

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.

THE PRESENT URGENCY OF FOREIGN MISSIONS.

It is the duty of those who are familiar with the facts pertaining to the denominational agency to give them to the brotherhood, and trust Christ's servants to treat the situation conscientiously. The brotherhood can be trusted to do its duty without any coloring of facts or fictitious appeal. What are the facts concerning the foreign mission situation at this time? The facts make up the urgency and need no inflating to make out a case. They are in brief these:

1. The Board started the year with a debt of \$68,024.23.

2. The Southern Baptist Convention at Nashville last May, upon the recommendation of the State Secretaries, adopted a report asking our people to give \$658,250 for the cause of foreign missions during the present year, which ends April 30th. This action fixed the limits of the Foreign Board's appropriations for the year, and made it impossible for many applicants for appointment to be sent out and many requests from the foreign field to be granted.

3. This amount for the year was fixed by the Convention in May before the European war broke out in July. That war has greatly increased our foreign mission responsibility, and makes it a matter of great urgency that an increase of the Board's resources be made at once. Evangelical Christianity must receive a serious setback if American Christians do not undertake a larger share of foreign mission work now that the British and European Boards are so seriously disabled, and the future of their support of the work precarious. Southern Baptists have a greatly increased responsibility, and must proportionately increase their support to meet it. This fact will be patent to anyone who is a student of world conditions today, and the effect of these conditions upon foreign missions.

4. As the March Journal goes to press, the total receipts of the Board to date are \$175,495.70. Moreover, the Board will by the end of the year pay the banks at least \$15,000 interest on money it has been compelled to borrow in order to save the work from disaster, while waiting for the tardy receipts to come in, and in order to prevent faithful and brave missionaries from suffering and a feeling of abandonment by their brethren at home.

The larger foreign mission responsibility of the world is falling to America, and so far as concerns Baptists of the South, where the majority of the Baptists of the world live, the foreign mission responsibility and urgency will test them definitely and severely.

But I am not alarmed, though anxious and burdened with a sense of our responsibility at such an hour. I believe that our people are called to heroic things for their religious faith and cause.

If they are shown that the time has come when foreign missions demand, and must have, a larger share of their possessions and contributions, and that this cause, the glory of Southern Baptists, must suffer irreparably if the response is not ready and heroic, they will prove themselves equal to the hour.

I have given in brief the facts which make up the urgency. I now propose to everyone who shall read these lines that we enter into a holy compact that we will from this time until the last day of April, pray daily and seek opportunity to lay these facts on the hearts of our brothers and sisters, and incite them to join us in heroic sacrificial deed to save this cause and discharge our increased obligations. Will you, my friend, whose eye is on these words, join me in this sacred compact?

J. F. LOVE,
Home Sec'y.



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LXV.

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No. 8

SUNDAY SCHOOL MISSIONARY DAY March 28, 1915.

I. J. VAN NESS.

The observance annually of a special Missionary Day in the Sunday schools of the Southern Baptist Convention is no longer an experiment. From year to year the day has been observed with increasing effectiveness. Last year the returns netted fully \$100,000 to the Home and Foreign Boards. The occasion has not yet reached the limits of its possibilities. There is no reason why, with a general observance of this day, the Baptist Sunday schools of the South could not raise \$250,000 each year. It would be for the best interests of the Sunday schools to have this come true, and the future of our mission cause would be put forward immeasurably by such a widespread participation in missionary endeavor.

In the development of this annual Missionary Day, we have now come to the place where we have attracted the attention of the schools. We have now thousands of schools where the observance of the annual day as appointed has become a settled occasion. Machinery for advertising the day has been built up to great effectiveness. All the periodicals of the Sunday School Board feature the Missionary lesson, and the program is carried through the Teacher and the Superintendents' Quarterly wherever the publications of the Sunday School Board are used. In addition, an announcement of the day, with posters,

programs, and general directions is mailed to every superintendent. The State Denominational papers give us ample space for emphasizing the observance of this day. We have had from the beginning the cordial support of the Secretaries of State Missions and of the general boards.

The great point in the observance of this day is to arouse interest sufficiently in advance to insure some preparation for carrying out the occasion properly. All our schools will come up on this lesson when March 28th arrives. Even under these circumstances they will get some good from their Missionary study, and some little money will be raised. If we can get someone interested in advance to make the occasion a really great one, we get much greater results. It is possible then to pledge the classes a month in advance to secure a certain sum of money, and nearly always they will exceed this amount. In many cases we must rely upon the pastor, or some zealous worker to make sure that the superintendent anticipates the coming of this day, and makes the proper preparation. We try to urge upon the good women who are active in the Woman's Missionary Union that they shall take the initiative in their church, and through the pastors and superintendents urge the observance of Missionary Day on March 28th, and that



The Sunday Schools of Kagoshima, Japan—Many Scholars not Present.

preparations be made to make the day effective.

The program for this year is based upon

the superintendent, an envelope of special information for the pastor, an announcement poster, a poster with the names

of the various countries which are to be cut out and used by the children who take part in the program, and four large and attractive posters with missionary mottoes.

As has been said above, an effort has been made to send one of these sets of supplies to every superintendent so as to reach him by the first Sunday in March. In case such supplies have not been received, a letter of application to C. D.



Sunday School at Sanna, Campos Mission, Brazil.

the Second Psalm, with its promise that the whole world shall become the inheritors of Messiah. The supplies which are being sent out include a letter of direction to

Graves, Care Baptist Sunday School Board, Nashville, Tennessee, will bring a set of supplies for the superintendent.

MISSIONARY DAY IN THE SUNDAY-SCHOOL.

VICTOR I. MASTERS,

Editorial Secretary of the Home Mission Board.

Missionary Day in the more than 17,000 Sunday schools in the Southern Baptist Convention is an exceedingly promising especial activity which the Sunday School Board has inaugurated for the denomination. Itself a mission board in a larger degree than most of our people have under-

It is not improbable that a single hour of tutelage in the Sunday school at the age of twelve years may find a larger place in the heart and life than several sermons on missions will do later in life, when the formative period is passed. We need more of sermons, but missionary sermons from



The Primary Class in the Sunday School, Pingtu, China.

stood, this agency of our Lord and His churches is making in the Missionary Day a direct contribution of almost incalculable value to missionary education.

Desirable and considerable as is the immediate financial aid to Foreign and Home Missions accruing from the observance of Missionary Day in our Sunday Schools from Maryland to New Mexico, and from Missouri to Key West, still greater is the educational value of the observance. One of the things which most retards missionary activity in the churches is lack of early training on the part of the members.

year to year now will find a better and better prepared soil because of the blessed accumulative fruitage of Missionary Day in the Sunday Schools.

The writer has recently read much concerning our early Baptist life in the South and it has been most instructive. The student cannot but see that the spirit of missions was very genuinely present in most of the churches from the beginning. Our fathers had a passion for winning the lost, both in their own communities and in the places beyond these. This passion showed itself both in the preachers, who

labored in the gospel through the wilderness on long journeys, and in the churches, many of which in the early nineteenth century sustained from one to four or five missionary stations.

Two things chiefly tended injuriously to limit and cripple this passion for souls: Fear of centralization and lack of information. Jealousy for the autonomy of the

been so little written and studied by our people.

This thought is big of early missionary concern among our forbears, if one will take it into his head and his heart. We have admiration for those pioneers for their jealousy for liberty in religious and civil matters. Their heroic struggle, without any one to point the way except the

Bible and the Holy Spirit, is calculated to put the iron into the blood of any sincere Baptist man today who will take the time to go back and live through those days in which our fathers won for us the heritage of civil and religious liberty and pointed us to the true way in loving and winning men. In their struggle for liberty they scrutinized



Converts Baptized at Rio Novo, Brazil (S. S. Supt. at left.)

local church made our Baptist fathers suspicious of co-operative agencies. They feared that these would become oppressive through the assumption of undelegated authority. Unfortunately their own experience with centralized religious bodies had given them abundant reason for this fear.

Lack of information about the needs of the heathen world, or even of the remoter sections of our own country, tended to lead our fathers to center their concern for the lost in the places and people who were nearer to them. But no one who will read the story of the Baptists in these days can doubt the genuineness of their missionary impulse. That there were some covetous persons who took advantage of the situation to prejudice our people against all missionary work is a sad and deplorable fact. But there is cause for joy and inspiration in the thought that the essence of the missionary principle was beautifully present in the hearts of these our Baptist forbears. Moreover, it had many beautiful manifestations and our Baptist life today is decidedly the poorer because the history of those days and deeds has

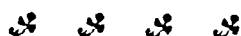
everything that might mean centralization, and at that day the means were all too limited for showing to the brethren that it was not only possible but easy for missionary churches through their associations and other co-operative agencies to engage in missionary work together without falling into the snare of centralized ecclesiastical control.

While we may emulate their love for the lost, we are responsible before God for the right use of far better opportunities than they had to understand and cultivate co-operative missionary effort. One of these opportunities for fuller understanding of all the ways and purposes of the Lord concerning the salvation and training of the lost of earth, is Missionary Day in the Sunday schools. We rejoice in this Day. The Foreign and Home Mission Boards must necessarily give much attention still to special campaigns for raising money. Our denominational life unquestionably calls for this. They are now seeking also to give more attention to teaching our people about the work, re-

gardless of immediate results; but campaigns necessarily loom large.

Both Boards welcome the educational aid of Missionary Day. Of greater and greater immediate value yearly in helping to meet the costs of the mission work,

the Missionary Day is of still more value in training our children to a better understanding than many of their fathers had of the nature and the needs of the work of the Southern Baptist agencies for saving America and the whole world.



OUR BAPTIST MISSIONARIES AND THE EARTHQUAKE IN ITALY.

MRS. D. G. WHITTINGHILL.

