

FOREIGN MISSION JOURNAL, RICHMOND, VA.

Contents for September 1915.

FRONTISPIECE:

- The Temporal Value of the Gospel. J. C. Quarles 66

GENERAL:

- Christianizing the Whole World 67
Modern Sunday School Methods Applied to China. J. B. Webster. 68
Twenty-five Years in China. G. P. Bostick 70
A Brave Veteran Fallen in Japan. W. H. Clarke 71

EDITORIAL:

- The Allowance for Missionaries' Children 73
Self-Support on Foreign Fields.. 74
Notes of Interest 76
Two New Missionaries—Mr. and Mrs. Gordon Poteat 77
The Gospel on Wheels. T. O. Hearn 78

EDUCATIONAL DEPARTMENT:

- Expansion Policy 79
From the Educational Department 79

FOREIGN LETTERS:

- Building a Missionary's Home (Illustrated). W. D. King .. 80
Abiding Results of the Eddy Campaign. E. A. Turner 80
Self-Support in South China. R. E. Chambers 81
Missionaries with Yellow Fever. J. L. Downing 82
A Call for Heroic Spirits. E. A. Nelson 83

- Safe Through the War Zone. C. G. Lumbley 83

- Needs and Blessings at Laiyang. Lizzie P. Hearn 84

- The Lagos School, Africa. S. G. Pinnock 85

- Longing to Do Evangelistic Work. Elizabeth E. Rea 85

- Our Special Meetings. Jas. C. Quarles 86

- A Testimony. J. M. Thomas 86

FINANCIAL STATEMENT 86

WOMAN'S MISSIONARY UNION:

- Program—Work of Home Mission Board 87

- Bible Study 87

- The Problems of Today 88

- Departments of Home Mission Work—Publicity, Co-Operative State Work, Mountain Schools 89

- Evangelism 90

- Enlistment—Foreigners, Indians, and Negroes 91

- Cuba and Canal Zone 92

FIRST QUARTERLY REPORT FROM TREASURER OF W. M. U. 93

YOUNG PEOPLE'S DEPARTMENT:

- Home Mission Motion Pictures—Cuba Immigrants 94

- Our Mission Work in Tampa—Our Mountain Schools—A Wayside Sermon 95

- Church Extension Department—Publicity Department 96

- How a Woman Missionary Works. Mrs. T. C. Britton 96

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IMPORTANT—READ THIS CAREFULLY.

The Journal is the organ of the Foreign Mission Board. It is devoted to foreign mission work. It teaches the fundamental principles of missions. It brings the latest news from the foreign fields. It contains many pictures of scenes in distant lands and of the work of our missionaries. It has a department for the W. M. U. with a monthly program for the missionary meeting. It has a department also for the young people. It is edu-

cational, instructive, and inspirational. It is indispensable to missionary workers. It ought to go into every Southern Baptist home. It will be stimulating and helpful wherever circulated. We appeal to the friends of foreign missions to help us secure a large increase in our circulation at this time when the gospel is making such splendid conquests in mission lands.

THE TEMPORAL VALUE OF THE GOSPEL.

JAMES C. QUARLES.

On my way out to the Waldensian Colony I had the opportunity to meditate on some things that had impressed me before, which show the practical influence of the gospel. In the Department of Canelones, just outside of Montevideo, you find the land divided up into small "chavarras" (rented farms) which are tended by "canarios" (Spanish from Canary Islands). Nearly every square inch of the Uruguayan soil is fit for cultivation, in fact, it is superior to the wonderful, inexhaustible lands of Argentine. But these rich lands of Canelones present a sad aspect, especially during these winter months. The "Canarios" have built their little mud huts. The whole family cooks, (when they do not cook outdoors) eats, sleeps in one little dirty room. The floor is of dirt and often there are no windows. The roof is of straw thatch. Sometimes there is a native Ombu tree in the yard, but more often no trees at all. They raise corn and wheat. If they want a cabbage to cook in their "puchero" they must buy it. Fruit trees are rarely seen, except some voluntary fig-trees. These winter months to do their cooking and keep warm they make a fire of weeds, or of wood if they can get it, right in the middle of the room. You can imagine their comfort as they are being smoked rather than warmed by such a fire. There are no barns to protect their grain nor stables for their animals. They spend their lives planting corn and wheat, playing cards at the cross-roads "pulperia" and going to mass on Sundays. The priests reign supreme in Canelones.

But what a contrast when I reach the Waldensian Colony! Here I find comfortable, though not luxurious houses. The animals are well pastured and under shelter in the winter. Instead of piling up the corn in the fields to rot, it is brought under shelter. Each farm house is surrounded by eucalyptus groves and fruit trees of all kinds. The kitchen garden produces a variety of vegetables for home consumption. The people are cultured. Instead of passing their days in the bar room, they read, attend to their farms and visit. On Sundays they assemble in the large temples. Everything is peace and happiness. The police authorities have hardly anything to do, only now and then to hunt down some chicken thief, which always turns out to be some "Crillón". The illegitimate birth-rate is almost null. Among the Canarios it would be perhaps over fifty per cent. Such a contrast is due almost entirely to gospel influences.

I had gone to the Colony as a boarder. I spent a week there sitting by a comfortable fire, eating the best the colony produces, visiting among acquaintances, having a genuinely glorious time. When I left, they not only refused to accept payment of board, but even sent me to the station loaded down with a bag of sweet potatoes, oranges, lemons, tangerines, cheese, chickens, etc. I felt as highly honored as some of our preachers in a country pastorate in Virginia. As a result of my rest and change, I put on ten pounds of flesh in fifteen days.

Montevideo, Uruguay.



THE FOREIGN MISSION JOURNAL



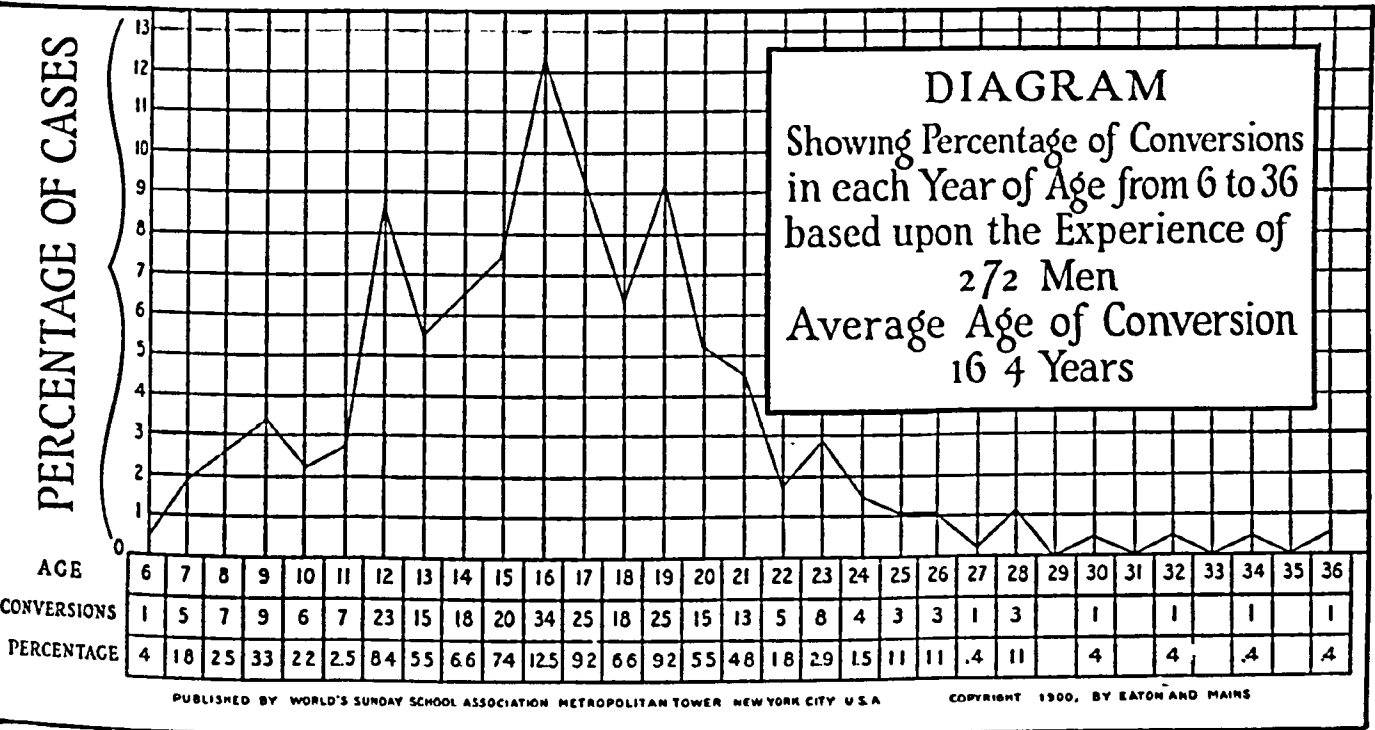
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CHRISTIANIZING THE WHOLE ROUND EARTH.

We are living now in the militant age of Christianity. An army numbered by the tens of thousands, all pledged to devote their lives and entire energies to extending the borders of Christendom, is stationed throughout the land of the heathen. They are working toward an aim beside which all other world movements appear small, for it is nothing less than the complete Christianization of the world. It is a movement which has been gaining a constantly widening circle of support, until now it is aided with equal enthusiasm by school children who give their pennies to the junior mission societies, and by captains of industries who find in foreign mission work a subject big enough to command their keenest interest.

The modern crusade has long since passed the stage of doubt and experiment, and has taken its place among the biggest of present day world movements. For its

support the Protestant Churches spend more than \$30,000,000 annually. With the present increasing interest, it is not improbable that this sum will be doubled in a few years, as it has been doubled many times since the work was begun. Equally impressive are the figures showing the hosts engaged in the work. The number of missionaries is not far from 25,000, and for every missionary there are six native helpers. There are more than five hundred interlocking societies in America and Europe, whose sole object is the propagation of foreign missions, and of these societies ten have annual budgets exceeding one million dollars. The teaching of missionaries, made possible the establishment of the Republic of China; their hospitals have saved the lives of hundreds of thousands, and their schools have educated ten times more.—*Carl Crow, in World's Work.*

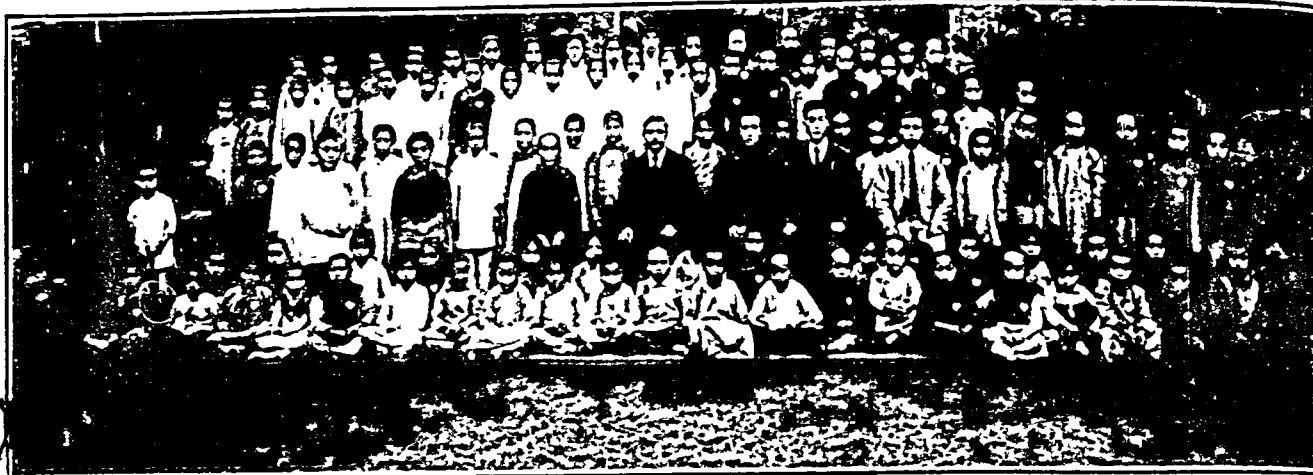


MODERN SUNDAY SCHOOL METHODS: APPLIED TO CHINA.

