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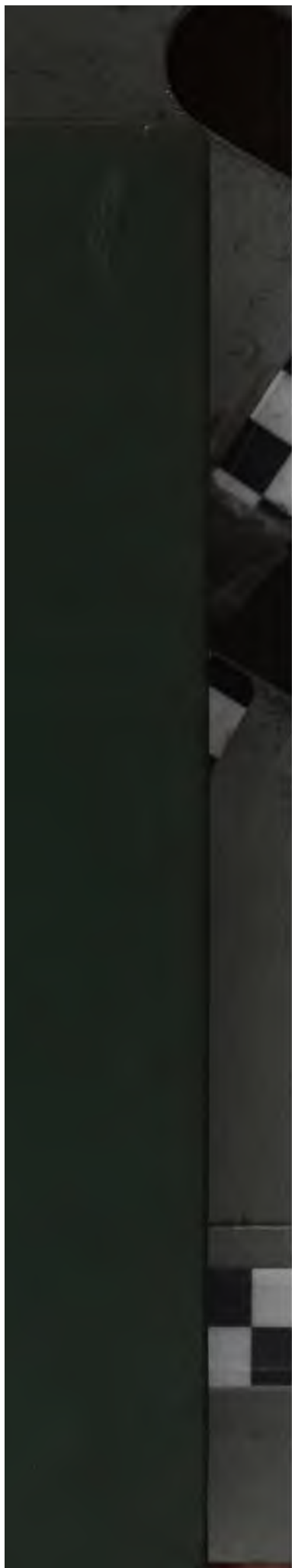
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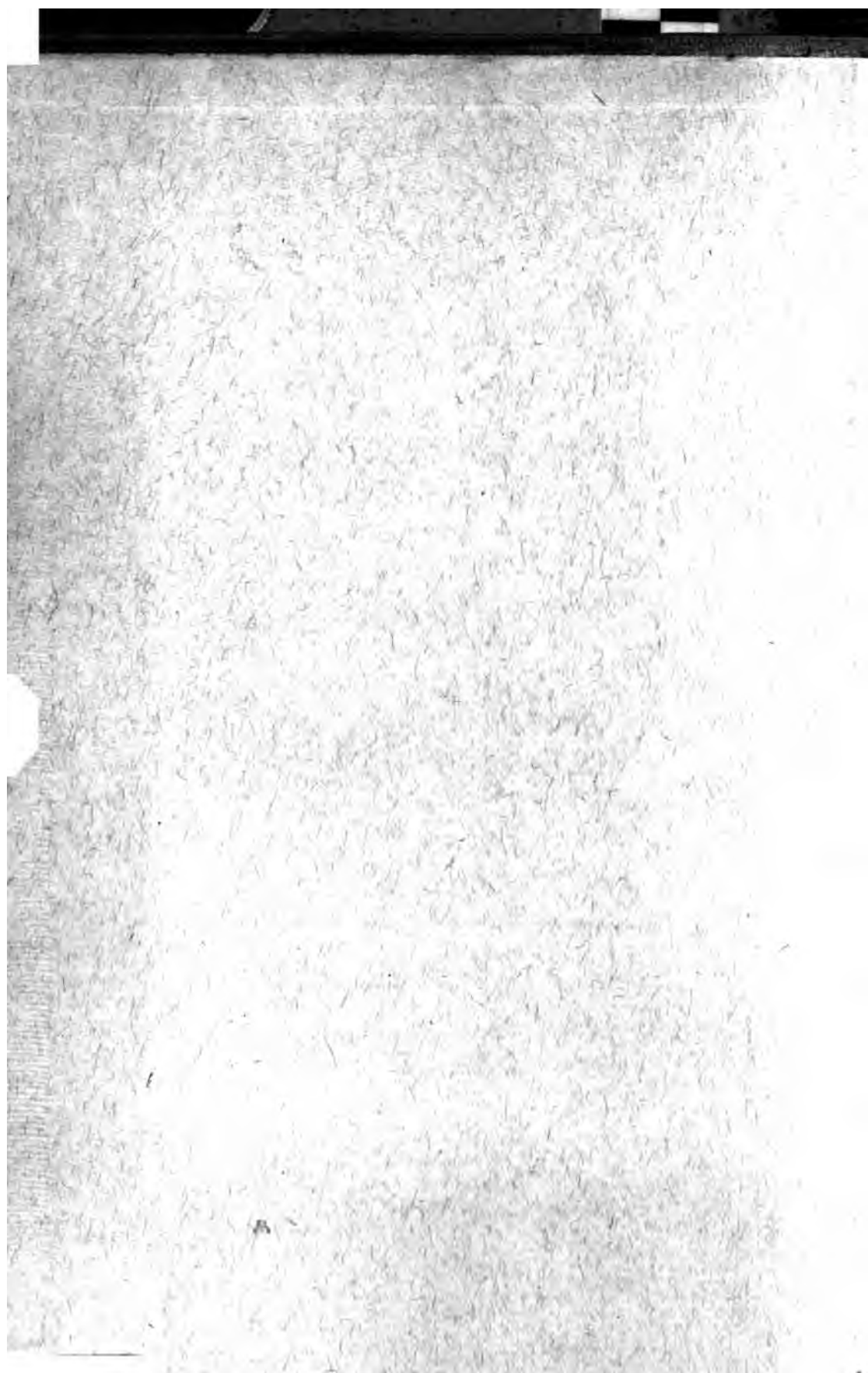
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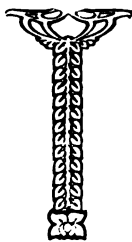


... THE ...
BAPTIST MISSIONARY MAGAZINE

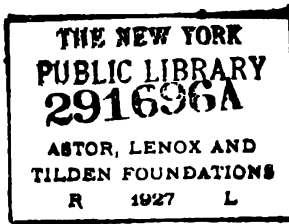
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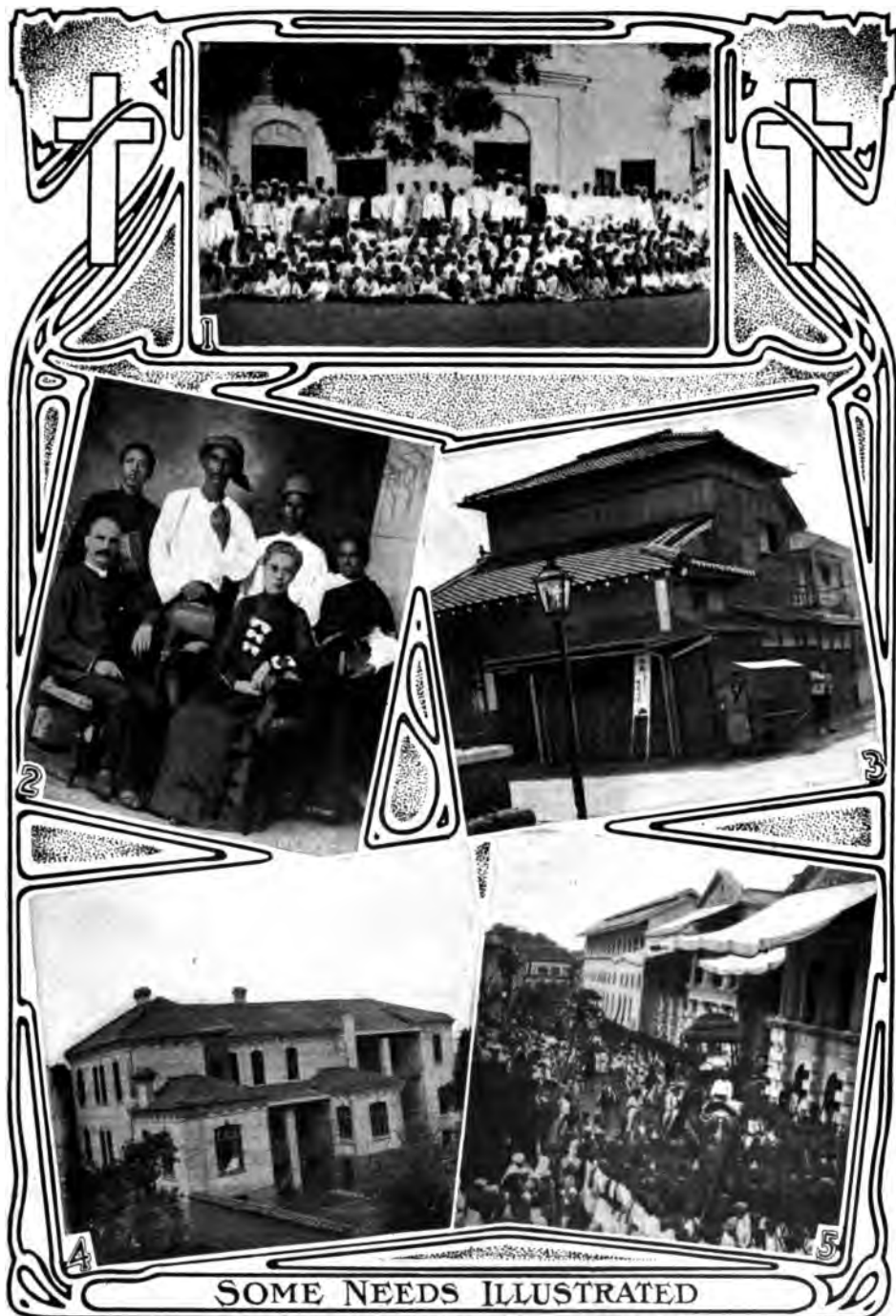
BOSTON
MISSIONARY ROOMS
1907



The Call of the New Year

THE missionary enterprise is the most noteworthy, as it is the noblest expression of the highest life of the modern world. It sounds the keynote of a symphony yet to be, which is to awake and sweep into its majestic harmonies all the chords of purified human thought and feeling around the globe—love, trust, joy, service, adoration, blending and rising to the throne of God. To this Christ calls us by his loving, masterful voice. For this he animates us by the things we hear and see, these new and glorious marvels of a vitalizing and redeeming gospel. Why tarry we in a dim, chill prison of uncertainty? Out in the open is our place, where God is on the field, and the conquering Saviour leads ever onward.— E. D. EATON, LL.D.

*The strongest and
happiest men
and women are
those whose useful-
ness extends to all
people, regardless
of race or color.—
Booker T. Washington*



SOME NEEDS ILLUSTRATED

1. Boys' High School, Nellore, South India, for which a new building is asked. 2. Mr. and Mrs. Grigg and assistants, Rangoon, Burma. On Mr. Grigg's return to America in the spring, a successor will be required in the pastorate of the English church; the Chinese work, now under his oversight, should also have an independent missionary. 3. Baptist church in Osaka, Japan, where a new building is required. 4. New hospital at Yachow, West China; at least five similar hospitals are urgently needed. 5. Street scene, Secunderabad, South India, where the opening calls for reinforcements.

THE BAPTIST MISSIONARY MAGAZINE

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JANUARY, 1907

No. 1

THE SOLUTION OF THE PROBLEM

PRAYER

THE members of the Executive Committee and the officers of the Missionary Union are feeling the burden of the present financial situation. They are realizing more than ever before the great need for prayer and at two recent meetings considerable portions of time were given to earnest petitions that God would grant wisdom for the conduct of this work and that the hearts of God's people might be drawn more strongly toward it.

It cannot be right that in such a time of plenty and prosperity our churches should actually be giving less money for foreign missions than they did last year; that in the face of greatly enlarged opportunities we should be less responsive.

Something is wrong somewhere, and it behooves every one of us to cry unto the Lord that he may show us our faults and help us to do our duty. We have agents and agencies in abundance, but we lack power. God alone can supply this. Let us pray!

LOYALTY

NEXT in importance to the need for prayer on behalf of foreign missions is the need for knowledge of the cause and loyalty to it. How few really know what the American Baptist Missionary Union is and for what it stands. Many think of it as consisting simply of a group of men living in or near Boston, who run things pretty much their own way. Appeals for help are looked upon as calls from this body, which has no real claim upon the support of the churches.

While the Missionary Union is a voluntary body, it is not independent. It is possible in any year for its constituency in the churches to change completely the personnel of one third the members of the Board of Managers, one third the members of the Executive Committee and the entire official staff. It is possible at the annual meeting for the Board of Managers and the Missionary Union to change any part of the constitution, to change the duties of the executive officers, and to determine the policies to be pursued. It would be impossible to conceive of an organization more amenable to popular desire.

The difficulty has been that individual and popular feeling too often displays itself in criticism and consequent lessening of interest, rather than in a loyal, earnest, united effort to prosecute the work for which the Missionary Union stands. Let the organization be never so faulty, let the official force be never so inefficient, the work of the Kingdom must be pushed. None may properly shirk responsibility or offer as an excuse for the non-fulfilment of personal obligation to give the gospel to this lost world the opinion that the organization is not perfect.

THE MISSIONARY UNION

THE ROOMS A LIVING LINK

THE WORK IN THE HOME OFFICE

BY REV. J. M. HULL

WATERTOWN, MASS.

"**S**HOULD there be formed a Baptist society for the support of a mission in these parts, I should be ready to consider myself their missionary."

There it is, set forth with the decision and clearness that marked each step of Adoniram Judson's progress to his place as the pioneer American Baptist missionary; the principle of organization, of hands across the sea, of the living link between the churches and their missionaries.

Little by little, sometimes, at other times with marvellous rapidity, the work of the central offices, the "Rooms" of the Missionary Union, has increased until it has become not only a wonder of business activity, but actually a prominent world force. If the whole Baptist Denomination of America could visit the Rooms and see for themselves what is actually done there, and, much more important, what tremendous influences radiate from these Rooms, they would be surprised by the revelation, and awakened to a new sense of responsibility and devotion.

"The busiest corner of Boston's busiest street" is the claim of one store in the city; but the eighth floor of the Ford Building on Beacon Hill can match it in activity. That phase of the work at the Rooms would need a whole issue of the *MAGAZINE* to describe it. From the Secretaries to the stenographers, filing clerks and assistants of every kind, there is not one who is not working to the limit of time and strength. The force is always kept a little smaller than it really should be, but there is a loyalty and devotion in its members which is delightful to see, and which produces

results not surpassed by an equal number of workers anywhere. So many thousands of letters received and answered; so many meetings of committees, sub-committees and sub-sub-committees held,—all these purely business features of the Rooms have importance and interest, but we must leave them almost unnoticed here in order to save space for the two great, world-encircling functions of the work of the Rooms.

The first of these functions is toward the churches at home. To them the Rooms must be, first of all, a trumpet of no uncertain sound. Never was this so deeply needed as at the present hour. The people must *know*, or they will forget. Never before was there so great necessity laid upon the Rooms to furnish information about the work as today. We have passed beyond beginnings; the pioneers are gone; it is steady work that tells now; not flashes of enthusiasm, but an unquenchable zeal founded upon knowledge. We live in a day when literature has largely taken the place of parades and oratory, even in politics. Missionary literature is the present day means of missionary information, and the Literature Department is endeavoring to draw from its vast and world-wide storehouses the record of the wonderful things that God is doing among the nations, and to set them before the churches.

From the Rooms, too, go out strong influences for awakening the churches. Here is where the personal element comes in. The Corresponding Secretaries, the District Secretaries, seek to establish the most cordial relations with pastors, Sunday

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school officers and teachers; and, so far as possible, even with individual members of churches, in order that American Baptists may be made to feel the tremendous importance of the work which has been growing, growing, for nearly a century, not only in magnitude, but in depth and vital relations to the world—changes by which God is bringing all nations to make a joyful noise to his name.

Last and not least of these homeward functions, the Rooms, through the Treasury and Executive Committee, receive the gifts of the churches, and make them available in the foreign field. Without this service, complicated and difficult as it is, the utmost consecration of the churches would result in chaos in the practical missionary work. It is the balance wheel of the Rooms which makes the efforts of the churches steady and effectual—and all this not at all for the Missionary Union as an organization, or for the Rooms as an arbitrary power, but in order that the churches may be brought into fellowship with that second function of the work at the Rooms which is even more vital than the first, the wise direction of the work on the mission fields.

It is difficult to write calmly of this phase of the influence of the Rooms. Those

who realize what it is, feel like Paul when he was taken up into the heavens and saw wondrous things. Think of the Foreign Secretary receiving constant reports of the activities of all our more than five hundred missionaries, and scarcely a letter or report without a serious problem for decision. Think of the problems that confront the Missionary Union in Japan and China, in India—yes, on every field today. There is scarcely a meeting of the Executive Committee at the Rooms that could not be compared in importance to the meetings of the President's cabinet at Washington. What they decide may influence the future history of these nations, now in a transition state, but changing so swiftly that the conditions of a few years ago seem like the records of prehistoric times. It is our Great Captain, the Lord Jesus Christ himself who commands this service; otherwise conscientious men would find the responsibility too great to be undertaken.

Who shall come home? Who shall stay on the field? Shall we establish a new station five hundred miles from the coast of Africa, in the heart of the continent? How shall we wisely distribute the resources, far too small for the work? Of these that offer themselves as missionaries, whom



LITERATURE DEPARTMENT AND MAIN OFFICE AT THE ROOMS

shall we send? If we plan the work according to God's wonderful blessing, will the churches support the appointments we make?

Who is sufficient for these things? No man, but men guided by the Spirit of Christ.

The next time, then, that you visit the

Rooms, or think of them, look as you may have opportunity on the things that are seen; but as you thus look, remember to look far more earnestly upon the things there that are not seen. Look, and look again, until you see the streams of blessing that flow around the world, the waters that bring life to every shore they touch.

THE PROPOSED CHANGE OF NAME

"AMERICAN BAPTIST FOREIGN MISSIONARY UNION"

REFERENCE to the minutes of the annual meeting of the Board of Managers at Dayton last May will recall the proposition to change the name of the Missionary Union. The committee appointed at the annual meeting in 1905 reported this year as follows:

To the Board of Managers of the American Baptist Missionary Union :

Your committee appointed at the annual meeting in St. Louis last year, to whom was referred the communication from the Executive Committee in reference to a change in the corporate name of the American Baptist Missionary Union, respectfully submit the following report.

Inasmuch as the present name does not clearly indicate the fact that the Missionary Union is a *foreign* missionary society, and inasmuch as there has arisen in some quarters not a little confusion of thought as to the nature and extent of its work, therefore

We recommend that the Missionary Union be requested to take such legal steps as may be necessary to change its name, so that it shall hereafter be known as *The American Baptist Foreign Missionary Union*.

The introduction of the word "Foreign" will clearly indicate its distinctive character and work. The retention of the words "Missionary Union" will preserve the name so long loved and honored in the denomination, and will express the unbroken continuity of the organization.

In behalf of the committee,
(Signed) HENRY M. KING,
Chairman.

After discussion, the report was laid on the table until the next annual meeting. Inasmuch as the subject will come up again next May, it may be well to outline somewhat more in detail the reasons which prompted the recommendation of the committee.

In the first place, a great many persons outside our denomination and a surprisingly large number even of Baptists, suppose that the Missionary Union carries on both home and foreign mission work. This misconception is partly the result of our use of the word "Union" in the title, giving the idea that our society is a "union" of home and foreign mission interests. It is partly justified, also, by the designations "Home Department" and "Foreign Department," which distinguish, respectively, the work of developing interest in foreign missionary work among the home churches, and the correspondence with the missionaries and direction of their work.

With so many independent organizations and such numerous calls for money, the work of the Missionary Union is overlooked by many. Anything that will put that work more clearly and squarely before the people should be welcomed. Certainly there should be nothing in the name of the organization which may cause the slightest doubt as to its purpose and sphere.

Of course the change will not be made without the most careful consideration of all sides of the question. Final action can be taken only by the Missionary Union itself.

BAPTIST INFLUENCE IN FRANCE

OUR SHARE IN THE PRESENT REFORM

BY REV. R. SAILLENS

PARIS, FRANCE

MAY not we Baptists claim, on behalf of our humble and courageous predecessors, a little share in the honor of having brought about the new state of things in France? When the American Baptist Missionary Union began its operations in France, how different the circumstances from now! Though the French Revolution was only forty years in the past, monarchy had been restored, and many of the monopolies and abuses which the Revolution had suppressed violently, had been silently creeping back. There were very few schools, and these all in the hands of the Romish clergy, so that not half the people were able to read; no religious liberty; the Protestants, receiving state support, had to confine themselves to their official places of worship, and to abstain from any attempts to proselytize. These Protestants had been, for the most part, unnerved by the infidelity which had prevailed in the eighteenth century and their religion was a cold, dead Socinianism.

It was then that a spirit of revival came upon some of the French churches, due in a great measure to that noble servant of God, a baptized believer (though he kept the fact perhaps too much in the background), Robert Haldane. This holy man was used of God to bring a number of young men to true conversion. They were students

Mr. Saillens is a member of the committee in charge of the Franco-Swiss section of the French Mission. He is pastor of the Rue Meslay Baptist Church in Paris, although at present he is engaged in evangelistic work throughout the country, a service in which he has been a great blessing. — The Editor.

for the reformed Church ministry; some were Gausen, Merle d'Aubigne and Henri Pyt, men whose memories shall remain ever green in the churches.

Some of these converts of Haldane were baptized, too; Pyt was one of them. He was the means of bringing to Christ a young Protestant called J. B. Cretin, and, I believe, also V. Lepoids. These were among the first Frenchmen who, aided by the American Baptist Missionary Union, founded the Baptist cause in northern France.

What their lives have been, what amount of devotion, sacrifice, dogged perseverance they put forth in the service of the Master, no one on earth can tell, not even those



THE BOURSE, MARSEILLES, FRANCE

There is a small Baptist church in Marseilles, which meets in a rented store. Despite the difficulties, Pastor Juillerat was able to report six baptisms last year.

who knew them best. They had to stand persecution from the authorities, at the instigation of the Romish clergy; and when they turned to their fellow Protestants for sympathy and help, they were met with coldness and distrust, because they were a "sect," and took the liberty of dissenting from the old established Reformed Church! They often saw the police at their doors, and once or twice were imprisoned, for the great crime of holding unauthorized meetings of more than twenty people! It has been my privilege, and one of the greatest honors that could fall to my lot, to know those men — one of them especially — most intimately. They were heroes, and did not know it. They went about their most sacred business in the most simple way. Success was not their idol, but faithfulness was their constant watchword. To win one soul to Christ they would have walked a whole night, and they sometimes did it.

Their testimony was not in vain. They were foremost among the advocates of religious liberty. Father Cretin flooded France with tracts, published at his own cost, on such questions as "True Baptism and Romish Sprinkling," "Christian Conversion, What is it?" and kindred themes bearing on the true nature of the Church, etc. In my youth and ignorance, many, many years ago, I sometimes would venture to question the efficiency of such propaganda; but the good man would reply, "You never know what a tract can do. I cannot go everywhere, but these tracts go for me. When the time comes, the seed will spring."

Dear father Cretin, how right you were! Men of greater genius arose; Edmond de Pressensé, Agénor de Gasparin, and others, who advocated the same views, with more talent, but with less strictness. Still, they did a noble work. In 1848, the Free Churches of France were founded, several of them adopting broad Baptist views. I believe that one half of their ministers do

not sprinkle children. Cretin's tracts had so honeycombed French Protestantism with the leaven of baptism, that I am bold to say that today not one out of ten Reformed Church pastors advocate infant baptism, otherwise than as a "harmless custom," which, though not biblical, cannot be done away with all at once. Many go further still and frankly confess that infant baptism is an error, which their church ought to abandon.

The existence, in this country, of Free and Baptist churches, however small in comparison with the great Catholic masses, the outspoken protests, in speech and writing, of the men I have named above and of many others, — these facts have had a greater part than perhaps we imagine in preparing the present reform in France.

AN INCIDENT FROM OUR FRENCH WORK

WE have admitted to baptism this year a family composed of father, mother, two daughters and a son. The son was a wild character, who had made up his mind to leave his home and go away. One day he packed his things secretly and was going to start with a group of traveling entertainers. In order to evade every suspicion, he went with his family to the evening meeting. It was a very blessed one: the power of the Spirit was felt. At the after-meeting the whole family remained. Ardent prayers were offered on behalf of the unconverted. The father of the young man and one of his sisters prayed for him until, overcome by the grace of God, he broke into tears and declared his readiness to give himself to Christ. One of his comrades who was present gave himself up also to the same loving Saviour. Eight persons on that night professed conversion. Of course the young man has remained at home! — PASTOR ORIOL, La Chaux-de-Fonds, Switzerland.

TOURING IN THE HUKONG VALLEY

NEW SCENES, NEW VILLAGES, NEW TRIBES
A WIDE OPENING WHICH WE CANNOT ENTER

BY REV. G. J. GEIS

MYITKYINA, BURMA



THE Hukong Valley lies about eighty miles northwest from Myitkyina and extends northwest to the foot of the hills which separate Burma from Assam. Having heard much concerning it from travelers, Mr. Hanson and I determined to make a trip through it. We engaged our coolies from our Christian villages, so that we could rely upon them and also that they might be of help to us in preaching to the people. Their fidelity was early put to test, for we had no sooner entered the territory of the Kachins, than some of our difficulties began. It had been raining for two weeks before we started, so that the clayey soil soon became a mass of mud into which we sank knee deep. Three days of such marching with heavy loads was a severe test for our burden bearers.

Ningting is the first and largest Kachin village one enters from Burma, — a typical village of this valley. It consists of about twenty-five houses, some of which are two hundred feet long and are inhabited by the chief and his numerous Kachin, Burman and Assamese slaves. The chief's house was divided into stalls, where the slave families live. The larger and older slave families live in small houses erected on both sides of the chief's house. These and those of the elders are again surrounded

by a high bamboo fence, so constructed that the least attempt to break through causes it to make a clapping sound, which gives the alarm in case of an attack or an attempt of the slaves to run away.

The chief and his elders made our visit very pleasant and in every way showed that their friendship was sincere. Several of the more wealthy gave us goats, others fowls and eggs and rice, and all of them fed our coolies free of charge while among them.

Such a hearty reception in all the villages made it easy for us to present the message we came to bring them for the first time. In all, we visited thirty-two villages in the Hukong valley. As our main object was to become acquainted with the field and see as much as possible in our limited time, we could not devote as much time to each village as we otherwise would. Still we made the best of our opportunities, for every evening after dinner coolies and teachers scattered themselves over the village, and there around the open fireplace sat master and slave, listening for the first time to the message of salvation.

One day we came across five men carrying baskets full of opium. Upon inquiry we learned they call themselves Lagai and live in the mountains east of Assam. Most likely they belong to



Photo by G. J. Geis

THE MEMBERS OF THE HUKONG PARTY

Mr. Hanson Mr. Geis

some Naga tribe. They told us that they worship demons like the Kachins, but in addition to the usual animal sacrifices, they bring once and sometimes twice a year a human offering to appease the demons. In quite a matter-of-fact way one of the men said: "We don't hurt the person, for we cut his head off with one stroke of the sword. We don't eat the meat, but only pretend to do so and then throw it over our shoulder."

Another strange tribe, representatives of whom we saw on this journey, were the Kanungs. These inhabit the hills surrounding the Khamti Shan valley, many of

whom are kept as slaves by these Shans. Like the Kachins, they are demon worshippers.

Judging from the friendly way all the people received us and listened to our message and their evident desire to learn, I am convinced that there would be no difficulty in establishing a good mission among them; but as long as mission houses on old fields remain unoccupied and promising fields near by are waiting to be harvested for our Master, there can be no thought of working this beautiful valley and eventually connecting our stations in Burma with those in Assam.

RALLY DAY AT THE YACHOW CHURCH

BY REV. JOSEPH TAYLOR

YACHOW, CHINA

LAST Sunday was planned for a rally day with our church, and it was a success. In order to get the meaning of a successful gathering here in West China, it is necessary to remember that our membership is scattered over the whole Yachow Prefecture, and that men and women have to come from one to four days' journey to attend the covenant meeting. Being poor, they have to walk, and walking over Chinese roads is bad enough for men, but for the goat-footed women it is next to impossible. Yet out of a total membership of fifty odd we had forty-three responses to the roll-call. They began to arrive on Saturday afternoon, and at seven in the evening we called them together for the covenant meeting. They formed a goodly company, and when the first hymn was given out they made a joyful "noise" unto the Lord. Then came the roll-call, answered by Scripture quotations. All responded; one man started in to repeat the twelfth chapter of Romans, but was stopped for lack of time. Even the women, few of whom are able to read, had a short verse committed to memory for the occasion. Then the reports from the out-stations were read and the business of the church was conducted in an orderly man-

ner. This is no light saying, for the Chinese all like to talk at once. Paul must have had such people in mind when he said, "Let all things be done decently and in order."

On Sunday the services began with a prayer meeting at nine o'clock. This was followed by the regular morning service at eleven, when Mr. Openshaw preached a very helpful sermon. A special offering was taken for the American Bible Society. Then followed the Bible school, with eight classes. We had planned for an anti-footbinding meeting in the afternoon, but at the hour fixed for that event one of Yachow's worst rainstorms was doing its best to flood the city. It is my opinion that Noah and his family would be able to understand our rainstorms, but apart from them, no one who has not lived in Yachow will at all see why a meeting should be postponed on account of rain. In the evening we gathered for the Lord's Supper.

The meetings were a great help both to the missionaries and to the native church. The members met one another and in this way became better acquainted. Our problem is not how to get people into the church, but how to keep them growing after they have entered the church.

PHASES OF MISSIONARY LIFE

IV. PREACHING TO THE PEOPLE

THE glad hour comes when the missionary can preach. Everything so far in his career has led up to this. As the throngs have surged around him during these years of preparation, he has offered up many a prayer that the Lord would soon enable him to be ready with words of eternal life for them.

This is the fourth of a series of articles dealing with the various aspects of the missionary's work, under the general title "Phases of Missionary Life." The next subject presented will be "Administering the Ordinances."—The Editor.

then and there to as many as will listen. And a goodly number listen very attentively. What shall he preach? Certainly no foolishness now. These have not heard of Christ before, and may never hear but this once as they pass through life and on into eternity. His soul rises to the grandeur of the occasion as his words prompted by



Photo by H. Vinton.
CHAPEL OF KAREN THEOLOGICAL SEMINARY, INSEIN, BURMA

Into the village he comes at break of day. The people are awake and stirring. All are heathen. All need Christ. He will preach to them before they scatter into the fields for their day's work. So he begins. A dog also rouses and begins to bark, soon to be joined by several others. He raises his voice and preaches louder. The dogs fill the air with sound. And as if that were not enough, all the roosters in the village come to stand around and crow. Still there are seasons when neither dog nor rooster appears to annoy, and the Holy Spirit being present, subdued hearts bow to King Jesus and worship by believing on him.

The streets are full of people in town or city as the missionary comes quietly among them, and as he lifts up his eyes to look upon them he asks himself, "When can all these hear and be saved?" He will preach

God fall on ears that hear. He feels that it was for these very heathen now listening that the awful sacrifice was made. So he preaches Christ.

Both sad and joyful is the time when native Christian brethren come together to hear the Holy Book expounded by the one now honored by all as an old missionary. He looks them over as they sit before him, and knows them all. He is aware of their limitations, and remembers too that they are not his sheep, but Christ's, and that he should feed them. He has many things to say to them, but they can bear only a little. So he glorifies the grace of God which has come to dwell in humble breasts.

Preaching in a heathen land! To angels has not been given such glorious work, and to but few men. — JOHN FIRTH, North Lakhimpur, Assam.

AT THE JARO INDUSTRIAL SCHOOL

TEACHING FILIPINOS TO BE USEFUL CITIZENS

BY REV. C. L. MAXFIELD

BACOLOD, P. I.

THE school is made up largely of lower and middle class boys, although there are some upper class boys here as well. They do not pay anything for their board, which costs us about one dollar (gold) per month for each one. One of the requirements of the school is that each boy shall work at least two hours a day for his board. School begins at nine o'clock, with chapel exercises which all must attend. At half past five the boys eat their breakfast, and at six o'clock the gong is rung and all assemble for orders. They have already been organized into groups, each with a captain, and after directions from me they go to their respective tasks. These tasks I will describe briefly.

1. **Farming.** We have a farm of sixty acres. A part of it is now planted to sugar which will not need any more attention until December, when it will be cut and crushed into juice and boiled. We have a large field of corn that will be ready to cut in about two months. Just now we are busy planting rice. The ground has already been plowed and made into small lots with dikes of earth about two feet high around each. This is designed to hold the water on the lots, for the water must nearly cover the rice all the time in order to get a good crop. The rice is first sown in a large bed carefully prepared. When it is six inches

or more in height and the heavy rains have come, it is transplanted to the rice fields (paddies). The work of the boys is to take the rice from the bed and transplant it in the muddy ground. You would not like this, but they are accustomed to do it and they enjoy it very much. The boys also help plant sweet potatoes and many kinds of garden vegetables, including

radishes, cucumbers, melons, etc.

2. **Carpentry.** Each morning a company of boys goes to the carpenter shop until chapel time and each afternoon at the close of school another squad has two or

three hours there. They learn the elements of carpentry and construct desks, chairs and other articles of furniture for sale. Just now we are introducing shoemaking and the carpenters are busy making benches, tables and lasts for that department. Worthy of especial mention in this place is the sloyd work taught by Miss Lund. She learned the sloyd in Sweden, its native home, and she loves the work and has created an intense enthusiasm for it on the part of her large class. Soon she is to introduce mechanical drawing.

3. **Tinning.** We have engaged a tinner who teaches tinning to a number of the boys who desire to learn the trade. We pay the teacher fifty cents (gold) a day. At present he is teaching the boys to make



Photo by C. L. Maxfield

STUDENTS IN THE CARPENTRY CLASS



Photo by C. L. Maxfield

LEARNING TO MAKE CLAY JARS

native lamps and other useful articles from the tin of old kerosene and cream cans. In the early morning and afternoon they work at constructing the eave-troughs on the school buildings and mission house.

4. Shoemaking. From the first there has been an eager demand for instruction in making shoes. It has been very difficult to find a teacher, for the Chinese, who make all the native shoes, refused to teach the trade to Filipinos lest they be robbed by them of their work, and as there are only a few Filipinos in the entire island who are shoemakers we were at a loss to know what to do. One day a man came to me and asked if we wanted to engage a shoemaker. I replied by asking him if he could make shoes. I did not think he could, although he said he had studied seven years in Manila. I told him that I would give him a chance and so I went down town and bought the material and a few tools, and told him to make a pair of shoes for me. This he did to our satisfaction. He is covered with boils and other sores and I think if he studied shoemaking seven years in Manila it must have been in the insular prison there. But he can make shoes and teach it to others. I can find no serious fault in his outward moral life and so we have engaged him for a time and trust that he will give us the help we have wanted so long in the shoe department.

5. Tailoring. The tailor has a company of boys who will learn to be tailors. These go to him every day and the smaller boys

enter the class in groups once a week to learn to make their own clothing. This department was begun last year and is proving both instructive to the boys and profitable to the school.

6. One other department we wish to institute is soap-making. In this country, soap is greatly needed and I am glad to say in demand. We have not found any one who can teach this industry satisfactorily but hope to do so before long.

Thus you will see that our endeavor is to teach in the industrial department those trades that will be useful, and to teach them in such a practical way that the returns from the labor of the boys will help to support the school. We expect that the trades in the shops will nearly pay for themselves as well as for the food of the boys who are learning the trades. The farm will do this and something more. The spiritual tone of the school is good. Last year more than forty were baptized, and every boy when he returns to his barrio for the vacation interprets the Protestants and their work to his people, better than we could ever do.

[Mr. Maxfield has lately been caring for the industrial department of the Industrial School at Jaro. The class room work has been in charge of Mr. Valentine, principal of the school, and the great need has been a missionary for the industrial work. Now the return of Mr. Valentine places this most successful school in a critical position. More workers are needed immediately. — The Editor.]



Photo by C. L. Maxfield

STUDENTS PAINTING THE SCHOOL FENCE

TRAINING AN ARMY IN CHINA

BY REV. F. J. WHITE

SHANGHAI, CHINA

UNTIL last year, to be an intellectual leader in China required only committing to memory the sayings of sages who died twenty centuries ago. No wonder that men with the veriest smattering of Western learning can palm themselves off for teachers. But what sort of preparation must the Christian layman and minister possess to be recognized as an intellectual leader when he meets the thousands of young men who have completed the course in the day schools, country grammar schools, district academies and provincial colleges?

But the masses of the people will not be educated, and it is the masses that Christianity must reach first. That is very true. For many decades the masses of the people will still be ignorant and superstitious, more than half believing in that conglomerate worship of ancestors, heroes and devils that passes in China for a religion. But they will still look to the educated man for leadership, and the Christian must be the best trained man among them.

It is the boast of Christianity that it has reached first the outcast and from this deep foothold has risen to conquer the nation in its wealth and intelligence. The reason is not far to seek. The religion of Jesus has brought to the outcast a longing for nobler things, until he himself become the rich, the learned and the noble.

Then we must have schools from the lowest grades to the highest, in order that the Christian church may furnish the leaders that shall conquer the empire for Christ. The reason for the missionary's being in a foreign land is that he may serve as a soldier of Christ. So that while training body and mind as well as the best government schools, the mission school has no reason for existence if it does not place the training of the spirit first.

We are confident that the Baptists of America will not miss the opportunity to train the Christians of China to bring to their own people the knowledge of the Spirit, to train an army that will conquer by the love of Jesus Christ.



MR. WHITE AND BOYS OF YOUNG MEN'S CHRISTIAN ASSOCIATION, NINGPO, EAST CHINA

DODDRIDGE'S MISSIONARY SOCIETY

FOREIGN MISSION BEGINNINGS IN ENGLAND

BY REV. C. A. VOTEY

DETROIT, MICH.

THE Haystack Centennial has revived interest in the beginnings of modern missions. To find them we must go back of the Haystack meeting and back of William Carey. Fifty years before that good man started for India, Dr. Philip Doddridge, the most eminent Dissenter of his time, felt and pleaded for the heathen, and planned and started a society to preach the gospel to them. In Dr. John Stoughton's "Life and Labors of Doddridge" we read:

"In 1741 he devised an extensive plan for the advancement of the gospel at home and abroad. It was a missionary association; the first of the kind we ever read of. Cromwell had resolved to set up a council for promoting the Protestant religion throughout the world. Richard Baxter advocated the erection of a college to teach students the languages of the heathen, with a view to qualify them for missionary labors. Robert Boyle supported and encouraged John Eliot, the Apostle to the Indians. Societies were formed in England, Scotland and Denmark to promote the preaching of Christianity in other lands; and Moravians were heroic laborers in the field; but Doddridge seems to have led the way by establishing what may be termed an auxiliary congregational association in aid of missions. This was his project: 'That pious people unite as members of a society; that they daily offer up some earnest prayers for the propagation of the gospel in the world, and especially among the heathen nations; that they attend four times a year for solemn prayer; that some time be then spent in reviewing the promises relating to the establishment of the Redeemer's kingdom in the world; that any important information of the progress of the gospel from foreign lands be communicated at these quarterly meetings; that each member contribute some-

thing towards supporting the expense of sending missionaries abroad, printing Bibles and other useful books in foreign languages, and establishing schools for the instruction of the ignorant, and the like.'"

In a note Dr. Stoughton adds: "The details are given in the dedication of the sermon on 'The Evil and Danger of Neglecting the Souls of Men.' The dedication of this very solemn discourse is addressed to the ministers of Norfolk and Suffolk, particularly those with whom the author had an interview at Denton, June 30, 1741. One who was present on that occasion says: 'He entertained us with an excellent discourse from 2 Peter 5: 6. A remarkable day indeed, when the presence of God filled our assembly; and not myself only, but many others have with pleasure owned it was one of the best days of our lives. Though the season was hot, the auditory much crowded, and between four and five hours were spent in the public worship, none thought the hours tedious, or wished for a dismissal.'"

So at the middle of the eighteenth century God was stirring up his people to pray and labor for the carrying of the gospel "far hence to the Gentiles."

A MEN'S MISSIONARY MEETING

A SIGNIFICANT meeting of laymen was held in New York, November 15, in connection with the Haystack Prayer Meeting celebration in that city. The afternoon session of two hours was devoted to prayer, the need of the non-Christian world and the inadequacy of the present missionary forces being kept in mind. After a collation the men reassembled, and Mr. J. Campbell White, Secretary of the Men's Movement of the United Presby-

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terian Church, spoke of the problem of foreign missions, in the vast opportunity and the imperfect attempt of American Christians to meet that opportunity. He laid stress on the place that men should take in an aggressive foreign mission campaign. As a result of the discussion, the following resolutions were adopted:

Whereas, in the marvelous Providence of God the one hundredth anniversary of the beginnings of the American foreign missionary movement finds the doors of every nation open to the gospel message, and

Whereas, the machinery of the missionary boards, women's boards, student and young people's missionary movements is highly and efficiently organized, and

Whereas, the greatly increased participation of the present generation of responsible Christian business and professional men is essential to the widest and most productive use of the existing missionary agencies, and is equally vital to the growth of the spiritual life at home, and

Whereas, in the management of large business and political responsibilities, such men have been greatly used and honored, and

Whereas, in but few of the denominations have aggressive movements to interest men in missions been undertaken,

Therefore be it resolved, that this gathering of laymen, called together for prayer and conference on the occasion of the centennial anniversary of the Haystack Prayer Meeting, designate a committee of twenty-five or more representative laymen to consult with the secretaries of the missionary boards of all the denominations in the United States and Canada if possible, at their annual gathering in January, with reference to the following vitally important propositions:

1. To project a campaign of education among laymen to be conducted under the direction of the various boards.

2. To devise a comprehensive plan (in conjunction with said board secretaries) looking to the sending of the message of the gospel to the entire non-Christian world during the next twenty-five years.

3. To endeavor to form, through the various boards a Centennial Commission of Laymen, fifty or more in number, to visit as early as possible the mission fields and report their findings to the church at home.

The committee was appointed, with Hon. S. B. Capen as chairman. Among other members are Dr. Lucien C. Warner, Mr. Mornay Williams, Hon. H. B. F. Macfarland and Mr. E. H. Stevens, the last being a member of our own Executive Committee.

THE WEEK OF PRAYER

THE following is the list of topics for the coming Week of Prayer, as suggested by the Evangelical Alliance for the United States:

Sunday, January 6, 1907. The Call of God to His People.

Monday, January 7. The Church of the Living God.

Tuesday, January 8. The Gospel of God's Son.

Wednesday, January 9. The Christian Ministry.

Thursday, January 10. Missions, Home and Foreign.

Friday, January 11. Christian Institutions.

Saturday, January 12. The Coming of the Kingdom.

Sunday, January 13. The Attracting Power of Christ Crucified.

HOW THE ADMINISTRATIVE WORK GROWS

THE table which follows indicates one phase of the growth of the Missionary Union's work. It is a list of the volumes of records of the Executive Committee meetings. Excepting Volume A, which is smaller, the volumes are all of the same size. It will be noticed that there is a gradual decrease in the period of time covered by the several volumes, a fact which shows the increasing amount of business transacted by the Committee.

Vol.	
A. May 26, '46 to Apr. 2, '50 (3 yrs. 10 mo.)	
B. Apr. 16, '50 to Mar. 20, '55 (4 " 11 ")	
C. Mar. 27, '55 to Mar. 13, '60 (5 " 0 ")	
D. Mar. 20, '60 to Jan. 2, '66 (5 " 9 ")	
E. Jan. 9, '66 to Sep. 13, '70 (4 " 8 ")	
F. Sep. 19, '70 to May 1, '74 (3 " 8 ")	
G. May 12, '74 to May 21, '77 (3 " 0 ")	
H. June 4, '77 to Apr. 9, '80 (2 " 10 ")	
I. Apr. 19, '80 to May 7, '83 (3 " 1 ")	
J. May 11, '83 to Jun. 21, '86 (3 " 1 ")	
K. Jun. 28, '86 to Mar. 18, '89 (2 " 9 ")	
L. Apr. 1, '89 to Feb. 15, '92 (2 " 10 ")	
M. Feb. 29, '92 to July 16, '94 (2 " 5 ")	
N. July 23, '94 to May 3, '97 (2 " 10 ")	
O. June 7, '97 to Mar. 26, '00 (2 " 9 ")	
P. Apr. 9, '00 to Dec. 29, '02 (2 " 8 ")	
Q. Jan. 12, '03 to July 11, '04 (1 " 6 ")	
R. Sep. 12, '04 to Dec. 26, '05 (1 " 3 ")	

January

THE MISSIONARY MAGAZINE IN 1907

SOME FEATURES OF THE NEW YEAR

WE would like to share with our readers all the good things said about the **MAGAZINE** during the past year, but it might not be becoming to sound our own praises so loudly. We are gratified, however, to find that our efforts to produce a magazine that shall adequately represent our great work, are so heartily appreciated. Yet we are by no means satisfied. We propose to improve both appearance and matter. Better paper, clearer type, more attractive style, these and other things we hope will make the **MAGAZINE** of greater interest than ever before. Have you seen the list of special topics for the new year? Here it is, with the foreign mission subjects chosen by the Baptist Young People's Union marked (B. Y. P. U.):

- January. The Missionary Union.
- February. Our Pacific Possessions (B. Y. P. U.).
- March. The Gospel Among the Telugus.
- April. 1. Medical Work. 2. South American Missions (B. Y. P. U.).
- May. Mission Schools and Colleges.
- June. The Bible in Foreign Lands (B. Y. P. U.).
- July. The Power of the Gospel in China.
- August. 1. Europe. 2. Gleanings from Mission Fields (B. Y. P. U.).
- September. Assam and Its Peoples.
- October. Our Japan Mission.
- November. The Workers at Home.
- December. Missions in Africa.

But these are not all the good things, by any means. We are to have special articles on other subjects. The work of other boards is to be described. The Prayer Cycle, as previously announced, is to be published separate from the **MAGAZINE**, but special attention will still be given to prayer, under the familiar heading, "Fellowship and Intercession." Other good features are too numerous to mention. We shall try to make the **MAGAZINE** as stimulating, as informing and as interesting as possible. In other words, we aim to make it, what all must agree it should be, indispensable to every member of every Baptist church.

1907

HOW YOU CAN HELP

The **MAGAZINE** cannot be of value to Baptist church members unless they see it and read it. We have an army of readers now, but there are a great many recruits who should be added. Thirty thousand subscribers are the smallest number we ought to have. Shall we have them this year? That depends partly on you. We will make the **MAGAZINE** as bright, attractive and in every way valuable, as careful planning and the cooperation of the missionaries can make it. The part of every reader will be to show it to those who do not see it and induce them to subscribe. How many subscribers will you secure? We will help you. Have you seen the new Announcement? Send for a copy, and for the little booklet, "How to Get Subscriptions."

To make the effort worth your while we offer you some attractive premiums. Here are our new offers: For 30 subscribers at 35 cents or 20 at 50 cents (one-third new names), Missions from the Modern View, by Hume; Method in Soul Winning, by Dr. Mabie; India's Problem — Krishna or Christ, by Jones; or Samuel J. Mills, by Richards. For 20 subscribers at 35 cents or 15 at 50 cents (one-fifth new), The Lady of the Decoration, by Little. For 10 new subscribers at 35 cents or 7 at 50 cents, The Christian Conquest of India, by Thoburn; Christ the Redeemer, by Montgomery; Missions in the Sunday School, by Hixson. For 50 subscribers (one-half new), and \$2.00 in cash, either the Forward Mission Study Library on India or the United Study Library on the Island World. For 50 subscribers (one-half new), a year's subscription to *The Missionary Review of the World*.

Are not these attractive offers? And the **MAGAZINE** itself will be better than any of them. Here is incentive for everybody. How many new subscriptions shall there be from your church? Begin at once among old and young and see what you can do.

THE SHANGHAI CONFERENCE

DR. MABIE'S ITINERARY IN THE EAST

DR. MABIE is devoting special effort to the Educational Endowment Fund, in anticipation of his departure for China early next month to attend the Morrison Centennial Conference at Shanghai. He expects to sail from San Francisco February 5, on the Pacific Mail steamship "Korea," going by way of Yokohama directly to the Philippines. Here he will visit our mission stations, and then go on to China. He will take a look at the plant of the China Baptist Publication Society at Canton, visit Swatow, and then proceed to Shanghai for the conference of Baptist missionaries and the general conference. Either before or after the conferences he will visit some of the stations of the East China Mission, including perhaps, Ningpo, Hangchow and Huchow. He also expects to go up the Yangtse to Hanyang, studying the work of other boards at some of the cities along the river. Then he goes to Japan, and then home. Altogether he will be gone about five months. It is a matter of regret that he will be unable to visit India and Africa, but the limits of time will prevent it.

Besides Dr. Mabie, it is hoped that a large deputation of other representative men of the denomination may attend the Shanghai conference. Definite announcement as to personnel cannot be made at this time, but efforts are being put forth to secure for the delegation a number of prominent laymen, together with several leading pastors and educationists. This deputation may perhaps sail early in March.

Dr. Mabie will write for the *MAGAZINE* regularly during his trip, giving his impressions of the work and opportunity in the various countries visited. His comparison of conditions now with what they were when he went to the East seventeen years ago, will be exceedingly interesting and valuable. Watch for this series of letters. It will be one of the features of the year. Pray for the conference, and pray that the efforts to secure a large Baptist delegation may be successful.

WHAT TO READ

EVERYBODY'S has two articles on the Congo State in the November and December numbers, written by Robert E. Park. The first is entitled "A King in Business," the second, "The Terrible Story of the Congo." Rev. W. A. McKinney, formerly a missionary of the Union in West China, has contributed three illustrated articles on the Yangtse River to the October, November and December numbers of the *Pilgrim*. In the *Century* for November F. C. Penfield gives an interesting account of the pearl industry of Ceylon, under the title "The Lure of the Pearl." The December issue of the same magazine contains a reply to Mr. Bryan's "Letters to a Chinese Official," which in turn, it will be remembered, was a rejoinder to "Letters from a Chinese Official." The latter was published anonymously, but now appears to have been written by Mr. G. Lowes Dickinson, an English essayist.



FROM THE WORLD WIDE FIELD

BURMA

One of India's Holy Men

IN the hospital we have at present a "saint," not among the medical staff, but among the patients. He is one of the holy men of India. Most of them, I believe, are surpassingly filthy, with vermin crawling all over them, which they are too holy to kill. This man, however, is not only clean but has an attractive face. We tried to find out from him just what the claim of holiness was that induced the Hindus to worship him. He told us that he had spent six months in a cave without food or water, but when we proved skeptical he admitted that he had drunk water and eaten a sort of clay. On further questioning he admitted that he worshipped the God who created him and had no use for idols. He sought to live in accordance with God's will, and sought forgiveness for sins which he had committed. His sense of sin, however, is not very deep. I was curious to know if he had ever heard of Christ, and he said that thirty-five years ago he had read the Scriptures. He admitted that Buddha and Mohammed were only men, and in talking of Christ he wept with emotion. I asked him how he could allow people to come and worship him if he knew these things, and he replied, "I tell them not to do so but they will come and do it."—A. H. HENDERSON, M.D., Mongnai.



A CHIN CHIEF, BURMA

cruelties on the Congo, and at the suggestion of Dr. Nichols they decided to send a Christmas gift to the sufferers. The offering amounted to \$13.98, and was forwarded to Rev. Joseph Clark at Ikoko.

In School at Thayetmyo

THE closing days of May and the first two weeks of June I spent at Thayetmyo finding much encouragement and abundance of opportunity. The school opened with smaller attendance than usual because of their not knowing whether Mr. Joorman's successor had arrived or not; but I sent out word in every direction and soon they began pouring in. After nearly two weeks in Toungoo I shall again return to Thayetmyo. It is best for me to spend the greater half of my time there on account of the mixed boarding school. We have a good school here also. Attendance has gone up from thirty to sixty. Our head teacher here is a very capable and trustworthy man and I can feel safe while away with the school in his hands. I have recently baptized three men here at Toungoo, who walked thirty miles in order to be baptized. Previously I had baptized four others of the Chin race. Many Chins from the Thayetmyo field are drifting over the mountain and they bring the leaven of the gospel with them.—G. R. DYE, Thayetmyo.

Eager to Learn More

"That They All May Be One"

APRACTICAL illustration of the power of the gospel to unite in sympathy peoples of different races has recently been afforded by an act of the pupils in the Karen schools of our Bassein Mission. They heard with deep interest of the

ONE man, who with his wife and daughter were trading from place to place in a cart, reached a village just after we had left. Inquiring where we were staying he hurried after us. He told his story, how he had heard something of the Truth, had been held back by his wife,

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but not being satisfied was determined to learn more. He thought if his wife could only hear she would be convinced; so he hurried away, and before night drove up with his wife and daughter. They remained several days under instruction, and then on Sunday I baptized the household of three. The daughter has since joined the town school and is growing in grace and knowledge. — W. H. S. HASCALL, Bassein.

A New Church

DR. E. H. EAST, of Haka, has recently baptized seven new converts at Koset, a station to the north of Haka. These with the four baptized there last year have been organized into a little church. Two converts at Tunzan village in the Tidim field were also baptized. The doctor is greatly encouraged. They hope that another missionary will soon locate permanently in the north.

ASSAM

A Sympathetic Official

THE government has recently appointed a thoroughly educated deputy inspector of schools for Assam in place of the Garo sub-inspector who has served heretofore. The man now under appointment is the son of one of the members of our church at Gauhati. He is a graduate of Calcutta University, a member of the church of England and in sympathy with our mission work.

SOUTH INDIA

Are Missionaries Busy?

JUST let me give you an idea of how it goes. Here is today, for example. Over at the school for morning prayers with the boys at 7.00 A.M. After that I find my bookkeeper in trouble trying to find why his trial balance will not balance. It is important that I keep my hands on the accounts in the sense of knowing whether they are being kept honestly and completely, so I sit down with him and check the items of the month over, and

finding an error of Rs. 201— tell him just where I think he will find it and leave him to hunt for it, while I plan to go home to study Telugu. On my way I look into the shop to see how the boys are working so that they may at least have an idea that I have some connection with their instruction. There I find a problem about sizes of *dekshais* about which a customer has written asking prices. I have to settle that, and then in the metal shop a workman is taking four times as long to bend some wire links as he should, not because he is lazy, but because he does not know any better, and so I have to stop and show him and the *maistry* how to do that job in the quickest time and best way. Then I get my motor-cycle and am sure that I am off for the Telugu now, but just as I pass the door I am called, and it is a pattern for a brief-bag in the leather shop. I look at it and it is all wrong, the leather has been cut and it will take all our profits to make it as it should be, but I show them how to make it right, and finally get away, but when I reach home it is way after eleven o'clock and the chance for Telugu this morning is gone. — S. D. BAWDEN, Ongole.

The Pride of Caste

A NUMBER of Sudras waited on us and told us if we would leave the low caste and be Sudra missionaries, thousands would come, support us, and give us anything we asked. Another said: "What you preach is true, but these low castes have come first. Will we follow them? Never." A bright young woman believed and made public confession, and was immediately secreted. Some day a break will come. Meanwhile we patiently sow the seed and trust for the harvest. — W. T. ELMORE, Podili.

Plenty of Room

WE appreciate the very fine bungalow in Bapatla, after living for two years in tents, native houses or rented bungalows. Both the bungalow and our field are amply large enough for another family. The outlook for a large ingathering on both fields is exceedingly good. Who will help us to gather in the harvest? F. KURTZ, Bapatla.

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CHINA

Shop-to-Shop Visitation

RECENTLY I conducted a shop-to-shop visitation through the city. I had a neat folder printed, setting forth the purpose of our coming to Chowyang to live, and secured an assortment of tracts. I went before, followed by a man carrying the tracts and by the preacher. In each shop were placed a folder and a tract, while the preacher did a thriving business selling to those who did not have shops or to shopmen who wanted more tracts. The plan was unique so far as our mission is concerned, and I admit starting out with some fear as to what sort of a reception we might experience. Many received us with open mouths, speechless with wonder; one fellow ran; three or four absolutely refused the tracts; while the great majority asked us to have a smoke or a drink of tea. Doing the whole thing in a very short time set the city talking about the mission from center to suburb. It has broken down the wall that has hitherto separated me from the men of the city, and given us a common ground on which to meet. — A. F. GROESBECK, Chowyang.

Site Secured for Preaching Hall

AFTER long delay and almost insurmountable difficulties, Rev. H. A. Kemp, of Chowchowfu, South China, has at last succeeded in purchasing land in the city for the new preaching hall for which money was provided by a gift several years ago. It is hoped to have the hall completed by the first of January.

A Chinese Publishing House

ONE of the valuable material assets of the new China is a native publishing house in Shanghai, which last year did a business of \$900,000 Mexican, on a capital of half a million. It deals only in books on Western learning, not publishing the Chinese classics or anything anti-Christian. No work is done on Sunday, but on other days eighteen presses turn out fifty cases of books a day. This is an indication of the great things in store for China.

Some Results of the Academy's Work.

WE are very grateful to God for keeping us in good health this term. The girls' school closed yesterday; that of the boys will close in a week's time. We enrolled over ninety in the academy and over twenty in the girls' school. We were glad of the large enrolment in the academy for financial reasons — we absolutely needed the money. Ordinarily it might not be well to have so many heathen boys; but this year, I am glad to say, through careful selections and the presence of a large number of strong leaders among the older Christian boys, the Christian element has been very strong. Six boys have professed conversion. Three are pressing for baptism; that is, they have approached me twice on the matter; but I have decided to let them wait till fall, especially as two of them have been here only this term. The boys' weekly prayer meetings have been very good, many attending and taking part. The Christian boys have gathered each evening after study



REV. JOSEPH CLARK AND NATIVE WORKMEN, IKOKO, AFRICA

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for a little prayer meeting. The Holy Spirit is at work, I feel sure. — W. H. MILLARD, Hangchow.

AFRICA

Baptisms at Ikoko

WE had the joy of baptizing a man and a woman of Ikoko here yesterday and one man from Ituta, our outstation about twenty miles away. He should have been baptized some time ago, but owing to his wife's sickness and death he was absent. She was a professing Christian and I expected to baptize her with him. — JOSEPH CLARK, Ikoko.

EUROPE

Changes at the Hamburg Seminary

THE seminary in Hamburg, Germany, expects to make some important changes during the coming year. It is contemplated calling another professor, Mr. Hess, to assist Mr. Fetzer and Mr. Lehmann in the work of teaching, and changing the course so as to have four classes instead of two, thus graduating a class each year instead of every other year as heretofore. In this way they hope to be better able to meet the increasing demand for preachers in northern Europe.

Difficulties in Spain

WE can little appreciate the difficulties under which Protestant services are conducted in Spain. Mr. John Uhr, writing of the work at Valencia, says that they have been obliged to give up their preaching room because of the high rent, and that it was with the greatest difficulty that they secured another, for the moment it is known for what purpose it is wanted, it is refused. "It is probable that we shall not be able to hold this long, as the other tenants have left the house because of us. Spain is a harder mission field than any pagan nation."

NOTES FROM EXCHANGES

SCATTERING AND YET INCREASING

Washington struggled for many years to secure an adequate Young Men's Christian Association building, but the efforts proved dismal failures. Mr. Lyman Pearce, a new secretary,

proposed first of all that the association send a missionary to India. This was done. Then a building, which is said to be the best in the country, was erected at a cost of \$350,000, and paid for. Mr. Pearce says that the missionary in Allahabad, India, was the lever by which the building was erected. The association supports another missionary in the foreign field and besides has a general evangelist whose work is largely in the United States. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." — *The Missionary Intelligencer*.

THE SALVATION ARMY IN JAPAN

During the famine in North Japan the Salvation Army was able to offer substantial aid to the peasants. Young girls who would have been sold into a life of shame, the officers of the Salvation Army took and placed in desirable situations. Commissioner George Railton, a former side partner of General Booth, and a Salvationist of thirty-three years' experience, has been on a visit to the Mikado's kingdom, and while there visited the slums of Tokyo, and investigated the famine conditions in the north. The Army in Japan has now a force of 100 officers. There are students' homes for men and women, rescue homes and lodging houses in the large cities. The Japanese authorities have been kind to these slum workers, giving them free access to the jails, although the prisoners are supposed to be under the spiritual direction of the Buddhist priests. — *Missionary Review of the World*.

A CHINESE STUDENT SECRETARY FOR JAPAN

The new secretary who is going to Japan with the 13,000 Chinese students now being educated at Tokyo, is one of the best equipped young men in China. He was for six years a student in the imperial university at Tientsin, where he came under Gailey's influence. He has held high positions at large salaries as teacher in imperial schools. The governor of Yunnan offered him a large salary to teach two hours a day, and later four years' study with all expenses paid at Yale University, but he declined all these to become an association secretary. — *Association Men*.

NOT MEANT FOR WOMEN

It is so difficult to persuade heathen women in Africa or India or China that God loves *them* as well as the men. "What you tell us sounds very nice, and doubtless it is all true for *you*, but it cannot be meant for *us*," they reply. Children in China who are "only girls," are made to work from infancy — to carry the baby, pick caterpillars off the cabbages or to wind silk. In heathen Africa girls never go to school unless the missionaries persuade the parents to allow them to do so. "They have no souls," say the men and therefore must chop wood, bring water and pound the millet. It is only Christianity which teaches that God loves girls as well as boys. — *The Gazette*.

EDITORIAL

Baptist Pride and Denominational Organization

THERE is much discussion in the weekly press of the denomination at present concerning a possible improvement in our Baptist polity. We refer to it at this time only to call attention to a bearing it has, at least in one phase, upon the missionary work of the churches. We recognize that the dominant note in the discussion is a desire for the highest effectiveness of service in the world-wide kingdom of Christ. But the discussion suggests to us also the propriety of a sort of denominational pride in having as good and efficient an organization as is possible. For this reason, if for no other, we may well consider the questions at issue. But this Baptist pride should reveal itself, not only in effective organization, but in adequate, strong support of the denomination's work. Occupying a foremost place in this are our three great national societies, depending for support upon the members of Baptist churches. Baptist pride does not seem to be very effectual in maintaining these organizations at their highest efficiency, even under the present régime. Take the Missionary Union, for example. According to the financial statement of the Treasurer, on page 39, there has been a decrease of \$6,013.24 from the donations of churches, individuals, Sunday schools and young peoples societies during the corresponding period of last year. The total amount still needed from all sources to balance the accounts of the Treasurer on March 31 is \$514,702.05. This, it must be remembered, takes into consideration only the appropriations absolutely necessary to carry on the work at its present efficiency, with practically no provision for advance. On another page attention is called to the imperative need of sixty-seven new missionary families. We have less than twenty available. Are we showing the proper pride in the promotion of our missionary work? While we seek for effectiveness of denominational organization, let us be ashamed to allow the larger work of the denomination to suffer through inadequate support, in men and in money.

1907

California and the Japanese

WE do not presume to dogmatize as to the respective legal rights of California and Japan in the contest over the admission of Japanese into the public schools of San Francisco. To a layman it would seem that the constitutional provision making treaties the supreme law of the land gives Japan rights in the matter which the Californians are disregarding. But the subject has a moral aspect, upon which the President lays the greater stress in referring to the trouble in his annual message to Congress. "International Morality" is the appropriate heading he uses. "A really great nation," he writes, "must often act . . . toward other nations in a spirit not in the least of mere self-interest, but paying heed chiefly to ethical reasons." Applying this principle to the San Francisco incident he says that "to shut them [the Japanese] out from the public schools is a wicked absurdity," and points out that no first-class college in the land, including even the universities and colleges of California, refuses a welcome to Japanese students. Speaking of the kindness with which Americans are treated in Japan he rightly says, "Any failure on the part of Americans at home to treat the Japanese with a like courtesy and consideration is by just so much a confession of inferiority in our civilization." The President's threat to use the military power of the government in forcing the people of California to render justice to the Japanese may have been unwise, but it is undoubtedly true that there are certain rights, legal or moral, which we owe to Japan, and which sooner or later must be recognized. It is a satisfaction to know that the President appreciates this so clearly. The whole subject of the relations of our country, and of the Pacific Coast states in particular, to the nations of eastern Asia, might well be considered here, if we had space. We need not go so far as to argue the question from the moral standpoint. Self-interest alone is a sufficient reason why we should show the Chinese and Japanese more consideration than they now receive. It is a short-sighted policy that expects per-

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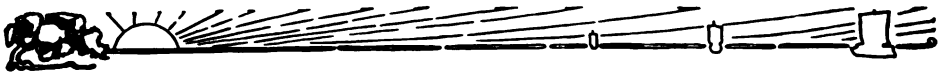
manent advantages to American workmen from such unnatural restrictions on foreign workmen of such ability. The Chinese and Japanese *will* compete in the markets of the world, and Americans must sooner or later meet them. Meanwhile, our civilization, our moral sense and Christian missions suffer.

An Experiment in Indian Industrial Reform

THE visit of the gaekwar of Baroda to this country some months ago has borne fruit in a number of projects calculated to raise the people of that state in the scale of civilization and to bring them more under the influence of Western thought and ideas. Mention is made elsewhere of the introduction of compulsory education. A most interesting project along the same line is the mission on which Mr. Ralph E. Whitenack has gone to Baroda. Mr. Whitenack is a graduate of the last class of Brown University, where he took high rank in scholarship, in Christian work and in social life. He will spend six months in a study of the industrial conditions in the gaekwar's territory, and then return to America to consult with experts in sociology and economics, with special reference to some plan for providing relief for the poverty of the people, by the reorganization of their industries. This he will work out with the experts and will present to the gaekwar. It is a most interesting experiment, and it is to be hoped that something tangible may result from it; but it savors too much of the short-cut methods of the awakening Asiatic peoples, all too evident in China just now. Mr. Whitenack has exceptional ability, but he lacks experience. We doubt, also, whether six months, or even a year, is at all sufficient for gaining adequate knowledge for such a radical scheme as this. But even the attempt is worth something, especially as indicating the influence of Christian ideals among India's leaders.