A week ago Rome was shaken by an earthquake. Since then the shocks have been coming frequently but much slighter. The walls of our "rented house" swayed and rocked, the beams of the ceiling moved and then with a grinding noise slid into place. Everything seemed to be swinging back and forth. My husband and I stood and thought every moment that the whole building must go. To leave the fifth floor with little children was impossible. The square below us was filled with whole families moving up and down to keep warm. We alone remained in our flat in spite of cracks in the walls and sagging doors. As soon as my husband realized the extent of the damage and the need of help in the villages in the Abruzzo, he decided to go at once. Finding to reach Avanezzo by motor was out of the question on account of the snow and expense, he organized at prayer meeting at our little chapel a party of men to go by train carrying bread, first aid to the injured, stimulants, etc. Among others were Dr. Gill and son, the Paschetto brothers and some masons who could help dig out the poor sufferers from the ruins of their homes. Several of the brethren came that night to our home where spirit lamps, coffee, tea, and shawls were gotten in readiness for the early morning start. When the party reached the station it was found that S. Benedetto dei Marsi was in great need of immediate help, and little or no succor had reached the town, so they decided to go there.

The party returned yesterday, weary of

limb and sore at heart at all the sights of agony seen: the dead, the dying, the maimed; yet happy to feel that help had been given by them to the needy. Some were dug out of the ruins, wounded carried to medical staff, hungry people fed, one group of wounded placed on fresh boards with straw and then again covered with straw so that the poor creatures actually declared that they had gotten warm. Words fail to describe all that the brethren saw. The return trip, which should have been made in three hours on the train, lasted twenty hours. My husband stood. At Tivoli, just before reaching Rome, there was a committee who came on board the train of the wounded, saying to each one, "What can we give you?" Some women nearly naked were clothed, others received shoes, etc. One poor woman with a nursing baby, who had both arms broken, begged for soup, hoping that she could again nurse her child. One kind lady said to Dr. Whittinghill, "What will you have?" and he begged for a piece of bread, as he had given away all his food save some cold tea. He said the bread was so good.

Today Dr. Gill and Dr. Whittinghill (Dr. Stuart was not well enough to go), left for more remote villages. This time in a motor lent by the American Ambassador, to carry clothing. Friends sent in shoes, warm skirts, to these were added new flannels, socks, stockings and funds supplied by the Americans through the Ambassador. The motor looked like the modern Santa Claus.

Rome has done much and yet the suffering and need is very great. The aristocracy have lent motors and given money and time lavishly. Today all through the great city, great wagons have been going, followed by an escort of red-capped students blowing horns and beating drums and the people would look out of their windows and throw out blankets, old clothes, anything which they could give, and yet would be hardly willing to carry to a committee. The wagons are trimmed with Roman and Italian flags and little boys run in front of the wagons with boxes to collect pennies. It is a picturesque way to do charity.

I translate from one of the Roman papers the following: "And then arrived a band organized by the Baptist Church

(of North America), composed of Drs. Whittinghill, Gill, Prof. Le Paschetto and others. This band was very practical, as some of the members were brick layers, excellent for removing the wounded from the ruins. The band came furnished with instruments, medical appliances and food. The last was also to have fed the band, but coming through Celano, they found the people perishing of hunger, so they gladly relinquished their provisions and when today I reached San Benedetto, I found these worthy ones hungry, as they fasted for twenty-four hours."

Many outsiders have seen this notice and it has made a good impression.

I write this hasty account, knowing your sympathy and interest in what we are doing and suffering.



A PENTECOSTAL SEASON IN CHINA.

MISS ALICE HUEY.

The meeting of the Shantung Baptist Association in the summer of 1913, was not noted for harmony and fellowship. Somebody threw in a bone of contention

The meeting of 1914 was held in Lai-chowfu early in May, just two weeks before I left on furlough.

For weeks before the Association met

we had been holding revival meetings in our country churches. Ten days before the meeting we met in City church. The Christians all over the country were greatly revived during these schools of prayer. One subject of prayer was the coming meeting of the Association. Some of us felt that it could be a great blessing to our people—on the other hand it was possible for it to be a great



Class of Young Men in one of the Central China Churches.

and like some other Baptist folks would have done, they gnawed it for all it was worth. It looked to some as if the Association would be divided. Many of us felt very sad over that meeting.

cursè. A great volume of prayer went up for it. We prayed for each committeeman, for the drawers of water and for the hewers of wood, for the cooks and each pot and kettle—that was important

too—for each officer and each speaker. We prayed over it, around it, under it and through it. We had letters from other stations telling about prayers for the Association. One man wrote saying: "If this isn't the best meeting we have ever held it will be the fault of man."

From the first service the spirit of harmony and good cheer prevailed. Reports from the Board of Missions were most encouraging. Dear old Pastor Li, the "Apostle Paul" of North China, held the large audience twice, two hours at a time, telling about a three-months' trip to provinces far west, where he visited Christians who had moved from famine districts in Shantung, where he baptized numbers of converts won by the Christian refugees. He organized two churches and set the people to work in earnest. The missionaries sent out by the Shantung Baptist Mission Board were present. As they told of their struggles, hardships, privations, lack of equipment, the discouragements, and glorious encouragements, I was reminded of frontier missionaries here at home.

The spirit of prayer increased as the days went by. On Saturday each subject discussed was also prayed for. Sunday morning Mr. Emmett Stephens set the key for the whole day in a sweet heart-searching sermon on subject "Make Room for Jesus."

After the sermon two men were examined for ordination as pastors. One is a man employed by the Mission Board. One of the Mission churches called him as pastor. He and the other man both stood fine examinations. In the laying-on of hands, eight missionaries and five native pastors took part. As Pastor Li prayed, the windows of heaven seemed to be open-

ed. God literally poured out the blessing. It was more than human hearts could contain. Strong men, both the Americans and Chinamen wept aloud for joy. One worker who has charge of a large and growing work, spoke of the need of more pastors. Pastor Key, of Pingtu, was asked to lead a special prayer. He stepped out into the aisle, lifted his face heavenward and began to plead. The tears literally rained



Flag Drill, Effie Sears Memorial School, Pingtu.

down his cheeks as he prayed the Lord of the Harvest to call out more laborers—more shepherds to feed His sheep. I know that prayer was heard and in time we shall have the pastors we so much need.

Mr. Morgan spoke of the revival movement which had begun and his longing to see it spread. He said "Let me pray for it. Does this meet with your approval?" Old Pastor Li, with glowing face, nodded his approval. Someone asked "Shall we await a leader?" "As the Spirit directs," was the answer. Instantly there burst forth a mighty volume of prayer, such as I had never heard. I was borne upon it right up to the very throne of God. The Spirit Himself, with groanings that could not be uttered, made my supplication for me.

The answer to that prayer is on the way. God's people are being revived; sinners are being converted unto Him. An evangelist from one country church came

by on his way to help in a meeting in another country church. He said just before he started, there came unexpectedly ten men asking to be enrolled as inquirers. That evangelist has been greatly revived. Pray that the work of grace may continue.

If our Lord permits us to meet together again next year, we expect to rejoice together over several thousands of new converts and receive several new churches into the Shantung Baptist Association.



TEN DAYS IN MANCHURIA.

JOHN W. LOWE.

In company with Brother Wen, pastor of the Holmes Memorial Baptist Church, I have just made a most interesting trip over into Manchuria.

During these war times we travel as cheaply as possible. One night as second-class passengers on a Japanese steamer put us safely in Dalny, and one night as third-class passengers on the South Manchurian Railway brought us to Ying-kou. Sleep, either on the train or the steamer, was out of the question. Whether on land or sea, we had ample opportunity to distribute tracts and to preach the gospel. There is now a spirit of inquiry concerning things pertaining to the kingdom of God, hitherto unknown to the experience of our oldest missionaries.

We found the weather at Ying-kou clear, and fifteen degrees colder than at Chefoo. Owing to the late floods and the early frosts, the low lands are covered with ice from one to twenty inches thick. Six inches of snow had fallen before our ar-

rival, covering the mountains and fields as with a soft, white carpet. The great Liao River is almost full of ice, which is rapidly floating down from above, and is now closed to steamer traffic until next spring. A ride in a mule cart over a frozen road a distance of five miles puts us in a very hospitable home in a village called San-gia-dze, (the three families' village). Of course the village has grown some since it was named, and now numbers many families. Mr. Kang, our host, received us most cordially and soon had a hot breakfast of boiled rice and stewed beef and Irish potatoes ready for us. The large, well lighted rooms with glass windows, the beautiful geraniums, the warm kang, the table and comfortable chairs together with the stove in the middle of the room, made this a very attractive and comfortable place. Evangelist Sen and myself were asked to make this home our home, while pastor Wen and Evangelist Jen were asked to make Da-fang-shen their home. (I should have stated that Evangelists Sen and Jen are sent out and supported by our North China Home Mission Board). From these two centers we worked the nearby villages, returning to our respective villages for an evangelistic service every night. Many of the people at these meetings had never attended such a meeting, and did not even know that they were expected to listen to the speaker! The Christians and the heathen took a keen interest in the messages given them from day to day. Our long walks across the fields of ice and snow, crossing the river on a bridge of ice which rose and fell with the tide, crossing a stream by



J. W. Lowe and Pastor Wen.
(Native Christian carrying Bedding, Books and Stovepipe.)

walking on the top of posts,—these novel experiences will not soon be forgotten. In the five villages where meetings were held, there were twenty-eight Christians and a large number of inquirers enrolled. These brethren express a readiness to dedicate land for a meeting house, and money to purchase the building materials. The Christian men in this region have shown unusual zeal in instructing their own families in the gospel. They say, truly, that if their own wives and children do not believe the gospel, they cannot expect other people to believe their testimony.