JAS. B. WEBSTER.

Where shall we get the teachers? Along with this comes our problem "How can we get the church members to work?" These are two faces of the same problem, and we are frequently perplexed and dis-

the solution of this problem. There the young pupil-teacher movement has become firmly established and is revolutionizing Sunday school organization and work. I have seen the principle worked success-



Cantonese School Shanghai.

couraged in our attempts to link up the workers and the work. As church work stands today, what do we really mean by work? What work have we that the Christians can do? Do we help them all to find something definite to do when they become members of the church?

fully by some of my students in the Seminary, with pupils between 12 and 18 years of age. It has been worked in a few individual cases with adults. Similar experiments have been worked out in Soochow and Nanking and are described in the China Sunday School Journal of August, 1913. It is the most promising plan for building up a church filled with the spirit of service that has come to my notice.



Grace Baptist Church and Sunday School. (Shanghai.)

I have within the last year learned of a phase of Sunday school work in England that holds out some encouragement in

(The Boy Scout movement especially recognizes this latter fact and cultivates the spirit of service.

The pupil-teacher movement is based on facts that have been pretty well demonstrated by psychologists and teachers; (1) that during the period of adolescence, pupils are more easily led to accept Christ than at any other time in their lives; (2) that, at this time, they are also more willing to help others.

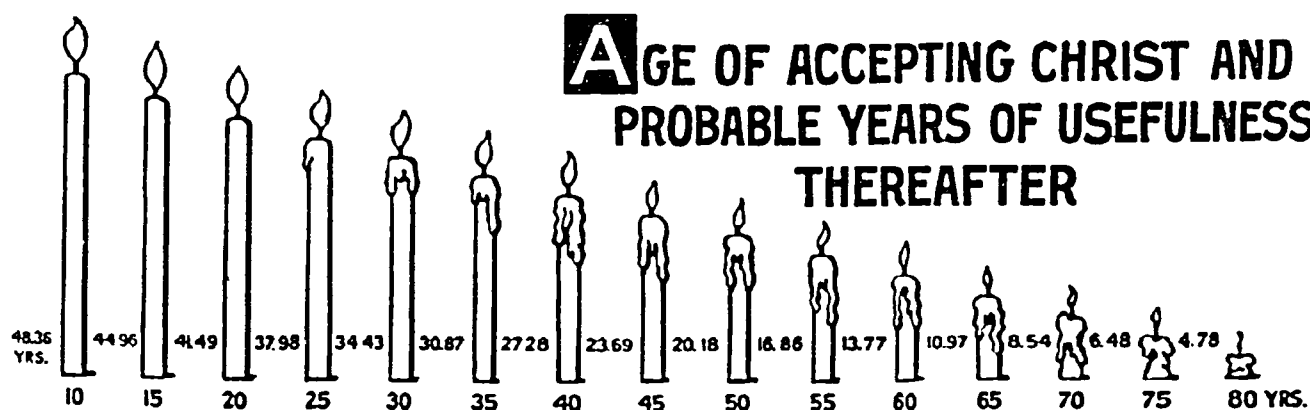
These young pupils are taken into the teacher-training preparation class and are directed and helped in the study of the lesson as a preparation for teaching. In this way they get much more out of the lesson than they would have gotten by simply listening to the teachers. Only after careful preparation are they given a class of two or three younger pupils. They do not try to "teach" in the usual sense of the word, with long explanations and a certain amount of theology sprinkled in. They tell the simple Bible story, the simpler the better, so that the little ones can understand it and feel it. But the telling is with a Definite Aim and is followed by "Expression work."

We have been working the general idea in the College and Seminary. Instead of taking a class of students in the College Sunday school, I expressed my willingness to teach a class during the week if they were willing to teach the lesson to others on Sunday. Prof. Mabey and Prof. Tong took heartily and we found that a number of the students were willing to teach the younger students in the Academy and to help in the Sunday schools in the chapels outside. We worked on these choice ones for more than a year. The training class increased in numbers and, I think, in interest. Just a few weeks before the term ended, eight of the best students responded heartily to an-

other call for volunteers. These men had professed the desire to be Christians but had not yet been able to decide to be baptized. They were baptized just before school closed and they said that the opportunity for actual service had helped them to take the final step. It must be remembered that these were college students, some of whom are not even from Christian homes.

After these student-teachers themselves had been teaching the classes for a while, I suggested that the men pick out certain promising young pupils in their own Sunday school classes and see if they would be willing to prepare the lesson and tell the story to still younger pupils. In two or three cases the experiment succeeded and the little boys told the lesson story very well. If they were willing and able to tell it to the younger pupils, they would be willing and able to tell it to others later. If the pastor could work this principle with the young people and adults alike and put them all at work from week to week telling the story of each Sunday school lesson to visitors, enquirers and even to each other there would be a great change in our churches.

With tact and enthusiasm, the pupil-teacher method will help greatly in getting our Christians to enjoy their Bible study and do their share in spreading the gospel among their own people. The Chi-



**FIGURES BELOW THE CANDLES REPRESENT THE AGE OF ACCEPTING CHRIST
FIGURES ALONGSIDE THE CANDLES SHOW THE LENGTH OF LIFE THAT MAY
BE EXPECTED TO FOLLOW BASED ON LIFE INSURANCE ACTUARIES TABLES**

AN EARLY DECISION MEANS JUST SO MANY MORE YEARS OF CHRISTIAN SERVICE

nese honor the teacher and aspire to his station, so that an appeal may be made to this interest. But it must be made clear that they cannot teach until they have come to the pastor or the missionary and have learned the lesson-story correctly, otherwise, the work will be lightly esteemed and interest will soon be lost. The above method, may help us in leading church members to do the work that

must be done, if our Christians are to know the Bible and if we are to succeed in getting their children properly trained in Christian truth. It means more work for the pastor, but if he is willing to spend and be spent he can do the work. And moreover he will find that this emphasis on Bible-study among his people will help him very much in his preaching.

—*The China Sunday School Journal.*

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TWENTY-FIVE YEARS IN CHINA.

G. P. BOSTICK.

I arrived in Tengchow, China, July 18, 1889, lacking now one month of being 25 years ago. There were then in all the North China Mission actually on the field to welcome us only three women and one man—Mrs. Crawford, Miss Moon and Mr. and Mrs. Pruitt. Late in September that year I went with Brother Pruitt on what seemed then a long journey to Pingtu and we spent nearly one month, he doing the work and I doing the observing and listening. While on that trip I saw him bury six, I think it was, in baptism in a pool in the small village of Saling, some eight miles from Pingtu city. These were the first baptisms to occur, if I am not mistaken, west of Hwanghien. I know these were the first at Pingtu and Laichowfu was then quite hostile. There were then not over 100 native members in all our North China Mission, or about as many as we have now in connection with our Po-chow station alone—just one of the stations constituting our Interior Mission. Then there were not as many members in all China in connection with our Southern Baptist work as are now in the one section of Pingtu, and we have more baptized members in either South China, Central China or North China than our Board reported that year in all the world, if I am not mistaken. In the summer of 1890, when I was lonely, sad, and bereaved of my wife, and my only child sent back to America, I went to Pingtu and baptized the second batch of nine per-

sons, now almost exactly 25 years ago. In that batch was the present pastor Li of Pingtu, who has since baptized nearly 3,000 persons and is still very busy. I should say that nearly all the work up to that time had been done in the Pingtu region by Miss Moon and Mrs. Crawford, each having made extended visits there. Of course, the pastor Li was not led to the Lord at all by my efforts, but through theirs under the blessing of the Holy Spirit. I had forgotten the fact even that I had baptized him till he was visiting us recently and called my attention to it, and when I thought of the fact that I had baptized in China all told probably not more than 100, I could but be reminded of the words of John the Baptist: "He must increase and I must decrease" and praise God that such men are being raised up for His work in this great land. I rejoice also that while pastor Li has been so abundantly blessed and is now making visits into these far-distant fields it has been my privilege and pleasure during these years to aid in stump-digging, so to speak, in the Taian and Po-chow fields where now we have in many ways a far brighter outlook than there was at Pingtu then. When I baptized pastor Li, there were only about 30,000 native church members in China; now there are over 300,000.

I wish to beg my brethren who read this to join often in prayer with us that God will soon raise up such men as

tor Li for us in this vast needy field.

I shall rejoice if it may please my Father, to give me another quarter of a century of toil and labor here to His glory.

May the Lord mightily awake our Southern Baptists to the great work before them as they have never before been awakened.



A BRAVE VETERAN FALLEN IN JAPAN.

W. HARVEY CLARKE.

A recent letter brings the sad news of the death of Rev. T. Kawakatsu, pastor of the Baptist church at Kumamoto, Japan. He was the oldest Baptist pastor in Japan, actively engaged in the work, having served his Lord and people more than thirty years when the call came to enter into rest June 11th, 1915. He was born at Omura, in the Island of Kyushu, Southern Japan, about sixty-five years ago. His parents belonged to the samurai or military class, his father having been a prominent officer in the service of his Feudal Lord. In the early days of Meiji (The Era of Enlightenment), when western education was being introduced into Japan, young Kawakatsu was among the first who went to Tokyo, the capital of his country, to complete his education in order that he might become an officer in the service of his Feudal Lord. He was among the earliest young men to study English, and could speak and write it intelligently until his death. While pursuing his studies in Tokyo he joined the Bible class of a missionary, attended services and was converted and baptized. He wrote to his Feudal Lord in Southern Japan that he had found a new Master, and requested that he might be released from his obligation in military service in order that he might prepare to enter the

service of Christ. Strange to say, in that early day, the answer promptly came that he was released, and he continued his Bible study and gave his whole time to Christian service.

He became the language teacher of Dr. Nathan Brown, and was associated with him in the first translation of the New



Japanese Pastor T. Kawakatsu.

Testament in the Japanese language. He was for several years connected with the work of the Northern Baptist Mission, serving as teacher, evangelist and pastor. He was for several years pastor of the Baptist church at Yokohama, and was one of the ablest and most useful among the early pastors. About twenty years ago, wishing to return to his native

Island Kyushu, so that he might be nearer his aged parents, he was transferred to our Southern Baptist work. He has been located at Fukuoka, Kokura, Wakamatsu, Shimonoseki, Sasebo and was pastor at Kumamoto when called to rest and higher service. I have known him for sixteen years as a warm personal friend and faithful co-laborer; always ready to serve and in honor preferring his younger brethren.

His years of service included the various changes in mission work from the early years of hatred and persecution through the later years of toleration, and ended with the most encouraging year in the history of the work. He referred to his last pastorate as his happiest, and he made no small contribution to the happiness of those associated with him in the work. He was loved by his people and honored by all who knew him. He raised a splendid Christian family, and two of his children are now engaged in mission work. He was a strong and vigorous preacher in his declining years, and his last wish when we returned on our furlough was that we might again come back with better equipment for the work, and spend many more years together in the Master's service.