"Missions Must be Weighed"

DR. J. P. JONES, in his book "India's Problem — Krishna or Christ," makes the suggestive statement that "missions must be weighed as well as measured." This is a matter which we do well to remember. We Baptists point with pride to our large constituency in mission lands and the large annual ingathering. It is proper that it should be so. It is a matter for deepest thanksgiving that such a large number last year, for example, were added to our mission churches. We are fond of comparing our figures in this matter of accessions with those of other denominations, to show that our policy is the best. But if we do not qualify our conclusions we are liable to a profound mistake. "Missions must be weighed as well as measured." Educational missions, for example, do not, as a rule, show as great immediate results as direct evangelization. But they may be a foundation for the future and a leavening of the life of the people that will make their results "weigh" as heavily as the other. So, too, in our estimate of the work of different missionaries. Missionaries have differing methods. Some emphasize one line of work and others another. Conditions in different fields are very diverse. The native workers vary as widely. Figures by no means tell the whole truth. Some stations and workers are more prominent than others. Not all countries offer the same opportunity. In estimating the value of any form of work or any particular endeavor, many things must be considered: the power of the worker, the character of the people, the peculiar conditions surrounding the work, the prayer-force brought to bear upon it from far distant lands, its relation to past and future work, — these and other elements must be estimated in making the calculation. In other words, "Missions must be weighed as well as measured."



FELLOWSHIP AND INTERCESSION

THE PRAYER CYCLE

HAVE you seen the new Prayer Cycle? Many are already commending the plan, and it is anticipated that a very largely increased number will make use of the topics in the neat folder in their daily and family devotions. Churches and Sunday school classes will also use them, and the result should be a great volume of prayer for this branch of the Lord's work.

A special feature of the new Prayer Cycle is the Prayer Covenant. The purpose of this is to form a bond of union between those who pray regularly for the work, and to enable the Secretaries at the Rooms to know who are thus supporting the foreign missions of the churches. The Covenant is printed in the cycle, and all who will are invited to sign the blank form and retain it as a reminder. A card is enclosed, upon which the Covenant is also printed, and this is to be returned to the Rooms. Will *you* join in this union of prayer? Send to the Literature Department for a sample copy of the first issue of the Prayer Cycle and the Prayer Covenant.

A Prayer Covenant

RECOGNIZING that the supreme need of missions is prayer, I purpose to intercede each day, so far as may be possible, (1) for the peoples of mission lands; (2) for the missionaries and their native co-workers; (3) for those who administer the work at home; (4) for my own and all other churches, that they may give themselves more earnestly to the study and support of missions; and (5) for the young people of our churches, that a larger number may hear the call of God to missionary service.

THE MORNING WATCH

OUR lives are molded and shaped, not by the occasional good influence; not by the occasional holy aspiration; not by the occasional righteous resolve; but by the air we breathe; by the influences that are about us all the time; by the friends, the books, the thoughts and the purposes that we live with day by day.

We choose deliberately the school we shall attend, the church we shall unite with, the friends we shall associate with, the books we shall read. Shall we not choose as deliberately and purposefully to submit our lives in daily Bible study and prayerful meditation to the molding influences of the Spirit of God? We listen to other voices; shall we not listen to God's voice?

Our need for food is daily; our need for God is constant. If we would become men whom God can trust, whom God can use, we must put him first in our lives; we must seek to know his plan and purpose; we must know his ways of working; we must know him face to face; we must feel at ease in his presence; we must talk to him frequently and listen to him as he talks to us. — HERBERT E. BARIGHT, M.D., in *Daily Bible*.

THE HOME WORKERS

MISSIONARY MEETINGS THAT THRILL

BY REV. J. F. COWAN, D.D.

CONDENSED FROM *THE HOME MISSIONARY*

A MISSIONARY meeting that thrills must have its facts presented with something of the vividness, the electric first-handedness of the descriptions of the war correspondent who writes on the field of battle. The missionary facts as presented in many of our missionary prayer meetings are more like the colorless, lifeless reports that read as if they had been cooked up by the aid of an encyclopedia in the newspaper office. Missions are the liveliest, nerviest, realest thing in the Christian Church.

How shall we make these facts of adventure and daring and conquest stand out full-orbed in our missionary prayer meetings, so that men as well as women, shall be fascinated and won?

First. Pack the meeting with fresh facts. Give the stock missionary statements and stories and songs a rest. The missionary magazines and libraries are full of up-to-date, vital facts that are calculated to whet the edge of interest. Get the fresh, vibrating facts.

Second. Where are such telling facts available?

1. Every church, Sunday school and young people's society should have a missionary library. The Foreign Mission Study Library, Conquest Missionary Library, or any of a score or two of new, bright, captivating books on China, Korea, Japan, Africa, Alaska, America and all the ends of the earth, are electric with big facts. Besides, in the public library, in the pastor's library, in the Sunday school library and in many of the homes of the church are books on the latest phases of missionary work.

2. A missionary or young people's society that cannot afford a bound library may make one that will serve a good purpose. A scrapbook for each important missionary field, a pair of scissors, a pot of paste, and from the missionary magazines and the denominational and other religious

papers a great abundance of items that would enliven and enrich a missionary meeting may be transferred.

3. A simple letter of request to the boards stating the object for which the literature was wanted, in a certain case sufficed to fill all the available space in a good-sized school room. I am sure if the great majority realized what helps are to be had for the asking, their meetings would never be lean nor dull.

4. One other source of material with which to make missionary information vibrant with life is the returned missionary, the traveling secretary of the missionary society, the student volunteer, or others who are living links with missions. This class of speakers should be used and not abused in planning missionary prayer meetings. The best all-round meeting will be the one in which the leader distributes the work of preparation among the largest possible number. This secret of a successful meeting should be written in bold capitals and kept before the eye:

"THE MORE YOU GET TO TAKE PART IN THE MEETING, THE GREATER THE INTEREST IN IT AND IN MISSIONS."

Third. The more specific your missionary facts are, the more telling they are. Never call your meeting vaguely and tritely "a missionary meeting." Announce it under some definite and taking title, as "An Evening with the Hermit Kingdom," "China's Swarming Children." The Russian-Janapese war would be a dull subject if we treated it in the same way that we treat missions.

Fourth. The facts prepared for a meeting on China, or Alaska, should be presented in the first person instead of the third. The most commonplace facts, if told in a lively, interested, personal way, will sparkle with interest. Things told are worth ten times as much as things read. Get your speakers to tell the facts about

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the missionary field to be presented as if they had just come from it.

Fifth. Harness the enthusiasm of the meeting to some practical work. There ought to be no *feeling* without doing. Harness the emotion awakened in the meeting to the giving of the church. Harness it to the formation of a mission study class in the young people's society, to the purchase of a missionary library, to the adoption of a native worker, to some attempt to lessen the horrors of the rum traffic among the dependent races.

To summarize, the missionary prayer meeting that will make people fall in love with missions, even the men of the church, is the meeting that gives them fresh, vital truths about the inspiring, courageous work of missionaries; it is the meeting that utilizes the largest number of people.

IS THE MONTHLY CHURCH MISSIONARY MEETING PRACTICABLE?

NEAR the beginning of my first pastorate I started the monthly missionary concerts of prayer and continued them throughout that pastorate. They also formed a regular feature during my second pastorate. On my present field, for various reasons, they have not been in the regular plan of the prayer meetings; not, however, because they proved unsatisfactory. Experience has shown me that such meetings are practicable. It depends on the pastor as to whether they shall or shall not be held. I have found the people ready to respond in carrying out the program. The record of attendance shows they were as well attended as the other meetings. Such meetings require more time and thought in their preparation, but are practicable for any pastor who desires to emphasize the idea of missions.

I have found the missionary prayer meetings desirable in a number of ways. They served primarily to educate the people on the subject of missions. Most people are profoundly ignorant of the work being done and of the great needs. They need indoctrinating. Such meetings also cause the people to pray for missions. Prayer is one of the greatest needs. What people

pray for they soon become interested in, and their gifts follow their interest.

The missionary meeting proved desirable as a means of increasing the offerings of the people. The offering taken at the close of each meeting equalled one half of the regular church offering. These offerings in no wise interfered with the regular annual offering but rather increased it.

Where the pastor does not feel like giving one meeting a month to the subject, he can set aside stated times during the year for live, helpful meetings, where the work of missions is thoughtfully studied and earnestly prayed over. Such meetings cannot fail to arouse the churches to a realization of their supreme duty of giving the gospel at once to the whole world. — F. R. LEACH, Anoka, Minn.

"SERIES-OF-FOUR" LEAFLETS

TO assist churches which take their offering for foreign missions on a special Sunday, the Literature Department of the Missionary Union has prepared four most attractive leaflets called the "Series-of-Four" Leaflets. They are designed for distribution in order on the four consecutive Sundays preceding the taking of the offering. The four together form a unit, each one leading into the next. They cannot be used singly, and will be sent only for use in the way described above. Number one is entitled "A Name that Means Something," and presents in briefest outline the history of the Union and its influence as a world power. Number two, "Flashlight Pictures," sketches the countries where the missions are located, touches on the workers, and mentions some of their obstacles and triumphs. Number three is called "New Triumphs of the Old Gospel," and contains some thrilling stories of these triumphs. The last in the series, "The Call of Today," is a personal message, the appeal of the definite needs of the work, — needs of life and of money. All the leaflets are attractive in style and are brief and to the point. They are free of charge, but as said above, are not for distribution singly, and will be sent to pastors *only* for use together.

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A UNIQUE MISSIONARY PROGRAM

TWO weeks before the date of our program a sign was hung in the church vestibule. On a narrow strip of bright red tissue paper, black tissue paper letters and figures, "Japan, March 22," were pasted.

In the church calendar it was announced that a missionary program on Japan would be conducted on the plan of a district school, where Mrs. ——— would be the teacher, and classes composed of pupils of unusual intelligence would exhibit their knowledge of the subject.

The Sunday school room was tastefully trimmed with Japanese flags, fans, screens, parasols and lanterns, while in conspicuous places were hung Orient Pictures of scenes in Japan, the Baptist schools and school-girls, seminaries, temples, shrines, Captain Bickel and his faithful crew, with their ship, the "Fukuin Maru," and many others. The map of the Missionary Union and the blackboard were combined with such an arrangement of seats, teacher's desk, etc., as to produce the appearance of a school-room.

The school was composed of about thirty pupils who were seated at one side of the room, the remainder of the space being given to visitors. To the pupils had been distributed items of information relating to the geography of Japan, the traits, customs, dress and home life of the people. These they were to learn. Promptly at the hour appointed, the teacher tapped her bell for order. The school was opened by singing, scripture reading and prayer. After this, class A, at signals from the desk, arose and marched to the recitation seats arranged at the front of the room. Here the pupils were plied with questions, on various phases of the general topic, the answers to which they had already learned. A very little mischief was introduced, with proper reprimands from the teacher, to make the exercise more realistic. While this class was on the floor, a visitor knocked and was introduced and was invited to talk to the children on the subject which they were studying. The visitor gladly complied and gave information on a phase of the work previously decided upon.

Then the class was dismissed and the visitor left.

Other classes were called and different sets of questions were asked, and other visitors, including the school commissioner were announced, each of whom had something to tell about missions in Japan. Between classes the teacher gave to the school statistics of interest, and told the fascinating story of Captain Bickel and his work in the Inland Sea. Pupils were often sent to the map to carry out the idea of the school more fully. Japan's national hymn was played, and other interesting features were introduced. At the dismissal of the school, tea and wafers were served by young girls dressed in Japanese style. — MRS. FRANK E. HOWE, Canandaigua, N. Y.

INFLUENCING THE CHILDREN

IT is noteworthy that a large proportion of those entering foreign service this year trace the beginning of the influences that have molded their decision back to childhood. The decision, perhaps, came only lately. But looking back now over life the forces can be followed to the early days, when an earnest mother, a faithful Sunday school teacher or an attentive missionary visitor, set them in motion. None of these realized what he was doing. Perhaps there was no response upon the part of the boy or girl. But the result is seen today. "Be sure not to neglect the children in the homes where you visit," said a wise leader to a group of missionaries. Get hold of the children and you will have a missionary church soon. We must build for the future. The plans for the Sunday school are in this line, and form the largest and most important work yet undertaken in missionary education. Write us about them. Find out what is being done. Do something yourself. Then write us of your own success. We must win the children for the great Missionary. Then there will be all the men and money needed for his work.

Charity is like a circle: it begins anywhere and everywhere, and ends nowhere.—David H. Greer.

THE STUDY OF MISSIONS

QUARTERLY MISSIONARY REVIEWS

BY MISS JESSIE WILLIAMS

ROXBURY, MASS.

OUR Sunday school, like many another, had always neglected the study of missions. Since its organization we had sought to bring the children to Christ and build them up in Christ, but we were not working upon foundations which were broad enough. We taught that Christ's last command referred to the whole world, and yet we did not bring before the school a single concrete instance to prove that Christ was working among heathen peoples, and bringing them to himself. Our teaching was too self-centered.

Such training does not make for the highest development of character, or of sympathetic men and women such as Christ needs in his work. A few of the teachers, realizing this, brought the matter before the last annual business meeting of the school, and asked that the review Sunday each quarter might be devoted to a missionary lesson. This was granted and the plan has been carried out successfully.

The first and second quarters the school used the lesson leaflets prepared by the Missionary Union, and at the close of the lesson the chairman of the Sunday School Missionary Committee supplemented the study by a little talk, illustrating several incidents in the lesson by Orient Pictures. The third quarter it so happened we could have a speaker, but we do not expect this luxury very often.

What form of lesson we should use for the last quarter was considered by the committee, and a missionary review of the quarter decided upon. The Missionary Lights for October, November and December were cut from the MAGAZINE and handed to twelve members of the school. The more difficult were given to either teachers or members of older classes, who were asked to give the thought in their own words. If they could find a better illustration they were at liberty to use it. Younger members of the school were asked

to tell the stories in lessons three, five, nine and eleven.

Where this plan was tried the superintendent led up to the story and brought out the thought he desired to press home. He also called upon the school for the title and Golden Text of each lesson, as they had been learned from week to week. The new name and the verse of the lesson upon which the missionary illustration was based was given by the one reviewing the lesson. Particularly adapted to this session was the poem "Sunset and Evening Star," which blends the missionary and the Christmas thought so beautifully. The chorister contributed his part to the session by the selection of missionary hymns: "The Morning Light is Breaking," to open the school, and "All Hail the Power of Jesus' Name" to close.

Already the influence of these quarterly lessons is being felt, and the slight knowledge which has thus far been gained has crystallized in a desire to give. This is especially true of the Junior boys and girls.

Teachers, begin the new year by presenting to your classes a larger Christ; a Saviour whose love includes the whole world. Is it not a shame to us that we have so long neglected to teach our boys and girls the need of the whole world for Christ; that we have failed to bring to them the glorious, inspiring stories of heroes and heroines who have gone forth to take Christ to the world; that we have been content to develop in them anything less than the broadest sympathies and the noblest impulses; that we have sent them out into life with no thought of their privileges and responsibilities toward their black and brown and yellow brothers and sisters? Shall we not, looking unto Jesus, present his wishes and his purpose for his Church more faithfully the coming year, and through our boys and our girls win new triumphs for the gospel?

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SUNDAY SCHOOL TEACHERS, ATTENTION!

SUNDAY school workers, leaders of mission bands and all who are trying to interest children in missions will be glad to know that the six Orient Picture Stories issued by the Sunday School Cooperating Committee are now off the press.

Each story is accompanied by ten Orient Pictures and graphically describes the scenes shown in the pictures. The teacher may read, or better still, tell the story to the class, showing and explaining each picture at its proper place, or the teacher may read the story and the members of the class exhibit and explain the pictures, afterward retaining them as souvenirs.

The little ones will enjoy the story of "Little Folks in Far Away Lands," while the older boys cannot fail to be interested in the scenes "Up and Down the Congo River," and boys and girls of all ages will appreciate "When the Mission School Bell Rings" and "Scenes in Sunny India." "Idols and Idolatry" and "What a Missionary Does" make very real the daily life of the missionary and the religious conditions which he has to face.

The price of each story with its ten accompanying pictures is ten cents. One sample story without the pictures will be sent free on application to the Sunday School Cooperating Committee at any one of the following addresses: The American Baptist Missionary Union or The Woman's Baptist Foreign Missionary Society, Ford Building, Boston, Mass.; or

The Woman's Baptist Foreign Missionary Society of the West, 1318 Masonic Temple, Chicago, Ill.

A MISSIONARY MAP

THE following plan is in use in the Presbyterian Sunday school whose methods of missionary work were described in the November number under the title "A Presbyterian Plan." It can be varied to suit conditions.

The school, being Presbyterian, bought the Missionary Map of the World, showing all the stations at which the Presbyterian Church has missionaries.

Small dark blue banners were then prepared, using one-inch silk ribbon for the banners, and three-inch gilt hat pins for the standards. These were lettered in Chinese white with the names of the stations at which the missionaries of the church, Sunday school, societies or bands are stationed. These banners, nine in all, were then stuck into the map at the proper places, using bits of cork to make them stand up, so that they could be easily read. The map thus marked is permanently hung on the wall of the room, as an object lesson, and is useful in connection with the monthly missionary exercises. It is simple, cheap, but effective.

As an annex to the map, the full names and post-office addresses of the missionaries are posted, using either a banner or blackboard; and the scholars are requested to write to them.

PROGRAM: THE MISSIONARY UNION

- I. MAP STUDY:
 1. The Mission Fields of the Union. P. 3.
 2. The District Secretaries and their Districts. P. 3.
- II. WHAT GOES ON AT THE "ROOMS." P. 6.
- III. THE INFLUENCE OF THE UNION'S WORK.
 1. In the State. P. 9.
 2. In the Individual. P. 10.
- IV. THE MISSIONARY PROBLEM. Pp. 4, 39.
- V. THE TWO-FOLD SOLUTION OF THE PROBLEM. P. 5.
- VI. TOPIC FOR PRAYER AND DISCUSSION:
My Purpose for the New Year.
Fronting P. 1.
- VII. PRAYER: OFFERING.

HELPFUL LITERATURE ON THE TOPIC:

- Facts about the Missionary Union (Quick Information Series.) Free.
The Practical Administration of Missionary Affairs. Free.
That Old Established House. 5 cents.
Origin of the American Baptist Missionary Union. 3 cents.
A History of American Baptist Missions. By E. F. Merriam. \$1.25.

SUNDAY SCHOOL • AND • MISSIONS
MISSIONARY LIGHTS ON THE
INTERNATIONAL LESSONS
 BY REV. J. MERVIN HULL

LESSON II. GEN. 1 : 26 to 2 : 3. JAN. 13

Man Made in the Image of God

Like God, Like Image

So God created man in his own image, in the image of God created he him. Vs. 27.

THAT men are the children of God is an idea which is almost universal. Heathen religions have it as well as the Christian religion, but there is no more radical difference between heathenism and Christianity than in their conception of what God is. The more the heathen become like their gods, the more degraded they are. The sacred books and traditions of Hinduism and Buddhism are full of stories about the gods that show them to be thoroughly bad. "Krishna," says Dr. W. B. Boggs, "is the most popular of all the gods of India. He is one of the incarnations of Vishnu, and the character of Krishna, according to the Hindu sacred books, is indescribably bad. The façade of Hindu temples, and their idol cars, standing in the central part of the village, are often covered with figures as bad as the depraved imagination of man can devise. The dreadfully debasing effects of such things in the name of religion may be inferred."

Are the crimes and iniquities of heathenism to be wondered at? Think what it means to 'heathen to be "near to his god." The very suggestion is revolting, but these are the things which our missionaries have to face continually. They go to let fresh air and sunlight into the fetid atmosphere; they go to tell of a God who is pure, holy, just, long suffering, kind and true, a God whose character can be imitated without degradation. There is no point of view from which the work of missions can be seen to better effect than to look upon it as restoring man, restoring the nations of the world to

the image of the true God in which they were created, as giving to the nations an idea of God which is in utter and glorious contrast with the debasing gods of heathenism.

LESSON III. GEN. 3 : 1-6; 13-15. JAN. 20

Man's Sin and God's Promise

Head and Heel

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Vs. 15.

IF anything in the world is the seed of the serpent, it is idolatry and all that goes with it, and the only way to deal with it is to strike it in a vital spot, to bruise its head. That old Bible is right; there can never be harmony, there must always be enmity, between the seed of the serpent and the seed of the woman. Of course He who was more than all others the Seed of the woman has taught us that his truth, his gospel, must be preached only in love



Photo by W. T. Elmore

THE JUGGERNAUT CAR, PODILI, SOUTH INDIA

for all men; but wherever that gospel is accepted, there the seed of the serpent is slain. Paul had a fine chance to write the name of Christ on the altar of the unknown god at Athens, but he never had the least idea of doing it. Modern Buddhist leaders

have more than once suggested the idea of placing Christ among the incarnations of Buddha, but followers of the one Saviour of the world can never accept any such place for him.

No! When Christ comes into a life, a home, a nation, then the idols must go out. Every genuine convert to Christianity realizes that. "When I believed what you

LESSON IV. GEN. 4: 3-15. JAN. 27

The Story of Cain and Abel

My Brother's Keeper

And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? Vs. 9.

WHEN the treaty of peace between Japan and Russia was concluded at Portsmouth, in the United States at the suggestion of President Roosevelt, there was one significant feature of that remarkable event which received very little attention. It was this: in bringing the conflict to a close, both Japan and Russia felt the strong influence of the fraternity of the nations. The sense of being our brother's keeper never reached quite so far in the world as it did at that time. The answer to Cain's question is nearer today than it ever has been before, and the reason for it is that God's thought about brotherhood is slowly gaining the hearts of all nations through the spread of the gospel of Christ. It is



A GROUP OF BRAHMANS, BOMBAY, INDIA

said about Jesus, my heart was happy, and I threw away my fetish," said an ignorant African convert. Some of our missionaries in China speak of idols being thrown away by the bushel. The same is true of the cruel and vile rites of heathenism. They have no place in Christianity. Could suttee — cruel, sacred suttee — be practised as a Christian rite? What will become of the caste system when Christianity holds sway in India? Will caste, what one missionary calls "the greatest enemy of the brotherhood of man," find a place in the Church of the great Teacher of brotherly love? No; the seed of the woman may suffer persecution, but the gospel shall triumph over the lies of the serpent, whether those of Buddhism, or of Hinduism, or of Confucianism, or of any other religion.

useless to talk of the brotherhood of man apart from the gospel. William Ward, the associate of Marshman and Carey in India, wrote of the caste system there, "Caste is repugnant to every feeling of benevolence. It arms one class of men against another; it gives rise to the greatest degree of pride and apathy; it forms a sufficient excuse for not doing an act of benevolence toward another, that he is not of the same caste; nay, a man dying of thirst will not accept a draught of water from the hands or the cup of a person of a lower caste. If a Sudra enter the cook room of a Brahman, the latter throws away all his earthen vessels as defiled. In short, the caste murders all the social and benevolent feelings, and shuts up the heart of man in a manner unknown even among the most savage tribes."

THE BAPTIST MISSIONARY MAGAZINE

Such is the system that holds in bondage one fifth of the human race. Is it any wonder that our missionaries in India think that the next great problem is to teach India that man is his brother's keeper, and that they make much of every sign that caste is ready to crumble and fall?

LESSON V. GEN. 8: 1-16. FEB. 3

Noah Saved in the Ark

And Nowhere Else

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark. Vs. 1.

WE have our orders about telling the world where the ark of salvation is, and that in itself is enough; but when we come to study God's purposes and methods, then we see the reason for our orders, and how the whole plan of the world's redemption reaches back to the story of God's earliest dealings with the human race.

Why insist on the Christian religion for all nations? is a constantly recurring question of our own time. Why not let the nations come up into a better life by refining their own religion? Ah, that's the point, exactly; "Neither is there salvation

in any other." All the other systems of religion cannot bring peace to one sincere seeker after God; they can only lead him further astray. Some of the devotees try very hard to get rest for their souls, even under the religion of the quiet god Buddha. One poor Burman woman had nothing with which she could make an offering at the pagoda. After consulting with the priest she determined to make a painful sacrifice. She cut off her forefinger and poured kerosene on it, and burned it before the idol. The priest had told her that she would feel no pain, but the hand was swollen and she was suffering acutely when our missionaries saw her. When they asked her why she did it, she answered, "For merit; I knew no other or better way." It is to such people as these that our missionaries reveal the better way, the way that brings peace and salvation. Neither can any of these religions redeem society; all social classes are struggling in a flood of evils, but only to be overwhelmed at last. The symbol of the ark holds in modern as in ancient times; there is safety there, and nowhere else; God's way for the world's redemption may seem narrow and small to some, but it is the only way that saves men and nations.

PERSONAL AND OTHER NOTES

Sailed

REV. E. H. JONES, November 20, from San Francisco, returning to Japan.

REV. N. C. PARSONS and wife, December 1, from New York, for South India.

F. P. LYNCH, M.D., December 8, from New York, returning to Africa.



Arrived

REV. W. O. VALENTINE, from Jaro, P. I., at San Francisco, November 1.

MR. W. E. BOGGS and family, from Sat-tanapalli, South India, at Boston, November 27.

1907

REV. G. H. WATERS and family, from Swatow, South China, at San Francisco, November 27.



Born

To Rev. and Mrs. A. S. Adams, at Swatow, South China, September 14, a son, Ronald Weston.

To Prof. and Mrs. E. B. Roach, Rangoon, Burma, October 17, twin daughters, Bertha Eveleyn and Harriet Newell.



§THE party of missionaries who sailed from Boston September 19 arrived safely at Rangoon on the steamship "Ava," November 7.

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§REV. DAVID GILMORE, of Henzada, Burma, has an article in the *Missionary Review of the World* for October, entitled "Evolution in Missions."



§REV. J. H. HANNAH is now assisting Professor Martin in the college at Ongole, South India, teaching three hours a week in addition to putting in much hard work on the language.



§MISS AMY CORNES, who for nineteen years has been a faithful assistant in the Mary L. Colby Home School for girls in Yokohama, Japan, is in this country enjoying a well-earned furlough.



§THE DISCIPLES held their annual missionary anniversaries in October at Buffalo, with over 4,000 in attendance. It was reported that \$935,509 had been contributed for all missions during the year.



§REV. C. H. HEPTONSTALL and Dr. A. H. Henderson have been to Loikaw to confer with the missionaries there regarding the proposed new site for the mission station. Mrs. Heptonstall accompanied her husband.



§MR. V. C. JACOB, a member of the faculty of Ramapatam Theological Seminary, has been appointed to represent the Indian Christians of our Telugu Mission on the council of the National Missionary Society of India.



§PERSONS planning to send boxes or other freight to any of our missionaries should communicate with the Treasurer of the Missionary Union, Mr. Chas. W. Perkins, who will gladly furnish all necessary information.



§ANOTHER faithful friend of missions has been called home, Mrs. A. H. Burlingham, widow of the late Dr. Burlingham, former District Secretary of the Missionary Union, whose death occurred at her home in Mount Vernon, N. Y., October 21.

§REV. AND MRS. G. N. THOMSSSEN of Bapatla, South India, are happy in being with their children once more, after a separation of seven years. While in Australia on his way home, Mr. Thomssen preached eighty-four times in two months and many were won to Christ.



§MR. J. L. SNYDER, of the Mission Press at Rangoon, Burma, who was compelled to return to this country on account of his son's ill health, is making his home at North Stamford, Conn. He reports that the voyage seemed to do wonders for his son, who has apparently gained greatly.



§THE new missionaries to East China have been designated as follows: Mr. Robison to Ningpo, Mr. Bakeman to Hangchow. Mr. Fraser has been transferred to Shao-hsing for evangelistic work. Mr. Robison's sailing has unfortunately been delayed through the illness of his mother.



§A COMMUNION service is wanted for a growing, self-supporting church in one of our mission fields in South India. This is a fine opportunity for any church having a set to spare to render a valuable service to a worthy sister church. For further information address the editor of this MAGAZINE.



§REV. H. B. DICKSON of Kohima, Assam, writes of the great help that would be afforded in his touring among those mountain tribes by a good lantern and a set of slides on the life of Christ. There may be some one who would like to help the cause in this way. If so, write to the Rooms in Boston about it.



§FOR reasons of health, Rev. and Mrs. J. McLaurin, D.D., of South India, will return to America in the coming spring. Before leaving, Dr. McLaurin hopes to see the seventh volume of the commentary on the New Testament published. It is now in the press. This will bring the work up to the end of the Epistle to the Philippians.

THE BAPTIST MISSIONARY MAGAZINE

WE should not forget that the native Christians need our prayers and sympathy that they may withstand temptation. Mr. Swanson of Assam writes of his sorrow in finding that a number of church members in a distant town had so yielded to the opium habit that they had to be excluded. These people are often like sheep without a shepherd and the wolf is ever around seeking those whom he may devour.

PLANS are already maturing for the convention of the Baptist Young People's Union to be held next year in Spokane, Wash. Some of the speakers secured are Rev. Thomas Spurgeon and Rev. F. B. Meyer of London, Dr. H. F. Perry of Toronto, and Dr. Truitt of Dallas, Texas. Rev. George T. Webb, the field secretary, recently made a visit to Spokane to study the arrangements for the gathering.

A LETTER from Rev. F. Brauer, Treasurer of the Russia Mission, reports the receipt of \$297.12, contributed through the Treasurer of the Missionary Union for the work in that empire. He expresses his deep appreciation of the kindness which prompted the gifts, and wishes to thank those who gave. "Tell them," he writes, "that the money will be of great use for the extension of the missionary work in Russia, and that it is just now the right time for us to profit by the liberty of religion."

We have to record the deaths of two of our missionary family in Burma. Miss Isabella Watson, of Swegyin, a representative of the Woman's Society of the East, died October 4, after nearly thirty-nine years' service as a missionary. Further notice of her life and work will be given next month. Rev. and Mrs. J. T. Latta, of Thonze, have sustained a great loss in the death of their infant son, Walter, only six weeks old. The deepest sympathy of all their friends will be extended to them in this trial.

Two more of our best workers have been compelled to return to America on account

of ill health. Mr. Waters, whose furlough is almost due, comes from Swatow, South China, where he has been carrying a heavy load. In addition to his own work last summer, he was acting treasurer of the mission during the absence of Dr. Ashmore, Jr., in Japan. Mr. Axling, of Morioka, Japan, whose health for some time has been poor, is now compelled to seek recuperation in this country. He leaves a vast field wholly unoccupied by any missionary. Who are to take the places of these men?

THE Woman's Baptist Foreign Mission Society of Pennsylvania is to be congratulated on the beautiful Missionary Calendar of Prayer recently published by them for 1907. It is in the same general style as the calendars of previous years, with a place for every missionary of the Union, and with copious illustrations. It can be secured for twenty-five cents from the Woman's Baptist Foreign Missionary Society, Ford Building, Boston, or the Woman's Baptist Foreign Missionary Society of the West, 1318 Masonic Temple, Chicago, as well as from Mrs. H. N. Jones, 1630 Chestnut St., Philadelphia. It should be in every Baptist home and consulted daily.

THAT Baptists are not keeping pace with the increasing opportunities among young people will be apparent to any who compare the development of mission study in some of the other denominations with that in our own. The need for more aggressive educational work has been clear to the representatives of both the Missionary Union and the Home Mission Society, and an advance step along this line has been decided upon. Acting jointly, the two societies have called Rev. J. M. Moore, formerly pastor of Centennial Baptist Church, Chicago, to become their representative in this educational movement, and he has accepted. The details of the plan have not been worked out, but a conference is soon to be held between representatives of the two societies and the Baptist Young People's Union, when the matter will be more fully considered.



THE LITERATURE OF MISSIONS

BOOKS RECEIVED

DAS HOHELIED DER LIEBE. By Friedrich Bethge. Cassel, Germany: German Baptist Publishing House.

OUTLINES OF ANCIENT HISTORY. By W. L. Ferguson D.D. Second and Revised Edition. Madras: Printed in Telugu at the S. P. C. K. Press, for the American Baptist Telugu Mission.

OUTLINES OF OLD TESTAMENT HISTORY. By E. T. Welles and W. H. Leslie, M.D. Printed in the native dialect at the American Baptist Mission Press, Banza Manteke, Africa.

TRINITARIAN FORGERIES. Anonymous. New York: The Grafton Press.

China and the Gospel. Report of the China Inland Mission for 1906. Illustrated.

Proceedings of the Pacific Coast Baptist Conference, Portland, Oregon, April 18-21, 1906.

A SOLDIER'S TRIAL. By General Charles King. New York: The Hobart Company.

TARBELL'S TEACHERS' GUIDE TO THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1907. By Martha Tarbell. Indianapolis: The Bobbs-Merrill Company.

THE COURT OF PILATE. A story of Jerusalem in the days of Christ. By R. R. Hobbs. Illustrated. New York: R. F. Fenno & Co.

THE LADY OF THE DECORATION. By Frances Little. New York: The Century Co. 236 pages. Price \$1.00.

Here is one of the best little books for interesting people in missions which we have seen. It is a refreshingly bright collection of letters from a very homesick but earnest young missionary in Japan, edited by a well known novelist. The book is thoroughly human and real. One gets a glimpse of the true inside life of the missionaries, and sees that they are much like

other people. Vivid descriptions of Japanese scenery add to the real value of the volume. Any one who reads it cannot fail to become interested in the missionaries and their work in Japan.

MARIAM: A ROMANCE OF PERSIA. By Samuel G. Wilson. New York: American Tract Society. 122 pages. Illustrated. Price 50 cents.

A story woven around real incidents from the author's missionary life in Persia. The book is fairly well written and gives some idea of school life in the land of the shah. There are many excellent illustrations, which add considerable to the interest and attractiveness of the book. The volume can be used to interest children and young people in missions.

T'AI-SHANG KAN-YING P'IEN. "Treatise of the Exalted One on Response and Retribution." Translated from the Chinese by Teitaro Suzuki and Dr. Paul Carus. 139 pages. Chicago: The Open Court Publishing Company.

YIN CHIH WEN. The Tract of the Quiet Way. Translated from the Chinese by Teitaro Suzuki and Dr. Paul Carus. 48 pages. Chicago: The Open Court Publishing Company.

AMITABHA — A STORY OF BUDDHIST THEOLOGY. By Paul Carus. 121 pages. Chicago: The Open Court Publishing Company.

In the first two of these books we have translations of the works so well known to almost every Chinese. The third is what the sub-title indicates it to be. All are illustrated, and are oriental in style.



FINANCIAL

FINANCIAL STATEMENT FOR 8 MONTHS ENDING NOVEMBER 30, 1906

	1906	1905	INCREASE	DECREASE
Donations	\$92,278.02	\$98,291.26		\$6,013.24
Legacies	25,178.08	42,744.00		17,565.97
Income from Investments	27,448.77	25,255.16	\$2,193.61	
Annuity Bonds Matured	5,000.00	3,585.98	1,414.02	
	\$149,904.82	\$169,876.40	\$3,607.63	\$23,579.21
Debt of the Union April 1, 1906				\$43,087.21
Schedule of Appropriations for 1906-7				585,755.56
Additions to Schedule to December 1, 1906				33,117.84
Further additions to Schedule as directed by donors — specifics				2,696.26
				\$664,606.87
Total receipts to December 1, 1906				149,904.82
Amount needed to balance, March 31, 1907				\$514,702.05

THE TREASURER ACKNOWLEDGES THESE DONATIONS RECEIVED IN NOVEMBER,

Note.—For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday School"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

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Kenduskeag ch., Thanksgiving offering, for wk. in Tokyo	7 00
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ILLINOIS, \$949 89

Clinton, Walter Alexander. \$1 00
Chicago, Mrs. C. R. Holden, for wk. of Mr. & Mrs. P. C. Metzger. 10 35
Chicago, Morgan Park B. U., for Tura sta., Chicago, Finnish Miss. Union, for wk. in Finland. 3 25
Litchfield, Mrs. W. W. Rainey, for children in school, c. Mrs. W. A. Stanton. 12 50
Litchfield, Mrs. Chas. Helmick, for do. 12 50
Seward, N. S. Chapin. 5 00
Hillsboro ch. 8 50
Unity ch. 3 50
Nokomis ch. 6 45
O'Fallon ch. 19 02
O'Fallon S. S. 10 53
Champaign ch., Mrs. J. M. Edwards. 4 00
Girard ch. 14 55
Fidelity ch. 6 00
Roodhouse ch., Ladies Aid. 5 00
Roodhouse B. U. 5 00
Roodhouse ch. 43 65

Divernon ch. \$6 38
Divernon, J. B. U. 3 60
Chicago, Clara Yale Morse, in memory of Mrs. Sarah E. Morse, t. Building Fund, Tokyo ch. 30 00
Chicago, Mem'l ch. 5 00
Chicago Heights S. S., Chicago, Covenant S. S., Kindergarten, for wk., c. E. R. McIntyre, Phil. Ids. 1 82
Chicago, Covenant S. S., Primary Dept. 2 69
Chicago, Covenant S. S., Kindergarten, for wk. in Japan. 5 00
Chicago, Irving Park ch., H. P. Keller, for wk. at Podili, c. W. T. Elmore. 25 00
Chicago, Irving Park S. S., W. E. Grinwell's class. 18 00
Elgin, 1st S. S., for sta. plan, c. Capt. Bickel, Chicago, 2d ch. 17 00
Chicago, Dr. W. C. Learned. 53 00
Chicago, 1st ch. 5 00
St. Anne ch. 91 50
Princeton ch. 10 00
Ottawa B. U. 17 89
Monmouth ch. 8 60
Lecon ch. 120 00
Kewanee, 1st ch. 1 90
Roseville S. S., for Utloori Ramiah. 60 00
Rosetta ch. 12 50
Macomb ch., Mrs. M. K. Brickell. 55 50
Westfield, J. E. Dudley. 1 00
Chicago, 2d Sw. Mission Circle, t. s. Ma Kyr, c. Dr. East. 10 00
Chicago, 2d Sw. Mission Circle, t. s. Tanmuran, c. O. L. Swanson. 35 00
Chicago, 1st Sw. ch. 15 00
Ravenswood, Sw. Miss. Circle, t. s. n. p. c. Mrs. Sjoblom. 13 89
Moline, Sw. Y. P., t. s. n. p. Telugus. 50 00
Berwyn, Sw. ch., for wk., c. Ola Hanson. 50 00
Berwyn, Sw. ch., for wk., c. O. L. Swanson. 15 00
Chicago, 3d Sw. ch. 4 50
W. Cleveland. 10 00

INDIANA, \$90 08

Seymour ch., J. Robert Blair. \$2 00
Seymour ch. 18 31
Madison, 1st ch. 50 41
Otter Creek ch. 17 50
Aikman's Creek ch. 1 86

OHIO, \$733 91

Lima, 1st ch. \$27 04
Cleveland, East End S. S. 25 22
Dayton, Linden Ave. B. U., for Bansa Manteke. 25 00
Dayton, 1st Regular B. U., t. s. Rev. & Mrs. J. Speicher. 200 00
Toledo, Mr. & Mrs. C. A. Gardner. 5 00
Kingsville, a friend of Missions. 50 00

Wyoming S. S. \$5 00
Thompson S. S. 4 00
West Union ch. 3 55
Meroer ch. 60
Neptune ch. 75
Lindale ch. 5 00
Cleveland, 1st ch. 27 25
New Vienna ch. 9 65
H. C. Clark. 7 00
Dayton, Central ch. 300 00
Dayton, Memorial ch. 12 53
Dayton, North ch. 3 71
Cincinnati, Lincoln Park ch. 5 00
Gallipolis, 1st ch. 6 20
Gallipolis, 1st S. S. 3 95
Youngstown, Himrod Ave. ch. 7 45

MINNESOTA, \$262 81

Reynolds ch. \$5 00
Reynolds B. U., for share in Jaro sta. 15 00
Lake City, Sw. ch. 10 76
Lake City, Sw. B. U., for O. Hanson. 5 00
Osseo ch. 1 78
Leenthrop, J. Mortenson. 2 00
Cambridge, A. D. S. 2 00
Willmar, N. L. Winblad, for Thomas & Rungiah, c. J. M. Baker. 10 00
Stanchfield Soc., for Jaro. 25 00
Isanti, North ch. 10 00
Minneapolis, Calvary ch. 64 31
Minneapolis, Calvary S. S., for wk. in Hensada, c. Miss Gooch. 65 00
Brooklyn Center A. D. Williams. 10 50
St. Paul, Dan-Nor. B. U., for share in Kifwa, c. P. Frederickson. 25 00
Detroit ch. 11 00

IOWA, \$406 02

Ottumwa, 1st ch. \$10 68
Ripley ch. 5 00
Grand Junction ch. 9 10
Grand Junction S. S. 5 50
Perry ch. 25 00
Kendrick ch. 10 00
Churdan ch. 10 56
Brayton S. S. 2 75
Cherokee B. U., for Bansa Manteke. 3 75
Sibley ch. 25 60
Sibley S. S. 7 58
Sibley B. U. 2 38
Pioneer ch. 5 85
Hawarden ch. 5 40
Newell B. U., for children, c. P. Frederickson. 10 00
Inasqueton ch. 5 00
Delaware ch. 2 65
Manchester ch. 9 25
Arthur, Sw. Lad. Sewing Soc. 15 00
Bancroft ch. 16 41
Forest City, 1st ch. 2 00
Goldfield S. S. 2 50
Winterset ch. 35 30
Hiteman S. S. 1 00
Missouri Valley ch. 4 10
Cedar Rapids, 1st Wom. Soc. 2 00
Vinton ch. 5 00
Clinton S. S. 10 00
Swaledale B. U., for Capis. 6 25
West Mitchell ch. 17 60

THE BAPTIST MISSIONARY MAGAZINE

Grinnell ch.....	\$38 26
Grundy Center ch....	34 65
Grundy Center S. S., for Tavoy.....	60 00

MISSOURI, \$590 53

Board of Home & For- eign Missions.....	\$590 53
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S. DAKOTA, \$33 00

Dell Rapids, Dane ch.,	\$18 00
Millard, N. Vik.....	15 00

NEBRASKA, \$185 21

Auburn Jrs. for Chow- yang sta.....	\$14 00
Stark, C. A. Anderson, Grand Island ch....	5 00
Alexandria ch.....	7 50
Tobias ch.....	4 40
Omaha, Calvary ch....	12 84
Omaha, Calvary B. U.,	32 00
Omaha, Immanuel ch.,	30 00
Valley, 1st Sw. B. U.,	2 50
for Banza Manteke,	
Stromsburg, Sw. ch.,	6 25
Wahoo, Sw. Y. P. Sew. Soc., t. s. N. C. Par- sons.....	42 22
Farnam ch.....	10 00
Farnam B. U.....	14 00
Wabash ch.....	2 00
Auburn Jrs. for Chow- yang sta.....	1 50
	1 00

KANSAS, \$67 03

Frederick ch.....	\$20 52
Westmoreland ch....	2 10
South Haven, Miss M. McCandless, tow. const. Rev. W. M. Hoover, L. M.....	25 00
Leavenworth, L. P. Day.....	2 00
Valley Falls, C. F. Bliss, for Podili....	10 00
Norton B. U.....	4 56
Bethesda ch.....	1 00
Old Mt. Pleasant ch.,	50
Mt. Pleasant ch.....	25
Collyer ch.....	1 10

MONTANA, \$13 84

Great Falls, Am. ch....	\$11 34
Kalispel, J. Halen....	2 50

COLORADO, \$91 15

Olathe ch.....	\$1 85
Denver, Beth Eden ch.....	2 00
Nyburg ch.....	6 15
Rocky Ford ch.....	51 85
Rocky Ford Y. P.....	25 00
Rocky Ford S. S.....	2 30
Fort Collins, Mulberry St. S. S., t. s. Banza Manteke.....	2 00

NEW MEXICO, \$14 95

Tuomeari ch.....	\$6 45
Elk ch.....	1 00
Eden Valley ch.....	4 00
Central City, B. F. Link.....	1 00
Hondo ch.....	2 50

IDAHO, \$10 00

Emmett, B. F. Mussy,	\$5 00
Wallace ch.....	5 00

ARIZONA, \$19 20

Prescott ch.....	\$16 50
Prescott S. S.....	2 70

WASHINGTON, \$69 96

Walla Walla, 1st Y. P., for Gospel Ship.....	\$36 30
Tacoma, 6th Ave. ch..	63 66

OREGON, \$73 90

Portland, Calvary ch., for Bacolod sta., c. C. L. Maxfield.....	\$6 25
Brownsville, a friend..	1 00
Harrisburg ch.....	10 25
Seio ch.....	6 15
Elmira ch.....	11 50
Roseburg ch.....	8 00
Springfield ch.....	6 00
Heppner ch.....	3 00
Ashland ch.....	2 75
Portland, Sw., ch.....	3 30
Oregon City ch.....	15 70

CALIFORNIA, \$174 15

Vallejo, Cornell B. U., for Shaohsing sta... Winters ch.....	\$6 25
Butte Ridge ch.....	2 00
Oakland, 10th Ave. ch.	6 00
Oakland, 23d Ave. ch.	13 45
Oakland, 23d Ave. Y. P., for Gospel Ship..	20 80
San Francisco, 1st Y. P., t. s. student at Insein, c. D. A. W. Smith.....	5 00
Aromas Y. P., for wk. in Africa.....	6 25
Del Rey ch.....	2 50
Sanger ch.....	26 90
Linne, Sw. ch., for wk. in Phil. Ids.....	5 00
Whittier, J. O. Bur- roughs, t. s. n. p. A He, Ungkung... National City Y. P., for Podili sta., c. W. T. Elmors.....	15 00
Redlands, Central ch.,	12 50
Redlands, Central S. S.....	6 25
Loyalton ch.....	35
Los Angeles, Mr. Dav- enport.....	12 00
Los Angeles, collec- tion for expenses..	19 85
	5 00
	9 05

MISCELLANEOUS,

\$3 000 00	
German churches of North America.....	\$3 000 00
Total.....	\$16 055 46

LEGACIES

Fall River, Mass., Est. Job M. Leonard..	\$120 00
Hamilton, N. Y., Est. Norman Harris....	163 16
Brooklyn, N. Y., Est. Joseph Wild.....	3 333 33
Apple Creek, O., Est. Miss Hat- tie Emer- son.....	200 00
Minneapolis, Minn., Est. Sarah P. Fuller..	166 67 3 983 16
	\$20 038 62

Donations and legacies
received from April
1, 1906, to Novem-
ber 1, 1906..... \$97 417 43

Donations and legacies
received from April
1, 1906, to Decem-
ber 1, 1906.....\$117 456 05

DONATIONS RECEIVED TO DECEMBER 1, 1906

Maine.....	\$1 173 72
New Hampshire.....	786 28
Vermont.....	641 86
Massachusetts.....	8 847 21
Rhode Island.....	1 037 43
Connecticut.....	1 553 14
New York.....	12 695 93
New Jersey.....	4 173 31
Pennsylvania.....	15 497 06
W. Virginia.....	2 518 41
Maryland.....	18 50
Delaware.....	34 98
District of Columbia..	327 50
N. Carolina.....	25 00
Georgia.....	10 00
Florida.....	20 00
Alabama.....	55 00
Mississippi.....	2 00
Tennessee.....	25 00
Texas.....	30 00
Indian Territory.....	226 33
Oklahoma.....	163 84
Wisconsin.....	1 414 41
Michigan.....	2 233 11
Illinois.....	7 049 44
Indiana.....	2 699 87
Ohio.....	5 683 06
Minnesota.....	1 990 50
Iowa.....	3 226 02
Missouri.....	2 161 03
N. Dakota.....	337 82
S. Dakota.....	226 17
Nebraska.....	1 752 68
Kansas.....	2 366 72
Montana.....	105 19
Wyoming.....	61 00
Colorado.....	541 92
New Mexico.....	14 95
Idaho.....	353 31
Utah.....	48 51
Arizona.....	48 20
Washington.....	1 903 30
Oregon.....	310 87
California.....	2 489 31
Alaska.....	10 00
England.....	2 88
Ireland.....	2 82
Denmark.....	250 00
Austria.....	2 06
Burma.....	50 00
Africa.....	500 00
Miscellaneous.....	4 451 63
	\$92 278 02

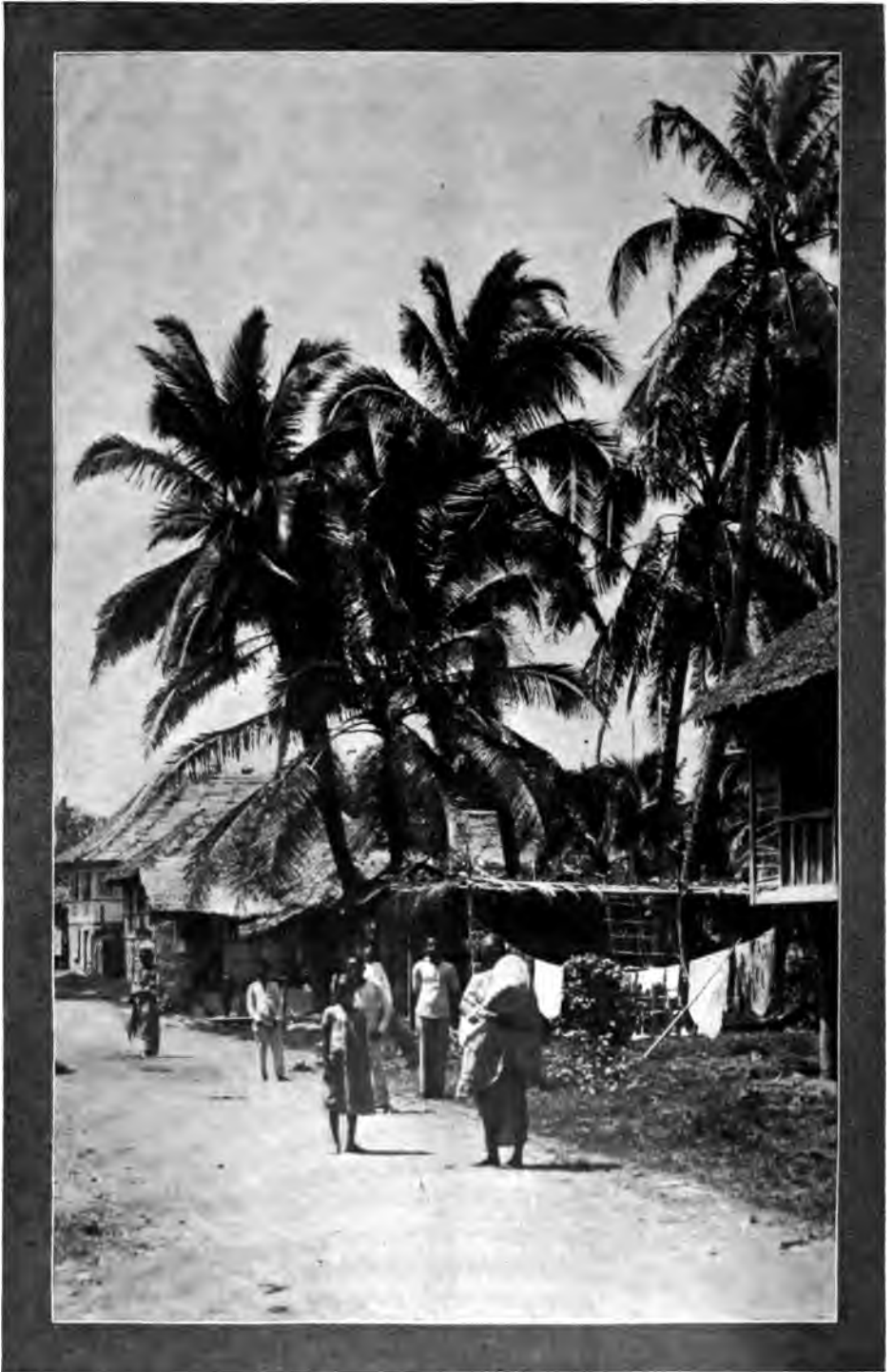
LEGACIES RECEIVED TO DECEMBER 1, 1906

Vermont.....	\$500 00
Massachusetts.....	5 431 18
Rhode Island.....	1 548 86
Connecticut.....	5 017 93
New York.....	4 354 53
New Jersey.....	250 00
Pennsylvania.....	814 58
W. Virginia.....	100 00
Maryland.....	5 000 00
Ohio.....	245 63
Illinois.....	100 00
Minnesota.....	366 67
Wisconsin.....	1 308 95
Colorado.....	40 00
Oregon.....	100 00
	\$25 178 03

January



Photo by C. W. Briggs
ROAD NEAR INDUSTRIAL SCHOOL FARM,
JARO, P. I.



From stereograph copyright by Underwood and Underwood, New York

VILLAGE LIFE IN THE PHILIPPINES

A CRITICAL HOUR

IN a little over two months after this number of the **MAGAZINE** reaches its readers the books of the Treasurer of the Missionary Union will close.

This last period of the year has always been an anxious one at the Rooms, but it is particularly so this year, for several reasons:

1. **CONDITIONS ON OUR MISSION FIELDS.** All are more or less familiar with the rapid developments which have taken place, especially in Japan, China and the Philippine Islands, during the past few years. The demands which this new situation made upon us left no alternative but to enter some of the doors thus providentially opened. To have failed to heed these calls of God would have been dishonoring to him and fatal to our work.

2. **INCREASED APPROPRIATIONS.** Enlarged operations necessarily involve increased appropriations. The Executive Committee, however, cannot justly be charged with radicalism at this point. Conservatism has marked the advance; otherwise very much larger obligations would have been assumed in view of the crying needs.

3. **DIMINISHED RECEIPTS.** The receipts from churches, Sunday schools, Young People's societies and individuals, exclusive of those from one large giver, have averaged only \$268,132.27 during the past ten years. From the churches alone the average has been \$167,585.32. The receipts last year were only \$3,618 in excess of this amount, and only \$620 more than the gifts from the same source ten years ago. The receipts from the four classes mentioned above for the nine months ending January 1 were \$21,143.16 less than for the corresponding period of last year; of this, \$3,526.09 were in regular donations, the remainder in legacies. There should be received from all sources except the Woman's Societies during the last three months—before March 31—\$497,517.84. This is \$100,000 more than was received last year.

4. **AN ACCUMULATED DEBT.** Increased appropriations from diminished receipts can lead to nothing but debt. On March 31, 1905, this was \$11,368.72. By March 31, 1906, it had increased to \$43,037.21. It will be more than \$100,000 by March 31 of this year unless help is given. These figures graphically illustrate the habitual and sad disproportion between the growth of the work and the increase in contributions.

“THE GOODNESS OF GOD”

During these years of failure on our part God has been signally blessing the work of our missionaries. The baptisms in heathen lands in 1903 numbered 7,431; in 1904 they were 10,367; in 1905 they were 15,626. The new report will probably show that during the year just closed over 6,000 were baptized in one section of Burma alone. “What hath God wrought!”

“BRING YE ALL THE TITHES INTO THE STOREHOUSE”



Photo by C. W. Briggs

A STREET IN JARO, P. I., WITH HOUSES OF MIDDLE CLASS PEOPLE

A YEAR IN THE PHILIPPINE MISSION

DIFFICULTIES AND TRIUMPHS IN THE ISLANDS

BY REV. R. C. THOMAS, M.D.

JARO, P. I.

THE fitting motto for the past year in our Philippine work has been "*Festina Lente*" (Hasten Slowly). The chief reason that this motto has obtained is not because it is appropriate to the East, nor even because Kipling once wrote a poem to discourage the introduction of Occidental express methods into the Orient, but simply and solely by virtue of necessity. The depletion of our force has retarded progress here lamentably, and the aim has been to hold our own if possible rather than to be too actively progressive.

Since the fall of 1905 seven of our twenty missionaries have returned home, and three more have been away for months on furlough. Of the remaining ten, four are wives with household cares, thus leaving but six entirely free for work. When one realizes that two of these are doctors with the care of the sick upon their shoulders and one or two are tied down to the school at Jaro; that one is detailed most of the time for the work of translation and another is burdened with the Home School, it will

take a practised eye only a moderate amount of time to discover that for the evangelization of nearly a million ignorant natives scattered over an expanse of thousands of miles, our mission has been only moderately equipped. This field has been and still is undermanned.

However, we are not at all discouraged, and the future is bright. We are rejoiced at the coming of reinforcements, whose coming will mean much to the work.

The evangelistic work for the past year has been steadily progressing. In Capiz, the most recently established of our stations, the dedication in January of the first substantial stone house of worship in Panay Island was a triumph. The building was designed by a native, the work was done by natives and a large portion of the six thousand pesos required for construction was subscribed by natives. It is strictly a Filipino chapel, and yet it is the finest Protestant church building, save one, in the whole archipelago. In the hill districts the new work is flourishing. Several churches

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have been organized, and there is a spirit of devotion to God that is not always so apparent among the townsmen. Those who dwell on the hills appear here as elsewhere to be a little nearer God than those of the vales.

Another triumph for this youngest station is the Home School for little children. The past year has furnished a most satisfactory endorsement of this scheme, and a bright future is assured. The children are flocking to Miss Suman in such numbers that the need of a large, permanent home has become imperative. It is likely that this building will be secured in the near future, and there is no reason why the plant should not grow almost indefinitely. In a Roman Catholic country such a labor of love is of uncalculable benefit, for the children are the key to the situation. Converted children mean a regenerate church membership for the Filipino Church of the future.

In the Negros field this has been the banner year for baptisms. Among the seventy or more converts in the northern district was one notable leader of wealth and influence, who demonstrated his sincerity by publicly burning his household images, having previously refused an offer for them of nine hundred pesos. The humble fisher-folk on the east coast as well, who have followed the example of the fishers of Galilee, are not to be despised. There may be a Peter among them. In the southern district the work has been largely seed-sowing as yet, though one chapel is now being built and others are soon to follow. Numerous tours have been made from town to town and thousands of Gospels and portions have been sold. The gospel wagon, "*Ma-ayong Balita*" (Good News), has carried the tidings far and wide.

Thousands have listened to the message preached from plaza to plaza, and many inquirers have come quietly by night, like Nicodemus, to hear of these new things. The opportunity in this vast district of 200,000 souls can hardly be overestimated. It will be strange indeed if these premonitory signs of awakening do not result before long in a great upheaval and transformation of the populace for Christ.

The girls' dormitory, under Miss Kullen, is a helpful feature of the Bacolod station. There are twenty girls there at present, and they come from homes scattered over the whole province. Both the boys' and girls' dormitories have found new quarters and are comfortably settled. The future may demand larger buildings and appurtenances. If the young men and women demonstrate by their lives that the upper class youth are capable of conscientious Christian service, they ought to become a power in the towns and *haciendas* they represent, for they come of the influential classes.

In the Iloilo station the year has also been one of steady progress. In the western district, under Mr. Briggs and Miss Johnson, there have been organization and steady increase in church membership, while in the Concepcion or eastern district, under Mr. Munger, and in the central district, the work has been progressing.

The educational work this year has



Photo by C. W. Briggs

GROVE FORMERLY USED AS A MEETING PLACE FOR PREACHERS

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received marked impetus. The "Jaro Industrial School Republic," for boys, has been an unqualified success. The experimental stage has passed, the school has made a name for itself and has come to stay. The hard work done by the principal, Mr. Valentine, is now bearing fruit. In spite of his enforced absence, the progress has been rapid and solid. Mr. Maxfield, as acting-principal, and Mr. Munger, in charge of the academic work, have shown themselves all-round men, for they have turned from field duties and become school men with startling celerity.

At present the pupils number about 120, and they are the "cream." The skim-milk has trickled away through the skimmer of the "hard work cure"; a more effective separator of the false from the true than the famous "water cure." The boys who have stood the test have learned a respect for honest toil, and they now enter into their work with true American spirit. In the classroom also they are doing well, as boys are bound to do who have toughened their muscles and freshened their brain by driving the plane and tilling the soil. Nor is the great aim of all this education forgotten, for regular hours are given to Bible study, and frequent devotional meetings are held, which have borne precious fruit. Many of the boys already have become

church members and are living consistent Christian lives.

Moreover, the boys are living together in a miniature republic. Mr. Valentine wisely inaugurated this scheme of organization at the outset, and now the boys are practically governing themselves. Their regularly appointed officials administer justice with neatness and despatch and according to Blackstone. The "presidente" is rapidly becoming a second Solomon and the police force surpass Greater New York's "finest."

The industrial department of the school is of course made preeminent. Though it has not expanded greatly as yet in the number of industries taught, there is boundless room for expansion. No anti-imperialist, however rabid, would for a moment object to expansion in the direction of work for the Filipino. So far, carpentry, agriculture, tinning, shoemaking and tailoring are the mainstays. Pottery has been introduced as an elective. The future ought to develop soap-making, ironwork, perhaps laundry work and similar industries. Beyond question this school is to be a grand and far-reaching enterprise, perhaps the most encouraging single feature of our mission. From these boys should come our preachers and our strong church laymen; from them as well should come our

medical assistants and dispensary workers, for they are being trained in these branches; and if we are faithful and patient they *will* come.

The Bible Institute, held for several weeks, was helpful to our native preachers and Bible women. Under the able leadership of Mr. Lund these workers imbibed something of the spirit of the Scriptures, and though they are not gifted with the eloquence of Apollos, we hope that the message went deeper than the lips and into the heart, and a heart message is always a message of power. The institute, we expect, is merely temporary, to precede the



Photo by R. C. Thomas

CLIMBING A GREASED POLE AT A FIESTA, CAPIZ, P. I.

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Bible school which is to come. There is need for a thorough training of native workers in the principles and practice of Christianity. Only a course of years will suffice to put the Filipino Church on a secure foundation. The Filipino preacher may never become an astute and discriminating theologian, but he should develop into a practical Christian with a knowledge of the contents of the Bible, and the grace of God in his heart. Mission work can never hope to secure a sound basis for an intelligent church leadership without such instruction, and the sooner it begins the brighter will be the prospect for the native church of the future.

The publication work for the passed year has been something of which to be proud. Mr. Lund, as indefatigable as ever, to whom we, as well as the Presbyterians, owe the translation of the New Testament into the Visayan dialect, has this year added to this achievement the translation into the Cebuano dialect. This task has required constant application, for the translation has all been done with most painstaking and scholarly accuracy. Mr. Lund is a gifted linguist and his work declares it. He has also found time besides this work and preaching, for he speaks Spanish fluently, to prepare material for a children's paper to be printed in several dialects and published monthly for distribution throughout the Islands. In addition to all this he has prepared tracts for the field work. The "Almanac" which Mrs. Lund has produced is also a splendid thing for the people. They take to an almanac naturally. For years they have named their children from the Catholic almanacs, and they buy them eagerly. In these 13,000 almanacs of ours they will find something better than the names of the saints; they will find the word of God. Besides these publications, a new quarterly, in English, has been edited by Mr. Maxfield, *The Students' Companion*. The object of this is to reach the



A FIESTA SCENE, OTONE,
ILOILO PROVINCE, P. I.

young men and women in the schools, who are eager for anything readable in the English language. The paper has been heartily endorsed by the Evangelical Union who are standing by it, and it is meeting with marked success. Already 1,500 subscribers are enrolled and the paper ought to pay for itself. It is a difficult undertaking, as the language must be of the simplest, and every one knows how hard it is to express oneself in words of one syllable; but the editor has done nobly and subscriptions and commendations come from all quarters. The other publications, *Ang Manugbantala* (The Preacher), and *The Pearl of the Orient*, continue as usual, except that the latter has changed form somewhat. We trust that the *Pearl* has been reintroduced, however, in its new dress, and has already spoken for itself in hundreds of American homes.

The coming of Mr. McIntyre, who is to take charge of the printing, ought to make the coming year a progressive one in the publication department. We give him most hearty greeting. May he keep the press hot and the ink flowing till the Word be carried to the remotest corner of these Islands.

The medical work has been plodding steadily onward and the future is full of promise. Dispensaries have been in operation in both the Capiz and the Iloilo fields, and we hope that ere long hospitals will be

built. It is useless to hope for a successful medical work without hospital facilities. The patients are numerous, they come to us freely, and they learn their lesson of applied Christianity readily through this God-appointed agency of medicine,— but they can never learn it to the best advantage in a shack. The Presbyterians have been in the Visayas only as long as we and they already have two hospitals.

The question of expansion has been agitated among us and the past year our missionaries have been prospecting a bit in the great island of Mindanao. It may be that in the near future the Lord will call the Baptist forces into the northern part of this second largest island of the archipelago.

We hope and pray that he may do so, for the field is white unto the harvest.

Our motto for the coming year should be no more "Hasten Slowly," but "Hasten Quickly." "The King's business requires haste," and in this land of present opportunity and crisis, the message is the more urgent. Western methods are here in spite of Kipling. Railroads are being projected, foreigners are landing, commerce must develop. Now is the time for the American who believes in the Philippine church of the future to invest his capital. Let those who can come invest their lives. Let all invest their prayers. If we all do our part, God will promote this enterprise.

THROUGH A NEEDY HARVEST FIELD

OPENINGS FOR WORK IN CALIVO DISTRICT

BY REV. J. C. ROBBINS

CAPIZ, P. I.



I have just returned from a three weeks' evangelistic tour in the Calivo district of our province. As we can make this trip only once or at the most twice a year, we went in force to make an aggressive campaign while there. Our party consisted of two Filipino workers, Mrs. Robbins and myself. After a five hours' passage over a rough sea (of which the least said the better), we were landed at New Washington, a port three hours' ride from Calivo. Here we found a bull and cart to carry us the remainder of the way. We were told by a native that the road was "*muy infernissimo*," and we agreed with him before we reached our destination. We had not gone far when the bull failed us and we were obliged to seek a new steed; this time we tried a carabao. Finally the road became so bad that we had to leave our chariot and stumble along the best we could in the dark. As I was carrying little Mary in my arms

she said to me in her native Visayan, "*Papa mapauli kita sa aton balay*," "Let us return to our house." At ten o'clock we pulled into Calivo where we received a hearty welcome from the American schoolteacher and his wife. We engaged a hall and held a series of meetings, all of which were well attended, especially by the younger people, notably the Filipino schoolteachers. From Calivo, our headquarters, we visited the neighboring towns, holding one or more services in each of seven towns, as well as in many of the larger barrios, some of which have more than a thousand inhabitants, with Catholic chapels and large public schools. Especially in Ibajay, Sr. Manikan's native town, were we well received, spending three days there in large, enthusiastic services. We found many who had broken from the Roman Church and were seeking the light. Our trip from Calivo to Ibajay was full of those experiences which make traveling in the Philippines so interesting. Leaving Calivo at 6 A.M., we expected to reach Ibajay by 5 P.M. We had not gone

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ver, when one of our horses gave had to be sent back. Later one rgadors, carrying our Bibles and me down with chills and fever, o be sent back to Calivo, while we up another man. Then while y a rushing river the horse that ionary was riding was nearly

Last of all, the tide came in red the trail, and night shutting on us, our party became separated. ur party lost the way, so that in- coming to Ibajay together, as planned, we arrived in three divi- : cargador at nine o'clock, Secun-

a very grave sin, for which they could only be absolved by doing severe penance; and that if they ever did such a thing again they would be excommunicated. So terrified were the people by this threat that doors were shut in our faces and it was with difficulty that our cargador was able to get a drink of water.