Mr. Kang, my host, has donated a lot for a meeting house, and plans to erect a building on it in the spring. Near by his village is the Asiatic Petroleum plant, which employs about one hundred Chinese during the winter months. In summer the oil business is slack, for then the Chinese use but little oil. Each of the two great oil tanks has a capacity of 4,000 tons of oil. These tanks are refilled four or five times a year. Then there is the Huffman Brick and Tile factory, which employs three hundred Chinese during the summer months. The manager, a Japanese, promised substantial aid in the building of the Meeting house. I got very close to this gentleman, who kindly loaned me his ice skates, and while giving me a lesson in the use of them, we both fell together on the ice. The ice was broken. A large number of the employes from these two plants will attend the meetings at San-gia-dzi. Pray much for this new work.

When Pastor Wen left Da-fang-shen, his host, a warm hearted old man of sixty years of age, was weeping. I asked him why he was weeping so. He replied that he would be all alone in that house with no one to comfort him when he was sad.

He told me that he was inclined to be very despondent at times. When I called his attention to the exhortation of Paul in the Epistle to the Phillippians, to rejoice, the dear old toothless Christian brought his New Testament to Pastor Wen, saying: "I cannot read a word, will you please mark that passage for me." John 15:1 was marked also. "Hereafter when I am sad,"



Lowe's Home in Manchuria. (Mrs. Wang sitting and Mr. Wang standing at left. Christians and Evangelists on the right.)

said he, "I shall look at these two passages and rejoice."

While in Ying-kou, I called on our American Consul, Mr. Pontius, and on Dr. Phillips of the Presbyterian Mission. The good doctor had just received the sad news of the death of his younger brother at the front in France. He was shot down while caring for the wounded on the battle field. The doctor spoke feelingly of how this war is killing off the very flower of the nations. He left the bedside of his sick babe long enough to show me the grave of William Burns, abundant in labors in China from Canton to Ying-kou. His translation of Bunyan's *Pilgrim's Progress* is deservedly very popular in China. His evangelistic zeal, his mastery of the various dialects along the whole eastern coast of China, his love of good learning, and his abiding love for the Chinese con-

stitute him a missionary worthy of our imitation.

On Sunday, at Kinchow, Pastor Wen found forty normal school students interested hearers at our preaching hall. Each student carries a New Testament, and manifests considerable interest in its teachings. If these teachers of the youth of that section can be won to Christ, the success of our work in that section is assured. So declared Pastor Wen.

I spent Sunday in Dalny, where some forty persons, including school boys, came together to hear the Word morning and night.

On our return trip to Chefoo, our steamer ran into high seas and had to return to

Dalny for a few hours. A section of the railing around the deck and a part of the cargo were washed overboard. It was the worst shaking up that I have experienced since making that voyage with Dr. and Mrs. Willingham to Ying-kou, during their visit to China. They will recall how the captain of the ship ordered the anchor lowered and how our ship was driven before the storm.

Christmas trees, branches and mistletoe, and turkeys, and all sorts of toys remind me that Yule-tide is here again. It is good to have a home and to be there at such a time. We are wishing all our workers in the world-field a Happy Christmas and a Joyous New Year.

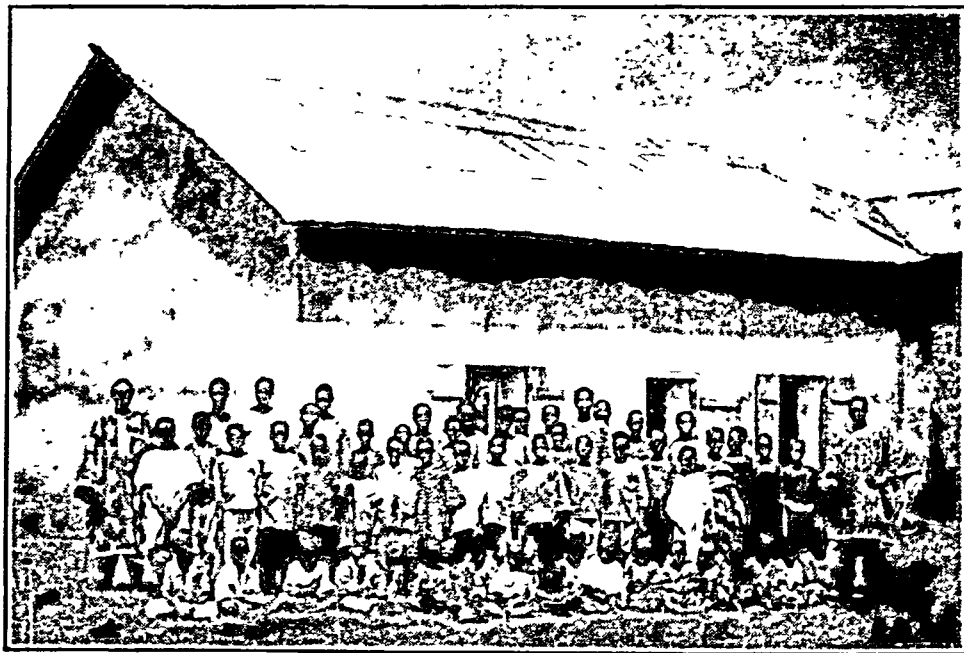


OBSERVATIONS OF A NEW MISSIONARY IN AFRICA.

G. W. SADLER.

More than three months ago our big ship steamed out of New York harbor. There might have been a feeling of sadness at the thought of leaving loved ones, friends and native land, had it not been for the fact

which God had called me. These three months and more have passed with rapid pace and I have been abundantly blessed during all of them with health and happiness.



School at Ogbomoso, Africa.

that I was approaching the realization of my fondest dreams; I was on my way to the land of my heart's desire, the field to

They profit by the mistakes of their predecessors. If one failed to drink boiled water, wear a helmet in the sun,

This country has been called the white man's graveyard, and it is true that the bones of many white men are bleaching on this sand. This may be the place (I hope it is) where my bones will crumble into dust; but during my brief sojourn here I have been remarkably vigorous. The country is no more healthy than it was in former years, but white persons live longer because they know better how to take care of themselves.



Mrs. Duval and Training Class at Saki, Africa.

protect one's self from the mosquito, take quinine regularly, one would not stand a chance of getting out of the country alive. But by observing all these things and using common sense about many others, there is no reason why one should not live many years in this so-called "graveyard." Of course, this constant heat has a tendency to put one's nerves on the ragged edge. When one reaches this point he should seek the balmy breezes of the Sunny South.

Many new visions have passed before me, many heart thrills have swept over me since I bade farewell to "The Stars and Stripes." The sweetest words which my ears have heard came from a little boy who had come from Ogbomoso to Lagos to meet Mr. Patterson, my fellow-traveler, and me. Soon after we had landed in Lagos, he said to me, using almost all the English words in his vocabulary, "We were glad when we heard you were coming to Africa; we need many more missionaries." He was glad because the most blessed experience which his life had known came through the influence of a missionary. This was one of the many welcomes which has come to me from this black people. They are very cordial when they find out that the white man is

their friend. They have a right to be skeptical, however, because they have seen so many white men who were not their friends.

I have not been here long enough to be thoroughly acquainted with the conditions, but it seems to me if I had many lives I should spend all of them here. You see how vast I think the need is and how worth-while the work. What a wonderful privilege it is to help heal "This open sore of the world." And I have seen so many symptoms of this terrible sore. One of the first sights which my eyes beheld as I walked through this town for the first time, was men falling down and worshipping heathen priests! As I have walked through the streets since, I have seen many gods and devils. These are in the forms of images, trees, iron bars, stoves, etc. Sunday before last as Dr. Lockett and I walked along the street with one of the native preachers, we saw a girl about twelve years old, kneeling, worshipping a tree. She was praying to this tree while she was making an offering of cola nuts. By her were two pots which held water for the idols to drink. A few afternoons ago I was walking in the market with my teacher when we

saw a woman changing money. In front of her, among the piles of cowries, was an idol which she supposed protected her and her cowries. Not many days ago while Dr. Lockett was dressing the wound of a boy whose foot he had amputated, the boy in his suffering kept crying "Shango" "Shango." Shango is one of the great gods—the god of thunder. I might give many other examples of the dense darkness in which these people are groping. One is reminded of the words of Paul to the men at Athens. These people are intensely religious but they have the wrong conception of religion. Their condition is pitiable. My heart burns with a desire to tell them about our wonderful Saviour, who loves them, but I must be patient.

This town is said to have about 45,000 inhabitants. In spite of the fact that missionaries have been working here many years, there are only about 125 Christians here. The rest are heathen or Mohammedan. The people have been hard to reach, but I can't help believing that a new day is dawning. The walls of heathenism and Mohammedanism cannot stand much longer! Dr. Lockett baptized 39 candidates about three weeks ago. A few of these united with the Oyo Church, the others joined out-station churches. The work goes forward slowly but surely. We have many reasons to thank God and take courage.

The King of all Yoruba-land lives here with his many wives. One of his men told us a few days ago that the king had more than a thousand wives; polygamy is one of the great curses of the country.

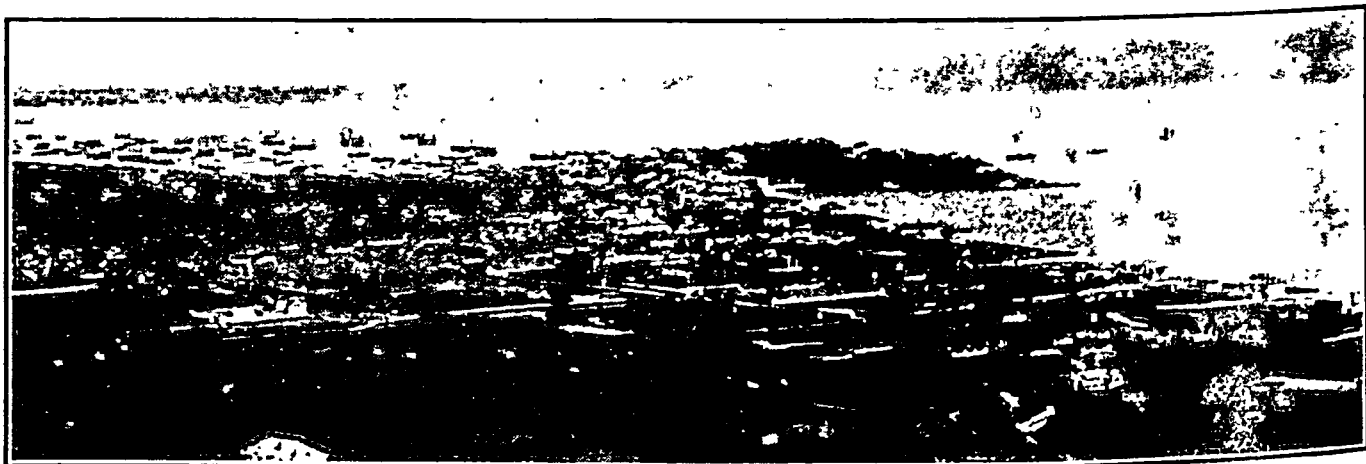
Dr. Lockett left on the 20th for his fur-

lough. Since then I have been keeping bachelor's quarters. My time is spent for the most part digging away at the language. It is slow work, but I hope I shall have the patience and perseverance to get it thoroughly. I teach a group of native workers once a week and three times a week I do dispensary work.