Since he has been called to his reward, we humbly bow to the Master's will, and believe that his example of loyalty and fidelity will be an inspiration to his younger brethren in service and a blessing to all his people. His good works will follow him, and his memory will be dear to those who knew and loved him. Surely a brave Christian soldier and noble veteran of the Cross has fallen, and the loss seems great to the cause which he loved, when there are so few to take up the work which he left. In the death of Pastor Kawakatsu, our local work in Kumamoto and our Baptist work in Japan has sustained a great loss. His bereaved family feels keenly the loss of a devoted husband, a loving father and one

who spent most of his life in ministering to the needs of those around him. Our hearts are filled with deepest sympathy for his loved ones, and we commend them in prayer to the protecting care of our Heavenly Father and to the comforting presence of His Holy Spirit.

The call of duty to service on the fields where the veterans are failing and the battle line is thin because of the lack of recruits, should reach the ears and touch the hearts of those to whom Christ is looking to represent Him in this great struggle to make known His salvation.

May the voice of Him Who called to salvation, continue to call to service, until the thin battle lines are filled, the much needed equipment furnished, and the gospel given to the world according to His command.

Rev. J. H. Rowe writes concerning this noble servant of God: During June Rev. Kawakatsu, who has been preaching for more than forty-five years died. Although he was nearly seventy when he died, yet he was still an active pastor of our church at Kumamoto. I have been associated with him much of the time I have spent in Japan and I have always found him a Christian gentleman and a preacher who preached the pure gospel and with stronger convictions than any native preacher I have known. A card written to me the day before he became critically ill, contains the following: 'I baptized three young men and two school girls on the last Sunday. We thanked God for them. Last Sunday there were fifty people who attended the morning service. I think on next Sunday we will have Lord's Supper. We welcome you any time with much joy.'

"He never celebrated the 'Lord's Supper,' but I went last Sunday and preached a memorial sermon to his people, and celebrated the Lord's Supper with them. His going is a great loss to the Japanese Mission, but we rejoice that he has done a good work and now has gone to enjoy the fruits of his labors."



THE ALLOWANCE FOR MISSIONARIES' CHILDREN.

The Foreign Mission Board has been receiving enquiries from many quarters as to the annual allowance which the Board makes for the children of missionaries. Criticism of this custom has been started by the enemies of the foreign mission work, and some of the friends of the cause do not understand the meaning of the custom. The Foreign Mission Board allows every missionary family \$100 annually for each child under ten years of age and \$150 annually for each child between ten and eighteen years of age. This allowance has been the custom of all foreign mission boards since the beginning of modern foreign mission work. Some of the boards make a much larger allowance than our Board.

This custom grows out of the desire of the boards for economy in their foreign mission work. The salaries of the missionaries are put on the lowest basis on which a single missionary or a man and his wife can live. With a salary calculated on this basis the support of each child is an item of expense which must be taken into consideration. As the children grow older, their education calls for additional expense which in most cases is very great. There are no public schools on mission fields to which the children of the missionaries can be sent. The missionary must secure a tutor at his own expense, or, if he lives in a center where there are several missionary families, he may join with other families in the employment of a teacher of more or less ability. Where this cannot be done, the mother of the children

in addition to her other duties, may devote herself to the instruction of her children. In any case when the children reach their teens, they must be sent home to complete their education. This is an expensive as well as a heart-breaking experience for the missionaries. The children's allowance is made for the support and the education of the children.

The widespread claim that living expenses for the missionaries in foreign lands are very small, and that the salaries of missionaries are worth much more in those lands than the same salaries at home is totally false. It is impossible for the missionaries to live as the natives do. To try to live in native houses and subsist on native foods, would mean sickness and death for the missionaries and their families. If they are to have any of the necessities and comforts to which we are accustomed in this country, such things can be procured only at heavy expense on account of the cost of transportation and custom duties. It requires all the money that a missionary gets to furnish him and his family a moderately decent living. In my experience of ten years as a secretary of the Foreign Mission Board, I have never known any missionary to save money out of what the Board pays him. On the other hand I have known many sad cases where sickness or other misfortune called for the outlay of extra amounts of money, and in such cases the missionaries have been sorely embarrassed financially.

It is also a false charge that the mis-

sionaries live extravagantly. It is a serious libel against a company of the most consecrated and self-denying people on the face of the earth. They have left all that the heart holds dear and have gone far away from home and friends to endure hardships and dangers, and sometimes face death itself in order that they may carry the gospel to those who are in heathen darkness. To charge these noble workers with the wilful waste of mission funds is unreasonable. If the charge is false, it is wicked in the extreme to make it, and it is most certainly false.

Within the last ten or fifteen years great numbers of Christian business men and others have visited our foreign fields. They have all had ample opportunity to investigate this charge, and they certainly would have let it be known if it were true; on the contrary, they have found the missionaries living in a modest and inexpensive way. They have reported many cases in which they thought the missionaries had gone to unwise extremes in the matter of self-denial.

Let us face squarely the fact that if this charge of extravagance is true, the missionaries themselves are a set of grafters. Where is the man who has known missionaries, either before they went out, or when they had returned on furlough, who believes this to be true? Let us face the further fact that if the Foreign Mission Board has allowed luxury and extravagance

on the part of the missionaries, they are a set of incompetent men who have betrayed the sacred trust of mission funds committed into their hands. The Foreign Mission Board is not an impersonal affair. It is made up of well-known men. They are pastors of leading churches, teachers, lawyers, doctors, and successful business men. The standing of every one of them in the city of Richmond can be easily ascertained. The State members are well known in the States which they represent. Not one of them receives a cent of salary from the Foreign Mission Board, but they give largely of their own means for the support of the work. They also give much valuable time and thought to their duties as members of the Board. It is a serious matter to bring against these men the charge of allowing the missionaries to waste mission money in luxury and extravagance.

The conclusion of the whole matter is this: The children's allowance is made for the sole purpose of grading the salaries of the missionaries according to their needs. It is a custom that has received the approbation of the Southern Baptist Convention for almost three-quarters of a century. It would be a simple thing to abolish it, but some other method would have to be devised to meet the end for which the allowance is intended, and that would be a matter which is by no means so simple.



SELF-SUPPORT ON THE FOREIGN FIELDS.

The old threadbare charge that the missionaries are making only "rice Christians" on the foreign field has been revived recently. The oft-repeated claim is still made that the present method of missionary work is pauperizing the native converts on the mission fields. There has always been some difference of opinion among missionaries and students of missionary work as to what extent it is right to help the mission churches. All recognize that it is possible to give too much help to churches on foreign fields just as

it is possible to extend too much aid to weak churches in this country. This is still a live topic with both foreign mission boards and the missionaries at the front. Whatever may be the correct solution of the problem, it is very certain that it is a difficult one and that it varies widely in different fields. We must recognize the fact that it has been the custom to aid the weak churches on foreign fields, and that can be no sudden breaking away from the custom. It will require tact, patience, perseverance, prayer and willingness to

card and readjust methods in order to bring about that degree of self-support which is desirable on all the fields.

All the missionaries of the Foreign Mission Board are under agreement to press the work of building up self-supporting self-governing and self-propagating churches. It is cheering to know that in all the fields rapid progress is being made in the matter of self-support. Anyone who will study this question in the last report of the Board, taking the topical index and tracing the references to this subject through the report, will find abundant proof of this fact.

One of the indisputable evidences that the missionaries are not making "rice Christians" and that the churches are not being pauperized, is the large average per-capita contribution on our mission fields. In some cases this average is larger than that among Southern Baptists for all objects, including church expenses and all mission work. The average per capita gift for Southern Baptists is \$5. Among our converts in China the average per capita gift is \$4, in Brazil nearly \$6 and in Argentina nearly \$5. In Japan, Africa, Italy and Mexico the average is from \$1.25 to \$2. It must be borne in mind that in all of these fields the members of our churches are for the most part poor people. It takes a long time to reach many of the wealthier classes in mission work. When this fact is taken into consideration, the average contribution among the members of our foreign mission churches is remarkable, and shows that the method of mission work is not pauperizing these Christians. The total contribution on all our foreign fields last year was \$144,427. These contributions were for the following objects:

1. *Support of Pastors and Evangelists.*

Almost every pastor and a large percentage of the evangelists are now receiving a part of their support from the native churches. There are now 56 churches that are entirely self-supporting, and many other churches that receive help from the Board, pay a large portion of their expenses.

2. *Church Buildings.* A majority of the church buildings in our foreign fields

are built and owned by the natives and not by the Foreign Mission Board. There are thirty church buildings in China that were built without help from the Board. In Africa and Brazil many of the churches are now furnishing their own buildings.

3. *Schools.* As in the case of churches, so in the case of the schools, earnest efforts are being made to bring them up to self-support. There are a large number of schools already self-supporting and all of them are partially so. The schools themselves are an important factor in the development of self-support. It will require a trained native leadership to bring the churches to self-support, and these trained leaders will rapidly reach the class of people who will contribute more largely to this end.

4. *Medical Work.* This important part of our work will perhaps be the part that will first become entirely self-supporting. It is so to a large extent already. Several of the hospitals pay all expenses except the salaries of medical missionaries. There are only two hospitals in which the Board pays as much as one-half of the running expenses.

In addition there are a number of native associations and organizations in China and Brazil that are doing home and foreign mission work. The native home mission board in North China supports fifteen missionaries, and the home mission board in South China is doing a great work. The report from that field says: "It is inspiring to see how the work grows and the brethren themselves grow as they shoulder the responsibility."

These facts go to show that our foreign mission churches are not the helpless, dependent bodies which some people who have no knowledge of the real conditions, would have us believe them to be. There is every reason to hope that the emphasis which is now placed upon self-support, and the interest which the churches themselves are taking in it, will cause a rapid and permanent growth in that direction.

NOTES OF INTEREST

Mrs. S. L. Ginsburg, of Rio, Brazil, sailed on August the seventh for her field of labor. Mrs. Ginsburg has had to be at home several years on account of the education of her children. Even now, on her return, she has to leave four of her children in this country to complete their education. She will be welcomed back to Brazil with great joy.

Miss Alice Huey, of Laichowfu, and Miss Florence Jones, of Pingtu, sailed on the Hohama Maru from Seattle on August 10, 1915, returning to their fields of labor after a well earned furlough. Both of them go back refreshed and strengthened for their arduous labors.

Miss Jessie L. Pettigrew left Hwang-hien June the fourteenth on her way home on account of her health. She is now at Mandeville, La., and we are glad to report, is somewhat improved in health.

We have received announcement that the Woman's Mission Board of the Baptist General Association of Missouri has elected Miss Aretta Beswick Corresponding Secretary. Miss Eleanor Mare, who has been filling this position so long and so successfully, becomes Home Secretary of the Woman's American Baptist Foreign Missionary Society after the first of October. We regret to give up the fellowship of service with Miss Mare, but we are glad to welcome Miss Beswick and wish for her every blessing in her great undertaking.

The next session of the Medical Missionary Conference is appointed for Nov. 2nd to 5th, 1915, inclusive, and will be held at Battle Creek Sanitarium. Dr. Harlan P. Beach of Yale University School of Missions, will preside. Information as to arrangements for the meeting can be had from Mr. George C. Tenny, Secretary, Battle Creek Sanitarium.