At the next barrio we visited that same day, less than half an hour distant, we found a large congregation already gathered, who received the word with gladness and prepared a sumptuous dinner for our party. At nine o'clock that night, in the largest barrio of Ibajay, we were also greeted



CENTRAL PUBLIC SCHOOL, ILOILO, P. I.

l myself at ten-thirty and Sr. and the other cargador at two y one of the large barrios of Ibajay, . Thomas and I were well received and where we distributed much and literature, the people fled us if we were indeed what we are y the priest, "devils." Not a t a pill, would they receive, and w children could we gather for a Upon inquiry we found that fter our visit last year the parish d these simple people that by the Protestants, their medicine : literature, they had committed

with a congregation that literally packed the house, many down below not being able to enter because of the crowd, reminding me of that incident in the life of the Lord where Mark says, "And many were gathered together, so that there was no longer room for them, no, not even about the door: and he spake the word unto them." After the service we were given a banquet at which the municipal officials were present, the missionary being given the seat of honor at the head of the table. So the work goes on as it did in the days of the first disciples; in some places we are well received while in others they will not receive us or hear our words.

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If we are to win this section for the Master we must have a missionary stationed in Calivo. Look once more at the size of the field, the opportunity and the need. This is a distinct district with a large, industrious population, speaking a different dialect of the Visayan than that spoken in Capiz or Iloilo. Calivo town itself with its many barrios has a population of more than thirty thousand. There are three large Catholic churches in the municipality, besides four Catholic chapels, but true morality or spiritual religion there is none. The head priest of Calivo is notorious for his loose living and gambling, and Calivo

town is in sore need of the pure gospel of Jesus Christ.

This is an urgent call. Many Filipinos in Calivo and Ibajay said to me, "We need and wish a missionary to be stationed here." Our Filipino preachers and church here in Capiz realize the need, and last Wednesday night made it an object of special prayer in our midweek meeting. This is the day of opportunity. This field was more open a year ago than it is now. Every year the opposition will be stronger, the forces of sin and materialism more firmly entrenched. We should have a man for this field and have him now.

THE INDUSTRIAL SCHOOL AT JARO

FROM THE ANNUAL REPORT OF THE TRUSTEES

THE industrial school of our mission at Jaro is meeting an urgent need, in the training of a class of native leaders with American ideals and wholesome respect for manual labor.

In the number of baptisms the school has done exceptionally well. During the first six months of its existence thirty-three were baptized. Eight have been baptized since the beginning of this school year. As a rule these have been from the more advanced pupils.

During the first year we had 100 students. When we recall that thirty or forty are too young to be expected to make decisions with regard to spiritual things, and that twenty or thirty are already members of Protestant churches, the showing seems all the greater. Nor should it be forgotten that there has been only one man here to take charge of the work, which, from six to six, was a constant round. Work which may be made to pay for food



Photo by C. L. Maxfield

BUILDINGS OF JARO INDUSTRIAL SCHOOL
Trades Building Academic Building

and other expenses must be provided for all these boys. The superintendent was obliged to teach from four to five hours, for there were young men who came to receive the benefit of teaching from an American. Furthermore, our teachers were all young boys who required constant

oversight, and the work on the buildings has been almost constant. While Mr. Renfro looked after the work of construction until June fifteenth, the buying of materials, paying of workmen, etc., fell upon the principal. When we recall these things the wonder is that we could hold the boys, to say nothing of directing their religious interest, but we have them this year in increased numbers and our burdens are likewise increased. We now have one hundred and fifty boys in constant attendance.

There is needed at this time: first, a practical man for the work, if a skilled carpenter and mechanic so much the better; second, a woman teacher for the school.



THE big Baptist church at Sinwaugan has just called as pastor Martin Abysmo, one of the men ordained at Janiway. The Sinwaugan church has over 400 members, many of whom have had but little thorough training, but they have chosen well, as Abysmo is one of the most genuine and spiritual-minded of our workers.

This church has introduced some new methods and agencies that are of interest. A church society has been organized to receive contributions of rice, to be kept by a treasurer who is to follow the directions of a board of trustees as to the use to which the rice shall be put. This granary is planned to serve as a reserve fund for church members. Whenever any one shall be overtaken by a calamity, or otherwise rendered needy, such a one may, upon the recommendation of the trustees, borrow from this rice store on easy terms of interest and repayment after the trouble shall be tided over. The privilege of borrowing from this stock is to be extended to neighboring churches as well, in the times of their need. It is a wise way of fulfilling the Lord's new commandment to love

one another, and the best of it all is that this rudimentary cooperative organization was introduced on the initiative of the Christians themselves, and is managed by them.

This society has also elected seven policemen, whose duty it shall be to see that all members of the church attend the services on time. As the village is a large one and some of the houses are scattering, and also because human nature here is much the same as in other lands, some of the members were delinquent about attending service, and others came late. Now the police make the round of the village at service time, and find out who is remaining at home, and for what reason. If there be no justifiable reason for staying away, they are all brought to service to hear and learn the truth. Of course it is only the occasional household that needs such measures, and the whole church should not be judged in the light of the weakness of a few members. The system works well and all are pleased.



CHAPEL AND CHURCH MEMBERS, SINWAUGAN, P. I.

It is not till personality is developed and a sense of individual responsibility becomes real that weak and ignorant people should be left entirely to their own devices. This reminder of

the old Puritan warden is also an arrangement for keeping perfect order during the service, especially among the hundreds of children that fairly jam the chapel. The church society chose these police entirely on their own initiative.

None of the neighboring churches have imitated the move as yet, saying the police are not needed in their barrios. But there are other villages where the same system would work well, and perhaps even in the States it might work well.

BURNING THE IMAGES OF SAINTS

A PRACTICAL RESULT OF THE GOSPEL

ON Wednesday we gathered as usual in the chapel at ten o'clock in the morning for preaching and the study of the word of God, this being the market day in our town. Our subject that morning was the second commandment. I read Exodus 20: 4, 5, and carefully explained the passage to the people. After the sermon I announced that this was the day on which we would burn the images which we formerly worshipped.

Immediately after the meeting the brethren took the images which had been put under the table in the chapel during the service and carried them out into the market-place, where I burned them. The following is a list of their names: three large wooden images of Christ, and one small one; two Santo Ninos; one winged San Vicente; one San Nicolas; two Virgins; five pictures of saints; one holy belt; holy leaves of the palm tree. There were about three hundred people in the market-place and they were very much astonished to see what we were doing. Some of them were angry and some were afraid.

Now I wish to tell you what happened in Sr. Maravilla's house on the day after this.

We give here an extract from a letter recently received by Rev. A. A. Forshee, of Bacolod, P. I., from one of the preachers of his field. It describes an interesting and significant event which took place in the town of Saravia, where we have a chapel. — The Editor.

The old people were all away except the grandfather, who saw what took place and told me. There were three of the children:

Concepcion, aged seven; Gabriel, four; and Crescencia, two. Concepcion said to the others, "Let us play meeting." The others agreed to this and they began hunting for things to play with. They came upon an old trunk, which they opened and found to contain a mass sacrifice, a Catholic prayer book, some paper crosses and other things of like nature. Then Concepcion said, "Let us burn these things up, for if we do not then our little brothers and sisters will find them and worship them when they grow up." So the children made a fire and burned all of the things which they had found.

Sr. Maravilla wishes to burn his images also. They are very expensive ones and some Romanists have offered him Ps. 2,000 (\$1,000) for them but he does not wish to sell them. He says that he

does not wish to encourage such worship in any way.



Photo by A. A. Forshee

A PHILIPPINE OX CART

The day will never dawn when love will involve no sacrifice.—

Rev. James Grant.

February



DANCE BY WITCH DOCTORS IN HONOR OF DEAD CHIEF

BY REV. A. BILLINGTON

BWEMBA, AFRICA

WHEN Mbula, the great Bateke chief, died, we saw his body made ready to be carried to Mosheno, some fifty miles, to be buried. It had been placed in a sitting posture; then bolsters of dried plantain or banana leaves had been wound around it; and after these, cloth, a little from every village over which he had rule; the whole making a huge bundle in the shape of a cylinder four feet in diameter and five feet high. This was arranged on poles for carrying. A channel was left to the mouth of the deceased, for the purpose of pouring in palm wine, and his friends had chewed kola nut and forced it through their teeth near to the same channel, as food. We knew it had been the custom to kill a man at the funeral of such a chief, and so we urged them to bury him near his own town, saying that Mosheno was a long distance away, and that it would be hard work to cut the road, besides the probability of trouble on the way. "Oh, no! that could never be! Mbula must be buried at Mosheno!" The reason was that many years ago the first Mbula had commanded it, and threatened all sorts of ills in case of neglect. They earnestly assured us that if Mbula were

buried near his own town, no children would be born, the streams would be dried up, their gardens would be barren, etc.

When out itinerating in the next dry season we saw where the path had been cut for the body to pass, but it had progressed only a few miles, and a rough shed had been made for its protection, far from any village. It did not reach Mosheno until the middle of the following year. The next step was to make a man a chief in order to carry out the funeral arrangements, then money was given to him to clear the road and to buy the man to be killed. How to do this last without our knowledge, was the question. However, that difficulty was soon overcome (at least they thought so), for the real corpse was hidden, and a dummy made to represent it. Then some of our young men were called to see that no one was killed, and the dummy was buried with great display. But the young men heard a whisper about their having been deceived, and so went in search and found the original body in a wood. They cut off a piece of cloth, hid it under their clothes, and made their way to the chief. He vehemently denied everything, but was dumfounded when the cloth

was produced. He succeeded in pacifying them, and the matter was left over till I should return, but the people were much afraid.

When, in the course of my itineration, I came to Mosheno, there was Mbula's body, all wrapped up, under a shed just outside the village. I soon found they were anxious to have it buried, but everyone denied any knowledge of the dummy and of how the original came back to where I saw it. I suggested they should dig up the dummy and bury the corpse in its place, and they readily agreed to this. Next morning, as soon as our service was over, they made ready for the funeral. The chief of Mosheno chewed a plant very much like our rhubarb, and spat the juice upon the corpse. Then he addressed the dead chief thus: "Mbula, what have you come here for? What have you to do with us? Go to your own people and trouble them! Get from my town with your sicknesses and your wonders! Today is not a rest day, I know, but we bury you today because of 'Ntona.' (Billington becomes "Bilintoni" at Bwemba, and with the Bateke, "Ntona.") He is responsible for this." He then spat a little more, and a gun was fired, and four men picked up their burden. A path had been cut into a wood, and about forty minutes' walk brought us to the burying-place. The chief in charge of the ceremonies, with two of his friends, at once set to work to dig up the dummy; it could not be taken out whole, but we found it had been made of



A CHIEF'S HOUSE AT BANGALA, AFRICA

dried grass, with small ant-hills to make it heavy, and then a mat and cloth on the outside. When all was cleared out, the real body was put in the same hole. This chief also made a short speech to the corpse, protesting to have done his duty, and then I tried to improve the occasion by a brief address on the vanity of the things of this life, including kingdoms, and the certainty of death and the resurrection. Near by I saw several mounds of former Mbulas, and thought to myself, "What a story this place could tell!" The rest day mentioned by the chief of Mosheno occurs every fourth day. The people refrain from garden work, fetishes are brought out and fed with kola nut, and peculiar things are done and spoken. Besides the funeral ceremonies described there is generally a dance by the witch doctors, which often develops into frenzy and license. [See illustration, page 55.]



BODY OF CHIEF PREPARED FOR BURIAL

FEEBLE AGENCIES, MIGHTIEST WORK

HENRY DRUMMOND, whose heart beat in love for all the race, says in "The City Without a Church:"

Next to its love for the chief of sinners the most touching thing about the religion of Christ is its amazing trust in the least of saints. Here is the mightiest enterprise ever launched upon this earth, mightier than its creation, for it is its recreation, and the carrying of it out is left, so to speak, to haphazard — to individual loyalty, to free enthusiasm, to uncoerced activities, to an uncompelled response to the pressures of God's spirit.

PHASES OF MISSIONARY LIFE

V. ADMINISTERING THE ORDINANCES

THE beauty and symbolism of the simple ordinances Christ ordained are the more impressive when contrasted with a background of heathen rites or of Roman Catholic sacerdotalism. A missionary easily feels the force of the contrast between a gross ritualism and a simple rite that symbolizes a spiritual fact, but it is a very difficult matter to lead the heathen convert to appreciate the ordinance in its simplicity and to see its true sublimity.

In a Roman Catholic field this difficulty is very real. To all ignorant Catholics (as well as to the educated ones), baptism and the Lord's Supper are mysterious means of salvation. A Roman Catholic parent, even after becoming a Christian, still feels uneasy because the new-born child has not had the benefit of a priestly baptism. Even candidates for baptism often show an intense eagerness for the ordinance and an exaggerated estimate of its efficacy in their behalf which shows them unfit to receive it. The historic Baptist position that the spiritual fact typified by the ordinance must precede its administration to the candidate is the only logical position

This is the fifth of a series of articles dealing with the various aspects of the missionary's work, under the general title "Phases of Missionary Life." The next subject presented will be "A Day's Routine."—The Editor.

any church of any creed can take in a Roman Catholic field, if its aim be to inculcate and develop a spiritual Christianity.

As a minister of the gospel administering these ordinances, the missionary's heart is bound to be stirred by some of the deepest emotions the human spirit can know. As one stands in the water baptizing a number of carefully chosen candidates into the great threefold name of Father, Son and Holy Spirit, it is bound to come home to his soul that if they can but enter into a living experience of the great realities suggested by those names the ordinance will prove to be one of the most far-reaching things in his life.

Personally, I remember the day of my baptism as the greatest spiritual day of my life, up to the time when I gave myself to the missionary's calling. To me it was a greater day than that of my conversion; God was nearer and my heart was more at peace with him. I make it a point to tell this to my candidates before baptism, and lead them to expect the ordinance to be a turning point in their spiritual experience,—a vestibule into a deeper and richer life.

Likewise the Lord's Supper can be made



BAPTISMAL SCENE AT JANIWAY, P. I.

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one of the most profoundly heart-stirring occasions that ever comes to a mission church. Christ is always present at such a time, and the church may be led to realize and know it. This service may also be made to shape itself toward a practical end for the spiritual profit of the partakers. Follow up the look at the beautiful face of our Lord with a call for a new and more far-reaching consecration of the heart and life in service to his work.

The onlookers in a heathen land are an annoyance. The crowds like to assemble and gaze at these ordinances. In so far as this is from a worthy motive and can by any means be made to work for their evangelization, it is all right. But it nearly spoils the effect of the ordinance upon the candidates and church itself, and for this reason, I try to administer the ordinance, if possible, in a room as much apart from the world as was the upper room. On this field I have known of no good results accruing directly to any one from the public administration of either the ordinance of baptism or the Supper before a crowd. There have, however, been splendid spiritual results to the candidate and churches from administering the ordinances before Christians only. — C. W. RICHARDSON, Jans P.

REMINISCENCES OF DR. HOWE

WITH a knowledge of the general services of the late Dr. William Howe the thought came to the writer that but very few of the large gathering had known Dr. Howe as long as he. A record of daily work was made during a period of 1841, a day or two of a week at Haverhill Mass. The writer's service was prominent in connection with the Rev. Mr. Southwick's church there, and a warm personal friendship between the two was brought into existence. Dr. Howe was a very frequent visitor to the store and I sometimes had to assist when during the year a great deal of work was done for the Rev. Mr. Southwick in his churches. The following were the dates of his visits to the store: —

little time I had the care of the Sunday school library, and became well acquainted with Mrs. Howe. The latter had a class of girls and was very active in all departments of the work at that place. After the church building on Merrimac Street was opened for services I was a frequent attendant and well remember Dr. Howe's earnestness while preaching. At that time Deacon E. W. Perkins (father of the Treasurer of the Missionary Union) was a staunch supporter of the work at that place.

In later years, when Dr. Howe brought in his offering to foreign missions, he would frequently indulge in some reminiscences of the past. At one time I recall his telling me of the long friendship that had existed between himself and the late Deacon J. W. Converse and the unfailing aid long rendered him in his work by the latter.

At another time he referred to a boy he brought into his Sunday school, who is now a wealthy capitalist and prominent business man in this city.

But his long fruitful life here has come to an end. With what emphasis can it be said. He rests from his labors, and his works do follow him. — E. P. COLEMAN.

WHAT IT COSTS

Do missionaries love their work? Read the following, written by one of our missionaries who is compelled to return home on account of ill health:

WITH heavy hearts we turn our faces toward the home land, but after much prayer God has made it plain that this is his will. I grieve more than I can tell to have to quit the Union to the expense that this will involve, and to have to be idle so long a time to come, but to stay on will mean a complete undermining of my health for life.

For three years and a half I have endured much physical suffering, but the suffering of love in this is almost greater than all the rest combined. Yet I know I am in God's hand, and through I do not understand the will of God, I look into his face and strive to obey.

February



BURMA

A MEN'S MEETING

WE had an exceedingly interesting men's meeting this week. The subject that we were considering was, "What will be the best phase of gospel truth to preach to the people as we find them here?" and in order to give us facts rather than theories, each one of the men was asked to tell just what induced him to give up heathenism and accept Christianity. Among the motives that had been used by God to lead them to himself the following were given: the fear of hell, the uselessness of the religious forms that they were practising, the thought that Christ has power to save, the beauty of the Christian life as seen in those who are Christians, God's power showed in answered prayer. In one way these testimonies were specially valuable to us missionaries. Here, where almost every basal fact is only partly understood, and where people do not know the meaning of God, Sin, Heaven, Hell, etc., except in a distorted sense, it seems almost absurd to expect results from a mere sentence or two. I have felt this keenly in the hospital, where in speaking to individual patients one has time only for about so much. Yet of these men two had first been led to think seriously of Christ by a few words like these spoken to them in the hospital, and another had caught just about one sentence that was used by one of the men in the bazar preaching. One man was told to ask God to heal him, as our skill would be nothing except God gave the blessing. He drew the conclusion that he must be very ill indeed if that were the case. However, he accepted our advice and did pray daily to God. The operation on him was quite successful. It so happened that in the next bed was a man who did not pray at all. His case did badly and the man who was healed drew his own conclusions. If a tree is known by its fruits, his conclusions were good, for the other man has died a heathen death, while this one is giving his life to save others. — A. H. HENDERSON, M.D., Mongnai.

1907

"GLAD TO BE HERE"

WE arrived yesterday at Tavoy and glad we are to be here. The people gave us a very hearty reception and already we feel quite at home. We believe that this is the field where we have been called of God to labor. The people seem enthusiastic and the opportunity is a critical one. HARRY C. LEACH, Tavoy.

DR. CUSHING'S ASSISTANT

I AM to lose the Shan helper Dr. Cushing had with him in school and as a writer for fifteen years. He has a large family and has struggled with a salary far beneath his qualifications. His younger brothers in the college receive as teachers twice his salary, a part being paid by government grants. No grant could be obtained for a writer; besides, the lieutenant-governor will be only too glad to have Kham Mun, my writer, as his interpreter. I shall feel lost without him. MRS. ELLEN H. CUSHING, Insein.

ASSAM

EAGERNESS FOR EDUCATION

I CANNOT now tell you of the remarkable growth in Christian knowledge and character here in this district during the past few months. Sunday schools, night schools and independent effort to get more light seem to be the prevailing thought among the people. The sale of books has been greater than ever before. The spread of the Assamese language as a teaching medium has gone beyond my wildest expectations; and this during a period of time which might be classed as one of "great scarcity of food" and money. J. PAUL, North Lakhimpur.

A GREAT OPENING

I HAD a letter from Mr. Paul this morning, wherein he speaks of the great opening of work on that side, but because of his ill health he has been advised to take a change. Where is the man to take or look after his work? — O. L. SWANSON, Golaghat.

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BAPTISMS AND A NEW CHURCH

FIFTY-FOUR, including six pupils in Impur, have been baptized this month (November) and a new church started at Nokpuimjen, near the Assam border. — W. F. Dowd, Impur.



A LAMA HOSTELRY, LITANG, TIBET

Three thousand monks reside here. No foreigner or follower of foreigners is allowed to stay.

SOUTH INDIA

A NEW SCHOOL DEDICATED

THE building of our new schoolhouse is nearly completed. We dedicated it on Wednesday evening, November 14. It is a fine building sixty-two by eighty feet, substantially built of stone, brick and lime, with first-class Rangoon teak timber for the roof, the latter covered with corrugated iron, and the floors of each room nicely covered with that best of all Indian materials for floors, "Shabad stone." It contains twelve classrooms and a large assembly hall, and is an ornament to any mission compound. — E. CHUTE, Palmur.

BRIGHT PROSPECTS FOR THE PEOPLE

WE have had good rains at Ongole and there is prospect of a good crop. Many people in India are still on famine relief work, but in a few months we hope this will be a land of plenty. We have had a great deal of cholera in the villages, but our Christians have been remarkably protected and the caste people have suffered much more by the disease. Many caste people are coming to the Christians and asking them how to pray to their God so that he may keep this disease from their homes. — J. M. BAKER, Ongole.

CHINA

THE MAGIC LANTERN IN TIBET

WE had a delightful vacation on the border-land amongst the Tibetans. We lived in tents and had an entire change and real rest. One of the features of the camp was the fine hot sulphur springs, in which we enjoyed a daily morning bath. Both going and coming we put in some work at the outstations and for the first time used with splendid results the magic lantern, reaching outsiders in crowds of one thousand and over. Of course our small chapels were out of the question for such work, so we retired to the theatrical stages, mostly in temple courts. We sorely need some good native helpers, but on the whole I think our work was never in a more healthy condition than it is now. H. J. OPENSHAW, Yachow.

NEW ARRIVALS — NEW RAILROAD

ON November 14 we had the pleasure of welcoming Mr. and Mrs. Speicher and the new recruits, Mr. and Mrs. Page, Miss Traver and Miss Ross. We are very glad to have Mr. and Mrs. Speicher back on their field, to which the Chinese have given them a warm welcome. The new arrivals impress us very favorably and we hope for them many years of work here.

The railroad from Swatow to Chowchowfu is an assured fact, and five days ago (November 16), passenger trains began to run with three trains each way daily. It used sometimes to take us two days to make the trip of about thirty miles in the native boats, but we can now make it in about an hour. The distance by rail is probably somewhat less than thirty miles. The fare from Chowchowfu to Swatow is: first class \$1.23, second class sixty cents and third class forty cents. The fare from Swatow to Chowchowfu is somewhat more, as native boats will bring passengers down

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the river much more cheaply than they will carry them up. If this section of the road proves profitable, as there is every indication that it will, it will probably be extended to Kiaying. — S. B. PARTRIDGE, Swatow.

AFRICA

BAPTISMS AT MUKIMVIKA

TEN were recently before the church for examination. Five of the number were accepted and baptized. Afterwards fourteen native Christians partook of the Lord's Supper. Rejoice with us. THOMAS HILL, Mukimvika.

NOTES FROM EXCHANGES

EDUCATION IN BARODA

It is reported that the recent visit of the gaekwar of Baroda to America is to bear fruit in the early introduction of compulsory education within limits in that state. Twelve hundred new schools are to be opened, for which an expenditure of three and a half lakhs of rupees has been sanctioned. — *The Indian Witness*.

REFORMED HINDUISM

The Brahmos [adherents of Brahmo Somaj] are planning for a theological college and Brahmo

missionary training college at Calcutta, the object of which shall be to impart liberal theological instruction and to train Brahmo missionaries with a view to making provision for vigorous carrying out of theistic work in India and abroad. — *The Christian Patriot*.

A GENEROUS SPIRIT

A spirit worthy of emulation is manifested in Tshing Tan, China, where it is reported that the people have been contributing their poor little bits of jewelry to the native pastors, praying them to open schools where the older women and girls who have not learned to read may go and learn, and then go home and help those in their homes who also do not know how to read. One native pastor received thirty-nine ear rings, fourteen finger rings, three silver hair pins and two pipes. There was almost a peck collected. It is all the poor women have, and they gave it for a purpose. — *The American Messenger*.

A MORRISON MEMORIAL FOR CHINA

A most appropriate movement has been started in China, looking to the construction during the coming year of an edifice in Canton which shall commemorate the landing of this pioneer missionary in that city a century since. At a mass meeting held in Hongkong not long ago several addresses were made and Chinese Christians were asked to make pledges. About \$7,000 were soon secured, with women the largest givers. The design is to rear on a central site a large assembly hall, with a library, missionary museum, gymnasium, etc., the whole to be placed under the care of the Young Men's Christian Association. — *The Missionary Review of the World*.



ANNUAL CONFERENCE OF OUR CONGO MISSIONARIES AT LEOPOLDVILLE, 1906

Left to right, standing: Hall, Welles, Stahlbrand, McDiarmid, Moody, Frederickson, Metzger, Bain, Harvey, Billington; Sitting: Moon, —, Mrs. Moody, Mrs. Frederickson, Mrs. Metzger, Mrs. Bain, Hill

EDITORIAL

LAYMEN IN MISSIONS

ONE of the most notable movements in present day missions is the increasing and practical interest which laymen are evincing in the enterprise. For some time there have been laymen officially connected with some of the boards as secretaries. Such, for example, are Mr. Robert E. Speer, of the Presbyterian Board, Mr. S. Earl Taylor, of the Methodist, Mr. John W. Wood, of the Episcopalian, Mr. H. W. Hicks, of the Congregational, and Mr. J. Campbell White, of the United Presbyterian. But gradually laymen have been taking hold of the problem more vigorously. The foreign department of the International Committee of Young Men's Christian Associations has pushed its work until it has grown from a minor force to one of the strongest influences in mission lands. The Young People's Missionary Movement, while in close touch with ministers connected with the various mission boards, is controlled largely by laymen. Its general secretary is a layman, as are four of the five members of its executive committee. In the United Presbyterian Church the Men's Movement, which, although not exclusively a missionary movement, is directing its energy especially along foreign missionary lines, is making a profound impression upon the whole denomination. The most recent development in the direction of a larger and more active participation of laymen in the missionary work of the Church is the movement which is the outcome of the Haystack Centennial celebrations. Mention of this has been made in a previous issue of the MAGAZINE, and also appears in this number. The prospect of the visit of many leading laymen to China this spring in connection with the Morrison Centennial, whether as a result of this movement or through other influences, is a most significant step in the same direction.

All of these things augur well for the success of the foreign mission enterprise. Everything in missions should appeal to men; it is a most difficult task; it requires administrative ability and statesmanship of the highest order; it demands heroic devotion and fearless energy. It is dis-

tinctively a form of Christian activity which should interest men — business men, men who are engaged in the hand-to-hand and heart-to-heart struggles of modern life. With the more general entrance of laymen into the enterprise we may expect improved business methods, greater energy in some directions and larger contributions from business men. It is a most encouraging sign. Every mission board must rejoice in it. The new movement will not mean the discarding of the denominational organizations. Missions are the work of the churches. The boards are their direct representatives and have proven conclusively their value. But business men are needed by them and will be welcomed in the work. The number thus engaged is yet too small. There is a large place in this work still awaiting the layman.

THE SITUATION IN FRANCE

THE great conflict going on in France between the pope and the State has naturally aroused the keenest interest on the part of Americans. It involves a question long ago settled for us, but centers around a principle dear to every true American, the independence of religion and the separation of Church and State. The *Outlook* sums up so well the action taken by France that we quote its statement of what has been decided:

That the union between Church and State shall be severed; that the Roman Catholic Church shall no longer be a privileged religion; that all sects shall stand on the same footing before the law; that liberty of conscience and freedom of worship shall be guaranteed to all; that the government will no longer sustain official relations with the pope; that the State will retain the title to the cathedrals and churches that belong to it; that it shall freely place these at the disposition of the different religious bodies; that the property belonging to the different sects shall be held by their legal representatives; that no religion shall be salaried or supported by the State; that the reduction of salaries now paid shall be gradual, and that pensions for life may be given conditionally to pastors and priests over forty-five years of age; that the State shall no longer nominate ministers of religion to clerical offices, but they are restored to all their political rights.

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The movement which has resulted in this radical yet moderate action had its beginning several years ago in the intrigues of monastic orders controlling many schools. The indignation aroused by the revelations developed into a demand for the separation of Church and State. Bitterness has been shown on both sides in the struggle, yet the moderation and fairness of the government has been remarkable, and these qualities have undoubtedly helped greatly towards its success. In the effort to influence American public opinion in favor of the Roman Catholic side certain half-way statements have been made which call for correction. For example, the conflict is said to be one of free thought against Christianity. It is true that agnosticism and skepticism are very strong in many sections, many Masonic lodges, the socialistic organizations and most of the members of the government being opposed to religion. But the movement is far deeper than that. It is political while it is religious; it is the expression of a desire to be free from ecclesiastical domination, whether in religion or in politics. Again, it is charged that the new law means religious oppression rather than religious freedom, as the associations required to be formed are contrary to the organization of the Roman Catholic Church, which is hierarchical. The control of worship by societies is, it is true, contrary to the spirit of Romanism, although Brunetière and others maintain that the law is no real hindrance to organization along hierarchical lines. But the rights of government in the regulation of the control of property must not be overlooked. Nor can it be forgotten that this is not a contest between Roman Catholics and Protestants. Thirty of the thirty-eight millions in France are Roman Catholics. It is a battle between Roman Catholics at Rome and Roman Catholics in France. The influence of Protestant bodies has not been weak in all this struggle. What part Baptists and others of similar faith have had in the gaining of this larger liberty was clearly set forth in the *MAGAZINE* last month by our missionary, Rev. R. Saillens. It is a situation that offers the largest opportunity for mission work, and our Baptist brethren

throughout the country are taking full advantage of it.

FREE LITERATURE

THE Literature Department of the Missionary Union is sparing neither time nor trouble in preparing leaflets and other printed matter that shall be both helpful and attractive. It is gratifying to know that this material is in demand among the churches and that its use is causing increased contributions in some quarters. But the financial returns have not been what they ought to be. The literature costs much to print, and a great deal of it is distributed free of charge. When given out at public services, association meetings and the like, there is much waste, which could be prevented by care in returning to the Rooms what is not used. The churches should meet, more than they now do, the cost of this free distribution. They are directly benefited and should share the expense. Some missionary societies charge for all literature sent out in bulk. The Missionary Union has not as yet adopted such a stringent rule, although a nominal price is hereafter to be placed on such literature, with the exception of that which is clearly of the nature of announcement or advertisement.

It may be argued that it makes no difference whether the cost of literature used by a church is met by direct payment by that church, or charged to the literature expense account of the Union: it amounts to the same thing in the end. To a certain extent this is true; perhaps either way the same amount would be available for the work. But one of the most common criticisms of the work of the Union is that concerning the expenses of home administration. In this the cost of literature is one of the largest items. If the expense of literature is met by the churches using it, this account will be saved; and, moreover, the bad effect upon financial contributions of the criticisms will by so much be avoided. The payment by the churches of the cost of the literature used may be considered in another light: what is paid for literature furnishes means for extending the help and inspiration they themselves have received.

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Is it not right that we should expect adequate return from the distribution of this literature in larger offerings to the work? Pastors should follow up the printed page, and seek to make every piece of matter count.

FAMINE SUFFERERS IN CHINA

DESPATCHES from China indicate that the famine in that country is one of the most serious ever known. Unprecedented rains during June, July, August and September flooded parts of Kiangsu, Chekiang and Nganhwei provinces, completely destroying the crops in the districts devastated. It is said that the flooded territory includes 40,000 square miles, with a population of 15,000,000. Many thousands of houses were destroyed, and a number variously estimated at from three to fifteen millions are facing starvation. Thousands already have but one meal a day, and great numbers are living on a gruel made of beans and sweet potato leaves. It is expected that even this poor food will soon be gone. Tens of thousands are on their way south to beg. Many are even drowning their children, poisoning their aged relatives or selling into an awful slavery their little girls. The missionaries are doing what they can to help. The Missionary Union has no work in the famine district, but our southern brethren have a mission at Chinkiang, on the border of the flooded territory, and Rev. T. F. McCrea of that board is secretary and treasurer of a missionary relief committee. One of the most distressing features is that while some of the Chinese authorities are trying to cope with the situation, many mandarins seem utterly heartless in the matter, and say, "Let the wretches die; we have too many of them now." On the other hand, President Roosevelt has issued a call for aid, and the Red Cross is actively soliciting funds. This is certainly an opportunity for Christian benevolence. The American people, in their unprecedented prosperity, will not be behind others in extending aid to this suffering people. Mr. Chas. W. Perkins, Treasurer of the Missionary Union, will gladly forward any moneys sent to him for this cause.

SOUTHERN BAPTISTS ADVANCE

AN advance step has been taken by our southern Baptist brethren in the calling of Dr. T. B. Ray, of Nashville, Tenn., to become educational secretary of the foreign mission board. Dr. Ray is a graduate of Georgetown College, Georgetown, Ky., and of the Southern Baptist Theological Seminary. Since 1898 he has been pastor of the Immanuel Baptist Church of Nashville, where he has had marked success. He began his service with the foreign mission board on November first, and will devote himself to educational work among the churches, giving special attention to the young people. With Dr. Ray engaged in this work among southern Baptists and Rev. J. M. Moore among those of the North, there should be greatly increased interest and intelligence among the young people of Baptist churches north and south, regarding foreign missions.

A LONG LIFE OF SERVICE

THE reminiscences of Dr. William E. Howe, which the Treasurer Emeritus, Mr. Coleman, gives us on another page, present a vivid portrait of this one who was so closely identified with the affairs of the Kingdom for so long a period. He was a firm believer in foreign missions, as his gifts testified, and was most deeply interested in the work of the Missionary Union. Few are spared for so extended a service, yet to shorter lives his was an example of faithful devotion and enthusiastic interest. Truly, his "works do follow" him.

AN IMPROVED MAGAZINE

WE are glad to note the fine appearance which is presented by our neighbor, *The Missionary Herald*, in its new form. New type, larger page, double columns, changed headings, better paper, a different color of cover, new departments,— these and other features make the *Herald* even more welcome than ever. The best, however, is not appearance. This is true of the *Herald*, and live editorials, interesting articles and helpful suggestions give both pleasure and profit.

ELLOWSHIP AND INTERCESSION

THE PRAYER COVENANT

to January 15 there had been received 75 Prayer Covenant cards some of those who are uniting in daily for missions and mission workers. is fine. Here are cards from Maine from Iowa, from Connecticut and Ohio, from Vermont, Massachusetts, e Island, New York and other states. ll of those who have subscribed for ew Prayer Cycle have sent in their , and moreover, the Cycles have not out long; but the number of names al- received indicates something of what ay expect. A great volume of prayer ig up for the work, and this volume is ing. Many who have not sub- d for the Prayer Cycle will do so, and

in private devotions, family worship and public services will make use of the topics suggested. Many who are already using the Cycle, and who have not sent in their cards, will do so, and join the noble company of *missionary intercessors*. Have you sent us your Covenant card? Are you using the Prayer Cycle? Have you tried to induce others to join the prayer circle? The plan is meeting with hearty commendation and will be a great help, both to the work and to those who unite in it. Already we are planning improvements in the style of the Cycle for next quarter. If you have suggestions, either as to form or as to topics, we shall be glad to have them. Send in your subscription — ten cents.

LIFE AT FLOOD-TIDE

ERE are always two sets of influences in tidal movements, one above, underneath. The moon and sun make the tides of the sea, the land underneath supplies the basis of their movements. There are the two influences ming together, always interwoven, in upward movement of a man's life: the and the lower; the divine and the n; what God does, what the man

These two were meant to work in full, sweet harmony. When do so swing and sing together, the best music of life is made.

How shall we reach flood-tide, and a higher flood? Yield fully to the influences. Get into communication with the power that controls the human tides. Be careful to have that communication complete and full. All life is down from above. All power is dependent upon a full unbroken flow of life above into us. "He that hath on hath the life." Let your life and me full together, that there may be a flow and no leakages. Be sure that we have the Son as Saviour and Master

and Lover-Friend. Tie up close to Jesus. Yield your powers to the mastery of Jesus. So much more could be put in here, but maybe saying less will make that less stand out more sharply. Let the man eager for a flood-tide brood over this paragraph, and read between the lines, and between the words and letters, and then between the thoughts of his own heart, for the crux of all is here. This strikes the keynote to all the after-coveted harmony.

Having gotten in touch upward and full-faced touch, keep your wireless receiver in right tune to receive all there is for you in the upper currents. Imitate the telephone operator, have the receiving instrument strapped to the side of your head. Have one ear, the ear of your heart, ever open upward. Practice listening so you may become keen in hearing and quick in understanding the messages that come. Keep your life open upward so all the life of God may find an easy way in. Reckon all your powers as the members of an orchestra with every eye on the baton of the Master-musician. This is the upper side. S. D. GORDON, in *The Congregationalist*.

THE HOME WORKERS

THE FINANCES OF THE KINGDOM

LOCAL CHURCH METHODS APPLIED TO MISSIONS

BY REV. CHESTER F. RALSTON

GLOVERSVILLE, N. Y.

NOT many months ago an article appeared in *The Standard of Chicago* raising a protest against the distinction in missionary interest and teaching whereby we talk and teach of "foreign" missions and "home" missions as being in some way different in value, importance and concept, and arguing that the true spirit and method should call for the use of and interest in the generic term, "missions," shearing it of all distinctions.

What the appeal of the above mentioned article intended to do for a more common and united interest in the great work of missions, at home, abroad, the few lines which follow, it is hoped, may accomplish in behalf of a common method of giving and raising money for all the work of the Kingdom, whether the interest centers in the local church expenses, or in the great undertakings of our denominational missionary organizations.

The point raised, then, is that of urging the adoption of a common method for raising money for our regular and established work, in the home church or in all the outlying fields, even unto the uttermost part of the world. But the method? I have nothing of an arbitrary character to suggest, other than this: we should adopt for the collection of moneys for missions that method which has proven most successful in securing moneys for the current home expenses. What is best for the one ought to be, and undoubtedly is, best for the other, if only applied as patiently and as faithfully. The New Testament and our church covenant alike, call for a giving, on the part of each member, to all the work of proclaiming the gospel to men. To carry out the spirit of our covenant in these matters most churches have made a more or less faithful attempt. But it can scarcely be denied that our less faithful effort has been in the

matter of gathering moneys for the work of missions. Many churches have found, adopted and followed for many years some method in local church finances, which has been most successful in meeting the expenses of the church; and yet they have failed, and even refused, to adopt the same method for securing contributions for missions. My appeal and claim is that, in justice to our Lord and his work, in justice to ourselves and our church, in justice to our opportunities and responsibilities as Christian disciples, we ought to adopt for our missionary contributions the very best and most successful method of which we have any knowledge, and imperatively so if we have found *the method* which has solved the financial problems in our local church. And why not? Does it not look like a selfish interest which leads us to adopt the best we have for meeting our own needs and expenses, and then using and continuing any method (the one, perhaps, that is applied most easily and conveniently, and has failed most frequently) for gathering our offerings for the interests outside our community?

And what is the method which has proven most successful in raising the current expenses of the local church? I would venture the guess that it is that method which has for its leading features a *regular, proportionate, weekly giving* on the part of the largest possible number, that method which encourages *direct giving*, and the setting aside of the *first* of the income to the Lord. So confident am I that this is the most successful method in the largest number of our churches in their offerings to local, current expenses, that in my contribution in the June issue of this MAGAZINE I shall have something to say about it as the best method for missionary offerings.

MISSIONS IN THE SUNDAY SCHOOL

MAKING PROGRESS

SLOWLY but surely the subject of missions is taking root in our Sunday schools. In some, it is true, the seed has scarcely begun to germinate, and in many there is still little development, but in others there is already a plant of sturdy growth. Uncongenial soil is the chief difficulty encountered by those who would plant the missionary idea in our schools. "Cannot spare a minute of time"; "Too many things already on hand"; "What! study missions in the Sunday school? Why, that is the place to study the Bible!"—these and other expressions are commonly uttered by superintendents and teachers, who have not yet learned that Sunday schools cannot justify their existence except as they become centers of missionary thought and activity. Sunday schools should not exist for themselves, nor simply for the purpose of furnishing routine instruction in a book. All that a Sunday school furnishes its pupils should tend to their moral and spiritual development, and their enlistment in Christian missionary activity. This latter is the end and aim of it all: the enlistment of men, women and children in the work of helping the Kingdom to come in every heart, in every family, in every nation.

If Booker T. Washington's statement is true, and we believe it is, that "the strongest and happiest men and women are those whose usefulness extends to all people, regardless of race or color," then it is equally true that Sunday school leaders who fail to start their children in a way to enjoy this "strength and happiness" are guilty of great moral fault.

SECURING CONTRIBUTIONS

I. Set apart the entire collection of one or more Sundays in the year for missionary purposes. A Sunday might be given to each of four or five principal objects; or the entire sum thus gathered during the year might be apportioned to the various

objects of beneficence, according to a percentage to be agreed upon by the officers and the school.

II. Devote a certain percentage of each Sunday's offering to missionary purposes. The amount thus secured could be apportioned to the various objects.

III. Let the school use the weekly envelope system. Each member of the school could be asked to take a set of numbered envelopes and make a definite pledge as to the amount each would be willing to give per Sunday. The details of this plan would be the same as those in the plan adopted by many churches for gathering their beneficent contributions (the same as for church expenses). The Temple Baptist Church in Philadelphia (not Dr. Conwell's Temple) uses the duplex envelope in both church and Sunday school.

IV. Collection boxes or envelopes may be given to the classes, in which to gather voluntary contributions for the various beneficent causes. These boxes or envelopes could be used in several ways. For example: those for a particular cause could be kept in circulation for a definite number of months. After they were withdrawn, another set for another cause could be given to the classes; and so on throughout the year until all the causes had been provided for. Another plan would be to have a special box or envelope for each class, in which voluntary contributions could be gathered for all the objects, the amount thus raised to be divided according to such percentage as the officers and school might adopt. Other methods of using boxes and envelopes will naturally suggest themselves to the officers of schools.

V. A good method for securing contributions to foreign missions is that provided in the "Dollar Bond" furnished by the American Baptist Missionary Union. This same method, modified, could be used for other objects as well.

VI. Still another method is that described in the MAGAZINE for November, 1906, page 444, entitled "A Presbyterian Plan."

THE PROPOSED GENERAL CONVENTION

THE officers of the Missionary Union are in hearty accord with the wish so generally expressed, that in connection with the anniversaries in Washington next May opportunity should be given for considering the formation of a general organization of northern Baptists. Accordingly, the joint committee on Anniversaries, representing the Missionary Union and the Home Mission Society, have left free the morning and afternoon of one day of the week, for such a meeting. Plans for this meeting are being arranged by a committee consisting of representatives of the two societies named and two brethren from the association in Chicago which first proposed the meeting.

THE MORRISON CENTENNIAL

WE expected to publish this month Dr. Mabie's itinerary of his tour in the Far East in connection with the Morrison Centenary at Shanghai. He expected to go directly to the Philippines, then visit Canton and our South China missions, thence go to Japan for the meeting of the World's Student Christian Federation. From Japan he intended to return to attend the Shanghai Conference and visit our East and Central China Missions, then home, stopping at our Japan missions on the way. But on the eve of his departure from Boston Mrs. Mabie was taken ill, necessitating a postponement and rearrangement of his plan. Mrs. Mabie's illness does not promise to be serious, and Dr. Mabie expects to leave a little later. He will not be able to visit the Philippines, but expects to go to the missions in China and Japan. His itinerary will be published next month.

It is hoped that a large number of laymen and ministers may be able to join Dr. Mabie on his trip, attending the student conference in Tokyo from April 3 to 7, the conference of our China missionaries in Shanghai from April 20 to 25, and the Morrison Centenary Conference from April 25 to May 6. After the Shanghai conferences opportunity will be afforded those

who go to visit our missions in East, South and Central China, as well as Japan; making a careful investigation of the work. It should be understood that all Baptists, ministers and laymen, are invited to join the party. There should be a large delegation. All who plan to go should correspond with the Treasurer of the Missionary Union, Mr. Chas. W. Perkins, Ford Building, Boston, Mass., who will furnish information.

CONFERENCE OF FOREIGN MISSIONS BOARDS

THE fourteenth Conference of Foreign Missions Boards in the United States and Canada was held in Philadelphia on January ninth and tenth. The conference was entertained by the Board of Foreign Missions of the United Presbyterian Church and sessions were held morning and afternoon during the two days. Among the topics discussed were The Force Needed for the World's Evangelization, The Independence of the Native Church, The Press and Missionary Intelligence, and The Next Ecumenical Conference. Secretary Barbour of the Missionary Union presented the report of the Committee on Russia; other speakers were Honorable S. B. Capen, LL.D., Rev. A. W. Halsey, D.D., Rev. Henry N. Cobb, D.D., and Rev. J. B. Devins, D.D.

THE LAYMEN'S MOVEMENT

ON the day preceding the meeting of the Conference of Foreign Missions Boards in Philadelphia, the Laymen's Missionary Movement held a dinner at the Hotel Walton, at which a large number of influential business men were present. Mention was made last month of the men's meeting in New York, at which the movement originated. At the dinner Dr. W. W. Keen, President of the Missionary Union, was chairman, and the speakers were Bishop Bashford of China, Honorable J. A. Beaver, Honorable S. B. Capen, Mr. Robert E. Speer and Mr. J. Campbell White. The secretaries of the foreign missionary boards were special guests.

February

THE STUDY OF MISSIONS

THE MAGAZINE IN PROGRAMS

THE value of the MAGAZINE in the preparation of missionary programs is illustrated by the following outline of a program presented in the Pilgrim Baptist Church, Brooklyn, New York, of which Rev. Drew T. Lyman is pastor. The programs which appear in the MAGAZINE each month are based upon the material in that issue. How an original program can be prepared along the same line is indicated in that which we give here.

PROGRAM

WHAT ABOUT THE IMPORTANCE, HISTORY AND GENERAL CHARACTER OF OUR WORK IN BURMA, APPEALS TO ME AS OF THRILLING INTEREST?

1. HISTORY.
 - a. Beginnings — Judson. *MISSIONARY MAGAZINE*, Sept., 1906. P. 359.
 - b. Development and Present Status. Annual Report, 1905-1906. Pp. 55, 67, etc. *MISSIONARY MAGAZINE*, Dec., 1906. P. 478.
2. IMPORTANCE. *MISSIONARY MAGAZINE*, Sept., 1906. P. 351.
3. GENERAL CHARACTER OF WORK.
 - a. Self-support.
 - b. Education. Annual Report, 1905-1906. Pp. 57, 60, 61. *MISSIONARY MAGAZINE*, May, 1906. P. 178.
 - c. Open Doors.
 - (1) At Kengtung. *MISSIONARY MAGAZINE*, July, 1906. P. 269. *MISSIONARY MAGAZINE*, June, 1906. P. 235.
 - (2) The Atmakur Revival. *MISSIONARY MAGAZINE*, Feb., 1906. P. 47.
 - (3) A Noble Worker. *Helping Hand*, Oct. 6. P. 11.

IDEAS IN MISSION STUDY

IN one of the churches in the Southern District a mission study class has been organized composed of teachers in the Sunday school. As District Secretary Dobbins suggests, "This is one of the happiest ways of getting missions into the Sunday schools." Every school ought to have just such a class. None would be more interesting and profitable.

The Brown Memorial Congregational Church, Philadelphia, have decided to devote January and February, 1907, to the study of missions, having selected the topic "Immigration." They will use as text-books, "Aliens or Americans" and "Coming Americans." During November and December the teachers were in training for this special work.

St. George's Episcopal Sunday School, New York, with 2,000 members, has a post-graduate department, into which the pupils graduate at eighteen years of age. This department will take up the study of missions during the coming year.

The little Baptist Church at North Stratford, N. H., has a Woman's Mission Study Club. This club has become the center of the social life of the women in the community. Instead of meeting for whist or bridge, as in some places, these women gather fortnightly for a social time and the study of missions. A large proportion of the women in the village belong to the club, including Baptists, Methodists and Episcopalians.

PROGRAM: THE GOSPEL IN THE PHILIPPINES

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| <ol style="list-style-type: none"> I. SCRIPTURE READING AND PRAYER. II. OUR STATIONS AND WORKERS. See <i>Handbook, Annual Report</i>, and recent numbers of the MAGAZINE. III. A YEAR OF SUCCESS. <ol style="list-style-type: none"> 1. Hindrances. Pp. 46, 52. 2. Evangelistic Work. Pp. 46, 47. 3. Schools. <ol style="list-style-type: none"> (a) The Industrial School. Pp. 48, 52. (b) The Home School. P. 47. (c) The Bible Institute. P. 48. | <ol style="list-style-type: none"> 4. Publication Work. P. 49. 5. Medical Work. Pp. 49, 50. IV. A TYPICAL EVANGELISTIC TOUR. Pp. 50 ff. V. PRACTICAL PHILIPPINE CHRISTIANITY. <ol style="list-style-type: none"> 1. In the Church. P. 53. 2. In Individuals. P. 54. VI. PRAYER. |
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RECENT LEAFLETS ON THE PHILIPPINES published by the Missionary Union are "New Openings in the Philippine Islands," "Miguel Gillergom" and "Missions in the Philippines." The last-named is in the Historical Series, 10 cents a copy.

SUNDAY SCHOOL · AND · MISSIONS
MISSIONARY LIGHTS ON THE INTERNATIONAL LESSONS
 BY REV. J. MERVIN HULL

LESSON VI. GEN. 12: 1-8. FEB. 10

Abraham Called to be a Blessing

What Blessings are for

And I will bless thee, and make thy name great, and thou shalt be a blessing, . . . and in thee shall all the families of the earth be blessed. Va. 2, 8.

WHAT bunglers we are at learning and adopting some of the simplest lessons about God's purpose for the world, and the way he wants us to work it out. Here we are trifling with a great fundamental principle of humanity, calling it "altruism" and otherwise bewildering ourselves with big names, when God taught it to Abraham about four thousand years ago, and wrote it in stars of changeless light on the midnight sky: "I will bless thee, and thou shalt be a blessing." That is what a blessing is for, not to hoard up, but to use in blessing others; but we cannot seem to learn it.

Take, for instance, the greatest blessing God ever bestowed upon humanity, the blessing that God meant when he was talking to Abraham; what are we doing with the blessing that comes to us with the gift of Jesus Christ? Are we seeing to it that all the families of the earth are having a share in that blessing?

Well, no, we are not, — not in any adequate degree. This country is so prosperous that it amazes the foreigners that come here to visit us. And yet in the midst of all this very great prosperity, the streams of blessing that flow out to all the families of the earth are actually growing smaller! This very golden year of blessing our Missionary Union has to talk about retrenchment! Roll backward four thousand years, O Time in thy flight, and let us see if we can take in the truth that God revealed to Abraham. Read, everybody, those articles on "Unreached Tribes" and "Open Doors" in the December MAGAZINE. Let us do these things quickly, and begin to give as the Lord has prospered us, for there is nothing so fatal as the endeavor to use the blessings of God for ourselves alone.

LESSON VII. GEN. 13: 1-13. FEB. 17

Lot's Choice

As Wicked as Sodom

But the men of Sodom were wicked and sinners before the Lord exceedingly. Va. 13.

A FEW years ago a Hindu of some sort of religious or political exaltation (perhaps as genuine as Rummon Loll in "The Newcomes") visited America, and criticised our institutions and religion. "In America," he said, "your life is at the surface; in India we live life at its depths." In the last part of his statement he was no doubt correct, but the "depths" are the depths of Sodom. Not only in India, but in every land where Christ is unknown, the tendency of religious and moral teaching is to



A FUNERAL DANCE, BOPOTO, AFRICA



Photo by A. E. Isaac

GROUP OF HEATHEN GAROS

drawn. We need to recognize these things more clearly, not that we may long to see these nations overwhelmed like Sodom, but that we may realize the power and sweetness of a gospel that will transform and purify the Sodom of the world.

create a grade of life like that which was overwhelmed in Sodom. This is seen in many of the objects of worship, which make the people familiar with every form of vileness from childhood; it is seen in the forms and rites of worship in many heathen temples. That expression, "sinners before the Lord," describes the attitude of heathenism with the exactness of a photograph. There is no concealment or shame about the most flagrant forms of vice. Religion and devotion to the needs of parents are both held as common and sufficient reasons for the degradation of womanhood. Inhumanity in many forms is as prevalent in heathen countries as it was in Sodom. Mr. Ward, one of the early missionaries to India, wrote that the people thought nothing of watching those who had fallen into the river while they drowned. It was considered "unlucky" to rescue any one from drowning, and it is so considered today in more than one heathen country. The descriptions of the abominations of heathenism by Ezekiel, Isaiah and Paul are not over-

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LESSON VIII. GEN. 15: 1, 5-16. FEB. 24

God's Covenant with Abraham

Against Discouragement

And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. Vs. 7.

IT is a good thing sometimes to realize how deep and strong our foundations are in this work of bringing all nations to the one true God, a work which the unbelieving world has laughed at as impossible. Several of these current lessons have something to teach us on this point. These foundations go down deep into the history of God's providence and purpose, as far down as God's promises to Abraham.



MISS LONG AND MISS MILLER WITH SCHOOLGIRLS, NOWGONG, ASSAM

Miss Long Miss Miller

THE BAPTIST MISSIONARY MAGAZINE

When we grasp this fact, it links the past, present and future of missions in an unbroken chain, and the element of time, which troubles and discourages us so often, drops out of sight.

Many of those who have gone as missionaries in modern times have shown that they possessed this confidence in the promise of God, "to give thee this land to inherit it." The superb waiting of Judson before the first convert was baptized in Burma was simply the first of many such examples, and what Judson did his successors in the work among Burman Buddhists have to do today. Burman Buddhism has even yet yielded but a little to the gospel. But there is the promise, "to give thee the land to inherit it." It is refreshing, too, to see the attitude of our missionaries in India regarding the problem of caste. They simply refuse to be discouraged; they believe the time is coming when this ancient bondage shall be broken, and the people shall go free. We have been accustomed to appeal for interest on the ground of the success of missions; it is time for us to take a higher stand, to go forward with courage and unwavering zeal because of the great work which yet remains to be done.

LESSON IX. GEN. 18: 16-33. MARCH 5
Abraham Pleading for Saim

Adapted to all Nations

And the Lord said, Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? (vs. 17, 18)

THESE lessons about Abraham are not only capable of being illustrated by

mission work, they teach repeatedly the very foundation principle of all mission work, God's purpose to bless the whole world through Christ. There are ever so many more "missionary" lessons in the Bible than most people imagine. The reason why God comes so near to Abraham is the great fact that all nations of the earth are to be blessed in him. Make that point prominent. Bring out the point also that the wonderful blessing for the world, which had its origin in the loving heart of God, is adapted to all nations. Not one has ever been found which cannot be blessed and uplifted by the gospel. In spite of all racial differences, the gospel of Christ meets the wants of all. Here is a significant passage from a missionary's letter about a revival in Podili, India: "This revival is very similar in every way to the revival in Wales and other places, yet none of our people know anything about the revivals there except from the most meager accounts. Confession of sin is about the last thing a Telugu will come to, and yet that was the chief part of the meeting. Quarrels were made up, and husbands and wives publicly asked pardon of each other. All this is the farthest possible from the nature of these people. No one could have watched the work and remain unconvinced that it was of the Spirit."

Now, supposing the word "Telugu" had been left out of that passage, could any one reading it tell in what country that revival was progressing, whether in Europe, America or Asia? "One Lord, one faith, one baptism."

PERSONAL AND OTHER NOTES

MAY

C. B. and Mrs. H. K. Johnson, at
Adonia, Texas, November 28, 1906, a
son, Harry Johnson.

C. B. and Mrs. F. W. Newman,
November 27, at Chilo, Japan, a son.

C. B. and Mrs. Joseph Paul, at North
Lakampur, Assam, November 16, 1906,
a son, George Vincent.

C. B. and Mrs. C. L. Mansfield, at
Toussaint, October 28, 1906, a son,
Charles Frederick.

February

THE BAPTIST MISSIONARY MAGAZINE

§**DISTRICT SECRETARY A. W. RIDER**, of the Pacific Coast District, recently met with a deep loss in the death of his father, at the ripe old age of ninety.



§**FOR SALE.** Two beautifully mounted leopard skin rugs. Proceeds for the benefit of missionaries' children. Address the **BAPTIST MISSIONARY MAGAZINE**, Box 41, Boston, Mass.



§**A LETTER** from Rev. N. C. Parsons, who with Mrs. Parsons sailed from New York for South India in December, reports a stormy passage across the Atlantic. Both are well, however, and are looking forward eagerly to their work.



§**A LETTER** from Rev. D. A. W. Smith, D.D., written on shipboard in the Mediterranean, reports a rough passage across the Atlantic and the Bay of Biscay, but on the whole a pleasant and comfortable trip. Mr. and Mrs. Mosier and Miss Crooks were with Dr. and Mrs. Smith, and Mrs. E. O. Stevens joined them in Liverpool. Dr. and Mrs. Kirby were to join the party at Port Said. Among their fellow passengers were two missionaries of another board, bound likewise for Burma.



§**ON** another page announcement is made of the new sketch in the Historical Series, "Missions in the Philippines," now ready. The appearance of this leaflet is especially timely just now. Many of the women's classes studying "Christus Redemptor" will be considering the Philippines during this month and next, and our new pamphlet will be a great help. The special topic in the **MAGAZINE** for February, **Our Pacific Possessions**, of course includes the Philippines, and emphasis will be laid upon our work there. "Missions in the Philippines" will be a fine supplement. It can be obtained for ten cents from the Literature Department, American Baptist Missionary Union, Ford Building, Boston, Mass.

1907

RESIGNATION OF MISS MABIE

MISS MURIEL K. MABIE, daughter of Secretary Mabie, has severed her connection with the Missionary Union after about ten years of faithful and efficient service. For the last few years she has especially assisted in editorial work. While she will be greatly missed at the Rooms, the **MAGAZINE** extends hearty congratulations upon the bright future which has opened to her, and in which she will find scope for exercising her gifts in the home rather than in the office. Before entering upon this new relationship, however, Miss Mabie will accompany her father to the conference in Shanghai, China, visiting en route some of our mission stations in Japan and the Philippines, where she will have the delightful privilege of meeting at their work many of those with whom she has had pleasant relations at the Missionary Rooms.



DEATH OF MISS WATSON

OUR work in Burma has met with a great loss in the death of Miss Isabella Watson, for thirty-nine years a devoted missionary to the Karens. Death came as a welcome release, after months of suffering borne with the patience and resignation characterizing her whole life.

Miss Watson was one of the few single women sent out by the Missionary Union before the organization of the Woman's Societies, sailing from Boston in December, 1867. For the greater part of her missionary life she labored in the Sgaw Karen Normal and Industrial Institute at Bassein. On her return to Burma from furlough in 1903 she was assigned to Shwegyin, residing at Papun in company with Miss Hawkes. Although her work was done amid much weakness and pain, the result of an injury received on her first voyage to Burma, she carried her full share of the work and burden of the school and hundreds of girls remember with gratitude the patient, loving training they received from her.

A woman of unusually clear insight and good judgment, her coworkers found in her a valuable counselor as well as faithful friend, with loving thoughtfulness for all.

73

FINANCIAL

CONCERNING WILLS AND ANNUITIES

FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor within months after my decease.

