects a brave preacher. Neither the church nor the world thinks much of a preacher who through cowardice or time-serving, fails to lead the people to do their duty. Have plans, use your plans, and improve your plans, but always be certain to see that you get results. Decide on the amount which you wish to raise, which you feel will honor God, and set your heart to raise that.

(4) *Consecration.* After all we say about conviction and information and determination, a man must be deeply consecrated if he would have God use him for large results. Who like the pastor should earnestly talk to God about His work. The cause of the Lord should burn in his heart until he can say, "The zeal of Thine house hath eaten me up." In preaching, let him feel "the love of Christ constraineth me." Though he be poor, let him be an "ensample" to the flock in giving for the extension of the Master's kingdom. The deeply devout, consecrated preacher wants Christ honored in all the world. He can sing, "Praise Him all creatures here below." He can pray, "Thy kingdom come. Thy will be done in earth as in heaven." He can preach, "Go ye into all the world and preach the gospel to every creature." And when the collection is taken, his "deep poverty abounds unto the riches of his liberality."

Our Convention has said that our foreign mission work must be greatly enlarged. What say our pastors? Leaders of Christ's flock, what say you?

THE FOREIGN MISSION JOURNAL

Entered at the Post-Office at Richmond, Va., as Second-Class Matter. f5

No. LXV.

FEBRUARY 1915.

No. 7

HEATHENISM AND CHRISTIANITY IN INTERIOR CHINA.

H. M. HARRIS.

In many ways the Chinese are very liberal in their treatment of various religions. As is well known many Chinese are at the same time worshippers of Buddhist, Taoist and Confucian deities. For hundreds of years great numbers of Mohammedans have lived undisturbed in China except when they have rebelled against the government. It has been stated that the reason Chinese are so liberal they do not care enough for any religious belief to bother about any other man's religion. It is true that China is materialistic and utilitarian to the core, if not atheistic. The common people have no

ordered religious beliefs, each picking out some particular god for special adoration.

Tsao Yie, the kitchen god, is worshipped all over China and has been worshipped back to antiquity, long before the time of Confucius. There is a regular day for the worship of the moon and on this day a special cake is eaten called "moon cake." A short distance north of my compound there is a large willow tree within which resides a spirit who has had unusual power in curing diseases of the eye. Great numbers of testimonials have been placed there around the tree as a testimony to the efficiency of his healing virtues by those who have received supposed benefits.

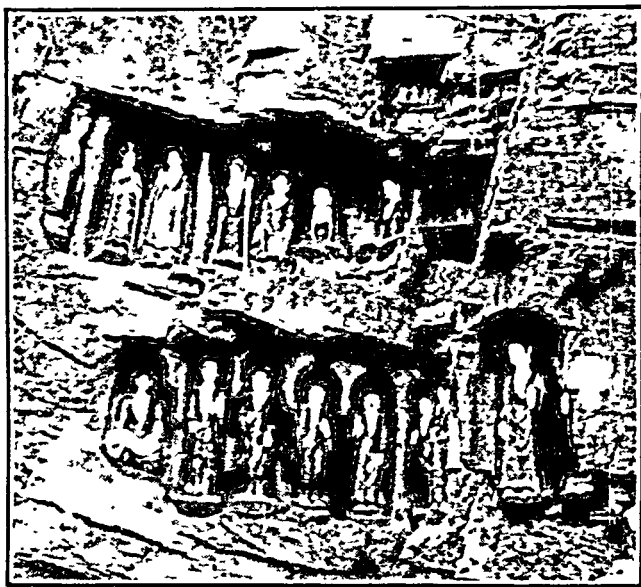
Of course the great universal religion of the Chinese is ancestor worship and in this they are more earnest perhaps than in anything else. Volumes have been written on it, but suffice it to say that it is a great obstacle to Christianity. China is distinctly a difficult field for missionary labor, but there are not wanting signs to show that the leaven of Christianity is permeating the life of the nation.



Interior of a Famous Temple—China.

Many earnest Christians are to be found in every part of China now and there is plenty of evidence to show their devotion to Christ. In the terrible Boxer year, scores of native Christians died for their faith to each missionary who was killed.

In Kiafeng, one of the first Christians



Idols carved in a Mountain side.

baptized was Wei Dao Chong, a worker in brass. His father was dead but his uncle, in whose home he lived, was violently opposed to Christianity and plotted to have his nephew beaten so badly that he would have to stay in bed for several months and be unable to attend church.

But the changed life of the new convert so influenced the senior apprentice in the brass shop that he went to the uncle and said: "Why should you beat your nephew? Look how his ways have changed. He no longer gambles and curses as he did." The uncle decided not to beat him, but practically forced him to leave home.

In a place not far from Chengchow is the home of a Christian named Feng Tien Ting. His wife was unwilling for him to be a Christian and as a protest against his faith, committed suicide by hanging herself while he was at church.

Another Christian, Chnag Hsich Tao, accepted Christ against the violent opposition of his mother. Last summer on his return home from the Bible school she said to him: "You must either be buried alive or I will kill myself by jumping in the river." She did not kill herself, however, but forced him to stay at home away from church for several weeks. At last one day he said, "Mother, I would like to go to church." In a rage she said: "Go. I will have nothing more to do with you." This man is now helping me doing country work near Kaifeng.

Pray for God's blessing upon us and the workers, for we often sorely need Divine help.

Keifeng, China.



RESULTS OF THE WAR IN INTERIOR CHINA.

W. W. LAWTON.

This most terrible war cannot but be felt everywhere—even the sun is darkened by the belching cannon's smoke. The first effect of the war upon our mission work is the effect of the war upon us missionaries. It was just after breakfast. My family was away. Fielder and I were sitting on the front verandah before the work of the day in the summer Bible school began. The mail man came walking up the front yard and Harris was near him. Harris had already seen the morning paper. He said: "War has broken out in Europe." If he had said "Your

father is dead," or if he had said "The Foreign Mission Board has gone into the hands of receivers," the shock could not have been worse. Shocks are not good, so although believing, yet I laughed the matter off and began to talk about our class work for the day—it's more profitable to talk and think about Evangelism than Militarism. But the war was on and the daily papers kept coming and I kept reading, and so now I'm full of war talk and war thoughts. In the words of another, "The contemplation of the situation from any standpoint, whether the personal, or

the national, or that of the kingdom of God, fills us with the most poignant sorrow and distress. It is a time of trouble of surpassing magnitude, when we feel like the Psalmist—'I am so troubled that I cannot speak.'"

And so it is with many. It is twenty years ago since I reached China. The Japanese-Chinese war was going on at that time. Since then we have had the Spanish-American war and the Philippines, just south of us, were a part of the world on which many eyes were turned. We have had the Japanese-Russian war very near to us. We have had the Boxer Uprising, one of the most ghastly sights imaginable. We have had the Revolution in China—all these at our doors. Now comes this European war, and again China must be involved because of the German possessions of Kiaochow, which have now gone into Japanese hands. How does the war affect us? It makes the missionaries think and it ought to make us pray.

But you are probably more interested in hearing how it affects our Chinese co-workers. When an honored professor leaves his chair to get into the arena to draw blood and leave death, he will yet draw a crowd, but his pupils are confounded. True, we have not been preaching Europe and America, but still the preachers are Europeans and Americans. England, Canada, Australia, Germany, France—these, with America, are the chief propagandists of the Christian religion in China. Now that these Christian nations, all except America, are at war with one another, what must our thinking evangelists feel about the power of religion. Why did it not stop this war? Are not the rulers even counted as Christians? Then why could not the war have been prevented? This is a time of testing for many who are preaching Christ among the Chinese? Let God's elect pray, and those who don't know how, let them take lessons in praying and then pray. You say our people at home are greatly interested to know if the European war is having any appreciable effect on the work abroad. You see it is too soon to say, and yet look at its

effects on China, just a few of them, already:

1—The European war drove Germany out of Shantung.

2—The Japanese entered Shantung in 1914, the year of the European war.

3—The work of the Luhan railway, from the coast to the extreme west of China, was suspended because the Belgians, who had the contract, could no longer advance the money.

4—Many other foreign loans for railroads or other national works in China were called in on account of the European war.

5—China is being stimulated to affect internal loans because of the inability to consummate foreign loans. This will be a great boon to the nation.

6—Foreign commodities, like kerosene oil and dress goods, are advancing much in price, but China is resourceful and will substitute.

7—America and her people are more to the front here, as elsewhere in the world, than before, but that advantage will count for nothing when the war is over unless Americans can by honest dealings and straight living establish their claim and hold their position.

8—Upon the church the war will likely have the effect of hastening efforts along the self-governing line. This will be good, if it is not bad.

9—American Baptists have the double advantage of being American and Baptists—doubly democratic. But China is not yet a republic, as many Americans think, nor are all of our churches Baptists, as we would fain have them. Yet the wind is blowing in the democratic Baptist direction, and if this European war will only knock some of us on to our knees, and some of us out of the way into the trenches, then this war will bring about such changes in China that America and you Baptists over there will be proud in claiming kin with China and us Baptists over here.

"The Lord of Hosts is with us, the God of Jacob is our refuge." Let us keep praying, and not be afraid.

THE WAR AND THE WORK IN URUGUAY.

As for the missionary work at this present time, we are beginning to note some little movement within our ranks, a deepening interest among certain people who have not been taking the matter of true Christianity with real vital seriousness. Last week we baptized an old gentleman who has been converted for years, but never considered seriously the question of church membership, either as a privilege or a duty. Now that he has made a definite decision, he seems to be destined to make a good, active church member. There are others who are asking for baptism or deeply interested.

The effects of the war are only indirect. The spiritual effect may be described as a general depression, a kind of a stunned sensation which pervades all classes. Economically the European conflagration has tended to accentuate the crisis through which we have been passing for the last two years. Since the Balkan war, as the River Plate countries depend upon European financial centers, we have been feeling the throes of quasi bankruptcy. The precious metal is scarce; the national bank restricted credit even to the strongest commercial houses; those who have capital seem to keep it buried in a napkin—perhaps for political reasons.

As a consequence of this, there are hundreds who have been walking the streets for months. Even before the war broke out their soles had become thin and their coats threadbare. Along with this, there have been some short crops. This crisis brought about by bad administration, or goodness knows what, has gone from bad to worse, from panic to almost complete collapse since the beginning of the general mix-up among those nations who have delighted in calling South Americans revolutionaries. Our harbors are filled with stranded ships, though up to the present, the English, French and some neutral ships have tended to keep alive our commerce. Now that the Kaiser's navy is becoming more active in the Atlantic, we

can predict a great falling off in maritime movements.