It's a wonderful life—this life of a new missionary. Never have I been so conscious of the presence and approval of God before. People in the homeland talk about sacrifice. They had better talk about duty, and the happiness that comes from doing one's duty. You, who have been accustomed to think of the "Noble Sacrifice" (?) which a missionary makes, don't pity the missionary—he doesn't need your pity. He does need your help—your material help and your prayers. No doubt many people will find in this war an excuse for not giving to missions. Remember, you who would make such an excuse, that a greater war is being waged than the present European war—the war between the forces of God and the forces of the devil. Remember that men and women are going into eternity without a knowledge of Jesus. Remember that you are God's watchmen and if you fail to warn the people, their blood God will require at your hands.

"Finally, brethren, pray for us that the word of the Lord may have free course and be glorified." A wonderful inspiration comes to the missionary as he remembers that many loved ones and friends in the homeland are bearing him up on the wings of their petitions.

Oyo, Nigeria; West Africa.



Birds Eye View of Chefoo, China.



THE PROGRESS OF THE JUDSON CENTENIAL.

Dr. Ray and his corps of splendid workers are straining every nerve to complete the Judson Centennial Fund by the time the Convention meets. The financial depression makes this task far more difficult than it would have been in normal times, but the brethren are pressing on courageously and meeting with encouragement. In many places their success is truly remarkable. We believe that if the workers can get before the churches, the task will be finished triumphantly notwithstanding financial considerations.

Unfortunately, many churches and pastors hesitate to let the Judson Centennial workers come to present this great object, but wherever the workers go, the people make a remarkable response. The campaign is not carried on with any sort of high pressure methods. No public subscriptions are taken. From many quarters comes the testimony of pastors as to the spiritual benefit brought to their churches by these consecrated men. Pastor W. W. Reynolds, of Marionville, Va., writing of Brother Quisenberry's visit to his church, where he secured nearly two thousand dollars, in a recent article in the Religious Herald, quotes and adopts the words of

Rev. R. S. Monds as to Brother Quisenberry's visit to his church: "The money secured, however, is not the best part of the work done. The giving of missionary information, the broadening of the missionary vision, the arousing and intensifying of missionary interest and the quickening of the missionary spirit will mean much more to the Kingdom of God in the future than will these present gifts."

We might give many similar expressions in regard to the visits of the Judson Centennial Representatives. Brethren, you need not be afraid to let these men visit your churches. They will not do any harm but rather good, and there are always some of your people who will be glad to contribute to this worthy object.

Would it not be glorious if under all the conditions, this fund could be completed by the time the Convention meets? What joy it would bring to the hearts of the missionaries, and what courage and confidence it would give to the churches at home, and what blessings it would call down upon our people! The time is short. Let us all open the way and do all in our power toward this blessed consummation.



TESTIMONIALS REGARDING THE EVERY MEMBER CANVASS.

We are glad to give two ringing testimonials as to the benefit and blessing which the Every Member Canvass when properly put on brings to the individual church. The first is written by Dr. T.

Clagett Skinner, Pastor of the Second Baptist Church of Richmond. The other by Rev. A. B. Rudd, Pastor of the Barton Heights Baptist Church, Richmond, Va. The Second Church is one of our great

city churches, and Dr. Skinner's testimony shows how valuable the canvass is to such a church. The Barton Heights Church is a suburban one, and Dr. Rudd's testimony shows what the canvass will do among the smaller churches. We commend both testimonies to the earnest study of pastors and other church leaders.

THE SECOND CHURCH.

Dr. Skinner writes:

"I am asked frequently about the outcome of the recent canvass in our church. Let me state some of the results, though, in this instance, as in many others in which Christian influences are at work, all the results cannot be tabulated.

On the afternoon the canvass was made 551 persons signed cards. Quite a number have been seen since the simultaneous effort, and now we have over 600 members who have complied with the request of the church. Seventy-two members have declined to sign the cards, but it is only fair to them to state that sixty-four of this number are contributing regularly to the support of the church's work at home and abroad.

There are many good people who are religiously opposed to any intelligent and co-operative method of financing the kingdom. Of course these people are accustomed to system in the home and in the business world; but they doubt the wisdom of putting into operation modern and well-approved methods in our religious life. It is to be hoped that these few who have lagged behind, and unconsciously blocked the progress of this praiseworthy enterprise, will think better of it in the coming days and lend their enthusiastic support. This is the thing which has happened in the vast majority of cases where the system has been adopted.

Before the canvass there were 200 who gave nothing at all to their church. This number, as you see, has been greatly reduced. If we could secure the support of the non-resident members, the number of non-contributors would be practically eliminated. Consider that this result has been

achieved in the midst of great financial depression.

Many persons whose whereabouts was not known, have been located. It is not an easy task to keep track of 875 members, many of whom are moving from place to place. The pastor has had his attention called to cases where pastoral visits were needed. Some few cases of destitution have been discovered.

There are evident signs on every hand of renewed effort and quickened life. Our congregations have been better. People seem more interested in all church activities. The reflex influence of this effort upon the spiritual lives of our people is manifest.

Best of all, men have been discovered. One thing is sure—whatever the tasks to be done in our churches, or in the larger claims of the kingdom, we have the men equal to the demand. Our men do not suffer for want of ability, but from a lack of opportunity and disposition. Dr. Love remarked, on the day of the canvass, that one of the most inspiring sights he had seen for years was the service in which the eighty canvassers were dedicated to the work. The great majority of these men came back from the task bubbling over with enthusiasm, and rejoicing that they had a task worth while. Perhaps pastors everywhere need to exhort their people less, and spend their energy in showing men and women what needs to be done. If men need tasks, we need grace, grit, and gumption to find the tasks, and marry the workmen to the work. When the challenge comes from the Lord of Life, we will always find true-hearted men ready to say, "Here are we; send us."

BARTON HEIGHTS CHURCH.

Dr. A. B. Rudd writes: "After an educational campaign of a month or six weeks, the Every Member Canvass was made in the Barton Heights Baptist Church on the last week of January, with the following satisfactory results:—21 per cent. increase in contribution for current expenses, 81 per cent. increase in weekly contributors, 260 per cent. increase for benevolence and

an increase of enthusiasm on the part of the church beginning with the canvassers, which cannot be measured by any percentage. I think the increase for benevolence will soon reach 300 per cent. The spirit of prayer broke out among our men which means much for the future spiritual atmosphere of the church.

After a careful study of the system, I am of the opinion that the Every Member Canvass properly handled and duly linked up with Duplex Envelope, comes nearer the ideal than any other system ever introduced into our churches. I recommend it unreservedly to all our pastors."



SELF-SUPPORT ON THE FOREIGN FIELD.

In many places in our foreign mission work the question of self-support among the churches is being pressed vigorously. The Board has always desired the rapid increase of self-support, and has encouraged it in every way possible. Recently the Foreign Secretary of the Board, Dr. T. B. Ray, has written to all the missionaries calling attention to the following rule of the Board, and urging the missionaries to press the matter of self-support at this time.

ARTICLE THREE, RULE 11, SAYS:—

"Missionaries must encourage native Christians in self-support, as far as possible, especially in the education of their children, the payment of native teachers and preachers, the defraying of church expenses, and the aiding of poor saints. This self-support of native churches is an end which our missionaries should never lose sight of, and for the establishment of which they must constantly labor."

Dr. Ray says:

"I refer to this now to ask whether you cannot take advantage of the present situation to set forward the matter of native self-support? Everyone knows that the money market is straitened and that our Board must be experiencing great difficulty in raising the money to meet its obligations. This fact should give you a good opportunity of trying to lay on the native converts a larger measure of self-support.

You could appeal to their self-sacrificing spirit and encourage them to assume gratefully a larger share in the support of the work. I suggest the following as being places where you could, perhaps, make progress toward a greater degree of self-support.

1. In the support of pastors and evangelists. Cannot the churches be led now to assume a larger proportion of this?

2. In bearing a larger part of local church expenses. Every congregation should be pressed to assume entirely the local church expenses as soon as possible.

3. In paying the expenses of the Day Schools. Is this not a place where we may hope to come quickest to entire support by natives?

4. In assuming a larger share in supporting the Boarding Schools.

5. In the support of Training School students, both men and women. Cannot the churches do more toward meeting the expenses of the Training School students that must have some assistance?

Of course, there are other items where the natives may be encouraged to take a larger share of the expense. These will occur to you. The goal before us is a native church that can take care of itself, and I am hoping that at this time we may be able to advance many steps toward the attainment of our goal."

Many of the missionaries have already sent a hearty response to this letter and our present distress may prove a blessing by increasing self-support on the fields.

OUR NEW MISSIONARIES.

MISS BAGBY.