FORM OF A DEVICE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

STATEMENT FOR 9 MONTHS ENDING DECEMBER 31, 1906

	1906	1905	INCREASE	DECREASE
Donations	\$108,076.90	\$111,602.99		\$3,526.09
Legacies	28,240.24	45,857.31		17,617.07
Income from Investments	33,910.83	28,102.84	\$5,807.99	
Annuity Bonds Matured	5,000.00	4,985.98	14.02	
	\$175,227.97	\$190,549.12	\$5,822.01	\$21,143.16
Debt of the Union April 1, 1906				\$43,037.21
Schedule of Appropriations for 1906-7				585,755.56
Additions to Schedule to December 31, 1906				39,105.15
Further additions to Schedule as directed by donors — specifics				4,947.89
				\$672,845.81
Total receipts to December 31, 1906				175,227.97
Amount needed to balance, March 31, 1907				\$497,617.84

DONATIONS RECEIVED IN DECEMBER, 1906

Note.—For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D." are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday School"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

MAINE, \$200 28		Norridgewock, Mrs. F. E. Wright	\$5 00	New Ipswich Children's Fair	\$3 87
Sedgwick ch.	\$12 40	Norridgewock, Miss Sarah A. Taylor	5 00	Greenville ch.	10 43
Nobleboro, 1st S. S.	5 00	Old Town ch.	8 60	Greenville, T. V. Caulkins	1 00
Perham ch.	3 00	Passadumkeag ch.	25 00	VERMONT, \$101 59	
Perham ch., for China	7 00	Upper Penobscot Local Union C. E.	25 00	N. Troy ch.	\$2 50
Head Tide, J. F. Carlton, \$2 for the Congo; \$2 for India; \$2 for China; \$2 for Japan	8 00	Parsonsfield, Union S. S.	1 36	Jay ch.	1 50
Enfield S. S.	2 00	NEW HAMPSHIRE, \$138 03		Burlington, Mrs. L. Jewett	5 00
Wayne ch.	4 50	Nashua, 1st C. E., t. s. H. I. Marshall	\$25 00	Burlington, 1st ch.	19 09
S. W. Harbor, Mrs. A. W. Clark	30 00	Nashua, Estate of Rufus T. King	10 00	Whiting C. E.	5 00
W. Sumner ch.	2 30	Newport ch.	9 36	Plainfield, Mrs. A. Betsey Taft	10 00
W. Rockport C. E.	5 00	Newport C. E.	5 00	Fairfax, A. O. M.	5 00
Shapleigh S. S.	2 00	Chester ch.	10 00	Bristol ch.	33 50
Yarmouth S. S.	24 53	E. Jaffrey, 1st ch.	10 67	Bristol Junior Society	15 00
N. Alfred ch.	3 00	Troy S. S.	3 70	Barre, Mr. & Mrs. Watt, E. Poultney ch.	2 00
Calais 2d S. S.	6 29	Concord, Pleasant St. ch.	35 00	MASSACHUSETTS, \$2 536 35	
Bath S. S.	5 00	New Ipswich ch.	1 40	Lowell, 1st S. S., t. s. two Telugu n. p., Malapatti Unkiah and Gogumala Lot, c. J. M. Baker	\$100 00
Alfred, Mrs. S. A. Emery	1 00				
Westbrook ch.	8 30				
Winslow, G. A. Newhall	1 00				

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Lowell, 1st ch.....	\$1 50	Barnstable Jr. Society,	\$ 51	Tottenville, South C.	
Belchertown ch.....	6 47	Hyannis ch.....	5 00	E., for Tura.....	\$5 00
Hyannis B. U., for wk.,		Weston ch.....	12 16	Walesville ch.....	5 40
c. W. F. Beaman.....	8 00	Woburn Y. P., t. s. J.		Mt. Vision S. S.....	3 00
Beverly, 1st ch.....	145 00	C. Robbins.....	6 25	Springville, 1st S. S.,	
Mariboro S. S.....	8 00	Boston, Ruggles St.		t. s. S. R. Vinton....	10 00
Dorchester, Temple ch.,	158 75	ch., Lettiah Branch		Springville, 1st ch....	25 10
Dorchester, Blaney		W. S.....	15 00	Hudson, 1st S. S., for	
Mem'l ch.....	32 00	Charlestown, Bunker		the Gospel Ship.....	5 00
E. Somerville ch.....	85 82	Hill ch.....	40	Granton, Augustus	
W. Somerville ch.....	160 41			Flowers.....	20 00
Somerville, Winter				New York, Memorial	
Hill S. S.....	5 91			ch.....	1 000 00
Newton, Mrs. G. S.				New York, Henry H.	
Harwood, for wk., c.				Grimm, t. s. C. B.	
Dr. Thomas.....	100 00			Antidel.....	30 00
Lawrence, 1st Bible				New York, Ralph L.	
School, t. s. Mg.				Cutter, t. s. Dr. &	
Kyaw, c. M. Carr.....	64 00			Mrs. Huntley.....	200 00
Lawrence, 1st ch., H.				New York, Alexander	
E. Safford.....	2 00			Ave. ch., \$25 for	
N. Attleboro ch., for				Banza Mantake, \$25	
wk. of M. C. Mason.....	7 40			for Sandaway.....	50 00
N. Attleboro ch.....	1 75			Cuba S. S., Miss Butt's	
W. Acton S. S.....	25 00			class, for wk. at	
W. Acton C. E., t. s. n.				Capis, c. Miss M.	
p., c. Dr. Bunker.....	50 00			Suman.....	25 00
Huntington, E. H.				Cambridge ch.....	5 00
Cross.....	10 00			Catskill, 1st ch.....	31 09
Manchester, 1st ch.....	4 00			Westville, a friend.....	10 00
E. Dedham, 2d S. S.....	5 00			Jamaica, Richmond	
Dedham, 2d ch.....	5 29			Hill C. E., for Tura.....	6 25
Boston, George A.				Ontario Society, t. s.	
Weld, for famine in				P. A. McDiarmid....	43 25
Tura, c. W. C. Ma-				Bavaria ch.....	4 50
son.....	25 00			Perry, 1st C. E., \$12 33	
Boston, Warren Ave.				for station, c. E. T.	
ch.....	1 00			Wellee; \$12 33 for	
Boston, Dudley St.				station, c. L. W.	
ch.....	83 93			Jaakman; and 50c.	
Boston, Clarendon St.				for station, c. G. R.	
ch.....	190 69			Dye.....	25 16
Boston, 1st ch., S. N.				Cuba ch.....	181 75
Brown.....	500 00			Binghamton, Calvary	
Boston, Ivan Panin,				Y. P.....	2 50
for wk. in Russia, c.				Buffalo, Fillmore Ave.	
Baron Üxküll.....	10 00			ch.....	10 00
Jamaica Plain, 1st ch.....	3 20			Buffalo, Glenwood Ave.	
Everett, 1st B. U.....	25 00			ch.....	7 85
Everett, Glendale Sq.				Buffalo, Michigan St.	
ch.....	50			ch.....	1 00
W. Royalston ch.....	5 00			Delavan ch.....	8 00
Stoneham, 1st ch.....	15 00			Sardinia ch.....	4 11
Lynn, 1st ch.....	1 00			Arcade ch.....	20 00
Lynn, East ch.....	2 50			Strykersville ch.....	3 10
Melrose, Methodist ch.	1 00			Eden Y. P.....	3 00
Hyde Park ch.....	35			Holland S. S.....	1 67
Worcester, Ladies'				Freesburg ch.....	10 50
Asso. meeting.....	1 25			N. Corning ch.....	10 00
Winchester ch.....	75			Oxford S. S.....	25 00
Winchester, 1st B. U.,				Oxford ch.....	2 00
t. s. n. p., c. Dr.				Afton ch.....	13 50
Bunker.....	15 00			Covenry ch.....	1 00
Southbridge, Central				Sherburn ch.....	10 00
ch.....	216 00			Cortland, 1st ch.....	105 54
Groton ch.....	4 75			Cortland, 1st S. S.....	25 00
Cambridge, 1st Y. P....	5 00			Homer S. S.....	10 00
Wakefield, 1st ch.....	50 89			Buckingham ch.....	3 16
Manchester B. U., t. s.				Deposit ch.....	26 00
Law Peh, c. T.				W. Colesville S. S....	1 32
Johnson.....	12 50			Beekman ch.....	10 00
Springfield, Highland				Plattsburg, 1st ch....	4 00
ch.....	57 80			Middlebury, 1st ch....	1 00
Wollaston, 1st ch., t.				Pavilion ch.....	38 00
s. J. C. Robbins.....	27 25			Portageville ch.....	10 00
Holliston ch.....	10 00			Lows Corners ch.....	3 20
Vineyard Haven, 1st				Kingston, Wurts St.	
ch.....	35 33			ch.....	198 90
Fitchburg, 1st ch.....	35 00			Catskill ch.....	10 50
Brookville S. S.....	7 91			Mechanicsville ch....	15 05
Salem, 1st ch.....	100 00			Valley Falls ch.....	13 92
N. Adams, 1st S. S.,				Hudson River North	
for Garo Mission,				Asso. Y. P., for	
Assam.....	40 00			Groesbeck fund....	344 88
Fall River, Temple C.				N. Chester ch.....	7 12
E., t. s. C. E. Tomp-				Lima S. S.....	5 00
kins.....	25 00			Brooklyn, Pilgrim	
Winthrop, 1st S. S.,				ch.....	15 91
Miss Alice Spear's				Brooklyn, Washington	
class.....	2 13			Ave. ch.....	100 00

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<p>Brooklyn, Bedford Heights ch. \$17 99</p> <p>Brooklyn, Strong Place Y. P. 15 00</p> <p>Brooklyn, Sixth Ave. ch. 35 86</p> <p>Morrisville ch. 5 00</p> <p>Madison S. S. 15 00</p> <p>S. Hamilton S. S. 3 00</p> <p>Akron S. S. 5 00</p> <p>Vernon ch. 3 50</p> <p>Tully ch. 5 00</p> <p>Baldwinville ch. 18 48</p> <p>N. Syracuse ch. 5 00</p> <p>Fabius ch. 7 00</p> <p>Holley ch. 20 88</p> <p>Morris S. S. 2 25</p> <p>W. Edmeston ch. 8 15</p> <p>W. Edmeston S. S. 1 00</p> <p>W. Edmeston Y. P. 5 00</p> <p>Charleston ch. 5 88</p> <p>Westerlo ch. 5 35</p> <p>Westerlo Y. P. 2 50</p> <p>New York, Harlem ch. 5 00</p> <p>New York, Ascension S. S. 5 17</p> <p>New York, Ascension ch. 16 31</p> <p>New York, Central S. S. 4 00</p> <p>New York, Creston Ave. ch. 10 00</p> <p>New York, Calvary ch. 106 14</p> <p>New York, Calvary ch., for Cotton fund, c. W. C. Mason. 50 00</p> <p>New York, Tottenville ch. 7 17</p> <p>New York, North Y. P., for Loikaw. 12 50</p> <p>New York, Mariner's Harbor S. S. 26 00</p> <p>New York, Mt. Morris ch. 45 00</p> <p>New York, Hope Y. P., New Rochelle S. S. 35 00</p> <p>Berlin ch. 10 65</p> <p>Mrs. R. Ealdon, for wk., c. H. Richards. 100 00</p> <p>Mrs. R. Ealdon, for wk. at Ongole. 100 00</p> <p>Eva Palmer, for wk., c. Dr. Crumb. 6 25</p> <p>Henry Parsons. 5 00</p> <p>R. S. Crozier. 2 00</p>	<p>Telmerch, for Capt. Bickel's work. \$10 00</p> <p>Sacramento, C. L. Schubert, for do. 5 10</p> <p>Montrose, S. A. Dawley. 4 00</p> <p>Slippery Rock, Nancy Patterson. 5 00</p> <p>Erie S. S., Mr. Myer's class, for Podili. 5 00</p> <p>Cross Fork ch. 9 00</p> <p>Turtle Point ch. 1 50</p> <p>Ellwood City ch. 5 39</p> <p>New Castle, Emmanuel ch. 11 40</p> <p>Hallstead C. E., t. s. Kyan Tha, c. L. W. Cronkhite. 25 00</p> <p>Middletown ch. 1 15</p> <p>New Milford ch. 1 30</p> <p>S. New Milford ch. 1 30</p> <p>Wyalusing ch. 12 00</p> <p>Coatesville ch. 20 45</p> <p>Phillipsburg ch. & S. S., Hollidaysburg C. E. 25 00</p> <p>Westover ch. 8 90</p> <p>Ansonville, Zion ch. 12 50</p> <p>J. E. Dean. 1 00</p> <p>Crooked Creek ch. 4 82</p> <p>Mahoning ch. 6 00</p> <p>D. W. Stahl. 5 00</p> <p>Glenside ch. 6 23</p> <p>Cold Point ch. 22 86</p> <p>Williamsport, 1st ch. 55 18</p> <p>Kane ch. 13 35</p> <p>Erie, E. Sixth St. ch. 1 73</p> <p>Warren ch. 36 20</p> <p>Erie, Calvary ch., \$90 of wh. is t. s. n. p., c. L. W. Cronkhite. 194 13</p> <p>Germantown, 2d ch., t. s. S. R. Vinton. 114 09</p> <p>Philadelphia, Chestnut Hill B. U., for Yachow. 5 00</p> <p>Logan ch., Miss C. Whiteman, for Gospel Ship. 50 00</p> <p>Philadelphia, Mrs. S. A. Trevor, for do. 1 000 00</p> <p>Upland ch. 39 80</p> <p>Philadelphia, 3d ch. 11 00</p> <p>Berwyn Chapel S. S., Great Valley ch., for Gospel Ship. 15 00</p> <p>Mrs. H. N. McKinney, for West China Mission. 20 00</p> <p>H. C. F., for Kiating. 2 00</p> <p>Washington, 1st ch. 5 00</p> <p>W. J. Stewart, Birdie Stewart Mem'l, c. L. W. Cronkhite. 25 00</p> <p>McKeesport, Fifth Ave. ch. 28 72</p> <p>Pittsburg, Shady Ave. S. S., class 1, for Mr. Date, Tokyo. 43 00</p> <p>Pigeon Creek ch. 5 66</p> <p>Harrison Valley ch. 18 30</p> <p>Charleston ch. 10 00</p> <p>Mansfield, 1st ch. 23 00</p> <p>Dyberry ch. 28</p> <p>Mrs. W. T. Williams, for the Congo. 20 00</p> <p>Crozer Theo. Sem. students. 29 88</p>	<p>Vermont ch. \$6 00</p> <p>Mt. Pisgah ch. 1 65</p> <p>Webster ch. 11 06</p> <p>Union Valley ch. 6 00</p> <p style="text-align: center;">DELAWARE, \$105 00</p> <p>Wilmington, North ch., \$105 00</p> <p style="text-align: center;">DISTRICT OF COLUMBIA, \$26 87</p> <p>Washington, S. W. Woodward. \$15 00</p> <p>Washington, 1st ch., t. s. A. C. Darlow. 11 87</p> <p style="text-align: center;">OKLAHOMA, \$2 01</p> <p>Weatherford, Bethany ch. \$2 01</p> <p style="text-align: center;">INDIAN TERRITORY, \$24 01</p> <p>Dustin ch. \$1 25</p> <p>Longtown Asso. coll. 1 25</p> <p>Mullins Asso. coll. 75</p> <p>Zion Asso. coll. 50</p> <p>Puroell ch. 95</p> <p>Tablequah ch. 16 71</p> <p>Stigler ch. 2 60</p> <p style="text-align: center;">WISCONSIN, \$410 05</p> <p>Waukau ch., for wk. at Taunggyi, c. A. H. Henderson. \$25 00</p> <p>Hudson ch. 25 90</p> <p>Eau Claire B. U., t. s. Palapurta Pedda Subbiah, c. J. M. Baker. 10 00</p> <p>Ashland, Sw. ch. 54 61</p> <p>El Salem, H. Hanson. 180 00</p> <p>Stockholm, N. A. Erickson. 2 50</p> <p>Perida, P. E. Dahlman, Omro ch. 1 00</p> <p>Neonah ch. 28 77</p> <p>Saxeville ch. 21 65</p> <p>Kendall ch. 17 32</p> <p>Primrose, Mrs. Kittelson. 18 30</p> <p>Great Valley ch. 20 00</p> <p>Cassville ch. 5 00</p> <p style="text-align: center;">MICHIGAN, \$388 45</p> <p>Stockbridge ch., for Tokyo. \$25 00</p> <p>Stockbridge ch., for A. J. Weeks, Tavoy. 5 00</p> <p>Chelsea ch., Jay Everett. 9 00</p> <p>Carlshead, Sw. ch. 10 00</p> <p>Palo, Fannie B. Cutler, Detroit, Woodward Ave. ch. 1 00</p> <p>Detroit, 1st ch. 100 00</p> <p>Grand Rapids, Calvary ch. 100 00</p> <p>Grand Rapids, Wealthy Ave. ch. 12 50</p> <p>Grand Rapids, Wealthy Ave. S. S. 42 85</p> <p>Grand Rapids, Wealthy Ave. S. S. 8 00</p> <p>Mayville, Eli Brooks. 1 00</p> <p>Athens ch. 2 80</p> <p>Benton Harbor ch. 10 35</p> <p>Cassopolis ch. 20 95</p> <p>Manistee, Sw. ch. 10 00</p> <p>Manistee, Sw. B. U. 10 00</p> <p>Fennville, a friend. 20 00</p> <p style="text-align: center;">ILLINOIS, \$1 266 98</p> <p>Toulon, A. F. Stickney, for rent and moving expenses of Tsau Han Kin, c. J. S. Adams. \$804 00</p>
<p style="text-align: center;">NEW JERSEY, \$201 61</p> <p>Milburn, Mrs. C. R. Vincent, t. s. Gopal, c. E. G. Phillips. \$10 00</p> <p>Summit ch. 8 00</p> <p>Manahawkin ch., for wk. among the Chins, Harrison Y. P. 4 76</p> <p>Bayonne, 1st ch. 5 00</p> <p>Butler S. S. 13 20</p> <p>Paterson, Union Ave. S. S. 2 87</p> <p>Rutherford S. S. 6 95</p> <p>Marlton ch. 10 00</p> <p>Atlantic City, 1st ch. 11 30</p> <p>Burlington, 1st S. S., Mrs. Hall's class, t. s. n. p., c. Dr. Henderson. 46 00</p> <p>Frenchtown Jr. B. U. 6 25</p> <p>Bridgeton, Berean ch. 1 45</p> <p>Bridgeton, Berean Bible School. 47 48</p> <p>Salem, Mem'l ch. 5 80</p> <p>22 55</p> <p style="text-align: center;">PENNSYLVANIA, \$2 030 42</p> <p>Cross Fork ch., Nellie E. & Vera Duncan. \$1 00</p> <p>Williamsport, M r s .</p>	<p style="text-align: center;">W. VIRGINIA, \$111 08</p> <p>Mannington, 1st ch. \$21 88</p> <p>Rock Grove ch. 12 00</p> <p>Zoar ch. 10 82</p> <p>Hepzibah ch. 22 16</p> <p>Shinnston ch. 15 70</p> <p>Shinnston S. S. 1 65</p> <p>Shinnston C. E. 86</p> <p>Shinnston, Glen Falls Mission. 1 30</p>	

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Upper Alton S. S., for Rangoon College...	\$16 44
Bunker Hill ch.....	40 25
Bunker Hill S. S.....	1 91
Greenville ch.....	4 65
Chenoa ch.....	7 50
Pontiac ch.....	30 86
Fairbury ch.....	32 00
El Paso, 1st ch.....	67 41
Gifford ch.....	25 35
Manchester ch.....	5 50
Waverly ch., \$5 on H. L. M. for Mrs. A. L. Swift.....	15 00
Chicago, Berwick ch.....	34 00
Chicago, Clyborn Mission ch., for Jaro.....	12 50
Chicago, Washington Park ch.....	18 27
Chicago, Maplewood S. S., for boy in India.....	13 37
Chicago, Covenant ch.....	50 00
Chicago, Immanuel S. S.....	12 39
Chicago, Danish Bethel ch.....	22 00
Chicago, 1st Danish ch., Ladies' Circle.....	5 00
Chicago, 1st Dan. ch., Ladies' Circle, for wk. among children, c. P. Fredrickson.....	25 00
Morgan Park, a friend, Bloom Grove ch.....	20 00
Kankakee, 1st ch.....	5 52
Kankakee, 1st C. E.....	60 35
Tiskilwa ch.....	9 30
Buda ch.....	27 83
Buda S. S.....	15 40
Toulon ch., \$50 to const. Mrs. A. F. Stickney H. L. M.....	2 11
Bethel ch.....	102 75
Enon ch.....	14 95
Bethel B. U.....	1 60
Moline, 1st ch.....	1 00
Orion ch.....	39 77
Belvidere S. S., birthday offerings, for child widows in India.....	20 22
Carthage ch.....	1 30
Mt. Airie ch.....	28 88
Mt. Vernon ch., \$50 for Bible woman, c. Mrs. J. McGuire; and \$50 for B. W., c. Miss Anna Fredrickson.....	40 10
Jacksonville, D. D. Holmes.....	100 00
Chicago, 1st Sw. ch., John Berg, for Phillip, Assam.....	10 00
Lake View, Sw. Y. P., for wk., c. O. L. Swanson.....	6 00
Chicago, Humboldt Park ch., per Y. L.....	12 50
	4 30

INDIANA, \$110 80

South Bend, Sw. Ladies' Society, for Baks, c. O. L. Swanson.....	\$15 00
Auburn, Mrs. M. A. Ehlers.....	25 00
Borden ch.....	12 85
Salem ch.....	20 00
Southport ch., Mrs. T. C. Smith.....	5 00
Pleasant Run ch.....	7 70
Croport ch.....	2 00
Bloomington ch., Ladies' Circle.....	21 00
Bethel ch.....	2 25

OHIO, \$414 88

Akron, 1st S. S., for Dr. Crozier's hospital.....	\$7 07
Cleveland, Mrs. G. G. Crozier, for do.....	5 00
Cleveland, per Mrs. G. G. Crozier, for do.....	1 50
Cleveland, Immanuel ch., for Shaohsing.....	10 00
Dayton, E. B. Solomon, for wk. of Baron Üxküll.....	50 00
Dayton, E. Canby, t. s. n. p. at Aungpinle, c. E. W. Kelly, special.....	100 00
Hillsboro, 1st ch.....	3 70
Newtonville ch.....	3 10
Columbus, Russell St. ch., Nettie M. Stockwell.....	5 00
Toledo, Air Line S. S., Marietta C. E., for wk. in Phil. Ids.....	12 00
Perry ch.....	5 20
Madison ch.....	2 20
Xenia, 1st ch.....	57 80
Butler ch.....	2 50
Urbana, 1st ch.....	20 77
Urbana, 1st S. S.....	8 19
Urbana, 1st B. U.....	5 00
Norwalk, 1st ch.....	73 41
Lorain, 1st ch.....	11 54
Cincinnati, Lincoln Park ch.....	10 00
Middletown ch.....	10 00
Defiance ch.....	8 40

MINNESOTA, \$228 07

Lincoln ch.....	\$12 03
McGregor, Mrs. M. M. Smith.....	1 00
Winnebago Valley ch.....	25 00
Minneapolis, 1st Sw. ch., P. Anderson.....	25 00
Cloquet ch.....	10 28
Sandy Lake ch.....	5 68
Duluth, 1st B. U., for station in Assam, c. O. L. Swanson.....	25 00
Cambridge Society, t. s. O. Hanson.....	25 00
Reynolds, Sw. ch.....	11 97
Cambridge S. S., for share in Ikoko, c. Mrs. Sjoblom.....	5 00
Alma Wom. Soc.....	7 65
St. Francis ch.....	12 80
Minneapolis, Elim ch., a friend.....	5 00
Cloquet S. S.....	6 66
Foley, C. O. Mastrude, Clark's Grove, N. Christiansen, for orphan, c. P. Fredrickson.....	5 00
Cobden, O. Anderson, for orphans, c. P. Fredrickson.....	5 00
Cobden Soc., for do.....	5 00
Minneapolis, Calvary ch., Mary S. Hunt, for successor to Koriah Pixley, Putra Cartiah, c. J. M. Baker.....	25 00

IOWA, \$900 22

Council Bluffs, Mrs. A. Norene.....	\$5 00
Des Moines, Sw. ch., for India.....	13 75
Kiron, Sw. ch., for wk. in China.....	30 00
Des Moines, Sw. ch.....	10 00
Doon ch.....	12 85

Cherokee ch.....	\$11 43
Carroll ch.....	9 10
Denison ch.....	26 50
Sac City ch.....	18 25
Ferry ch.....	5 00
Maloy ch.....	15 00
Ames ch., t. s. A. F. Groesbeck.....	27 00
Ogden, People's ch.....	13 50
Ogden, People's B. U.....	5 00
Lehrville ch.....	6 70
Boone ch.....	36 96
New Hampton ch., A. H. Shaffer, \$75 of wh. is t. s. n. p. c. F. H. Levering.....	155 25
New Hampton, A. E. Clark, for Podili.....	75 00
New Hampton, Ladies' Aid. Soc., for Ningpo.....	38 11
Rockwell ch.....	11 60
W. Mitchell ch.....	2 50
Northwood ch.....	20 30
Cedar Falls, G. W. Newton.....	100 00
Des Moines, College Y. M. & Y. W. C. A.....	5 25
Des Moines, Gertrude A. Williams, for Haka.....	4 00
Estherville ch.....	1 00
Renwick ch.....	37 00
W. Union ch.....	25 00
Cresco ch.....	34 11
Independence ch.....	37 31
Delaware ch.....	75
Marshalltown, 1st ch.....	73 00
Goshen ch.....	2 00
Dougherty, Rudolph Landes.....	30 00
Emmetsburg, D. G. Baker.....	2 00

N. DAKOTA, \$105 80

Calvin ch.....	\$24 25
Kulm ch.....	81 55

S. DAKOTA, \$199 97

Rapid City, 1st ch.....	\$17 05
Strandburg ch., for two orphans, c. P. Fredrickson.....	20 00
Sun Prairie Soc.....	10 00
Orleans, N. Olen.....	77 92
Lake Norden ch.....	35 00
Elkton ch.....	8 50
Pierpont, Mrs. Thumm.....	10 00
Ipswich ch.....	7 50
Elk Point ch.....	8 00
Canton ch.....	6 00

NEBRASKA, \$209 91

Mead, Emmanuel S. S., Holbrook ch.....	\$5 80
Fairbury ch.....	26 70
Tobias B. U., for Kengtung sta.....	9 78
Cedar Rapids C. E., t. s. W. T. Elmore.....	1 75
Mead, Sw. ch., for nat. worker.....	10 50
Valley, 1st Sw. Lad. Soc.....	25 00
Alliance ch.....	5 00
Alliance S. S.....	32 73
Lewiston ch.....	5 00
Norfolk ch.....	8 25
Cumro, Mrs. R. E. George.....	76 40
Harrisburg, M. H. Crosly.....	1 00
	2 00

KANSAS, \$358 04

Clifton, Sw. ch.....	\$8 20
Blue Rapids ch.....	13 45

THE BAPTIST MISSIONARY MAGAZINE

Washington, Mrs.	
Laura Cole.....	\$5 00
Caldwell, T. E. Neal..	25 00
Anthony ch.....	20 60
Neodesha, M r.	
Donahue.....	10 00
Saron ch.....	12 00
Woodlawn S. S.....	1 75
Baileyville ch.....	6 00
Norton ch.....	4 31
Colby ch.....	16 05
Prairie Temple ch.....	5 35
Oberlin ch.....	48 26
Oberlin, J. A. Lizberg.	10 00
Highland ch.....	14 00
Independence ch.....	20 83
Parsons ch., for N.	
Lakhimpur.....	74 75
Parsons Y. P., for do.	25
Parsons S. S., for do.	10 00
Parsons Y. W. M.	
Circle, for do.....	15 00
Concordia, Sw. ch.....	32 24

MONTANA, \$30 10

Belt Valley ch.....	\$10 00
Livingstone ch.....	16 20
Great Falls Society...	3 90

COLORADO, \$478 89

Colorado Springs, 1st	
ch., estate E. F.	
Wright, deceased...	\$166 67
Boulder, George W.	
Carter.....	10 00
Delta S. S.....	15 00
Colorado Springs, 1st	
Y. P.....	20 00
Colorado Springs, Miss	
Gertrude Wright...	166 66
Denver, Sw. ch.....	5 00
Denver, Beth Eden ch.,	23 25
Denver, Broadway ch.,	58 12
Trinidad ch.....	14 19

NEW MEXICO, \$99 70

Clayton ch.....	\$5 00
Roosevelt ch.....	94 70

IDAHO, \$10 00

Lost River ch.....	\$10 00
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UTAH, \$68 75

Ogden, 1st ch.....	\$31 75
Ogden, 1st B. U., \$25	
of wh. is for Ningpo,	
c. H. Elgie.....	37 00

WASHINGTON, \$258 01

Evarett, A. M. Collin..	\$2 00
Bellingham, Immanuel	
ch., thank offering..	25 00
Dryad ch.....	12 87
Hoquiam, Eugene A.	
Spear, for Haka....	25 00
Tacoma, 1st ch.....	163 14
Spokane, 1st Y. P., for	
Podili sta.....	10 00
Asotin, E. L. Routh...	20 00

ARIZONA, \$5 00

Safford ch.....	\$5 00
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OREGON, \$81 35

N. Palestine S. S.....	\$2 85
Eugene ch.....	60 00
Portland, 1st Ger. ch.,	1 00
Portland, 2d ch. (Ger.),	3 60

Bethany, German ch..	\$6 44
Stafford, German ch..	13 70
Salt Creek, German ch.	3 76

CALIFORNIA, \$161 73

Los Angeles, N. Ward,	
t. s. n. p., c. S. E.	
Samuelson.....	\$13 00
Eureka ch.....	16 70
Round Mountain ch..	25 00
Clovis ch.....	20 00
Malaga ch.....	3 66
Orosi ch.....	1 27
Santa Paula ch.....	5 00
Downey ch.....	7 70
San Diego B. U.....	50 00
Sunnyvale, Halver	
Lawson.....	5 00
Los Angeles, J. S.	
Rosesteel.....	5 00
Fowler, J. P. Chris-	
tiansen, for P. Fred-	
erickson.....	10 00

PHILIPPINE ISLANDS, \$20 00

Iloilo, per acct. C. W.	
Briggs, received on	
the field.....	\$20 00

CANADA, \$6 00

Alta, Camrose, T. O.	
Wold & family, t. s.	
children, c. P. Fred-	
erickson.....	\$6 00

MISCELLANEOUS, \$168 30

German churches of	
North America:	
\$150 for wk. in	
Kihyang; \$8.30 for	
Africa; and \$10 for	
wk., c. Capt. Bickel.	168 30
Total.....	\$15 798 88

LEGACIES

Old Town, Me., Will	
of Sewall	
Brown....	\$100 00
Haverhill, Mass., Est.	
John D. Newcomb.	25 00
Brookline, Mass., Est.	
George S. Cushing...	250 00
Newburyport, Mass.,	
Est. Mary Elwell....	23 65
Quincy, Mass., Will	
of E. A. W. Harlow...	2 000 00
Springfield, Mass.,	
Est. O. H. Greenleaf.	100 00
West Virginia, Est.	
L. A. Dunne	40 00
Paris, Ill., Est. Mrs.	
Clara J. Roberts...	500 00
St. Paul, Minn., Est.	
Mary F. McClurg...	23 56
Total.....	\$18 861 09

Donations and legacies received from April 1, 1906, to December 1, 1906..... \$117 456 05

Donations and legacies received from April 1, 1906, to January 1, 1907..... \$136 317 14

DONATIONS RECEIVED TO JANUARY 1, 1907

Maine.....	\$1 374 00
New Hampshire.....	915 95
Vermont.....	742 95
Massachusetts.....	11 391 92
Rhode Island.....	1 133 91
Connecticut.....	1 844 52
New York.....	16 653 70
New Jersey.....	4 374 92
Pennsylvania.....	17 527 48
W. Virginia.....	2 629 49
Maryland.....	18 50
Delaware.....	139 93
District of Columbia.	354 37
N. Carolina.....	25 00
Georgia.....	10 00
Florida.....	20 00
Alabama.....	55 00
Mississippi.....	2 00
Tennessee.....	25 00
Texas.....	30 00
Indian Territory.....	250 33
Oklahoma.....	185 85
Wisconsin.....	1 824 46
Michigan.....	2 621 56
Illinois.....	8 316 42
Indiana.....	2 810 67
Ohio.....	6 097 94
Minnesota.....	2 218 57
Iowa.....	4 186 24
Missouri.....	2 161 03
N. Dakota.....	493 62
S. Dakota.....	426 14
Nebraska.....	1 962 59
Kansas.....	2 719 76
Montana.....	135 29
Wyoming.....	61 00
Colorado.....	1 020 81
New Mexico.....	114 65
Idaho.....	363 81
Utah.....	118 26
Arizona.....	53 20
Washington.....	2 161 31
Oregon.....	391 82
California.....	2 651 54
Alaska.....	10 00
Philippine Islands...	20 00
Canada.....	6 00
England.....	2 98
Ireland.....	92
Denmark.....	250 00
Austria.....	2 06
Burma.....	50 00
Africa.....	500 00
Miscellaneous.....	4 619 93
Total.....	\$108 076 90

LEGACIES RECEIVED TO JANUARY 1, 1907

Maine.....	\$100 00
Vermont.....	500 00
Massachusetts.....	7 829 83
Rhode Island.....	1 548 56
Connecticut.....	5 017 93
New York.....	4 354 53
New Jersey.....	250 00
Pennsylvania.....	814 58
W. Virginia.....	140 00
Maryland.....	5 000 00
Ohio.....	245 63
Illinois.....	600 00
Minnesota.....	390 25
Wisconsin.....	1 306 93
Colorado.....	40 00
Oregon.....	100 00
Total.....	\$28 240 24



Photo by A. H. Curtis

SCHOOL CHILDREN AT NELLORE, SOUTH INDIA

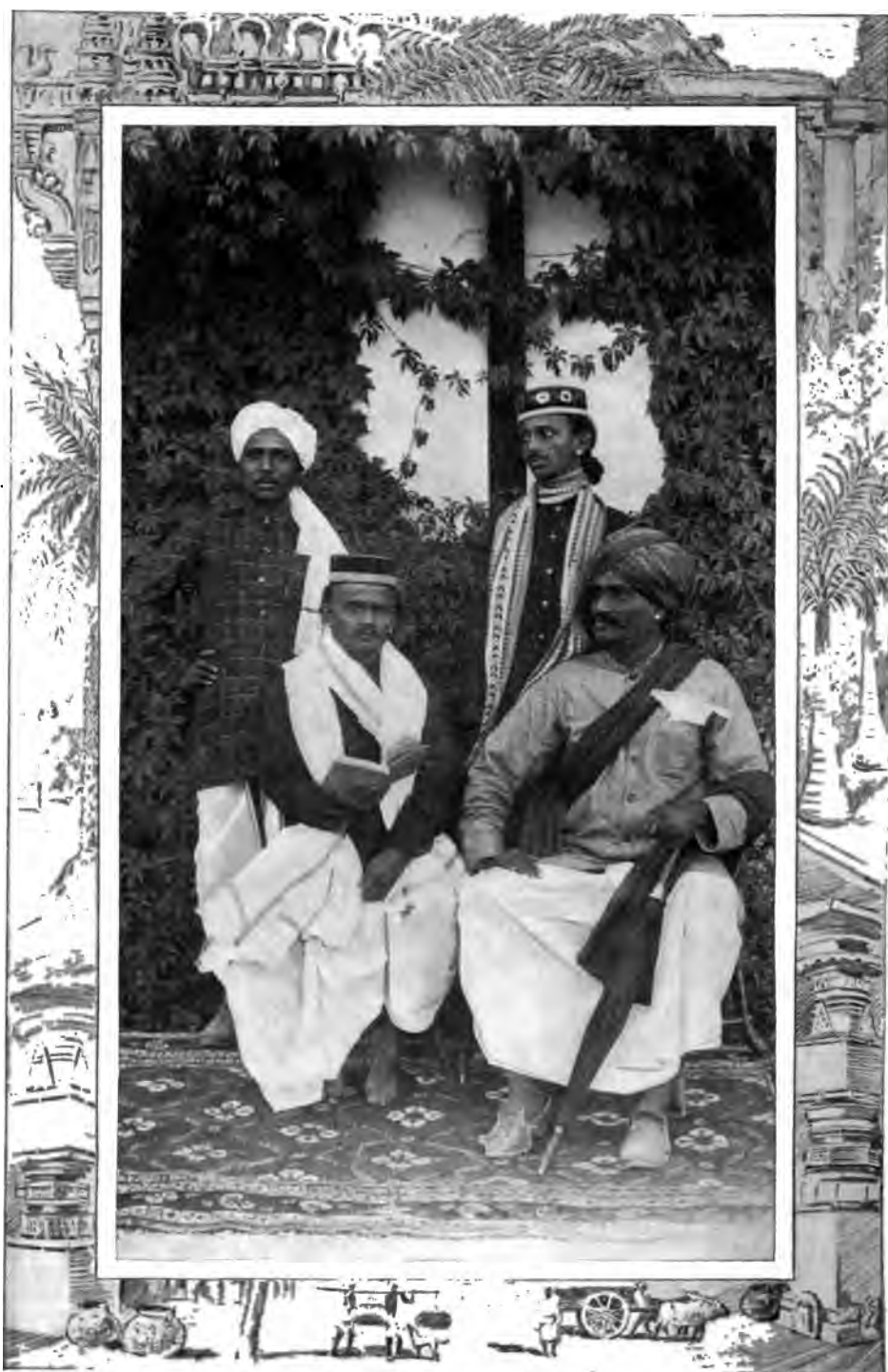


Photo by W. E. Boggs

BRAHMAN SCHOOLTEACHERS AT SATTANAPALLI, SOUTH INDIA

THE BAPTIST MISSIONARY MAGAZINE

Vol. 87

MARCH, 1907

No. 3

THE LAST MONTH

A SERIOUS SITUATION

THE close of the financial year is at hand. Only a few days more now remain. According to the Treasurer's statement on page 117, on February 1 the Missionary Union lacked \$433,046.27 of the total amount needed to close the year without debt. This is \$83,372.84 more than was needed a year ago. If the contributions are no more during these last few weeks than during the same period last year, we shall be in debt at least this amount — \$83,372.84. This is a plain statement of the situation.

HOW SHALL IT BE MET?

It will not do to rely upon a few liberal givers to make up what is lacking. There is but one way by which the amount needed can be provided, and that is by hearty and general cooperation by all the members of all the churches. Some who are planning to give a little must give much. Some who have given will have to give more. Some who are not planning to help must be generous. Every one of us must rise to meet the emergency.

WHAT WILL YOU DO?

The books close March 31. Send money to your District Secretary, or to Chas. W. Perkins, Box 41, Boston, Mass.

THE GOSPEL AMONG THE TELUGUS

A PROPOSED FORWARD MOVEMENT

PRESENT AND FUTURE WORK IN SOUTH INDIA

BY REV. HENRY HUIZINGA

ONGOLE, SOUTH INDIA

REFERENCE to the map will show the territory of the American Baptist Mission in South India. Our field covers Madras city (the Telugu population) and the section printed in black, lying along the coast of the Bay of Bengal and extending inland about half way across the India peninsula. It covers a territory of 42,000 square miles, and has a population of 7,500,000. It is therefore about equal in size to the state of New York or Pennsylvania, and with the same population.

The space outside the black area is the field where missionaries of other denominations are working: Congregationalists, Lutherans, Dutch Reformed, Canadian Baptists, etc.

The circles indicate our mission stations, at each of which there is a missionary family. Each circle is twenty-four miles in diameter, and has an area of 450

square miles, and a population of from 50,000 to 150,000. The missionary living at each center has twelve miles in every direction as his field of labor. This we believe is as much as any one can properly look after, provided he has a staff of native Christian co-laborers. The ideal equipment for such a station would be a missionary family and one or two single women. The majority of the stations have no women workers.

The circles with two diameters are stations of missionaries of other denominations working in the same field with us. Special mention might be made of the American Lutherans, who have a good college and one of the finest women's hospitals in India, besides other work. There is no clashing between their work and ours.

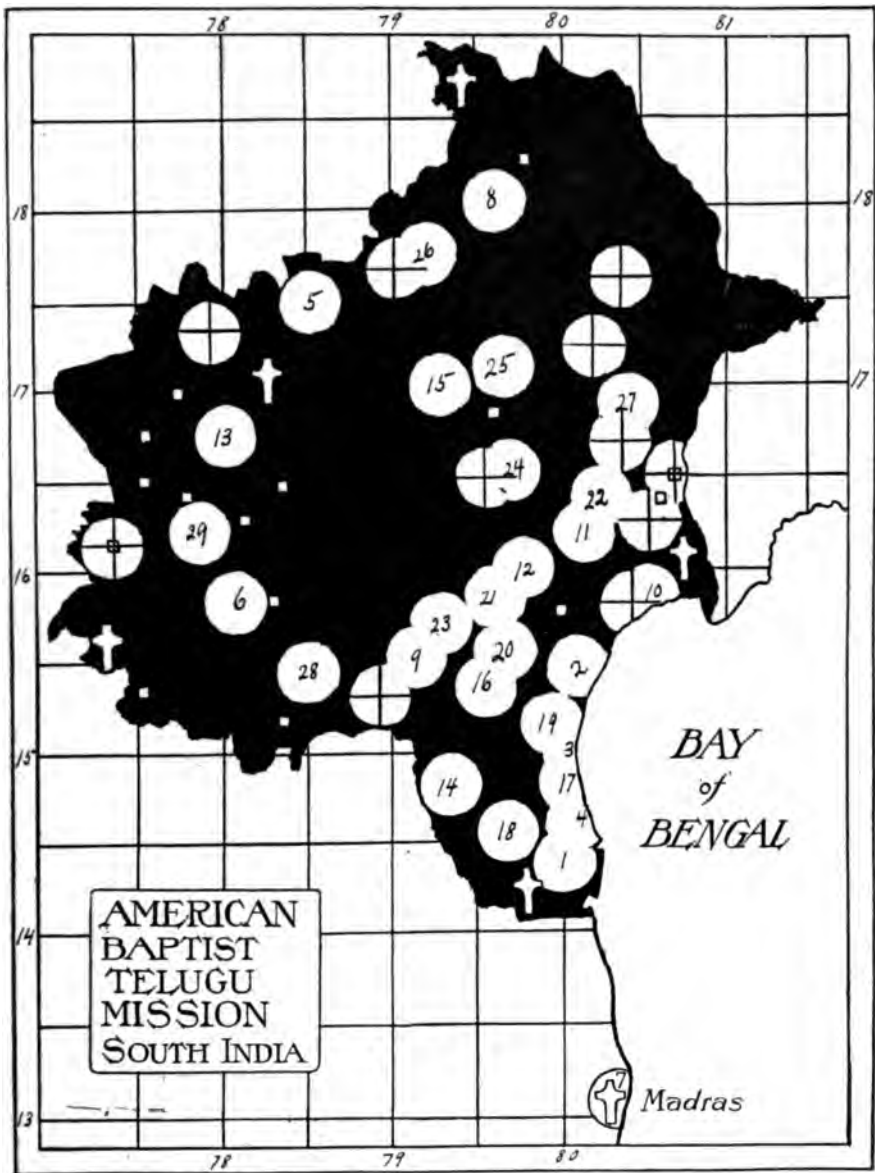
The black space outside the circles is the field not covered by any mission



Photo by W. E. Boggs

MISSION COMPOUND AT RAMAPATAM, SOUTH INDIA

The Theological Seminary



No.	DATE	FIELD	AREA	POP.	MEM.	No.	DATE	FIELD	AREA	POP.	MEM.
1.	1840	Nellore,	800	244,427	966	16.	1892	Kanigiri,	1,014	110,818	4,055
2.	1866	Ongole,	941	265,108	15,961	17.	1893	Kavali,	598	92,073	508
3.	1869	Rampatam,	120	21,751	746	18.	1893	Atmakur,	640	110,906	82
4.	1873	Allur,	275	70,538	373	19.	1893	Kandukur,	477	83,377	812
5.	1875	Secunderabad,	1,500	200,000	223	20.	1894	Podili,	504	58,937	3,349
6.	1876	Kurnool,	3,338	390,055	877	21.	1893	Donakonda,	616	82,459	3,907
7.	1878	Madras,	1,091	225,496	472	22.	1894	Sattanapalli,	714	159,645	1,047
8.	1879	Hanamakonda,	4,730	638,000	234	23.	1895	Markapur,	1,140	94,293	3,899
9.	1882	Cumbum,	1,061	115,881	3,498	24.	1895	Gurzalla,	1,011	153,638	1,878
10.	1883	Bapatla,	1,400	600,000	3,889	25.	1900	Suriapetta,	1,200	201,546	590
11.	1883	Narsaravapetta,	900	260,000	4,057	26.	1901	Jangaon	1,500	300,000	121
12.	1883	Vinukonda,	646	82,493	3,037	27.	1905	Madira,	2,800	400,000	902
13.	1885	Palmur,	5,000	1,400,000	410	28.	1904	Nandyal,	2,294	304,090	210
14.	1885	Udayagiri,	871	95,173	339	29.	1903	Gudval,	1,200	400,000	420
15.	1890	Nalgonda,	2,600	297,203	1,015						

1907

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work, except such as the over-burdened missionaries can do as they run out of their own fields to the regions beyond. For the most part all that space is densely populated and is accessible to the gospel. Here is indicated the supreme need of our mission in South India.

There are twenty-nine stations on our field, and we have nearly 100 missionaries, counting men and their wives and single women, and including those home in America on furlough. It can easily be seen that in order to cover the field properly we need at least twice as many stations and also twice as many missionaries.

to every creature." Since our Baptist mission was founded, two generations of men have passed away, the most of whom have not heard the gospel. But it is not possible for us to preach to those already dead; nor will it be possible for missionaries who come thirty years after this to preach to those living now. It is clearly *our* duty as living men to preach the gospel to those living in our time. We must cover that field *now* or be disobedient to the command of Christ. Between these two alternatives we must choose.

What is the work? This is a most important question. In obedience to the



Photo by A. H. Curtis

SCHOOLHOUSE AND CHILDREN, MADRAS, SOUTH INDIA

The crosses, six in number, are places that have been selected by the missionaries now on the field as the most suitable for the immediate opening of new stations. Six missionary families are urgently needed to fill these places.

The little white squares, fifteen in all, are places where missionaries might be located after provision has been made for the six other places. These are needed no less than the others, and it will be seen that even when these stations are opened there will remain a large amount of territory still unoccupied.

We need these missionaries now! Note Jesus' words: "Preach the gospel

command of Christ, our duty is **first of all** to preach the gospel to every creature on our field in such a way that he will understand the message, and that he may know at least the way of salvation from sin through the blood of Christ. It is clear that a single sermon or address cannot do this to an unlettered man or woman who has always worshiped idols, and who knows nothing of the real meaning of God, of sin, of judgment, of salvation, of heaven, or of hell. The second need is to establish churches which shall be self-supporting, self-governing, and self-propagating. To establish and train such churches is not the work of a day but of a life-time.

THE BAPTIST MISSIONARY MAGAZINE

What are some of the special needs on our field? I can mention only a few. Number 13 on the map is the station of Palmur, opened in 1885. Notice the cross to the north of it and the six white squares around it. At present the Palmur missionary has to travel over a territory with an area of 5,000 square miles, 80 miles long and 80 miles broad, with a population of 1,400,000. Mr. Chute, who for twenty years has labored upon that field and who

square to the northeast. Over 4,000 square miles and 600,000 people is the field of the missionary at number 8. At present all we dare ask is two new missionaries on this large field, but who will say that this is enough? Remember that the missionary who is alone in charge of this field has a large hospital, which he finds very difficult at any time to leave.



Photos by H. Huizinga

THE CHRISTIAN INDUSTRIAL
SCHOOL, ONGOLE, SOUTH
INDIA

The School Building; In the Alumni
Shop; Mr. Huizinga and
Secretary in Office

knows its needs better than any one else, has often requested seven additional missionary families to help in that great work, to be located at the points indicated, where there are large towns of from 20,000 to 30,000 people each, and where every missionary would have about 175,000 people to whom he could preach the gospel.

Again, notice number 8, Hanamakonda, and the cross off to the north and one white

Then look at number 7, the city of Madras. This is the capital city of the presidency, with a population of 500,000, of whom one fifth or 100,000, speak the Telugu language. While a great deal of work is being done by missionaries of other denominations among the Tamil-speaking people of Madras, not one of their missionaries speaks Telugu, and this work is left to the Baptists. Our denomination is responsible for the evangelization of the

THE BAPTIST MISSIONARY MAGAZINE

100,000 Telugu people of Madras city. What are we doing for them? We have just one missionary family there for this work, and it is our firm conviction that an additional man is urgently needed.

These are a few of the special needs, but there is need all over the vast field and this should be met now.

The tables of statistics will show in detail what are some of the needs of the field. It will be seen from them that during the first decade of our mission history we opened one station; the second decade, none; the third, one; the fourth, six; the fifth, six; the sixth, ten; and already during the present decade, five. What we want is that during the remaining years of this decade, we may open the twenty-one new stations which are so urgently needed. For

this purpose, and to fill up the vacancies, we need at least twenty-five married missionaries, besides the same number of single women. This means seventy-five new missionaries, counting all. Besides these, we need money for salaries, buildings, equipments and other expenses. I am putting these needs as definitely as possible, because many people have the erroneous idea that the requirements of the foreign mission field are infinite as well as indefinite. We are making definite requests for our work in India; the field is measured and laid out; the forces at our command have been numbered; the work to be done is planned and a reckoning has been made. After once the need is definitely known, we expect our brethren in the home churches to come to our aid.

PRIZE EXAMINATIONS IN THE BIBLE

A NOVEL METHOD OF EVANGELIZATION IN INDIA

BY REV. F. H. LEVERING

SECUNDERABAD, SOUTH INDIA

SOMEWHAT more than a year ago a native Christian, a member of the Methodist mission, conceived the idea of inducing non-Christians of the Hyderabad State to study the Scriptures. He raised a considerable sum of money, organized a managing committee, consisting of missionaries and Christian gentlemen of the vicinity, and laid his plan before them. I am a member of the committee. His proposals were approved, except that the committee decided that more money be raised and separate prizes be given to native Christians. The prizes were in Mahaboob Sica Rupees (as the Nizam's new coinage is named) and amounted to Rs. 570. To non-Christians they were to be awarded as follows: one prize of Rs. 100, one of Rs. 75, two of Rs. 50, two of Rs. 25, and four of Rs. 15; to Christians, two prizes of Rs. 75, and two of Rs. 12-8. The offer resulted in a spirited competition in which a number of contestants took part.

When the plan was inaugurated, what

the result would be, other than inducing a number of persons to study the Bible, could not be foreseen, but our hopes were large. Mr. Paul has sent me a printed report, from which I gather some interesting facts.

1. The Hindu papers denounced the plan as a scheme to induce non-Christians to study the Bible; that the prizes never would be paid; etc.

2. The four highest marks were obtained by non-Christians.

3. Before the results were announced, two examinees (young men) were baptized, and are active Christians.

4. Five others have become interested in Bible study and have joined an English Sunday school. Two gave up caste marks and idol worship. Their parents withdrew them from the study class in which they were preparing for the examination, but they are still studying.

5. The father of one Mohammedan student for the examination began to read

the Bible his son was using, became interested and bought one for his own use.

6. Another man said he had always believed the Bible to be an American or European production; that some time before, he had made a feast and invited his friends; they all made excuse and did not come; he went and secured others; when he read the parable of the great supper, he saw the Bible to be for all.

The result of the first year's work has been more than we dared hope. The plans for the coming year provide for prizes totaling Rs. 675; sixteen are offered to non-

christians and eleven to Christians. The subjects for examination are to be chosen from both the Old and the New Testaments, and there are also passages to be memorized. The examinations are to be conducted in English, Urdu, Telugu, Canarese, Marathi and Tamil, and will be held in all the mission stations within the Nizam's Dominions. If they desire, candidates will be prepared for the examinations free of charge at any mission station, by the missionary of the place. It is a most interesting experiment, and one which has already proved its value.

FREE BAPTIST MISSIONS IN INDIA

BY THE FREE BAPTIST YOUNG PEOPLE'S SECRETARY.

HARRY S. MYERS

HILLSDALE, MICH.

THE opening of Free Baptist work in India closely connects with the Baptists. Rev. Amos Sutton, D.D., a missionary of the English Baptists at Puri, 300 miles southwest of Calcutta, hearing that the Free Baptists of the United States were similar in belief to the English Baptists, wrote to them, inviting them to come over to India to help. This letter was published in the *Morning Star* of April 13, 1832. The people were soon awake to the missionary opportunity, and in January, 1833, the Free Baptist Foreign Missionary Society was chartered, which continued its existence until it was merged in the General Conference of Free Baptists in 1892.

In 1835, the first missionaries, Jere-

miah Phillips, Eli Noyes and Dr. Sutton, with their wives, sailed from Boston for Calcutta, whence they proceeded to Puri and worked for several months as associates of the English Baptists, later establishing a separate mission.

The field today embraces 7,148 square



MISSIONARIES AND BENGALI PREACHERS, FREE BAPTIST MISSION, INDIA

Rev. H. E. Wyman Rev. H. R. Murphy

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miles, in Bengal and Orissa, southwest of Calcutta, and has a population of about 4,000,000. To the west lies a great tract of country with no missionaries, into which the Free Baptist workers go each cool season on preaching tours. The forms of work are such as characterize every mission. Educational work was one of the earliest. The schools are supported partly by grants from the government, partly by local gifts, but largely from the missionary treasury. At present the 233 teachers have 4,105 pupils, from the lowest grade school to the Christian High School at Balasore.

The medical work was begun by Dr. Bachelier. There are good English physicians at some stations, but the three medical missionaries are kept busy making calls, touring and working in the dispensaries.

The zenana was opened by Mary, daughter of Dr. Bachelier, then a little girl, now a medical missionary at Midnapore. Bright and happy, she was invited into one of the homes, and agreed to go if her mother might go with her. So the first Christian message was brought to the secluded women, who now have such splendid opportunities of hearing.

Early in the history of the mission, Dr. Jeremiah Phillips, finding that something must be done to supply work to the converts who were made outcasts by their friends, purchased a large farm and settled many Christians at Santipore, "City of Peace." Recently, in several stations,

gardening, rug-making, mat-making, book-binding, carpentry, cabinet-making, weaving, hem-stitching and fancy work have been added with great success.

The evangelistic work has always been the most important. It takes the form of regular services in the churches, preaching in the bazars, quiet talks in the book rooms, personal interviews in all kinds of places, and tours. An interesting feature is the establishment of the Indian Baptist Missionary Society, which already has one of its members engaged in what we would call home mission work.

At present there are 19 churches with 1,290 members, a net increase of 251 members during last year. This gain of twenty-four per cent. is a result of the evangelistic movement that is everywhere prevalent in India. There are 27 missionaries on the field, and 1 on furlough, 99 Sunday schools, 205 teachers, and 3,689 Sunday school pupils. A total of 301 natives are in the employ of the mission.

The past has made large contributions of prayer, money and strength; it has been a time of sowing. Today is the reaping time, and everywhere the field is white unto harvest. The budget last year was \$20,000 and the present opportunities would make it possible to use double this amount. The work abroad is responding to the call of God, and the churches at home are awake for an advance as they have never been before.

MISSIONS OF CANADIAN BAPTISTS

OUR BAPTIST ASSOCIATES IN TELUGU WORK

BY REV. H. F. LAFLAMME

COCONADA, SOUTH INDIA

THE Baptists of Canada, numbering about 120,000, have since 1874 supported two missions to the Telugus. The southern mission, which touches the northernmost field of the Missionary Union, Bapatla, is supported by the 45,000 Baptists west of Quebec; while the northern, which reaches to the Orissa mission of the

English Baptists, is carried on by the 75,000 Baptists of the Maritime Provinces. The two missions are practically one. Their work has been distinctly evangelistic and the chief effort of the missionaries has been directed to a tireless itineracy among the villages of their fields, and a persistent proclamation of the good tidings to

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all classes of the people. There are 4,000,000 people in the 17 fields exclusively occupied by the 18 ordained missionaries and 18 single women actually at work in India. The field of each ordained missionary contains about 225,000 people. The missionary force is so utterly inadequate that an appeal has been before the Baptists of Canada from the conference in India for the last eighteen years, asking for at least one ordained and one woman missionary for each 50,000 of the people whom they are at present vainly endeavoring to evangelize. Eleven missionaries, including wives, were sent out last fall, nine being new recruits.

The missionary activity is fivefold, which may be alliteratively designated as that of the preacher, pastor, pedagogue, printer and philanthropist.

The preachers number 77 in all. They are men of meager educational equipment, no one of them even a high school man, and some of them utterly illiterate. These men conduct a tireless evangel, oftentimes desperately lonely, discouraging and trying; still they press on, preaching so persistently that, for example, in one year, one of the most meagerly equipped men won by his devoted zeal seventeen converts.

The pastors number 44 and have in charge 50 churches and 6,000 members. Only two or three have self-supporting churches. The converts come from the very lowest classes, 500 being added to the churches yearly by baptism.

The pedagogues or teachers number 156, with 5 caste girls schools, 13 boarding schools, 1 high school, 1 industrial school, 1 theological and training school and many primary schools. These accomplish great things; the Christian girls and women are far more numerously educated and more highly cultured than any other class of women in their community.

The philanthropist in the mission is represented by 6 medical missionaries, 4 of whom are women, directing 2 hospitals and 3 dispensaries. Each reaches from 3,000 to 6,000 patients yearly. The Kellock



Photo by W. E. Boggs

A NATIVE HOUSE OF THE BETTER CLASS, VINUKONDA, SOUTH INDIA

Home for lepers, Ramachandrapuram, is directed by the founder, Miss Isabel Hatch, aided by Dr. Joshu and Pastor David. There almost 100 utterly destitute lepers, men and women, receive the tenderest and most skilful care. Of these 34 were admitted to the leper church last year.

The printer owns no press in our mission, but is represented by a Christian weekly newspaper in Telugu. Eighteen colporteurs and 53 Bible women sold in 1905 about 27,704 books, most of which were Bibles or Scripture portions.

In the latter half of 1906 the marvelous revival which is sweeping India broke out among the Christians on eight of the seventeen fields of the mission and still continues, with the remarkable manifestations that appear elsewhere. An agonizing sense of sin, finding expression in loud outbursts of prayer, sometimes continued for hours, is followed by confession of sin and restitution or reconciliation. Sometimes in their exuberance a whole congregation will sing one grand chorus of triumph over and over for two or three hours without weariness. Hitherto it has been confined to the Christians alone. But one child, Spirit filled, has predicted the conversion of 5,000 heathen on one field alone. God is still with his people.

ENGLISH BAPTIST MISSIONS IN INDIA

THE SUCCESSORS OF WILLIAM CAREY

THE English Baptist Missionary Society has three missions in India, their respective locations being indicated by their names: Bengal, Orissa and North India. The Orissa Mission touches the Telugu mission of the Canadian Baptists. Thence the line of stations stretches northward to Calcutta and

Our church membership has increased about six per cent. Five hundred and forty-two people from the non-Christian and nominal Christian communities have been baptized. A distinct advance has been made during the year in the medical work of the mission. At Palwal, under the supervision of Dr. Thomas, the erection of our first hospital in India has been commenced.

BENGALI

জুনিয়র সমিতির প্রতিজ্ঞা

মালা।

১। আমি প্রভু যীশুকে ভাল বাসি বলিয়া, প্রতিদিন তাঁহার নিকট থাকিতে, ও তাঁহার ইচ্ছামতে চলিতে চেষ্টা করিব।

২। যীশুর ইচ্ছা জানিবার অল্প বে সৰুল উপায় আছে, অর্থাৎ বাইবেল-শাস্ত্র পড়া, সঙ্গে মুলে যাওয়া, পৌজার উপস্থিত হওয়া, প্রভৃতি কার্য করিতে চেষ্টা করিব।

৩। প্রাতে উঠে, ও রাত্রে শুইবার সময়, প্রার্থনা করিব, যেন আমি আমার এই প্রতিজ্ঞা পালন করিতে পারি।

৪। আমাদের জুনিয়র সমিতির প্রত্যেক সভাতে, কোন মতে উপস্থিত হইতে পারিলে, উপস্থিত হইব; এবং যে ভাবেই হউক, প্রভুর পক্ষে সাক্ষ্য দিগা সভার সাহায্য করিব।

TRANSLATION

1. I love the Lord Jesus, and will try every day to keep near him and to walk according to his will.

2. As reading the Bible, attending Sunday school, and the services of the church are ways by which his will may be known, I will try to do these things.

3. When I arise in the morning, and lie down at night, I will pray that I may be able to keep these promises.

4. If I possibly can, I will be present at all the meetings of our Junior Endeavor and, in some way or other, be the Lord's witness, and so help the meeting.

A JUNIOR CHRISTIAN ENDEAVOR PLEDGE USED IN ENGLISH BAPTIST MISSIONS

Chittagong, thence westward and north-westward through Bengal and the United Provinces. In all there are 39 stations, 116 missionaries and nearly 700 native workers. This is the mission founded by William Carey, whose great-grandson, known by the same name, is one of the present staff. The last annual report of the society sums up the year as one of "quiet, persevering effort, and steady progress." Continuing, it says:

Educational work has always had a place in the mission. The Serampore College, founded by William Carey, still exists, training young men for missionary service. Barisal, where the present Rev. William Carey is in charge, and Cuttack, in Orissa, are other educational centers. Much is made of the work among the young people. The baptisms reported in 1905 numbered 542.

THE METHODIST JUBILEE IN INDIA

BY REV. J. M. HULL

WATERTOWN, MASS.

"There's a sound among the multitudes o'er
India's ancient plain;
They're casting off the fetters of a thousand
years of pain,
Glory, glory, hallelujah!"

HOW decidedly Methodistic and inspiring sound these lines from "India's Jubilee Hymn"! Baptists join heartily in the chorus, and congratulate our Methodist friends on the great work which they have accomplished during the last fifty years in India. It will do us good as Baptists to glance briefly at the outlines of this work.

William Butler was the pioneer of Methodist missions in India. He sailed from Boston in April, 1856, landed in Calcutta in September, and reached Lucknow in November. Like Judson in earlier times, Dr. Butler found many hindrances in current conditions and in the opposition of English officials, and he pushed on to Bareilly, where by March, 1857, he had secured property and begun to preach in English. Then in May the terrible storm of the Indian mutiny burst upon the new mission, and Dr. Butler and his family barely escaped to the hill station of Nani Tal, in the mountains. When the mutiny was over they returned to the plains and began work again at Lucknow and Bareilly.

From these small beginnings the work has spread over a large portion of India. There are nine conferences, including the work in Burma, 185,258 members and adherents, 4,000 native workers and 350 missionaries. The greater portion of all these are in peninsular India, where, among the Telugus only, American

Baptists have 98 missionaries and 54,649 church members.

"With profound respect," says Bishop Warren, "I salute the principal Methodist missionary agency doing work in the vast empire of India." He means by that the Woman's Foreign Missionary Society, for the zenana work has been a leading feature of Methodist success in India.

One of the most delightful features of the Jubilee observances in Madras was the presence of the "Dear Lady," the honored widow of Dr. Butler. Like our own Mrs. Lyman Jewett, who sailed for India with her husband in 1847, Mrs. Butler still survives, and went with others to India to take part in the Jubilee. As soon as the venerable missionary alighted from the train at Madras she was surrounded by singing children, garlands of flowers were placed around her neck and girls and women crowded around that they might address all kinds of endearing terms to this noble mother of missions. Some were even fain to kiss her feet.

All hail, brethren and sisters of the Great Commission! For another fifty years may our hosts walk side by side, till the chains of caste are broken, and the idols of Hinduism give place to the worship of God.



METHODIST THEOLOGICAL SEMINARY, BAREILLY, NORTH INDIA

YOUNG PEOPLE'S FORWARD MOVEMENT

AN INTRODUCTION TO SECRETARY MOORE

THE Young People's Forward Movement is already under way. It has a long name, but a good one: "The Young People's Forward Movement of The American Baptist Missionary Union and The American Baptist Home Mission Society." The new Secretary, Rev. John M. Moore, who has come from a successful pastorate at the Centennial Baptist Church, Chicago, to undertake this large work among the young people of the denomination, is busy with general meetings, institutes and the development of plans for the work. Mr. Moore is a young man himself—thirty-six—having been born in Pennsylvania in 1871. He is a graduate of Grove City College, at Grove City, Pa., in the class of 1894, and of Crozer Theological Seminary, class of 1897. Since this latter date he has been in the pastorate, having served the Wilksburg, Pa., church for nearly seven years, and, since 1904, the Centennial Church in Chicago. In his pastorates he has emphasized evangelism and missions, the result being large additions to membership and increased offerings to missionary objects. Besides his experience

in the pastorate, Secretary Moore has had special preparation for work among young people, as secretary, for a time, of the Young Men's Christian Association at Uniontown, Pa., where, of course, he came into

close touch with young men. He comes naturally by his present deep interest in missionary work, for while a student he became a volunteer for foreign mission service, being prevented from going only by providential circumstances.

Thus the young people have a representative who is peculiarly fitted to help them in the great work of missions. It is a special gratification that in undertaking this new

Forward Movement all the three societies directly interested are so heartily cooperating: the Missionary Union, the Home Mission Society and the Baptist Young People's Union. This cannot give success, however, unless the young people cooperate, and help to make the Forward Movement a grand success. Mr. Moore's first message to the young people appears in his own new department of the *MAGAZINE*, page 110. Read also his article on page 108.



SECRETARY J. M. MOORE

THE MORRISON CENTENNIAL

PARTING WORDS FROM SECRETARY MABIE

the eve of departure for a five months' visit to the Far East, when so many friends by voice and lettering me "Godspeed," I return this medium hearty thanks, and prayerful interest in the great work calls me to the front.

Two years ago I went upon a similar tour embracing all our Asiatic missions. It must of necessity be less extensive than the great events which since 1890 have taken place in new eras for Christianity in China and the Philippines, require concentration just now upon those fields of the world-field. The contrast between the present and now that will be presented in view in the lands named could be exaggerated. Japan has come into the place of a great world power, eager to do the best things in Western Christendom. Stolid for ages, is now almost insistent in the direction in which Japan is going; and the Philippine Islands come a colony of our own free at America. It will be soul-stirring to look upon the new situation. The part of participation in the great Centenary Conference at Shanghai 25 - May 6, in which missionaries from all parts will be assembled, is

It is pleasing to know that a number of other visitors from Europe and America will be there. Probably a number of American Baptists will join me by the time the conference begins. For I go not as a mere onlooker nor spectator, — certainly not as an in-terferer — for in heart and soul for more than two thirds of my life I have been familiar with the mission fields and many personages and know too well what is being wrought out to be among the workers. I am as confident of the genuine, divine work going on in mission as I am of any work which may be done in England or America. Nay, I believe that yonder are the strategic world-fields to which Christ is now summoning for the most unparalleled spiritual

triumphs. I go to carry good cheer to the workers, perhaps for a few days in a station here or there — to "beam the plough" as the farmers say, where the gospel sowing is being done. I go to note the prodigious progress made even in a few late years, and so to gain even larger faith for myself and others; to add my "Amen" to the achievements wrought and the visions fulfilled on the part of the early missionaries.

"I feel warranted also in bearing your salutations, — dear partners in the work in the home land, — to the missionary hosts battling at the front. Prior, then, to embarking on the "Siberia" from San Francisco, February 21, I say no formal "Good by," but "God be with you till we meet again," when I hope, God willing, to bring God-breathed and inspiring messages respecting the conquests yet to be won for our divine Lord.

Most affectionately and sincerely yours,

Henry C. Mabie.

WHO WILL GO

DR. MABIE was accompanied on the "Siberia," by Mr. S. W. Woodward, of Washington, D. C., one of the vice-presidents of the Union, and Dr. Catherine L. Mabie, a missionary of the Union at Banza Manteke, Africa, and a niece of Secretary Mabie. On the "Mongolia," which sails from San Francisco March 8, a good-sized party of Baptist ministers and laymen will go, conducted by Dr. M. D. Eubank. The list of those who will be in this company cannot be given in full, as besides those who have engaged passage several others are now considering the matter who may decide to go. Among those who have made definite arrangements are the following:

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BOSTON:

Col. and Mrs. E. H. Haskell.

PROVIDENCE:

L. L. Henson, D.D.
W. H. Waite.

PHILADELPHIA:

E. H. Haslam, D.D.
J. W. Lyell, D.D., Camden, N. J.
B. L. Whitman, D.D.
District Secretary F. S. Dobbins.
Rev. F. A. Smith, Haddonfield, N. J.
Mr. and Mrs. D. P. Leas.

FRANKLIN, PA.:

Maurice P. Fikes, D.D.

CHICAGO:

Mr. and Mrs. E. S. Osgood.

ST. LOUIS:

W. H. Teasdale.
Mr. and Mrs. H. E. Allen.

Others will probably make up the party to more than twenty. It is interesting to note that Mr. E. S. Osgood, who with his wife will represent Chicago, is a son of the late S. M. Osgood, who was an associate of Dr. Judson in missionary work in Burma, having charge of the printing press there which afterward became the Rangoon Baptist Mission Press. Several churches are sending their pastors or representative lay members. The Baptists of Philadelphia raised \$7,000 for this purpose. Friends of District Secretary Dobbins have provided for the expenses of his journey. While the "Mongolia" party will have the advantage of being accompanied and conducted by Dr. Eubank, it will be possible to reach Shanghai in time for the conference by taking the "Empress of India," from Vancouver, March 18. The "Minnesota," which sails from Seattle April 1, will arrive in Shanghai April 27, or two days after the conference begins.

We expect to have another message from Dr. Mabie next month, from Honolulu.

PROGRAM OF THE CONFERENCE

THE Conference at Shanghai will open on Thursday, April 25. Each day will begin with a devotional meeting from eight-thirty to nine-fifteen, regular sessions of the conference being held from nine-thirty to twelve and from two to four-thirty. Meetings will be held every day

except Sunday until Tuesday, May 7. In general a day will be devoted to the discussion of each of the following subjects:

The Chinese Church
The Chinese Ministry
Evangelistic Work
Education
Woman's Work
Christian Literature
Ancestral Worship
Medical Work
The Holy Scriptures
Comity and Federation
The Missionary and Public Questions
Memorials

The plan adopted is to have the various subjects considered by committees previous to the meeting of the conference, the report of the committee being submitted to the conference for discussion and action. All the many missions at work in the empire are represented on the committees, so far as practicable. Of our own workers, Rev. J. S. Adams, of Hanyang, is on the committee on Christian literature, and Rev. William Ashmore, Jr., D.D., of Swatow, is on the committee on the missionary and public questions.

The evenings will be devoted to public meetings in the town hall. On Thursday, April 25, there will be a reception by the Shanghai Missionary Association. Friday evening Dr. A. H. Smith will deliver a lecture on "A Centennial Survey." Saturday evening will be given to a praise and thanksgiving meeting, and Monday evening to a lecture on "Robert Morrison," by Rev. T. W. Pearce, of Hongkong. Other addresses will be delivered on the remaining evenings, except Monday, May 6, when an organ recital will be given at the cathedral. On the two Sundays special services will be held in all the churches, with an evangelistic service in the evening at the town hall or theater.

The list of visitors from Europe and the United States steadily lengthens. The leading American mission boards will be represented by one or more secretaries, and large delegations of other ministers and laymen will also be there.

Great things are expected of the conference. We who cannot go can aid greatly in making it a success by earnest, persistent prayer, both now and during the conference.

AN APPEAL FROM CENTRAL CHINA

A MESSAGE FROM THE CHURCH AT KIAYU *

BY REV. SHIH PAO CHEN

HANYANG, CHINA

WE wish to give some of the history of the Kiayu Church, which you will like to know. Some years ago, Mr. Adams sent two preachers, Messrs. Tsao Han Kin and Hu Tsao Kang, to Kiayu to preach there.

First of all, the people of Kiayu would let them have no houses to rent, so they lived in some rice shop. In daytime they went out to the street to preach, in night they came back to their hotel to have a prayer meeting. At that time friends were very few, but the city was full of enemies. The preachers were treated as if they were the rebellious. Though it was so, the Lord was with them.

At last some of the heathen there were converted by the word of God, and they helped the two preachers. Then they rented a small house which had been prepared by the Lord. Mr. Tsao

and Mr. Hu opened the doors to preach and sell books. The customs of the city were very bad. Some people said that "Foreigners would like to cut out your eyes and

hearts, if anyone entered the chapel." Then a great quarrel began at once. Some mobs came and wanted to take away their articles. The mandarin wished he could put them to death or have them killed. At that time Mr. Tsao had no water to drink and no food to eat. Because the people of that city did not like the gospel they tried to drive them away. Afterward the two men went away from Kiayu to the large city of Puchi, twenty miles away, where a chapel was opened.