Some one might suggest that our local markets would profit by the rise in prices and greater demand for agricultural products. It is true these rank as agricultural countries. But it is worthy of note that we are eating English, North American, Spanish, Italian and French potatoes, and the arrival of 70,000 bushels of Kansas wheat has brought the price of bread 1 cent lower on the pound. The one line of exports that should prove a profit to the country is frozen and canned meats. The local packing houses are receiving good cash orders from the warring nations, but are unable to take advantage of the trade because they cannot get sufficient cattle from the interior.

The one line of business that is thriving is the Monte de Piedad—the national pawn shop. I have no knowledge of the missionaries being driven there. However, a visit of inspection to that establishment would be an eye opener. At present it is being patronized by all classes, who are turning into cash wedding rings, razors, kodaks, pistols, books, furniture, sewing machines, etc., etc.

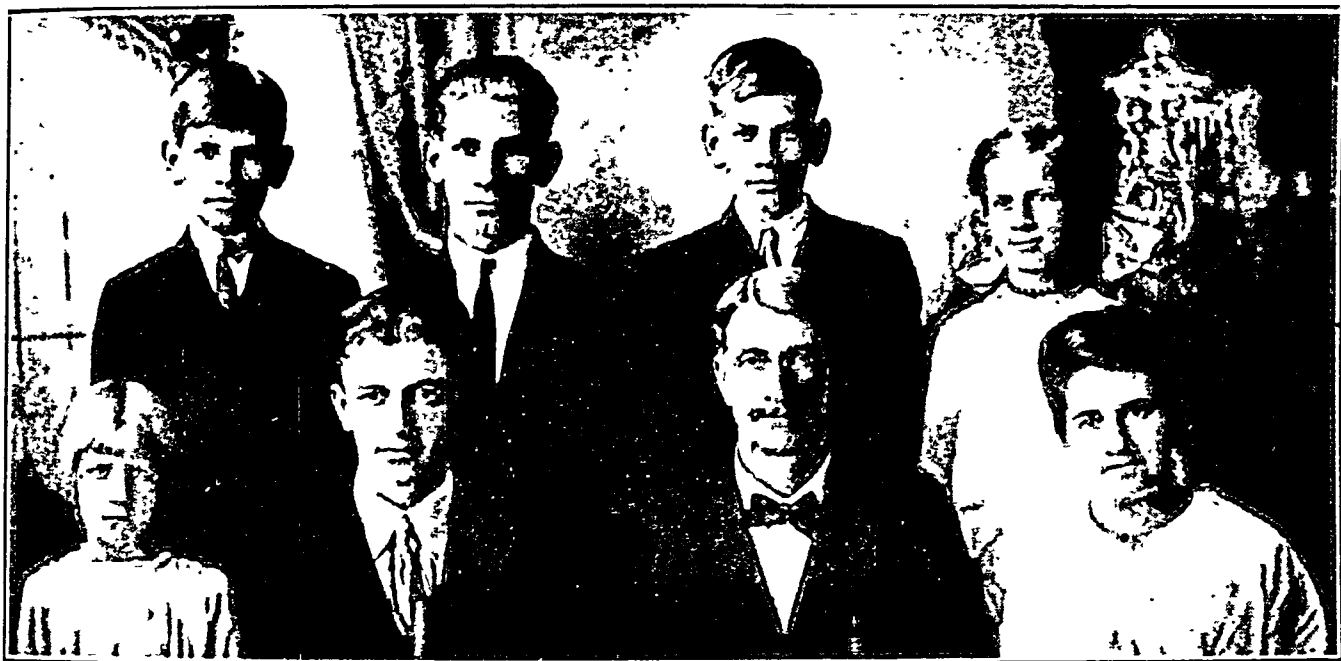
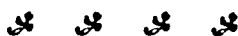
One of the saddest things and most harmful, perhaps, upon Christian work, is the scandal, the shamefulness of this bloody squabble among the so-called Christian nations (I am constantly being more convinced that there are no such Christian nations). Infidels are using the war to prove that religion is a failure. Many attribute the whole thing to religion. They like to picture these warring Christian (?) nations on bended knee praying to God to help them destroy their enemies. One of the comic papers of Buenos Aires recently published a cartoon representing the nations in the attitude of prayer, while God was saying to Himself "Perhaps I could remain neutral if William does not send me an ultimatum." The fact that each nation is praying to the *only* God for victory puts God in a serious dilemma and is enough

to prove to those who will not believe that God does not exist. We can even see renewed activity among certain circles in their atheistic campaigns.

However, we cannot say that the ultimate results will be all bad. The serious crisis, the actual suffering from destitution here among us, the frightful pictures of carnage, the uncertainty of it all, seems to have thrown upon the whole social environment a spell of seriousness. There may be noted a more serious, thoughtful vein. Local needs and the great world calamity, together, seem to be driving people toward

the only refuge, the only thing unmovable in this shifting, restless, blinding, sickening chase,—a firm belief in the Eternal. In many parts we believe we see a quickening soul consciousness, a deepening of the life. At any rate we can trust that the All-wise can and will use the wickedness and follies of men to lead the erring toward the Truth. This thought enables many a plodding, believing missionary to press on in his task.

JAMES C. QUARLES,
Casilla del Correo 136,
Montevideo, Uruguay.



The Nelson Family, Amazon Valley.

AMAZON VALLEY.

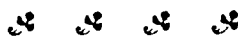
This is one of our greatest fields, and one in which there is the sorest need. Recently Rev. W. E. Entzminger wrote: "The great Amazon Valley, whose conquest for Christ a little while back was so promising, is at present without a missionary and even without a native worker who can at all adequately finance the situation. For twenty years E. A. Nelson and his noble wife, single-handed and alone, have there waged the Lord's battles with apostolic zeal and holy consecration. Even with tears they have pleaded for help, but in vain. In these later years all the powers

of darkness, it seems, have conspired to destroy the work they so auspiciously began and have carried on with rare devotion. The important church at Manaus, which owns a splendid building, and which is entirely self-supporting, has been for several years without a pastor, despite the fact that they have been offering \$2,000 a year for even a moderately capable man who could, at least in a measure, save the day. The once flourishing church at Para, that holds the key to the Amazon Valley, is also in a distressing situation."

There has perhaps been an idea prevalent

that missionaries cannot live and work successfully in the Amazon Valley. I think the picture of Rev. E. A. Nelson and his family is a good refutation of that idea. It is for this reason that we are

publishing the picture of this noble missionary family, who are now at home on furlough. Ought not Southern Baptists to rise up in their might and see that this great work is supplied with larger forces?



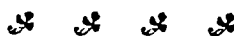
SNIFFING AT MISSIONS.

Once while riding on the train a Missionary Secretary engaged in conversation with a traveling salesman, who occupied the same seat. They had a long, pleasant talk. The salesman told the secretary that he was a Christian man. He took him for a drummer also, and finally asked him what line of goods he carried. His fellow traveler informed him that he was not a salesman, but a foreign missionary secretary. The drummer turned upon him with a look of incredulous surprise and then almost contemptuously settled back in his seat with a sniff and a deprecating shrug of his shoulders. The other man was stung by the sneer, but he held his peace. Had he been a traveling man who was not a Christian and had he been stung by a similar insult he would probably have felt like striking the man.

Mind you, the traveling man had said he was a Christian. Had his companion told him that he was a salesman he would not have sniffed. Even if he had carried a line of whiskeys in his traveling case, he would not have sniffed. But he was a missionary secretary. He was guilty of trying to arouse the followers of our God to carry

out the last burning desire of His Son, and the man sniffed. He did not sniff because the other man engaged in religious work, for he claimed to be a Christian man himself. It was because he was engaged in that particular work called "World Wide Missions;" the work of carrying the Gospel to those who have it not.

Our Lord gathered His disciples about Him on Olivet just before His ascension, and gave them His final command. It was the last oral expression of his heart's burning desire for the world. "Go ye into all the world and preach the Gospel to every creature," He said. And this traveling man claimed to be a disciple of this Christ, who commanded this thing, and he sniffed—sniffed at the command of His Lord. He turned up his nose at the thing for which Christ died—the salvation of the whole earth. And yet this Lord who said, "All authority in heaven and on earth is given unto Me," did not smite this man dead for his sneer. But being loving and long suffering, He allowed him to go on his way and sell his goods and enjoy life.—*The Missionary Voice.*



THE UNIQUE GIFT OF A CHRISTIAN CHINESE

In the history of the Foreign Missionary Society there have been many instances of self-sacrificing generosity on the part of native Christians. Again and again have members of these native races expressed confidence in the Society and gratitude for the service rendered to their people. These gifts have always, so far as we know, been made indirectly to the Society through the

missionaries living among the people. Entirely unique is a gift that has just been made directly to the Foreign Mission Society. It is the gift of a Chinese gentleman, a member of one of the leading Baptist churches, who has bequeathed his entire property to the Society, with the stipulation that after his death it is to be used for the spread of the Gospel in China. He

has notified his brother in China to act as executor for his property in that country, to see that the provisions of his will are carried out. The name of this gentleman is withheld. At the present time he is in this country holding an important position under the Chinese Government. He is a splendid type of Chinese Christian gentleman, is well educated and able to speak three Chinese dialects as well as English

fluently. When he was 8 years of age in China his father and mother became Christians. It is his desire and expectation to return to China at the close of his present government service and spend the remainder of his life in preaching the Gospel to his own people. As an instance of faith in missionaries and their work as well as of confidence in the Society this act is worthy of special recognition.—*Exchange*.



A MISSIONARY'S THRILLING WELCOME.

Miles before reaching the station we received a thrill such as we wish might be experienced by every Baptist in America. How missions would boom! What numbers would offer themselves for the work! How thousands would vie with one another in their support. But what was the thrill? Oh, it cannot be told in words! It came from hearing the far-off singing of the many groups of Garo boys and a group of Garo girls who in the stillness of the forest here and there had stationed themselves along the path waving flags and singing "Welcome Home" to their own returning missionary, Rev. Walter Mason, and including the visiting missionaries in a welcome that will ever remain in memory as one of the most affecting experiences of our lives. The night with its darkness in the dense forest and the blue sky above with its full

moon and stars, our stately elephant with its playful baby, our ponies and oxcarts and American carriage, with our camp followers, the waving "Old G'ory" in the hand of each of the welcomers, the arches marked and festooned as only the Garos can do it, and songs in English by boys and girls gathered from a wild and savage tribe filling the air with sweet music along paths that in the olden days had echoed to the war cry—all combined to fill our hearts with praise and the writer with a joy unspeakable that after nearly a quarter century's absence he was permitted again to mingle with the native Christians of Assam and with them work for the salvation of her needy millions still "out on the mountains lone and bare, away from the tender Shepherd's care."—*Exchange*.