The three year Union Evangelistic Campaign in Japan is making progress and the good results are more and more apparent. Rev. J. L. Dearing, a missionary of the American Baptist Foreign Missionary Society, says: "One of the significant features of the movement is that it is so thoroughly Japanese, and yet the Japanese speakers succeed in arousing a profound interest in the minds of the people. Probably a deeper interest in the real truths of Christianity and the practical value of the gospel of Christ in the light of the individual than would result from addresses by foreigners. Most earnest efforts have been made from the beginning to secure the assistance of foreigners, particularly speakers from England, who should come and speak in the campaign. But partly on account of the war, these efforts have been unsuccessful. This seems in a measure providential for it has thrown the responsibility back on the Japanese, some of whom have developed remarkable power in reaching the hearts of their own people."

The Executive Committee of the Woman's Missionary Union has decided that its Jubilate offering for this year will go to the Sao Paulo and Kumamoto Girls' Schools. Miss Mallory writes: "The Committee would recommend that as a Union we encourage our members on behalf of the Judson Centennial to give to the much needed Girls' School at Sao Paulo, Brazil, and Kumamoto, Japan, and that the States be urged to give space to these subjects on the program of their summer assemblies and associational and State annual meetings." We rejoice that the W. M. U. is going to help in this way to complete the Judson Centennial Fund, and that this further Jubilate Offering is to go to these two exceedingly worthy and needy institutes.

Rev. James C. Quarles of Montevideo writes: "While peace sentiment has ad-

vanced considerably as the norm for America, considerable interest has been increased in the European war, since Italy has decided to enter "in defense of the liberties of the human race"—alongside the English, French, Papuans, Senegals, Russians, Hindoos, Japs, etc. Every few days contingents of Italian reservists leave for home, and each departure gives rise to great manifestations of enthusiasm not only on the part of the Italian residents, but on the part of natives as well. It is estimated that there are here some forty thousand Italian subjects eligible for military service. Many who were German sympathizers before, are now anti-German because of Italy's move.

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Rev. A. L. Dunstan of Porto Alegre, Brazil, writes: "You see that my field is quite new; and so far the native workers have been paid from the mission funds, while the native churches have been preparing themselves places of worship. Our church here has completed a house of worship worth about \$5,000. We have a small debt, but can pay it by May of next year. The church then will be in a condition to pay half the salary of her pastor, and defray all internal expenses. Brother Andrade is building a house for the church in Ijuhy,

which will be worth about \$2,000. Therefore, the church cannot pay any of his salary until the house is done.

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While the Moslem is admittedly hard to reach, Rev. S. Van R. Trowbridge reports beginnings of work by different Christian mission agencies in Egypt which are entering wedges that will one day open up the great solid mass of Islam to the Christian message. The Church Missionary Society (Anglican) in old Cairo has a Sunday school of over 100 street children, most of them Moslems. In the Sunday school at Esbekieh he found about forty Moslem children out of a total of one hundred and eighty-four. The rest are Protestant Copts. One of the large boys' classes is taught by Sheikh Abdul Khalik, a very earnest young convert from Mohammedanism.

Mr. Trowbridge recently addressed the students of the American Girls' College in Cairo. One-third of the three hundred were Moslem and Jewish girls. Their teachers have no hesitation about giving them a full knowledge of Christ and the great truths of the Christian life, and the President urged Mr. Trowbridge to speak freely and earnestly with regard to Christ's deity and our supreme allegiance to Him.

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TWO NEW MISSIONARIES.

We are glad to introduce to the Journal readers this month two splendid young people who have just sailed for Interior China:

Rev. Gordon Poteat was born April 11, 1891, at New Haven, Conn. His father is Dr. Edwin McNeill Poteat, who is now president of Furman University. His mother was Miss Harriet Hale Gordon, the daughter of Dr. A. J. Gordon, of Boston. She has much of her father's great missionary spirit, and it was largely through her influence that her son became a missionary.

In Gordon Poteat's early childhood his father moved to Philadelphia, and later to Greenville, S. C., to become president of Furman University. Gordon graduated from Furman University with honors and took the M. A. degree at Wake Forest College. He took a full course at the Southern



Rev. Gordon Poteat.

Helen Carruthers Poteat.

Baptist Theological Seminary, graduating with the Th. M. degree.

After graduation he was traveling secretary of the Student Volunteer Movement for one year. He was ordained at the First Baptist Church, Greenville, S. C., July 18, 1915.

On July 28, 1915, he was married to Miss Helen A. Carruthers of Harrisburg, Pa. He was appointed by the Board at a special meeting in Houston, Texas, May 15, 1915, and sailed for work August 21, 1915. He will be located in Kaifeng Honan, China.

HELEN CARRUTHERS POTEAT.

She was born November 1, 1890, at Fort Scott, Kansas. Her mother was Anna Wood and her father James B. Carruthers, the State Y. M. C. A. Secretary of Pennsylvania. Mrs. Poteat received her college training at Dickinson College, graduating in 1912. She received special training in the Drexel Library School in 1913. She was first assistant in the Harrisburg Public Library for one year, and was assistant secretary of Berea College, Berea, Ky., during 1914-15. She was married to Rev. Gordon Poteat in Harrisburg, Pa., July 23, 1915, and sailed with him for their field of labor in Kaifeng, China, August 21, 1915.



THE GOSPEL ON WHEELS.

Just before Rev. T. O. Hearn returned from his furlough last year he visited the church and school at Newton, Alabama. The brethren presented him with the money to purchase a bicycle to be used in his work. The following letter written to one of the brethren connected with the school is interesting in many ways:—

"It greatly cheers our hearts to know that we have friends in the dear home land who are praying for us, who are in sympathy with what we are trying to do for the dear Master, and who are wanting to help in the coming of His Kingdom in this great and needy field. I remember with so much pleasure my visit to Newton. Surely it was the crowning experience in all my work while at home—a mountain peak. I shall never forget the forty-two hands that went up that night, and the way the good Spirit of our God definitely led and abundantly blessed each, and then the love and interest that was manifested in presenting me with the "Gospel Wheel." I have already used it a good deal and am well pleased with it. It is light running and strong. I can use it to great advantage many times in running out to different churches and out-stations in our mission field and save much time and expense.

Brother Dawes and I have just returned from a six day's trip on a part of our field. Had a great time and the Lord blessed us in many ways. We organized one church,

visited and had services at other churches and out-stations, preached at market towns and smaller villages, scattered tracts, sold gospels and I greatly enjoyed it. Had a cordial reception and were treated well everywhere.

I preached fifteen times and visited and examined five of our seven village scholars. We have a boarding school here in the city, and have in it forty-five fine looking boys and young men.

I am more and more impressed with the greatness of this field—rich in opportunities, great in possibilities. This is the largest county in Shantung Province and has something over a million people and we two missionary families with only a little band of native workers, are the dependence to give the Bread of Life. So there is much to encourage but many difficulties in starting a work in a new field. This spring and summer we hope to have several classed and special meetings for Christians with the hope of getting them revived and giving them a better knowledge of the Word, and next fall a campaign for the unsaved. I am now preparing to give some Bible readings in the Boys' School on the 5th chapter of II Cor.

I am glad to say that the boys are paying their own way through school and we hope to reach this point as soon as possible in all our schools."



EDUCATIONAL DEPARTMENT

CHRISTOPHER INGLE

RICHMOND, VA.

EXPANSION POLICY.

"Get out beyond your Skin. You are a very nice person; but it is not worth while to spend all your time in your own company.

Get out beyond your Friends. Friendship is fine and necessary; but not enough for a full-sized man or woman.

Get out beyond your Classroom. That is where you make your living; but you must have more room for your life.

Get out beyond your Church. That you need for your spiritual comfort; But you must have more for salvation.

Get out beyond your Town. That is where you spend your time; but your soul should reach from the mountains to the sea.

Get out beyond your Sation. In that Humanity has a stake; but most of Humanity is elsewhere.

Get out, as far as you can—then will it be worth while to come back home."



We copy the above from the American Teacher and include it in the Notes of the Educational Department because we believe it is a good policy for our own Department. We want you to get out beyond yourself, your friends, your classroom, your church, your town and your nation. We want you to think in world terms. We urge upon you a careful consideration of the "Expansion Policy." We believe that a study of missionary literature will help you to take part in the worth while expansion policy.



FROM THE EDUCATIONAL DEPARTMENT
THROUGH THE CONVENTION TO THE PASTORS.

We call the attention of the pastors to the fact that in the Report of the Educational Department of the Foreign Mission Board to the Southern Baptist Convention

there was a special paragraph on Men's Mission Study Classes. In this paragraph we stated that "some pastors have rallied to our support, and have organized classes for their men." We continued by saying that "we would earnestly urge all the pastors throughout the South to immediately lay plans for such work, and see to it that their plans are worked out." The members of the Convention assembled not only raised no objection to this clause in our Report, but by their adoption of the Report, sanctioned this. We feel, therefore, that we come to you not alone with our own thought on the subject, but that we come to you with the support of the Convention, and we urge you, Brother Pastor, to immediately organize a class in Mission Study for your men.

You say wait until the fall. Why wait until the fall? In the fall your men will be busy with other matters. In the fall they will plead the rush and pressure of commercial activities. Business is dull. They are sitting out in front of their stores fussing about how hot the weather is. Why not give them something worth while to talk about? Why not spend an hour down town every morning in some man's store discussing mission affairs? Some of your men loaf an hour every day at the soda fount. Why not get a place down town where they can gather and get them to talk once a week about the needs of mission fields instead of about the baseball score?

We simply suggest these plans, and we are urging you to follow up these suggestions, and to work them out in your own local committees. This business is worth while. If it is worth contributing a dollar towards its support, it is worth contributing a few moments of prayer and thought towards its execution.

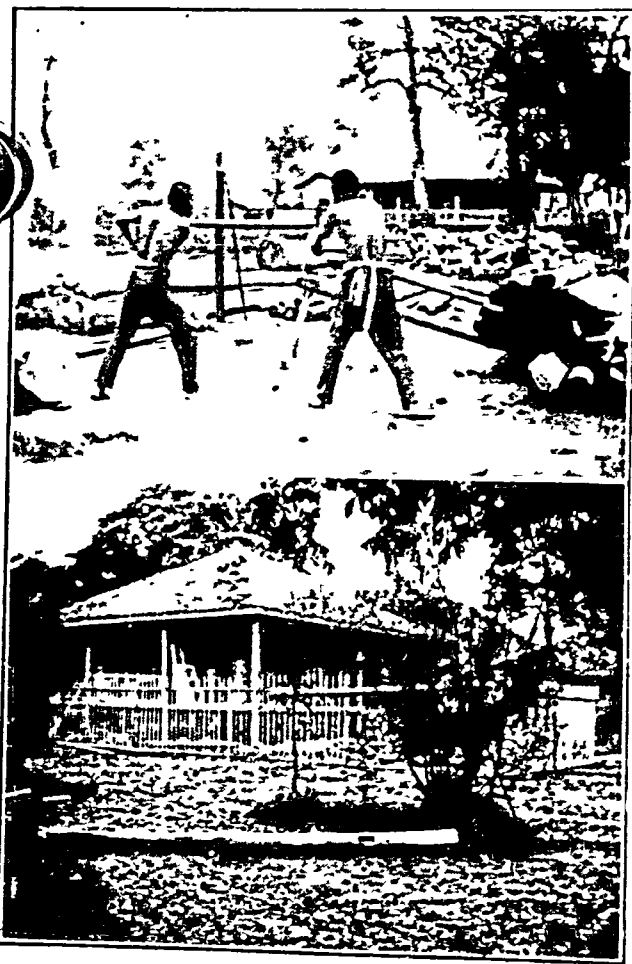
WHAT ABOUT IT?



BUILDING A MISSIONARY'S HOME.