The door has been opened to Kiayu by our God, and Mr. Adams sent another preacher to that city to preach among us. Mr. Hu Tsao Kang has been living among us for seven years; but the work of God is too hard



PASTOR HU TSAO KANG

* The letter of which this is a translation was sent through Rev. J. S. Adams by the pastor and members of the Baptist church in Kiayu, Central China, one of the outstations of the Hanyang field. We give it in the words of Mr. Shih, the accomplished scholar who is pastor of the Taihitang church in Hanyang.—The Editor.

for Mr. Hu, so the Lord sent help to Mr. Hu. During these seven years more than seventy have been baptized and there are several tens of inquirers coming to examine the gospel.

For long time we have been much

troubled with the heathen. Sometimes they have destroyed our houses and fields. Our condition was very bad but the Lord blessed us. We were very sorry that the people were so foolish. God gave us power to overcome that bad condition of things.

Most of us are farmers, and the rich ones are few in our Kiayu church. After a time we found the rented house was not good for the worship of God, though it was for gospel work. Last year we collected a sum of money and helped to buy a house to be our chapel, with a sufficient piece of vacant land to it for future use.

The people of Kiayu are very many. They have heard the word of God but the repentances are few. Most of the men and women like to smoke opium and worship idols.

We pray the Lord to give us a useful chapel and most earnestly are entreating God to give us a foreign teacher to live

among us. You must remember our dear pastor, Mr. Adams, is living in Hanyang. His remembrance is always with us, but you know he has to look after six chapels beside Kiayu. He loves our members as the Lord did to his disciples. Our pastor cannot look after so many places. The harvest is great and the laborers are few, therefore we pray you ask our Lord to send more laborers into the harvest field, into this city and the whole land of China.

You know that the railway between Hankow and Canton is going to be built and will pass through Kiayu. It may be taken into consideration that the Kiayu church will become the greater and the greater afterward. But the word we want to ask is this: First send us help to have a foreign missionary of our own; second, help us to get a larger and more useful chapel; third, remember us in your prayers.

We desire Mr. Hu to send you our best wishes. Please do not forget us.

PHASES OF MISSIONARY LIFE

VI. A DAY'S ROUTINE

BY REV. L. W. CRONKHITE, D.D.

BASSEIN, BURMA

OF course it varies. Countries and stations and days vary. In this little sketch we are thinking of a day

in the station itself, which differs widely, of course, from one on a jungle preaching tour. Very likely what strikes you in your average day at your station, at least if it be an older and more developed station, is that you are preaching so little. But you are not. If the preaching is in your heart, and a sense of the verity and nearness of the Son of Man is there also, you are preaching, whatever you do. By and by our work will all be done. Then when our native children in the faith look back upon us, they will think chiefly of how Christ was revealed to them by the

This is the last of a series of articles dealing with the various aspects of the missionary's work, under the general title "Phases of Missionary Life."—The Editor.

way in which, on their behalf, we went about our ten thousand little daily ministries. Those were the days when we were

often saying in our hearts "My people," and when by day and by night we were always praying and puzzling and pondering to know how, by any and all means, to draw them Christward, body, mind and spirit. We have tried to make them more comfortable and intelligent, more robust and self-denying. When we are gone, and before that, they will remember and imitate.

So when one rises at five or half past, and oversees the varied work of the groups of pupils who spend the early morning hour in the care of the mission buildings and

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grounds, he is preaching Christ's love of order, and cheerful performance of lowly manual labor, sorely needed lessons. Perhaps at half past seven he is with the pupils in the chapel devotions, which he may follow with a five-minute news talk on current events. God is doing so many things in these wonderful days, and the pupils ought to hear of some of them. And when presently some of these reappear in their ordinary conversations, their "compositions," or their prayer-meeting talks, he feels that thus, too, he has been effectively preaching Christ.

The news talk he probably follows by a Bible class for the older pupils, or he oversees the Bible teaching of his native staff for a school hour. The school work goes on, with an hour for breakfast, say from half past nine, and the noon rest of an hour, till four in the afternoon. If the station is young, he may do a good deal of teaching in person. If longer established, with native instructors available, he will probably have few or no stated classes, but will superintend much. It is delightful to look into the faces of his olive or black-skinned boys and girls, in whose eyes often appears an awakening soul. He essays to "educate" or *draw out* the hidden faculties which God does not forget to put into yellow and black children, and to "instruct" or *build into* them the materials of the great moral and physical universe which God has built with reference to the capacities he has put into these little images of himself. You know he said, "Let us make man in our own image," and he did

not specially mention *white* men. God has devised numbers and lines and crystals, with nothing short of divine wisdom, and so it is a delight to teach arithmetic and geometry. When you have a whole universe of God's making to bring home to sorely-marred, but very real, yellow and black and white and red images of God, blessed be school work! Think of physiology and history where you and the pupils have only to look through the chinks to see God at work. And nine tenths of our field workers come out of the school. No wonder!

But not all the day can be so devoted. You have often slipped away since morning to talk with visitors from the native villages scattered all over your field, which is as large as Massachusetts or perhaps as Texas. Pastors and evangelists are coming in for advice, and the questions are sometimes perplexing and time-consuming. There are heathen visitors, earnest or curious, and for them there must be the right message, if possible. Books and translations are awaiting preparation. You have buildings to put up, often "without straw." Sometimes, you know, the people in the churches in America make you put them up that way. That is what makes you gray; for you feel that they *must* go up anyway. So you take a mighty hold, and breathe short, and God does not fail you. But I think he is sorry that you have *had* to use up strength that the "straw" would have saved, and for which he had other uses. You have spent some arduous hours bargaining with or overseeing heathen



Photo by W. E. Boggs

AMERICAN BAPTIST MISSION COLLEGE, ONGOLE, SOUTH INDIA

contractors who have not a particle of honor; or, worse yet, have had to get on without even them. You have filled in chinks with large correspondence with the churches at home and with the native churches of your field, — and delightful work it is, even when your back aches and your brain whirls, — with the care of the sick (and the finding out *how* to take care of them), with court matters that will come up, and with the almost interminable accounts and reports that appertain to the business side of a mission station. The Woman's Christian Temperance Union and Christian Endeavor and other noble organizations of the West, too, are spreading over the earth now, and already begin to make drafts on your time that Dr. Judson did not experience. When you have joined in the three evening prayer meetings, or met your teachers in evening Bible or normal class, and the pupils have retired, and the cool and quiet of the oriental night have come, it seems a shame to go to bed. Perhaps you can study some then, for if you do not study, you will die at the top. And your work will die too.

THE VISIT OF BARON UXKULL

BARON UXKULL, whose visit to this country last spring is remembered with great pleasure by many, is again in this country, where he hopes to interest the members of our churches in the work in Russia, especially the plans for a theological seminary. At present there are no opportunities in the empire for the training of preachers, the seminary at Hamburg being called upon for this service. This arrangement is for many reasons unsatisfactory, and the Executive Committee heartily favor Baron Uxkull's plan of presenting the matter of a Russian seminary to the churches in America. Owing to certain requirements of the Russian Government as to equipment, curriculum, etc., it is estimated that \$100,000 will be necessary for the undertaking, half of this being for buildings, etc., and half to guarantee the permanence of the institution. Baron Uxkull will work in harmony with the Secretaries of the Union.

WHAT CHURCH WILL FOLLOW THIS?

THE First Baptist Church of Philadelphia, of which Rev. George H. Ferris is pastor, are taking an advance step this year in their foreign missionary plans. They have pledged enough to cover the salary of President J. L. Dearing, D.D., of the theological seminary at Yokohama, Japan, somewhat over \$1,200. This is a move which, besides increasing the offering of the church, will be most effective in giving definiteness to their interest and their prayers. There are many other churches which could greatly increase their gifts in this way. Our schedule is made up of many items of expense. The provision of an amount sufficient to cover one or more of these would greatly help.

THE SECRETARIES ON TOUR

SECRETARY HAGGARD, who is one of the executive committee of the Young People's Missionary Movement, attended the annual meeting of the movement in New York January 7 and 8, thence going to Philadelphia for the Conference of Foreign Missions Boards. On the twentieth he began a series of conferences and other meetings in the Middle Western and Northwestern Districts, continuing through February 10. He was assisted by Rev. J. A. Curtis, of Donakonda, South India, Rev. J. C. Robbins, of Capiz, Philippine Islands, and District Secretaries Williams and Peterson.

Dr. Barbour attended the Conference of Foreign Missions Boards in Philadelphia, spoke in Passaic, N. J., on January 13, and in Rochester, N. Y., January 20. He has also spoken in Providence and elsewhere, besides attending a number of conferences and committee meetings on the work of Congo reform.

Miss MacLaurin, our Field Worker, is assisting Secretary Rider on the Pacific Coast during January, February and March. In January she took part in conferences planned by the Young People's Missionary Movement at San Jose and Oakland, Cal., Portland, Ore., and Tacoma, Seattle, and Spokane, Wash.

March

AN ORDINATION IN JAPAN

AN IMPORTANT EVENT AT OSAKA

OCTOBER 15, 1906, will be a date not soon forgotten by the Osaka Baptists, for on that day Mr. Takeda, the much respected preacher of the Naniwa (West) church became their pastor. It was indeed a happy company that gathered in our little "upper room" on the afternoon of that day, about one half being from our own members and the

then all wended their way to the home of the missionary, where the photograph was taken.

The evening services were even more interesting. The sermon by Rev. Y. Yoshikawa of Kobe, the charge to the church by Rev. H. Watanabe of Tokyo, the charge to the candidate by Rev. Uchida of Himeji, and the ordination prayer by Dr. Bennett,



GROUP AT ORDINATION OF MR. TAKEDA, OSAKA, JAPAN

Miss Hughes Mr. Hill Mr. Scott Mrs. Scott
 Dr. Bennett
 Mr. Takeda

remainder delegates from the other churches about Osaka. All the details had been well arranged by the committee of the church, and soon the council was duly organized and the examination held. Mr. Takeda's statement of his conversion, call to the ministry, and views of doctrine, were very interesting and entirely satisfactory. A brief prayer service followed, with a half hour of social chat and the making of plans for the evening service;

were all eminently appropriate and of deep spiritual power. It was reported at that time that during the past year, while there had been an encouraging increase in membership, the increase in the contributions of the church had been much greater in proportion. The day following the ordination the native association met at the East church. The meetings were of deep spiritual interest and power. — J. H. SCOTT, in *Gleanings*.

DEATH OF PROFESSOR LEHMANN

BY PROFESSOR J. G. FETZER

HAMBURG, GERMANY

ON January 11, at the ripe age of seventy-four, Professor Joseph Lehmann was called home, after nearly twenty-four years of service at the Baptist Theological Seminary in Hamburg.

Professor Lehmann was born in Berlin on the twenty-eighth of November, 1832, the second son of Rev. G. W. Lehmann, the founder of the Berlin Baptist Church, and at an early age was converted and baptized. He attended a Berlin "gymnasium" (college) and after graduating in 1857 with first honors, entered the university. Here he spent four years; then went to England for two years' study in Regents Park College. After being thus prepared he was ordained by Dr. Steane and returned to Germany to become assistant to Rev. J. G. Oncken, and editor of the *Missionsblatt* and afterwards of the *Zionsbote* published by Oncken. This position as editor he held until the two papers ceased to exist in 1878.

From Hamburg Professor Lehmann went to Lubek, where he engaged in missionary work until he was called to Berlin to assist his father in 1863. Between Berlin and Hamburg his public work is nearly equally divided. For about twenty years he was co-pastor with his father, and for a short time after his father's death, in 1882, the only pastor. Though nearly twenty-four years have passed since he left Berlin and came to Hamburg, many traces are still found of the blessed and

successful work he accomplished there for his Master.

While in Berlin, and even before he went there, he came to Hamburg several times to assist in instructing the young men who were then called here for a four or six months' course of study preparatory to their entering the ministry. He began his labors in the seminary on March 29, 1883, and here he no doubt did his best work. His studies, his pastoral experiences, as well as his teaching capacity, qualified him exceedingly well for the position he held for so many years. About 200 young men have enjoyed his instruction and all of them held him in high respect and will ever be grateful to God for permitting them to enjoy his instructions.

In November last he began to be troubled with what the physician thought was rheumatism, but he came to the seminary regularly until the first day of December, when he was there for the last time. After New Year he began to have the students come to his house but he soon found that this was too much for him. His work was already accomplished, and on January 11 he passed away.

With the death of Professor Lehmann one of the old brethren who has lived through the entire development of the Baptist cause in Europe has gone. It has been my privilege to work side by side with him since he entered upon his work



PROFESSOR JOSEPH LEHMANN

in the seminary and I thank God for it. His Christian spirit and noble character were always an inspiration.

It is providential that Rev. A. Hess entered the work of the seminary in September and is now able to take his share of the duties laid down by Professor Lehmann. Brother Hess has proved to be the right man in the right place and will admirably fill the vacancy.

yet he calmly labored on till victory came, the victory that meant humble believers in place of howling savages, homes instead of hovels, worship in place of war whoops.

Thus this pioneer of modern missions has entered the "house not made with hands"; today the lives of those who have gone before clearly call us to build upon their foundations, to press forward till the gospel has encircled the whole world.

THE PASSING OF JOHN G. PATON

"PATON labored on and grew old. His graphic story became known to the whole world, and he was welcomed with great honor in his native land. But in his strong old age he turned his face southward, and is still laboring among those he has led to the Saviour."

Thus we wrote at the close of our brief sketch of Dr. Paton in the MAGAZINE for June, 1906, and it continued to be true to the close of the missionary's long life of eighty-two years. News reached England on Jan. 29 of his death among those whom he loved, and for whom he labored even to the end.

John G. Paton came of Scotch Bible-loving stock, and was born at Kirkmahoe, May 24, 1824. Converted at the age of twelve, one of the first resolves of his new life was to be a missionary, if God so willed. It was in 1858, after thorough education and preparation, that he was ordained and sailed to the New Hebrides Islands, knowing almost as surely as Paul that bonds and afflictions waited for him.

He went to tribes of naked savages, cannibals who had murdered more than one missionary, who were without civilization, without a written language. Many times he and his family were within a hair's breadth of instant, violent death;

STUDY OF TROPICAL DISEASES

HERETOFORE any one who has wished to study the diseases of the tropics, or otherwise prepare himself for medical work in hot climates, has been compelled to go to England, to the London or the Liverpool School of Tropical Medicine. Some of our missionaries have profited by these courses. Similar opportunities, however, can now be had in this country.

The Jefferson Medical College in Philadelphia was the first Medical College in the United States to establish a systematic course of

lectures on tropical diseases. A didactic course of ten lectures is given, beginning in October and running for ten weeks, supplemented by laboratory courses. Any one desiring information can write to Dr. Ross V. Patterson, sub-dean, Jefferson Medical College, 1001 Walnut St.

The Philadelphia Polyclinic and College for Graduates in Medicine presents a similar course. Lectures will be given on diseases of the tropics, and laboratory demonstrations will be employed. The fee is \$50. Dr. R. Max Goepf is dean of the school and correspondence may be addressed to him at the Philadelphia Polyclinic, Lombard St., above 18th, Philadelphia.



DR. JOHN G. PATON



BURMA

FIRST WOMAN BAPTIZED

IN a few days I hope to start for the north, where several candidates are awaiting baptism. Mr. Carson and I go together. The first of October we baptized the first woman in Haka. — E. H. EAST, Haka.

A WELCOME ANSWER TO PRAYER

WE arrived safely in Maubin in the early morning of December 20, after a very pleasant passage throughout. Our native Christians at Maubin have given us a very hearty welcome. They have repeatedly told us that they believe we have been sent in answer to their prayers for a teacher and they have received us with open arms. I pray that the Lord will give me strength and wisdom from on high to enable me to carry on the great work which he has here given me to do. The natives are all praying for a revival and the field is white unto the harvest. — WILLIAM J. CLARK, Maubin.

"TELL ME TILL I DIE"

IF I do as you have said, and believe on the Lord Jesus Christ, will he save me?"

"Yes, he surely will."

On the poor woman's face was an almost heavenly light as she replied,

"Then I do believe, and I want to go with you that you may tell me about Him till I die." — From a Burmese native preacher's story.

CHINA

THE CONQUERING CHRIST

WE have just been out in the "Eloise" on a fine country trip in the surrounding cities and villages. The work is most encouraging. Family idols and heathen gods are giving way to the gospel and the messenger of peace. At a family residence, which was also a medicine shop,

we took down the idols the other day in the midst of a great deal of enthusiasm and interest. They had a medicine god, a family god and a kitchen god, all of which were taken down and piled out in the street and burned in the midst of a great throng. While this was going on I held a service of song and prayer and read and preached to the people from Psalm 115. Hundreds and hundreds of people filled the street to see and hear. It is a wonderful sight to see the heathen gods giving way to the Prince of Peace. — W. F. BEAMAN, Kiating.

A MISSIONARY CHURCH

THE missionary spirit in the church at KiehYang, South China, did not depart when the missionary came home. During Mr. Speicher's absence the young men have organized a Young Men's Christian Association, with the hope and aim of influencing the men of the city to higher ideals, and winning them to Christ. The church supports nine missionaries of its own in various outstations on their field.

JAPAN

"THE BEST IN JAPAN"

OUR students are well pleased this year and I want them to continue to feel that this is the best school in Japan. There is no reason why Baptists may not have the best seminary in the empire, the strongest and the best. Such a school will do a great work and we can train men for a large field. — J. L. DEARING, Yokohama.

THE PHILIPPINES

A WORD FROM DR. STEINMETZ

WE arrived at Kobe on November 2, leaving on the fifth for Manila, as arranged by Mr. Thomson. The three days spent in his home were very pleasant ones. The Sunday morning service in

March

his Japanese church was especially impressive and beautiful.

We arrived at Iloilo on the nineteenth and were met by Messrs. Thomas, Munger and Lund. Until the conference we are staying with Mr. and Mrs. Maxfield, at the Industrial School at Jaro. We have already begun the study of the language, and hope, word by word, to unravel its mysteries. — H. H. STEINMETZ, Jaro.

“HAVING THE TIME OF OUR LIVES”

WE are all having the time of our lives, as all missionaries always do. The school work is running smoothly and the field work is doing well. Our annual conference will be held on the fourteenth of December and we are anxiously awaiting the arrival of Dr. and Mrs. Steinmetz. We hope they will be here in time for the conference. [They were.—Ed.] About Mr. McIntyre we are not so sure. If he goes to Burma he will probably be delayed. We are rejoicing at the advent of these new missionaries. They come in answer to prayer. — R. C. THOMAS, Jaro.

AFRICA

A BRIGHT PROSPECT FOR HARD WORK

WE have commenced making bricks for our new chapel and cutting logs so as to have dry lumber ready for the woodwork. I have found plenty to do so far and the future seems very promising for hard work, a thing in which I delight.

The few weeks at Ikoko have been to me a great blessing. The Christians here are very earnest and devoted. It is wonderful how the saving power of God is manifested among these people. Those

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who are now praising God for salvation were only a few years ago practically cannibals. The church membership is not very large, but steadily increasing. Mr. Clark is meeting inquirers every evening, and last Sunday I had the privilege of baptizing three, one woman and two young men. The woman, whose name is Mpembe, had been an inquirer since December, 1905, and the two men, Mangu and Mongo, for over a year. — G. W. STAHLBRAND, Ikoko.

NOTES FROM EXCHANGES

THINK OF IT!

The whole Christian world of 150,000,000 contributes only about \$17,000,000 for missions. The state of New York, with a population of about 8,000,000, pays about \$17,000,000 every year in the form of licenses for the privilege of selling liquor, not for the liquor itself. The liquor dealers must make considerably more than this amount in order to pay the license tax. — *The Examiner*.

CHINESE STUDENT VOLUNTEERS

In Peking University there is a student volunteer band composed of forty-seven young Chinese men. Last summer they were all engaged in evangelistic work. The formation of this band, without even a suggestion from a missionary, is one of the hopeful signs of the self-propagating power of Chinese Christianity.



REV. G. W. STAHLBRAND'S FIRST BAPTISMAL SERVICE AT IKOKO, AFRICA

EDITORIAL

OUR NEW SECRETARY

A CORDIAL welcome to our new Secretary! We mean, of course, Mr. John M. Moore, the newly elected Secretary of the Young People's Forward Movement of the American Baptist Missionary Union and the American Baptist Home Mission Society. He is spending the months of January, February and March in the office of the Home Mission Society, and will be in that of the Missionary Union during April, May and June; but he has already paid one or two visits to our office, and every one is delighted with him. Cordial, sympathetic, broad-minded, earnest and vigorous, he is going to be very popular with all the young people of our churches, we are confident. He is full of plans, but expects to find his success in the hearty and loyal cooperation of all the young people in church or Sunday school or young people's society. We are glad that we can present him to our readers in this number in his latest photograph, taken especially for the MAGAZINE. Read his message and watch for news from him month by month. That page is to be his, and every month we shall have some word from him. Meanwhile, help him by your own active efforts among the young people of your church and city. Above all, pray earnestly for him. He needs our prayer continually, as do all the Secretaries. Once more, then, we bid him welcome to the great work, and in all his efforts we pledge the hearty support of the MAGAZINE.

THE VISIT TO THE EAST

It is a cause for congratulation that so many men from our churches, both ministers and laymen, are to visit the East this spring. Not that there are any too many in the party — we wish there were to be a still larger number. But coming as they do from so many different parts of the country, and representing in themselves such varied points of view, they will bring back to those of us who cannot go a rare fund of knowledge, not to mention the enthusiasm and interest of the journey.

Their visit will mark a red letter on the calendars of the missionaries, who are eagerly anticipating their coming. For the church at home and the work abroad they will prove of a value inestimable no

THE SUCCESS OF INDIA MISSIONS

In an article in the *Indian Witness* Miss Clementine Butler, daughter of the late Bishop William Butler of India, attention is called to the work of the late Catholic missionary, Abbé Dubois. He estimates the estimate which, at the end of two years' service, he placed upon his "In fifty years," he says, "there will remain no vestige of Christianity among the natives." Here is what he has to say about his own labors:

During this long period, I have made with the assistance of a native missionary between two and three hundred converts. Of these two thirds were pariahs, or beggars, and the rest were composed of Sudras, vagrants, and outcasts of several tribes, who being without resource, turned Christians in order to form connections, chiefly for the purpose of trade or with some other interested view. I declare it with shame and confusion that I do not remember any one who may be said to have embraced Christianity from conviction through quite disinterested motives. Of these new converts many apostatized and relapsed into paganism, finding that the Christian religion did not afford them the temporal advantages they had looked for; and I am ashamed to make the humiliating avowal that those who continued Christians are the worst among my flock.

From this discouraged view Miss Butler aptly turns to the results of Methodist mission work in the empire. We find a difference between this and other religious efforts on the one hand, and Abbé's on the other. There is no talk of failure in the minds of the faithful men and women of our own or other Protestant missions, no note of discouragement in their reports. Miss Butler explains the difference in spirit and results by the fact that the Bible is accorded the place which the Bible has accorded the Bible. Abbé Dubois believed that it would be most disastrous to give the Bible to the people, so ruled the empire entirely. Successful missions have

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phasized it in their teachings and practical work. Indian missions, like successful Christianity elsewhere, is founded upon the Bible.

MISSIONARY FINANCE

WE began last month a series of articles in the department "The Home Workers," on "The Finances of the Kingdom." They are to be by different authors, all well known men, and will continue through the year. Method is not the most important thing, but it is essential to the best results in anything. The suggestions which are given in these articles will be found of great value in the solution of the problem of missionary finance. Until our churches adopt systematic methods in their benevolences, we are convinced that our missionary societies will always be hampered by lack of funds. What plan do you use at your church? Have you a definite system in your own personal giving? Read these articles month by month. There will be something in them for you. We shall be glad to hear from our readers on the subjects presented by the writers.

"RELIGION STILL THE KEY TO HISTORY"

AT the recent annual meeting of the American Historical Association, at Brown University, the opening address of the president was upon the suggestive subject which forms the heading of this editorial. The thought was that in the mind and life of every people religion is the strongest influence. In the great movements of history, the movements which have turned the currents of the world's events, the speaker found the religious motive in one way or another the prevailing one. The idea is important in its relation to missions. If it be true that religion is the strongest motive that can influence a people, there is the greatest incentive to the carrying of the gospel to those nations that are without it. It is religion, in the last analysis, that determines their life, not commerce, or social conditions, or other influences. It is their religion that has made their past and will make their future. In the highest

sense, then, Christian missions are a world power. The religion which the nations of Africa or of the East have or which we give them, is to decide their future, and through them the future of the world. What they become, what the world becomes, will depend upon whether we leave the old immoral and degrading religions to work out their woe, or replace them with a living, pure, powerful Christianity. What a mighty force foreign missions become, thus considered! What a vast influence is in our hands! What a great responsibility is ours! "Religion still the key to history." You and I can help make the history of China, of India, of Africa, by our prayers, our gifts, our active service for foreign missions in these lands.

MISSIONS AS A PROTECTION

WE mention elsewhere the February number of *The World Today*, with its numerous interesting articles on China. The leading editorial also bears on the Eastern question, and contains these words, significant in their suggestiveness:

As long as the East was afraid of the West diplomacy was easy. That day has passed. Japan is teaching China to despise Europeans and Americans. It is only a matter of time until China shall have become a vaster Japan, and America shall find itself between the Scylla of Europe and the Charybdis of Asia. When that inevitable day comes we shall be thanking our lucky stars that some men and women were far-sighted enough to send schoolteachers and foreign missionaries to China along with drill sergeants and civil engineers.

Here are words for thoughtful men to consider. The position which missionaries hold in the lands where they work, in respect to influence, is not confined to that which is strictly religious; it extends to social and even political questions. This has been clearly shown in some instances, and it will appear increasingly in the future.

THE FRENCH APOSTOLIC CATHOLIC CHURCH

A MOST interesting phase of the struggle in France is the inauguration of an independent Catholic movement, called the French

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Apostolic Catholic Church. Some of the patriotic Catholics, loyal to the republic and to their religion, while renouncing the pope, are braving the Church's displeasure and forming an independent organization along the lines of the Old Catholic communion in Europe and the Independent Catholic Church in the United States. Bishop René Vilatte, of the latter, is aiding in the secession in France, which is being accompanied by disturbances. The result is of course impossible to predict, but it is a movement which may become most significant.

AN EDUCATIONAL MISSION

ANNOUNCEMENT has recently been made of an event which may have far-reaching effects on the countries of South America. Professor W. R. Shepherd, of the department of history in Columbia University, is to visit some of the leading cities of that continent during the coming summer, to meet the leading men in the places visited and bring to their attention the educational opportunities open to South American students in our colleges and universities. Thus he hopes to develop a better understanding and closer relationship between the Latin-American republics and ourselves. The Bureau of American Republics, which makes the announcement, expresses the hope that Dr. Shepherd's trip will result in the reciprocal visit of scholars from South America to this country. Taken in connection with Secretary Root's visit, and the efforts for the development of our commerce with those countries, this announcement is an important one. There is an opportunity for us in the United States to play an influential part in the progress of South America. Missions are yet in their infancy there, although they are greatly needed, and we of the northern republic are the ones who should carry the light. Everything which will aid in bringing the two continents into closer relations and a better understanding should be welcomed. What our southern and Canadian Baptist brethren are doing to help in the spiritual betterment of that land we shall tell next month.

AS THE INDIAN PUTS IT

THE following account of a recent accident to Rev. E. Chute, of Palmur, South India, now in this country on furlough, is quoted from *The Christian Patriot*, a native weekly of Madras, printed in English.

The public, as well as the numerous Baptist missionaries, who knew the Rev. E. Chute, will be glad to hear that the Great Being, the Restorer of all good gifts, has granted him a speedy and perfect recovery of his wounds caused from the drop of 20 ft. high, as it was published in the self-same weekly, a fortnight back. There had been trouble and agitation, much sobbing and many tears among the native Christians of Palmur while the father-like missionary was on his bed bedridden; but sublime was the recovery of the aged reverend that echoed from the eternal home of God in response to the several mute supplications of not only the Christians of Palmur, but also of the several missionaries — his countrymen. Gratitude and cries of rapture go up daily to God for endowing our beloved missionary with a wonderful cure in an incredibly short time. May the miracle done in our midst drive us nearer to God.

AN IMPORTANT CORRECTION

EDITORS are not infallible, as we frequently have occasion to note. In our announcement in last month's issue, page 68, concerning "The Proposed General Convention," we referred to the committee arranging for the coming Anniversaries as representing the Missionary Union and the Home Mission Society, but failed to mention the Publication Society. We greatly regret this omission. We call attention to it here, however, not so much to explain the error to our Philadelphia friends — for they will of course understand that it was an oversight — as to emphasize the fact that the May Anniversaries belong to our whole denomination, and not to any one or two societies. All our national societies are represented, and the annual gatherings are the meetings of the denomination. The arrangements for them are made by a committee representing our three great missionary societies, which heartily cooperate in the plans. Every Baptist should think of the Anniversaries with the deepest interest, and every Baptist church should be represented at the sessions.

FELLOWSHIP AND INTERCESSION

THE PRAYER CYCLE

HOW TO MAKE IT HELPFUL

IT is encouraging to be able to report that the interest in the new Prayer Cycle shows no sign of weakening. Subscriptions continue to come in, and more and more are using it. One of our District Secretaries has ordered 600 extra copies, besides those originally sent him, and a second edition has been printed. We are receiving Prayer Covenant cards every day, from all parts of the country. Up to February 15, one hundred and twenty-five have been received. Nothing could be more encouraging for the success of the work than this. The one solution of the problems of men, money and methods is prayer. The more who engage in this activity, the more successful will the work be, in this country and abroad. Prayer is the gage and the determinant of success. So we are glad indeed at the hearty response that has been given to the appeal for prayer.

The feature which is of most value in the Prayer Cycle and the Prayer Covenant is the definiteness of the petitions. We regret that the limits of space which the low price placed upon the Cycle forced us to set, make it impossible to add any word of explanation to the various topics. Perhaps hereafter we shall sometimes be able to make these in the MAGAZINE. Any one, however, can find further information himself by a little research; and a brief time given to this will quicken the interest amazingly. For example, there are the many leaflets published by the Missionary Union and the Woman's Societies which

bear on the different topics. Missions in South India, John Rangiah and others will furnish great help on this month's topic, and there are others just as good for the months to come. Besides these there is the Annual Report. Then it will be remembered that in the Prayer Cycle we follow the special topics of the MAGAZINE. This provides a source of information which

in almost every case will give the latest news of successes and needs. For example, the needs of the Philippines were clearly portrayed last month, and in Mr. Huizinga's vivid outline and the other articles on South India in this issue can be found plenty of supplementary information for the topics of March.

Almighty God, who by the power of thy Holy Spirit didst inspire the first disciples with missionary zeal for the conversion of the world, grant that thy spirit may so inspire us that we may be ready to spend and be spent in thy service, and may willingly lose our lives in this world in order that we may gather fruit unto life eternal. Show to each of us in what way thou wouldst have us labor, whether at home or abroad, for the establishment of thy kingdom among the heathen, and enable us with cheerful readiness to carry out thy will. We ask in the name of Jesus Christ, our Saviour, Amen. — *The Mission Field.*

SUGGESTIONS

We wish to make this page as helpful as possible. We would like to know in what ways the Prayer Cycle is being used. Have you found it stimulating in your personal life? Write us your testimony. Are you using it in the meetings of your young people's society, or in church prayer meeting, or Sunday school class? Let us know how it is used in your church, and we will pass it on.

We have retained this page in the MAGAZINE because we believe that there is nothing so important in the work as prayer. We are trying, by the use of the Prayer Cycle and the Prayer Covenant, to make the practise of missionary intercession more general. We have other plans, but need further suggestions. Can you not help us? What plans occur to you? Send them in.



THE FINANCES OF THE KINGDOM

WEEKLY GIVING OR WEEKLY GIVING

BY REV. J. M. MOORE

SECRETARY OF THE YOUNG PEOPLE'S FORWARD MOVEMENT

THE common method of giving to missions by an annual offering to each of the denominational causes has proved utterly inadequate for the financing of great missionary enterprises. Fortunately a better way has been discovered and its efficiency demonstrated by many churches. It is so very simple and sensible that the wonder is that it was not adopted long ago. It is simply the application to missionary giving of the well-nigh universal method used in securing money for church support by weekly envelopes. Either duplex envelopes are used or two packages which for convenience are usually of different colors, the one being for current expenses and the other for missions. The missionary offerings are divided quarterly among the societies according to a proportion agreed upon.

That this *weekly* plan is superior to the *weekly* plan of annual collections is obvious to any one who will take the trouble to think the matter through. "Stormy Sundays" do not figure, small givers are encouraged, systematic laying aside of money for missions becomes habitual, pastorless periods are tided over without default of missionary offerings and in many other ways the defects of the old method are corrected. The churches that have tried it are enthusiastic in its praise. An investigation made in Ohio revealed the fact that every Baptist church in the state employing this method reported larger offerings. A similar inquiry in Pennsylvania, where many churches have been practising weekly giving, failed to find a single one that had not increased its missionary offerings considerably and some very largely. The writer has had experience extending through nine years in two very different pastorates, and unhesitatingly bears testimony to its efficiency as

well as to the very important consideration that the far larger amount of money that was secured came with little or none of the vexation that was inevitable under the old method with its frequent and sometimes confusing special appeals. One of these pastorates was in a small suburban church, recently become self-supporting. It had eighty members. When the weekly plan was adopted this church was giving for all missionary and benevolent purposes about one dollar per member annually. The first year under the better and more systematic method there was an increase of 200 per cent. In the sixth year they aggregated over \$1,800, having come up from one dollar per year to \$3.16 per member the first year of weekly giving and almost \$6 per member the sixth year.

The other pastorate was in a large city and the church had a membership of about 400. In two years the annual offerings for benevolences increased 140 per cent. over the average per year for the three years preceding the adoption of weekly giving. If offerings to women's work, relief, Sunday school and other benevolences not embraced in the weekly method be left out of the account and only the regular causes for which annual collections had previously been taken be considered, the increase is 200 per cent. If any church desires to escape from the odium of *weekly* giving, they have only to try *weekly* giving.

This is no new scheme. On the contrary it is a very old one. Paul urged it upon the church at Corinth. Our improvements upon Paul's method have failed so sadly that we do well to begin at once as he suggests, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him," that there be no "collections" when the Secretary comes.

A NOTICE TO PASTORS

BEGINNING with the April number, free copies of the *MAGAZINE*, now sent to pastors of contributing churches, will be discontinued, and thereafter the price to such subscribers will be twenty-five cents. This action is in line with the policy of the Missionary Union now being developed to make its literature more and more self-supporting. It is believed that pastors who are enough interested in foreign missions to work up an offering in their churches will gladly pay for their sub-

scription the small sum announced. Moreover, there is a growing feeling of independence on the part of ministers and a reluctance to accept favors as a special class, and we are confident that a large proportion of the pastors now receiving the *MAGAZINE* free will welcome the change. The new rate, it will be noted, is the same now charged pastors by the *Baptist Home Mission Monthly*, so that henceforth, in this particular at least, the rates of the two magazines will be the same.



HOME FOR THE CHILDREN OF MISSIONARIES, NEWTON CENTER, MASS.

Left to right: Top row—Carey Moore, Waldo Heinrichs, Edgar Heinrichs, Archibald Adams, Gordon Adams, Bernard Adams, Alvord Nichols. Middle row—Winifred Richards, Alice Richards, Miss Crowther, Margaret Heinrichs, Miss Barrett, Miss Brook, Mamie Nichols, Emma Geis, Alfred Geis. Bottom row—Malcomb Brook, Ethel Richards, Bixler Davis, Lois Davis, Helen Marin, Helen Ferguson, Susie Ferguson, Bernice Davanport.

PROGRAM: THE GOSPEL AMONG THE TELUGUS

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|---|--|
| I. SCRIPTURE READING AND PRAYER. | VI. ONE METHOD OF REACHING THE PEOPLE. P. 86. |
| II. SOUTH INDIA: The Country and People. | VII. WHAT OTHER BAPTISTS ARE DOING AMONG THE TELUGUS. Pp. 87-90. |
| III. BEGINNINGS OF OUR MISSION.
1. Pioneers of the Work.
2. Early Events. | VIII. A PERSONAL QUESTION:
What Can I Do to Meet the Need in South India? |
| IV. THE PRESENT SITUATION. Pp. 82-86. | IX. PRAYER. |
| V. SOME SPECIAL NEEDS. Pp. 85, 86. | |

NOTE. A map of our South India Mission and the chart on page 83 should be freely used. Reference should also be had to Missions in South India; price, ten cents.

THE YOUNG PEOPLE'S FORWARD MOVEMENT

A MESSAGE FROM SECRETARY MOORE

GREETINGS AND NEWS NOTES

YOUNG people of the Baptist churches of the North, I greet you in the name of our Lord and Master as we inaugurate this new Forward Movement which, if God will bless it, will mean so much to Baptist young people, to the churches of the next decade, to the evangelization of America and the world, and to Him whom we love, who waits to "see of the travail of his soul and be satisfied." There is no reason why Baptist young people should be behind those of any other denomination. Indeed, there are good reasons why they should lead all others in loyalty to the command of the Master to preach "repentance and remission of sins among all nations, beginning from Jerusalem."

The name of this new enterprise is the "Young People's Forward Movement of the American Baptist Missionary Union and the American Baptist Home Mission Society." I am glad that this is a cooperative movement, including both home and foreign missions. The field is the world. I rejoice yet more in its being a young people's movement. As missions are the most fundamental work of our churches, the enlistment of young people is the most fundamental phase of missionary activity. There is absolutely no more important work in the world than that which we are to do in raising up an army of Baptist young people who will intelligently and aggressively work together for the evangelization of their own land and the world.

It is too early yet to give definite plans. We believe that we are beginning a movement that will grow with the passing years into a mighty force for God. It is therefore necessary that in its initial stages it shall be planned with great thoughtfulness and prayerfulness.

The immediate task before us is a mission study campaign for the organization of just the largest number of classes possible

for the study of "The Christian Conquest of India" and "Aliens or Americans?" Let this work be taken up immediately in every young people's society in the land. Write at once for information as to textbooks, suggestions about organization, etc., to the "Young People's Forward Movement," addressing your correspondence to the Ford Building, Boston, Mass., if your purpose is to study foreign missions, and to 312 Fourth Avenue, New York, if you wish to study home missions. I stand ready to help in every way possible and will respond to calls for conferences and other meetings up to the limit of my ability. During January, February and March my headquarters will be at 312 Fourth Avenue, New York, and the next three months in the Ford Building, Boston.

I promise to the young people of our churches the best service I can give. I ask from you your heartiest cooperation. Already my heart rejoices in the beautiful spirit of cooperation and the cordial support of the missionary societies. The beginning of our new work is most auspicious.

The closest cooperation between the Forward Movement and the Baptist Young People's Union of America will be sought, and it is believed, in view of the results of a pleasant conference held recently, that all interests can be harmonized and our work for the missionary education of Baptist young people unified and intensified. To this end I ask for the cooperation of all leaders in young people's work.

COOPERATION

It is already evident that the cooperative character of the Young People's Forward Movement is commending it to the denomination. The advantages of cooperation in promoting mission study in

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such books as "Aliens or Americans?" and "The Christian Conquest of India" are many. Furthermore, the most harmonious relations exist with the Baptist Young People's Union of America. This new educational movement has been brought into close relations with the work which has been done for years through the Conquest Missionary Course, and the field of each defined in such a way as to prevent any friction. The General Secretary of the Baptist Young People's Union of America has commended the Forward Movement to the state officers, and already letters have been received from many of these expressing their joy at the new departure and pledging their help.

STUDY CLASSES

Have you a study class in your church? If not, why not? Three interested people are enough to start a class; ten is about the limit for good work. Let some one who reads these lines write today for a sample copy of the textbook, "The Christian Conquest of India" and suggestions. The price of the book is 50 cents in cloth, 35 cents in paper, postage 8 cents extra. A manual on mission study, telling you all about how to organize and conduct a class, will be added for 10 cents; while additional valuable helps will be sent free to all leaders who enroll their classes at the Rooms. Just as soon as your class is organized, the enrolment card should be sent in. Correspondence is solicited. Write today.

LOCAL CAMPAIGNS

Already in several important centers local campaigns for Baptist mission study classes are being conducted. During February the Secretary spent a week each in Buffalo and Philadelphia, where interest is good and growing. Chicago has a good mission study committee that will be heard from soon. Rhode Island promises to do as big things in mission study as she has been doing lately in Bible study. Washington is awake to the opportunity, and will have a live spring campaign. Hart-

ford has an enthusiastic committee, whose work is already bringing good returns. Perhaps the most complete plans are being carried out at Pittsburg. A letter has been sent to pastors, young people's society presidents and others by the chairmen of the associational committees on foreign missions and home missions and the Executive Committee of the Baptist Young People's Union, calling for an associational movement in mission study, under the direction of a committee of three, of which one of the most aggressive young pastors is chairman. At a meeting of these pastors, presidents and others, the campaign has been inaugurated, the aim of which is to have a mission study class organized about March 1 in every church in the association. Their plan includes also a normal class.

In addition to these movements in larger cities, good work is being done in many smaller places and individual churches. Undoubtedly the real "Forward Movement" has begun.

REPORTS

Up to January 31, 113 study classes in the "Christian Conquest of India" had been reported, with an aggregate membership of 1,400 persons. There is no doubt that many other classes are in existence. It is very desirable that we should know these, not only because of the aid we can give, but for the sake of keeping an accurate record of mission study among Baptist young people. Every one who reads it, who belongs to a foreign mission study class or who knows of one that has been organized since September 1, 1906, is requested to report it at once, unless he knows positively that it has already been reported. Address all correspondence concerning foreign mission study to "The Young People's Forward Movement," 800 Ford Building, Boston, Mass. The present address of the Secretary is 312 Fourth Avenue, New York.

Yours for the coming Kingdom,

John M. Moore

SUNDAY SCHOOL • AND • MISSIONS

MISSIONARY LIGHTS ON THE
INTERNATIONAL LESSONS
BY REV. J. MERVIN HULL

LESSON X. GEN. 26: 12-25. MARCH 10

Isaac, a Lover of Peace

Strife at the Well

And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Essek; because they strove with him. Va. 20.

THESE same International Lessons are studied in quite a number of Sunday schools on our mission fields, and in some of the countries this reference to the strife at the well will not need any explanation to the scholars. They know more about such things than we do in America. In many portions of the East a good well of clear, pure water, is a most precious inheritance, not easily secured, and many quarrels arise over the possession or use of a well. One of the most important considerations in opening a new mission station is that it shall surely be located where a good supply of pure water can be obtained.

In India, too, there is another reason which causes trouble about the supply of water for any village or town; it is the terrible bondage of caste. Each caste must have its own well; for the well belonging to a higher caste would be polluted

if a member of a lower caste should draw water from it. Hindus would resist unto death any such attempt. Now see how this might affect missionary work in some village. Suppose, for instance, that a caste girl should be converted, and break her caste by partaking of the Lord's Supper with other native Christians. At home, she would not be given a drink of water to save her life; if she should go to the village well the next morning with her water pot to get the usual supply of water, she would be shunned, avoided by all, and if she attempted to draw water from the well she would be beaten, not with hands, for that would be pollution, but driven away with sticks and stones. "*Whosoever will, let him take the water of life freely,*" is not from a Hindu writer.

LESSON XI. GEN. 27: 15-23, 41-45. MAR. 17

Jacob and Esau

Untruthfulness

And Jacob said unto his father, I am Esau thy first-born; I have done according as thou badest me. Va. 19.

O H, Jacob, Jacob, what a liar you are! You will have to live for many a year, pass through many tribulations, get a new name, and be thoroughly converted before you will realize that all your deceptions amount to nothing with God; that he is a God of purity and truth, and that all lies are an abomination to him. It seems to be natural to the human race to be untruthful, and therefore it is not strange to find that no religion except the gospel of Jesus Christ



WELL ON THE COMPOUND AT KANIGIRI, SOUTH INDIA

contains any adequate teaching about truthfulness. It is bad enough for a son to have a mother who teaches him falsehood, as was the case with Jacob; but it is many times worse for a man to find falsehood entrenched in the religion which teaches him all he knows of what is highest and best. Millions of Hindus do not hesitate to seek the aid of the gods in just such transactions as that which has left such a dark spot in the history of Jacob. "But Buddhism," says some one, "teaches truthfulness." H. P. Cochran, in "Among the Burmans" shows us the facts about that. "Take the Buddhist

commandment, 'Thou shalt speak no false word,' he says; "one would expect from that some notions of honor, but truthfulness has never yet been discovered among non-christian Burmans. Why? The same sacred book which gives the commandment gives this definition of a falsehood: 'A statement constitutes a lie when it is discovered by the person to whom it is told to be untrue!' Deceit is at a premium." The same thing is true in Japan. "There is the national love of untruthfulness. A tremendous revolution is necessary," says Dr. Griffis, "in order to make Japanese reputation for truth increase, and yet through the gospel such a revolution is in progress."

LESSON XII. ISA. 28: 7-13. MARCH 24

Woes of Drunkenness

The Orgy in the Temple

The priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. Vs. 7.

TONIGHT we held our meeting in a Buddhist temple, beautifully situated,

1907

ornamented with fine carvings, well equipped for worship. There was no back door about this thing; the people knew us well, and knew that it would be the cross



INTERIOR OF A BUDDHIST TEMPLE, KYOTO, JAPAN

of Christ and that alone that would be exalted, but they would have it so. But all through the meeting a thought of far different scenes kept coming into my mind. Before the meeting we were taken into the inner rooms of the temple, where a great feast had been prepared, to which we were invited. A large number of men were carousing, drinking, smoking and singing, or rather bellowing in drink-besodden voices, snatches of song. The priest himself, dressed in the robes of his rank, was so far beside himself with drink as to find speech all but impossible. In a dark corner crouched a nun, accepted locally without resentment as the priest's wife, although the vows of his sect forbid matrimony.

"As we went out to begin our meeting there in the presence of the grim old idols, and as we faced with the story of the Holy One of God the three hundred villagers, who had been joined by most of the carousers, the shouts of the priest and his remaining friends came to us again and again, bringing back to our thoughts all the horrible sights we had seen in the black

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haunts of the great seaports. Do you wonder that our heart grows sick at the thought that all this is done in the name of religion, in the very sanctuary of one of the great religions of the world? Shall we lose patience with those friends who, surrounded with the benefits of Christianity, become enamored with the mere theories of non-christian religions, and shut eyes and ears to the terrible results revealed in practise? — LUKE BICKEL, Captain of "Fukuin Maru."

LESSON XIII. I COR. 15: 12-21, 55-58.
MAR. 31

Easter Lesson

The One Vital Fact

And if Christ be not risen, then is our preaching vain, and your faith is also vain. Vs. 14.

PAUL, as his custom is, makes very strong statements, paints a picture of startling contrasts in setting forth the doctrine of the resurrection; but, as his custom also is, he is right. Take away the resurrection of Christ and what it signifies to humanity, and the world will have no further use for Christianity. The most difficult heathen religion that Christianity ever had to meet is Buddhism, but it is weak in just this point. "There is in the very system itself," says Dr. D. A. W. Smith, "a something from which the human heart instinctively recoils. The Buddhist accepts his system because it commends itself to his reason and he can conceive of no escape from it; and though he looks forward theoretically to the ultimate extinction of being, yet his secret hopes are feasting on innumerable ages of intervening bliss which it may be his to enjoy, as the result of accumulated merit. He is prepared, therefore, if you can only persuade him of the truth of it, to feel the superiority of the Christian system which says, 'I am come that they might have life, and that they might have it more abundantly.'"

Of Hinduism John I. Stoddard says, "Nowhere on earth are such appalling sacrifices made by religious devotees as in this valley of the Ganges. Life is to them a desperate struggle to escape from future suffering — a struggle as intense and

agonizing as that by which a man, imprisoned in a railroad wreck, endeavors to free himself from the approaching flames." To these struggling millions the gospel brings the message of the resurrection and life eternal, a message that seems at first too good to be true, but which, like the touch of the Master himself, has already brought peace to thousands of weary souls.

LESSON I. GEN. 28: 1-5, 10-22. APRIL 7

Jacob's Vision and God's Promise

Fall In!

And thy seed shall be as the dust of the earth, and in thee and in thy seed shall all the families of the earth be blessed. Vs. 14.

LET us get into line. Why wait any longer? Is not God's purpose sufficiently plain? Could he make any clearer his intention to claim the whole world as the kingdom of Christ, as the seed of Abraham, Isaac and Jacob? The mystery is that the Church has so long ignored the chief duty enjoined by the God of Abraham, Isaac and Jacob, and by the author of the Great Commission. But let us not mourn over the past; the thing to do is to take the right attitude toward all the families of the earth today.

The first thing is to recognize the claim that world-wide missions now have upon the followers of Christ. Let Christians once get a good grasp of the idea that it is their business to turn this old world upside down, and they will have no more time and interest for the things that fritter away their spiritual life.

The next thing is to know the work we undertake *to do*. Who are the families of the earth? What are their views of life, their religions? By what means shall we bring the blessing of Christ to them? Just as an artisan, a professional man, a worker of any kind, studies and fits himself for his work, so must the church continually endeavor to understand the business of missions in all its branches.

Then, according to the best of our knowledge, we must actually bring the blessing to all the families of the earth. Some will go; all must give ourselves in prayer, sympathy and support. Are we doing it? The trumpet call is sounding, **Fall In!**

March

PERSONAL AND OTHER NOTES

SAILED

Rev. and Mrs. David Gilmore, from Boston, December 29, returning to Burma.
 Rev. B. P. Cross, from New York, February 9, returning to Burma.
 Rev. E. O. Schugren and family, from New York, January 12, for South India.

ARRIVED

Rev. E. Chute, from Palmur, South India, at New York, November 15.
 Mrs. W. H. Roberts, from Bhamo, Burma, at Rochester, N. Y.
 Rev. Robert Harper, M.D., from Nankham, Burma, at Kilkenny, Ireland, December 23.

BORN

To Rev. and Mrs. W. F. Dowd, Impur, Assam, December 18, 1906, a son, Bernard Jefferson.
 To Rev. and Mrs. H. I. Marshall, Tharrawaddy, Burma, December 9, 1906, a son, John Fellows.
 To Rev. and Mrs. S. W. Stenger, Nandyal, South India, a son.

BECAUSE of ill health, Mrs. W. H. Roberts of Bhamo, Burma, will be obliged to return to America. Her husband very bravely remains at his post without her, bearing the heavy burdens resting upon him.

ON the arrival of the missionaries of the "Ava" party at Rangoon, a most cordial welcome was extended by the older missionaries at the Guest House, November 7. Several addresses were given, followed by a social hour.

PROFESSOR J. H. RANDALL, of Rangoon Baptist College, has recently had a very serious illness which makes it necessary for him to return to America for an indefinite period. A cablegram received December 31 announces his departure from Rangoon for this country.

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At this time of special interest in the Congo, many will doubtless be glad to know that quite a variety of Congo curios are on sale at the Rooms, consisting of spears, neck rings, knives, etc. Further information may be obtained by writing to the *MISSIONARY MAGAZINE*.

THE new missionaries to South India have been designated to their respective fields for the study of the language. Rev. N. C. Parsons goes to Secunderabad, and Rev. E. O. Schugren to Vinukonda. Miss Melissa E. Morrow's designation has been changed from Nalgonda to Secunderabad.

REV. JOHN MCGUIRE, formerly in charge of Burman work at Rangoon, Burma, has been appointed acting-president of the Burman Theological Seminary at Insein, in the absence of President F. H. Eveleth, D.D., who is returning to America on furlough. Professor E. B. Roach, now instructor in mathematics in Rangoon Baptist College, is to take Mr. McGuire's place. This leaves another vacancy in the college faculty which must be filled at once. This is a most urgent need.

REV. J. V. LATIMER, of Huchow, East China, has been ill with typhoid fever, but is now rapidly regaining strength. When taken sick he was on his way to Shanghai to meet Miss Rawlings, who has been assigned to Huchow. A letter from him, mentioning his providential deliverance from the danger of the Changpu riot, of which we spoke in the October number, calls attention to a similar providence in connection with this illness. It happens that this year both Dr. Eubank, of our mission, and a physician of another mission, who is stationed in Huchow, are absent on furlough. Had Mr. Latimer's illness occurred there, he would have been wholly without foreign medical service. As it was, he had the best. God's care is constantly around his missionaries, and they are quick to recognize his presence.

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THE · LITERATURE OF · MISSIONS

THE MISSIONARY AND HIS CRITICS. By Rev. James L. Barton, D.D., Corresponding Secretary of the American Board. New York: F. H. Revell Company. 235 pages. \$1.00 net.

Not since the appearance of "The Bishop's Conversion" has a book been published that is so well suited to answer the criticisms of both the enemies and the half-hearted friends of missions as this volume by Dr. Barton. He has rendered a great service to the cause.

The book is not too long; it is written in an exceedingly pleasing style; and easily lures the reader on to the end. The concrete facts, selected largely from the author's own experience, are most interesting and convincing; while the "testimonies" of scores of men, prominent in every walk of life, buttress his statements and arguments in a most effective manner. The headings of some of the chapters will indicate the scope of the book, which is certain to be widely read: The Merchant and the Missionary; the Missionary and the Tourist; the Missionary and the Foreign Residents; the Character and Ability of the Missionary; the Missionary and His Achievements.

This volume may well be placed in the hands of any one who needs to have his notions of missions and missionaries corrected. We commend it most heartily.

THE MEANING AND MESSAGE OF THE CROSS. By Henry C. Mabie, D.D. New York: Fleming H. Revell Company. 1906. 259 pages. Price \$1.25 net.

This is a serious and thoughtful handling of the central doctrine of Christianity. We need more such books, which will embody the meditations of earnest Christian men on the great theme nearest their hearts. The time has come when the believers in the Atonement should no longer be content with the cross as a mere shibboleth, should cease repeating the time-worn formula that they believe in the Atonement but have no theory of it, and should think their subject through, as Dr. Mabie does, revealing to the world the secret of its power in their own lives. Dr. Mabie has written a valuable and stirring book in delightful

spirit and has presented his views with great force. Chapters IV and V, on "The Nature of Christ's Reconciling Death" and "The Cross as a Redeeming Achievement," constitute the strongest part of the work. They unfold a vital theory of the Atonement, a theory which conservative thinkers are coming more and more widely to hold and to preach. There is a great truth in this statement of the matter, and consequently a power which grips the heart and conscience. These two chapters alone are reason enough for the book. Every minister and missionary should read them and ponder whether the essential truth of the cross is not found here or hereabouts.

Chapter IX, "The Missionary Energy of the Cross," reveals the author's real purpose and expounds the modern apologetic for missions admirably. Missionary sermons would take on a new vitality if constructed along this line. The personal experience related in the appendix contains a most valuable hint for many earnest preachers. **FREDERICK L. ANDERSON.**

ODDS AND ENDS FROM PAGODA LAND. By W. C. Griggs, M.D. Philadelphia: The American Baptist Publication Society. Illustrated. 277 pages. Price 90 cents, net.

If you would like an intensely interesting as well as instructive book on missions, read this volume of sketches by our missionary at Bhamo, Burma. It is written in an informal, conversational style that is most attractive. The amount of valuable information that is found on every page makes the reader keen to know what is coming next. The author sees the humorous side of life as well as the pathetic and tragic. Every library should contain a copy of this book, which gives such a clear idea of the everyday life of the peoples of Burma, as well as of the missionary at work among them.

MISSIONS IN CURRENT MAGAZINES

The February number of *The World Today* is especially a China number. An editorial on "The Portent of the Far East,"

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"Can China Fight?" by Homer Lea, "The Makers of New China," by William Elliot Griffis, and "New China," by Thomas F. Millard, make interesting and profitable reading. Some of these articles are illustrated. The *National Geographic Magazine* for December contains a comprehensive article on "Present Conditions in China," by Hon. J. W. Foster. This should be read by many more than customarily read this magazine. It is an authoritative and readable statement of present conditions in the "middle kingdom." *Everybody's* for January contains another article by Robert E. Park, descriptive of Congo conditions, entitled "The Blood-money of the Congo." The *Outlook*, in its issues for January 12 and January 19, has two excellent articles on the patriotic movement in India. The first is by H. G. Bissell, giving an American

view of "India's Awakening," and the second describing the Swadeshi Movement, its causes, its progress and its hopes. This is by Yotrinda Mohan Bose. The *Missionary Review of the World* keeps up its record of publishing up-to-date missionary articles. Among other valuable papers in the January number is one by Professor Harlan P. Beach on "The Great Missionary Events of 1906," one by Rev. "Samuel Rollins Vinton," in whom we recognize our own missionary, Rev. Sumner Redway Vinton, who writes on "The Rangoon Sgaw Karen Mission." Dr. Karl Kumm has an illustrated article on "The Call of the Sudan," and Sir Frederick Nicholson, of the India civil service, gives "An Indian Civilian's Estimate of Missions." Almost every issue of the *Christian Endeavor World* contains valuable missionary articles.