Principal Foreign Missionary Societies of the Evangelical Churches of the United States, 1913-14

SOCIETIES	Date of Organization.	Prin. Stations.	Outstations.	American Missionaries		Native Laborers.	Churches.	Communicants.	Added Last Year.	Under Instruction. (Teachers included.)	Native Contributions in Dollars.	Total Income in Dollars
				Men.	Women.							
American Board	1810	106	1,459	224	414	5,091	673	82,559	4,791	81,952	\$ 364,542	\$ 1,082,218.21
Presb. Board, Foreign Missions, U. S. A.....	1837	165	1,592	501	725	5,776	728	133,713	17,331	61,924	560,195	2,137,197.07
Executive Committee Foreign Missions, Presbyterian Church, U. S.	1861	57	773	132	193	1,090	163	26,883	3,550	5,411	41,772	560,908.74
United Presbyterian Church, N. A.	1859	24	563	76	157	1,121	140	41,001	2,115	29,726	332,690	440,343.70
Synod Reformed Presbyterian Church, N. A.	1856	6	.....	19	28	41	.....	510	76	1,031	.....	48,817.15
Reformed Church in America.....	1832	27	320	54	82	751	46	6,140	440	13,147	14,331	321,942.58
Reformed Church in the United States.....	1838	6	96	24	40	131	23	2,492	332	1,098	3,007	136,894.93
*Gen. Synod of Evangelical Lutheran Church in United States	1837	14	15	22	35	753	.....	44,191	619	11,759	26,602	217,572.62
General Council Evangel. Lutheran Ch., N. A. ...	1869	8	.....	12	17	456	339	11,553	1,279	8,292	15,075	126,761.55
German Evangelical Synod of N. A.	1881	6	61	12	12	288	7	2,016	105	3,715	1,768	42,853.22
United Synod of Evan. Lutheran Ch., (South)...	1890	4	6	5	6	12	3	325	41	411	736	2,000.00
American Baptist Foreign Mission Society	1814	127	4,749	271	427	8,589	2,757	305,600	13,560	73,212	913,264	1,114,420.98
Southern Baptist Convention	1815	58	833	120	158	635	380	29,991	6,955	9,969	91,159	587,458.97
Seventh-Day Baptist Missionary Society.....	1830	3	.....	5	6	15	2	83	1	178	.....	13,790.60
*National Baptist Convention	1880	51	83	4	6	176	43	14,700	1,100	15,000	1,700	23,499.00
Methodist Epis. Church.....	1819	275	1,388	418	409	10,293	2,281	187,141	47,386	91,277	580	1,482,528.18
Methodist Epis. Church. (South)	1846	37	.....	142	250	507	616	30,201	2,117	13,005	49,935	874,787.96
*Methodist Protestant Church.....	1880	2	47	3	3	62	15	1,240	173	758	1,825	23,869.22
Free Methodist Church, N. A.	1882	20	81	29	56	152	21	1,203	258	992	2,205	54,416.54
Wesleyan Methodist.....	1891	6	2	4	10	9	2	100	.....	150	.....	17,267.69
Protestant Episcopal Church	1821	86	517	209	276	1,055	.....	18,963	2,431	10,062	.....	823,624.11
*Reformed Episcopal Church	1874	2	5	2	2	15	1	81	.....	186	.....	9,954.00
Evangelical Association.....	1838	4	42	8	19	47	12	1,321	60	347	832	38,468.14
United Evang. Church	1894	5	11	10	11	27	7	248	35	256	97	32,812.69
*Foreign Christian Missionary Society	1875	27	222	89	91	832	142	11,452	2,958	5,683	33,319	401,834.01
Christian Church	1886	5	.....	5	7	20	28	1,037	757	.....	.....	14,947.16
Woman's Union Missionary Society	1860	7	9	.....	35	180	.....	.....	19	984	9,675	65,712.87
Christian and Missionary Alliance	1889	103	187	114	177	385	81	.....	801	3,131	9,866	234,403.49
American Bible Society	1816	12	320	28	25	808	.....	5,075	.....	.....	.....	403,450.54
*American Tract Society	1825	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	79,222.53
*The Brethren Foreign Mission Society	1900	.....	1	2	2	.....	.....	41	.....	.....	.....	3,793.43
United Brethren in Christ	1853	16	138	25	36	168	98	5,934	654	1,804	16,271	94,693.83
American Advent Miss	1865	3	7	5	10	40	10	850	70	695	.....	22,991.25
TOTALS		1272	13,530	2,557	3,725	39,825	8,561	972,655	110,194	450,158	\$3,331,379	\$11,549,390.99

*Last Year's report.

Owing to the disturbances and absorptions of the great war the foreign missionary enterprise of the world during 1915 will rest to a greatly increased extent on the thirty-three societies listed above.—*American Board Almanac.*



A CRITICAL HOUR

It is difficult to find a word to express the situation of our foreign mission work. It has in it all the elements of a crisis and more than we usually put into that word. Our receipts have fallen off heavily and yet our needs, opportunities and obligations are far greater than ever before. Retrenchment is impossible and enlargement of the work is desperately needed. It is unthinkable that we should let the work on the fields, built up at such tremendous cost, suffer because times are hard at home. After all, the financial condition of the South is not so bad as many people imagine it is, and it is steadily improving. There is much ground for optimism and that note needs to be sounded constantly. The times call for courage and confidence.

If the financial ability of some of our people has been diminished, there are still two ways to maintain the work and meet the needs of the day. The first is for our people to face the situation in a spirit of self-denial and sacrifice; the other is to take unusual steps to increase the number of givers. In many churches the majority of the members have been giving nothing to foreign missions. Could not

a canvass be instituted that would solicit a contribution from each one in this time of desperate need?

The responsibility for the solution of the problem and the success of the campaign, more than ever, falls upon the pastors of the churches. God give them courage, consecration and wisdom. If they yield before the cry of hard times, the supremely important campaign can not succeed; but if our pastors are as brave as the men in a battle line, it cannot fail. Read the article by Dr. Willingham, printed as a frontispiece in this JOURNAL. It is a clarion call to pastors written sometime ago. It is especially applicable to this hour.

Brethren, we shall go forward into this vitally important campaign for raising the whole apportionment of \$658,250 with hope,—nay, with confidence. Southern Baptists will not desert their foreign mission work at a time like this. We are persuaded of better things concerning you. We shall strive to keep the facts before you, and we believe that the hard-pressed missionaries and our Lord, in whose Name they have gone forth, can count upon you.

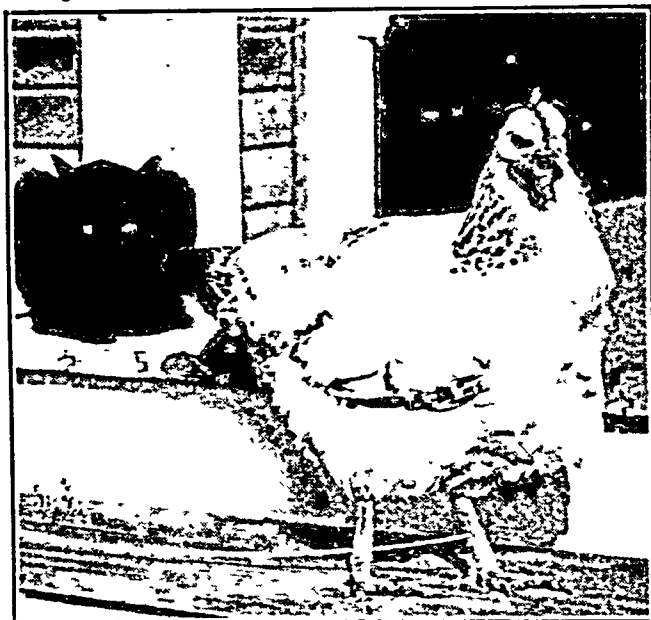


A MISSIONARY HEN

A brother in Texas sends us a brief but remarkable story of a missionary hen. The hen died recently at the age of twelve years. He says that during that time she raised \$250 worth of chickens and had helped support missionaries in China and Brazil. It is wonderful to think of what

has been accomplished by this seemingly insignificant agency. It amounts to a little more than 41 cents a week for every week of the entire twelve years, or more than \$20 a year. At this rate, if every Baptist in the Southern Baptist Convention who has facilities for successfully

raising chickens, would keep just one missionary hen, what a vast work we could do. At this rate a country church of thirty members could give the salary of a missionary. On this basis Southern Baptists could enable the Board to multiply its number



A Missionary Hen.

of missionaries many fold and enlarge its work in every direction.

We must bear in mind, however, that the story of this particular missionary hen comes from Texas and it is evident that even hens accomplish unusually large

things in Texas; at any rate, this hen accomplished remarkable results. Let us suppose that other hens would only do one-half as well, still if every Southern Baptist who could do so would keep one missionary hen, we could greatly enlarge our work. A church of sixty members would be able to pay the salary of a missionary and the vast majority of our 23,000 churches have more than sixty members.

The most important lesson, however, to be gathered from this story is that of the value of small contributions made frequently. Any plan for raising missionary contributions which will induce our people to make their contributions every time the people gather for worship will enable us to do far larger things with very little sacrifice. Such a plan enables more people to give and also makes it possible for most people to give more.

A similar idea to this of the missionary hen is that which was worked so successfully in connection with Missionary Day in the Sunday School last year. Great numbers of people laid aside their Sunday eggs for the month of February and March. It is remarkable how such a simple matter counts up for the mission collection. Will not a great host of our people try it this year?



MISSIONARY DAY IN THE SUNDAY SCHOOL.

Last year very great help came to home and foreign missions through this special day which is promoted by the Sunday School Board in conjunction with the Home and Foreign Boards. In the main the value of the day is educational. We must not lose sight of that fact. It is of supreme importance. Still one of the things in which our people need training is liberal giving to these great causes. In this respect Missionary Day can be made to count for the immediate and large advancement of our missionary work. In order for the observance of the day to be of the largest help, several points must be kept in mind.

1—It should be understood that the contribution is not a part of the usual church offering, but is given in addition to what the church usually gives. All our churches must give more this year than was given last year if we are to secure the amount necessary to sustain the work. If each church can raise as much as it did last year and then a good contribution from the Sunday School in addition, home and foreign missions would come out all right.

2—In order to secure the best offering, plans must be made now and the matter kept constantly before the school. For one thing the offerings should be taken by classes. The aim of each class should be

carefully made out and posted where the list can be seen. As a rule the classes will strive to do what is expected of them.

3—The "talent" idea can be used to great advantage among the children. Last year one Superintendent sent a letter to the parents asking them to co-operate and suggested that they give or lend to each child one dime as a talent to be used in making money for the contribution on Missionary Day. He told the story of one little girl who, on a similar occasion years ago, received a dime, took it home to her mother, and said: "Mother, I am to invest this dime and give what I make to missions. You make the best hot rolls, and if you will put this dime into materials, I will secure orders for hot rolls from the neighbors at market price and deliver the rolls." The little girl persisted in this effort and

when the time came she brought in over ten dollars as the proceeds of her "talent." The Superintendent suggested a number of ways in which the talents could be used. This idea has resulted, in many cases, in greatly deepening the interest of the children in missionary work and at the same time has enlarged the missionary contributions.