Mr. and Mrs. W. D. King, who have so recently gone out to take part in the work in the great new field of Kwei Lin, China, found that one of the first needs was a little house in which they could live. The day after they arrived the workmen

these young missionaries. It seems so remarkable that lumber could be sawed in this primitive fashion and the house completed in two weeks' time. We wish for our young missionaries great happiness in this little home and most abundant success in their work.



Residence of Mr. and Mrs. W. D. King

began sawing the lumber for their home. Here is a picture of the men sawing the lumber by hand.

The second picture shows the little house two weeks later. It looks as if things do not move so slowly in China after all. Of course the home is not a palatial residence but evidently a neat, comfortable place for

ABIDING RESULTS OF THE EDDY CAMPAIGN

Mr. E. A. Turner, a Y. M. C. A. worker in Hangchow, China, tells of the permanent results from the Eddy campaign among students, officials and business men of that city. These results are exceedingly gratifying.

"The real test of the Eddy campaign has come out through the past three months. The Bible classes had been going on more or less faithfully, for six months when a decision meeting was held. It resulted in the decision of one hundred and sixty-one men to offer themselves for membership in the churches. They were divided as follows: one hundred and twenty-three students from seventeen schools, ten teachers, six business men, two officials and three students who are studying at home. But aside from this are results which cannot be recounted in figures. There has resulted a new attitude toward Christianity through the whole city. The leaders among Chinese say there has never been such an open attitude and a friendly response to the gospel appeal. From the military Governor, who says he wants his twin sons to become Christians, down through the student masses there is an attitude of friendliness, and I might say of inquiry. The largest task of the local church is the training of leaders to meet the opportunities which are coming.

fronting it. Plans for an intensive training of church members through group Bible study, preparatory to a large city-wide campaign of personal evangelism, with the largest emphasis on winning the non-Christian members of Christian families, are being worked out now.

One of the most important developments in our work since its organization has come during the past quarter. It was the organization of a Christian Discussion Club. The leading spirits are the prominent lawyer, Chin-Min-lan, whom I have written of before, and Wen Shih-tsen, the Commissioner of Foreign Affairs. Both became Christians after the Eddy meetings, and since then both have been unflagging in their zeal. This club was organized with the view of reaching officials and gentry. They meet about forty strong, twice a month for an hour of Bible study and discussion under H. L. Zia, a wonderfully tactful and able man who is recognized as the leading Christian translator in China, then comes supper, which is followed by an address on some phase of Christianity. The membership embraces some of the leading scholars, teachers, business men and officials of the city, and local pastors. The meetings are bringing out in frank discussion the objections these men have to the Church and Christianity, and Mr. Zia is meeting them in a helpful way. We believe great things will come from this meeting.



SELF-SUPPORT IN SOUTH CHINA.

It is always good to see anything move in the right direction. This article will tell about just such a movement. Several things combined to cause me to spend yesterday, the fifth Sunday of May, in Hongkong. I of course attended services at the Hongkong Baptist Church. The pastor gave a helpful talk on Ephesians 4:22-24, appealing to all the members to be new creatures in Christ Jesus, to be indeed like God in *positive* righteousness, which was his explanation of "putting on the new man." The sermon cannot fail to do good. Two quite intelligent young men were baptized. I was glad to note that

three members availed themselves of the opportunity afforded by the pastor to ask the candidates some questions.

The Hongkong Baptist Church has long been independent and self-supporting. It has, however, none the less worked in harmony with churches that are supported more or less by our Mission. Their pastor attends and takes part in our Quarterly Preachers' Meetings in Canton.

After the regular services yesterday, a regular business meeting was called. More than an hour was spent in discussing a proposed new movement to organize an association of the independent, self-supporting churches of our two Kwongs Baptist Association. Every speaker commended the proposition most heartily. Reference was made to a self-supporting Chinese Baptist Church in Japan, which had only twenty or thirty members. Members of two self-supporting churches were present at the meeting yesterday. There are already three other self-supporting churches in Kwong Tung. A Committee was appointed to communicate with all self-supporting Baptist churches in these two southern provinces and also with those who would undertake to become self-supporting immediately, to arrange time and place for perfecting the proposed new organization.

Surely this is a move in the right direction. I was glad to avail myself of the opportunity afforded me to commend the move and to offer space each month in our *True Light* to tell of the work so that Baptist churches throughout China may receive information and inspiration from the new movement.

I was the more heartily in favor of the new organization because several of the speakers, including the chairman, emphasized the point that the new organization would not mean that the churches entering it would give less but rather more to the several Boards of the Two Kwongs General Association; that the movement to hasten self-support was in no sense lack of appreciation of the work done by our Foreign Mission Board, but just the opposite. The chairman quoted a remark that

he had heard me make a year or more ago, that the money saved by a church becoming self-supporting would not be sent back to America, but would be used in opening work in new and needy fields. The spirit of the meeting was wholly admirable, and it was good to be there.

Let all who read these words pray that wisdom and grace may be given to the men, and women too, in our churches who have the right vision, who have as their aim "Self-support by all Baptist churches in South China."

R. E. CHAMBERS.

MISSIONARIES WITH YELLOW FEVER.

I attended a meeting of the North Brazil Mission in Pernambuco the first part of April, also attended session of National Convention in Victoria the latter part of April. Preached several times in each city and treated quite a number of sick folks in both cities.

On June 2nd, Brother M. G. White came down with yellow fever in the College building in Bahia. Happily the case was not of the very severe type. The case was under good control when I came down with same fever June 4th. Treated my own case for the first twenty-four hours, getting it under control, when I called in my Brazilian doctor friend, Dr. Fernando Luz of Bahia. With my own treatment of myself in the early stages of the attack and with his suggestions at the time of the crisis of the fever, my case went along all right. The health authorities put us in close quarantine for six days and thoroughly disinfected the house, killing all mosquitoes, etc. We both got out at the end of six days, awfully weak, hardly able to stand on our feet, and that for only a few moments at a time. The trip to Victoria, changing to the cool air of the south part of Brazil, changing food, etc., helped us wonderfully. The Whites went on to Rio for a few days. He is worse knocked to pieces than I am, but both of us are bad enough, awfully weak and very nervous, appetites poor, just in the last few days the food begins to taste natural, and we are now eating with better relish. I

am glad indeed that I was in Bahia when White took the fever. It does its work so rapidly that the treatment to avail anything must be administered very early in the case, even in the first few hours. In my own case I began vigorous treatment just as soon as I felt certain symptoms getting hold of me. Our suffering for four or five days was something awful. I don't know how long it will take in this depressing, perpetual summer of Brazil to recuperate our vital forces. Vitality is returning seemingly in a very slow way, but we are thankful to be able to report improvement. Will report our progress in regaining health and vital energy from time to time, so that you may know how we are.

The work moves along in a steady way all along the line. I enjoyed very much meeting with the brethren from South Brazil Mission at the Convention. Campos Field, Minas Geras and Sao Paulo are all very dear to me from sacred memories of the past on those fields. May the Lord richly bless you in our world-wide mission of love.

J. L. DOWNING.

Bahia, Brazil.

A CALL FOR HEROIC SPIRITS.

I desire to inform through the Journal my friends in the different States, where I had the privilege of working on my vacation, that I arrived here hale and hearty on the 29th of June after a splendid trip from Newport News.

People are being saved and added to our churches and God is with us. Difficulties are not lacking but that is the nature of the gospel campaign and the extension of the Kingdom. There are now two Pentecostal missionaries in this State and one more expected. Is it possible that there is not a Baptist in all America who dares to confront the Amazon climate where American missionaries of other denominations are coming? Americans are building railroads and are in business and have been. We must have another man for Para. I am invited again to a new territory of the Amazon. I have two more

boats and need two more this year yet. Remember me in your prayers. With deep appreciation of the splendid brotherly treatment received in Kentucky, Tennessee, Alabama, Mississippi, Texas, Oklahoma, I am yours in the cause in the Amazon Country.

E. A. NELSON.

Maranhao, Brazil.



SAFE THROUGH THE WAR ZONE.

I was hoping that two ladies would be coming to help in the work, but so far we have heard nothing definite in regard to them. Help for the Girls' School is so necessary. I wish we could make you all see the importance of it as we who are on the fields feel it to be. During my term out this time of two years and nine months, the school has grown from ten to fifty, twenty-two boarders and the remainder day pupils. With the exception of two native teachers, I have had all to do. It has been a time of joyous, happy service and with the exception of the last week, I have kept wonderfully well. If we can have help, the future of the school is very bright. I have promise of many girls for the school when I return, but I hardly know how I can do more than I have been doing; but still the promise comes to me "As thy day so shall thy strength be" and "I am with you alway." I am in His hands, to do and to be just what He wills. My eyes are up unto the hills, whence all my help must come." It is hard to leave these dear girls whom I have learned to love. It was a touching scene the day we closed school. Mr. and Mrs. Pinnock were present. My heart was too full to say anything. I had to leave that to Mr. Pinnock. At the close the girls wanted to sing a farewell song the teacher had taught them, but for some minutes they could not. Then through their sobs they did their best. Many were the presents from scholars, teachers and native friends I received as parting gifts and many were the prayers and good wishes offered for my safe arrival home and return to them. May our Heavenly Father grant it for His name sake. All the girls, pastors, teachers,

members from our three churches, European officials and the Government Secretary were at the station to bid me farewell and Bon Voyage. May God keep them in His love till we meet again. At Lagos it was another trying time saying goodbye to the pastor, parents of some of the girls, members and friends, and here again I received more presents.

The Sunday before I left I had the joy of seeing five of my dear girls confess their Saviour by baptism. So we know God is with us, and take courage. So far the voyage has been a very pleasant one. We are nearing Tenneriffe and expect to be getting by Thursday into what we call the danger zone. May God preserve us from the hands of our enemies. Our hope is in Him. We have boat drill and practice with life belts on, but I trust that all will be well. I shall finish on my arrival in England.

I arrived home safely last evening. I am thankful to have gotten home safely. It was an anxious time passing through the danger zone. We were ready with our life belts and boats were already lowered. But thanks to our Heavenly Father, we were delivered from the hands of our enemies.

MRS. C. G. LUMBLEY.



NEEDS AND BLESSINGS AT LAIYANG.

We are living in leased rooms. The lease expires in about two years or less. The owner of the property has already told us that he wants to live here himself when the time is out, so we cannot extend the time. The rooms are just ordinary Chinese rooms, very, very old and not comfortable to live in.

Four rooms have been lightened by glass windows but only two of them have wooden floors. (Wood is very expensive here). In these four rooms we two families are living, using one kitchen in common. The rooms are not all under the same roof. I have to prepare my food in the little kitchen and carry it across a courtyard to my little dining room which also does duty as a study for my husband. The two rooms with floors are

used by us two families as sleeping rooms and join, as do our dining rooms. Only a very thin partition divides the rooms and as we sit at dinner we often talk to the Dawes who sit eating their dinner on their side of the thin partition. Every word uttered in one dining room can be heard distinctly in the other dining room. The same is true of our bed rooms. Thus the Dawes hear my husband's remarks on the thinness of the porridge during breakfast and when I awaken at night I hear the Dawes peacefully snoring on their side. In Laiyang Station there is no privacy for either family; positively no place for even a little family quarrel.