FINANCIAL

STATEMENT FOR 10 MONTHS ENDING JANUARY 31, 1907

	1907	1906	INCREASE	DECREASE
Donations	\$143,962.01	\$144,107.67		\$145.66
Legacies	65,774.19	67,402.97		1,628.78
Income from Investments . .	35,879.89	35,331.54	\$548.35	
Annuity Bonds Matured . .	5,000.00	4,985.98	14.02	
	\$250,616.09	\$251,828.16	\$562.37	\$1,774.44
Debt of the Union April 1, 1906				\$43,037.21
Schedule of Appropriations for 1906-7				585,755.56
Additions to Schedule to January 31, 1907				50,021.70
Further additions to Schedule as directed by donors — specifics				4,847.89
				\$683,662.36
Total receipts to January 31, 1907				250,616.09
Amount needed to balance, March 31, 1907				\$433,046.27

DONATIONS RECEIVED IN JANUARY, 1907

Notes.—For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday School"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

MAINE, \$362 68	Portland, 1st ch.	\$56 32	Jay, Misses Nash & Whittier, for Loikaw Mission.	\$10 00
Presque Isle, 1st ch.	Rockland, 1st ch.	100 00	Hartland, Mrs. M. E. Pratt.	50
Portland, Central Sq. ch.	George M. Brainerd, Livermore Falls ch.	60 00		
	New Sweden, Sw. ch.	40 00		

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Anson ch.....	\$7 50
Livermore Falls S. S.,	5 21
Livermore Falls ch....	10 00
Saco, Main St. C. E....	3 58
Appleton, Mrs. G. A.	
Chapman.....	3 25
Camden, Chestnut St.	
ch.....	2 41
Waldoboro S. S.,	
Christmas offering...	3 00
Friendship ch.....	5 00
Friendship ch., H. Y.	
Condon.....	7 25
Rockport, Y. P., t. s.	
A. H. Page.....	10 00
W. Hampden ch.....	5 50
W. Hampden Y. P....	12 24
W. Hampden, G. H.	
Newton.....	3 00
E. Winthrop ch.....	4 27
N. Vassalboro, G. A.	
Newhall.....	2 00

NEW HAMPSHIRE, \$290 77

Hampton Falls ch.....	\$12 98
Manchester, People's	
ch.....	13 71
Antrim ch.....	34 50
Lyme Center ch.....	10 50
Claremont, 1st ch....	32 33
Claremont, 1st S. S.,	
Keene, 1st ch.....	3 24
Keene, 1st ch.....	71 06
Concord, Pleasant St.	
ch., C. H. Martin...	20 00
Concord, 1st ch.....	35 50
Milford, 1st ch.....	58 95

VERMONT, \$73 40

Poultney ch., t. s. C.	
A. Converse.....	\$29 00
W. Halifax ch.....	3 00
N. Bennington ch....	35 00
Townsend ch.....	6 40

MASSACHUSETTS, \$5 487 53

Reading, 1st ch.....	\$68 28
Reading, 1st S. S....	8 17
Brookville ch.....	5 94
Southbridge, Central	
S. S., t. s. n. p. in	
Burma.....	25 00
Salem, Central ch....	11 95
Natick, 1st ch.....	83 15
Campello, Sw. ch., t. s.	
Malay.....	15 00
Cambridge, 1st ch....	1 991 15
Cambridge 1st S. S.,	
Cambridge, 1st S. S.,	44 35
Primary dept., for	
the Gospel Ship.....	25 00
Cambridge, Broadway	
ch.....	25 00
Cambridge, Old Cam-	
bridge ch.....	89 62
Boston, Ruggles St.	
Y. P.....	52 53
Boston, 1st German	
ch.....	20 00
Boston, 1st ch.....	350 00
Boston, Clarendon St.	
C. E., t. s. Hpo	
Theng.....	26 00
Dorchester, a friend,	
for Suagiah, c. W. S.	
Davis.....	15 00
W. Acton ch.....	17 51
N. Adams ch., Normal	
class, for Tura.....	28 00
Gloucester, Chapel St.	
ch.....	10 72
Gloucester, 1st ch.,	
Lenore Ayers.....	5 00
Bridgewater ch.....	20 00
Melrose, 1st ch.....	15 11

Worcester, Pleasant	
St. ch.....	\$47 97
Worcester, Lincoln Sq.	
ch.....	25 16
Worcester, Sw. S. S....	5 00
Worcester, 1st ch....	274 72
Worcester, 1st Chinese	
S. S., for wk. in	
China.....	6 24
Orange, 1st C. E.....	12 43
Malden, a friend.....	20 00
New Bedford 1st ch....	60 00
Fitchburg, 1st S. S....	4 00
Brookline, 1st ch....	143 80
Roxbury, Elm Hill ch.,	13 41
Winchester, 1st ch....	27 65
Winchester B. U., t. s.	
n. p. c. Dr. Bunker	
Haverhill, 1st ch., Mrs.	
C. W. Train.....	50 00
Needham C. E., t. s.	
Mg. Aung Min.....	20 00
Springfield, Carlisle	
Chapel C. E., t. s.	
n. p. in India.....	15 00
Norwood, Sw. Woman's	
Circle.....	50 00
Foxboro, 1st C. E., for	
wk. at Chowyang...	17 00
Foxboro ch.....	3 75
Chelsea, 1st S. S., t. s.	
Burman preacher...	50 00
Somerville, Winter	
Hill, Chas. N. Miller,	
for wk. in Phil. Ids.,	
to const. H. L. M....	50 00
Somerville, 1st ch....	70 00
Newton, 1st ch.....	428 19
Newton, 1st ch., Mrs.	
Mary E. Anderson...	25 00
Everett, 1st ch., es-	
tate of the late Dea-	
con & Mrs. Nathan-	
iel J. Mead.....	100 00
Pittsfield, 1st S. S., J.	
T. Horton's class,	
for wk. at Banza	
Manteke.....	6 25
Pittsfield, 1st S. S....	35 07
Malden, 1st C. E.....	10 00
Lexington, 1st ch....	50 00
Andover ch.....	6 50
Vineyard Haven ch.,	
D. F. Chessman.....	15 00
Huntington ch.....	25 91
Rockland ch.....	30 60
N. Billerica, Miss C.	
G. Norris, for wk. of	
A. F. Groesbeck...	5 00
Southbridge, Mrs. R.	
H. Cole.....	50 00
Woodville S. S.....	100 00
Danvers, 1st ch.....	18 00
Mansfield, 1st ch....	29 92
Agawam, 1st ch.....	65 85
S. Framingham, Park	
St. ch.....	34 00
S. Framingham, Park	
St. Bible School....	2 00
S. Framingham, Park	
St. Y. P.....	12 00
S. Framingham, Park	
St. Jr. C. E.....	6 00
S. Framingham, Park	
St. Far & Near Soc.,	
Sharon ch.....	5 00
N. Abington ch.....	100 00
Greenfield, 1st Y. P.	
t. wk. in Phil. Ids.,	
Williamsbury, Miss E.	
R. Ellis.....	6 25
Lowell, Worthen St. ch.	
Jamaica Plain S. S.,	
Primary dept., for	
mission work, c. Mrs.	
F. C. Briggs.....	5 00
11 50	
Fall River, a friend of	
missions.....	300 00
Westboro, 1st ch....	38 85

RHODE ISLAND, \$597 64

Newport, John Clark	
Mem'l 1st C. E., for	
Capis.....	\$6 25
Newport, 2d ch.....	72 70
Providence, 4th ch....	18 91
Providence, Mary L.	
Welch.....	100 00
Providence, 1st ch....	102 61
Providence, Cranston	
St. S. S., t. s. Mg.	
See Dee, c. C. H.	
Heptonstall.....	37 50
Providence, Cranston	
St. ch., Mrs. Andrew	
Comstock.....	100 00
Providence, Calvary	
ch.....	45 00
Pawtucket, 1st ch....	66 70
Jamestown, Miss Ellen	
Cottrell.....	5 00
Jamestown, Central	
C. E., for Yachow...	6 25
Oak Lawn ch.....	22 50
Oak Lawn Jr. Soc....	2 00
E. Greenwich, 1st S. S.,	
Providence, Pleasant	
St. ch., W. H. P....	5 00

CONNECTICUT, \$908 16

Groton Heights S. S.,	\$6 81
S. Norwalk ch., A.	
Thompson.....	250 00
Stamford, 1st ch., bal-	
ances.....	10
New Britain, "thank	
offering".....	50 00
Meriden, 1st ch.....	197 10
Hartford, 1st ch., t.	
wk. of Dr. Bunker,	
Rockville ch.....	240 00
New Haven, 1st S. S.,	
\$25 t. s. W. F. Bea-	
man; \$25 t. s. L.	
W. Bickel; & \$25	
t. s. W. A. Loops...	75 00
New Haven, 1st S. S.,	
Primary dept., t. s.	
W. A. Loops.....	5 00
Lebanon, Mrs. Mary	
A. Williams.....	50 00
Hartford, a friend, \$1	
each for Dr. Dearing,	
A. H. Page & gen-	
eral wk.....	3 00
Hartford, Bethel Sw.	
ch.....	24 90

NEW YORK, \$8 723 88

Boonville, 1st C. E.,	
t. s. Ban Co They,	
c. A. V. B. Crumb,	
Wellsburg ch.....	\$20 00
Perry, 1st S. S.....	10 00
Rochester, 2d ch., t. s.	1 75
C. B. Tenney.....	322 75
Rochester, 1st ch....	1 000 00
Rochester, Park Ave.	
C. E.....	25 00
Hartford ch.....	1 25
Keeseville S. S., Laura	
Gardiner.....	1 00
New York, Mem'l ch..	126 30
New York, Eliza A.	
Hobart.....	315 00
Cassadaga C. E., for	
wk. in Phil. Ids.,	
Adams Village C. E.,	
t. s. n. p. at Banza	
Manteke.....	4 25
25 00	
Parishville C. E., for	
Loikaw.....	25 00
Gouverneur, a friend,	
Hamilton, Mrs. E. A.	
Fletcher.....	10 00
Newark, 1st ch.....	5 00
Whitesboro Society...	21 16
	10 92

THE BAPTIST MISSIONARY MAGAZINE

to ch., Karen	
Boo, t. s. n.	
Gilmore.....	\$120 00
ia, Mrs. E. E.	600 00
ord, Sw. Y.	30 00
B. U.....	2 50
edar St. ch.	
at Shaoh.....	45 00
isaware Ave.	123 46
nam M. Hod-	1 000 00
st ch.....	158 97
Coigate	
ity.....	50 00
ma, T. H. F.	10 00
Mrs. Riley	
Homa, t. a.	
Thoa. Hill..	5 00
ch.....	500 00
ward Carter,	
he Phil. Ida.	2 00
Steward.....	2 000 00
st ch., for	
sk at Rand-	
3. H. Brook,	20 00
Harbor C. E.	6 25
lan Julia H.	
n, deceased,	1 00
O. E., for	
sta.....	7 00
Fulla. A. H.	1 00
.....	27 51
ma, 1st C. E.	13 50
illa, 1st ch.	16 18
m. E. Ber-	10 00
.....	25 00
ch.....	25 00
.....	125 64
s S. S.....	6 50
.....	6 48
P.....	10 20
m Y. P.....	7 50
.....	31 10
.....	6 00
.....	105 09
h Ave. S. S.	3 73
Central E.	
, for station	
.....	25 00
Washing-	
ch.....	189 49
2d German	
.....	21 10
Emmanuel	
.....	500 00
non Y. P.....	10 00
ington ch.....	1 00
Emmanuel	
.....	6 00
na ch.....	17 62
na ch., for	
B. Tenney,	25 00
na ch., for	
J. B. Dye.....	25 00
Fest ch.....	33 04
.....	12 14
.....	160 93
to ch.....	
er Mt. Morris	
er wk., e. W.	
strong.....	35 00
hill ch.....	1 00
de ch.....	12 50
.....	3 75
.....	1 00
mission in	
Harlow.....	50 00
family	
Greene Ave.	100 00
.....	219 32
Mary E.	
.....	250 00
.....	
Mary W.	
, in memory	

of her mother, Mrs.
M. E. Ranney..... \$2 00

NEW JERSEY, \$1 503 98

Westwood, Calvary	
C. E., for wk. in	
Japan.....	\$3 00
Red Bank, W. V. Wil-	
son.....	5 00
S. Plainfield S. S.....	3 69
Manahawkin ch., for	
wk. among the	
Chins, e. H. Joor-	
man.....	15 00
Toms River, 1st ch.	6 00
Toms River, 1st C. E.	5 41
Toms River, 1st Jr.	
C. E.....	94
Toms River, 1st S. S.	
Primary dept.....	56
Mt. Holly, Mrs. H. A.	
Rhees.....	7 50
E. Orange, 1st S. S.	
t. s. Ningpo sta.....	25 00
Lakewood ch.....	5 00
Lakewood Y. P.....	5 00
Morristown ch.....	450 00
Roselle ch., for Ran-	
goon sta.....	28 96
Arlington, Sw. S. S.	
for school wk. in	
India.....	15 00
Augusta M. Post.....	25 00
G. R. R., for Mg. Shwe	
Ye, Sandoway.....	16 25
Burlington, Spring	
Side Mission, for Ya-	
chow.....	6 25
A Friend, for Yachow,	
Haddonfield ch.....	3 00
.....	68 56
Camden, North ch., for	
salary and work of	
J. Taylor.....	502 61
Camden, 1st ch., for	
do.....	200 00
M. R. H., Flemington,	
New Brunswick, 1st	
ch.....	5 00
.....	14 00
Trenton, Central C. E.	
t. s. J. C. Robbins.....	16 00
Port Norris ch.....	23 00
Elmer ch.....	2 17
Salem, 1st ch.....	32 16
Greenwich ch.....	4 12
Dividing Creek ch.....	10 50

PENNSYLVANIA, \$7 380 79

Chester, M a r y S.	
Crozer.....	\$2 000 00
Upland, Samuel A.	
Crozer.....	2 000 00
Philadelphia, W. Gra-	
ham Tyler, in mem-	
ory of daughter, for	
the Telugu Mission.	
.....	50 00
Monongahela, Effie J.	
Collingwood.....	15 00
Markleysburg, 1st ch.	5 00
Swissvale ch.....	1 50
Bloomsburg, M r s.	
Catharine A. Tustin,	
Pittsburg, Fourth Ave.	
ch., a member.....	30 00
.....	500 00
Seranton, North Main	
Ave. S. S.....	10 00
Benton ch.....	1 00
Mt. Zion ch.....	2 00
Troy ch.....	11 85
A. B. Still.....	15 00
Kennett Sq. ch.....	42 43
Royersford ch.....	6 39
Pottstown, 1st ch.....	75 00
Bald Eagle ch.....	27 53
Altoona, Mem'l ch.....	16 08
Huntingdon ch.....	10 00
Mt. Pleasant ch.....	38 54
Mt. Pleasant S. S.....	2 33

Johnstown B. U.....	\$10 00
New Bethlehem Jrs.....	4 00
New Bethlehem B. U.....	1 15
Kitanning ch.....	11 90
Reynoldsville ch.....	24 54
Meadville ch.....	5 74
Franklin, 2d ch.....	5 25
Harrisburg, 1st C. E.	
for Yachow.....	12 00
Pine Flat ch.....	4 00
Uniontown, Great	
Bethel ch.....	10 00
Germantown, 1st B.	
U., for Yachow.....	5 00
Bridgeport ch.....	6 05
Manayunk, 1st Jrs.	
for Yachow.....	2 00
Frankford ch.....	19 87
Lansdale ch.....	8 37
Picture Rocks S. S.....	1 35
Warrensville ch.....	73 05
Rose Valley ch.....	28 12
Berwyn, J. S. W.....	1 00
Mantua S. S.....	19 40
Mantua ch.....	34 02
Falls of Schuylkill S. S.	15 00
Bethlehem ch., a mem-	
ber, t. s. J. S. Grant,	100 00
Bethlehem ch., a mem-	
ber, t. s. n. p. c.	
J. S. Grant.....	150 00
"One of His," for	
Banza Manteke.....	150 00
W. H. R. C.....	50 00
New Britain ch.....	96 04
Philadelphia, Fifth B.	
U., for Yachow.....	30 00
Philadelphia, 11th ch.	
H. E. Pickett.....	10 00
Philadelphia, Mem'l	
C. E., for Yachow.....	80 00
Philadelphia, 5th ch.....	154 08
Philadelphia, Rich-	
mond C. E., for	
Yachow.....	5 00
Philadelphia, H. C. F.	
for Kiating.....	2 50
Tioga, Temple C. E.	
for Banza Manteke.....	6 25
Great Valley ch.....	17 56
Logan ch.....	6 00
Balligomingo ch.....	1 50
Wissahickon B. U.	
for Yachow.....	5 00
Wissahickon S. S., for	
do.....	7 50
Mrs. S. A. Trevor, for	
Assam's needs.....	1 000 00
Mrs. H. N. McKinney,	
for W. China Mis-	
sion.....	20 00
Falls of Schuylkill ch.	7 71
Chestnut Hill ch.....	9 31
Allegheny, Judson	
Mem'l ch.....	11 07
Oakland ch.....	50 00
Bellevue, 1st ch.....	14 16
Monessen, Bethany ch.	4 00
McKeesport, 1st ch.	32 31
Mt. Washington ch.	
Pittsburg.....	16 00
Pittsburg, Maples Ave.	
ch.....	23 50
Greensburg ch.....	12 06
S. Wheeling ch.....	5 00
Enon ch.....	5 00
Jefferson ch.....	3 00
Jefferson S. S.....	3 00
Bethel ch.....	6 59
Macedonia ch.....	10 00
Beulah ch.....	5 00
Mt. Hermon ch.....	10 00
Slate Run ch.....	6 90
Hammond ch.....	6 75
Tioga ch.....	6 00
Wellsboro ch.....	51 50
Marsh Creek ch.....	9 10
Bailey Creek ch.....	1 88
Starucca ch.....	7 9

THE BAPTIST MISSIONARY MAGAZINE

Clinton ch.....	\$5 00
Edwardsdale, 1st	
Welsh ch.....	14 00
Braintrim ch.....	5 00
Pittston, Luserne Ave.	
ch.....	22 40
Media ch.....	26 91
In Memoriam, for	
Yachow.....	15 00

W. VIRGINIA, \$211 02	
Forks of Cheat ch.....	\$5 40
Gladesville ch.....	29 59
Goshen ch.....	21 35
Palatine ch.....	6 50
Alderson, George J.	
Thompson, for	
Chinese missions.....	5 00
Gypsy ch.....	1 25
Lumbersport ch.....	2 80
Pine Fork ch.....	3 00
Worthington ch.....	7 20
Clarksburg, J. D. Sim-	
mons.....	5 00
Elkins ch.....	5 00
Grafton, 1st ch.....	106 93
Hambleton and Par-	
sons ch.....	12 00

CORRECTION

The donation reported in the December (1906) receipts as "Hepsibah ch., \$22 16," should have been reported in two items, as the donation came from two different churches; i. e., "Judson Asso., Hepsibah ch., \$15 76; Union Asso., Hepsibah ch., \$6 40."

MARYLAND, \$6 50	
Big Crossing ch.....	\$6 50
DELAWARE, \$8 30	
Wilmington, Sw. ch.,	
for Haka, c. Dr.	
East.....	\$8 30

KENTUCKY, \$20 93	
Berea, Union ch.....	\$20 93

LOUISIANA, \$1 00	
Sulphur, Mrs. C. J.	
Barker.....	\$1 00

DISTRICT OF COLUMBIA,	
\$288 00	
Washington, 1st ch.,	
t. s. A. C. Darrow.....	\$9 20
Metropolitan ch.....	10 53
Calvary ch.....	250 00
Washington, Grace	
S. S.....	19 17

N. CAROLINA, \$10 00	
Raleigh, Jennie E.	
Blinn.....	\$10 00

ALABAMA, \$17 00	
Yolande, Max J.	
Schimmel.....	\$17 00

INDIAN TERRITORY, \$94 80	
Stigler ch.....	\$7 40
Wilburton ch.....	33 25
Wilburton S. S.....	55
Fort Gibson ch.....	5 10
Wagoner ch.....	23 00
Vinita ch.....	25 50

OKLAHOMA, \$15 11	
Cheyenne, 2d ch.....	\$5 00
Hennessey S. S.....	2 50
Chandler, A. L. Allen	
and wife.....	1 25
Pilgrim Rest ch.....	68
Maud ch.....	68
Pearch ch.....	5 00

WISCONSIN, \$225 72	
Centuria, Anton Peter-	
sen, for children, c.	
P. Frederickson....	\$5 00
E. Delavan, Mission-	
ary Gardeners, for	
J. T. Latta, special,	25 00
Milwaukee, South ch.,	9 67
Monticello, Miss Beesie	
M. Hulburt.....	10 00
Omro, W. W. Noble..	5 00
Sister Bay ch.....	24 00
Trade Lake Soc.....	9 75
Marinette Wom. Soc.,	11 00
Grantsburg Wom. Soc.,	20 00
Kenosha ch.....	1 50
Beaver Dam ch.....	35 20
Union Grove ch.....	9 75
Racine, 2d ch.....	10 00
Madison ch.....	20 10
Sparta ch.....	29 75

MICHIGAN, \$283 61	
Cadillac, W. H. John-	
stone, for removal	
and rent of Taso	
Han Kin, e. J. S.	
Adams.....	\$25 00
Ann Arbor, N. S.	
Burton.....	5 00
Bates, S. H. Saylor...	5 00
Coldwater C. E., for	
Bansa Manteke sta.,	10 00
Pontiac B. U., t. s.	
Rev & Mrs. Samuel-	
son.....	25 00
Detroit, 1st ch.....	35 75
Eaton Rapids ch.....	105 00
Eaton Rapids S. S.,	
t. s. Rev. & Mrs.	
A. L. Bain, Africa..	6 00
Schoolcraft S. S.....	3 25
Bloomington ch.....	6 40
Escanaba, 1st ch., per	
Mrs. J. C. Rooney..	5 00
Iron Mountain, Sw. ch.,	
Mission Circle.....	10 00
Kensington Jr. B. U.,	
for wk. among child	
widows in India....	1 79
Dalton S. S., Sw.....	5 67
Daggett ch.....	9 75
Ludington Soc., for	
share in Phil. Ida.,	
e. E. Lund.....	25 00

ILLINOIS, \$957 79	
Morgan Park B. U.,	
for Tura sta.....	\$6 25
Rockford, 1st C. E.,	
t. s. Capis.....	12 50
Rock Island, Mrs. P.	
E. Sinnet.....	10 00
Chicago, Mem'l ch.,	
Flower Garden,	
special for wk., c.	
F. Merrifield.....	6 64
Alton, 1st ch.....	34 68
Alton, 1st S. S.....	16 47
Alton State St. S. S.,	5 37
Upper Alton ch.....	56 85
Bethel ch.....	12 25
Deer Park ch.....	10 39
Bloomington ch.....	33 40
Bloomington S. S.,	
Primary dept.....	7 39
Chrisman ch.....	24 70
Atwood ch.....	5 90
Urbana, 1st ch.....	25 41
Champaign, per Mrs.	
Jodie Edwards....	10 00
Jerseyville ch.....	40 00
Chicago, 1st C. E., for	
wk. of Dr. Ritten-	
house.....	65 00
Chicago, Pilgrim Tem-	
ple ch.....	7 50

Chicago, Oak Park ch.,	\$1 00
Chicago, Normal Park	
ch.....	20 00
Chicago, 1st ch.....	16 00
Chicago, Garfield Park	
S. S.....	5 28
Chicago, Mem'l ch.....	40 52
Chicago, Trinity ch.....	9 85
Chicago, Messiah ch.,	5 00
Chicago, Centennial	
ch.....	56 71
Chicago, Covenant ch.,	59 80
Chicago, 1st S. S.....	15 00
Morgan Park ch., a	
friend.....	4 00
Carmi ch.....	17 80
Chatsworth ch.....	16 60
LaSalle, 1st ch.....	9 00
Bradford ch.....	2 30
Salem ch.....	1 25
Galva ch.....	30 06
Griggsville ch.....	5 00
Cordova ch.....	16 02
Orion ch.....	25
Moline, 1st ch.....	1 00
Antioch ch.....	2 96
Antioch S. S., Birth-	
day offering.....	2 78
Rockton ch.....	13 00
Roseville ch.....	32 50
Roseville B. U., of wk.	
\$12.50 is the second	
payment on station	
plan in Phil. Ida....	17 50
Chicago, Elm Sw. ch.,	
per J. R. Peterson,	
for Ikoko sta., c.	
Mrs. Sjoblom, Africa,	10 00
Chicago, Elm S. S.,	
Birthday Box.....	3 50
Berwyn, Sw. ch., per	
Helen Anderson....	5 00
Rockford, Sw. ch.,	
Miss. Circle.....	25 00
Chicago, 1st Sw. ch.,	
Ravenwood Miss.	
Circle.....	50 00
Berwyn, Sw. ch., for	
wk., c. O. Hanson..	10 00
Berwyn, Sw. ch., for	
wk., c. O. L. Swans-	
on.....	10 00
Chicago, 1st Sw. ch.,	
t. furnishing mission	
house, c. Dr. East..	15
Austin B. U., for wk.,	
c. O. L. Swanson....	12
Chicago, Elm Sw. B.	
U., for share in	
Golaghat sta., c. O.	
L. Swanson.....	25
Chicago, 1st Sw. B. U.,	
for wk. in Africa....	1

INDIANA, \$305 44	
Indianapolis, a friend	\$50 00
Indianapolis, Mrs. T.	
C. Smith.....	10
Edwardsport ch.....	16
Sullivan ch.....	11
Stanford ch.....	11
Owensburg ch.....	20
Franklin, per Irva	
Marshall tow. H. L.	
M.....	20
Indianapolis, College	
Ave. ch.....	30
Scottsburg Jr. B. U....	30
Evansville, Calvary	
ch.....	21
Boonsville ch.....	1
Baker Creek ch.....	1
Moore's Hill ch.....	1
Liberty ch.....	1
Liberty S. S.....	1
Livonia ch.....	1
Campbellsburg ch.....	1
Orleans ch.....	1

THE BAPTIST MISSIONARY MAGAZINE

1st ch.	\$10
T. L. M. for B. Goodin & w. H. L. M., W. Warner.	\$194 95
B. U., tow. Mrs. Irene	
ingham H. L. M.	6 18
ook ch.	20 00
ch.	21 75
S. S.	1 69
rg ch.	13 00
OHIO, \$1 607 51	
ch.	\$0 84
ch.	37 69
S. S., \$1 each dia. Japan &	
ision S. S.	3 00
S. S.	4 04
S. S.	1 29
Linden Ave. for wk., c. J. er	
d, Euclid Ave.	12 94
ddia Brown's for Dr. Cro-	
ospital.	5 00
1st ch.	10 00
t ch.	5 00
ge, 1st ch.	25 98
31 10	
S.	11 60
rk ch.	13 19
ch.	7 32
1, 1st Sw.	
Army, t. s.	
O. Hanson.	17 00
h.	2 00
rn ch.	6 55
lle, Memorial,	
K. Sealey	5 00
Central ch.	225 00
1st ch.	528 88
1st S. S.	200 00
North ch.	21 35
Third St. ch.	4 45
jd, 1st ch.	24 52
1st B. U.	4 78
1st S. S.	5 00
E.	1 35
y, 1st ch.	5 00
J. B. U.	1 40
1st ch.	9 97
id, Ninth St.	
di, Mt. Au-	9 17
th.	
id, Linwood	101 69
d ch.	23 86
y ch.	1 94
y S. S.	4 82
y B. U.	1 28
y B. U.	51
7, 1st ch.	13 25
1st ch.	9 56
Ashland Ave.	
1st ch.	137 52
U.	29 48
ch.	3 89
ch.	3 50
le, Rev and B. L. Neff.	10 00
pool ch.	19 11
Ferry ch.	8 71
MINNESOTA, \$477	
Central ch.	
rk. of J. H.	
olis, Calvary	\$65 00
n Center ch.	9 00
olis, 1st Sw.	
s Daughters,	
East.	35 00
ul, 1st Sw;	
ppets Har,	
s Ka Dah.	20 00

St. Cloud, Sw. S. S.	\$2 18
Cokato, Little Helpers, Granite Falls, And. Peterson.	5 00
25 00	
St. Paul, 1st Sw. ch.	6 50
Reynolds S. S.	12 82
Reynolds B. U.	15 00
St. Paul, 2d ch., Lottie Farngren.	6 00
St. Paul, Bethany Soc., Minneapolis, Bethel ch.	10 00
Pillager, Axel Peterson.	10 00
4 00	
Spring Valley ch.	4 50
W. Concord, S. C. Briggs, for W. China, Eyota, Mrs. C. L. Dugan.	10 00
5 00	
Detroit, 1st ch.	97 35
Detroit, G. A. Rundlett, for sta. wk. in China.	5 00
Bemidji ch.	22 40
Bemidji S. S.	2 80
Fraze ch.	5 83
Fraze, a friend.	5 00
Fraze, Callaway Mission.	1 00
Fraze, Jager School Mission.	7 50
St. Paul, 1st Am. ch., Minneapolis, Calvary ch.	35 21
31 17	
Anoka ch.	18 75

IOWA, \$666 01

Blakesburg S. S.	\$1 00
Toledo ch.	5 55
Grinnell ch.	22 75
Iowa Falls ch.	42 68
Iowa Falls S. S.	2 70
Iowa Falls B. U.	6 00
Oakwood ch.	10 22
Holmes ch.	5 00
Rolle, Mrs. D. M. Palmer.	1 00
Murray ch.	8 75
Waukon ch.	61 00
Decorah ch.	8 28
Manchester ch.	13 10
Jesup ch.	11 72
Des Moines, Forest Ave. ch.	22 80
Creston, Sw. ch.	5 00
Sioux City, Sw. ch.	5 00
Davenport, Sw. ch.	5 00
Forest City, Sw. ch.	5 16
Kiron, A. M. Larson Village Creek, Sw. Sew. Soc.	12 34
10 00	
Osage S. S.	8 52
Osage, Ella Benedict.	10 00
Nora Springs ch.	26 35
Rockford ch.	3 15
Mason City ch.	46 30
Cedar Falls, 1st ch.	40 00
Waterloo, Walnut St. ch.	92 58
Waterloo, Walnut St. S. S.	13 35
Chariton ch.	41 12
Parker's Grove ch.	3 25
Bedford ch.	2 00
Bedford, East Mission, Emerson S. S.	3 00
3 15	
Cherokee S. S.	7 23
Storm Lake ch.	16 53
Sioux City, a friend.	20 00
Climbing Hill ch.	10 00
Keota ch.	19 25
Cedar Falls, Dan. ch.	9 01
Cedar Falls, Dan. S. S., for P. Frederickson, Africa.	6 34
Fort Dodge, 1st ch.	13 35
Kiron, a friend.	6 00
Winfield, a friend.	2 50

MISSOURI, \$1 310 74

Board of Home & Foreign Missions.	\$1 310 74
S. DAKOTA, \$93 50	
Irene, S. C. Jensen, for orphans, c. P. Fredrickson.	\$5 00
Viborg ch.	31 40
Viborg B. U.	5 00
Sun Prairie ch.	10 00
Watertown ch.	9 10
Mitchell ch.	133 00

NEBRASKA, \$835 18

McCook ch.	\$70 00
Salem ch.	7 30
Edgar ch.	14 00
Juanita ch.	21 67
Glenville ch.	259 60
Brook ch.	20 60
Prairie Union ch.	28 70
Peru ch.	20 02
Peru Jrs.	1 48
Peru S. S., t. s. A. L. Bain.	6 75
Peru B. U., t. s. A. L. Bain.	2 50
Peru Y. M. C. A. Bible class, State Normal special, for A. L. Bain.	7 00
6 75	
Pawnee City S. S.	6 75
David City, Mr. & Mrs. H. L. Boston, \$5 for W. T. Elmore.	10 00
David City, Mr. & Mrs. H. L. Boston, special, for native minister, c. W. T. Elmore.	15 00
Fairbury S. S.	9 50
Western ch.	10 00
Brand Island ch.	17 00
Canton S. S., for Chowyang sta., China.	5 00
18 40	
Oseo, Dan. ch.	18 40
Stromsburg, Sw. Y. L. Circle, for Dr. East, \$20, and for O. L. Swanson \$20.	40 00
Stromsburg, P. U. Swanson.	100 00
Stark, Sw. ch.	10 00
Omaha, Sw. Y. P., t. s. n. p.	25 00
Weston, Sw. ch.	6 00
Weston, Sw. S. S.	13 43
Oakland, Sw. ch., from three friends.	17 00
3 90	
Wahoo, Sw. S. S.	10 00
Valley, 1st Sw. ch.	1 00
Gothenburg, Sw. Lad. Sew. Soc.	15 00
Oakland, Sw. Lad. Aid Soc.	43 58

KANSAS, \$378 50

Lindsburg, S. S. for Dr. East's work.	\$10 00
Blue Rapids ch.	14 90
Peabody ch.	4 73
Vicksburg ch.	20 00
Topeka, 1st Y. P., t. s. wk. at Kiating.	50 00
17 50	
Sabetha ch.	3 90
Hamlin ch.	48 59
Hiawatha, 1st ch.	24 85
Bethel ch.	7 55
Whiting ch.	25 60
Phillipsburg ch.	2 00
Phillipsburg S. S.	15 15
Cugh Valley ch.	16 00
Sunny Side ch.	6 20
Uniondale ch.	27 55
Concordia ch.	6 58
Republic ch.	8 25
Kackley ch.	

THE BAPTIST MISSIONARY MAGAZINE

Pleasant View S. S.	\$1 28
Colfax S. S.	13 45
Topeka, Sw. W. C., for wk. at Haka, c. E. H. East.	15 00
Topeka, Sw. Y. G. S., t. s. Ma Thain Kin, Mandalay.	15 00
Kansas City Y. P., t. s. n. p.	12 50
Clay Center ch., t. s. N. C. Parsons.	5 04
Fairport ch.	12 00

MONTANA, \$21 80

Corvallis ch.	\$16 80
Great Falls, Sw. ch.	5 00

WYOMING, \$50 58

Cheyenne, 1st ch. & S. S.	\$17 58
Meriden, O. Temple- ton.	33 00

COLORADO, \$127 38

Fort Collins, Mulberry St. S. S., for wk. at Bansa Manteke.	\$2 50
Denver, a friend, Christmas offering.	20 00
Delta ch.	13 37
Denver, Sw. Y. P.	25 00
Denver, Bethel ch.	29 25
Fort Collins ch.	17 86
Sterling ch.	14 90
Pueblo, Lake Ave. ch.	4 50

NEW MEXICO, \$4 50

Portales ch.	\$4 50
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IDAHO, \$5 00

Emmett, Mr. & Mrs. B. F. Mussy.	\$5 00
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ARIZONA, \$48 25

Salt River S. S.	\$12 50
Tucson ch.	35 75

WASHINGTON, \$1 672 17

Waterville S. S.	\$2 00
Seattle, Fremont ch.	35 00
Seattle, Tabernacle ch., t. s. C. L. Max- field.	1 000 00
Seattle, Chinese ch.	5 00
Tacoma, 6th Ave. ch.	6 22
Willapa S. S.	1 20
Hoquiam ch., for Fukuin Maru.	20 25
Seattle, Sw. ch.	40 00
Seattle, Sw. ch., J. A. Soderberg, for printing press for E. Lund.	500 00
W. Washington, Sw. B. U., for wk. of O. L. Swanson.	50 00

OREGON, \$61 85

Ione, 1st ch.	\$16 10
The Dalles ch.	16 75
Dallas, J. B. Thomp- son.	20 00
Middleton ch.	1 50
St. Johns ch.	7 50

CALIFORNIA, \$449 88

Ontario, 1st S. S., for Ningpo.	\$20 22
Stamford University, George C. Pierce.	1 00
Ceres ch., to aid in pur- chasing a gram- ophone for C. L. Davenport.	10 00
Healdsburg S. S.	4 00
San Francisco, 1st, C. E., t. s. student at Insein, c. D. A. W. Smith.	12 50

San Francisco, 1st, C. E., for the Fukuin Maru.	\$12 00
Waterford ch.	4 00
Watsonville, Mrs. M. A. Hopkinson.	3 00
Clovis ch.	6 00
Clovis S. S.	1 21
Fresno, 1st S. S., Birthday Box.	6 17
Malaga ch.	8 78
Selma, 1st ch.	50 00
Selma, Dan. ch., for wk. of P. Frede- rickson.	9 15
Selma, Dan. Y. P., for do.	5 00
Selma, Mrs. Beth, for do.	5 00
Tulare ch.	19 20
Tulare S. S.	2 50
Wheatville ch.	5 00
Linne, Sw. ch., for wk. in Phil. Ids.	15 00
A friend of missions, for W. China.	25 00
Alhambra S. S.	15 00
Glendale ch.	37 00
Hollywood ch.	8 50
Los Angeles, Sw. ch., for Kifwa.	23 70
Los Angeles, Sw. Y. P., for wk. of O. L. Swanson.	30 00
Ontario ch.	59 85
San Pedro ch.	41 10
San Pedro S. S.	10 00

MISCELLANEOUS, \$100 00

A friend, special, for wk. on railway, c. J. E. Cummings.	\$100 00
Total.	\$35 885 11

LEGACIES

Boston, Mass., Estate Daniel S. Ford.	\$26 000 00
Brook- line, Mass., Wm. H. S. Jordan.	7 189 17
Gardner, Mass., Estate Susannah Stone.	5 00
Hartford, Conn., Es- tate S. G. Wright.	100 00
Albany, N. Y., Charlotte A. Coul- dwell.	1 873 91
Brook- lyn, N. Y., Estate Fred'k L. Du Bois.	1 000 00
Warsaw N. Y., Es- tate Spencer H. Brad- ley.	415 87
Mosier- town, Pa., Estate Evelyn Dixon.	950 00 37 533 95
	\$73 419 06

Donations and legacies received from April 1, 1906, to January 1, 1907.	\$136 217 14
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Donations and legacies received from April 1, 1906, to February 1, 1907.	\$209 736 20
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**DONATIONS RECEIVED TO
FEBRUARY 1, 1907**

Maine.	\$1,726 68
New Hampshire.	1 208 72
Vermont.	816 35
Massachusetts.	16 879 45
Rhode Island.	1 731 55
Connecticut.	2 752 68
New York.	25 377 58
New Jersey.	5 878 90
Pennsylvania.	24 906 27
W. Virginia.	2 840 51
Maryland.	25 00
Delaware.	149 23
District of Columbia.	643 27
North Carolina.	35 00
Georgia.	10 00
Florida.	20 00
Alabama.	72 00
Mississippi.	2 00
Kentucky.	20 93
Tennessee.	25 00
Louisiana.	1 00
Texas.	30 00
Indian Territory.	345 13
Oklahoma.	200 96
Wisconsin.	2 060 18
Michigan.	2 905 17
Illinois.	9 274 21
Indiana.	3 316 11
Ohio.	7 705 45
Minnesota.	2 695 88
Iowa.	4 852 25
Missouri.	3 471 77
North Dakota.	493 62
South Dakota.	519 64
Nebraska.	2 797 77
Kansas.	3 098 26
Montana.	157 09
Wyoming.	111 58
Colorado.	1 148 19
New Mexico.	119 15
Idaho.	368 31
Utah.	118 26
Arizona.	101 45
Washington.	3 833 48
Oregon.	4 853 67
California.	3 101 42
Alaska.	10 00
Philippine Islands.	20 00
Canada.	6 00
England.	2 98
Ireland.	92
Denmark.	250 00
Austria.	2 06
Burma.	50 00
Africa.	500 00
Miscellaneous.	4 719 93
	\$143 962 01

**LEGACIES RECEIVED TO
FEBRUARY 1, 1907**

Maine.	\$100 00
Vermont.	500 00
Massachusetts.	41 024 00
Rhode Island.	1 548 56
Connecticut.	5 117 93
New York.	7 644 31
New Jersey.	250 00
Pennsylvania.	1 764 58
West Virginia.	140 00
Maryland.	5 000 00
Ohio.	245 63
Illinois.	600 00
Minnesota.	390 23
Wisconsin.	1 308 95
Colorado.	40 00
Oregon.	100 00
	\$65 774 19

March

SPECIAL TOPICS:

Our **M**edical **W**ork
South **A**merica

*I am come that they might have
life, and that they might have it
more abundantly. — JESUS CHRIST.*



Photo by Mrs. L. M. Breed

OPERATING ROOM IN THE HOSPITAL AT NAIGONDA, SOUTH INDIA

Miss Dinshaw, a Parsee assistant, preparing for an operation

THE BAPTIST MISSIONARY MAGAZINE

Vol. 87

APRIL, 1907

No. 4

GREAT CAMPAIGNS OF CONQUEST

BY REV. WILLIAM ASHMORE, D.D.

WOLLASTON, MASS.

A CAMPAIGN is something very different from a battle. A battle is a single engagement; a campaign is a long-continued series of military movements, involving sometimes several battles before a conclusion is reached.

I.

There is a great campaign of conquest described in the Old Testament: it was Joshua's campaign for the conquest of the Canaanites. The incidents and the methods of that campaign furnish an analogue illustrative of the conquest of the earth by the gospel.

II.

There was another campaign set in motion by Christ for the conquest of heathenism in the Roman Empire. This campaign was divided into two parts. The first part was in Judea and Jerusalem and Samaria and was under the leadership of Peter, James and John. The second part was in the great Roman Empire as a whole, and was under the leadership of Paul, Barnabas and Silas. Both are described in the book of Acts. The campaign by them and their successors ended in the downfall of the heathenisms and philosophies of Greece and Rome as described in the sixth chapter of Revelation.

III.

The great modern mission campaign was announced in the fourteenth chapter of Revelation: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come, and worship him that made heaven and earth, and the sea and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." This describes the great campaign now going on in the whole world in which the heathen are coming in vast multitudes into the kingdom of God. The promulgation of the gospel and its acceptance among the heathen nations is to be followed by the downfall of Romanism. Both of these events are near at hand.



THE WORK OF THE DOCTOR IN BURMA

PAVING THE WAY FOR THE GOSPEL TRUTH

BY A. H. HENDERSON, M.D.

MONGNAI, BURMA

SAID a thoughtful Hindu concerning Christianity, "We do not fear your preachers, but we do fear your doctors and women visitors." He does well to fear them, for they represent Christianity in the home, behind all prejudices, knocking at the heart. It was the late Mrs. Ingalls who was given an idol to sit on (imagine it, in a land where people say a male dog is better than a woman) while she doctored the priest in his monastery. Among the Burmans, Dr. Ellen Mitchell in Moulmein, Dr. Fowler (now Thompson) in Bassein, and Drs. Douglas and Coté in Rangoon (the last two in connection with the Government Dufferin Hospital), have worked, while Dr. Sutherland is still at it in Sagaing, near historical Ava. In connection with the Karen Mission have been Dr. Johnson (first in Toungoo and then in Loikaw) as well as Drs. Corson and Garton, with Mr. Crumb. Their clientele has been drawn from parts near and remote, all over the Karen hills surrounding Toungoo. Chiefly, however, do we find medical missionaries in Burma at work in the frontier stations. In Bhamo, till lately, Dr. Griggs was at work, and in Namkham formerly Dr. Harper, and now Dr. Rittenhouse. In Hsipaw, Dr. Kirkpatrick formerly had medical work—now Dr. Leeds, in Mongnai Dr. Henderson, in Kengtung Dr. Gibbens, and in Haka, Dr. East.

To the ignorant, suspicious, frightened people in these frontier regions, who know but little of the white man and less of his God, must the doctor go to pave the way

for their love, confidence and trust in the Christian and Christ. Here will he be called on to cure those from whom the native exorcists have failed to drive out evil spirits. Here must he prove that medicine is more powerful to stop the cholera fiend than are offerings or bamboo barriers. Here he must shelter and heal the poor witch who has barely escaped from her village with her life, here pick up the poor traveller or beggar, forsaken by his companions in his direst need, and left to die like a dog alone. Here he is to raise a refuge for the blind, the halt, the maimed, until gradually the people, forgetting that foreign medicine will "cause them to swell up and die," lose their dread of being "cut to pieces by the foreign doctor," are ready to brave the "unlaid ghosts" of the patients who have died in the hospital, and, trusting to Jesus through the doctor (for the two are strangely jumbled together in their minds), come to him with friend mauled by animal or hacked by man, wife in sore distress or child with broken limb, the blind, and the leper, saying as they lay them at his feet, "I trust all to you, do with them as you will." Such in bare outline is the doctor's work in Burma. How much it is appreciated is shown by the free gift of government aid to the hospital in Namkham; the pretty little hospital built from medical proceeds in Hsipaw; the gift of a Buddhist monastery, from the timber of which preaching zayat and hospital ward are built in Mongnai. What better field for "practising Christianity," O Christian doctor?

EVERY MISSIONARY A PHYSICIAN

SPREADING THE GOSPEL OF HEALING IN ASSAM

BY REV. G. G. CROZIER, M.D.

TURA, ASSAM

IN the part of Assam occupied by the Missionary Union four men are engaged in both preaching and healing. This is in an area equal to New Hampshire, Connecticut, Rhode Island and New

necessity of his being required that he have compassion on the multitudes of those that were suffering. Every missionary is a marked man; people know his love; they know he is a messenger of unseen power;



THE HOSPITAL AT KENGTUNG, BURMA

Jersey, with a population of 2,806,905. One of these, who had been on the field and seen the appalling need, prepared himself in medicine during his first furlough home and now after too long a second term of service has returned home to recover his health, in order that he may be able to accomplish the hopes set before him. One new man fully qualified is soon to reach the field for the first time. Besides the four regular physicians, one other has just returned to his field after having taken a short medical course during his furlough, and is now ministering as a faithful messenger to large numbers.

The Master could not be hid; the very
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they believe that most of their ills are caused directly by evil spirits, and many of them by their sins. Trained or not trained for this sort of work, almost every missionary is compelled to use his God-given powers to relieve suffering and save life. Most missionaries that have come to Assam without medical training have spent many anxious hours over their trained helpers and others to save their lives and to reveal the love of Christ, and have spent much time studying up from books what they should have been given in one year of special training before coming to the field. Some of the missionaries in Assam that are not counted as medical are doing a

large amount of successful work, having thus prepared themselves by the very urgency of the situation. The conviction has grown upon me during these seven years of service that every missionary should secure one full year of special medical training before being placed in the midst of surroundings such as these; it would save both time and money, besides lives for the work and souls for the Kingdom.

Dr. Kirby has a large opportunity awaiting him at Sadiya. Dr. Rivenburg's field is now occupied by one that has made no study of medicine. Mr. Pettigrew is building a little hospital and dispensary and training his evangelists to care for the sick and to use simple remedies wherever they go. Dr. Loops at Impur has begun in a field of almost unlimited opportunities, but with none trained to help him and no place to care for the patients, he has been compelled by the absolutely dense ignorance and filth of the people to abandon all surgical work till he can have a hospital. He, like myself, is treating his 2,000 patients annually, rather as a side issue than as a direct means of reaching the hearts of the people, while giving most of his time to other work. It seems to be almost trifling with a mighty power and a sacred trust, thus to be compelled to neglect one of the most powerful means, the most powerful human means, of reaching the hearts of these who are so ignorant, so sin-sick, so

filled with belief in the overmastering of evil spirits. Were we to let our eyes free and our eyes look out upon the removable suffering, it would be crushing sometimes, but we are not to neglect it by the small number of missionaries. My own records showing a loss of about 1,000 in the number treated at my dispensary this year, by my absence most of the time going to work, much of which might have been done by others, while I gave myself up for the suffering and the utterly ignorant. I do rejoice, however, in the faithfulness of three young Garos who seem led by the Spirit, for by means of their help, thousands of bottles and tins of medicine have been prepared and sent out into the Gauhati districts during the year. We know from letters received that we have thus saved many lives and rendered large service in a severe epidemic in the Gauhati field, though seeing a single case. Two of these helpers are now out touring among the heathen villages with medicines, Scripture pictures, and lantern views supplied by the India Sunday School Union by the schools of Philadelphia. One of the workers is in the large central section and the other is traveling to the almost untouched regions of the part of the field. Blessings upon the earth will rejoice many hearts and the light of Christ's love has scarcely

MEDICAL MISSIONS IN SOUTH INDIA

PAST AND PRESENT IN THE INFLUENTIAL WORK

BY MRS. F. W. STAIT, M.D.

UDAYAGIRI, SOUTH INDIA

“GO ye into all the world and preach the gospel” was the command of our Lord. But all too slowly did the Church, to whom those words were addressed, come to realize the sacredness and dignity of her mission.

After long years of waiting she awoke to some sense of her duty and the glory of

that service, but the other command carried with it the thought of our tenderness and sympathy for suffering humanity, found but a small place in the hearts of his people. “Heal the fallen, sinful race? Did not the command belong to the age of miracles, the

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Photo by F. W. Stait

DR. STAIT AND HER STAFF

when the blind rose at a word and praised the Giver of Light for the wonders wrought, or the lame man leaped under the healing touch of a disciple's hand?

Public opinion has changed now, and those who carry the blessing of healing to those distant lands, are not only expected to be well versed in medical lore, but must prove themselves specialists in all the branches of surgery.

It was Dr. Downie, of Nellore, who established the first medical work under the care of an authorized physician in our Telugu Mission.

Under his oversight a beautiful hospital and dispensary were erected in Nellore, and in 1891 Dr. Ida Faye Levering took the full charge of that branch of the work in that large native town. The story of her life there is one of deep interest. Besides establishing a fine dispensary practise, she extended her efforts on all sides, visiting patients in their homes, and by her kindness and tact

1907

opening many of the zenanas to the visits of the Bible women and the other woman missionaries, who followed closely in her steps with their story of a Redeemer's love.

For a short time Dr. O. W. Gould was associated with Dr. Faye in the work, but the trying climate of India forced her to relinquish her post and return to America. In 1899 Dr. Levering returned home to enjoy a few months of well-earned

rest, and Dr. C. W. Coats filled the vacant place. Until her removal to the needy station of Ramapatam, Dr. Coats' devotion to the people, and her unselfish labor of love, will ever be a glad memory to those who knew and loved her in the far land of India.

In Hanamakonda we have a thoroughly-equipped and most promising hospital and dispensary, erected and established by Dr. J. S. Timpany. How successful he has been can be best judged by a glance at his statistical report for the past year. There we find a total of 8,914 out-patients



Photo by F. W. Stait

THE DISPENSARY AT ETTA WATERBURY HOSPITAL, UDAYAGIRI, SOUTH INDIA

and 70 who stayed for treatment in the hospital.

When you visit Nalgonda you are shown a beautiful bungalow and medical building where Dr. Breed, who is now on furlough in the home land, carries on her faithful service for the Master and reaches the hearts of many poor sufferers, the love and tenderness of a consecrated woman's healing touch being a power which few can resist.

In 1902 Dr. Lena Benjamin was appointed to the work in Nellore. The post had been for some time vacant, and it required much wisdom and tact to gather up the broken threads, and again make the empty hospital a center of bright, efficient service. Dr. Benjamin has proved equal to the task, and now that we hear of the appointment to that station of an associate physician, we can feel that the days of hardship are past, and a bright future is in store for the medical work in Nellore.

When I went with my husband to

Udayagiri in 1898 the only building available as a dispensary was a small mud hut. In it I toiled for over three years. At the end of that time we were in possession of a beautiful dispensary, and ere long the Etta Waterbury Memorial Hospital was erected, dedicated to the memory of the devoted young girl whose loving heart had given birth to the hope that some day, in some way, the Lord would honor her faith, and answer the prayer that joined petition with service. Our patients are increasing year by year, and with the benefit of an operating room and the comforts of skilled nursing, the usefulness and efficiency of the work must grow.

Much could be said on this subject. The future is ours and with the incoming of new doctors and the better equipment of our buildings we believe that this branch of our work will take a position in the future that will encourage and gladden the hearts of those who as pioneers bore the burden and stress of the opening years.

TWO STORIES FROM THE HOSPITAL

LOVE WINNING ITS WAY

BY REV. M. D. EUBANK, M.D.

HUCHOW, CHINA

ONE day there came to our hospital a little boy about thirteen years old with a cut on his arm. He had been out cutting grass and had fallen on his knife and cut himself — not a severe wound at first, had it been cared for, but it had been neglected, as all wounds are in China, and had become infected. This little fellow was in a bad condition, and both he and his old grandfather, who came with him, knew it. His arm was greatly swollen and he had quite a temperature. We cared for the little fellow as best we could, and in a few days he was much improved, and later went home well. To this boy and grandfather the cure was wonderful, for it was the kind of trouble that the Chinese doctors know but little

about. My little grateful patient went back to his village to tell his story of what had taken place.

It was not many days before my little friend (for that is what he is to the end of time now) was back at my hospital door with a number of his neighbors. He had told his story and now they had come to see the foreign doctor. Among this number there was one poor woman who was suffering with ulcers on her arms, and also from some internal disease. She was full of fear, superstition, prejudice and darkness. She was afraid to let the foreigner touch her lest her eyes or heart go from her. But the first day we simply rubbed some harmless ointment on her arm, and turned her loose in the hospital for the patients to tel

THE BAPTIST MISSIONARY MAGAZINE

the story and take her fear of the "evil devil" from her. (They will tell all the story with much more emphasis if you dare tell it yourself, so I let her tell all my story for me.) They did the well, and in a few days this poor old countrywoman and the foreign doctor were on good terms. She got well, and went back to her village to tell the story of her experience to her curious villagers. In a few days she came

to be a little easier to preach in that village now than it would have been before? Have not these people a different idea of our mission in China?

Here is another story. A boy was brought into my hospital one day who had about lost the use of his right arm. He had three great fistulas, from which pus was running all the time. This had started from an abscess which had been neglected, as all abscesses are in China, and had

left this little fellow in this dreadful condition. He came into the hospital and I operated on him, but the first attempt was not successful. He went back to his home and was told by his father that he must leave home and go on the street and beg



by G. A. Huntley

PATIENT BUILDING AND DISPENSARY, HANYANG, CENTRAL CHINA

with a great crowd of patients with her, some of whom said that no doctor on the street could cure. Among the members, however, was a poor sufferer who had been lame eleven years, and

came in. I remember how he looked and with more of doubt in his face. He said, "Foreign teacher, can you help me?" I told him I thought I could, and he said, "I have been to see all the noted physicians in this section, and none has ever been able to do me any good." He was cured, and went home a happy man with a New Testament in his hand, and some of its truths already find place in his heart. Now from this dispensary, from which these patients came, I have come on three different occasions to ask me to come to their homes and open a dispensary. Will it not



be a living, and in this manner get along: the father was too poor to feed him if the boy was never to be able to help in the work on the little farm. So this little outcast from his parental roof turned back to the hospital, and to the foreigner, for help. I shall never forget the look on Min Yang's face as he told me his story when he came back to us. He held up his left hand, the well one, and said, "Dr. Eubank, this hand is strong, and with it I can scrub the floors, and carry water, and — and — and—" The tears were now coming in his voice as well as in his eyes. I said, "My boy, I have something better

for you than you have thought of for yourself." I told him to go and tell his mother to come in. I asked her what she wanted to do with this boy and she hung her head and said that she was too poor to do anything for him. I asked her if she was willing for me to do what I thought ought to be done for the boy, and she said she was. I took the boy into the hospital, and after months of care removed the bone from his shoulder to his elbow. He made a fine recovery. But before he was quite well he came and asked if he could not attend our boys' school. I told him he could, and he entered and learned rapidly.

Just before leaving China for our home-



Photo by M. D. Eubank

MIN YANG

coming he came and said to me, "I want to be baptized." He was baptized. The neighbors all know the life and history of Min Yang; have they not already a different opinion of the foreigner, and of his mission in China? Before I left for home the father came to see me. He was full of gratitude for what had been done for his son, and before he went he had given me Min Yang to be my boy, that I might educate him to become a Christian teacher. The father was willing now that his boy should not only become a Christian, but a teacher. Thus it was that the fear and hatred left this father's heart; and that is the way it is leaving hundreds of hearts all over China.

MEDICAL MISSIONARIES IN JAPAN

THE WORK OF OTHER BOARDS IN THAT EMPIRE

BY REV. A. A. BENNETT, D.D.

YOKOHAMA, JAPAN

BAPTISTS do not now have, nor have they ever had, medical missions in Japan. In the early days of mission work in the empire, the medical missionary went from place to place and overcame prejudices against Christianity by ministering to the sick or those who were otherwise physically afflicted. The work, for instance, of Dr. Hepburn of the Presbyterian Board — not to mention other names — was attended with spiritual as well as physical results. After a while missionary touring was found to be less

called for, while work in fixed localities became more pressing. Thus the dispensary or hospital became a necessity. Later, however, Japanese who had been trained by the missionaries or in the government medical schools, or who had studied in foreign countries, met the pressing need for Western medical science, and the missionary was less sought. At present there are a few mission hospitals, like those of Dr. Whitney, a self-supporting missionary of Tokyo, or Dr. Lockwood, of the Seventh Day Adventists in Kobe, or Dr.

Suganuma, working with the Methodists in Nagasaki. There are also leper hospitals of a more or less missionary character in connection with both Protestant and Roman Catholic work. These are located in Tokyo, Gotemba and Kumamoto. There are some missionaries who have the title of M.D., but who feel that in the present condition of Japan they can do best by giving their time to purely evangelistic work. Others think differently, but generally feel that the medical missionary should now direct his energies mainly, if not solely, to the relief of the neglected classes, the poor who cannot pay for the regular physician, and children, whose ailments seem to be largely ignored. It has been estimated that in America approximately one dollar *per capita* is annually contributed for charitable medical

work; in England, one dollar and a third; while in Japan the amount is only about one sixth of a cent. The poor, therefore, need medical help, and could not have better than would be given by the medical missionary. Dr. Calborne, who has been doing some medical work in Hokkaido for about seven years, especially for the poor, says:

The Japanese medical men are glad rather than otherwise to have the poor taken off their hands. . . . There has been nothing but the most friendly relations and sympathy between us. We have found numbers unable to pay the ordinary hospital fees, especially in cases of long illness, and have found many suffering in their homes for lack of proper treatment, and not a few dying. Our Hokkaido winters are exceptionally severe, but in order to be sure and get a ticket for the next morning's admittance to the dispensary there was, for months together, a crowd to be seen around the dispensary door at midnight.

OUR MEDICAL WORK ON THE CONGO

AN INTERESTING FIELD FOR THE GOSPEL PHYSICIAN

BY CATHARINE L. MABIE, M.D.

BANZA MANTEKE, AFRICA

ASIDE from the few widely scattered State and Company doctors, in whom the natives place but little confidence and often fear because of their relation to the government, Congo physicians can be counted almost on the fingers of one's hand. And yet I know of no more interesting field open to the well trained doctor with a liking for original research, nor a riper one if he has his Lord's passion for souls

He will find most of the diseases prevalent in the home land and not a few endemic ones, such as the African sleeping sickness, various malarial and enteric infections, and skin diseases as strange and perplexing as the foreign tongue in which he must question and prescribe.

He will find a people whose crude knowledge of a few drugs is inextricably mingled with witchcraft and sorcery, prone to attribute all sickness to the malign-

ant influence of evil spirits, but a people who, having come to trust him, will believe him almost omnipotent.

Mukimvika with its coast breezes has long been the home of Dr. F. P. Lynch. Thither many white folks seek the genial doctor's help. His hospital is reported the largest, best equipped mission hospital in Congo.

At Matadi, the busy, unhealthful port of the Free State, A. Sims, M.D., D.P.H., spends the long hot hours in his immaculate pharmacy, ministering to the sicknesses, physical and moral, of a never-ending procession. The doctor's long years of service, wide experience, continuous study and investigation, easily place him first among Congo physicians. The sturdy, healthy young church that is growing up under the doctor's ministry gives evidence of the Lord's blessing upon his work.

At Banza Manteke, since my return to

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the home land and Dr. Leslie's departure to the new station in Portuguese Congo, the medical work has once again fallen to Mrs. Richards' efficient hands. Since Dr. Kirby's departure from Lukunga and transfer to Assam, Mrs. Moody has cared for the sick at that station, as also do Mrs. Frederickson and Mrs. Hall at their respective posts. These missionary mothers, with their own dear children far away in the home lands, are a rare and beatific benediction to the motherhood of the Dark Continent, wheresoever they come in contact therewith.

Dr. Leslie in his far away new field has found the medicine chest an open sesame. Wherever we go its fame has gone before, and from every town and village they come, bringing their sick and helpless just as they did in the olden days when the Great Physician trod Judean pathways.

None of us are ever willing to be physicians only, but carry our full share of the church and school work. Medical work is but a means to a greater end, which we profitably use, but would not magnify unduly, like our Master, who so often, when he had healed, forbade publicity.



DR. MABIE HOLDING A BABIES' CLINIC

POLONG AND BOLONG

MEDICINE IN THE PHILIPPINES

BY REV. P. H. J. LERRIGO, M.D.

CAPIZ, P. I.

A BOTTLE of calomel tablets and a can of powdered quinine were the humble beginnings of Baptist medical work in the Philippine Islands. The first patient was an old woman who

came groping into the chapel at Jaro during the first service we attended, evidently in the throes of a malarial paroxysm. She sat up bravely during the first half hour, but when Sr. Ambrosio became well

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THE RIVER FRONT, CAPIZ, P. I.

up to his subject she gave it up
own on the bamboo bench. The
is equanimity with which she
e powdered quinine mixed with
quantity of water induced in us
and respect for the stomachic
of the Filipino and encouraged us
ward.

those early beginnings we have
d. In Capiz and Jaro are now
pped dispensaries, and in con-
rith the Jaro work Dr. Thomas
unized five branch dispensaries
ugs and doctrine are distributed
There is not much difference
he words "*polong*" and "*bolong*."
" is "*doctrine*" and "*bolong*"
sine." We try to give the promi-
the former, but certain it is
: it not for the medicine, many

would never hear of the doctrine. Every
patient who comes receives a verbal or
printed invitation to come to Christ, and
though he does not always pass the message
of life on, he is sure to tell others of the
dispensary and thus our opportunity is
enlarged. It is often curious how the
dispensary attendance will follow geograph-
ical lines. Some time ago a patient came
to us from the town of Mambusaw. He
was suffering from a condition of mono-
mania which led him to believe that he
was being turned inside out, so that the
services of four strong men were needed
to grapple with his body in order to prevent
such a dire calamity. Returning to his
own town a little later with his mind in a
more normal condition and his body still
right side out, he precipitated a stream of
Mambusawians upon the dispensary.



CAPIZ FROM THE CATHEDRAL

Dr. Lerrigo's house is seen at the further end of the bridge, on the left-hand side

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The medical work silences all cavilling and meets the prejudices of even the Romanist priests, as when Dr. Thomas rolled up his sleeves at a fire and went thoroughly to work upon several almost fatal cases of burns with the padre waiting at his side to put on the finishing touches.

Last year in the dispensaries of Jaro and Capiz there were about 11,000 treatments given, which means a moving audience for the gospel from all parts of the Visayan group, who return to their homes, some renewed souls, all more or less favorably influenced toward the truth. The privilege of helping these is no small one, and thousands of patients go away blessing the missionary, but the saddest part of the work is the large number of cases beyond one's power. During the past year about 200 operations have been performed, but these were mostly of a minor nature, for it would be neither wise nor safe to undertake the more delicate cases without proper equipment. Some few cases we have operated under ether and cared for in our

own house, but the handicaps to successful surgical treatment without a hospital are legion and so we have undertaken only those imperatively demanding surgical interference. Think of amputating a fore-arm with a buck-saw! Yet we had to do so for lack of a better instrument. One day a girl who had fallen from a tree and sustained a fracture of the thigh was brought to us. It was necessary to reduce the fracture under an anesthetic, and this having been done we applied the proper extension splint and having no place to keep the patient, allowed her to be taken to the house of a relative in town. Unfortunately the relative tired of her in a couple of weeks and sent her, splint and all, back to her own town out of our ken and care, thus greatly imperilling the result. It is this class of cases which makes the missionary physician sigh for a hospital where he can control the surroundings of the patient, and equipment which will give him at least a fighting chance to save the severer cases.



THE WORK OF SOUTHERN BAPTISTS

WHAT THEY ARE DOING IN BRAZIL AND ARGENTINA

BY REV. WILLIAM H. SMITH, D.D.

EDITORIAL SECRETARY OF THE FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION

THE United States has reason to feel a deep interest in our sister republic, the United States of Brazil, and the smaller republics in the far South.

South America is the great neglected continent. To many it is an unknown continent. It contains one seventh of the land surface of the world; it is unexcelled

in mountain heights and its valleys are of surpassing loveliness and fertility; it is inexhaustible in mineral and agricultural wealth. It has cities almost as large as Philadelphia and beautiful as Paris. Buenos Aires is the largest city in the two continents south of the City of Brotherly Love. The harbor of Rio de Janeiro is

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the most beautiful in the world, and it is said that the city itself reminds one of the metropolis of France.

THE NEED OF THE GOSPEL

Great numbers of Christian people do not realize how sorely South America needs the gospel. It has been truly said, "This is a priest-ridden continent, without family life, given up to domestic anarchy, to religious bacchanals, to the worship of grotesque images, to the practise of pagan or semi-pagan rites, and to the control of a most profligate priesthood, whose main business seems to be that shameful traffic in souls by which the gospel of Christ has become a by-word."

In point of education only about fifteen out of every hundred of the entire population can read. Morally, conditions are beyond description. The

THE WORK

The work of the Southern Baptist Convention, begun in 1881, has been greatly blessed. At the time of the last report, a year ago, there were 79 churches, with 124 outstations; 37 missionaries; 22 or-



BOYS' DEPARTMENT OF COLLEGIO PROGRESSO BRAZILEIRO, SAO PAULO, BRAZIL

BAPTIST CHURCH AT PARA, BRAZIL

dailed native preachers; and 64 unordained native helpers. The membership of the churches numbered 4,367.

priesthood has been so unfaithful and immoral and the men generally so profligate, as to fill society with infidelity and suspicion. The people realize their need of the gospel and in many places are eagerly seeking the light.

1907

From the beginning this has been one of the most fruitful fields of the Southern Baptist Convention. While the work is not half as old as that in China, the membership of the churches is almost as large as in that empire, where the number is

137

5,049. Our denomination ranks first among Protestant denominations in South America in the number of converts. It is far within the truth to say that one third of all South American Protestants belong to the Southern Baptist ranks. This success has been attained in the face of strenuous opposition and bitter persecution on the part of Romanism, but now a great change has come over the people. Religious liberty has been granted everywhere. There is a wide-open door for Bible distribution. The people are sick and tired of the domination of priestcraft and from every field the missionaries write of the beginnings of glorious revivals. It is evident to the weakest faith that "the prospects are as bright as the promises of God."

[Besides the mission in Brazil, southern Baptists have a growing work in Argentina. This is their youngest mission, having been opened late in 1903. There are at present five missionaries with their wives, occupying three stations: Buenos Aires, Rosario and Santa Fe. The work is carried on amid considerable opposition, the people being nominally Roman Catholics and intensely opposed to Protestant missionary work. However, in some ways Argentina is more liberal and progressive than other countries of South America, and the Baptist mission is a hopeful one. The following brief letter from Rev. J. L. Hart,

one of the workers in Rosario, gives an idea of the work and of the spirit which characterizes the missionaries:

In July I was with Mr. Fowler in Santa Fe for two weeks; we had services every night during my stay there. The Lord gave us a full harvest each night, and I have never had the pleasure of preaching to people who gave better attention than they did. Santa Fe is the center of Judaism in this country, and for that reason is a hard field; but we are truly thankful that is opening a door even in Santa Fe. Mr. Fowler is much encouraged over the outlook, and writes that the majority of the people who attended our series of meetings are still coming to his services, and that a goodly number of them manifest interest in the salvation of their souls.

During my absence the work in Rosario was carried on by Mr. Hosford and our native helper, Fernandez, who, by the way, is making a very efficient worker. On my return home I had the pleasure of baptizing two young men. They are the first young men that we have baptized here. One of our most difficult problems is how to reach the young men, in whose hands soon rest the destiny of the country. We are happy we are that two have taken a star in Christ. We have six others in our Bible school who seem to be deeply interested.

The last of August I went to Buenos Aires to speak in the conference of Christian workers in Spanish, in that city. The work there is being carried on nicely.

For a fine description of Buenos Aires we refer our readers to the article by Rev. J. L. Hart, in the *Outlook* of January 26, entitled "A South American Mission." — THE EDITOR.]

CANADIAN BAPTISTS IN BOLIVIA

AN INTERESTING PIONEER WORK

BY REV. J. G. BROWN

SECRETARY FOREIGN MISSION BOARD, BAPTIST CONVENTION OF ONTARIO AND QUEBEC

CANADIAN Baptists entered Bolivia in 1898 by sending out as their pioneer missionary, Rev. A. B. Reekie. Even before he became a Christian, South America was laid on Mr. Reekie's heart, and after his conversion the conviction that the Lord had called him to be a missionary to that great continent fastened itself upon him with an intensity that would brook no refusal, so

before completing his seminary course he spent a summer vacation, aided by a few friends, in an exploration of the usual needs of Peru, Bolivia and Chile. Finding Bolivia without a single Protestant missionary, and, so far as he could discern, without a single evangelical Christian, he resolved to give his life to the preaching of the gospel in that great country.

Returning to Canada he represented

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results of his investigations, and so enthusiastic was the young missionary so thrilling was his story, that the next Convention, at its session at London, Ontario, in

1897, indeed the Foreign Board, by a unanimous vote, to a mission in Bolivia, and a few months later Mr. Reekie set sail from New York. He continued his work in Oruro by organizing a small school for boys. Encouraged by the liberal spirit of the place, he is holding public services as soon as he had gained command of the Spanish language.

At that time Bolivia was in the grip of a revolution, the constitution reading as follows: "The State recognizes and maintains the Roman Catholic Apostolic religion and prohibits any other worship, except in the colonial territories, where there will be toleration."

In the face of the opposition of the revolution, Mr. Reekie continued his services and celebrated the fourth anniversary of his arrival by baptizing his first converts and organizing the first Protestant church in Bolivia.

Meanwhile a great revolution had taken place. The people, headed by General Sucre, revolted against the dominance of the priests and set up an anti-clerical or republican government, which is still in power. In August last, by a very large majority in both houses of congress, passed a law granting full liberty of conscience in matters of religion.

Encouraged by these and other favorable conditions, the board has gone forward and has opened two other stations. One at La Paz, the new capital, and Cochabamba. The missionary staff now numbers seven: Mr. A. B. and Mrs. Reekie, Rev. C. N. and Mrs. Mitchell, Rev. F. J. and Mrs.

Scott and Miss Janet Carmichael. In all about twenty-five persons have so far been baptized, mostly converts from Romanism. There are many inquirers



MR. AND MRS. MITCHELL AND BAPTIST CHURCH AT COCHABAMBA, BOLIVIA

and the outlook is excellent. It is needless to remark that morally and spiritually the condition of the people of the country is past belief.

THE NEW RATE TO PASTORS

IT is no surprise to find that the pastors are so heartily accepting the change in their rates and are sending in the twenty-five cents for their subscriptions. We knew they would welcome the opportunity of helping the MAGAZINE. We recognize that we owe a great debt to the pastors for bringing the MAGAZINE before their congregations and securing subscriptions. We are therefore offering them a rate lower than that of the clubs, while we do not demean them by giving them something for nothing.

Perhaps some may not have noticed the change. Beginning with this issue the free copies heretofore sent to pastors of contributing churches are discontinued, the price to pastors being now twenty-five cents. If you have not yet sent in your subscription, do so at once, in order not to miss a copy.

ROBERT MORRISON

THE MAN AND HIS WORK

"MAY God station me in that part of the missionary field where the difficulties are greatest, and to all human appearance the most unsurmountable." Such was the prayer of Robert

Morrison: the answer came in his appointment, one hundred years ago, to carry the message of salvation to the perishing multitudes in the vast empire of China, which for thousands of years had barred and bolted its gates against every Christian influence.

Born in Morpeth, in Northumberland, England, Morrison was trained from his earliest childhood in the fear of the Lord

and a knowledge of the Scriptures, and it is not surprising that at the age of sixteen, as the result of such training, he came naturally into the Kingdom. From the very first he showed great earnestness and zeal and early began to consider the work of the Christian ministry, entering Hoxton Academy with this in view. Soon his growing desire for foreign missionary service became a fixed purpose; but in this he met with great opposition from his family.

Being persuaded, however, that it was the call of God, he could not be turned aside, and after a brief term of preparation at the Missionary Academy at Gosport and a few months in London devoted to a

course of lectures in medicine and the study of Chinese, he sailed for China by way of America on January 31, 1807.

On his arrival in China he was immediately beset with difficulties and had to move with the utmost caution because of the hostility toward all foreigners who were there for other than commercial purposes. For two years he devoted himself with unremitting diligence to

acquiring the language, improving in the meantime every opportunity to preach and teach the few Chinese helpers and attendants whom he could gather around him, albeit behind locked doors because of opposition.

The year 1809 was marked by two very important events in his life, which occurred on the same day, February 20. One was his marriage to Miss Mary Horton, whom he met soon after his arrival in the country;



Courtesy of the Young People's Missionary Movement

MORRISON AND HIS CHINESE ASSISTANTS

the other his appointment as translator of Chinese for the East India Company, an office which he filled most acceptably for twenty-five years.

Not deterred by an edict making it a crime punishable by death to print in Chinese anything on the Christian religion, he continued steadfastly at his task of translating and publishing portions of the Scriptures and scattering them as widely as possible. For five years he labored on alone, when he was cheered by the coming of another missionary, Dr. Milne, who proved a very efficient helper. He also began to see the promise of spiritual fruit as the result of his labors, and in 1814, after seven years, he had the great joy of baptizing his first convert.

During the next ten years he completed the noted literary productions of his life. On November 25, 1819, he had the pleasure of notifying the London Missionary Society that the whole Bible had been translated into Chinese. This stupendous task was largely the work of his own hand, although Dr. Milne rendered efficient service as soon as his knowledge of the language would permit. Dr. Morrison did not claim absolute correctness for this work, but only professed to have laid a foundation for later translations. In addition to the Bible translation, the production of a number of religious tracts and the publication of an Anglo-Chinese grammar, Dr. Morrison had for seven years devoted much labor to a Chinese dictionary, which was in reality more of an encyclopedia. This work was completed in 1823

and furnished the key to unlock to Western students one of the most difficult languages of the world.

Two great afflictions came to Dr. Morrison during these years: the death of his wife in 1820 and the subsequent separation from his children, and the death in 1822 of his colleague Dr. Milne, who had faithfully shared his labors. His health suffered severely from this double bereavement, but it was not until the end of the year 1823 that he felt he could leave his work for the long-deferred furlough which he so greatly needed.

On his arrival in England Dr. Morrison found that he had won a name for himself in the literary world, and he was received with gratifying honors by people of all ranks, even being presented to the king himself. He was so overwhelmed with invitations to preach and speak before various missionary organizations, that it was with difficulty that he secured any rest or oppor-

tunity to visit his children and other relatives.

In 1826 he returned to China, taking with him as his wife Miss Eliza Armstrong of Liverpool. Henceforth he devoted his time to writing various religious works and began the gigantic task of preparing a commentary on the Bible in Chinese.

These closing years of his life, however, were clouded by many vexations in connection with his official duties, financial anxieties, cruel and unjust criticism of his translation of the Bible and the failure of several projects, dear to his heart, for the uplifting and education of the Chinese.