Many suggestions, attractive posters, programs and a fine Missionary Lesson, with other literature, will be sent out from Nashville. If you fail to get it in due time, write to the Sunday School Board for it. Let us all make much of Missionary Day this year. By the blessing of God the day can be made to go far toward solving the tremendous problems with which we are confronted.



MISSIONARY NEWS NOTES.

The W. M. U. of Virginia has erected a simple but appropriate monument to mark the grave of Miss Lottie Moon, for over forty years missionary of the Southern Baptist Convention in North China. At the Annual Meeting in Roanoke, in November, 1913, Mrs. J. M. Kidd, of Crewe, Va., suggested that as a token of love and appreciation of Miss Lottie Moon, her grave be marked with a simple monument. The movement was taken up at once, and Mrs. Kidd was made treasurer. Through the year small contributions were sent in from individuals and societies, amounting to \$125. At the meeting in Fredericksburg in 1914, a Committee was appointed to select the monument. It will be a pleasure to the thousands of people who knew of Miss Lottie Moon's work, to know that her grave is thus appropriately marked.



Prof. Fred. C. Mabee, of the Shanghai Baptist College and Seminary, writes:

"You have doubtless heard of the blessings which came to us at the College last spring. We had the best term in our his-

tory. The outstanding feature, perhaps, was the baptism of twenty-four students, mostly upper-class men, and among them the best men in the institution. We are devoutly thankful for this, and we are looking for even greater blessings this coming year."



Missionary C. L. Neal writes:

"Perhaps you do not know Vicente Rios as well as Dr. Willingham knew him. He works in Guaymas and we had not heard from him since April of 1913 and felt very uneasy about him. He came through to Morelia, a trip of two weeks the way he had to come. He has been suffering for money and had sold everything he could sell, and borrowed money at an enormous interest. He had gone right on with the mission work and had given land to build a church, and his members were giving time and making the adobe and had the work well under progress. The church building that was there before had been destroyed. Communications are still cut with that part of the country and it has

been over a month since we have had communication with Morelia."



Miss Jennie L. Spalding, who is now living at Kirksville, Mo., is well known in many parts of the South through her excellent work in the interest of missions. She was Secretary of the W. M. U. in Florida for eighteen years. A recent letter from her tells of the home-going of her mother, Mrs. Sarah Jennie Spalding, at the age of 81. Mrs. Spalding was always profoundly interested in the work of foreign missions. She was a tower of strength to her daughter in her efforts. May our Heavenly Father comfort and sustain Miss Spalding in her bereavement!



Missionary W. D. Bostick, in telling of a financial plan adopted by the native church in Pochow, China, which enables the members of the church to make very remarkable contributions, everything considered, adds: "We have our encouragements in the work out here and we have also our discouragements. We need your prayers and sympathy. Here in this field of five counties with a population not far from four millions, we two men and our wives are the only missionaries. We need other helpers. We do wish that we might burn this into the hearts of all our people at home."



Missionary D. L. Hamilton, of Pernambuco, Brazil, writes:

"It is more and more apparent that we must buy property and make suitable buildings and reasonable apparatus. The lack of this is causing us to lose heavily, and not only that we lose what we have, but we are losing what we could get if we were prepared to take care of it. We are crowded to the limit; so expansion is impossible under present conditions. We could easily double both our literary and theological departments if we were prepared to meet the demand being made upon us. I confess that I earnestly crave to work to better advantage than I am doing now."

Miss Mary Anderson, of Canton, China, writes:

"Our school is very full this year, as usual, and we think we have a finer class of girls than we have ever had before. Mrs. Graves has made some changes in the school which mean a higher standard of scholarship, and we trust that this is going to be the best year in the history of the school. The Primary and Normal Class work are most encouraging, too. I was planning to make a strong appeal for a building, but of course that is useless now. The Matched owners refused to lease our shed for another year, but after much pressure was brought to bear, they agreed to let us have it until July. After that I do not know what we shall do."



Dr. P. S. Evans, Jr., of Nanking, writes:

"This fall we have taken into our Medical School our first class under our new conditions, as part of the University of Nanking. We expect these boys to get the degree of Doctor of Medicine from the University trustees, under the Board of Regents of New York State. We were rather worried as to how many boys we would get who were able to come up to the standards we had been obliged to set. There had been some little criticism of our standards, and many were very doubtful if we would get a dozen boy. With our present limited teaching force we did not feel that we could take in a very large class anyway. As it was we found about forty applicants, and out of these we took in 26. We shall put them through one year of college grade work, in biology, chemistry, and physics, and then take them into our regular Medical course, of five years, with a hospital year on top of that. So that the boys will be well up to the Regent's requirement."

"All but two or three of the boys are Christians, and as a class they are very fine. Seven of them are Baptists, for which I am thankful. I do not mean just because they are Baptists. But I am glad that our Mission (and the Northern Baptists) are to have the help of these boys when they graduate."



EDUCATIONAL DEPARTMENT

CHRISTOPHER ENG, CO.

RICHMOND, VA.

"PAPA, SOMEBODY WANTS YOU!"

The pastor was in his study. All the morning he had been trying to get a few moments of quiet in order to prepare his sermons for the following Sunday. Every few moments during the morning the door bell or telephone had rung. Call after call had come to the busy pastor. Now he was alone. Surely this time he would be left alone for at least thirty minutes. The voice of a child is heard: "Papa, somebody wants you." For the moment the pastor loses control of himself and in a worry throws aside the book which he has before him. Just as he steps out of his door to come down the stairs he hears the echo of his little girl's voice—"Somebody wants you." "After all," thinks the pastor, "is that not what I am in this work for? Did I not take up my work as a pastor because I felt that somebody wanted me? It is true that I am busy, but am I too busy to give heed to the call when I am wanted?"

You and I are wanted. We are busy. We, too, have every moment crammed full with the daily doings. We, too, feel that we cannot answer the many calls. However, there is the group made up of men who are calling to you, brother pastor! They are urging you to lead them out into wider knowledge. Deep down they want to know something of God's work. Why not answer the call today? Why not organize a Mission Study Class, and let these men know that you are ready to answer their call for leadership?

ONLY FOUR.

Yes, you are somewhat discouraged. You organized your Mission Study Class. Some

eight or ten of those who appeared to be deeply interested attended the class. Now the number has dropped down to three or four. Is it worth while? Does it pay to spend the time in leading these four out into better thinking and into truer and stronger acting?

Once upon a time, the Prince of the House of David, the King of the world spent hours with only twelve, and once He sat up late at night talking to only one. Since this there have been times when He has spent hour after hour with your soul alone. You know what those sacred hours have meant to you in your own life.

Think of this example. Then, if you can, say that your time is wasted with these four. It may be that in your group of four there is one who can do much for the advancement of the Kingdom; it may be that some little lesson during the class sessions will lead that one out to do the great thing. Therefore, leader of the Mission Study Class, take courage and do your work with a vim.



OPPORTUNITY AND RESPONSIBILITY.

If God writes "Opportunity" on one side of open doors, He writes "Responsibility" on the other.—GRACEY.

God has written "opportunity" on one side of the doors in China.

In 1807 there were no Protestant Communicants.

In 1814 there was one Protestant Communicant.

In 1842 there were six Protestant Communicants.

In 1853 there were three hundred and fifty Protestant Communicants.

In 1860 there were nine hundred and sixty Protestant Communicants.

In 1876 there were thirteen thousand, five hundred and fifteen Protestant Communicants.

In 1889 there were thirty-seven thousand Protestant Communicants.

In 1900 there were one hundred and thirteen thousand Protestant Communicants.

In 1910 there were one hundred and ninety-six thousand Protestant Communicants.

This shows a remarkable growth in the number of Protestant Communicants in China. Such a growth is an indication of the fact that it is not a question of open doors, but of an open nation. The opportunity means responsibility on our side. Are we meeting the responsibility? To properly meet it we must know the needs. To know the needs we must study. Why not take a course in "The New Era in Asia" or "The Emergency in China?" Either one of these books can be secured from The Educational Department, Foreign Mission Board, Richmond, Virginia. The price of either in paper binding is 40 cents postpaid; in cloth binding, 60 cents postpaid.



A WORD OF ENCOURAGEMENT.

We have just received a letter from a leader of a Mission Study Class at Greenup Fork Baptist Church, Owenton, Kentucky. In this letter the leader states that an interest

was manifested on the part of the "faithful few in attendance." The leader also states that the class was greatly encouraged because of the faithful attendance of the pastor and his wife. "A missionary spirit seems to permeate the community more and more since our coming together and studying about the spreading of the Gospel. An open session of the class was held at a recent date, at which some interesting papers were read on the subject of China."

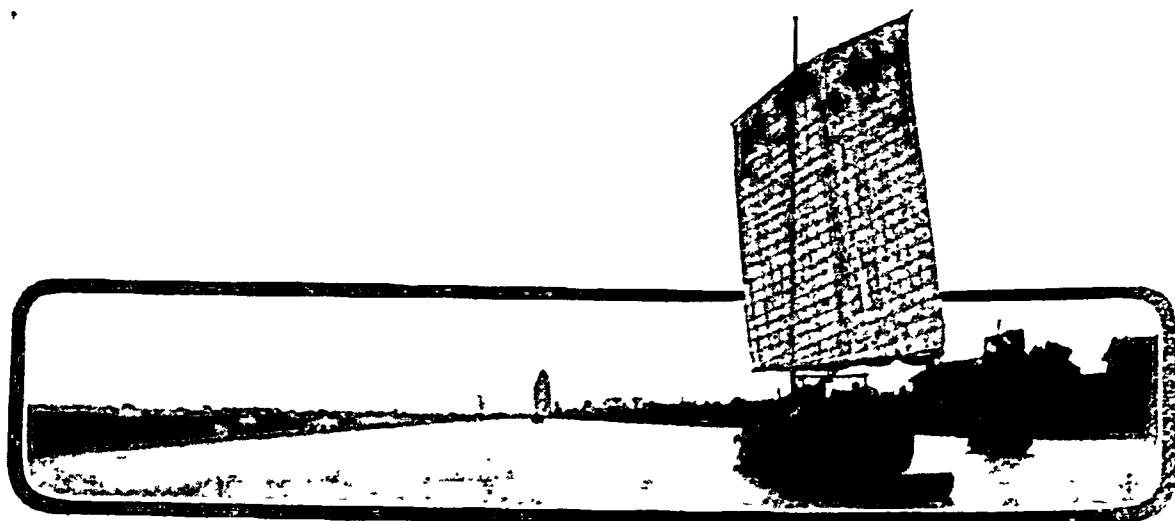
We only wish that more of our Mission Study Classes would hold open sessions occasionally, and that more of our pastors and pastors' wives would support the work by their attendance and help.