Miss Olive Elliott Bagby, the oldest child of William F., and Virginia A. Bagby, was born at Stevensville, Va., on October 14, 1887. In September, 1895, she united with Bruington Baptist church, where her great-



Miss Bagby.

grandfather, grandfather and father have been deacons successively, and her maternal grandfather was pastor for twenty-eight years. She does not know when she first expected to become a missionary, but certainly as early as her conversion, although it did not become a fixed purpose till August, 1910.

She entered the Woman's College at Richmond, Va., in 1900, but, on account of a year's absence because of trouble with her eyes, did not graduate till June, 1905. She taught for seven years after graduation, and in 1912 entered the W. M. U. Training School in Louisville, Ky., where she graduated in June, 1914.

She was appointed by the Board on July 15, 1914, and sailed for her work in Soochow, China, Feb. 23, 1915.

MRS. J. E. WILLS.

Mrs. Sophia Stark Wills is the daughter of Mr. and Mrs. J. M. Stark, now of Tucumcari, New Mexico. She was born at Lebanon Junction, Ky., August 1, 1889. At the age of thirteen she moved with her parents to Little Rock, Ark., and in the following year she was converted and united with the First Baptist church of that city. While living in Little Rock she finished her course in the public schools and took the full course in the high school, graduating at the age of eighteen. She did also some special work in piano music. The following year she moved again with her parents to Tucumcari, N. Mex., and has lived there a quiet life in the home and church, serving as pianist part of the time for the church, and working in and through the channels of "Young Peoples Union" and Sunday school.



Mr. and Mrs. J. E. Wills.

On November 19, 1914, she was married to Rev. J. E. Wills, of Shanghai, and on Dec. 8th she was appointed by the Board a missionary to China.

She sailed, with her husband, on Feb. 15, 1915, for their future work in Shanghai.



NOTES OF INTEREST.

A party of five missionaries sailed from Seattle on February 15th for our South China field. Rev. and Mrs. C. P. Morriss

went to Yingtak, Rev. and Mrs. W. D. King to Kwei Lin, and Miss Margie Shumate to Shiu Hing. We congratulate the South

China Mission on this fine company of recruits.



Another party of missionaries sailed for China from Seattle on February the 23rd. Dr. T. O. Hearn and family, returning from their furlough, will go to the new work at Laiyang; Miss Olive Bagby, to Soochow, and Rev. and Mrs. J. E. Wills to Shanghai.



Rev. A. B. Langston who, with his family, have been home on furlough, and have all enjoyed a well-earned rest, returned to their work in Rio de Janeiro, Brazil, sailing from New York February the 6th.



Rev. and Mrs. G. W. Bouldin, of Fukuoka, Japan, who have been at home on furlough, returned to their work on February 20th, sailing from San Francisco.



Rev. and Mrs. J. M. Justice, of Buenos Aires, Argentina, came home on furlough, arriving in New York February 2, 1915. Their home address is Hendersonville, N. C.



Miss Willie Kelly, of Shanghai, China, has arrived in this country on furlough. She came as a companion to Mrs. J. F. Seaman, the daughter of Dr. Matthew T. Yates, who has dealt so generously with our Central China Mission work. Mr. Seaman was in poor health and Mrs. Seaman desired Miss Kelly's companionship on the voyage. She will pay Miss Kelly's passage both ways. Since it was about time for Miss Kelly's furlough, the Central China Mission advised Miss Kelly to come at this time. All of us are very glad that Miss Kelly could come at this time and especially as she could possibly be of some help to our good friend, Mrs. Seaman.



Let all the missionaries be sure to remember Home Base Day. We can use to good advantage everything that the missionaries send. Any news item, incident, account of the work or other matter of general information can be used to further

the cause. We need also good pictures of the work, the customs of the people and striking scenes.



Mrs. C. G. McDaniel, of Soochow, China, wishes to express her thanks to the unknown sender for a large package of Sunday School picture cards. They are greatly appreciated and very useful. She says her supply is almost out, and she will be glad to receive other cards from any source.



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, not 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, 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 means 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 Matshed owner refused to lease our shed for another year, but after much pressure was brought to bear, he agreed to let us have it until July. After that I do not know what we shall do."



Missionary O. P. Maddox writes from Rio, Brazil: "The Board has sent us two worthy and strong men in the persons of Watson and Mein. They preach well and are hard at the language like they mean

business. Their wives are noble women. Send us more like them.

"The evangelistic work never was so encouraging as now. There has been such eagerness on the part of the people for the Gospel. Nearly every church is busy in rejecting, receiving and taking care of new members. Some are baptizing 5, 10, 15, and even 30 a month. Out in the interior of the State of Rio, I was preaching a few nights at a certain town and the last night more than fifty came forward for prayer, saying that they accept Christ."

Missionary C. J. Lowe, of Kwei Lin, China, writes: 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."

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Mrs. Janie P. Duggan writes of the recent death of Miss Lucy Carter Cabaniss, who was for many years a missionary of the Board in Mexico. She was born in Halifax Co., Va., April 12, 1852. In December, 1873, she united with Black Walnut Church, and later removed her membership to the Warrenton Baptist Church. While teaching at the F. F. Institute in Warrenton, Va., the desire to do missionary work became very strong with her, and on hearing Dr. Powell's address before the Southern Baptist Convention in 1888, the decision was made to offer for work in Mexico. She was appointed June 4, 1888. For years she taught in the Madero Institute at Saltillo, Mexico. Mrs. Duggan tells how when she went to Mexico, Miss Cabaniss took her into her own pleasant room and staunch friendship. Mrs. Duggan pays a fine tribute to the noble qualities and tender friendship of this devoted missionary. From Saltillo Miss Cabaniss was transferred to Orizaba. Later she worked for the Chicago Baptist Woman's Board in Chihuahua. Her last years were sad and suffering, but they were spent in the homes of her brother and sisters. She has now gone to her reward.



"A Scene" in Mexico Near Mazatlan.



EDUCATIONAL DEPARTMENT

CHRISTOPHER, ENG. CO.

RICHMOND, VA.

MISSION STUDY NOTES.

A TESTIMONY.

An Associational Superintendent of the W. M. U. says about Mission study:—

"Without a doubt Mission Study is the greatest stimulus to Mission work that we have ever found."



A NEW CATALOGUE OF ATTRACTIVE MATERIAL.

We call attention to the fact that we have just received from the press a new Catalogue listing some very attractive material for use in the different grades of the Sunday School, in Women's Missionary Societies, in Young People's Societies, in special public demonstrations and in Men's Leagues, and in every department of the local church.

To any who are interested in such material we shall be glad to send a copy of this Catalogue upon request for same.



INTERESTING BOOKS FOR READING CIRCLES.

Many of you say that it is impossible for you to organize a Mission Study Class. Others say that though you have taken the work in the Mission Study Class you now find that you have nothing to do, and that the emotions and feelings stirred up by the study have gone to waste. Why not get the people of your community to read some interesting books on missions?

We recommend especially for such reading groups the following books:

For young women from fourteen to eighteen and twenty years of age the book "Ann of Ava."

For boys from twelve to fifteen years of age the book, "Judson the Pioneer."

For young people of both sexes, from

sixteen to eighteen years of age, "Servants of the King."

For young men, "The New Era in Asia," and "The Call of the World."

For women, "The Child in the Midst."

Will you do your part to try to increase the circulation of these books? Why not buy a copy of some one or two of these books and pass it around among your friends, asking them to read it, and give to you their opinion of the book?

These books can be secured from the Educational Department of the Foreign Mission Board, Richmond, Va.



ARE YOU A MEMBER OF AN EIGHT WEEKS' CLUB?

Do you know what the Eight-Weeks' Club is? It is simply a group of congenial people, from eight to ten or twelve in number, gathering together once a week for a period of eight weeks, selecting some one of their number as the Leader and studying and discussing together in their joint meetings some vital missionary text-book.

Why not have an Eight-Weeks' Club among your young people? It will take. It will help. You can make it go.

Write to the Educational Department of the Foreign Mission Board for list of good text-books.



IMPORTANT NOTICE.

We are just in receipt of a communication from the publishers of "The Child in the Midst," "Western Women in Eastern Lands," "The King's Business," and "China's New Day."

In this communication the publishers

state that at the January meeting of their committee they decided to go back to their old prices—charging 30c. for their paper-bound books and 50c. for their cloth-bound books, plus postage.

From now on the Educational Department of the Foreign Mission Board will charge these prices of 30c. and 50c., plus postage, on the books mentioned. Prices on all other books will remain the same as listed in our catalog published in the fall of 1914.

Of course, it will be impossible for us to refund small amounts of 5 and 10c., where parties fail to take notice of this Announcement, and send in a few cents too much on their orders. We shall be absolutely honest in our dealing with customers but it will be out of the question for us to refund small amounts of 5 and 10c.



WHAT ONE PASTOR IS DOING.

"It may be a little out of the ordinary, but I have organized a Mission Study Class of the Pastors' Association of our town * * We are studying 'The Call of the World.'"

Why not organize the pastors in your town in a study Class and use the same book?



TO THE MEMBERS OF MISSION STUDY CLASSES:

You are probably, at this time, engaged in the study of some good text-book on home or foreign missions. During the progress of the study you are wondering what you can do. It may possibly be that you are already giving to the extent of your financial ability. Why not endeavor to enlist the interest of others?

One of the best ways in which you will be able to enlist the interest of other people will be through the promotion of reading missionary literature. We realize that some of you will hesitate to go out in the capacity of a book agent, or a magazine agent, trying to secure subscriptions to any missionary journals.

However, considering the sacrifice made

by the missionaries and the members of native churches, will it not be possible for you to put aside any little personal feeling you may have, and realize the importance and vital meaning of the work. Approach your friends in the interest of the Foreign Mission Journal. Why not work up a club of ten subscribers to this Journal? In this case we are not asking you to do this for the sake of any little premium you may receive for your work; nor for the sake of the reduced price offered to you for your copy of the Journal. The appeal is made from the highest standpoint, to cultivate the interest of your fellow-men in God's work. We believe that the circulation and reading of the News Notes from the field will do much to stir up an active interest on the part of the Southern Baptists. Will you not do your part to enlist our people in this reading campaign?