For the present I am holding meetings in a small room on the place here, but when the home is granted I hope a chapel for the women will be granted too. Right here I must say there are more rooms on the property here but they have not been repaired and are useless, as they are simply built of mud and have no windows or floors, but one of them does very well for a meeting place for me just now. When I came to Laiyang, no women at all were going to the chapel, and there were no women's meetings. I got acquainted with a few old women as I walked through the streets on my way to and from the school where I teach in the morning. I invited them to my house on Sunday afternoons and began holding meetings just for women. Then I secured a Bible woman from Pingtu Station and sent her out working in the city. Sometimes I go with her and sometimes she goes alone. She invites all who are interested to come to these meetings. We now have good services, and good attendance. This is the work I love and am going to do.

My methods are these—First get them interested and then gather them into classes running for about two weeks. While they are in the classes it will be necessary to furnish sleeping rooms for them and a class room or chapel as I prefer to call it. While they are in the class they will be taught the Bible and how to conduct a meeting. This is necessary in China, as the women, even after they have

been converted, do not know how to write and must be, and are, thus taught in the mission station.

Ten of my schoolboys asked to be baptized and nine of them were accepted and baptized last week. My husband has been giving a series of lectures on God, at the school. At the close of these lectures the young men felt their need of God.

LIZZIE P. HEARN

Laiyang, China.



THE LAGOS SCHOOL—AFRICA.

Prior to 1888 the Baptist Academy and the Day School at Lagos held the premier positions amongst the educational institutions of that city. Unfortunate circumstances which occurred in that year broke off the schools, and although several attempts have been made to reinstate them in more recent years, we met with no permanent success.

The conditions under which educational work is carried on in Lagos are peculiar to British Colonies. All denominational schools receive liberal grants per capita from the Government toward current expenses, being left to teach the distinctive doctrines of each church. As the Baptists of the South are opposed in principle to this policy (viz.) that of State Aid, our schools have not participated in the grant. It will be seen that this course places us at a disadvantage and leaves the whole burden of finances to be borne by the mission. It is a costly proposition to compete with the subsidized schools. We are meeting the question of cost, without sacrificing principle by an arrangement between the Mission and the three Baptist Churches in Lagos. On the part of the Mission we agree to pay one half the cost of the school; the three churches agree to pay the other half in equal proportions. Owing to the debt, the Board was unable to grant the amount required in 1914 (although it was only \$375.00), the scheme was left in abeyance. This year, however, the amount was granted and on April 12, the Lagos Day School was reopened.

The results came as a surprise to the most optimistic, for there are 330 children

children in attendance—requiring a staff of six teachers. The large hall was crowded and the two large upper rooms have had to be opened for the use of the upper standards. This success was embarrassing for we had not provided for so large a staff of teachers in our estimates. We shall require \$500 for 1916; the Lagos Churches will provide an equal amount, making the total cost of running the school \$1,000. In the meantime the churches are nobly helping out, by contributing the amount required for the Assistant master to the end of the year.

We have lost a large number of our young people in the years that are passed by not having a good school at Lagos; but we have "stopped the gap" through which these have gone. If you will support us in this effort to establish an efficient school system in Lagos and throughout the entire country, you will share the honor of greatly increased results in our yearly reports. We begin to see the dawn of brighter days for Baptists and it should not be long before the Academy is also resuscitated and our Lagos schools shine in all their pristine glory.

S. G. PINNOCK.

Abeokuta.



LONGING TO DO EVANGELISTIC WORK.

Ever since Miss Meadows returned to America, when I took charge of the Girls' School for the time, I have prayed, and others have, that we might have a young lady to come from home who felt called to give her entire time to school work. I do not feel that I should give all my time to it, although I have had to do so these years. I trust the Lord will give us some encouragement through our Board at this time about the matter.

I believe our school deserves a young lady, and is in need of one; but have always felt that my time should be given to evangelistic work, and it is very trying to go on year after year doing other work that takes the strength I feel should be given to direct evangelistic effort.

I am nearing my fortieth year, and the next ten years of my life, if God spares me, will be the strongest ones that re-

main to me. *I believe they ought to be used for evangelistic and not school work; in fact, I am not willing to spend them otherwise.* School work is important, and I believe in it, but there must be some young lady at home who feels called to give her life to the education of Chinese girls; and, if the Board will send her out this fall, I will do all I can to help her get started at it, and to hold the school until she is well started in the language. It will take her two years even if quite apt in learning languages, to learn enough Cantonese to teach simple lessons intelligently.

I have tried to make this need strong, and intelligent to you, and hope I have not failed for it is a matter of grave importance to me, and also to the school.

Our school work is more encouraging this year than for some time, and many of our new pupils are doing splendidly. We are now using as teacher a girl who was educated in this school; and two of our girls are teaching half time, and also continuing their studies.

ELIZABETH E. REA.

Wu Chow, China.



OUR SPECIAL MEETINGS.

The most encouraging news I have to write is of our recent meetings. We invited Mr. Spight to come over and preach for us a week. For some time we have been working specially with a group of young people, and praying for them. Mr. Spight came on June 13th and was with us seven days. The weather did not favor us as far as attendance was concerned; it was bitter cold and one night raining. The crowds several nights were distressingly small. But for four nights we had present the people in whom we were especially interested. The sermons were simple, instructive and earnest though delivered with utmost calm. There was absolutely nothing of an excitable nature. But we felt the working of the Convicting Spirit. One night there were eleven professions of faith attended by such profound manifestations of repentance as we scarcely see in America. We have often remarked that in the conversions we witness

15 WEST FRANKLIN STREET, BALTIMORE, MD.

WOMAN'S MISSIONARY UNION

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CORRESPONDING SECRETARY—Miss Kathleen Mallory, 15 West Franklin Street, Baltimore, Md.

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TREASURER—Mrs. W. C. Lowndes, 736 Reservoir St., Baltimore, Md.

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PROGRAM.

Hymn—"My Country, 'tis for thee."

Bible Study IX.

Prayer.

Problems of Today.

Christian's Attitude.

Review of Work of Home Mission Board
for past year.

Prayer—Thanksgiving for the work accom-
plished. For wisdom and consecra-

tion in conducting the work of the
coming year.

Roll Call.

Minutes.

Business.

Plans for fall work, Mission Study Classes,
etc. Closing Hymn.

Write to Home Mission Board, 1004
Healey Building, Atlanta, Ga., for free
leaflets on the work.



BIBLE STUDY.

Study IX. *St. Paul's Missionary Aims and
Methods.*

I. Aims underlying St. Paul's Missionary
Labors.

1. Aim as required by his commission.
Acts 26:16-18, 22, 23.

2. He aimed to preach in unevangelized
regions, not working in another's
territory. Rom. 15:20, 21.

3. Aimed to teach and to build up
those that were being saved. Acts
20:18-21.

4. Aimed to make them independent propagators of the gospel. Acts 14:21-23.
 5. Above all, he aimed to know and obey the Divine Will. Acts 13:4; 16:6, 7; 21:11-13.
- II. St. Paul's Use of Strategic Points.
Commercial centers affecting large districts. Acts 9:29, 30; 18:1, 11, 18; 1 Thess. 1:8; Acts 19:26.
- III. Preaching as a Pauline Method of Missionary Labor.
It was a primary and fundamental method. Rom. 15:19.
- IV. Itineration as a Missionary Method.
1. St. Paul's three great missionary tours. Acts 13-21:17.
 2. Three main objects of itineration: (1) To plant the gospel in new regions. Rom. 15:19-24. (2) To organize and strengthen work already begun. Acts 15:36, 41; 18:23. (3) To

- exercise oversight in infant churches. 1 Cor. 11:34; 4:18, 19.
- V. Use of the Letter in Pauline Missionary Work.
1. A medium of reproof. 1 Cor. 4; 2 Cor. 7:8, 9.
 2. A means of instruction. 2 Thess. 2.
 3. An expression of personal love and interest. 2 Cor. 2:4; Phil. 1 Cor. 16:24.
 4. A help toward communion of saints. Phil. 4:21, 22; 1 Thess. 1:1; 2 Cor. 1:1, 2.

SUMMARY.

Home Mission Board Headquarters, 10 Healey Building, Atlanta, Ga.; Corresponding Secretary, Dr. B. D. Gray; Leading Departments: Publicity; Co-operative Service Work; Mountain Schools; Evangelistic Enlistment; Church Extension; Foreigners; Indians and Negroes; Cuba; Canal Zone; 14,171 Co-operating Southern Baptist Churches.



THE PROBLEMS OF TODAY.

Unquestionably great dangers and problems confront the Christians of the United States today;

There are dangers to our religious life: There is the Sabbath problem. People do not observe the Sabbath as carefully as they did fifty years ago. There is the Mormon problem. The black-coated emissaries of the Utah abomination are traveling all parts of our country and Europe, and drawing away disciples after them. There is the Catholic problem. Hordes of immigrants from the Latin nations of Europe have been for the last 30 years pouring into the United States, and by their aid the Romish hierarchy is becoming a danger to our national life. There is the Christian Science Problem. Under the leadership of the now defunct Mrs. Mary Baker Glover Eddy, this cult has risen to wide activity and has overturned the faith of some. There is the heathen problem. Not only the ungodly, but the heathen are *within our doors*. In various cities of our land

there are actually built or building temples to the heathen gods of India, China and Japan. Under the name of theosophy these cults are appealing to foolish and unstable people. Shall our Christian land be polluted with such abominations?

There are the social problems: What to do with the saloon? What to do with the white slave traffic? What to do with the "merged" and vicious elements of our population? What to do with the relation of capital and labor? What to do with municipal corruption? What to do with socialism?

Every generation has had its problems. They who have in their day faithfully stood for God are now victory-crowned. Our generation, our own land has its problems—momentous problems! The solution is not yet. What is needed is *persistent, heroic Christian service!*—*Presbyterian of the South.*

Undoubtedly, to these problems should be added the Russellism problem, for no

is more indefatigable in scattering their pernicious doctrines than this; every member being required to distribute Russell's literature.

THE CHRISTIAN ATTITUDE.

Surrounded by these problems, those who are trying to live the Christ life, will fight against them in their homes and own communities. But, that we may help the

weak places all over our country, we, as Southern Baptists, have established our Home Mission Board at Atlanta, Ga., and by contributing to it, we lengthen our arms and help to fight evil in many more places. To those of us who are contributing to the Home Mission Board the review of the past year's work will make interesting reading.



DEPARTMENTS OF HOME MISSION WORK.

PUBLICITY.

The Home Board has never had a more successful year in its publicity work. Besides publishing its organ, "The Home Field," and a Mission Study book, "Baptist Home Missions," by its editorial secretary, Dr. V. I. Masters, it has about twenty attractively printed leaflets for free distribution on the larger activities conducted by it. During the year the Publicity Department has issued a total of 5,500,000 pages of tracts.

This is distinct from the large number of selected evangelistic tracts, which are also free.

Just printed is the beautiful Home Mission Album "Home Missions in Pictures," which presents to the eye and attractive and impressive story of our great work. It has fifty-two pages and is beautifully printed in two colors, on pages which are 7x 10 inches in size. Price, 25c. postpaid.

A new set of fine Home Mission Charts has also just recently been printed. These charts are more than twice as large as the former charts issued by the Board and are printed in two colors on high-class paper. They are very attractive and will be appropriate and educational on the walls of any church. Price, 50c. postpaid.

During the past year there has been a continual demand for Home Mission Stereoptican Slides sets on the part of the churches, and the Department has supplied this demand by keeping in constant use our twenty Home Mission Slide lectures.

Through the "Home Field" and the leaf-

lets much has gone forth to combat the errors of our day and in view of the large place the false doctrines are giving to printers ink, this department of Publicity is seen to be one of the most necessary.

CO-OPERATIVE STATE WORK.