MORRISON'S GRAVE AT MACAO

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These things and the strain of his long-continued and arduous labors began to tell upon his constitution, but he still continued steadily at his work until within three days of his death, which occurred August 1, 1884. He was buried by the side of his first wife at Macao.

Although he was not called upon to endure the violent persecution which fell to the lot of Judson and some other pioneer missionaries, his courage and tact amid the trials and dangers which constantly threatened him, the patience with which he met and surmounted all obstacles, his marvelous literary achievements and his unwavering faith rank him among the heroes of Christian missions.

THE Philadelphia Baptist Ministers' Conference is taking advantage of the visit of several of its members to China to send by their hands greetings to the missionaries and the native church. The message to the missionaries follows:

To our dear brothers and sisters, the missionaries in China and Japan:

Through the delegation visiting the scenes of your so strenuous and successful labors, the Baptist Ministers' Conference of Philadelphia and Vicinity sends you the warmest greetings.

We are jubilant because of what you are, and of what you are accomplishing. We are glad that such consecrated hearts and brains as yours are confronting such a new era in China, which wonderful new era yourselves and your predecessors have done so much to bring about. Veritably going forth with sacrifice and weeping to the hard sowing, you are showing in surprising way the power of our Christ by the various and affluent harvest you are now gathering to his praise. He is the leader who can never know defeat. Be sure we do not forget you. We hail you as the brave and splendid pioneers in the great world conquest. We pledge you our prayers and help. With utmost love and admiration we gladly subscribe ourselves.

BESIDES those mentioned last month, the following have joined the Baptist deputation: Rev. A. K. De Blois, LL.D., and Miss Amy Wardner, of Chicago, and Rev. C. H. Watson, D.D., of Arlington, Mass.



Photo by F. S. Dobbins

THE PHILADELPHIA DELEGATION TO THE SHANGHAI CONFERENCE

Left to right: Rev. F. A. Smith, Dr. J. W. Lyell, Rev. F. S. Dobbins, Mr. D. P. Leas, Dr. J. H. Haslam, Dr. B. L. Whitman

NOTES ON THE CONGO SITUATION

BY SECRETARY T. S. BARBOUR

A gratifying announcement is made that favorable action has at last been taken by the United States upon the memorial relating to the Congo State, presented by our missionary societies in April, and many later memorials and petitions received from the Congo Reform Association and other bodies. By a unanimous vote, support has been promised by the President in measures for relief of the Congo people. The phraseology of the resolution adopted is diplomatically worded, action by the President being promised in case "he shall find that the conditions made are established by proof," approval being limited to such measures as are consistent "with the traditional American foreign policy which excludes participation in the settlement of purely European in their scope." The less acceptance of these modifications of the original resolution of Senator Lodge is necessary to secure unanimity of senators, as well as, possibly, any action in the crowded days of a closing session of Congress. But the significance of the result lies in the fact known to the world and the country, that the President, through the state department, has already assumed the right of action by our government for the protection of the people of the Congo territory, on the basis of our full participation in the Conference of Brussels in 1908, and has formally signified to the world a desire to cooperate in relief of the Congo conditions.

A victory is undoubtedly to be attributed to the intense popular interest which this cause has aroused. Both in England and in this country, the movement has been vigorously the movement of the people. A statement is freely made in the state department and by senators that no issue in many years has stirred public feeling so widely and so profoundly. One senator

states that he has received upwards of three hundred communications relating to this case in a single day. Readers of the *MAGAZINE* should know that among those promoting this great popular awakening, two men widely known in our Baptist churches have been conspicuous: Rev. H. S. Johnson of the Warren Avenue Church, Boston, who has devoted time and financial means unsparingly to this interest, and Rev. Everett D. Burr, D.D., late of Newton Center, Massachusetts, whose sudden death, after a few months given to a vastly influential work in New York City in promotion of the Congo cause, is so deeply deplored.

The result now reached, however, while gratifying, gives little occasion for self-congratulation; for, as stated in an appeal recently addressed to our government and that of Great Britain by the Conference of Missions Boards in the United States and Canada, we cannot be unmindful of the fact that "the heavy burden of wrong continues to rest with crushing weight upon the Congo people" and "that the first definite step towards just international action has not yet been taken." It is not strange that many are restive under the long delay in reaching effective international action. Those following current events will, however, understand the failure of Great Britain to take at once the action for convening an international conference which was anticipated by Secretary Root when his communication was sent to that government. Action in the Belgian Parliament, looking to possible annexation of the Congo State by Belgium, has interposed a temporary check to the contemplated action of Great Britain. Some will regard this cause as insufficient. It may be held that the very proposal of annexation furnishes in itself a just occasion for the convening of an international conference, since it may seriously be questioned if

Leopold has authority for transfer of territory without consent of the powers holding guardianship in the Congo region; but the government of Great Britain, doubtless as an offset to the charge that its interest in the Congo question is mercenary, some months ago declared itself ready to accept Belgian annexation. Meanwhile, Secretary Root, in view of the lack of full participation by our government in the action of the original conference at Berlin, believes that our effort will be most effective in the form of cooperation with one of the signatories of the Berlin Act rather than in the form of action independently initiated.

It is apparent, however, that neither by our government nor by Great Britain can annexation be tolerated except as correction of the frightful abuses prevailing in the Congo State is assured. The government of Great Britain is now urged to make formal declaration that annexation, if sanctioned, must give clear recognition to the principles of administration framed in the Act of Berlin. The horror of present conditions must be relieved and its renewal made impossible.

It is indeed denied still that serious abuses have existed. It is strange that in view of the exposure made recently of the shameless methods employed by the king in misleading public opinion in America, confidence can be placed in any statement made by his representatives, or, that the testimony of any individual who has visited certain parts of the country under official guidance and oversight can weigh against overwhelming testimony by which the prevalence of frightful wrongs is attested. Senator Morgan of Alabama, in a recent address in the Senate, well said: "If we could feel that we were justified in setting aside every report made by missionaries and travelers and explorers and treating them as idle and malicious stories, there is no plea that can avoid the naked truth that is disclosed by the mission sent out by Leopold; no argument can evade the conclusion that the reign of Leopold has inflicted more terrible inhumanity upon the people than is to be found recorded in any work of history."

Results thus far reached in the Belgian Parliament in consideration of the plan of annexation are thoroughly unsatisfactory and unpromising. Already grave difficulties have developed in the work of the committee appointed to consider the proposal. Needed information regarding the financial standing of the Congo State is refused; and indications multiply that the king will consent to no plan of colonization involving any real modification of his own autocratic power. Those most eager for annexation assert unqualifiedly that Belgium, if entering upon rule in the Congo, would refuse recognition of any right of guardianship by other powers. Furthermore, the atrocious system, maintained by the king, of appropriation of the territory and the produce of the soil and maintenance of forced labor, is to be continued. The Belgian premier has said publicly, "Without the maintenance of the present system the Congo is not worth a penny to Belgium." The party in Belgium genuinely desiring to afford relief to the Congo people considers the project of annexation impracticable and hopeless.

It is thus apparent that the task of friends of the suffering people of the Congo State is not yet accomplished. In the event of prolonged procrastination in Belgium, which obviously it is the king's purpose to promote, or of effort for annexation without just guaranties, the demand for international action will return with intensified force. It is not a time for relaxing of interest but for extending information and strengthening resolve. A popular movement for influencing our own government to independent leadership in action on the ground of a broad humanity may yet be imperative. Our country, foremost in recognition of the Congo government and now officially conceding its own right of action, must use its full power for the righting of the appalling wrong. The era now at hand in this movement is one of heightened responsibility. The world is now made aware of the iniquities practised under the Congo rule. These iniquities can continue only by an open or tacit consent which will leave upon our civilization an indelible stain.

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A WEDDING IN WEST CHINA

THE marriage of the Rev. Joseph Taylor, of Yachow, to Miss Helena W. Witte, in Chentu on December 5, was an occasion on which the West China Baptist Mission is to be complimented. Mr. Taylor not only secures a most desirable helpmeet for his home and work but the mission also acquires an efficient worker. Although Mrs. Taylor has been in China only a year, yet she has made herself so helpful in her work in Chentu that those with whom she labored relinquished her with the deepest regret.

Her attachment to the native Christians had become very strong, so that the girls especially, in the school where she was teaching, were nearly heart-broken when they found that they had to give her up.

The wedding day was a beautiful sunny autumn day. The ceremony took place in the home of Miss Colier of the Woman's Methodist Mission, and after the wedding the entire Chentu community were given a reception.

Immediately after the reception the bride and groom were carried in sedan chairs, escorted by many friends, to the river's bank, where the "Eloise," our mission boat, was in waiting to take them to Yachow. On the way to the boat the usual complement of rice, old sandals and shoes were thrown after them. During the night the native boys kept the quietness

periodically stirred by letting off large packages of firecrackers.

We congratulate ourselves that, in this union, one of our most gifted and efficient workers has brought to our ranks a like worker. — W. F. BEAMAN, Kiating.



Photo by W. F. Beaman

REV. AND MRS. JOSEPH TAYLOR

THE REVIVAL A RELIEF

YOU have heard long before this of the revival in India, one of the most marvelous movements of this age, which has compelled the faith of the most conservative and skeptical. It was needed to quicken and strengthen the faith of the missionaries in the genuineness of the Christianity of the disciples. It was needed, sadly needed, to reveal to the Christians the hidden sin in their lives. The great element in it has been the overwhelming sense of sin as against God, which it

has begotten; and the feeling of relief has been almost as marvelous. It has been about as great a relief to some of us. The lives of the Christians were so unsatisfactory that our faith in them often wavered. Now we believe afresh that the life which God's Spirit gives may exist under a very unpromising exterior. We never were so hopeful for the mission as now. No one who has experienced or come in sympathetic contact with the revival doubts its genuineness. — JOHN McLaurin, Coonor, South India.

FROM THE WORLD WIDE FIELD

BURMA

BURMESE WOMAN'S BIBLE SCHOOL

WE opened the Bible school on May 16. Our enlarged dormitory enabled us to accommodate twenty-six girls comfortably. We had also one day pupil, but as two were obliged to drop out, we closed with twenty-five. The school altogether was the best we ever had; the lowest average in the written examinations was made by a widow who did not learn to read till she was eighteen. The highest was ninety-nine per cent. in seventeen examinations, won by a girl in the second class, whose only schooling was received in the jungle. Her teacher, a Burman of few words and small attainments, who keeps a little independent school, insisted that the Bible lessons be well learned, so she and her mates, fearing the teacher's whip and their parents' reproofs, committed many passages to memory. Upon coming to us their minds were stored with texts, the meaning and connection of which they were glad to learn. In the past fourteen years we have had ten girls from that school. One of our first graduates became the wife of the teacher, and has kept up the woman's prayer meeting ever since. A younger sister has become one of the best Bible women in the country.—RUTH W. RANNEY, Insein.



Photo by W. F. Beaman

A HOUSE-BOAT ASCENDING THE YANGTSE RIVER IN WEST CHINA

SOUTH INDIA

THE REVIVAL AT PALMUR

THE mission work when I left my station was in a healthy and prosperous condition. Before leaving Bombay I received a letter from Palmur stating that a revival had begun there and that the Holy Spirit was being poured out upon the people. Since my arrival here I have received word, both from Mr. Unruh and from the pastor of the church, that they have had a glorious revival and that it had reached every one in connection with the mission, even extending to every pupil of the boarding school. Now the revival has begun at Bethlehem, the Christian village which we established near Palmur. We have worked so long at that station that there are many ties that bind the Christians and ourselves together, and there was much sorrow when we parted from them; many of the Christians wept like children, and they made me promise to return to them again as quickly as conditions would permit.—E. CHUTE, Nashville, Tenn.

CHINA

ON THE HOUSE-BOAT

THIS house-boat trip is the most interesting part of our entire journey. We have a fleet of four boats: two for freight, one used as kitchen and dining room and also furnishing sleeping apartments for the two single men, and one occupied by the Clarks, Dr. Anna Corlies, Mrs. Davies and myself. Dr. Briton Corlies is an excellent conductor and has taken every precaution for our welfare. The journey has been

April

much more pleasant than I had anticipated. I thought the weather would be colder and the rapids more dangerous and the time more tedious. The days are too short. Each afternoon we aim to have some language study with Dr. Corlies' teacher, whom he brought down with him from Yachow. We are seeing a great many strange sights these days and we are getting some good lessons in patience, as nearly every day has its delay of some sort, expected or unexpected. At the present rate we shall be in Suifu about January fifteenth. All the way along we have been impressed with our Heavenly Father's watchful care. — J. P. DAVIES.

TROUBLE WITH CATHOLIC ADHERENTS

I AM very busy visiting among the churches and baptizing those who are ready. There are candidates in all the churches. The Catholics are bothering us in the Maoteo district. The priest assumes official power and sends out his runners to terrorize and arrest any of our Christians with whom they happen to have dealings; the local authorities are afraid and powerless, so I am having to appeal to our consul. I appealed to him last year when the trouble was small, but without avail. Now, seeing that we have received no help, the Catholics are bolder than ever. Last year the women workers dared not visit that place on account of the trouble; this year we men feel that we take our lives in our hands when we go out there. — T. D. HOLMES, Kinhwa.

AFRICA

THE POWER OF THE WITCH DOCTOR

A MILE or so from here lives a man named Bombongo, who is a bit of a witch doctor. A man came to him for a charm (fetish) to use against a neighbor, and a few days after the neighbor was killed by a buffalo. Of course this death was put down to the charm, and Bombongo claimed 2,000 brass rods, about \$20. Some days later the man who obtained the charm

went out fishing; he returned with fever, and died in two or three days. Our young men gave Bombongo such a talking to that he handed over the money to be returned to the friends of the victim.

The fear of witches or evil spirits is very real, and so during our itineration we see plenty of wooden images and other charms; at one place a creeper is stretched along, or across the village, to intercept the evil spirits; at another, a mound is raised, to cause them to stumble, and sometimes a snare to catch their feet; or a man may hide a little parcel of ashes by the roadside, to bring trouble to any one passing that way who may wish to bewitch him. — A. BILLINGTON, Bwemba.

EUROPE

BETTER TRAINING FOR PREACHERS

AT the recent conference of Baptist churches in Finland it was resolved to reorganize our preachers' school. Now it is to be a four-class theological seminary. Yes, so it was resolved; but how it can be realized, I do not know. The students must be helped; we must have teachers (I am alone now); and we have neither books, maps, nor other materials of instruction, and from what source God will send to us necessary money for all that, I do not know. Nevertheless this step is absolutely necessary, if we are not to lose our young brethren for the work.

The jubilee was a grand and a wonderful feast, a real jubilee. One of the first Baptists in Finland, baptized in the first church fifty years ago, is still living and belongs to the same church, Foglo, Aland (Oland). Now she is quite aged, a widow. — T. S. OSTERMAN, Wasa, Finland.

FROM OUR EXCHANGES

THE CONFESSION OF A BUDDHIST

A BUDDHIST in China advocates in the public press in Peking a startling proposition, the establishment of the Jesus Church in China. The secret of all Western reforms he traces to the religion of Jesus, and he suggests that some eminent native connect himself with that religion, understand it properly and become the head of it for China. — *The Watchman*.

EDITORIAL

CHINA AND THE OPIUM EDICT

It is doubtful if any other nation has ever been so grievously and universally afflicted by an evil, or in so many ways, as China has been by the opium habit. It has affected the people physically, mentally and morally, and there is scarcely a family in the empire which has not "felt the clutch of this monster vice," as the Honorable John W. Foster expresses it. The relation of England to the traffic has long been a blot upon her good name. Li Hung Chang's rebuke was a fair and powerful one: "Opium is a subject in the discussion of which England and China can never meet on common ground. China views the whole question from a moral standpoint, England from a fiscal." Noble men in Great Britain have, however, striven valiantly to alter the position of the government regarding the trade, and last summer they succeeded in passing a resolution through the House of Commons condemning the Anglo-Chinese opium trade and England's part in it (see September number, page 372), which called forth the statement by Mr. John Morley, secretary of state for India, that the government would take steps toward doing away with the traffic from India, should China request it. The Chinese Government had already made representations to British officials on the subject, and immediately showed its good faith by taking a most radical position and issuing the most stringent edict against the practice and the business. The provisions for the carrying out of the decree are as follows:

1. Farmers are forbidden to plant new ground to poppies, and the area now used for that purpose must be diminished ten per cent. each year, and cease entirely at the end of the tenth year.
2. All persons who use opium are required to register their names with the police and obtain permits which will allow them to purchase a given quantity of the drug at certain periods. All persons over sixty years of age may continue its use as at present, but all persons under that age will be required to reduce their consumption by twenty per cent. yearly, and cease to use it entirely at the end of five years. The permits are to be renewed annually, and the allowance indicated upon them will be reduced twenty per cent. in time and in quantity. At the end of the

five years persons under sixty-five years who continue to use opium will be com- to wear a distinctive badge which will ad- them publicly as opium fiends.

3. All government officials, even p- dukes, viceroys, and generals, less than years of age, must give up the habit with months or tender their resignations.

4. All teachers and students must ab- the habit within one year.

5. All officers of the army and navy abandon the habit at once.

6. Dealers in opium are required to tal licenses, and to report all purchases and to the police. Their purchases of stock decrease annually at the rate of twenty per and at the end of five years must cease altog-

7. The number of licenses issued will de- in the same proportion, so that the opium will be abolished gradually.

8. The sale of pipes, lamps and other su- appliances must cease within the year.

9. All places of public resort for smoking are to be closed, and those wh- addicted to the habit must practise it at own homes.

10. Violations of this law are to be pu- by the imprisonment of the offenders a- the confiscation of all their property.

11. The importation of morphia and medicinal forms of opium and hypod- syringes is permitted under most str- regulations, and the sale limited to pra- physicians.

12. The government will establish dis- ries at which medicines to counteract the c- for opium will be furnished to the public- cost.

The influence behind this edict is tinctly Christian, the Anti-opium Le- which perhaps, by its agitation, did m- bring about the action of the govern- being composed of missionaries and nese Christians. At the instance of Vi Chou Fu, also, a memorial on the su- signed by 1,200 missionaries from all of the empire, was presented to the tl- The edict followed almost immediat-

RETIREMENT OF EUGENE STC

THE retirement from office of Mr. E. Stock, for so many years a secretary of the Church Missionary Society, is an event more than passing interest. Mr. Stock has been connected with the societ- more than thirty-three years, and has been one of the leading factors in its su-

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and high efficiency. As editorial secretary Mr. Stock has directed the publication of the many periodicals of the society, besides a large amount of other literature. Some idea of the work of his department may be gained from the statement that seven monthlies are published, each for a different class of readers. The cause of missions loses a faithful servant in his retirement from active service.

A MEN'S MISSIONARY CONVENTION

OVER 1,000 men, from fifteen states, representing the Presbyterian Church, met in convention at Omaha, Neb., February 19-21, to consider the responsibility of Presbyterians for the evangelization of the heathen world. The conviction of these men was strong that it was both a possibility and a duty that the Church should at once proceed to give the gospel to every creature. It was estimated that on the basis of one missionary for every 25,000 Presbyterians would need 4,000 missionaries, instead of the 800 which that church now has, and not less than \$6,000,000 a year to meet expenses. This immense undertaking did not dishearten these men, but seemingly only aroused them to definite action. In the statement which they adopted occurs the following:

It is the judgment of this convention that it will cost not less than \$6,000,000 a year fully to meet the great responsibility outlined above, and we therefore set ourselves resolutely to the work of bringing the foreign missionary offerings of our church up to this mark.

Recognizing that the successful accomplishment of this project involves not only the expenditure of wealth but also of lives, we set ourselves to pray that the Holy Spirit of God may choose to send consecrated men and women into this work of foreign missions in sufficient numbers to secure the evangelization of the world in this generation.

WORLD'S STUDENT CHRISTIAN FEDERATION

ON April 3, the first international conference of any kind to be held in the Far East will meet at Tokyo, Japan, when the World's Student Christian Federation will open its seventh conference. The

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meetings will last five days, and will be limited to accredited delegates, representatives being expected from at least twenty-three different countries. Well-known Christian leaders from North America, Europe and Asia will take part. The conference is expected to have a strong influence upon the students of Japan and China, as well as to stimulate the leaders in Christian lands to a deeper and more intelligent interest in the problems of missions. Mr. Karl Fries, of Sweden, is chairman of the federation, and Mr. John R. Mott is general secretary.

THE BAPTIST BROTHERHOOD

THE organization of The Baptist Brotherhood at the men's conference held in Boston January 17, marked, it is hoped, the beginning of a united movement among the men of Baptist churches, similar to that in the United Presbyterian Church and other denominations. That there is a place for some such an organization is evident from what has been accomplished in the similar brotherhoods mentioned and in the Laymen's Missionary Movement. We have too long left the active, united work of the churches largely to the ministers and women. The provisional plan adopted at the Boston conference carried with it a "declaration of purpose": "That the object of the Brotherhood shall be to organize the men of our congregations with reference to spiritual development, social fellowship, a closer relation to the church and a cooperating sympathy with all Christian progress." The plan is "simply to bring all men's organizations in Baptist churches into effective union without in any way imposing upon them a definite plan of organization or method of work." All men's Bible classes, clubs and other men's organizations may become members of the Brotherhood by adopting the declaration of purpose. A council of nine, ministers and laymen, was chosen, and will canvass men's organizations throughout the denomination, with a view to presenting the matter at the Anniversaries. Information can be secured from Rev. F. E. Marble, Ph.D., Cambridge, Mass.

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FELLOWSHIP AND INTERCESSION

THE PRAYER CYCLE

IMPROVEMENTS IN THE NEW ISSUE

NEARLY 400 subscriptions have been received for the Prayer Cycle. This is very encouraging, especially when it is remembered that many have been using sample copies and have not yet subscribed. This is not many, however, in comparison with the number of those in our churches who can pray, and whose definite supplications would help mightily in the warfare in which we are engaged. About 200 have returned the Prayer Covenant card, and are enrolled at the Rooms as missionary intercessors. This is good. Cards have been received from all over the country, and they have begun to come in also from foreign lands. We can expect a great increase in the number of those who are uniting in this close fellowship of prayer.

In order to keep the cost down to a low level the first number of the Prayer Cycle was of but six pages. This prevented our giving any explanatory notes as to the needs, however, — a lack which it is felt must be remedied. The second quarter, therefore, sees an eight-page folder, with notes and helps that make the Cycle far more valuable. Improvements in style, also, make it much more attractive. This second number, with topics for April, May and June, has already been sent to subscribers. Those who have received sample copies of the first number will receive the second upon receipt of the subscription price, ten cents. Let us make this year a year of prayer, and it will be a year of success.

SPECIAL OBJECTS OF INTERCESSION

FOR PRIVATE AND UNITED PRAYER

PRAY for the gathering at Tokyo, April 3-7, in the convention of the World's Student Christian Federation: for the delegates from all lands, that they may come in the spirit of devotion and service, and that in all their discussions the Holy Spirit may guide; for the Japanese and Chinese who shall observe the gathering, that they may be powerfully influenced toward Christianity and toward Christ.

Pray for the conference of all Baptist missionaries at work in China, at Shanghai, April 19 to 24: that it may be representative of all our Baptist missions, in personnel, forms of work, etc.; for all who shall be privileged to attend, that their counsels may be directed by the Holy Spirit and that the work may be mightily advanced thereby.

Pray for the Morrison Centenary Conference at Shanghai, April 25 to May 6; for Dr. Mabie and our other Baptist

delegates, with all other delegates and visitors; for the missionaries in their discussions and activity, that words of wisdom may be spoken and far-reaching actions be taken; for the Chinese Christians, that encouragement and new purpose may come to them as a result of this gathering of their leaders; for the yet unreached millions of the Chinese Empire, that this conference may mean the starting of powerful influences that shall speedily bring to them the word of truth; for the church at home, that a reflex influence from the conference may arouse it from its half-hearted interest in missions and fire every member with zeal and enthusiasm for this work for which its Saviour died.

Pray for the coming Anniversaries at Washington and for the meetings of the General Convention at Jamestown: for the delegates who shall be present and for all the societies uniting in the meetings.

April

THE HOME WORKERS

THE FINANCES OF THE KINGDOM

FIFTY PER CENT. GAIN AND BETTER

BY REV. L. C. BARNES, D.D.

WORCESTER, MASS.

FIFTY per cent. gain and better! That is what united instead of divided giving means in one church. The result is especially significant as to the success of united giving because it takes the place of a doubly thorough system of divided giving. It is often said that the people will do more in two churches than they will in one, and it is commonly held that putting many causes into a single budget will seriously diminish the amount obtainable as compared with making separate presentation of each cause. This is an instance not only did two churches unite but also, on doing so, the method was adopted of putting the great international causes, ten of them, on one subscription and calling for a lump sum distributed among them by agreed percentages.

The amount is reduced the appeals from twenty to ten, in fact much more than that, because some of these causes appealed through several channels, for example, missions through young people's societies, juniors, woman's circles, young men's societies, children's bands, Sunday schools, primary classes and finally churches themselves, that is, what effect of the churches after all these groups had been subtracted. In so far as the groups were not actually subtracted from the church as a whole there is a double, treble, or eightfold appeal for some of the givers. As a matter of fact, however, without counting this last source of duplication and without counting the frequent repetitions of appeal through the same channels, about forty appeals were concentrated into one. Furthermore, this was done at a time when a consolidated church was taxing itself in a costly building enterprise. Still more, the experiment was saddled with

the elsewhere untried and the exceedingly delicate task of making the unification absolutely complete. All the contributions of the Sunday school and of the young people's and woman's societies were brought into the single subscription.

At the end of one year the success was so great that the only thing which could be said by outside critics who had hoped it would be a failure was, "Of course, while it is a new thing—a new broom sweeps clean!" How would it be at the end of three years? A church broom is not especially new by that time. Compare six years, three years with more than forty solicitations each and three with but one each. In order to be more than just to the old way, no stone was left unturned to find every penny that got into any mission treasury from every department of both churches.

For foreign missions, during the last three years of divided giving, the average per year was \$793.65 and it was \$1,428.42 during the first three years of united giving. The comparative record for home missions was about the same. The fourth year has just now ended and it was better than the third. The fifth year is starting out better still.

United instead of divided giving shows a gain of more than 50 per cent. in the amount of money obtained for missions, with a gain at the same time of 4,000 per cent. in the simplification of appeals. There have been other gains greater still; one is that by the percentage system of distribution, the givers of the smallest sums have a share in all the enterprises of the Kingdom.

THE greatest need of the foreign fields is a revived, reconsecrated, and unified home Church. — Benjamin Harrison.

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RECEIPTS FROM SUNDAY SCHOOLS

THE Sunday School Cooperating Committee of the Missionary Union and the two auxiliary Woman's Societies entered upon its third full year of work October 1, 1906. The receipts from the Sunday schools for the past two years have been tabulated and are presented herewith. We regret that this could not have been published earlier, but it has been impossible to secure the figures.

EASTERN STATES		
	Year ending Sept. 30, 1905	Year ending Sept. 30, 1906
Maine,	\$246.88	\$272.39
New Hampshire,	148.76	253.99
Vermont,	204.27	188.91
Massachusetts,	2,393.77	1,771.92
Rhode Island,	652.80	645.61
Connecticut,	568.45	546.34
New York,	3,241.04	3,357.53
New Jersey,	1,774.39	1,708.34
Pennsylvania,	1,906.34	1,967.56
Delaware,	125.02	93.03
West Virginia,	90.98	121.36
Louisiana,	23.71	23.71
Dist. of Columbia,	493.04	341.03
Kentucky,	1.10	
Maryland,	10.00	
Totals, Eastern States,	\$11,880.55	\$11,291.72
WESTERN STATES		
Illinois,	\$1,037.74	\$1,126.81
Indiana,	219.99	222.44
Iowa,	318.62	369.62
Michigan,	505.02	385.82
Minnesota,	627.23	497.62
Colorado,	115.59	153.16
Wyoming,	3.00	22.75
South Dakota,	15.80	13.56
Nebraska,	169.30	204.11
Ohio,	813.25	775.89
Wisconsin,	265.20	263.70
Kansas,	393.25	334.10
Missouri,	17.65	12.37
Idaho,	27.68	42.88
Washington,	146.38	188.19
Oregon,	57.79	163.00
California,	438.64	580.58
North Dakota,	39.10	33.71
Oklahoma,	2.50	13.77
Montana,	9.69	5.20
Miscellaneous	157.35	16.79
Totals, Western States,	\$5,380.77	\$5,426.07
Grand total,	\$17,261.32*	\$16,717.79
Decrease, 1906,		\$543.53

* Owing to the omission of one item, this grand total has previously been reported as \$17,229.41.

It is greatly to be regretted that the above statement shows a decrease of \$543.53 in receipts the past year. Various explanations could be given for this decline, but probably the most satisfactory one is that the new plans have not been clearly understood. It is confidently expected that from this time forward the income from this source will be largely increased. There can be no doubt that the present plan of cooperation, while not yet perfected, is in general a wise one. It should receive the support of every worker and of every church and Sunday school. Under this plan the cause of foreign missions can be presented to the schools as one cause. Better material can be more easily and economically prepared, and in the end much larger contributions ought to be secured from the pupils. The Cooperating Committee needs the cooperation of the Sunday schools; the Sunday schools likewise need the help to the study of missions which the Cooperating Committee can furnish. Surely our superintendents and teachers must realize how important is this work of training the children to study, give and pray for missions. If we are to have missionary churches in the future, we must begin with the pupils in our schools.

ANOTHER BOOK FOR SUNDAY SCHOOL TEACHERS

IN another column we mention the printed report of the conference on the Sunday school and missions which was held at Silver Bay, N. Y., last summer. One would not suppose that such a volume would be of very practical use, except as a record; but, on the contrary, it is full, from cover to cover, of the most useful and practicable suggestions. Missionary workers of many boards brought together at the conference the methods which they had found successful, and in this report we have them. Every Sunday school worker should have a copy of this book and study its pages and try its suggestions. It can be secured from the Literature Department, American Baptist Missionary Union, Ford Building, Boston. Price, 50 cents.

April

THE BAPTIST MISSIONARY MAGAZINE

AN AGREEMENT BETWEEN THE MISSIONARY ORGANIZATIONS AND THE BAPTIST YOUNG PEOPLE'S UNION OF AMERICA

THE agreement worked out by the committee appointed at the last convention of the Baptist Young People's Union of America and which has been approved by that society, furnishes a splendid platform upon which all our missionary societies, Canadian, North and South, can unite in work for the young people. The proposed agreement has been submitted to the different societies for their action, which it is hoped will in every case be favorable. The statement is definite and clear, carefully recognizing the duty of the missionary organizations and large possibilities of the Baptist Young People's Union. All three sections of North America use the same textbooks and courses, and all can unite in this statement of purpose and ideal. The agreement will certainly mark an epoch in the missionary history of our denomination.

IN GENERAL

1. It is agreed that the missionary organizations have primary responsibility for the missionary education of the young people of our churches.

2. It is agreed that the missionary organizations shall avail themselves of the helpful services of the Baptist Young People's Union of America for the dissemination of information regarding their plans for missionary education, through the columns of Service and in such other ways as may be arranged.

MISSION STUDY CLASSES

1. It is agreed that the Baptist Young People's Union of America shall cooperate with the missionary organizations in every possible way to encourage the formation of mission study classes.

2. It is agreed that all reports and correspondence from such classes shall go directly to the rooms of the missionary organizations respectively.

3. It is agreed that if desired the missionary organizations shall furnish the

Baptist Young People's Union of America with lists of such classes.

YOUNG PEOPLE'S MISSIONARY MEETINGS

1. It is agreed that it is highly desirable that the Baptist Young People's Union of America should continue the publication of the Conquest Missionary Course as material for the monthly missionary meetings.

2. It is agreed that the topics for these monthly meetings shall be selected in conference with the representatives of the missionary organizations.

3. It is agreed that the missionary organizations shall cooperate with the Baptist Young People's Union of America in furnishing the material for these Conquest Missionary Courses, and supplement the same by material in their own publications.

4. It is agreed that the missionary organizations shall in every possible way encourage the use of the Conquest Missionary Courses in Baptist young people's missionary meetings of all our Baptist young people's societies.

CONVENTIONS, CONFERENCES AND INSTITUTES

1. It is agreed that the missionary organizations shall, when desired, cooperate with the Baptist Young People's Union of America in such conventions, conferences and institutes as it may hold on behalf of its work.

2. It is agreed that the Baptist Young People's Union of America shall, when desired, cooperate with the missionary organizations in such missionary conventions, conferences and institutes as they may hold, either individually or collectively, on behalf of their work.

SUNDAY SCHOOLS

1. It is agreed that the Sunday schools shall be recognized, so far as missionary education is concerned, as the distinctive field of the missionary organizations.

ANNUAL CONFERENCE

1. It is agreed that the missionary organizations and Baptist Young People's Union of America shall hold regular annual conferences concerning details of their common work.

THE BAPTIST MISSIONARY MAGAZINE

MISSIONS IN CURRENT MAGAZINES

THE *March Century* has a finely illustrated article on "The Honorable Flowers of Japan," by Zaida Ben-Yusuf. Another entertaining article on Japan, "The Japanese at Home," appears in the *Outlook* of March 2. Siam is described and pictured by Eliza R. Scidmore in *The World Today* for March, under the title "In the Land of the White Elephant." The other side of the Congo question is presented by S. P. Verner in an article in the February *World's Work* entitled "Belgian Rule on the Congo." After the admissions by Leopold's own commission of inquiry it is rather surprising to read, "The reports [of cruelties] are mostly false."

Russia is bound to be a fruitful mission field, — indeed, it is so now, and it will pay one to read the many articles being published about that country. *The World's Work* for February has a description of "Russia as Seen in its Workingmen," by Leroy Scott, and our own Baron Uxkull writes in the *Christian Herald* of February 13, on the Russian famine. Nothing gives a clearer or more vivid picture of the awful distress caused by the famine in China than the article by W. T. Ellis in the *Christian Herald* of March 6. Mr. Ellis, it will be remembered, is representing a syndicate of newspapers on a tour of the world in an inspection of missions and missionary work.



A GROUP OF MISSIONARY WORKERS

From left, back row — Principal Price, of Pillsbury Academy, Owatonna, Minn., Rev. J. C. Robbins, of Capiz, P. I.; middle row — Secretary Haggard, District Secretary Peterson, Rev. C. A. Salquist of Suifu, China; E. Fegestrom, Sunday school missionary of the Publication Society for Minnesota, Rev. J. A. Curtis of Donakonda, South India

PROGRAM: THE HEALING OF THE NATIONS

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| <p>I. SCRIPTURE READING: Mark 1: 21-45;
Luke 5: 31, 32.</p> <p>II. WHAT THE MEDICAL MISSIONARY'S WORK IS. P. 126.</p> <p>III. THE NEED ON A TYPICAL FIELD. P. 127.</p> <p>IV. SOME PHYSICIANS OF PAST DAYS. P. 128.</p> <p>V. HELPS AND HINDRANCES. P. 134.</p> | <p>VI. IN AN OUT-OF-THE-WAY CORNER. P. 133.</p> <p>VII. HOW MEDICINE OPENS THE WAY FOR THE GOSPEL. P. 130.</p> <p>VIII. PHYSICIANS OF OTHER BOARDS. P. 132.</p> <p>IX. SOME NEEDS. (See The Prayer Cycle.)</p> <p>X. PRAYER FOR THE MEDICAL WORK. (See The Prayer Cycle.)</p> |
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THE YOUNG PEOPLE'S FORWARD MOVEMENT

ONE AIM AND MANY PLANS

THE FORWARD LEAGUE

LET the aim and purpose of the Young People's Forward Movement be clearly recognized and it must at once commend itself to all who are working for world evangelization. The work it is seeking to do is fundamental. It is a practical recognition of the obvious truth that what the Church is to be it is now becoming. If it is to be strong and vigorous enough to meet the conditions that present world movements are creating, the young people of today who are to constitute the Church of tomorrow must be definitely enlisted at once in mission study and activity. We are today facing new conditions and tomorrow we shall find our opportunity still further enlarged. The Young People's Forward Movement seeks to meet these new conditions, with the new opportunities and duties that they bring, by emphasizing the relation of young people to the missionary enterprise. It seeks to unite in a common cause for the evangelization of America and the rest of the world as speedily as possible, young people who may not go as missionaries with those who go.

Recognizing that interest in missions cannot be sustained without knowledge of missions, it lays emphasis upon mission study. The missionary information obtained through monthly missionary meetings and otherwise is supplemented by the mission study class to secure missionary education. In this way it seeks to raise up a generation of missionary enthusiasts by the promotion of missionary intelligence. A wealth of material has been provided to make the study of missions interesting and profitable.

But the Forward Movement is more than a mission study campaign. It seeks to secure the enlistment of the large number of young people who cannot be missionaries, in definite service on the home end of the missionary problem. To most of our

young people the thought of a definite committal of their lives to missionary service has never occurred because most of them cannot go as missionaries and they have seen no other opportunity for definite enlistment in the missionary cause. For such the "Forward League" is proposed. It has been authorized by the joint committee on the Young People's Forward Movement and is earnestly commended to the prayerful consideration of our Baptist young people.

THE FORWARD LEAGUE

"For the sake of the Name they went forth. . . . We therefore ought to . . . be fellowworkers for the truth." III John 7, 8.

"Anywhere, provided it be forward." — LIVINGSTONE.

Object.—The enlistment, enrolment and cultivation of the many Baptist young people who may not become missionaries, either at home or abroad, but who shall be as definitely committed to the evangelization of the world as are the missionaries themselves, and who shall supplement the work of home and foreign missionaries by securing for them an intelligent and generous cooperation in the churches.

Enrolment.—An enrolment of those who sign the declaration of purpose shall be kept by the Secretary of the Young People's Forward Movement of The American Baptist Missionary Union and The American Baptist Home Mission Society.

Declaration of Purpose.—I purpose definitely, as God shall enable me, to do what I can to hasten the evangelization of all peoples. To this end I will study missions, will endeavor to be a faithful steward of Jesus Christ in the use of my time and money, will seek some definite form of service in behalf of missions, will try to interest others in missions, and

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will pray earnestly and perseveringly for the coming of the kingdom of God.

Correspondence. — All correspondence concerning the League shall be directed to the Secretary of the Young People's Forward Movement, either 312 Fourth Ave., New York, or Box 41, Boston, Mass.

SUPPLIES AND CORRESPONDENCE

The Missionary Union and the Home Mission Society have each published a leaflet called "Supplies for Mission Study Classes" which gives full information as to material available for leaders and members of a study class. It can be had upon application. The supplies include general suggestions to leaders, with special suggestions for leaders of Baptist classes, sidelight helps illustrating the work of our own societies in the fields studied, annual reports, pictures illustrating home and foreign missions, maps and charts, the monthly missionary magazines, and reference libraries. There is a wealth of such material for leaders and members of classes.

Do not write the Secretary for enrolment card or supplies, but address all such inquiries and orders, as well as all reports from classes and other such correspondence directly to the societies respectively. Concerning *foreign* mission classes, address the American Baptist Missionary Union (Young People's Forward Movement), Box 41, Boston, Mass.

WORKING AT HOME FOR MISSIONS

God expects no more consecration and devotion to the cause of world evangelization on the part of those who go abroad as missionaries than in the lives of those of us who remain at home. The fact that many of us cannot become foreign missionaries in the common acceptance of that term by no means releases us from our share of the obligation that rests upon the whole Church to evangelize the whole world. The purpose of the "Forward League" is to emphasize this home side of the missionary enterprise and afford the many young people, who for sufficient reasons can never hope to become missionaries, an opportunity of committing themselves definitely to the evangelization of the world in this generation. It is

hoped that it will give to these young people, in part at least, the joy that the student volunteers have felt in committing their lives definitely to the greatest cause in the world. Why may not those who help at home set apart their lives, also, with just the same definiteness and consecration, to the evangelization of the world? And it may be that in many cases they can work no less efficiently here, if with the same devotion they apply themselves to the tasks that are confronting us.

There are a thousand things waiting to be done before we shall have that degree of enthusiasm for missions in the Church at large upon which the evangelization of the world waits.

The members of the league, scattered as they will be in the churches all over the land, can revolutionize missionary interest and activity in the churches if they will. They can have far-reaching influence as teachers in the Sunday school and leaders of mission study classes. They can be "helps" (see I Cor. 12: 28), who can render invaluable service when the missionary offerings are being gathered. For example, in one of our colleges some years ago a canvass of the students was to be made for the support of a missionary. One student agreed to canvass the men in his dormitory. He took six weeks for the task. Instead of going in and asking for a half dollar or a dollar and departing at once, he sat down and talked missions with his fellow-students as long as it was necessary. Objections were answered, misconceptions cleared up, prejudices removed, so that when he departed he not only had secured the money, but better far, in many cases he had the man too. Why not have such a canvass in every church? Chiefly because the pastor does not have time to do it and nobody else thinks of it. Here is a field for our league members. The mission study class, the *MISSIONARY MAGAZINE*, the good missionary books available, enable any one to qualify for such service, and there is no limit to its possibilities. Yet this is only one of the openings that await the worker.

John M. Moore

SUNDAY SCHOOL · AND · MISSIONS

MISSIONARY LIGHTS ON THE
INTERNATIONAL LESSONS
BY REV. J. MERVIN HULL

LESSON II. GEN. 32: 9-12, 22-30. APR. 14.

God Gives Jacob a New Name

"What's in a Name?"

And he said unto him, What is thy name? And he said Jacob. And he said, Thy name shall be called no more Jacob, but Israel. Vs. 27, 28.

PASSAGES like the story of Jacob's ladder or the account of his change of name appeal far more strongly to the oriental imagination than to the more intellectual, practical Western mind. Instances similar to Jacob's change of name are very common, universal, indeed, in some mission lands. In the Congo region every boy, at about the age of twelve years, becomes a member of the Nkimbi secret society, where for three years he is taught the mysteries of fetishism, and one of the first ceremonies after the boy is brought inside the stockade is to bestow upon him a new name, with a secret Nkimbi meaning.

Missionaries are sometimes ridiculed for giving their converts European, American or Bible names. Why not let them keep their old names? Usually this is done; but there are often good reasons for the change. Many heathen names have a degrading signification; others are connected with idolatrous worship; still others, like the Nkimbi names, are full of revolting associations. No wonder that in many cases the converts desire a new name; to them it means as much as the change from Jacob to Israel. No wonder native Christian parents try to give their children Bible names, even if they can pronounce them no better than "Dan-ya-lah," for "Daniel," and "Maw-shay," for "Moses."

LESSON III. GEN. 37: 5-28. APRIL 21.

Joseph Sold by His Brethren

The Mysteries of Missions

And they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt. Vs. 28.

THERE are mysteries about the way some of the greatest movements of the kingdom of God in the world have begun,

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which will never be fully made clear till we hear the explanation from the lips of the Master himself. The story of the beginning of Joseph's wonderful mission to Egypt is no more mysterious than the story of the beginning of Judson's mission to Burma. The British East India Company were strongly opposed to missions in India, and within two weeks of landing in Calcutta, Judson and Newell received an order requiring them to leave at once for the United States. Burma they had given up, on account of the despotic government and the reported fierce character of the natives. The missionaries begged to be allowed to go to the Isle of France, and after many trials they did arrive there. While at the Isle of France they were in much trouble. "No prospect of remaining long on this island," wrote Mrs. Judson, "it seems as if there were no resting place for me on earth. O when will my wanderings terminate?" Then—a fact not generally known—they decided to go to Penang, but the only ship they could get would take them to Madras, where they remained in fear lest the government should again molest them. "We have at last concluded, in our distress," says Mrs. Judson, "to go to Rangoon, as there is no vessel about to sail for any other place, ere it will be too late to escape a second arrest. O, our heavenly Father, direct us aright! Our only hope is in thee." And thus, at length, July 15, 1813, about seventeen months after leaving America, Judson and his wife reached Rangoon.

LESSON IV. GEN. 39: 20 to 40: 15. APR. 28

Joseph Faithful in Prison

By Way of the Prison

And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. Vs. 20.

ON the morning of June 8, 1824, the Judsons, with two little Burman girls whom they had taken under their protection, were preparing their frugal dinner, when a company of fierce-looking

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Burmans rushed into their house at Ava. The leader had a black book in his hand, and the spotted face of another, told only too plainly that he was the executioner of the prison.

"You are called by the king," said the man with the black book.

The terrible spotted face produced the instrument of torture, a small cord for binding prisoners — violently threw Mr. Judson to the floor; and with hellish cruelty proceeded to tighten the torturing cords around his suffering victim.

"Stay!" exclaimed Mrs. Judson in terror. "O, have pity, and loose that cruel cord! Stay! and I will give you money!"

highest officials, because of her kindness and fidelity. And when peace was restored once more, the sufferings of Judson and his wife had been the means of gaining favor for the mission work from both British and Burmans. The Egyptian prison was no more a stepping stone for Joseph in Egypt than Ava and Aungbinle for Judson in Burma.

LESSON V. GEN. 41: 38-49. MAY 5.

Joseph the Wise Ruler in Egypt

British Rule in India

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. Va. 41.



Photo by S. R. Vinton

JUDSON MEMORIAL CHAPEL, AUNGBINLE, BURMA

On site of Judson's imprisonment

But there was no pity in the hearts of those savages. Judson was dragged away to prison. Then began those weeks and months of dreadful torture and suffering, of tireless devotion and loving self-sacrifice. It meant the breakdown of Judson's health; it meant the sickness and ultimately the death of his noble wife. But it also meant that when the British had overcome the Burmans, there was Judson to act as an interpreter and ambassador; there was the noble woman who won the affection of the English, from the privates to the

THINK what it meant to have a man of God at the head of affairs in Egypt! It has meant as much or even more to missions, to have all India under the rule of a government which at least recognizes the true God, even if many of the officials are far from manifesting his spirit. After the release from captivity of Dr. Judson and herself, Mrs. Judson wrote, "I presume to say that no persons on earth were ever happier than we were during the fortnight we passed at the English camp. For several days this single idea wholly

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occupied my mind,—that we were out of the power of the Burmese government, and once more under the protection of the English."

Referring to this incident Rev. H. P. Cochrane, in "Among the Burmans," says, "Such testimony is enough to arouse a sense of everlasting gratitude in the heart of every missionary whose privilege it is to conduct mission work under the protection of the British flag."

A specific instance of the good done by British rule is the suppression of the awful practise of suttee, or widow-burning, during the governorship of Lord William Bent-

inck, in 1829. When he resolved to put an end to this hideous sacrifice, he was met with fierce opposition from both natives and Europeans. The natives opposed him because suttee was a part of their religion. Europeans opposed him because the prohibition of suttee might arouse the natives and hurt trade. In 1823 there were 575 widows burned in Bengal alone; but Governor Bentinck persevered in spite of all opposition until he carried in the council a regulation that made every one who encouraged suttee a culpable homicide. That soon told on the custom and it was given up.

PERSONAL AND OTHER NOTES

BORN

To Rev. and Mrs. J. M. Baker, Ongole, South India, January 12, a daughter, Mildred May.

MARRIED

Rev. J. Taylor, of Yachow, West China, and Miss Helena W. Witte, at Chentu, December 5.

Rev. H. C. Gibbens, M.D., and Miss Florence B. List, at Kengtung, Burma, December 18.

Mr. A. C. Phelps and Mrs. J. C. Morgan, at Henzada, Burma, December 20. [Mr. Phelps has recently been appointed a missionary of the Union. He was formerly a missionary of the Christian and Missionary Alliance.—EDITOR.]

F. W. Goddard, M.D., and Miss Helen M. Austin, at Shaohsing, East China, February 6.

ARRIVED

Rev. E. N. HARRIS and family from Shwegyn, Burma, at Phoenix, Arizona, January 28.

REV. A. A. FORSHEE and family, from Bacolod, P. I., at San Francisco, February 26.

THE annual conference of the South India Mission was held at Nellore, December 28 to January 3. A neatly printed program gives an outline of the proceedings.

BECAUSE of the removal of Rev. W. T. Elmore to Ramapatam, Rev. J. H. Hannah has been transferred from Ongole to Podili to have general oversight of the work on that field.

REV. C. L. MAXFIELD has been chosen secretary of the conference and reference committee of the Philippine Mission, in place of Rev. A. A. Forshee, who returns to America this spring on furlough.

PROFESSOR HENRY TOPPING has been temporarily transferred from Duncan Baptist Academy in Tokyo to Morioka to take up the work laid down by Rev. William Axling on his enforced return to America.

FINANCIAL

STATEMENT FOR 11 MONTHS ENDING FEBRUARY 28, 1907

	1907	1906	INCREASE	DECREASE
Donations	\$196,714.73	\$168,201.09	\$28,513.64	
Legacies	78,385.77	69,171.73	9,214.04	
Income from Investments	39,727.89	37,881.03	1,846.86	
Annuity Bonds Matured	5,000.00	4,985.98	14.02	
	\$319,828.39	\$280,239.83	\$39,588.56	
Debt of the Union April 1, 1906				\$43,037.21
Schedule of Appropriations for 1906-7				585,755.56
Additions to Schedule to February 28, 1907				53,522.94
Further additions to Schedule as directed by donors — specifics				6,030.89
				\$688,346.60
Total receipts to February 28, 1907				319,828.39
Amount needed to balance, March 31, 1907				\$368,518.21

NOTE. \$15,000 of the apparent increase of \$28,513.64 in donations is due to donations of the foreign field, reported this year before February 28, but not reported last year until after that date. Thus the true gain to the income of the year as compared with the year preceding, is \$15,000 less than indicated in the figures given.

DONATIONS RECEIVED IN FEBRUARY, 1907

MAINE, \$412 66		Portsmouth, Middle	Cambridge, 1st ch.	\$65 00
Skowhegan, Bethany		St. C. E.	Cambridge, Old Cam-	
ch.	\$9 76	Antrim, Chas. H. Ab-	bridge ch., James L.	
Old Town ch.	4 20	bott	Paine	100 00
E. Corinth ch.	1 28	Manchester, People's	Cambridge, Immanuel	
Brewer, 1st S. S.	5 53	ch.	C. E.	8 39
Bangor, 1st ch.	40 75		Cambridgeport, Annie	
Bangor, 2d ch.	45 15		Fuller, for wk. in	
Lebanon & N. Ber-		VERMONT, \$224 66	Russia	5 00
wick ch.	6 00	Fairfax ch.	Malden, 1st ch.	246 03
Waterville, Mrs. Elisa-		Bennington, Emma W.	Malden, 1st C. E.	10 00
beth B. Foster, a		Yale	Weymouth, 1st Bible	
memorial	25 00	Poultney S. S., Birth-	School	3 00
Oakland ch.	3 70	day fund, for sala-	Springfield, Geo. W.	
N. Haven Y. P.	2 88	ries of missionaries	Tapley	100 00
Nobleboro, 1st ch.	12 00	in China	Springfield, State St.	
Presque Isle, 1st ch.	2 00	Townshend S. S.	ch.	45 00
Caribou ch.	76 20	Rochester, Mrs. Olive	Springfield, Mrs. W.	
Portland, 1st ch.,		J. Morrow	P. Guy	50 00
W. Rupert, Lucy A.		Colchester ch. & S. S. .	Springfield, Park Ave.	
Circle, for Burman		W. Sherman	Mem'l ch.	6 10
work	30 00	Passumpsic ch.	Palmer, 2d ch.	15 83
Portland Missionary		Passumpsic S. S.	Lynn, Essex St. ch.	26 66
Institute	19 40	Passumpsic C. E.	Lynn, H. A. Peveary	50 00
Portland, 1st ch., t.		Mt. Holly ch.	E. Northfield, Dorothy	
hospital in connec-		N. Troy ch.	Hague	1 00
tion with work of		Joy ch.	Pittsfield, 1st S. S.,	
J. C. Robbins	20 00	W. Pawlet ch., t. Con-	J. T. Horton's class,	
Charleston, Higgins		verse fund	for Banza Manteke	6 25
Classical Institute,		Pittsford, Miss Marion	W. Boylston ch.	15 79
for work in Africa	2 44	Mills, for do.	W. Boylston, L. A.	
Stockholm Sw. ch.	5 00		Lesure	4 00
Eden ch.	10 00	MASSACHUSETTS, \$2 972 44	Jamaica Plain, 1st ch.,	16 00
Kennebunk Village ch.,		W. Acton ch.	Jamaica Plain ch.,	
Calsia, 2d ch.	69 00	E. Boston, Central Sq.	Mission Study class,	
Livermore, 1st ch.	3 00	Bible School	for Mrs. Timpany	5 30
S. Levant ch.	4 25	Boston, 1st ch.	Andover ch.	8 75
Friendship, Hannah		Boston, Dudley St. ch.,	Medford, 1st C. E., for	
Y. Condon	1 00	Boston, 1st German	Rangoon sta.	20 00
Forest City ch.	3 70	ch.	Three Rivers, N. E.	
		Barnstable, 3d ch.	Barrett	14 85
		Newton Center, Alon-	Reading, 1st S. S.,	
		zo Bunker	Home Dept.	5 00
		Newton Center ch.,	Brewster ch.	10 00
		" D "	Greenwood ch.	34 75
		Newton, Immanuel ch.,	N. Tewksbury ch.	54 17
		Mansfield, S. F.	Lowell, Worthen St.	
		French	ch.	10 00
		Gardner, 1st ch.	Wakefield, 1st ch.	241 98
		Brocton, Warren Av.	Watertown, 1st ch.,	
		ch.	United Workers, for	
		W. Somerville ch.	wk. of R. T. Capen	10 00
			Russell ch.	6 00

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S.....	\$1 00	Andover ch.....	\$6 00	Perry, Mrs. W. T. Pot-	
Mrs. E. C.		Stratfield ch.....	5 00	ter, in memory of	
200 00		Stafford ch.....	22 00	Rev. W. T. Potter .	\$10 00
Miss L. M.	50 00	Rockville, Mr. & Mrs.	150 00	Perry, 1st S. S.....	1 38
Miss A. E.	25 00	Wm. Butler.....	30 00	Rochester, 1st B. U..	40 00
r, 1st ch.,		Rockville, E. G. But-		Rochester, 1st S. S.,	10 00
ray-ee Soc.,		ter.....		Primary dept.....	10 00
ool at Am-		Chester, Mrs. Prudence	10 00	Rochester, Parsells	9 32
1st ch., for	160 00	M. Watrous.....		Ave ch.....	65 21
bbins.	15 90	Hartford, a friend, \$1	3 00	Rochester, Bronson	25 28
1st Wom.		each for Dr. Dear-	114 50	W. Henrietta ch.....	20 90
1st "Re-		ing & Mr. Page.....		Yonkers, Warburton	25 14
Cumbum.		Mystic, Union ch.....		Ave. S. S.....	8 55
at ch.....	30 00			S. Trenton ch.....	2 80
r, Rev. &	8 00	NEW YORK, \$11 476 56		Saratoga, 1st S. S.....	14 00
B. Jutten,		New York, W. 33d St.	\$200 00	Potsdam ch.....	18 78
p., c. W.		ch., t. s. C. S. Keen,		Alpine ch., Mr. & Mrs.	2 50
1st C. E. t.	20 00	New York, Mrs. Mary	140 00	G. J. Dewey.....	
A. A. For-		D. Harris.....	25 50	Jamestown, 1st Y. P.,	15 00
ro ch., for	20 00	Brooklyn, Greene Ave.	6 25	for Tura.....	50 00
A. A. For-		ch.....		Barker, R. W. Noble	2 50
ghton Ave.	31 52	Cazen, C. E., t. s.	25 00	Watkins, C. W.	
r miss, wk.		Thalia Sattaiah, c.	2 00	Brooks, for famine	2 50
Beaman,	14 48	J. M. Baker.....	74 88	relief in Russia, c.	4 50
Mrs. J. V.		Interlaken C. E., for	57 48	Baron Uxkull.....	
Phebe S.	5 00	Impur sta.....	25 00	W. Walworth S. S.,	200 00
me.....	20 00	Warsaw, 1st C. E., for	100 00	birthday box.....	2 00
st ch.....	20 00	wk. at Loikaw, c.	10 00	Warwick, Chas. A.	1 82
son, 1st ch.	50 36	S. E. Samuelson.....	100 95	Crises.....	2 00
H. Bigger		Montour Falls, Mrs.	122 27	Andover Y. P.....	1 82
r, t. wk. at	5 00	Spencer Fisher.....	10 00	Great Bend ch.....	15 20
lain, Center		Albany, Calvary ch.....	122 27	Watertown, Calvary	12 25
Dewey St.	3 00	Albany, Calvary S. S.,	10 00	Union ch.....	12 23
North S. S.	6 74	Albany, German W.	5 00	E. Aurora ch.....	18 21
1st ch.....	29 74	M. Soc.....	200 00	Salamanca S. S.....	110 67
		Albany, Tabernacle	122 27	Auburn, 1st ch.....	13 61
		ch.....	10 00	Auburn, 1st S. S.....	8 50
		Albany, Mrs. Frances	25 00	Harmony ch., for wk.	46 99
		S. Brooks, of wh.	10 00	in China.....	20 45
		\$100 in t. s. n. p. &	25 00	Cortland, 1st ch.....	10 00
		wk. at Thouse.....	50 00	Groton ch.....	2 00
		Troy, Fifth Ave. ch.	50 00	Homer S. S., for Banza	10 00
		Troy, May L. G. Betts,	50 00	Manteke.....	2 00
		Perry, 1st S. S.....	50 00	Marathon Y. P.....	50 40
		Akron, 1st C. E.....	1 38	Hancock ch.....	44 08
		Camillus, 1st C. E., t.	5 00	Shenandoah ch.....	6 55
		s. Dometha, c. A.	10 00	W. Plattsburg ch.....	3 00
		V. B. Crumb.....	2 42	Middlebury, 1st ch....	25 00
		Kent, 1st ch., for special	3 18	Pavilion ch.....	131 45
		wk., c. G. H.	50 00	Ossining ch.....	5 14
		Brook.....	2 42	E. Chatham ch.....	16 57
		Albion, Wm. E. Bar-	3 18	Hudson ch.....	
		ker.....	50 00	Hudson River North	
		Franklinville, 1st ch.	2 42	Asso. Y. P. for	
		Highland, John L.	100 00	Groesbeck fund....	106 50
		Pratt.....	100 00	Mt. Morris ch.....	5 00
		Westville S. S.....	100 00	Mt. Morris Y. P.....	10 00
		Westville B. U.....	100 00	Brooklyn Sw. ch.....	15 00
		Buffalo, "Little Mis-	100 00	Brooklyn, Central, E.	50 00
		sionaries," for Po-	100 00	D. ch.....	20 00
		dili sta.....	100 00	Brooklyn, 1st, E. D.	73 72
		Buffalo, A. E. Hed-	250 00	Greenport ch.....	26 03
		strom.....	30 40	Little Falls ch.....	1 023 79
		Buffalo, Ellen M. Tay-	5 00	Rochester, Park Ave.	12 00
		lor.....	40 50	ch.....	4 00
		Buffalo, Prospect Ave.	1 00	Utica, Tabernacle ch.,	10 46
		ch., t. s. A. E. Car-	100 00	Central Square S. S....	71 54
		son.....	1 10	S. W. Oswego ch.....	10 00
		Buffalo, Reid Mem'l	1 00	Cooperstown ch.....	76 46
		ch.....	5 000 00	Cooperstown Y. P.....	40 00
		Buffalo, Maple St. S.	40 50	Ballston Spa ch.....	25 00
		S., Mrs. Edward	1 00	New York, Mt. Morris	229 79
		Bullett's class, for	1 00	ch.....	5 00
		Kiating eta.....	100 00	New York, Fifth Ave.	350 00
		A friend, t. s. of J.	1 000 00	S. S.....	229 79
		Heinrichs & R. T.	29 40	New York, Hope S. S.,	5 00
		Capen.....		New York, Madison	12 50
		Saratoga Springs, 1st		Ave. ch.....	100 00
		ch.....		New York, North Y.	32 00
		Gowanda Jr C. E.....		P., for Loikaw sta.,	
		Fulton ch., \$25 for		New York, 1st Sw. ch.,	
		Bhamo, \$25 for Kif-		Port Richmond ch....	
		wa, \$25 for Baecolod,			
		and \$25 for Ningpo,			
		Wellsburg S. S.....			
		Tully S. S.....			
		Batavia, a friend, for			
		Russia.....			
		Naples, 1st ch.....			