If you are a Leader of a Mission Study Class, why not endeavor to get each member of your class to raise a club of ten subscribers to the Journal? All subscriptions should be sent to the Foreign Mission Journal, Richmond, Va. The subscription price is 35c. per annum; in clubs of ten, 25c. per annum for each subscription.



MARRIED PEOPLE'S MISSION STUDY CLASSES.

Why not get together a group of six married couples and meet from night to night or from week to week in the different homes of these people, or in the church, and take up the study of some such books as "Brazilian Sketches," or the "New Era in Asia?"

We believe that without very great trouble someone who is interested in this matter could easily get together a few of the married people of the church in a study class, meeting once a week for a period of six or eight weeks in the study of some good Mission Study text-book.

Write to the Educational Department of the Foreign Mission Board for list of books.

A REVIVAL AMIDST SUFFERING.

We've reached the end of another year—a year unusually full of shadows for our mission, and especially in my own home and life, but not without much sunshine and evidence of God's smile and presence. My work in the Seminary was greatly frustrated in the spring by the long illness and death of my wife. The drowning of our Brother Daniel in June, and my hard experiences in reaching his wife and the search for his body greatly used me up. During the summer I was unfit for service. We thank God for a gracious revival here in Hwanghein City. This meeting was the work of all, but the Seminary had a large part. The church gained some strong accessions. I think locally the church here

is in the best condition it has been in for some years. In Pingtu the work has grown. They have broadened their field and are doing work in many centers outside of the Pingtu Co. They are there showing great aggressiveness.

I have just to hand a letter from Brother Sears setting forth their difficulties, but showing a brave spirit in all the workers to sacrifice and do their utmost to sustain the work. You are not unawares that the floods in September practically ruined the crops, and destroyed multitudes of homes of the Pingtu people. Almost famine conditions prevail in some of their churches, so that it is really a serious problem for them to sustain the work. W. B. GLASS.



FINANCIAL STATEMENT.

Our table of receipts indicate this month a still further falling off from last year. We are now \$32,242 behind the 15th of February, 1914. We ought to be at least that much ahead of last year if we are to

reach the mark set by the Convention. What can we do to change these figures? Be sure to read the article by the Home Secretary, Dr. Love, which is used as a frontispiece in this issue.

Receipts for Foreign Missions From May 1, 1914 to February 15, 1915

	Apportionment.	1915.	1914.
Virginia	\$ 87,000.00	\$ 26,110.35	\$ 33,554.19
Kentucky	50,000.00	24,537.25	17,257.77
Georgia	90,000.00	19,569.28	31,604.34
South Carolina	57,000.00	18,566.99	24,010.07
North Carolina	60,000.00	13,680.49	19,967.16
Missouri	24,000.00	13,597.68	15,376.53
Alabama	40,000.00	11,498.73	15,451.92
Mississippi	42,000.00	8,537.95	4,799.44
Maryland	13,000.00	8,276.62	8,186.79
Tennessee	36,000.00	6,504.62	7,929.58
Texas	100,000.00	5,108.50	11,742.40
Louisiana	12,000.00	3,669.93	3,235.20
Florida	11,000.00	1,796.31	2,777.97
District of Columbia	5,000.00	1,495.48	1,852.25
Oklahoma	6,500.00	1,392.22	1,084.72
Arkansas	12,500.00	105.76	249.65
Illinois	500.00	80.49	128.37
New Mexico	1,750.00	75.49	47.10
Other Sources	10,000.00	891.56	8,502.01
	<hr/>	<hr/>	<hr/>
	\$658,250.00	\$175,495.70	\$207,737.46



15 WEST FRANKLIN STREET, BALTIMORE, MD.

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

MISS ELSIE W. GILLIAM, 802 Court Street, Lynchburg, Va., Editor.

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TREASURER—Mrs. W. C. Lowndes, 601 Parkwyrth Avenue, Baltimore, Md.

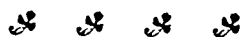
STATE LITERATURE COMMITTEE—Alabama, Miss Laura Lee Patrick, 127 South Court Street, Montgomery; Arkansas, Mrs. J. G. Jackson, 413 Hollenberg Building, Little Rock; District of Columbia, Mrs. A. E. Grigsby, 333 N Street, Southwest, Washington; Florida, Mrs. H. C. Peelman, 603 Heard Bldg., Jacksonville; Georgia, Mrs. W. J. Neel, 710 Walton Building, Atlanta; Illinois, Mrs. W. P. Throgmorton, 1000 Public Square, Marion; Kentucky, Miss E. S. Broadus, Louisville; Louisiana, Mrs. Charles Ammen, Alexandria; Maryland, Mrs. W. A. Nimmo, Baltimore; Mississippi, Miss M. M. Lackey, Jackson; Missouri, Miss Eleanor Mare, 203 Metropolitan Building, St. Louis; New Mexico, Mrs. E. B. Atwood, Albuquerque; North Carolina, Miss Blanche Barrus, 102 Recorder Building, Raleigh; Oklahoma, Miss Sue O. Howell, 1506 West Twenty-Sixth Street, Oklahoma City; South Carolina, Mrs. J. R. Fizer, 1306 Hampton Avenue, Columbia; Tennessee, Mrs. A. J. Wheeler, East Belmont Circle, Nashville; Texas, Mrs. A. F. Beddoe, 719 Slaughter Building, Dallas; Virginia, Mrs. J. P. Thomas, 114 East Cary Street, Richmond.

THE NEW PATRIOTISM.

"And my dream is this, that as the years go on and the world knows more and more of America * * * that it will turn to America for those moral inspirations that lie at the base of human freedom; that it will never fear America unless it finds itself engaged in some enterprise inconsis-

tent with the rights of humanity; that America will come to that day when all shall know she puts human rights above all other rights and that her flag is the flag not only of America, but the flag of humanity."

Eph. 6: 10-18.



PROGRAM.

Hymn—The Homeland.

Bible Study No. III.

Prayer—That American mothers may give their sons and daughters to

Christ's service with the same passion of loyalty that mothers in Europe are showing as they say: "Take one son; take two sons;

take all I have for king and country—that all may work to save our country morally, as they would physically if there were war.

The Call to Arms.
Forces of Evil.
Power to Overcome.
Church Building.

What shall my part in Home Missions be?
Business.

Roll Call.

Minutes.

Closing Prayer.

N. B.—Don't fail to observe Week of Prayer for Home Missions, Feb. 28-Mar. 6.

Write to 15 W. Franklin St., Baltimore, Md., for literature.



BIBLE STUDY.

MISSIONS IN THE LIGHT OF THE GOSPEL:
Study III.—Messengers to the World.

"As thou didst send me into the world, even so send I them into the world."

I. The mission of the Twelve.—Matt 10.

1. Salient points of Jesus' charge:

- (1) Character of the messengers.
- (2) Equipment.
- (3) Their field.
- (4) Entering the field.
- (5) Work to be done.
- (6) Effects of their work.
- (7) Conduct in emergencies.
- (8) Rewards of service.

2. Distinguish between temporary and permanent elements of this charge.

II. The Mission of the Seventy.—Luke 10: 1-16.

Differences between this mission and that of the Twelve.

III. Jesus Great Commission.—Matt. 28: 19-20.

1. Note the following elements of the Commission:

- (1) The purely missionary element.
- (2) Pastoral directions.
- (3) The two encouragements. . .
- (4) Prove that the Commission was given to the entire church.



THE CALL TO ARMS.

A Christian woman in Germany writes: "On the afternoon of the 31st of last July as two of my children were walking on the Linden in Berlin near the Emperor's winter palace, they suddenly found themselves in the midst of a surging mass of excited people. On inquiry they found the Kaiser was returning from his yachting trip in the North Sea, and on account of rumored war the royal family had left their summer palace in Potsdam and were joining him.

The excitement grew intense as the time passed, and when the sound of the auto horn was heard, and the Kaiser appeared, the orderly crowd that usually drew aside as he rushed through like a whirlwind

nearly blocked the way of the auto, threw their hats into the air shouting, 'Long live the Kaiser, long live the Kaiser!' As he entered the palace followed by the members of the royal family, the crowd massed near the palace singing 'Vaterland' and the 'Watch on the Rhine.' Another prolonged shout rent the air, when the Kaiser and Kaiserin waved from an upper balcony to the crowd, and when the Kaiser and Kronprinz appeared in gorgeous uniforms enthusiasm burst all bounds. Loyalty, devotion and life itself were pledged that afternoon to the Vaterland, and their beloved Kaiser. Today multitudes of mourners for their dead know how well that pledge has been kept.

The same prompt response to arms came from England, from France, from Austria, from Russia, and from despoiled Belgium. Everyone offered willingly, nay joyfully, the best they had for the sake of country and king. Money has been poured out like water, and blood too, and the women are doing the work of their men in shop and field. They are offering their jewels, and the German women are exchanging their gold wedding rings for iron ones, and even refraining from wearing mourning for their dead, lest it cast a pall upon those too old or too young yet to take up arms for their country. And these same women having given husbands and grown sons are now inspiring their lads of fourteen and fifteen to take the prescribed training and be ready to go whenever the call comes.

They write to their friends of their joy and pride that they have more sons to offer, but one can read the heartbreak between the lines, and all this is done and suffered at the command of temporal monarchs whose hearts are inflamed with a lust for power, and with hatred of their brother man.

Standing in our midst today, although unseen by mortal eyes, is King Emanuel, and he bids us rally around his standard, the banner of the Cross. *His* war is not

one of hatred and bloodshed, not one to destroy but to save. *His* siege guns are loaded with glad tidings of great joy, *His* rifles not with dum-dum bullets but proclamations of peace and good will, *His* Zeppelins drop not deadly bombs, but love and hope to hopeless souls.