Throughout its history and by special order of the Southern Baptist Convention, the Home Board has done a large amount of its mission work in co-operation with State Boards of Missions in our Conventions, and in more recent years with the Negro National Baptist Convention and to a limited extent with other Negro agencies.

Various plans of mission work are in operation in various States, the plans being adapted to the different needs. The Home Board adjusts itself in the aid which it renders to all these varying needs. The results are large and gratifying, but not so easily reducible to tabular statement as they would be if the work in the States was less developed and thorough-going.

For the work done in *your* State, see the 1915 S. B. C. Minutes, free, upon request on the Home Mission Board.

MOUNTAIN SCHOOLS.

The Home Mission Board conducts thirty-four schools in the Southern mountains, which is two more than we had last year. These schools are of almost incalculable benefit in developing and training pure, native born American stock. They are located in seven States: Virginia, North and South Carolina, Georgia, Alabama, Tennessee and Kentucky. The schools re-

port 5,281 students, 88 ministerial students, an increase of ten over last year and an increase of ninety-four in the number of baptisms. Our greatest increase is in the building operations, however, which show that we did \$32,653 more building than last year.

Dr. Brown, the Superintendent, reports the past year as one of spiritual growth and deepening. Rev. J. C. Owen the evangelist for the mountain schools had 470 conversions in his meetings and 531 of the students declared their willingness to be ministers of the gospel or Home or Foreign Missionaries. About 1,000 signed cards, pledging for training and service as personal workers.

For further information about the mountain schools, see the program on Home Mission schools in the Foreign Mission Journal and Royal Service for July.

EVANGELISM.

Dr. Bruner, the Secretary of Evangelism reports, "It has been a great year and a great work. The fearful cataclysm in Europe—the fruitage of a Christless age, bringing havoc and desolation, ruin and death, such as has not been since the flood, is making men think as never before. It is giving to the Department of Evangelism its supreme opportunity. Last year 27 evangelists reported 12,673 baptisms; 17,057 total additions and 1,301 volunteers for ministry and mission work.

More baptisms are reported by the Department this year than were ever reported by all the activities of the Board in any year prior to 1906. The number of baptisms reported from this single Department of our Board is larger than those reported from all sources by any other Home Mission Board of which we know.

We call attention to the fact that this vital work of evangelism, in which more than 12,000 souls were led to Jesus by our staff and more than 17,000 members were added to our Baptist churches and more than 1,300 young men and women volunteered for the ministry or for mission work, was accomplished this year, with a net outlay of \$17,522.02. Could that amount be spent in any other work upon

the face of the globe, where its Kingdom worth would count for more?

Our work in the cities is a distinct contribution toward the solution of the city problem today. Satan has his throne in our great cities. But where God's people are united and panoplied with the glorious gospel, we can rout Satan in the city.

Ours is a unique work. It is improving other denominations. Some are ready girding themselves for work along similar lines. They can see the distinct advantage of team work.

Our staff includes nineteen evangelists and six evangelistic singers. We have an evangelist to the deaf mutes; one to thirty-four mountain schools, and two Negro evangelists.

The two Negro evangelists, Brother Bailey and Carroll, have wrought nobly and their labors together with some special helpers in a few meetings have brought into the Negro churches over 400 members.

But the additions are not the greatest things connected with this work. We are bringing into touch and sympathy with each other, leaders of both races, and the personal workers' conferences are teaching and training the Negro preachers and workers in the fundamentals of the gospel in such a way as to have far-reaching results.

No man among us is doing a work of Kingdom worth that more vitally concerns our future than Bro. J. C. Owen, our evangelist to the Mountain schools.

Brother Michaels has pressed his work in behalf of the deaf mutes with vigor this year. He has established during his connection with us, Deaf Mute Sunday schools in many towns, such as Memphis, Nashville, Chattanooga, Bristol, Knoxville, Richmond, Roanoke, Norfolk, Baltimore, Washington, Durham, Charlotte, Greerboro, Greenville, S. C., Columbia, Atlanta, Birmingham, Dallas, Fort Worth, Waco, Houston, Austin, Van Buren, Fort Smith, Danville, Va., and Danville, Ky.

In all the ages the gospel has never appeared so mightily to bleeding humanity.

hearts; never has it answered so fully the longings of human souls! It alone is the panacea for the world's suffering, the world's sorrow and the world's sin.

But if we would evangelize the weary, waiting world, we must press with utmost vigor the evangelization of our own home land! To do this there is no other agency so potent as the Department of Evangelism.

ENLISTMENT.

The Department of Enlistment presents its second annual report of active Enlistment service.

Much emphasis has been put on the startling statistics and striking statements—all too true—which we have recently published concerning the backward Baptist churches of the South. Part of this emphasis, however, has been given the wrong accent, because with such an accent it makes one look upon the situation as a matter of shame and almost of despair rather than a natural and blessed result of the intense evangelism of several generations, and as a providential opportunity and divine invitation to a larger and better balanced denominational program than the present.

During the year, 21 field workers have been employed in this Department—an average of sixteen—and they have pressed the work in seven states. They have projected and participated in 83 association campaigns; *definitely developed* 143 pastoral fields; *grouped* 140 country and village churches; *conducted* 151 every-member canvasses; *introduced the envelope system in* 115 churches; *held* 296 services with pastorless churches and *built or improved* 51 church buildings and pastoriums.

Dr. Arch C. Cree, formerly secretary of Enlistment, resigned at the close of the last Convention year and while we still have our splendid field workers, we need to remember that the strong everywhere must help the weaker churches around them.

CHURCH EXTENSION.

The needs are as reported a year ago. Much has been given to the churches and much has been loaned, but the total of

8,000 needy fields, nearly 4,000 of them homeless, still stands.

In some States the reported needs are a little less, in others they are a little more, but the general condition is the same.

This total of needs will continue long after the completion of the present work—the collection of a Million-Dollar Church Building Loan Fund—or at best there will be no great reduction. The Disciples, in 1888, reported 1,600 homeless churches. Since that time they have expended \$2,815,000 for their relief. Yet today they report 1,300 homeless congregations. Of the original 1,600 homeless bodies, 1,100 have been relieved, but due to their general growth the total has been reduced only 300 in a quarter of a century and after the expenditure of nearly three millions of dollars.: Their cash capital today is \$1,115,000, but with a realization of the inadequacy of this amount they are now working toward the goal of a second million.

Southern Baptists have 57 Memorial Funds, totaling \$122,536. The Tichenor Memorial, which has been at work since 1909, has increased from \$20,000 to \$29,000 and has invested \$39,000 from its own capital. The S S. Board Memorial has a present capital of \$16,305.63, including the recent gift of \$5,000. This fund has been instrumental in the erection of ten churches, where otherwise the congregations must have remained in the great army of the homeless.

FOREIGNERS, INDIANS AND NEGROES.

It is significant that almost every European war of consequence in the last seventy years has been followed by increased emigration to America.

There is good reason to believe, therefore, that after the war all immigration records will be broken. This view is held by one of the foremost authorities on the subject in America, Mr. Frederick C. Howe, Commissioner of Immigration at Ellis Island, New York. Mr. Howe says: "I believe that for at least five or six years after the end of the war in Europe our immigration will be extremely large and

that much of it will go through Panama to the Pacific Coast.

Undoubtedly this would mean a vastly increased immigration to the Southern States. Now is the time to set our house in order to receive the war-worn European who is surely coming into it. *The time to study our immigration problem is now!*

For the 4,000,000 foreigners already in the South, Southern Baptists are answering with about 50 missionaries, a corps entirely inadequate to the great needs, but a brave and heroic band.

To meet the needs of the 400,000 Mexican residents in Texas, the Home Board, with the Texas State Mission Board, is maintaining 54 missionary churches and stations. Brother C. D. Daniel is superintendent of our Texas-Mexican work. For information about the splendid school for Mexicans in El Paso, see the July W. M. U. Program in Foreign Mission Journal.

INDIANS.

There are more than 125,000 Indians in Oklahoma and 22,000 in New Mexico. The Home Board does no work among the New Mexico Indians. In Oklahoma the Board conducts a work for the five civilized tribes in co-operation with the Oklahoma State Board of Missions. To carry on this work a superintendent and twelve Indian missionaries are engaged.

The Home Board conducts an independent mission work among the Pawnee tribe and among the Osage tribe, both of which have their reservations slightly to the east of North Central Oklahoma.

Missionary effort has been put forth among the Osages by the Catholics and these are harder to reach than the heathen Indians. Great success has signalized our work among the Pawnees and many of the chiefs and most of the influential members of the tribe are members of the church.

NEGROES.

There is no danger that we shall say too often that the first obligation of Christian white people in the South to Christianize other races than our own is to the Negro at our doors. Moreover, he is the supreme test of our faith in this respect, his weaknesses are ever before us and his short-

comings daily try us. It is harder to show the spirit of Christ to the weak and needy human beings right at us, than it is to think with complacent generosity of masses of mankind afar, whose weaknesses do not disturb us.

During the last year the Home Board has aided in supporting 39 Negro missionaries. In addition, in the Department of Evangelism the Board has employed two Negro evangelists. Two years ago the Convention set on foot a movement for the establishment of a theological school for the Negroes.

CUBA.

The field occupied by the work of Southern Baptists in Cuba comprises the four western provinces of the Island, or a little less than half the territory of the Republic. It is approximately four hundred miles long, and averages fifty miles in width.

A summary of the work during the year would be as follows: Preaching services, 2,238; prayer meetings, 1,090; religious visits, 10,172; baptized, 168; received by letter, 26; total membership, 1,962; tracts distributed (pages), 165,400; Bibles and portions distributed, 1,485.

CANAL ZONE.

We have been working in the Canal Zone 10 years and our workers there have lived through the vicissitudes of the building of the Panama Canal. But Brother J. F. Wise, our superintendent, says of the work now: "Forcible depopulation of the Canal Zone has necessarily forced us to move some of our churches and pastors' homes to permanent places." Indeed, of four of the eight Baptist churches established there, it must be said, "on account of the forcible depopulation of the Canal Zone by the government" the work is decreasing or closed. But we can trust our workers there to adjust the work to the needs and opportunities as they present themselves.

In conclusion, our Home Mission Board supports or assists in the support of 150 workers, who have constituted 216 churches, organized 630 Sunday schools and distributed 20,237 Bibles and Testaments and baptized 38,310 in the past year. This surpasses all past records and those of any other similar agency in America.

• FIRST QUARTERLY REPORT FROM TREASURER OF WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION

MRS. W. C. LOWNDES, Treasurer.