THE INFLUENCE OF MISSION STUDY.

We quote the following paragraph from an address delivered by Miss Dorothy Kilpatrick at the Kansas City Convention of the Student Volunteer Movement:

Mission Study must not remain simply an intellectual discipline, or an attitude of mental amity. It is to be an effort, not of thought alone, but of will. As our Morning Watch Card reminded us to-day: "The remedy for pettiness of interest and thinness of soul is prayer, prayer on the scale of the whole Gospel, prayer rising out of concern for the Kingdom of God." We know the need of the world; we believe in Christ's sufficiency; have we the *will* to pray, and to work according to our prayers?





GAIN AND LOSS IN KWEI LIN.

We hear out here that business is on the increase in America, so we have hopes that the old missionaries, as well as the new ones, may be sent out very soon. The devil truly must be happy over the condition of things just now. I am very glad to report that our opportunities are growing. We started special meetings last week and haven't enough room in any chapel. The students are attending in large bodies. Mr. Ts'ih, a member of the faculty in the Government school, has been preaching. He is one of our members. We have a number of students now who are studying the New Testament and hope to come to some sort of a decision. We also have many who have already confessed Christ as their Saviour. The "No-God Club" here is growing, but they have no foundation, as many have confessed. It would do your heart good to pass our little book-room, that is situated on the big business street in Kwei Lin, and see our book-room man talking the Gospel with a number of students and see the table surrounded with young men from the middle and law schools studying and reading the Christian books. We have been selling on an average of five New Testaments a day and mostly to students. The harvest is bound to come.

Liu Huan Ting is dead. That does not mean much to you at home, but as I said in public at his funeral, that it was to me like losing my right hand. He was a very faithful worshipper of Kwan Yin, Goddess of Mercy. He went to Wuchow several years ago to act as a runner for one of the Yamen. While there he hap-

pened in our church when Brother R. E. Chambers was preaching. He returned the next night and listened intently, and surrendered his life to God that night. He sold books for a long time without wages. When we opened the work here in Kwei Lin he was our forerunner, for he came ahead of us and opened the book-room. By the way, he is a Kwei Lin man. When we reached here he had over forty or fifty ready to be baptized. He was faithful unto death. He talked the Gospel until I forced him to leave the book-room, and he died a few days after leaving it. His testimony was that he trusted in the Blood of Jesus. How I miss him! He was a friend, brother and true adviser to me in this field. What did he do? Almost everything. He bought this beautiful compound for us. He rented the present chapel. He rented the chapel at Ping Lah. He opened the book-room. Rented, in company with another brother, the Girl's schools. His reward will truly be great. Everyone knew him. His wife has not yet become a Christian, so please pray for her that she may be led to accept the free offer of salvation.

C. J. LOWE

Kwei Lin, China.

WORK FOR STUDENTS IN KAIFENG.

There is a great awakening throughout China among the student classes. Last year, under the leadership of Dr. John R. Mott and Mr. Sherwood Eddy, great mass-meetings for students were held in fourteen of the leading centers in China. The results of these mass-meetings and the

careful follow-up work by the organized Christian forces in these various cities have been very great, indeed. More than seven thousand students signed cards expressing a desire to inquire into Christianity more particularly. Of this number nearly four thousand actually entered Bible classes under specially trained leaders, and from these Bible classes more than twelve hundred have become directly connected with the various evangelical churches either as members or probationers. A similar work is being carried on again this autumn under the leadership of Mr. Eddy. The final results of these meetings are not yet in, but the numbers attending the mass-meetings and enrolling for Bible classes is very large.

Kaifeng has not yet come within the sweep of the larger movements, but even here there is a stirring among the tops of the mulberry trees. Ever since the coming of Prof. H. L. Hargrove to teach in one of the Government schools in Kaifeng the number of students attending our Sunday morning service has been increasing. The student attendance was getting so large that we were about to crowd out our church members and inquirers. At the suggestion of Miss Swann, who is beginning her work this fall among the young women students of the city, it was decided to try a special student meeting. We had our first student meeting last Sunday morning at 9.30 a. m. We were delighted with the response. There were more than a hundred students present at this first meeting. After a song service and a short address the meeting was divided up into Bible classes after the method of the Sunday school. The students were emptied out before 11 o'clock and at 11 the chapel was full again for our regular Sunday morning worship.

Special preparation is being made for a special campaign among students in Kaifeng next spring similar to the Eddy meetings in other cities. Already a normal class of more than thirty Christians in training to lead student Bible classes at the close of these special meetings. We covet the prayers of our friends on be-

half of the five or six thousand students of this great city.

W. EUGENE SALLEE.

FINANCIAL AND MORAL CONDITIONS IN BRAZIL.

It is quite out of the question for you to do more than imagine the fearful condition in general of this people and coun-



Native Evangelist—Brazil. Rev. Jno. C. Caelho and Wife.

try both financially and morally, but just how much the war contributes to it no one can say. The country is always rotten, but, it seems to me, never so much so as at present. The financial crash came all at once—apparently just as the declaration of war was made. The crash had to come, for the failure to obtain a great loan in Europe was only the occasion of the crash, which would have come a little later.

Now what affect has this upon our work? Financially very great, throwing almost all of our people out of work, or with reduced wages, while living rose to

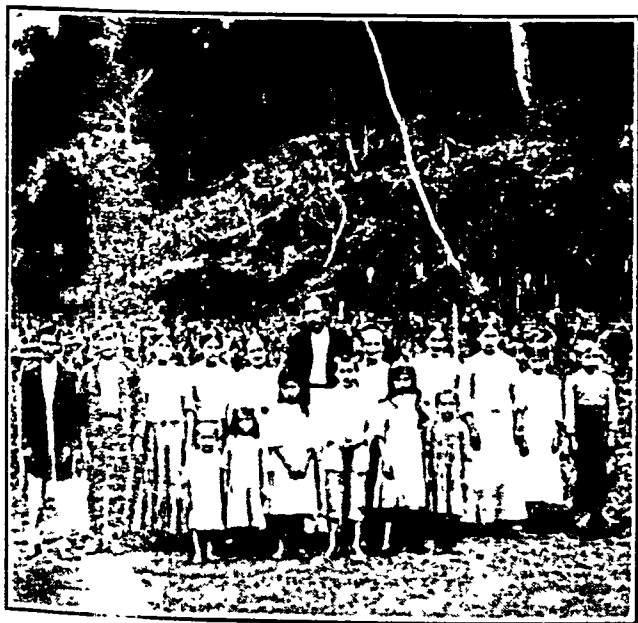
impossible proportions for these poor brethren. Every enterprise among us is at this moment suffering—our board in debt and unable to get but the most meagre contributions from the churches, and they themselves unable to pay their current expenses. Spiritually speaking, I cannot complain. We all have great crowds at our services and constantly have accessions to our churches—never a month without several with rare exceptions—and some churches are in a state of revival all the time. One in particular in this city—Dr. Piani's. It is not unusual for him to have ten to thirty people seeking the Lord on any Sunday night, and his Sunday school has risen over 100 per cent. in these few months. I feel inclined to believe that we are enjoying some advantages from the present crisis. It gives us all a prompting to look up to the Lord for help in this time of need.

J. J. TAYLOR.



A FINE SPIRIT IN BRAZIL.

Our work in the State of Sao Paulo is moving along very nicely considering ev-



Family of Believers—Campos Mission.

everything. I think it has not been in as good condition since I have been in Brazil as now. We have had baptisms in nearly all of our churches during the year and there are many others who are enquiring the way of Life. The brethren are working up to the very limit of their strength to carry



Sunday School Picnic, First Church—Rio, Brazil.

forward the work of the Master. We organized a new church in Guaruja on the 2d of November and it started off well. I think the number of baptisms this year will be more than last year. The congregations are good in all of our churches.

You asked what affect the war is having on our work. It is rather difficult to say. Our country for some time had already been passing through a severe financial crisis, many were unemployed, etc. Of course, since the war broke out the crisis has been much more acute in all parts of the country. Contributions have fallen off considerably, the believers have left the city and gone to the country, where living is cheaper; and of course they have not left off their testimony for Christ and His power to save. As a result many will hear the gospel who would not have heard otherwise. Fortunately we have not had to retrench in the work, but on the other hand are going forward. Just to give you an idea of the exodus that has taken place in the last few months, there are something like nine thousand vacant houses in the city of Sao Paulo. The government

is doing all in its power to relieve the situation as much as possible.

The outlook is hopeful, unless the dreadful war continues indefinitely. Our brethren are willing to suffer together and carry forward the Lord's work at all sacrifice. It seems to me that the general interest in religion has been better in the last few months than at any other time. General suffering has a tendency to draw us closer

"There is a spirit of revival growing in the churches. Some backsliders are returning and there are conversions regularly. I am to baptize three tomorrow night. One for the Philadelphia church and two for the Rua do Collegio church.

"The school is on high ground. We have a splendid attendance, considering the time of the year, and the teachers and children are doing good work. You should just see the spirit with which our teachers mix Bible and arithmetic this year and relieve the monotony with a good hymn as "At the Cross," "I Will Tell Jesus," etc. We have enrolled to date 125 pupils.

"I am in better health than I was last year. I am standing the strain of the school and a large part of the city work fine. I teach all week and do the business of the school on Saturdays and after 3 o'clock. At night there is nearly always something to go and attend to, a service or a board meeting. Saturdays in the afternoon I try to be quiet and rest for



Baptismal Scene Brazil—O. P. Maddox.

to Him, the giver of every good and perfect gift. Do not forget to ask the brethren to pray earnestly for all of our work and the hard-worked missionaries. I have been away from home now seven years and am loath to leave my brethren, whom I love, in this their time of greatest need.

May God bless you and give you many blessings during the New Year!

F. M. EDWARDS.



JOYOUS NEWS FROM BAHIA.

Missionary Chas. F. Stapp, of Bahia, Brazil, writes:

"The Lord is blessing us in Bahia. The interest seems to grow in the work generally.

Sunday. Sundays I am around and equal to a circuit rider. First Sunday Rua do Collegio; second, Rua Dr. Seabra; third, Plataforma, and fourth, just anywhere. Mrs. Stapp is doing the children's work at the Rua do Collegio Church, in addition to teaching one class in school and running the house.

"We are rejoicing today. At four-thirty the Byron dropped anchor and Jackson, Thomas and I were soon giving Brother Downing and Miss Nell a Brazilian hug. You can't imagine how our hungry hearts have longed for the coming of this brother. He is just what Bahia needed. Now let us see Brother White just as soon as possible. We had a glorious service last night. A representation from the four city churches

were present. Two splendid girls were baptized."



THE WAR AND MISSION WORK IN SOOCHOW.