He gives no Victoria nor Iron Cross to his heroes, but the sweet assurance that 'inasmuch as ye did it unto one of the least of these, ye did it unto me.' Some of his soldiers on the firing line are in dire peril, the enemy is pressing them sore, and they are fainting by the way. They need our help, they need our gifts, they need our prayers, and our King stands with uplifted scarred hands, scarred on Calvary for our salvation, and begs us to fight *His* battles.

Who will offer her jewels for the extension of *His* kingdom? Who will give her gold wedding ring if necessary and wear an iron one for *His* sake? Our sisters in the war-zone shame us with their loyalty and devotion to an earthly king, sacrificing their dearest treasures that his behests may be accomplished.

Shall we do less than they for the eternal King?

Listen—He is calling, calling, 'calling to you, and to me.'"



FORCES OF EVIL

Prof. James, the noted psychologist, is credited with saying, "We need a moral equivalent for war." When we read daily of the fearful cost in lives, money and property of the present war, we pray that it may be a moral equivalent; but may we also look around us at the ravages of sin on all sides and really fight with a new patriotism, equal to that of those engaged in mortal combat till we have made Our Country, God's Country! Shame is it on us that the people of Europe will give and do more for their earthly kings than we will for the King of Kings and Lord of Lords.

DIVORCE.

Of the many evils we need to combat to make Our Country God's Country, we name only a few and those in the most general way. Those who have studied the question tell us that "divorces are on the increase. The number of marriages has gone from 483,069 in 1887, to 853,290 in 1906, or an increase of 43 per cent.; whereas the number of divorces granted has increased from 27,919 in 1887, to 72,062 in 1906, or an increase of 61 per cent. It is interesting to note in this connection that the population of the U. S. as a whole developed from 58,680,000 in 1887, to 85,702,533 in 1906, or

a total increase of 30 per cent. The percentage of marriages increased more rapidly than that of the population, but the increasing number of divorces granted should give thoughtful people great concern." The 1910 census showed there are 341,277 divorced persons, 47 being under 15 years of age.

LIQUOR AND CIGARETTES.

"The consumption of liquor is on the increase. We are sometimes deceived by the statement that the consumption of intoxicating liquor was greater during the times of our grandfathers than it is today, because in those days this practice was condoned or even encouraged. But statistics indicate that whereas in 1850 the per capita consumption of alcoholic liquors in the U. S. was 4.08 gallons, in 1911 it was 22.79 gallons. There has been a steady increase in the use of intoxicants, in spite of the activity of the Church and temperance societies. The Commissioner of Internal Revenue reports that during the fiscal year ending in 1912, more whiskey and rum was produced than ever before in the history of the country. Stored in warehouses the country over are 263,786,000 gallons of this material. Incidentally, it may be said during the same period, 11,221,624,084 cigarettes were smoked, an increase over 1911 of nearly 2,000,000,000," when \$700,000,000 was smoked up in tobacco. The 1910 census reports 219,809 citizens, 4,143 of them being women, engaged in liquor interests.

In spite of the South's being the storm center of Prohibition, and practically the home of Prohibition, the following figures are startling:

The U. S. spent in one year (1911), for intoxicating liquor, \$1,800,000,000; for bread and clothing, \$1,800,000,000. In 70 principal American cities with a combined population of 20,000,000, there were more than three times as many saloons as there were churches, and this survey included many Southern cities, under prohibition rule, and thus the ratio was very much lessened from what it actually is in most cities.

INDUSTRY.

"The number of wage-earning women,

sixteen years of age and over has increased from 14.7 in 1870 to 20.6 per cent. in 1900. The increase was in those occupations which are taking women from the home and sending them into store and factory.

There were 1,990,225 children of both sexes ten to fifteen years of age, engaged in gainful occupations in 1910, or 18.4 per cent. of the total number of children of that age group.

60 per cent. of the wage earners are not getting a living wage.

15,000 are annually killed in American work accidents.

600,000 are maimed.

75 to 90 per cent. of these accidents are preventable.

ILLITERACY.

United States Census reports 5,516,163 illiterates over ten years of age. This is 7.7 per cent. of the entire population; 37.7 per cent. of the population between 6 and 20 years of age are not attending school.

The illiterates are divided among the States of the Southern Baptist Convention in the following manner:

Alabama	1,541,575
Arkansas	1,134,087
District of Columbia	279,088
Florida	564,722
Georgia	1,885,111
Illinois	4,493,734
Kentucky	1,722,644
Louisiana	1,213,576
Maryland	1,023,950
Mississippi	1,293,180
Missouri	2,594,600
New Mexico	240,990
North Carolina	1,578,595
Oklahoma	1,197,476
South Carolina	1,078,161
Tennessee	1,621,179
Texas	2,848,904
Virginia	1,536,207

The illiterates are scattered over the different sections of the country in the following proportion:

The North	4.3 per cent.
The South	15.6 per cent.
The West	4.4 per cent.

Decidedly the larger proportion of illiteracy is found in the South. This is largely accounted for by the large negro

population and the large number of native whites in the Southern Highlands. While accounted for in this way, it is nevertheless a problem to be worked out, for ignorance, wherever found, has a vast train of evils accompanying it. Our Mountain Mission Schools are doing much to help solve this problem.

A COMPARISON.

It is said that Ferrero, the noted Italian historian, who has made a close study of the development in America in comparison with that of the Roman Empire, has declared that there are indications of the same processes of disintegration in our national life today which brought Rome to her doom. Vast accumulations of wealth, carrying with it unlimited power and the temptation to use that power for personal aggrandizement and the advancement of special interests, threaten to transform democracy into despotism. The growth of a shiftless, purposeless irresponsible class of idle rich with loose morals and practically no ideals has served to foster the spirit of licentiousness. All of these things took place likewise in Rome before God's handwriting appeared upon the wall sealing her doom as a nation. The points of resemblance are striking. In addition to these problems confronting our national life, mighty hordes of immigrants are flocking into our ports and sweeping across our continent, bringing with them national ideals entirely subversive to the ideals of the founders of our Republic. These immigrants must be assimilated if America is to be saved.

A CHALLENGE.

A mighty challenge faces Southern Baptists today to contribute their religious life to their country. For them, in a real sense, Kingdom enthusiasm is but another name for higher patriotism. They are qualified above all others to furnish to their country that spiritual dynamic in her national life that will maintain against demoralizing forces and conserve her primordial ideals, and furnish fertile soil for the development and complete triumph of the Kingdom within her borders.

THE POWER TO OVERCOME.

"All power is given unto Me in heaven

and on Earth," said Jesus, and to Him must we come for power to overcome the evils in our Homeland and make Our Country, God's Country; for unless our lives are surrendered to Him, we will have no will to fight against these evils. The agency through which we are working to do this all over our convention territory, is our Home Mission Board, located at Atlanta, Ga. This is the month when a special effort is made in behalf of this Board. Let us remember the great needs of our own Homeland, when making our Thank-Offering for Home Missions and prove our "New Patriotism."

The further statistics must give us thought for our country:

Increase in population in the United States 1900-1910, 21 per cent.

Increase in Church membership in United States, 1900-1910, 21 per cent.

What will 1920 show?

"Holding its own," or "Evangelizing the world." Which?

CHURCH BUILDING.

Only a life surrendered to Jesus will have the power and desire to cope with these evils, and we may almost say, only will this life be found in connection with a Church of the Lord Jesus Christ. A. H. Gordon, in "The Home Mission Task," says, "A church is a company of persons gathered in the Lord's name and a building keeps that name from being crowded from the mind by the urgency of other things. Education, industry, government embody themselves in the schoolhouse, the factory, the public building. A church building is the embodiment of the religious idea and keeps the Christian community alive to its higher calling. 'Do this in remembrance of Me,' might fitly serve as the motto of every Church Extension Movement."

"Southern Baptists have a great opportunity through helping their thousands of churches which need aid in building. Most of them would grow in strength and in a saving community influence, if they were encouraged and helped to establish a suitable plant. Their flickering lights would shine steadily and drive away the darkness."

THIRD QUARTERLY REPORT FROM TREASURER OF WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION
MRS. W. C. LOWNDES, Treasurer.