MAY 1, 1915 TO AUGUST 1, 1915.	Alabama	Arkansas	District of Columbia	Florida	Georgia	Illinois	Kentucky	Louisiana	Maryland	Mississippi	Missouri	New Mexico	North Carolina	Oklahoma	South Carolina	Tennessee	Texas	Virginia	Totals
W. M. S.—Foreign	\$254 32	\$778 52	\$20 00	\$81 20	\$2597 71	\$11 93	\$753 61	\$157 33	\$ 55 72	\$226 71	\$ 897 36	\$5 00	\$2112 05		\$1114 12	\$539 68		\$3368 21	\$ 13106 47
Home.....	424 31	673 69	10 00	71 80	1821 12	11 15	420 23	215 74	92 52	185 73	513 40	5 00	5592 69		823 88	374 14		1713 20	12951 90
S. S. Board.....	1 00	7 20		3 74	10 13		22 66			25 00			5 35		63 57	14 70		49 13	202 78
Tr. School.....	27 98			11 06		14 60	701 23	2 50	1 00		85 65	4 00	30 00	75 00	545 17		\$42 75	1022 87	2561 11
Marg. Fund.....							10 10			12 50									22 60
W. M. A.—Foreign	26 50				518 95		67 85		7 48		15 01		425 62		298 36	12 60		411 13	1783 51
Home.....	36 85				280 78		41 48		7 53		7 50		865 14		135 12	13 00		380 20	1767 60
S. S. Board.....					10		1 00								5 90	5 50			12 50
Tr. School.....	3 40						52 55	32 41		117 75			2 75		115 90			307 70	*730 49
Marg. Fund.....							1 25												1 25
G. A.—Foreign...	2 30			2 50			3 75								17 09	3 57		10 83	45 04
Home.....	3 20						5 66								30 52	2 50		34 70	76 58
S. S. Board.....	50														1 85				2 35
Tr. School.....							3 25								18 45			41 41	63 11
R. A.—Foreign...	2 66				5 41		1 50						20 24		36 74			129 22	195 80
Home.....	2 55				9 29								61 27		18 71			85 24	177 09
S. S. Board.....															2 45				2 45
Tr. School.....	1 30						1 00						1 25		2 40			9 70	15 65
Marg. Fund.....															25				25
Sunbeams—For'n.	15 58			2 50	91 01		37 73	70	1 50		30 00		118 13		255 81	7 26		367 40	930 52
Home.....	27 74			1 00	103 82		20 08	2 20	1 50		3 25		685 92		226 21	5 90		337 16	1414 78
S. S. Board.....	38 26			1 00	1 55		50								5 35	1 00		13 80	61 46
Tr. School.....	1 00						16 87				4 20		6 81		14 15			48 32	121 35
Marg. Fund.....							2 25												2 25
Totals.....	\$869 95	\$1459 41	\$ 30 00	\$ 177 80	\$5216 10	\$10 68	\$2169 55	\$410 88	\$167 25	\$567 69	\$1556 11	\$11 00	\$9927 52	\$75 00	\$1092 33	\$979 85	\$42 75	\$8330 22	*\$ 36255 32

The above amount for the Training School includes \$182.00 for the Scholarship Fund, \$10.00 from Alumni and \$87.13 from the Student Body of School.

JUBILATE OFFERINGS REPORTED BY STATE TREASURERS IN ADDITION TO ABOVE

W. M. S.—Foreign	\$596 02	\$75 00	\$10 00	\$31 25			\$1511 93	\$ 15 00	\$27 00		\$230 74		\$1902 95		\$877 59	\$131 25		\$2119 34	\$7831 07
Home.....	7 00	19 00	15 00	3 25			14 00	510 17	2 00		7 75		285 31		9 00			295 98	1168 16
Totals.....	\$603 02	\$94 00	\$25 00	\$37 50			\$1555 93	\$525 17	\$29 00		\$238 49		\$2188 26		\$886 59	\$431 25		\$2415 32	\$9029 53

TOTAL VALUE OF BOXES TO MISSIONARIES

Totals.....											\$18 00		\$30 00					\$60 31	\$138 34
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YOUNG PEOPLE'S DEPARTMENT

ELIZABETH N. BRIGGS, Raleigh, N. C., Editor.

HOME MISSION MOTION PICTURES.

Our Home Board is doing such a large work in so many different ways that we are going to have motion pictures of some branches of the work.

give them. Then we can pray the dear Lord to bless them and help them to learn about Jesus and be His loving, helpful children.—*Selected.*

1. CUBA.

(Large boy with three little boys.)

Here is one picture from Cuba. These are bright little boys who are eager to go to school and learn to read. But even when they can read, they have little besides their school books to enjoy.

When they can get a nice story, or better still, a Bible full of nice stories, they are very happy. Unfortunately there are few good books for children in the Spanish language, and these few are costly. But some of our Christian people have written little leaflets or tracts in Spanish telling Bible stories or something else that will help the children.

One day a man came to the mission with his three little boys to sell "*quinceos*" (bananas). While he and one of the boys were inside the house the missionary gave tracts to the other two. They were delighted and when the boy and his father came out of the house she saw by their looks that they wanted some too, so she gave them each a tract. They bowed and taking off their hats, said "*Muchas gracias*," (many thanks) and promised to come to the Sabbath school.

Shall we not, every one of us, try to give enough money to buy one, three, six, or ten tracts for these little children? We cannot send them our own books, for they cannot understand the English words, but we can give pennies enough for the missionaries to buy the Spanish tracts to

2. IMMIGRANTS.

(Several children with bright handkerchiefs tied over their heads and large bundles on their shoulders.)

This is an opportunity to see the landing of immigrants in America at one of the great piers. We must secure a guide at the office, follow him up a long stairway to the visitors' gallery.

The sight below was at first a confused mass of human beings moving about, the buzz of voices and the shuffling of feet. Up a staircase that came up through the middle of the floor streamed men, women and children, oddly dressed, bewildered, heavily laden with bags, boxes, furniture, musical instruments and valises of impossible size. They were hurried on past many blue-coated officials, examined with marvelous quickness by the medical inspectors, and if passed by them, hustled into long lines of benches to wait their turn for inspection of their passports and tickets. Then, group by group they passed this ordeal and vanished from our eyes down other stairways, on their further journey to find a home.

The moving pictures of that day are never to be effaced. I saw now a pretty little Italian girl, swarthy, straight-featured, picturesque and charming in her yellow head handkerchief, and I wonder now where she is. There was an old man with a hopeless look, and a great valise

under which he staggered. What did life hold for him? Women looked very tired, very hungry—with more than physical hunger. I wondered whether they would ever come to know that the Bread of Life is for them?—*Selected.*



3. OUR MISSION WORK IN TAMPA.

(Small children may be grouped to represent the little Italians at school. After the reading they should sing "Jesus Loves Me.")

Our Baptist Italian Mission under the Home Mission Board, was started in Tampa, Fla., in 1908. Our church building erected in 1910 has a well constructed room for church services, a large room for school purposes, and two small rooms.

The first day I entered the field, with the clatter of foreign tongues on every hand I was impressed with the fact that we need not leave our own beloved Home Land to do Foreign Mission work.

Italians in West Tampa have come here thinking more about the American dollar than anything else. If I could take you up and down the streets, swarming with children, you would doubtless conclude that it would take many dollars each week to clothe and feed them.

These children are made old for their years, acting the part of little mothers while the big mothers work in the cigar factories during the day.

The majority of these Italians are from Sicily, have a dialect of their own, and cannot understand pure Italian. However, I find that a few expressions, signs, and smiles help to get next to the people.

As English is understood our work will progress more rapidly. To be helpful to our boys and girls who work during the day and to meet their desire to learn English, we opened a night school in West Tampa. Pray that our influence and work will be such that many of these young people may accept Jesus as their personal Savior.

One afternoon I had around me in our Sunday-school room about two dozen children teaching them to sing "Jesus Loves Me." How my heart thrilled as their

voices rang out, in a broken way, "Yes, Jesus loves me." Those words have been sung on more mission fields than any other one song, but it was new to these children. As I tried to explain to them in a simple way the meaning of the words of the song, a prayer went up from my heart that they might know the meaning of this love, and in truth love Jesus because "He first loved us."—*Selected.*



4. OUR MOUNTAIN SCHOOLS.

(Two girls to represent Norah and Ethel.)

"Here is a girl—Norah by name—who heard me say that a poor girl could get an education if she wanted it. She worked in a small factory to get book money. She cooked for other girls in the boarding hall for her board, took the prize for improvement two sessions. She is now learning to be a trained nurse.

"Here is another girl—Ethel, an orphan. She has plowed corn, chopped wood, hauled hay, and any other work which came to her. All the time she hungered for an education. With only money enough to attend one of these schools, she entered without books or anything else except a determination to rise out of her condition. She was taken by the good teacher and his wife and is given work to pay part of her expenses.

"The teachers receive such small salaries that they can ill afford to do this kind of thing, yet there is not a school where it is not being done."—*Selected.*

5. WORK AMONG THE INDIANS.

(Little girl with bright shawl over her shoulders.)

A Wayside Sermon.

The little Indian girl stood on the railway platform, and a group of restless travelers had gathered in a circle about her, examining her wares. "I make the baskets myself, and they take many days," said the Indian girl.

"O, of course they all declare they are selling cheap," said the man with his hat on one side. "And why shouldn't they cheat if they can? I'd do the same in their places."

The next remark of the Indian girl was unexpected. "For what shall it profit a man," she said in slow, painstaking English, "if he shall gain the whole world, and lose his own soul?" That is what they taught us at the mission school, and I will not lie that I may sell my baskets, even though I go hungry."

"It wasn't long for a sermon," said the man with his hat on one side, "but it's the kind of one you can't forget in a hurry."
—Selected.

6. CHURCH EXTENSION DEPARTMENT.

(Child holding picture of a Church-Leader explains that many children in our country have no church buildings in which to have Sunday school and church services.)

It is worth while to support Home Missions. During the fifteen years I have spent as missionary in this country I have preached in private homes, at the cow ranches, saw-mills, in cotton-gin houses, barn lofts and in dancing halls. I was in one home where there was an eleven-year-old boy who had never seen a preacher, and his mother had not heard a sermon in fourteen years. At another place a woman who had not heard a sermon in eight years walked four miles and carried her babies to attend the first service ever held in that settlement. I preached at eleven o'clock and while my wife was conducting an afternoon meeting that woman was converted. Such is Home Mission work in this country. It is worthy of hearty support.—Selected.

7. PUBLICITY DEPARTMENT.

(Child holding copy of "The Home Field" and other Home Mission leaflets.)

It is through our Home Mission magazine and other printed matter about Home Missions that we must learn the needs of our Southland. We want to remember that Dr. B. D. Gray is our Home Mission Secretary, that our Home Mission Board is located in Atlanta. Let us name again the pictures we have seen of our Home Mission Work.

NOTE—Other pictures may be arranged—boy holding toy ship for Canal Zone; boy with Bible for Evangelism; black "mammy doll" for work among the negroes; all the

Band stand with joined hands for Enrollment.

HOW A WOMAN MISSIONARY WORKS.

We wonder sometimes how the wives of our missionaries on foreign fields carry on their work. The following, written by Mrs. T. C. Britton of Soochow, China, which was intended merely as a report of her work for the first quarter of the year and was not written for publication, gives us an interesting insight into her work.

"Our work at Bin Hwo Jao has gone on as usual. Two evangelists assisted by two earnest laymen have held nightly evangelistic services. I have been able to attend some of these services and help with the singing. The organ, which leads to better singing, is always a great help in drawing a larger crowd into the regular evangelistic meetings. There are some enquirers, and we are thankful to see that many neighbors come in night after night.

"Our meetings for women only, are held on Tuesdays and Thursdays in the afternoon. I always try to have a Bible lesson with all Christians and enquirers present after the meeting is over. Twenty or more women and girls have had Bible instruction in these classes. A few of them are regular in attendance.

"Part of my forenoon each day is given to instructing my helpers, who are in training as Bible Women. We have a lesson in both the New and Old Testaments. Three times a week I teach the day school pupils singing, and at a stated time examine each of them on their work in the Bible.

"I continue to lead our teachers of the Sunday school for street children, in what may be termed Sunday school inquiry. This has been very interesting as well as very encouraging to me.

"In order to keep in touch with my husband's outstations, I correspond with the evangelists in charge, and meet them once a month, when they come to Soochow to attend the Evangelist's Conference. At this time we talk over the needs, perplexities and the encouragements of their churches and also attend to the strictly business part of the work.

"This letter was begun early in April but I am finishing it in May. I have been too busy to write."