Soochow is known as one of the most conservative and peaceable citizens of all China. So far as the war itself is concerned it has not affected us at all. In some parts of China the work has been hindered, but not here. There are about eighty missionaries in Soochow and all are Americans, so we and all our people enjoy peace.

In a financial way the whole world is affected. In this respect we have been handicapped, perhaps, as little as any part of our great mission field. In response to the Board's request to spend just as little as possible, we have used every means of economy. No new work is being carried on and some repairs that are very much needed are being left undone. We appreciate fully the stressed condition of the Board and are doing all we can to help in this financial crisis.

The greatest disappointment to us is the delay of Miss Bagby's coming to help us. It is hard for the people at home to know how sadly she is needed and how we look forward to her coming.

Letters from our homes ask how we are getting along in our personal accounts. If our salaries are sufficient. Although the cost of living has gone up considerably, yet by close economy we get along alright. We are having high exchange of money from American to Chinese coin now, so this helps.

There has never been a greater opportunity for American Missions than today. There is nothing better known to all the Chinese than Mr. Wilson's Peace Policy. I am thankful as never before for being an American citizen and missionary to China. China sees Christ in America's Foreign Policy. An educated Chinaman told me the other day: "Only America and China are not involved, yet not for the same reason. China is not able; America is not willing."

Soochow, China. H. H. McMILLAN.

AN ENGLISH LIBRARY IN CENTRAL CHINA.

There is a mountain in Central China, some 500 miles from the coast, which plays an important part in the development of the "Far East." It encloses between its peaks a long narrow valley, in which is situated the famous sanatorium and summer resort for foreigners—Kuling. Here, about four thousand feet above the hot, unhealthy plain, assemble every summer some thirteen hundred foreigners from a thousand miles of the Yantse valley.

Kuling has revolutionized life for foreigners in this section of China. Formerly every summer took its tragic toll of foreign lives, especially of children, and those who escaped would be weakened and pulled down. Now, at Kuling the children flourish almost as at home, and tired missionaries, after a week or six weeks there, go back with new vigor to their work.

As the community has grown in size, different facilities have been introduced to add to the pleasure and profit of the time spent there. One conspicuous defect, however, only beginning to be remedied last year with the opening in a small way of a circulating library.

The Kuling community is pre-eminently one of students and readers. Perhaps three-fourths of its members are missionaries, who find in the few weeks spent there the best opportunity for reading in their busy lives. All but a very few live far removed from any library, while their limited means makes it impossible for them personally to purchase many books.

The Kuling Library is at present constituted consists of a miscellaneous collection of one thousand volumes, donated largely by members of the community themselves. There are few new books among them and many important subjects are not represented at all on our shelves.

The Library Committee appointed by the Kuling Council is appealing for books, therefore to the churches at home, to whose representation in China this library ministers. Books on all subjects will be welcomed. This committee only asks that they be books of real value and in good condition.

Money for the purchase of books is even more desired, as this can be used for buying books known to be needed and not likely to be contributed. Both books and money should be sent to the Reverend E. J. Lee, care of the Periodical Club, 281 Fourth avenue, New York City.

It would be hard to find a community the size of Kuling, the influence of which is counting so much for the progress of humanity and the development of the Kingdom of God. It is composed of men and women who are powerful moulding influences in the New China. This library will definitely promote their efficiency.

(Signed) EDMUND J. LEE,
Treasurer Kuling Library Committee.



IMPRESSIONS OF A NEW MISSIONARY.

In spite of the financial distress the Brazilian Baptist Publishing House is doing well. The brethren are standing by us loyally. This is particularly encouraging to me as a new missionary. Already I am trying to be useful by being in the Publishing House three afternoons each week. My knowledge of the language is very slim, but with practice I will become more efficient.

The thing that impresses me most is the great opportunity there is for our work here in Brazil. God is wonderfully blessing the efforts of the faithful laborers. It is a joy to see the sheaves garnered and the precious Gospel seed sown. In this sowing work I realize that the House is going to play a larger part. Thank God for the men who have so faithfully labored in the days that have gone. Their names ought to become immortal in the history of Southern Baptist Foreign Missions. Their work in the past makes the future possible.

We are making but very slow progress in the language. We are sticking at it the best we know how, trusting that some day we shall find ourselves speaking it. I have already made my maiden speech at the First Baptist Church. I helped Dr. Shepherd in a service. He did the preaching and I baptized eight candidates. I

shall never forget that night. My intention was good and I said the Portuguese sentences, but whether the people understood I am unable to say.

During this money crisis we are praying especially for you all who have the heavy burdens to bear. Pray for us that God will help us acquire the language that we may be used to His glory.

JOHN MEIN.

Rio, Brazil.



A REMARKABLE WORK IN AFRICA.

The work in this section is going as well or better than one might hope considering the working force and equipment. In fact, I think all the African work is doing marvelously in many ways. I have baptized fifty-four in the last month and have some more to baptize in the near future. There have been about a hundred baptized in the other states in the same time.

So far as I can see the war has had no affect on us here so far. The people are all very anxious and in most of the public prayers petitions are made on behalf of the nations. The future affect depends, I think, on the question of finance. Our treasurer has received nothing from home since the war began, and we are without money. I have paid my workers only half of their allowance since the war began, and have had to stint the boys in the academy. I will be able to keep things going until Christmas, but it will be necessary to have money to begin on after that.

As to the future of our work here, the prospect seems to be as bright as the promises of the Lord. Most of the churches are full and there are conversions each week. Our greatest danger is that we may not be ready with trained workers to care for those who are coming to us. I have seventeen fine boys and young men in the Academy and am doing my best to fit them for service.

Pray for us, support us, and remember that we, in faith, are pressing forward.

A. SCOTT PATTERSON.

THE WORK IN CHILI.

Perhaps, I have told you before that this has been one of the most trying years in our long ministry. I never saw people so poor as our native brethren are this year, and another thing, we have had nearly two winters in the year. Generally, we consider our winter over about the 18th of September, and this year, we are still in what may be called winter weather. The crops are in danger of being lost, owing to the constant rains, and I never saw a better appearance of the different crops. If they can only get eight or ten weeks of good weather, the people will be put somewhat out of their difficulties. Owing to the lack of work, many of our heads of families and single men have had to remove to other places, where we have no churches, and some to places where there is no gospel work of any kind, and we have had to do the best that we could in visiting them from time to time.

Just lately, I had to go to visit two families that left the Corbea District to a large farm some twenty-five leagues from Freire, and though the journey was long and the roads bad, and the first day it rained almost all day, and although I lost the road more than once, as I could not cross some rivers, as they were so high; nevertheless, I was very content when I got there and found that they had gathered together a small congregation of nearly thirty persons, and where there are eight persons preparing for baptism. From the Freire church a man and his wife converted there, though not baptized, removed to a large farm some fifteen leagues from Temuco, owned by a Canadian. They began to tell of the little that they knew of the gospel and Brother Saravia has been visiting them on foot from Temuco once a month, and there they have about twenty-five people interested in the gospel, and we expect (D. V.) to baptize here soon. I baptized six believers on this farm some fourteen years ago, but four

of them died and two removed to other places. I returned Tuesday last from a visit to the church in the farm of Victoria up from Cajon, but now it is called the Church of Ulcun, as that is the name of the new town, as they have built a new railway in that valley. Ulcun is about ten leagues from Cajon. The line is not opened to the public as yet. Therefore, I had to go by horse. Here we had a congregation of, I should think, about three hundred persons, more or less. The church now numbers two hundred and twenty-one members. There are three brethren set apart for that work. They have six preaching stations, and they generally preach in three different places each Sunday. I am not quite sure if we can show as good a report this year, as we did on former occasions, as there have been many things to counteract against us this year. Above everything else, has been the lack of good, trained men and the good pinch of push, pluck and perseverance as only can be had through American missionaries. It is useless to talk of difficulties. Every good work has its difficulties, and it is the heritage of Baptists, and, as Spurgeon used to say, "We could hardly get on without it." We are continually praying for you and our dear Board. May the Lord and Master help and bless you all!

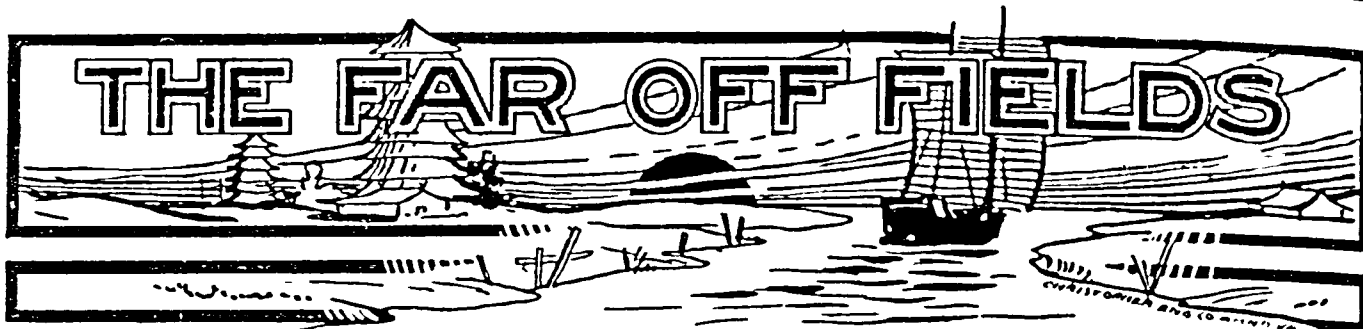
I have been able to print our little paper just as often as I did last year, even though the difficulties were greater this year. Owing to the crisis, the Argentine and Brazil Baptists came short in their pledges to our work, and had it not been for your Board coming to our help at a most critical time, I don't know what we should have done. Oh! how I see the hand of our Heavenly Father thus in your great and timely help to the work. May He give you the needed grace and funds for your great work of faith.

I remain,

Yours in His service,

W. D. T. MACDONALD.





THIRTY-ONE LITTLE RED CHAIRS NOT ENOUGH

This fall in Kaifeng, Honan, China, there was opened another Day School for little girls at the East Gate Chapel. Each Sunday the Chinese teacher leads these little girls over to the City Chapel, where they sit through an hour-and-a-half morning service, are in Sunday School Class another hour-and-a-half, and yet must wait an hour during Women's Meeting before their teacher leads them home again.

These little girls, with the children of the day Schools for Girls and for Boys in the City Compound make up the majority of the Primary Department in our Sunday School. There are a few irregulars who drop in and out as the weather is good or no feast day interests them elsewhere.

So the Thirty-one Little Red Chairs and the two long, low tables were moved into a larger room, where one table with chairs around it was set at each end of the room. Between the two, because there was no third table with chairs, sets a long board over two wooden horses to improvise a table with two long benches on the two sides. Thirty-one Little Red Chairs are not enough for forty-one little girls and boys and four teachers.