NOVEMBER 1, 1914 TO FEBRUARY 1, 1915.	Alabama	Arkansas	District of Columbia	Florida	Georgia	Kentucky	Louisiana	Maryland	Mississippi	Missouri	North Carolina	Oklahoma	South Carolina	Tennessee	Texas	Virginia	Totals
W. M. S.—Foreign.....	\$3187 19	\$329 42	.....	\$598 58	\$4625 62	\$882 70	\$1184 63	\$605 65	\$ 611 12	\$ 948 08	\$1188 52	\$ 91 05	\$2788 54	\$1991 95	\$5323 32	\$9630 53	\$ 36186 90
Home.....	576 74	159 81	.....	160 30	1117 61	700 39	496 34	167 24	235 62	248 59	294 45	78 65	334 91	447 39	3751 11	701 56	1470 71
S. S. Board.....	1 00	1 00	.....	5 60	.....	17 45	.....	15 25	27 10	.....	19 80	.....	11 28	4 40	508 45	8 87	620 60
Tr. School.....	250 70	.....	\$ 9 00	51 24	.....	805 86	.....	60 50	10 00	208 82	329 81	110 85	248 74	.....	.....	272 73	2358 25
Marg. Fund.....	.....	.....	.....	.....	.....	50	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	50
Y. W. A.—Foreign.....	220 14	32 50	.....	70 75	458 43	478 16	61 00	47 86	179 65	63 98	277 55	.....	372 57	186 40	.....	1239 35	3637 87
Home.....	56 45	10 00	.....	.....	109 15	77 50	26 00	10 06	.....	14 35	164 70	.....	55 73	1 35	.....	106 99	632 28
S. S. Board.....	.....	.....	.....	.....	55	2 00	.....	.....	.....	.....	43 60	.....	2 25	.....	.....	.....	4 80
Tr. School.....	31 21	.....	.....	.....	.....	67 76	61 50	.....	.....	.....	.....	.....	21 65	.....	.....	25 06	250 78
G. A.—Foreign.....	14 23	.....	.....	2 50	.....	9 75	.....	.....	.....	.....	.....	.....	35 06	.....	.....	101 32	162 86
Home.....	4 75	.....	.....	.....	.....	66	.....	.....	.....	.....	.....	.....	7 02	.....	.....	2 25	4 68
S. S. Board.....	.....	.....	.....	.....	.....	1 83	.....	.....	.....	.....	.....	.....	58 15	.....	.....	.....	59 48
Tr. School.....	.....	.....	.....	.....	.....	14 80	.....	55	.....	.....	6 75	.....	32 48	8 41	.....	211 97	315 15
R. A.—Foreign.....	21 91	.....	.....	.....	18 29	14 80	.....	55	.....	.....	5 00	.....	2 00	24	.....	12 65	31 22
Home.....	2 36	.....	.....	.....	8 17	25	.....	55	.....	.....	.....	.....	65	.....	.....	.....	1 65
S. S. Board.....	1 00	.....	.....	.....	.....	20	.....	.....	.....	.....	.....	.....	50	.....	.....	.....	70
Tr. School.....	.....	.....	.....	.....	.....	107 19	8 02	34 79	.....	9 17	48 97	.....	271 04	51 73	.....	1358 21	2223 13
Sunbeams—Foreign.....	107 99	.....	.....	34 69	188 33	107 19	8 02	34 79	.....	9 17	48 97	.....	271 04	51 73	.....	1358 21	2223 13
Home.....	17 32	.....	.....	.....	37 79	15 00	2 25	4 00	.....	1 05	45 63	.....	53 97	.....	.....	76 02	253 03
S. S. Board.....	5 32	.....	.....	.....	2 69	.....	.....	.....	.....	.....	.....	.....	3 00	.....	.....	50	11 51
Tr. School.....	3 34	.....	.....	.....	.....	4 95	.....	.....	.....	.....	106 30	.....	16 99	.....	.....	4 71	136 29
Totals.....	\$4501 64	\$532 73	\$ 9 00	\$ 923 66	\$6566 63	\$5386 45	\$1839 74	\$945 95	\$1063 89	\$1494 04	\$2481 08	\$280 55	\$4317 03	\$2644 87	\$9582 88	13752 75	\$ 56322 89
Tr. Sch. Alumnae.....	30 00	.....	.....	.....	\$ 15 00	.....	.....	.....	.....	.....	.....	.....	\$ 25 00	.....	.....	.....	\$ 70 00

The above amount for the Training School includes \$856.03 for the Scholarship Fund, & Received \$44.50 in addition to amount reported from Alumnae for Tr. School.

JUBILATE OFFERINGS REPORTED BY STATE TREASURERS IN ADDITION TO ABOVE

W. M. S.—Foreign.....	\$500 75	\$ 150 00	.....	\$74 55	.....	\$1272 93	.....	\$151 57	\$ 30 00	\$656 16	\$1237 16	.....	\$2597 47	\$ 222 65	\$3877 61	\$2536 55	\$ 3307 40
Home.....	26 75	.....	.....	31 65	.....	42 50	.....	71 30	30 00	31 20	13 25	.....	71 50	40 00	1925 24	258 91	2542 30
Y. W. A.—Foreign.....	30 00	.....	.....	.....	.....	5 00	.....	2 40	.....	15 00	.....	.....	48 43	.....	.....	189 71	290 62
Home.....	.....	.....	.....	.....	.....	.....	.....	1 60	.....	7 50	.....	.....	48 54	.....	.....	25 00	32 64
G. A.—Foreign.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	18 05	18 05
Home.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
R. A.—Foreign.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1 25	.....	.....	1 00	2 25
Home.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Sunbeams—Foreign.....	.....	.....	.....	.....	.....	2 00	.....	2 50	.....	.....	.....	.....	50	.....	.....	9 03	14 03
Home.....	.....	.....	.....	.....	.....	.....	.....	2 50	.....	.....	.....	.....	50	.....	.....	.....	3 00
Totals.....	\$557 50	\$ 150 00	.....	\$106 20	.....	\$1322 43	.....	\$231 87	\$ 60 00	\$ 709 86	\$1250 41	.....	\$2768 24	\$ 262 65	\$5802 85	\$3038 28	\$16260 29

TOTAL VALUE OF BOXES TO MISSIONARIES

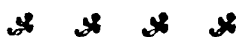
Totals.....	\$ 10 00	\$ 25 00	\$ 345 85	\$1889 15	\$ 23 00	\$1330 30	\$1511 93	\$ 5135 23
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YOUNG PEOPLE'S DEPARTMENT

MISS ELIZABETH N. BRIGGS, Editor.

OUR LAND FOR JESUS.
We claim our land for Jesus,
Its vales and towering hills,
Its cities full and hamlets,
Its brooks and gurgling rills.
We claim its wealth for Jesus,
Its lowly poor we claim,
Its native-born and alien
Of every hue and name.

Around us souls are dying,
They perish at our door;
The land is full of sighing
And sin from shore to shore.
Gladly we toil to save them,
From death to make them free,
For Him whose life He gave them
On crimson Calvary.



THE NEW PATRIOTISM.

"One law shall be to him that is home-born, and unto the stranger that sojourneth among you" Exodus 12:49.

Once upon a time, more than two thousand four hundred years ago, a very great number of people, men, women and children, with their flocks and herds were marching from one country into another.

These people were called the Israelites. They had been living in the country of Egypt for more than four hundred years.

At first the Egyptians had treated these strangers kindly and had given them a special part of the country to live in. But after a time the Egyptians became unkind to the Israelites and treated them most cruelly. Then God sent a great man, Moses, to save the Israelites and to lead them to a country where they might be free and happy in serving God.

While the Israelites were getting ready to leave Egypt, God gave them a command through Moses. He said: "One law shall be to him that is homeborn, and unto the stranger that sojourneth among you."

Later on, God spoke again through Moses, saying: "Also thou shalt not oppress a stranger, for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt."

Now, when we speak of the "New Patriotism," we are only going back to the old, old commands given to the Israelites. We mean by this new expression to say that we want our country to offer the opportunity to all to be free, happy and good.

If we want fresh air, sunshine and play-time for ourselves, we must try to give these same things to little children shut up in factories, mines or dark tenements.

If we want schools and books and teachers for ourselves, we must want them for all children.

If we need good doctors and nurses and hospitals when we are sick, or to keep us from getting sick, we must do all we can to help other children have this care.

If we are happy when we gather in our Sunday schools to sing praises to God and to hear again and again of the dear Saviour, who loves little children, surely we will want all children to know Him and His love for them.

This is the time when we make our special offering for missions in our homeland. The children are asked to give their money for mission schools for foreign children. These are the strangers among us whom God says we must treat just as we treat the homeborn.

As we save up the money in our envelopes, let us try to make each penny, nickel and dime a real "Thank Offering." A thank offering that we have so many good things to enjoy, and also a thank offering that we have the opportunity of sharing our good things with our little foreign "stranger friends."

Remember that the dear Saviour Himself came as a stranger. He said: "I was a stranger, and ye took me in * * * Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

"LOOK, LEST YE MISS HIM."
In little faces pinched with cold and hunger
Look, lest ye miss Him! In the wistful eyes,
And on the mouths unfed by mother kisses,
Marred, bruised, and stained, His precious image lies!
And when ye find Him in the midnight wild,
Even in the image of an outcast child,
O wise men, own your King!
Before this cradle bring
Your gold to raise and bless,
Your myrrh of tenderness!
For "As ye do it unto these," said He,
"Ye do it unto Me."—Selected.

* * * *

KING'S MOVE MISSIONARY PUZZLE

(ELLA B. ROBERTSON)

Mrs. A. T. Robertson of Louisville, Ky., sends us the following interesting missionary puzzle. See how many of the

names you can work out. We will publish the correct solution of the puzzle in the next issue of the Journal.

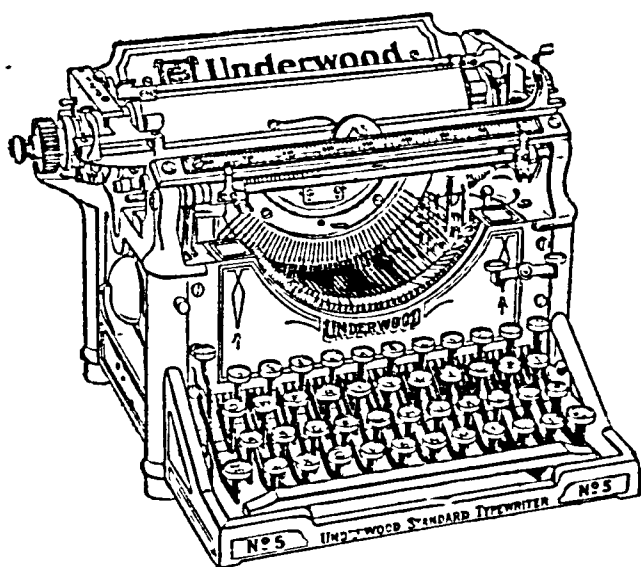
M	I	L	T	S	K	E	D	E	B
E	L	C	A	R	E	X	O	D	C
R	G	H	F	M	I	C	A	M	H
E	N	O	W	S	R	G	A	I	T
I	E	E	O	T	R	P	E	N	O
A	L	L	I	B	A	G	U	R	S
M	S	G	W	Z	H	J	A	D	G
T	R	H	T	A	N	E	V	Y	R
A	I	O	N	L	S	K	H	A	B
Y	L	D	E	M	A	C	N	B	G

This puzzle contains the names of eight countries where our Foreign Board has missions, and 34 names of missionaries. All except Judson and Rice are found on the last page of the Foreign Mission

Journal. Move from square to square in any direction (like the King's move in chess.) Do not use any square twice in the same name, except for two South American Countries.

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