If any of the homeland folks could peep in on these little folks bending over the lesson pictures and see the interest of pupils and teachers, the place would seem in fact as in name a Primary Department in a Sunday School. The lack of chairs is overcome in a way by the improvised table and benches, but the big need is for a larger room space. The shape of the room won't allow the children to be brought together as we wish for closing exercises. Who's going to make possible quarters for the Primary Department of our Kaifeng Sunday School? NANCY LEE SWANN.

Kaifeng, Honan, China.

STREET CHAPEL WORK IN INTERIOR CHINA.

Yesterday our tent returned from two weeks' work in the East. They pitched tent and preached and sold books in five different towns, remaining one to five days in each. They report large crowds and earnest attention. They did well in selling books. It is snowing to-day or they would probably have gotten off to the Northeast for a like trip. Many come to the tent who would never consider coming into our preaching place here at the home. But some of these afterwards become regular attendants.

We have just recently completed a book room and a street chapel on one of the main business streets near us. On the first of March we put into it to sell books and talk to the people one of the men who was baptized last spring. He was once a teller of stories in one of the very busy marts down by the river. He was a vegetarian and worshipped many gods and often. He is a most fluent speaker and holds a crowd remarkably well. He has not any great store of Bible knowledge yet, but knows the story of the atoning work of Christ quite well, and is rapidly gaining in general Bible knowledge. One of us missionaries goes to the chapel every day. It will seat fifty or more, and generally it is filled about four or five times each day with people who sit and listen frequently two hours. But some stay only a few minutes. We frequently have more standing outside than are sitting inside. Already quite a number have become regular attendants on Sunday from having heard there. Probably at least 2,000 different persons heard the message there during March, and many heard many times. Will all readers pray a special blessing on this dear man and this tent and chapel work? We are kept in perfect peace in the midst of much surrounding uncertainty. Pray for us and our work.

G. P. BO-TICK.

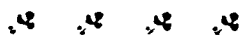
BOOK NOTICES.

"Tourist Guide to Mission Work and English Services in Latin America;" 64 pp.

This is a small, compact, attractive directory, with nearly forty illustrations, which has just been issued by an interdenominational committee representing all the Foreign Mission Boards of North America. (About a year ago this committee published a similar guide to Asia.) It directs tourists to religious services in

English and to the principal missionary operations in the commonly visited cities of the West Indies, Mexico, Central and South America. There are three brief introductory chapters, "Criticizing Missions," "Financing Missions" and "Latin America."

Anyone intending to visit Latin America may obtain a copy free from the Anglo-American Communities Committee, room 809, 156 Fifth avenue, New York City.



FINANCIAL STATEMENT.

Our financial statement this month ought to be very carefully studied by all who love our great foreign mission work. A falling off of \$28,482 in our receipts as compared with the same date last year, is distressing. Only two states, Kentucky and Mississippi, are very much ahead of last year. Three other states, Virginia, Louisiana and Oklahoma, are a little ahead. All of the other states have fallen behind, some of them very heavily. When we remember that the whole apportion-

ment of \$658,250 will be necessary to pay off the debt brought over from last year and sustain the work this year, and that \$521,297 of this amount must be raised during the next three months, we must realize that the situation calls for prayer. On the other hand most strenuous efforts and sacrificial giving on the part of our people will be necessary. Can we not count on Southern Baptists to meet the situation in a truly heroic spirit?

Receipts for Foreign Missions from May 1, 1914, to January 15, 1915.

	Apportionment.	1915.	1914.
Virginia	\$ 87,000.00	\$ 23,502.85	\$ 23,444.19
Kentucky	50,000.00	18,798.95	12,372.26
Georgia	90,000.00	15,320.74	25,721.59
South Carolina	57,000.00	14,937.56	19,348.49
Missouri	24,000.00	11,940.99	13,144.40
North Carolina	60,000.00	11,792.78	17,177.37
Alabama	40,000.00	8,629.45	10,607.87
Mississippi	42,000.00	7,869.08	4,063.01
Maryland	13,000.00	6,979.17	6,366.61
Texas	100,000.00	5,015.35	11,607.60
Tennessee	36,000.00	4,656.93	5,432.78
Louisiana	12,000.00	3,009.16	2,469.80
Oklahoma	6,500.00	1,392.22	1,079.62
Florida	11,000.00	1,211.13	2,016.22
District of Columbia	5 000.00	837.18	1,759.85
Arkansas	12,500.00	83.66	204.65
New Mexico	1,750.00	75.49	47.10
Illinois	500.00	70.49	128.37
Other Sources	10,000.00	830.00	8,443.32
	<hr/>	<hr/>	<hr/>
	\$658,250.00	\$136,953.08	\$165,435.10



15 WEST FRANKLIN STREET, BALTIMORE, MD.

WATCHWORD: BE STRONG IN THE LORD, AND IN THE STRENGTH OF HIS MIGHT.—Eph. 6:10.

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AT OUR OWN DOOR.

"Verily I say unto you, Inasmuch as ye my brethren, ye have done it unto me."—
have done it unto one of the least of these, Matt. 25: 40



PROGRAM

Hymn.

Bible Study No. II.

Prayer.

The Meaning of Social Service and Its
Laws.

Steps to be Taken.

Forms of Social Service:

In City.

In Country.

Discussion—What Shall We Do?

Chain of prayer.

Business.

Closing hymn.

BIBLE STUDY.

"Missions in the Light of the Gospel
Study II. Gospel Teachings Concerning
the Gentile Nations.

"Other sheep I have, which are not of
this fold."

1. Jesus' Life mainly Spent in "Galilee of
the Gentiles."—Matt. 4:13-16.

II. The Gospel Divinely Intended for All
nations.

1. Inferred from international char-
acter of the Gospels.

(1) Matthew, Jewish, turns to-
ward the past.

(2) Mark, Roman, emphasizes
the present.

(3) Luke, Hellenistic, looks to
the future.

(4) John, Alexandrian, empha-
sizes eternal relations.

2. Proved by specific statements.

Luke 2: 10; Matt. 24: 14; Mark
16:15.

III. Universal spread of the Gospel, the
Divine Ideal.

1. The Golden Rule requires it.

2. God's world-wide provision.—John
3:16.

3. Jesus sent as light of the world.
John 8: 12, 1: 9; (compare
chapters 49: 6.)

4. His invitation to burdened human-
ity.—Matt. 11:28-30.

5. His purpose concerning the na-
tions.—John 10:16.

6. His prayer for them.—John 17:20-
26 (chapters Acts 10: 44-48.)

7. The Christian's prayer for the
world.—Matt. 6:10; 9:37, 38.

8. Jesus' vision of the future.—Matt.
25:31-46.



SOCIAL SERVICE.

The Church has two great functions. It
stands in the community as the represen-
tative of its Lord and the interpreter of
His Gospel. One part of that task is to
teach and to bring the message of salva-
tion before the individual for his accept-
ance. The second great function of the
Church is to live the Kingdom among its
people, to minister to every human need,
to feed the hungry, to help the poor and
to nurture the brotherliness of the com-
munity. This second function is called
Social or Personal Service.

Christ's social ideal for the Church is
clearly set before us in the prayer, "Thy
kingdom come, thy will be done on earth
as it is in heaven." We, as His repre-
sentatives, must strive to make His will
done "at our own door" as well as within
ourselves and to the uttermost parts of
the earth.

The four principal forms of Christian
activity are:

Evangelism—winning men to Christ.

Missions—carrying the Gospel to all na-
tions.

Education—training lives for Christ.

Social Service—the Golden Rule at work.

The chart prepared by the W. M. U. Per-
sonal Service Committee, the Golden Rule
At Work, illustrates this admirably. The
Church is the centre and from it are the
avenues of Christ-like Living, Open Church
Building, Christian Ministration, leading to
Home Maker's Club, Helpful Association
leading to Cheer-All Club by Y. W. A.'s
Friendly Visiting, leading to Devotional
Services in Hospital, carrying Hopes to
the Prison, Enforcing Good Laws for the
Factory, and Consecrated Leadership,
manifesting itself in the right sort of Re-
creation in playground, giving instruction
and training in a Good Will Centre and
going after the lost in Cottage Prayer
Meetings. It is a chart that is worthy of
study.

As we take our social ideal from Christ,
so we also get from Him our laws for car-
rying out this ideal. These laws are three:

1. Law of service, "Whosoever will be
chief among you, let him be your ser-
vant." "Not to be ministered unto, but

to minister." "As the Father hath sent me into the world, so send I you." With the Church as with the individual, he is greatest who is servant of all.

2. Law of sacrifice. "He came to give his life, a ransom for many." "If any man will come after me, let him deny himself and take up his cross daily and follow me." "He who would serve his kind, must be ready to suffer at the hands of those whom he would serve. No social movement is possible in a world so full of evil as ours, unless men are ready to be like their Christ and submit to loss and pain that others may be uplifted. Successful social movements are based upon sacrificial individuals."

3. Law of Love. "God so loved the world that he gave his only begotten son." "Though I bestow all my goods to feed the poor and though I give my body to be burned and have not love, it profiteth me nothing." Love expressing itself in service and sacrifice "at our own door" is the social service the master asks of his children.



FIRST STEP.

No good doctor would attempt to prescribe for a patient without an examination. Just so we must examine and know our community thoroughly, before we can prescribe for its sick port. To make this survey, we will find very helpful "Community Study" by Wilson, for town or city and "Community Study for Country Districts," by Taft. Both may be secured from the Educational Department of the Foreign Mission Board, Richmond, Va., at 35c. a piece.

The W. M. S., or Y. W. A. are admirable groups of people to make this survey.

After making the survey let the society and group of people who made the survey and are most interested in it, give themselves to very earnest prayer that they may know what is best for them to begin in their community.



SECOND STEP.

Begin. Begin on something to fill some need, knowing that when you serve other

avenues of service will open to you. If you know the need, begin whether you have the survey or not, but begin.

FORMS OF SERVICE FOR CITY.

The forms of service are almost as numerous as the needs of man, and we know they are innumerable. They stare us in the face more in towns and cities than in the country, though they are there too.

In the Northern cities more than the Southern, institutional churches have met the needs of the people. "It finds that the people living around it have in their homes no opportunity to take a bath; it therefore furnishes bathing facilities. It sees that the people have little or no healthful social life; it accordingly opens attractive social rooms, and organizes clubs for men, women, boys and girls. The people know little of legitimate amusement; the church therefore provides it. They are ignorant of household economy; the church establishes its cooking schools, its sewing classes and the like. In their homes the people have few books and papers; in the Church they have a free reading room and library. The homes afford no opportunity for intellectual cultivation; the Church opens sewing schools and provides lecture courses."

Exactly the same principles are leading us to establish settlements—or Good Will Centres. Our first was established in Louisville, Ky., and is conducted by the Training School faculty and students. Our girls are learning to do by doing, and when they leave they are quite capable of showing you how to do. Settlements of this kind are in operation in Meridan, Miss., Charlotte, N. C., and Norfolk, Richmond and Newport News, Va., conducted by them in most cases. A young woman who has had her training at the Training School may be secured for this work at \$50 a month.

Probably the easiest work to get started is the Industrial School, where the children are taught to sew and the Bible at the same time. Following, naturally, from this, then, will come the Home Maker's Club. The mothers of the children can

easily be gotten hold of and will be glad to come to their once-a-week meeting. Write to W. M. U. Literature Department, 15 W. Franklin St., Baltimore, Md., for manual of Personal Service and The Homemaker (10c) for help in conducting this work.

Cheer-All Clubs are rather harder to get organized by Y. W. A.'s, but are fruitful of much good. In them girls are working for girls, the more favored for the less favored. An avenue of approach successfully tried by a Y. W. C. A. was the serving of simple hot lunches in a factory and charging a nominal price, just enough to come out even on. The appreciation of this made it easy for the secretary to visit among the girls and know them and then they became ready to join a club and she could helpfully lead them on from one thing to another.

Work especially suited to our college girls is the Vacation Bible School, where the idle college girl and the idle child from the street are brought together and each helps the other by a study of the Bible on week days. The child is taken from the street and has God's Word instilled in him and the college girl is given a new interest in life by teaching him the Word.

"Tolstoi said that the greatest modern sin is the abstract love of humanity, impersonal love of those who are somewhere out of sight." It is easier to make ourselves believe we love the Chinaman in Hong Kong, or the Negro in Africa, than it is to love the Chinese laundryman or the Negro family at our doors. The Negro represents a difficult social problem and annoys us in a score of ways. But love that cannot stand the test of inconvenience and annoyance is not really love, but only a shallow sentimentalism. The Southern Negro is the supreme test of the missionary spirit of Christ among Southern Baptists."

The Negro in the past had had the benefit of being thrown with the best class of white people—his master and mistress before the war and the self-sacrificing white people from the North that came down to

teach him after the war. Now he is being more and more segregated, but he still needs the touch of the highest in the white race. We need to establish educational missions for him, industrial and vocational schools, day nurseries and play grounds. Southern Baptists might well patent after their Southern Presbyterian friends in this, who are doing a large work among the negroes right around us.

Though the South has not had the immigrant problem as the North has, still they are with us. It is estimated that 3,500,000 are in Southern Baptist Convention territory, and of the 900,000 that came last year, 85,000 came to the South. Where they are settled in sufficient numbers, we should have a Good-Will Centre among them, but how much better than this, where possible, to go after them individually and by kindness bring them into our Church.

Miss Belle M. Brain, the Best-Methods editor, in the *Missionary Review of the World*, related a beautiful social service carried out by a Sunday School. As many as would gave five cents to buy a Testament in the tongue of the various foreigners living in a certain city, and each pledged that they would themselves give the Testament to a foreigner—the man you buy fruit from, the boy who blacks your shoes or some foreigner that you come in contact with and have given a smile and a kind word to.



IN THE COUNTRY.

Much more might be said of living the Gospel in the city, but with the few suggestions above, we turn to the country. In the country social service is less conspicuous, but there is a steadily growing realization that every man's success is conditioned on the success of his neighbor. This line of thought needs special emphasis in the country, because there the individual feeling is strongest, and the tendency for a man to desire not only that he should be allowed to mind his own business, but that he shall not have to mind his neighbor's is very marked.

Again we can give only a few suggestions, but one that we wish to lay heavily on the hearts of our missionary hearted women in the country is that they shall see to it that the young people shall have play and good times of the right sort. "Moral training cannot be so well imparted by precept as by play activities. Self-sacrifice, surrenders to a common purpose taught in team-play, is a fundamental life lesson."

Sir Horace Plunkett says, "For farmers, the way of better living is co-operation, and what co-operation means is the chief thing the American farmer has to learn." "It has truthfully been said that one great reason why farmers find it difficult to co-operate is because they never learned the value of team play when they were boys. For this reason, if no other, the development of play in the day of scientific farming is highly important. To learn to surrender to a common purpose, to sacrifice self for a group interest, is fundamental training in community life."

Not on'y does play give moral training and teach the future farmer and future farmer's wife co-operation, but it is a prevention of vice and is so classed in the commissions on vice.

The play of the young people is one thing that our women can certainly lead in and they can hardly find better personal service. Why not have the Church the centre of social as well as religious life, and have tennis courts, croquet grounds, etc., there? Is the Church a bad place to meet?

"A very little ridge of hills in the midst of a plain, a very narrow valley huddled between mountains, will produce radical differences in population. In the most fertile and highly improved prairie states the thin fringes of brush along the streams often shelter generations of social Ishmaelites. The richest valleys often look up to impoverished hill towns, lacking every progressive factor of rural life. Not only in the city are there proximity of wealth and poverty, sharp contrast of social fortunes, and the need to unite men in community enthusiasms. In the country as well, many a Christian longing for a larger sphere of service, may walk in his garden in the cool of the day and find a mission field no farther away than the hills to which he lifts his eyes."

Better school and better churches in the country our women may also bring about gradually by stirring up public sentiment in the subject. In getting better churches she will help and be helped by our Department of Enlistment and Co-operation. This Department works specially for three things: (1), to get once a month Churches to meet oftener; (2), to get contiguous churches to form a field, build parsonages and locate pastors, and (3) to get a more adequate support for pastors who have not a living wage.

The importance of this is shown by A Study in Efficiency of the Churches in the Southern Baptist Convention, appearing in January Home Mission Field.



HELP THE JOURNAL.

We are very sorry to say that our subscription list has fallen off very much in recent months. Is this because of the war, or is it because Royal Service is used by

so many societies? The Leaders of the W. M. U. are anxious for all societies to take both magazines. Can you not send us a club?



YOUNG PEOPLE'S DEPARTMENT



CHRISTOPHER BING CO. RICHMOND

MISS ELIZABETH BRIGGS, EDITOR.

RECITATION.

HIS LAMP AM I.

To shine where He shall say,
And lamps are not for sunny rooms,
Nor for the light of day,
But for the dark places of the earth,
Where shame and wrong and crime have
 birth;
Or for the murky twilight gray,
Where wand'ring sheep have gone astray;
Or where the light of faith grows dim

And souls are groping after Him.
And as sometimes a flame we find,
Clear shining through the night,
So bright we do not see the lamp,
But only see the light,
So may I shine, His light and flame,
That men may glorify His name.

—Missionary Witness.

* * * *

WHY DO YOU GIVE?

Once a lady dreamed that she went to church and as the people were going away they found some one standing at the door holding a plate for the gifts of the people. It looked like an ordinary plate, but it had the power of changing each gift into its real value in God's sight. A gentleman put in a ten-dollar gold piece, which at once turned into brass. It had no value in God's sight, because the gentleman had given it in order to be thought well of by others. Then a lady put in a quarter, which turned quickly into a penny. God knew she could give

more, and she gave only because others gave. Then a little Sunday School girl came up with her teacher and dropped in a penny, and this turned into a daisy. She had given it just to please her teacher. The lady in her dream felt very sad because these gifts were not pleasing to God, and as she looked a very poor little girl came along and put a penny on the plate. Instantly it was changed into gold. The child was very poor and had denied herself to give it, because she loved the Lord Jesus Christ and this made it well pleasing to God.—Selected.

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THE GREAT GUEST COMES.

While the cobbler mused, there passed his
 pane
He called him in from the stony street
And gave him shoes for his bruised feet.
The beggar went; there came a crone,
Her face with wrinkles of sorrow sown;
A bundle of fagots bowed her back,
And she was spent with the wrench and
 rack.

He gave her his loaf and steadied her
 load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild,
In the big dark world. Catching it up,
He gave it the milk in the waiting cup,
And led it home to its mother's arms,
Out of reach of the world's alarms.

The day went down in the crimson west,
And with it the hope of the blessed Guest;
And Conrad sighed as the world turned
gray:

"Why is it, Lord, that your feet delay?
Did you forget that this was the day?"
Then, soft, in the silence a voice he heard:

"Lift up your heart, for I kept my word.
Three times I came to your friendly door;
Three times my shadow was on your floor.
I was the beggar with bruised feet,
I was the woman you gave to eat,
I was the child on the homeless street."

—Edwin Markham.



"OUR NEIGHBOR."

"Last Sunday afternoon," said Miss Florence in the Junior meeting, "I asked you all to learn a missionary command from the Bible for our meeting this afternoon. Have you a verse for us Edna?"

"'Go ye into all the world and preach the gospel to every creature,'" responded Edna, promptly.

"And, now, Ralph, what is your verse?" asked Miss Florence.

"That was my verse that Edna just said," replied Ralph. "I could not find any other."

"Give me your verse, Robbie," said Miss Florence. "Surely you found one."

Robbie moved uneasily in his chair.

"I had the 'go ye' verse, too. I didn't know there was any other missionary command but that one," said Robbie at last.

"No other command in the Bible that has to do with missions?" said Miss Florence, in surprise. "Why, there are hosts of them. Now some one tell me the Golden Rule."

"'All things therefore whatsoever ye would that men should do to you, even so do ye also unto them,'" said Eva, eagerly.

"That doesn't say anything about missions," said Robbie.

"Now just think a minute," said Miss Florence. "Suppose you were a child in one of these far-away heathen lands, ignorant and ill treated, perhaps, and taught to bow down to ugly stone idols. Don't you think it would bring a wonderful joy and blessing into your life if some one came to you with the story of the dear Saviour we know so well and taught you how to live as He wants us to?"

"O yes, I 'spect it would," said Robbie.

"Then if we really live up to the Golden Rule we must do for those in heathen lands as we should like to be treated if we were in their place," said Miss Florence. "Now who can tell me which commandment Jesus said was the greatest?"

It took a long time to think this out, but at last Ralph's hand went slowly up. "Wasn't it this," he said: "'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength?'"

"Yes, indeed," said Miss Florence.

"Now if we love God in that way we cannot bear to think of any life without Him, and we shall not rest content until every one in this whole fair earth shall know and love Him too. Now what commandment did Jesus say was like unto the first?"

"'Thou shalt love thy neighbor as thyself,'" said Edna.

"Do you see any missions in that, Edna?" said Miss Florence.

"Well, if we love other people as well as we do ourselves, we shall want them to be just as happy in Jesus as we are," said Edna.

"That is right," said Miss Florence. "And Jesus showed us by a very beautiful story that our neighbor is the man who needs us, no matter who he may be. Now I just wanted to show you this afternoon that missionary work is not something dim and far-off and hard to understand, but is a real part of the dearest, most familiar teachings of our Saviour? You will not forget it, will you?"—*The King's Builders.*