THE BAPTIST MISSIONARY MAGAZINE

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Yonkers, Nepperhan Ave. Y. P.	5 00
Stephentown ch.	48 07
Massena ch.	8 30
Carmel ch.	40 10
Lakeville ch.	8 25
Palmyra ch.	32 37
F. E. Campbell.	10 00
Amy J. Barber.	15 00
Edwin Butler.	11 00

NEW JERSEY, \$1 342 21

New Brunswick, Livingston Ave ch.	\$181 82
E. Orange B. U.	25 00
Manahawkin ch., for wk. among Chins., c. H. Joorman.	15 00
Old Bridge B. U.	2 75
Bayonne, Bergen Point ch.	10 00
Keyport, from the Seabrook fund.	32 00
Bloomfield ch.	246 62
Montclair ch.	321 33
Montclair, Marjorie Harris, t. s. 2 orphans, c. Mrs. Bulard.	30 00
Montclair, Mrs. A. C. Harris, t. s. orphan, c. Dr. Clough.	15 00
Northfield ch.	5 00
Montclair ch., for wk. in Russia, c. Baron Uxkull.	25 00
Newark, Rossville ch.	33 00
Passaic ch.	128 00
Butler ch.	32 00
Butler S. S.	8 10
Bayonne, 1st ch.	15 24
Paterson, Union Ave. S. S.	9 75
Glenwood ch.	9 00
Haddonfield Primary School, W. S. C.	100 00
Linden Bible School.	15 35
Chestnutdale ch.	5 90
Laurel Springs ch.	8 00
Haddon Heights ch.	20 00
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Trenton, Grace S. S.	5 55
Dr. O. P. Eaches, for Seminary Library, Yokohama.	10 00
Cape May 1st B. U., for Ko Hmwa Kalay, Sandoway.	5 00
Vineland, 1st ch.	23 39
Cedarville ch.	15 35
Woodbury ch.	24 37
Woodbury S. S.	2 46
Woodbury C. E.	1 07

PENNSYLVANIA, \$4 524 83

Chester, Henry G. Weston.	\$20 00
Kennett Sq., 1st ch.	75 00
Franklin, Adelaide S. Miller.	100 00
Pittsburg, Fourth Ave. ch.	75 00
Washington, 1st ch.	28 62
Washington, 1st ch., legacy of Sister Kate Kelley.	5 00
W. Newton, 1st ch.	52 05
Williamsport, 1st S. S., for wk. of C. W. Briggs.	45 72
Philadelphia, Wissahickon, Walter A. Staub, for wk. in India.	15 00
Port Alleghany ch.	15 00
Union ch.	24 50
New Bethlehem ch.	29 77

New Bethlehem S. S.	\$ 50
New Bethlehem Jra.	1 00
Leatherwood ch.	10 00
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Pine Flat ch., add'l.	50
California ch. & S. S.	18 60
Germantown, 3d B. U., for Yachow.	11 95
Germantown, 3d ch., A. G. Patton's S. S. class for Ikoko.	20 00
Manayunk B. U., for Yachow.	4 32
N. Frankford ch.	14 68
Nicotown ch.	31 68
Wayne, 1st ch.	3 20
Danville, 1st S. S.	5 89
Lewisburg ch.	111 00
Shamokin ch.	5 00
Bradford ch., add'l.	6 00
Mahanoy City B. U., for Ningpo.	11 25
Sullivan ch.	25 10
Galeton ch.	22 75
Galeton S. S.	1 25
Philadelphia, Wayne Ave. C. E., for Yachow.	10 00
Philadelphia, Wayland Mem'l S. S.	8 59
Philadelphia, Trinity ch.	31 65
Philadelphia, Trinity S. S.	5 00
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Germantown, 2d S. S., for do.	11 77
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A Christian Steward, for wk. at Hanyang.	250 00
A Christian Steward, for wk. at Jaro.	250 00
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Philadelphia, Mrs. G. W. Knowles.	250 00
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Philadelphia, Lower Merion ch.	24 00
Philadelphia, Lower Merion ch.	15 00
Philadelphia, Lower Merion S. S.	19 07
Philadelphia, Frankford Ave. ch., a friend, for China.	20 00
Philadelphia, Grace ch.	86 48
Philadelphia, A. L. Vail.	20 00
Philadelphia, 50th ch.	23 00
Philadelphia, H. C. F., for Kiating.	4 00

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Wilkinsburg ch.	52 06
Connellsville, 1st ch.	30 73
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Pittsburg, 1st Ger. ch., for Russia.	3 17
Pittsburg, Johnston Ave. ch.	11 00
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Lewisburg, Mrs. M. J. M. Masters.	10 00
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Wilmington, Bethany ch.	\$39 53
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S..... 1 30 lpton ch..... 6 00 nd ch..... 7 50 7 00</p> <p>keo, Mrs. W. ay..... 100 00 keo, South, W. ay..... 100 00 ton ch..... 5 00 Union ch..... 21 00 lay, 1st ch..... 24 38 Bay, Home l..... 14 13 Bay Mission l..... 4 05</p> <p>MICHIGAN, \$682 40 bor, N. S. Bur- tte Sw. ch..... \$10 00 n, Mrs. Reuben on..... 3 00 50 ranch, Mr. & Elmore M. , for Ikoko sta., soo, 1st B. U., Hanamakonda tal and the ruin Maru..... 25 00 soo, Portage 50 00 Sw. Soc..... 6 00 1st ch..... 17 50 Berean B. U., kyo sta..... 12 50 t ch..... 62 28 1st ch..... 23 50</p>	<p>Mt. Morris ch..... \$1 50 Almont ch..... 12 50 Grand Rapids 2d ch..... 43 52 Englishville ch., Mrs. A. E. Watkins..... 5 00 Charlotte, 1st ch..... 17 50 Brooklyn S. S..... 2 10 Albion, 1st ch..... 57 51 Weston ch..... 45 00 Benton Harbor ch..... 10 00 New Buffalo ch..... 12 50 Baldwin's Prairie ch..... 8 00 Corunna ch..... 4 10 Corunna S. S..... 1 51 Chelsea, Jay Everett, in memory of Mrs. J. 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Defiance, 1st ch.....	8 21
Fostoria ch.....	3 25
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April

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Rangoon, Anna E. Fredrickson, 180	60 00			
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Moulmein, Emily M. Hanna, 125	41 66			
Moulmein, Walter Bushell, 266.14.9	88 95			
Tavoy, A. J. Weeks, 1502.2.0	500 70			
Tavoy, Mrs. O. J. Morrow, 74,	24 66			
Tavoy, Mrs. H. Hancock, 227.10.0	75 86			
Bassein, Louise E. Tschirch, 937.9.3	312 51			
Bassein, J. E. Rhodes, 624.8.0	208 16			
Bassein, E. B. Roach, 126.9.0	42 18			
Bassein, W. H. Hascall, 25	8 33			
Henzada, J. F. Ingram, 160	53 33			
Toungoo, A. V. B. Crumb, 1750.0.9	583 43			
Toungoo, George R. Dye, 93.14.9	31 29			
Toungoo, C. H. Heptonstall, 765.5.9	255 11			
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Bhamo, Ola Hanson, 150.9.0	50 18			
Mandalay, E. W. Kelly, 308	102 66			
Mandalay, C. L. Davenport, 943.11.6	314 56			
Mandalay, C. L. Davenport, for school, 334	111 33			
Mandalay, J. E. Farrott, 123	41 00			
Thayetm y o, G. R. Dye, 175	58 33			
Myingyan, H. E. Dudley, 639.6.8	213 13			
Pegu, Zilla A. Bunn, 162.6.9	54 13			
Sandoway, J. C. Richardson, 823.2.1	274 37			
Tharrawaddy, H. L. Marshall, for 6 churches, 548.8.3				
Tharrawaddy, H. L. Marshall, for 6 churches for chapel bldg., 1882.12.6	810 40			
Meiktila, J. Packard, 100	33 33			
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Mongnai, A. H. Henderson, 110	36 66			
Namkham, W. R. Titenhouse, 470	156 66			
Myitkyina, Geo. J. Geis, 1115.7.6	371 81			
Haka, A. E. Carson, 880	293 33			
Loikaw, S. E. Samuelson, 672.4.5	224 08			
Kengtung, C. B. Antisdell, 152.6.5	50 79			
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Nowgong, Anna E. Long, 75.7.3	25 14			

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Tura, E. G.			
Phillips...	20	6 66	
Kohima, S. W.			
Riverburg....	297.2.0	99 04	
Goelpara, A. E.			
Stephan, Gologhat, O. L.	3.0.11	1 02	
Swanson,	233	77 66	

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	Ra.		
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CHINA, \$3 604 31

Swatow, Mrs. A. H. Page.		\$2 00	
Donations received on the field, per accounts to September 30, 1906			
Swatow, W. Ashmore, Jr.	\$28 80	\$14 40	
Kiating, Dr. Margaret Grant...	22 00	11 00	
Chowyang, A. F. Groesbeck....	498 59	249 30	
Swatow, S. B. Partridge....	129 95	64 98	
Swatow, Myra F. Weld....	28 48	14 24	
Swatow, R. E. Worley.	453 80	226 90	
Kiehyang, Josephine M. Bixby...	1 643 09	821 54	
Kiating, J. H. Giffin....	75 98	37 99	
Ningpo, J. R. Goddard....	507 39	253 70	
Hanyang, Dr. G. A. Huntley.	92 80	46 40	
Hanyang, J. S. Adams.	1 299 53	649 76	
Ningpo, E. E. Jones.	144 58	72 29	
Huchow, J. V. Latimer....	96 10	48 05	
Huchow, J. T. Proctor....	87 45	43 72	
Shaohsing, F. J. White....	144 75	72 38	

Kiating, W. F. Beaman,	\$28 18	\$11 56	
Kiating, F. Bradshaw....	84 71	42 35	
Suifu, Dr. C. E. Tompkins....	23 50	11 75	
Total.....	\$52 752 72		

LEGACIES

Fairfax, Vt., J. M. Hotchkiss Trust....	\$16 00	
Haverhill, Mass., Est. John D. Newcomb.....	375 00	
Charlestown, Mass., Est. George D. Edmonds	10 000 00	
Holyoke, Mass., Will of Sarah E. Ely....	250 00	
Providence, R. I., Inc. Jackson Fund ..	28 12	
Webster, N. Y., Est. Spencer H. Bradley.	1 805 83	
Oncota, N. Y., Est. Mary A. Botzford,	1 00	
Onaway, Mich., Will of Adoniram Waterbury....	228 65	
Chase Co., Neb., Est. Franklin H. Bigelow,	38 00	
	\$12 742 60	
Less loss on legacy Swanson, N. H., Will of John A. Hamblett,	131 02	\$12 611 58
		\$65 364 30
Donations and legacies received from April 1, 1906, to February 1, 1907....	209 736 20	
Donations and legacies received from April 1, 1906, to March 1, 1907....	\$275 100 50	

DONATIONS RECEIVED TO MARCH 1, 1907

Maine.....	\$2 149 34
New Hampshire.....	1 408 62

Vermont.....	\$1 041 01
Massachusetts.....	19 851 89
Rhode Island.....	2 374 15
Connecticut.....	3 861 53
New York.....	36 854 14
New Jersey.....	7 221 11
Pennsylvania.....	29 433 10
Virginia.....	10 00
W. Virginia.....	3 199 07
Maryland.....	30 18
Delaware.....	237 76
District of Columbia..	653 20
N. Carolina.....	35 00
Georgia.....	10 00
Florida.....	20 00
Alabama.....	72 00
Mississippi.....	2 00
Kentucky.....	20 93
Tennessee.....	25 00
Louisiana.....	1 00
Texas.....	30 00
Indian Territory.....	396 13
Oklahoma.....	233 06
Wisconsin.....	2 485 29
Michigan.....	3 587 57
Illinois.....	10 532 65
Indiana.....	4 669 09
Ohio.....	11 316 30
Minnesota.....	3 536 03
Iowa.....	5 317 93
Missouri.....	4 236 37
N. Dakota.....	537 26
S. Dakota.....	1 154 73
Nebraska.....	3 185 74
Kansas.....	3 428 64
Montana.....	160 09
Wyoming.....	143 58
Colorado.....	1 324 96
New Mexico.....	124 15
Idaho.....	386 81
Utah.....	121 76
Arizona.....	246 85
Washington.....	4 333 41
Oregon.....	751 08
California.....	3 927 63
Alaska.....	10 00
Philippine Islands.....	20 00
Canada.....	16 00
England.....	27 23
Ireland.....	92 00
Denmark.....	250 00
Austria.....	2 06
Burma.....	8 213 13
Assam.....	303 30
India.....	2 000 00
China.....	3 694 31
Africa.....	500 00
Miscellaneous.....	7 719 93
	\$196 714 73

LEGACIES RECEIVED TO MARCH 1, 1907

Maine.....	\$100 00
Vermont.....	516 00
Massachusetts.....	51 649 00
Rhode Island.....	1 576 68
Connecticut.....	5 117 93
New York.....	9 451 14
New Jersey.....	250 00
Pennsylvania.....	1 764 58
W. Virginia.....	140 00
Maryland.....	5 000 00
Ohio.....	245 63
Illinois.....	600 00
Michigan.....	238 65
Minnesota.....	380 23
Wisconsin.....	1 305 95
Nebraska.....	35 00
Colorado.....	40 00
Oregon.....	100 00
	\$78 516 79

Less
New Hampshire..... 131 02

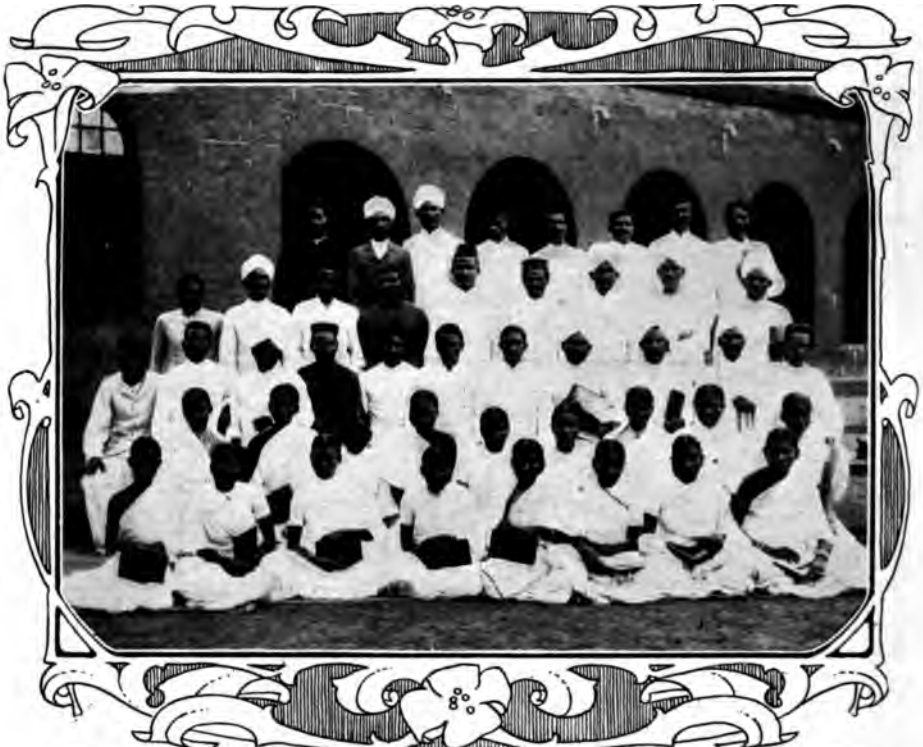
\$78 385 77

April



Photo by J. M. Carvell

MATRON AND TEACHER AT NOWGONG, ASSAM



THEOLOGICAL SEMINARY GRADUATES OF 1906
Upper—Ramapatam, South India; Lower—Insein, Burma (Karen).

THE BAPTIST MISSIONARY MAGAZINE

Vol. 87

MAY, 1907

No. 5

OFFICIAL AND FINANCIAL

THE OUTCOME OF THE YEAR

IT is with great regret that we are compelled to announce that the close of the year finds us with a debt of \$85,000.64. The total amount received from all sources was \$928,153.77. The expenditures, on the other hand, amounted to \$970,117.20. There is thus a deficit on this year's accounts of \$41,963.43, which, with the accumulated indebtedness of previous years, brings our present debt up to the figure stated above.

It will of course be noted that both receipts and expenditures have increased

somewhat over last year. Attention should be called, however, to the fact that the growth in the amount received is due principally to an increase in what may be called fixed amounts—moneys provided from outside sources for specific purposes, and in the use of which the Union has no discretion. These amounts, therefore, have added nothing to the available income. The increase in expenditures, also, is due largely to the same general reason. In the next issue a more detailed interpretation of the figures will be given.

TO PASTORS

A LARGE number of pastors have sent in their subscriptions for the *MAGAZINE*. Have you sent yours? You will recall the announcement made last month and the month preceding that a new rate of twenty-five cents is now charged

pastors. You cannot afford to do without our Baptist foreign missionary periodical. You would miss it greatly if it were discontinued. But unless you send in your subscription we must believe that you do not wish to receive it.

NOTICES OF THE ANNUAL MEETINGS

THE ninety-third annual meeting of the American Baptist Missionary Union will be held in the Calvary Baptist Church, Washington, D. C., beginning at 10 A.M., Wednesday, May 15, 1907, and continuing through Thursday afternoon, May 16.

W. D. CHAMBERLIN,
Recording Secretary.

DAYTON, OHIO, April 1, 1907.
1907

THE ninety-third annual meeting of the Board of Managers of the American Baptist Missionary Union will be held in the Calvary Baptist Church, Washington, D. C., at 9 A.M., Wednesday, May 15, 1907.

ALBERT G. LAWSON,
Recording Secretary.

NEW YORK, N. Y., April 1, 1907.

MISSION SCHOOLS AND COLLEGE
SPECIAL TOPIC

WHY HAVE EDUCATIONAL MISSIONS

AN AUTHORITATIVE ANSWER TO A FUNDAMENTAL QUESTION

BY PRESIDENT EMORY W. HUNT

DENISON UNIVERSITY, GRANVILLE, OHIO

THERE was a time when education and evangelization stood over against each other, representing two contrasted and opposed methods of missionary operation. The champion of education as a missionary method was inclined to belittle evangelization, to look with a degree of contempt upon the simple proclamation of the gospel message. The champion of evangelization, upon the other hand, regarded the missionary enterprise as requiring little more than the traversing of the regions of heathendom with the shout, "Repent, for the kingdom of heaven is at hand."

So far as those upon the mission field are concerned this controversy seems to have died out. They have discovered that the reduction of the heathen strongholds is to require more than a single pitched battle. There must be an orderly campaign. The missionary enterprise may have lost something of the dramatic, but it requires not less of the heroism of patient continuance. "The kingdom of God cometh not with observation." The responsibility which rests upon us requires

us not simply to shout the message to live it and illustrate it in all our relationships and crises of life. Unto the presence of the heathen world,

lived the life of a Christian and even the death of the Christian. The complete message has not been delivered. The formation of the Christian Educational West China scheme for a system of Christian education, leading to Denison University, gives us to see that those who engaged in this work upon the field are pursuing Christian education as an essential element of their work.

Two considerations emphasize its importance:

First, the most serious of the non-Christian peoples are discovering

the real value of education. They are coming out for it and are resolved to have it. The only question that remains is, "What shall we give it to them and what type of education shall they receive?" Experience shows that atheistic ideas are not likely to be accepted in their pure and unmitigated form.



PRESIDENT EMORY W. HUNT

If they are mixed with education, they are much more likely to be received at home or abroad. There is no more vital question for these peoples than the question whether the education they receive is to be Christian or anti-Christian. No more effective method could be adopted to bring China to Christ today than for the Christian forces of the world to prepare to give quick and adequate response to China's appeal for education.

Secondly, experience has shown that education and evangelization are not hostile to each other, but supplementary. Each needs the other. The evangelization of the great races of the East will never be completed by evangelists from the West. The translation of the message is not merely a linguistic process. It involves social and racial elements. Native workers must do the major part of this work. They already have most of the essential equipment. The best that the Christianity

of the West can do is to complete this equipment by supplying the needed education. Education, therefore, becomes the most important auxiliary to the proclamation of the gospel.

Indeed, it is easy now to see that it has always been so. Before he ever formally organized a school, every intelligent Christian missionary has devoted himself to the direction of his first converts as they attempted to give the gospel message to their friends. The wide opening of the mission fields of the present day, the immense enlargement of our opportunities, present a demand at the present time upon an enormous scale, which cannot be met except by thoroughly organized schools, manned by competent teachers and equipped for their work. The end in view is evangelization. This work cannot be effectively done without adequate preparation either in America, or in Japan, China and Africa.

PRACTICAL RESULTS OF SCHOOL WORK

EDUCATION IN CITY AND JUNGLE

BY REV. L. W. CRONKHITE, D.D.

BASSEIN, BURMA

WE will give most of our time to the little streams running under ground out of sight, and only glimpse some of the broad rivers running to the sea. Of course there are the quiet influences going out from the missionary to native teachers and pupils, week in and week out, month in and month out, for a series of years. The pupil is then passing from stage to stage of that mysterious development called Christian education. The vast majority of those whose lives are molded by the missionary's influence, and in whom the memory of his life and character will abide as a life-long constructive force, will be found among those who have thus been near him. Growing things take time, and the school contact gives you the time element. Then, too, it comes at the twig stage. Herein is the strength

of much of the work of our women missionaries. Of one of these, in a recent letter in English, our noble Mi Lon says, "To be working with such unselfish persons is a delight"; and one can see effective in Mi Lon's daily life the traits so carefully fostered there twenty years ago by yet another.

It is not strange, then, that nineteen twentieths of our native workers come from the schools. One day they called us to the veranda to find at the bottom of the steps a heathen man and wife and two most unkempt little girls. Would we take them into our school, the parents asked. Of course we assented. The older one very slowly began to lose her look of general wildness, and presently became one of our most trusted, as one of our neatest, school girls. Some eight years later my jungle

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boat drew up alongside a river-bank about two in the morning. My boys slept on the bank till daylight, then went to the heathen village, a half mile away. By the time I was dressed there appeared a procession of nondescript children coming from the village, some of them showing perceptible signs of beginning to be "descript." The procession was headed by a particularly neat Karen girl, with a bright, womanly face, full of character. She was our nondescript of eight years ago. She was spending her long school vacation in passing on to the children of this heathen community, by a little school, something of what she had received. Close by was another of our girls similarly employed. This, I take it, is a universal experience in all missions. Another of our girls went away as a missionary hundreds of miles into a new region where the darkness was profound. Not long after, she was writing us that she had just taken her first batch of the girlhood of that wild region down to the stream for a bath preliminary to their entering the new school. She let them wash for half an hour, then called

I know I could never paint, space, the impression made u morning, as I stepped off the b track and back a little into t a village which I had never where they were not at all e It was a glorious morning, spot, a heathen community, a bamboo-walled shanty and a h and there was one of our t evangelists conducting his l the very picture of devoted In another room his cheery-fa attending to her household . La Baw is a quiet man, slende poorly paid, but the kind of can never think of himself, ar not know how to be unfaithf no salary. "And there are la be first." Meantime in the lo rity they are making the de as the rose.

"Do not tell the people not stitious. Show them how thi they will find out how they ar man bones are a dreadful we bought a French skeleton

it in a g the Bas room.

our pu Tha Dur up in meeting:

When Te that skele used to c out the li o'clock.

them all then turn run. Pre to say, "I made m by the look at i start at n its teeth.

"How foo nerves." anything :



A VILLAGE TEACHER AND HIS PUPILS, NEAR TURA, ASSAM

them ashore, soaped them thoroughly and sent them back for another half hour to rinse. Speaking of practical results of school work, this is one of them. Mission schools are washing the world.

You get some apparatus and eclipses, tides and a hundi phenomena. When the conv met in Bassein, they say 4, visited our compound in the fo

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By all of them visited the skeleton and things. We even have some very good illustrated scientific lectures in our annual association and in our September school for jungle workers. You seek year in and year out the all-around development of the half dozen or more men and women who form your nucleus of native teachers in your central field. Presently you have a body of educated, thinking men and women who are respected all over your field.

A long article would be necessary even to glimpse the indirect results of educational work. *Any* school work is an asset of the kingdom of God in its destructive effect upon idolatry and superstition, but only Christian school work is genuinely constructive; and Christian school work is worth while even when, as in the case of much of that of the Presbyterians in India, it has been largely barren of conversions. When the Indian Jericho falls, it will be largely the work of schools.



PROFESSOR TOPPING AND FILIPINO STUDENTS AT DUNCAN ACADEMY, TOKYO, JAPAN

NATIVE PROFESSORS AND TEACHERS

THEIR CHARACTER, ABILITY AND INFLUENCE

BY MISS FRANCES TENCATE

NELLORE, SOUTH INDIA

DOUBTLESS one of the most effective factors in our missionary enterprise is the educational work. The densest bigotry, not only in heathen lands but all over the world, is found among the uneducated. True, not all have had the advantage of our schools and colleges have broken away from their

superstitions, but the educational systems of the East are rapidly undermining the old traditions and superstitions and are revolutionizing the countries in which they exist.

These educational systems are greatly dependent upon the energy of the missionary, of course, but we must not forget that

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we could not carry on this branch of the work as extensively as we do, were it not for the native teachers.



Photo by J. F. Ingram

BURMAN TEACHING STAFF AT HENZADA, BURMA

The demand for teachers in India has been so great that the government has been compelled to press into service men and women of greatly varying ability. We have the primary teacher, whose education is very meager indeed, but who is able to impart what education he has to those who are unlearned. The grammar school graduate fills a higher grade. Above him ranks the high school graduate, and then the college or university man. A suitable course is provided for each grade in the normal training schools.

In the first two grades there are a number of young women employed, but as yet very few have qualified themselves as higher grade teachers. This is greatly to be deplored, and we rejoice to note that efforts are being made in the East to encourage higher education for women.

It is necessary to keep a very close supervision over teachers, especially of the lower grades, and yearly inspection of schools is a provision of the British Government. A teacher who proves lazy or incompetent is likely to find it hard to secure employment. The number of lower grade

teachers is rapidly increasing, so that the government is endeavoring to abolish the primary teachers' examination. In India, as in America, we find that teachers differ in adaptability. Some are in the work because they enjoy it; many are in it because of the salary or the social standing it gives. Human nature is much the same the world over.

As yet we have not a sufficiently large number of high grade teachers from the Christian community with whom to man our mission schools, and quite a number of Brahmins are under our employ. As a rule these teachers are gentlemanly, and very valuable co-workers so far as the impartation of secular knowledge is concerned; but a majority are weak in discipline. A Brahmin gentleman who would not condescend to hand a book or pencil to one of a lower social position, if left to his own inclination, but would throw it down and require the pupil to take it from the floor instead of from his hand, will frequently allow children of outcaste parentage to address him in a very impertinent manner. Consequently the discipline of the school rests largely with the missionary.

Much of the early teaching was by rote. Indeed, the ancient custom was to learn, not from books, but from the mouth of the teacher as he repeated the lesson; and the tendency of our teachers is frequently to be satisfied if pupils memorize without much understanding, even in case of mathematics.

Many of our higher grade teachers, however, are men fully capable of filling positions of trust and are doing fine work. When our mission schools can be manned by consecrated Christian teachers, who are college men, thoroughly prepared for the work, rapid strides will be made in the department of education.

MISSION SCHOOLS IN CHINA

THEIR PLACE AND INFLUENCE

BY REV. W. S. SWEET

PRINCIPAL OF WAYLAND ACADEMY, HANGCHOW, CHINA

WHEN Jesus said to the woman of Samaria, "Give me to drink," and thus in an indirect way introduced the conversation that led to the salvation not only of the woman but of many others, he illustrated the tactfulness of indirect methods in soul-winning.

The mission school is the indirect method of evangelistic work, but it has perhaps been more fruitful in producing the changes now going on in China, than any other form of missionary effort.

To introduce mission schools into China was to put a virile plant in its native soil. His hereditary capital is manifested wherever the Chinese student has come into competition with other nationalities. He has never taken second place. In Yale, last year, out of 3,000 students about fifty were admitted to the honor roll. There were but ten Chinese students in the university, but the name of one of these is on the honor list in civil engineering. At the University of Chicago I am told, a Chinese

student secured his Bachelor of Arts degree at twenty years of age and will have his degree of Doctor of Philosophy at twenty-two. A Chinese student, but three years in this country, took all the mathematics for a Bachelor of Arts degree at Denison during one summer semester. He had studied the subjects five years before in Chinese in a school in Hankow. This is the soil in which mission schools in China have been planted.

What were the causes that brought forth the edict abolishing the ancient system of examinations? For a score or more of years mission school students have been writing in the examinations of their respective colleges and of the government. These were brought into comparison. When the public schools of Western learning were established, patterned after the mission school, the ancient system was swept away. This is one of the greatest reforms that any nation has ever witnessed.

What were the first causes that devel-



FACULTY AND STUDENTS OF WAYLAND ACADEMY, HANGCHOW, CHINA

Principal and Mrs. Sweet
Mr. and Mrs. Millard

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oped the movement for unbound feet? The mission boards sent out many young women to China, who opened girls' schools. As a rule they insisted that the pupils should unbind their feet. They struggled on, often against the native pastors and older missionaries. When girls' schools of Western pattern were organized by the government, they too insisted upon unbound feet. Then it was an easy thing for the Empress Dowager by an edict to lift forever the burden of the women of China. What a privilege to bless one third of the women of the earth!

What were the causes that led Chang Chih Tung to introduce the Bible as a textbook of morals into the schools of his district? When the pupils from the mission schools came into tests with other pupils our men were generally the winners. Chang Chih Tung asked, "Why is this?" In his own city was the virile Griffith John, whose life helped the viceroy to the conclusion that it was the Book. From this the Bible went into the schools of 58,000,000 of the empire.

What caused the edict instituting a civil Sabbath in all the public offices? When

the Sabbath was invariably adopted as a day of rest. It was not a great step from this to the edict establishing the civil Sabbath.

Whence came the influences that took all the barbarities from the penal code of China? This great work was accomplished by Wu Ting Fang, for many years minister from China to this country. It is said that when a boy he attended the mission schools of Canton, from which beginning he secured the knowledge which fitted him to lift the awful horror of heathenish night from the misguided criminal classes of China. It is the custom of most missions to have a woman missionary in charge of their day schools. If that was true in this case, it was the heart and mind of a woman which has thus blessed the world.

Let me give a concrete illustration of the special opportunities the mission school has in calling the attention of the official and literary classes to the gospel. Hangchow was highly favored in being the birthplace of a man of high ideals. From his own fortune this man established several schools of Western learning in our city. After his death his

birthday was made a time for the gathering of all the officials, literati and students of the city at his grave to worship his spirit and thus do him honor. Through our Chinese professors we secured invitations to this ceremony. Twenty of our most stalwart pupils, dressed in their silk robes and satin caps, lined up before the grave, but instead of worshipping they removed their caps and four of the number took a floral emblem and placed it on the grave. All then replaced their caps and marched away.

I was told that for some time the topic of conversation among the assembled multitude was the worshipping of God and the honoring of ancestors.

It would be fatal for our churches to



Photo by L. E. Worley

NEW BUILDING OF THE ASHMORE THEOLOGICAL SEMINARY, SWATOW, CHINA

students went from mission schools into the public offices they missed the Sabbath which they had known in school. When government schools were organized,

refuse the appeals from western, central, eastern and southern China for thoroughly equipped academies at once. Each one of these districts should have a college in the near future.

Then may the Chinese Baptists gird up the loins of their minds and prepare to help lift the ancient empire into a Christian civilization.

A DUNCAN ACADEMY GRADUATE

MR. Yoshizo Yamada, one of the graduates this year from the Higher Course (*Kotokwa*) of the *Tokyo Gakuin* (Duncan Academy), has won honor for himself and the school. In January he entered the lists among twenty competitors for a position as translator on the staff of the *Seoul Press*, the English daily paper recently started in the Korean capital. Only three succeeded in passing the examination (in English), and Mr. Yamada was first. Although the final examinations and graduating exercises would not come till the latter part of March, he studied up and took all his examinations, so that he was able to leave Tokyo early in February for his new post. Mr. Yamada, by the way, is also an alumnus of our academic course (Class of 1902), and the only one so far to graduate from both of our courses.

We have heard from Mr. Yamada since he arrived at Seoul; and I take the liberty of quoting some of his communications: "I find the Koreans amiable; I will love them with all my heart. . . . They must be loved and treated kindly. Japanese influence here is great; and Koreans are not to be crushed but elevated."

He always refers with the deepest gratitude to his years of study in our school, and he feels the responsibility resting on him to bring honor upon his alma mater, his friends and his Saviour. One of the young men who also passed the examination turned out so dissipated that he had to be sent back to Japan. Therefore all the more does Mr. Zumoto, the manager and editor of the *Seoul Press*, appreciate Mr. Yamada's steadiness and faithfulness. —

ERNEST W. CLEMENT.

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GRADUATES OF THE HIGHER COURSE,
DUNCAN ACADEMY, TOKYO, JAPAN
Mr. Yamada

EDUCATIONAL UNION IN WEST CHINA

THE advance movement along secular educational lines in China has necessitated an aggressive educational policy by the missionary societies working there. Accordingly, all the various missions in West China, "recognizing the advisability of such conformity of Christian missionary education to the Chinese official scheme in grades of schools, course of study and methods, as is compatible with Christian ideals," have united to form the Christian Educational Union of West China. The aim of the Union is to "promote the unification and centralization of all Christian primary and secondary educational institutions for boys and girls," and the organization of a Union Christian University. Plans have already been matured for a uniform course of study, uniform examinations and the use of the same text-books in all the lower grade Christian schools. Rev. Joseph Taylor of our Yachow Mission is chairman of the committee in charge.

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THE MEETINGS AT WASHINGTON AND JAMESTOWN

MAY 15 TO 23

IT is nineteen years since the Anniversaries were last held in the city of Washington, and the annual meetings which occur there this month, will be of exceptional interest and importance. The city itself will be a splendid attraction, and the Anniversaries will give a fine opportunity to visit the many points of interest in and about the nation's capital. Dr. S. H. Greene and his people have thrown open their church, their hearts and their homes, and will give a royal welcome to the hosts of their brethren who will come from north and west to discuss the great work of the denomination.

Following the annual meeting of the Woman's Baptist Home Mission Society on Monday and Tuesday, and the meetings of the Woman's Baptist Foreign Mission Societies at eight thirty Wednesday morning, the Anniversaries proper will begin with the annual meeting of the Missionary Union, on Wednesday and Thursday. In the absence of President Keen in Europe, and Vice-president Woodward in the Far East, the first session will be called to order by Vice-president I. W. Carpenter, Wednesday morning at ten o'clock, and five sessions will be held, continuing through Thursday afternoon. The meetings of the Union will be of special interest. The platform speaking will be unusually

good, and a unique feature will be one entire session devoted to an open parliament on the work of the Missionary Union. Opportunity will be given for questions on all phases of the subject, and for a frank discussion of all problems connected with the work. The introduction of the new appointees is always a most impressive service, and will be a feature of this year's meeting. Greetings will be brought by some of the missionaries, and there will be addresses by some of the workers at home, including Secretary Moore, of the Young People's Forward Movement, Rev. C. H. Moss, of Massachusetts, and Rev. D. D. Munro, D.D., of Connecticut.

Following the sessions of the Missionary Union anniversary all delegates will come together in the eagerly anticipated general meeting of the denomination. Thursday evening will be given to discussion on the motion to form a national organization, led by Dr. W. C. Bitting of St. Louis and Secretary A. J. Rowland of Philadelphia. Friday morning the report of the committee on organization will be discussed by the delegates in speeches limited to five minutes each, following an address by Professor Shailer Mathews of the University of Chicago on the functions of the proposed organization. The questions to be considered are of most vital importance to the

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whole denomination, and as widely divergent views are held there promises to be a very warm and earnest debate. The whole subject has been well threshed out in the weekly press, and if time has been given to prayer for the Spirit's guidance, we may safely trust the decision of that meeting.

Commencing on Friday afternoon and continuing through Saturday afternoon, the time will be given to the Publication Society, and we may be sure that Secretaries Rowland and Seymour and their associates will provide a most profitable series of meetings.

The Historical Society will probably find time for its session on Saturday, and Sunday will be a day of mass meetings. The annual missionary sermon will be preached Sunday morning by Dr. R. S. MacArthur of New York, and in the evening addresses will be given by Rev. H. A. Porter of Oklahoma, and others.

The closing sessions will be those of the Home Mission Society, in the celebration of its seventy-fifth anniversary. We are unable to announce the program for these meetings, but that they will be of exceptional interest is certain. It will be a great occasion for our home mission friends, and so for all of us, and the two days, ending Tuesday noon, will be full of attraction from beginning to end.

Tuesday afternoon all will leave for Jamestown, where will be held the first meeting of the General Convention of the Baptists of North America since its organization at St. Louis. There will be five sessions, beginning Wednesday afternoon and closing Thursday evening. All meetings will be held in the Convention Hall of the exposition, and will be of great interest, uniting as it will representatives

of the denomination in the United States north and south, Canada, Mexico, Cuba and Porto Rico. During our own Anniversaries at Washington the Southern Baptist Convention will be in session at Richmond, and all will come together at Jamestown.

The first session will be given to addresses by eight of the missionary organizations of the united denomination, detailing noteworthy events in the work of their societies during the last two years. This will set a high standard for succeeding sessions, but the program prepared is such that interest and enthusiasm should steadily rise. Wednesday evening the subject will be, "To What Extent May a Christian Denomination Properly Engage in the Correction of Public Evils?" and the speakers will be Dr. O. P. Gifford of Buffalo, N. Y., and Rev. J. E. White of Atlanta, Ga.

Two topics will be under consideration Thursday morning: "Is an Articulated System of Baptist Summer Assemblies with Certain Uniform Features Desirable and Practicable?" presented by Dr. W. J. Williamson of St. Louis, and "The Significance of the Mission-

ary Movement Among the Young People," on which Secretary Chivers of the Home Mission Society will speak. Discussion will follow each address.

Thursday afternoon will be given to an open parliament, when several matters will be presented for consideration. Some of these will probably be: An invitation to the World Baptist Alliance to hold its meeting in this country in 1910; the new Baptist Brotherhood; and uniform divorce laws. This session should be one of the most interesting of all, and one of the most important in practical results.



REV. S. H. GREENE

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The closing session will be held Thursday evening, when President E. Y. Mullins of the Southern Baptist Theological Seminary will speak on "The Contribution of Baptists to American Civilization." A great social reunion will probably close this session.

In connection with the meetings of the General Convention there will be a Baptist exhibit, in a building erected for the purpose by Virginia Baptists, in which everything pertaining to Baptists will be displayed. Our missionary societies will be represented, as well as our leading educational institutions. The exhibit will remain open all summer, and will afford a splendid opportunity to the thousands who visit the exposition, both during the meetings of the

General Convention and later, to see what our denomination is doing in all lands.

Such is the feast that is to be spread before the Baptists of the country this month. To say that every one will wish to attend is expressing it tritely. Calvary Church in Washington and the Convention Hall at Jamestown should be packed by the delegates. A New England train will run, in charge of Mr. C. S. Parr, 525 Tremont Temple, Boston, and large delegations will come from other sections of the country. Every city and church should be represented. Send your pastor and come yourself. Finally, pray earnestly each day for the meetings, that the Spirit of God may be present and the power of God may be manifested.

MESSAGES FROM SECRETARY MABIE

EN ROUTE TO THE SHANGHAI CONFERENCE

I. OVERLAND TO THE PACIFIC

A VISIT to Japan and China derives not a little of its interest from what may be termed the prelude, in the journey of several days across the country required to reach the steamship.

As I have made this cross-country trip five times since my round-the-world tour in 1890, the sense of novelty then experienced is of course somewhat lessened; nevertheless, the journey between Boston and San Francisco, by whichever route traveled, is always a matter of uncommon interest. The vast stretches of country crossed, the varieties of climate felt in a few brief days, from Boston enshrouded in snow to the rose-bordered avenues of Riverside or Pasadena, the triumphs of engineering witnessed through the Rockies, the dreary desert wastes traversed, all lend themselves to reveries connected with things vast and far-reaching. One thereafter never lives in the same small world again.

Particularly is this true if one is upon a world-errand and has left behind a multitude of brethren sympathetic with his

errand. As he journeys on he finds at each stage of the way swelling numbers of brethren hospitable to his errand, and eager for his message, and such a trip will be an experience ever to be remembered.

I had planned on this trip to spend the first of two sabbaths at Kansas City. Our large-hearted and ever alert District Secretary, Dr. I. N. Clark, met us at the station and took us to his home. A couple of hours later we found ourselves at the First Baptist Church, where I spoke on the resurrection-errand of our Lord: namely, that of discipling the nations to himself. In the evening Dr. McConnelvery cordially invited me to take his pulpit, and for an hour I spread out before his people the China of the present with its remarkable promise for the Kingdom.

After a day of stop and rest at Colton, Cal., where I met a colony of family relatives, of which my cousin, Rev. John S. Mabie, is the nucleus, and picked up my niece, Dr. Catharine Mabie, who will accompany me to the East, my next important stop was at Riverside. Here I

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found a Bible and Missionary Institute in progress. Many friends old and new were there to participate, and generous opportunity was given me for the best I could offer them, whether in presentation of Bible truth or of fresh facts from the mission field. The new pastor, Rev. W. L. Tucker, has things well in hand, as was evidenced not only by good words spoken on all sides, but also by that crucial test, a foreign mission collection taken on Sunday morning, which amounted to \$10,000. It was very cheering to hear of the many signs of rising interest in this branch of work all along the coast.

But the climax of all welcomes joined with opportunities for a large hearing of our inmost messages came at Los Angeles on Sunday and Monday last. At Pasadena Sunday morning, at the First Church, Los Angeles (Dr. Northrop's) in the afternoon, in a mass meeting of the Baptists at Dr. Burdette's great auditorium gathering for a few minutes in the evening, at the ministers' meeting Monday morning, and at a grand banquet of the social union Monday evening, where were gathered 250 of the élite of our churches, among whom were old friends by the dozen, — I had ample privileges which I used to the utmost to enlist afresh sympathy for our great work beyond the seas. The West is cordial and enthusiastic everywhere; but for downright blazing enthusiasm, for handshakes that grip the soul, for the power of rising memories of the old times and bonds of the Eastern homes and life revived by such meetings, commend me to contact with the people of southern California. Chicago, Indianapolis, St. Paul, Minneapolis, New York, Philadelphia and Boston are all there enlarged in heart and mellowed in spirit by the transplanting process.

At San Francisco we had a stop of but a day; enough to see the ruins of the desolated city, plus the extraordinary vigor shown in the rebuilding, as well as for a very hearty reception at the First Church the evening before sailing. Dr. Burlingame, the devoted and resourceful pastor, was host and as in other coast cities numbers of old friends came out to greet us and to bid us *bon voyage* and Godspeed.

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Numerous letters reached me at the ship, expressive of warm fellowship on my errand to the missions. A telegram from our church at Brattleboro, signed "Pastor Lawson," is among them.

S. S. "SIBERIA," San Francisco, February 21.

II. FACTORS IN HAWAIIAN MISSIONS

WHATEVER estimate may be placed on the movement to evangelize the Hawaiians, the evangelistic factor alone proved insufficient. It is well known that the missionaries of the American Board, through a short and apparently decisive campaign, which has been characterized as "one of the epics of the kingdom of God," seemed to accomplish marvels in the transformation of the heathen, and in some respects they succeeded. The first missionaries who reached the Islands found that by a remarkable concurrence in providence scarcely equalled in missionary history, the idols had already been burned, the deadly taboo had been discontinued and everything was ripe for a great evangelical ingathering. True, vices of the grossest sort were rampant; but in the face of this, the gospel won its way to so extraordinary a degree that the work had the marks of one long Pentecost.

It has been widely thought that mission work here was discontinued much too soon. The very announcement of such decision was made the occasion of new license by all the worst elements of mankind frequenting the Islands, and it left the native churches, so recently out of paganism, defenseless. The Christian result in many respects has proved disheartening, and absurd as it is, the defects which have appeared have been charged to the account of missions, instead of to the *discontinuance* of mission work, as would have been more just. The decimation of the population which has dwindled from 400,000 in Captain Cook's time to 30,000 at the present, is no product of the gospel of the Prince of Peace, but rather of the walk to and fro through the earth of the arch destroyer. So, alas! many of the Hawaiian Christians have lapsed from grace; and instances are quoted of some who have

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been found worshipping at ancient native altars. If apostasies like this have set in, let them be laid at the door of the white emissaries of the pit who have ever struggled in the face of God and man to make of this natural Paradise the tenderloin region of the Pacific.

It would, however, be an erroneous inference to conclude that Christian achievement in these islands is to be measured by the number of native Hawaiian churches surviving, or the native product in citizenship, character, industry or what not. The population now is most composite. There are in these islands 15,000 Chinese, 65,000 Japanese, many Koreans, not to mention the several thousands of Portuguese and other Europeans, and Americans. Among all these, Christian work is done.

In this article it is my aim to present an important index of this work as it is expressed in Christian educational institutions of the Islands, and especially the Mid-Pacific Institute. The present principal of the institute is Mr. Frank W. Damon, a grand-nephew on his mother's side of the immortal Samuel J. Mills, and a most forceful and accomplished missionary and educator he is, familiar with more than one language now spoken in the Islands, although giving his special efforts to a school for Chinese boys.

The early missionaries were not only ardent evangelists, but, true to their New England heritage, they were great educators as well. They planned for a system of common schools and a seminary in which to train a succession of leaders for the churches. Then followed the old story: the home churches declined to respond with needed funds for so far-reaching a work, and education fell into the hands of the government. Christian management failed, the leaders deteriorated and churches declined. The relics of the missionary families in the Islands, however, joined with some noble Hawaiians to begin in new conditions to educate remaining and incoming youth of whatever racial origin. Thus they made the most of what existed. The result now manifest is a series of high grade schools. The well-equipped Kamehameha School for Hawaiian youth, the Oahu College, originally for the children

of the missionaries, the Kawaiahaio Girls' Seminary, the Mills Institute and the Japanese Boarding School, since last September have been placed under one management, known as the Mid-Pacific Institute, although having separate teaching faculties. Thus work is carried on among several races, English, Hawaiian, Chinese, Japanese and Koreans, and all work is thoroughly and aggressively Christian. The Chinese boys in Mr. Damon's school are uniformed, and all these races are being rapidly Anglicised. Four of them, speaking admirable English, are first cabin passengers on our steamer going over to the land of their fathers to look about and study new conditions there. For myself, I can not resist the conviction that when China shall once become Christianized she will exert a mighty influence upon all these Pacific islands and peoples, including the Philippines. Japan may also do so if present tendencies to superciliousness can be overcome. May we not, therefore, conclude that the work of the missionaries even in Hawaii was more far-reaching than some have thought; that in the divine mind it contemplated the Christian ingathering and training of just such crowds of Chinese, Japanese and Korean youth as the Damons, the Scudders, the Hornes and others in Honolulu are now educating in increasing numbers?

The Mid-Pacific Institute is just now raising additional endowment funds to the amount of \$250,000, besides \$100,000 special for additional buildings. Missions on their Christian educational side are still the most far-reaching expression of Christian propagandism known to the Church.

May friends of the American Baptist Missionary Union who have heard somewhat of late concerning the importance of fund for higher educational purposes our various missions observe, reflect and prepare to act worthily of themselves and of the vast enterprises committed to their hands in similar mission fields.

S. S. "SIBERIA," Mid-Pacific, March 6-

Henry C. Mabie



FORMS OF HEATHEN WORSHIP

BY REV. W. B. BULLEN

SENDAI, JAPAN

PASSING through our city of Sendai one day we saw all along the street bright decorations in paper of all colors, red, green, blue, yellow, white and purple. There were long streamers against which our heads sometimes struck. Paper dresses of various sizes were hanging from little poles run out from the houses. We had never seen quite so general a decoration of the streets and wondered what it was all about. Our teacher of Japanese who comes from a different part of the country had never seen anything of the kind and was as much in the dark as we. Miss Buzzell, our fellow missionary, told us the story. Long ages ago there was a pretty seamstress who made clothes for the gods. This maiden and a shepherd fell in love and were duly married. She proved a devoted wife, and was so busy looking after her husband's needs that she had no attention to give to celestial tailoring. The gods, and especially the goddesses, were in a pretty stew, not having any one to do their sewing. However, they were wise enough to devise a remedy: they took the bride away from her husband and settled her on the other side of the Milky Way, where you may see her still if you know where to look. One night in the year the lonely girl, for she is perpetually young, is allowed to cross the Milky Way and visit her husband. The people had decorated the city because it was that night which Tanabata was to

spend with her husband, and even Miss Buzzell confessed that somehow she always felt happy that night for the sake of the fabulous maiden.

The place the religions of Japan have had is indicated by the temples and shrines which are numerous in most of the old sections of the country. On a great many of the spots of magnificent scenery in this beautiful land temples are found, for the priests not only brought into the land many of the elements of its civilization but were lovers of art and beauty. Tucked away in the valleys or perched on the tops of almost inaccessible hills are temples and shrines, which even at the present time thousands of pilgrims a year visit in a set order for the sake of acquiring merit. I recall a temple in the beautiful Inland Sea, on an uninhabited island, a mere rock, which is a very popular resort. Old women hardly able to walk about will somehow manage to climb up steep mountain slopes to a shrine, in the fond hope that thus they may regain health and strength. Back of the city of Kobe, along the path through the woods, are over a hundred little shrines in all states of preservation. One of the sights is an idol which is given a very comical aspect by a dozen or more children's bibs fastened about its neck, securing life and prosperity to the youngsters. I have seen big wooden idols disfigured by — is it possible? — yes, surely it is nothing else than spitballs!

You see, the credulous folk write prayers on paper or buy them for next to nothing, make them into spitballs and throw them at the god, in the confidence that if they stick, the prayers will be answered. Walking in the country I have seen images with little stones on the portions where they could stay. The thought is the same: the stones represent prayers which will have their answer if the stones remain on the object at which they are thrown. I have heard of a prayer board in a hotel on which prayers were pasted flat till they were eleven inches thick in the middle of the board.

Those who have read much in the magazines about Japan during the last two years may nevertheless not have seen much about idols, but they are here on every hand. You can buy strings of "gods" made of wood, so tiny that you can send them in letters, while at some of the temples huge figures are to be seen. It is sometimes said to a sluggish fellow, "Why are you sitting there like a big stone Budda?" I asked a young woman who wished to be baptized, about her religious life before she heard of Christ. She was puzzled to find anything to answer. They had the customary god shelf in her home, but it did not mean anything to her. So far as she could recall, her parents never worshiped at the domestic shrine. Why then did they have it? "Because it was the custom of the land," a reason which has to be responsible for a great deal in other countries than Japan. However, with many of the older people the worship of idols is one they take very seriously. A staunch Christian living near Sendai wished to give a present to a missionary who was going on furlough, and the missionary asked about the ancestral tablets which she knew he still had. He thought of the matter a little and concluded to let her take them, and later said, "It is a great relief to me to have those things gone; as long as they were here they were constantly tempting me to worship." A few years ago a splendid Christian young man died in Sendai and even for him the family set up an altar and tried to make his Christian widow pray to him.

Once a year, late in the summer, there

occurs the festival of the dead. On tain night the departed souls are ex to return to the earth for a few hour for their convenience little boats, l edibles, are set adrift in brooks and which flow to the sea. I barely mis interesting sight this year in a thronged by country folk gathered : annual event. The craft seemed t been very various, and I was tol some of them cost as much as a h or a hundred and fifty dollars.

I was in a train once last year early morning. When the glorio had come clearly into view over the tains, a man a few seats in front closed his eyes, inclined his head, his palms in the attitude of adorati moved his lips in inaudible prayer great source of light and life. Sur was far better than to worship " god on a shelf."

In our hasty summary we have nature worship, idol worship and a worship; but these are only glim; the many different ways in whi popular religion reveals itself.

DAYS OF PROMISE

THESE days are full of wor promise. Yesterday we b twelve men from our outstations. wished to unite with the church, b careful thought we decided that the to wait. The chief difficulty is to k church pure and strong.

This is the day of opportunity fo China. I tremble to think that it m before we have made the most of : need a man at Yachow to take car educational work. I am happy that as I passed through one of o stations, I found a good day scho the resident evangelist in charge and girls (with unbound feet) v work in our own building. Eve around them is made to count for : tian life. In ten years' time I hope corps of preachers trained in o schools ready for work with our cl We take courage and go forv JOSEPH TAYLOR, Yachow.



THE HOME

THE BURTON HOME FOR THE CHILDREN OF MISSIONARIES



MISS CURTICE

BY MISS M. E. CURTICE

THE Home for Missionaries' Children in Burton, on Vashon Island, Washington, was built by Rev. S. W. Beaven, and he and his wife were in charge of it until about three years ago, when his two sisters assumed the care. In the spring of 1905, the Beaven sisters decided to move to Ontario, Cal., and the home was without a matron until September, when my sister and I came. We found a large, pleasant house, with ample lawn, and playgrounds sloping down to the sound at the back of the house.

The home is on a little peninsula jutting out from Vashon Island, and every room is large and pleasant. Steamers run to Tacoma (nine miles away) three times a day during the summer, and twice daily in the winter months. The climate is ideal. The winter is very mild, with but little cold weather. The summer is just warm enough to be delightful.

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ful, with the fresh breeze from the salt water.

The home was formerly in charge of Pacific Coast Baptists, but the Missionary Union assumed control last year, putting it on the same basis as the homes at Morgan Park, Newton Centre and Newton.

We have good schools here, a graded school, a high school, and Vashon College, with not a saloon on the whole island.

The one thing we lack is children. The only ones we have this year are Donald and Mildred Kemp, children of Rev. and Mrs. H. A. Kemp, of Chowchowfu, China. Those who are in the home are always in the best of health, and seem to be happy and contented.

The Burton home is the nearest to our fields in Japan, China and the Philippines, a matter of considerable importance.

If the outgoing missionaries will call on us, we can show as pleasant a home as any.



THE CHILDREN AT THE BURTON HOME:
MILDRED AND DONALD KEMP

ADVENTURES IN A MORO MARKET

MINDANAO AND ITS STRANGE MOUNTAINEERS

BY REV. R. C. THOMAS, M.D.

JARO, P. I.

ONE of the most interesting sights in my recent trip to Mindanao was the market at Iligan. Although the Visayan is the only one who is commonly seen in the towns about the coast, the Moro is permitted to come down from his inland fastness once a week, without arms, to do trading in the market-place.

The market scene on "Moro day" is a brilliant one. These strange people are not content with the milder shades of gaudiness that occasionally bedeck the Visayan: nothing will satisfy them but the most bizarre combinations of all the colors of the spectrum, which they torture into headgear and vestments of varied description. Some of these garments are quite foreign to the ordinary Filipino apparel, as, for example, the brilliant turban and the tightly fitting pantaloons. The

which to remember these friend first futile. An enterprising you who went about flashing a large his finger was dumbfounded when him how much he would take for gave me one look and icily replied rita." From this I concluded that engaged, and felt like apologizing undoubtedly should have done: known the suitable expression dialect. I then ventured to attempt purchase of a little wallet that a lady about her neck, but she also slew a look. I imagine that it contains amulet or charm, or possibly part of the Koran, as these people are Moros. Not discouraged, I successfully bartered about three and a half a wooden "cedula" or poll tax book owner, an old, greasy "datto," or

was punctilious: plaining that they were not to be in the bargain. I acquiesced, were not very. Once more we the "war pat" this time laid the fascinating a rich chieftain clear that she true blue blo opulent to a degree her garments numerous and gated. On convenient portion person, such fingers, and dangled "fixing face was decorated



MARKET STREET IN JARO, P. I.

close jacket with bright buttons down the front is also unique.

My effort to secure a keepsake or two by

paint and powder, and her teeth polished and black as jet. Although was a person greatly to be desired

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manner was courtly as well and she received my overtures, when I inquired if any of the goods upon her person were salable, with dignity but without encouragement. There was one article, however, that I coveted, and with true Yankee relish for a trade I persisted in my purpose. This was a slender bamboo box about as large as a small pencil, that served as a protection for a finger nail of some inches in length that adorned her little finger. The little box was a neat affair, and I reasoned that it would be the best sort of a keepsake, for it would remind me of the thoughtful consideration of the Moro ladies who sheathed their weapons of offense in the interest of those whom otherwise they might unintentionally scratch. It was of no use, however, and I was turning away disappointed, when I caught sight of a pair of bright eyes that suddenly flashed from behind the broad back of a "datto" who stood by, and, to my amazement, a finger guard similar to the one coveted was thrust out at me. The daughter of a chief, who had shyly sought this refuge, had taken pity on the chagrin of a bachelor who could secure no token of the other lady's favor and had winsomely stepped into the breach herself. It was a delicate attention that was not lost upon the recipient.

Surely a Moro market has some advantages over civilization's bazars, for the dazzling combination of jewelry, paint and feathers is better than Boston's show windows in Christmas week; but for a good, up-to-date bargain give me an old-fashioned "mark-down sale" on Temple Place.

INTERNATIONAL MISSIONARY UNION

THE annual meeting of the International Missionary Union at Clifton Springs, New York, is anticipated by very many of the missionaries, past and present, of the different boards, as a time of inspiration and unique interest. About 1,100 missionaries of all denominations belong to the Union, from 100 to 150 of whom are in this country and can attend the gathering. The twenty-fourth annual meeting occurs this

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year June 5-11, and, as usual, entertainment will be provided by the Clifton Springs Sanitarium and the villagers for all foreign missionaries who may be present and all appointees of the several boards. It is a rare privilege to attend one of these gatherings, and it is to be hoped that many of our own missionaries will be present. Requests for information should be sent to the corresponding secretary, Mrs. H. J. Bostwick, Clifton Springs, New York.

NEW MISSIONARIES

ELEVEN new missionaries have been appointed thus far this year, including four young women. The men are Volney A. Ray, of Galt, Ontario; G. H. Strouse, of Crozer Theological Seminary; L. E. Worley, L. B. Rogers, Charles Rutherford and M. C. Parish, of Rochester Theological Seminary; and F. W. Harding, of Hamilton Theological Seminary. The young women represent the Woman's Baptist Foreign Missionary Society. They are as follows: Miss Bertha W. Clark, Miss Nettie A. Robb, Miss Bessie E. Harvey and Miss Edna E. K. Linsley. Besides these, three men appointed previously whose sailing has hitherto been prevented, expect to go this year. They are A. E. Bigelow and B. E. Robison, of Chicago, and W. D. Gates, of Rochester.

"WORTH TWICE THE MONEY"

WE are glad of the assurance which comes to us that so many subscribers to the samples of new literature feel that this is something they cannot afford to do without, even at the increased subscription price of fifty cents. One pastor writes:

I regard this as one of the important ways in which to keep in best touch with our missionary enterprises, and feel more than repaid every time a package of samples appears on my desk. The last package, containing "Hints and Helps for the Sunday School" was worth the whole amount of the subscription for a year. Some of the things mentioned there are already being used in our Junior Union work, and so are not new to us, but other suggestions will be helpful.

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FROM THE WORLD WIDE FIELD

BURMA

FAITHFUL SERVICE RECOGNIZED

TODAY is the twenty-fifth anniversary of my sailing from New York the first time, and some one, or some ones, worked up a very neat surprise for me.



FORMER SCHOOLHOUSE AT NAMKHAM, BURMA

This morning, just after opening the doors of the press, I was asked to walk out and meet some American women who wished to see me. I was told they were out in the press, then up stairs, where I said they had no business to be (all this to my good wife, who had been let into the secret a little while ago, but who had not let it out to me at all by any hint or suggestion). I found the whole local mission gathered, and all rose to greet us as we entered. The walls were decorated and a great dish of roses was on the small table. Dr. Eveleth made a very pleasant address, only, like so many such addresses, rather on the side of fulsomeness. Then Mr. Armstrong followed, and then Mr. Pascal, my assistant in the book side of our work, read an address from the work people, who had all filed in after I got safely out of sight on the way up stairs. Then he presented me with a very handsome four-fold screen of Burmese carving, as handsome a thing as I have ever had given to me, or ever expect to have — far too fine for any house I shall ever live in, I fear; but then, it expresses the good wishes of a host of work people, aided by some few who take contracts from us for outside work from time to

time. Then I tried to say my thanks did so after a fashion, as all men do, thus surprised, leaving out the nearest one would have wished to say. A request was that I might have two more years in which to work with a band of missionaries and such

of fellow workers. There were eight present who were present when I came to the press when I came to the press that means that half of the men in the employ of the press have stayed for that many years. It seems to me that a very good record for myself. A larger number have been here for twenty years. simply overwhelm all this expression

and good wishes. I only wish I could accomplish more to merit all these expressions. — F. D. PHINNEY.

A SACRIFICE FOR CHRIST

A MAGNIFICENT work is being done here in the theological seminary training a native ministry to do for the adjacent countries what can be accomplished by foreign missionaries. In January, after a four years' course of study, we graduated another large class of thirty-five members. For those entering class in May, two young men coming from the ninth standard in Rangoon Baptist College. One of these has been receiving a monthly stipend from the government toward fitting himself for college for the highly paid teaching profession, but so strongly has it been pressed upon him that he must give up to the work of the gospel ministry that the government has refunded the amount received from the government so that he may be free of its claims, free to come to this place. He is strongly inclined to become a missionary to the Muhsos in Kengtung with training at the seminary is from D. A. W. SMITH, Insein.

DOLTEACHERS WANTED

Sunday it was my pleasure to site a new site for a chapel in a named Saiman. There are ten and six heathen families there, so it will not be long before the large will be Christian. They are now building the chapel. In a week or two will start a school. A young man in charge of the work is praying. He is just beginning and I hope will be his life work. We are coming from several quarters and if we men, schools could be opened in half a dozen villages. — O. Bhamo.

ASSAM

MEETING IN UPPER ASSAM

Had a very helpful session in the Upper Assam Association a little week ago. I am sure the spirit of revivals will continue with the people here year and will help them in their work. I leave tomorrow (19) for the North Lakhimpur and we are expecting to have the presence of the Spirit with us there also. The churches in upper Assam are quickened to a fuller realization of what is theirs, if they will but use it. They need the prayers of home at home. — S. A. D. Boggs,

SOUTH INDIA

THE DUMB SPEAK

DAVID DOWNIE, D.D., of London, writing of the wonderful progress among the churches of India, mentions the case of a little girl who had been dumb from her birth. At the revival she was strongly influenced and went into a trance, like so many others. In her case the result was remarkable, for on coming to herself she was able to speak. Dr. Downie says that she herself has heard her talk and pray. The girl says it is "a gift from God." Dr. Downie thinks her explanation one.

LEARNING THE WAYS OF INDIA

REV. AND MRS. N. C. PARSONS have arrived in Secunderabad and are learning to do things after the Indian fashion as readily and quickly as can be expected. Of course they have no work yet except on the language. Mr. Parsons will take the Sunday evening service for me when I am on tour. We were not told, when their appointment to this station was made, that we were getting a baby into the bargain. She is a dear little one and is a great addition to the pleasure of the bungalow. — F. H. LEVERING, Secunderabad.

OFF FOR CAMP

REV. GEORGE H. BROCK is rejoicing in the arrival of his wife and little daughter and enjoying the comforts of home again after four years on the field alone, "camping," as he expresses it. He writes as follows:

Sixty-eight were baptized on this field last year, of whom four were caste converts, the largest number of caste people baptized in one year. I start for camp tomorrow, but what a field to go over! I look for many caste converts this year. Pray that it may be so.

SIAM

A MISSION LANDMARK GONE

A VERY disastrous fire in the Wat Koh district has completely destroyed the Chinese chapel built by Dr. Dean sixty years ago. The chapel was in a very unsafe condition and the probabilities are that it would have had to be rebuilt within a year or two, so the loss was not great after all. We will be able to sell the plot of ground there for a good sum of money, because its situation is good for business, and with the proceeds we can buy a larger piece in another part of the city; but as the place is such an old established one and the Chinese seem so attached to it, perhaps it may not be best to make the change. The building has always been crowded during the services and thousands have heard the gospel there. The Chinese brethren have already started a subscription for a new building. — H. ADAMSEN, M.D., Bangkok.

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CHINA

ON THE WAY TO WEST CHINA

DR. A. Z. HALL writes of his safe arrival at Hankow, Central China, just before Christmas, but as his baggage was delayed he was unable to join Dr. Corlies' party for West China, as he expected. He remained a month and occupied the time to good advantage in assisting Dr. Huntley in his dispensary work and in studying the language with a Chinese teacher who was available just then. Very fortunately he was then able to join a party of another mission, bound for West

but the contractors were slow in bringing in their estimates and we could not decide on a builder until the end of November. The hall, therefore, will not be completed until about the first of April. — H. A. KEMP, Chowchowfu.

AFRICA

OPPOSITION AND PROGRESS

THE good news comes from Kifwa, Africa, of over 640 baptized and many others asking for the ordinance. The work is not carried on without opposition.



WEST CHINA PARTY AT HANYANG

China, and thus proceed on his way without inconvenience. He was taken ill while on his way up the Yangtse and had to stop at Wanhsien. It was feared that the disease was typhoid fever but later it proved to be less serious and the patient was rapidly improving. While detained at Wanhsien Dr. Hall was well cared for by the China Inland missionaries at that station.

PROGRESS AT CHOWCHOWFU

THE foundation of the preaching hall is nearly finished. When we completed the purchase in July, we hoped to begin building by the middle or last of August,

however, as is evidenced by the death of a promising young evangelist who was killed in the attempt to preach the gospel to his people.

NOTES FROM EXCHANGES

A FAR-REACHING WORK

Too often it is true that the ill men do lives after them to work perpetual mischief and unceasingly to breed evil and misery. But the converse happily is also true. Nearly a century ago Dr. Judson wrote the first tract ever printed by the Baptist Mission Press at Rangoon, "A View of the Christian Religion." The next published was a small catechism by Mrs. Ann Hasseltine Judson. Both are still in print and in constant demand. — *The Indian Witness*.

May

EDITORIAL

COMING ANNIVERSARIES

ways the Anniversaries which are held this month at Washington will be of the most important series of the societies have ever held. Of the theme of leading interest will be considered in the general session of the denomination Thursday and Friday morning: namely, organization of a national Baptist convention. The interest which centers in this, however, will be reflected in the meetings of the different societies. Special features will make the annual meeting of the Missionary Union of more than usual interest. The seventy-fifth anniversary of the Home Mission Society is the meetings of that body also of importance. For a more detailed statement regarding the plans, read the report on page 178. This year every church should be represented. Let the great auditorium of the Church at Washington be crowded and the mammoth Convention Hall at Richmond be filled.

THE BAPTIST EXHIBIT AT JAMESTOWN

The far-seeing man who first suggested to the Baptists the idea of a national building and exhibit at Jamestown briefly stated, the plan is for the State of Virginia to erect a permanent building at Jamestown, and to display in the exposition an exhibit of his- torical and descriptive material representing the work of American Baptists, north and south. The heartiness with which the societies have entered into the project augurs well for its success. The Missionary Union will be represented with a large display showing the multitudinous work and the results which have been accomplished. It is possible to exhibit some of the valuable curiosities in the possession of the Union, such as Judson's Burman Bible, which will be in the exhibit. It is certainly to be regretted that all our denominational societies,

national and local, missionary and historical, as well as all our colleges and schools, will be fittingly represented. Such an opportunity to advertise the work of the denomination in its varied phases has seldom or never before been offered. The meetings of the Southern Baptist Convention at Richmond, our own Anniversaries at Washington and the sessions of the General Convention at Jamestown will bring to the exposition a great throng of Baptists. Thousands of others will visit it during the summer. The exhibit will give them a comprehensive view of the work of the denomination. Many who never read the literature of the missionary societies, and whose pastors never present the subject of missions, will here learn of the mighty work being accomplished and of the part which may be theirs in it. The exhibit will present our denomination and its work before the public as it never has been presented before. We repeat the hope that all our denominational societies may be well represented in this important exhibit.

CHANGES IN THE EXECUTIVE COMMITTEE

THE Executive Committee has recently met with a loss in the resignation of two of its members, Rev. N. E. Wood, D. D., and Mr. Albert H. Curtis. Dr. Wood has been on the Committee for nearly fifteen years, a part of the time as its chairman. He has a deep and abiding interest in the work of the Union, but the pressure of other cares compels him to retire from the position he has filled so acceptably. Mr. Curtis has served only a little more than a year, but finds himself unable to devote the necessary time to the work of the Committee. To take the place made vacant by the resignation of Mr. Curtis, Mr. George E. Briggs, of Melrose, Mass., has been elected. Mr. Briggs brings to the work not only a valuable business experience, having served the firm of Lee, Higginson & Co. for many years, but a deep interest in world-wide missions. In 1905 he spent a month in Japan with his

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brother, Rev. Frank C. Briggs, one of our missionaries at Kobe. During this time he attended the annual missionary conference in Arima, where he had the privilege of meeting many of the missionaries and coming very closely in touch with their work. Ever since uniting with the church Mr. Briggs has been actively engaged in Christian work, and soon after his removal to Melrose from Cambridge, where he formerly lived, he was chosen deacon in the First Baptist Church. He has been especially successful in work among young men, and at the present time is the teacher of a large class in the Bible school.

REACTION IN CHINA

It was not to be supposed that so revolutionary a movement as that which has in the last few months brought China into such prominence before the world should have no opposition. On the other hand, the little resistance which has been offered to the radical schemes of those in control at court has been most remarkable. Yuan Shih Kai, Wu Ting Fang, Chang Chih Tung and others have been able to carry forward their plans for the enlightenment of the empire with only an occasional disturbance to show that not all were in sympathy with the new régime. Now, however, those who have felt that China was becoming westernized, or who have seen in the new era the loss of opportunity for graft and power, seem to be regaining in part their former influence. It is reported that Yuan Shih Kai has been shorn of some of his powers. It is said that Wu Ting Fang has been superseded. It is even rumored that the venerable Chang Chih Tung is dead. Many of the reform edicts are being overruled by laws regulating their execution. If these reports are true, it is only what those who have known the conditions have expected. The old life could not die without a struggle. But it is bound to die. The new life is a reality. The reform movement may receive a setback for a little time, but the new movement is too powerful to fail. The outlook for China is as bright as ever, the opportunity as great and the call for service as imperative.

ANOTHER SECRETARY SOUTHERN BAPTIST

OUR Baptist brethren are forging right ahead. Only a few days ago we chronicled the election of Rev. S. J. Porter, D.D. as educational secretary. Now it has been announced that another has been added to the staff. Rev. S. J. Porter, D.D. is thirty-seven years old, a graduate of Wake Forest College, and spent some time as a missionary in Brazil from the Olive Street Baptist Church, Kansas City, Mo., to become the educational secretary of the Foreign Mission Board of the Southern Baptist Convention. He has no previous experience in this line. His colleagues are: Rev. R. J. Willin, D.D., corresponding secretary; Rev. W. B. Smith, D.D., editorial secretary; Rev. T. B. Ray, educational secretary; and Rev. S. J. Porter, D.D., field secretary.

THE CHINA FAMINE

If there had been any doubt as to the extent of the awful calamity which has befallen the famine-stricken China, recent reports must settle the question. As none of our missionaries have been in the famine zone, our own mission reports are not written at length concerning the distressing circumstances. The missionaries, however, have given brief descriptions of the situation, and Mr. W. B. Smith, D.D., correspondent of the Philadelphia Record and other papers, has portrayed vividly the desperate conditions.

Now that the concentration camps have been broken up the suffering is more than before. The officials find it difficult to feed the famine-stricken as well as possibly to keep order so that those who had gathered in the walls of some of the large cities could be sent back to their homes, in a worse case than before. There is really no opportunity to earn money if there were, there is no food help given by the committee of missionaries and other foreigners is not abundant but is, as it were, only a drop in the bucket. Large sums are being sent to the famine-stricken country, but much more is required. The worst will not be over until June.

FELLOWSHIP AND INTERCESSION

THE PRAYER COVENANT

NATIVE WORKERS JOINING IN THE MOVEMENT

NEW feature of the Prayer Covenant plan has developed, one that we did expect, but one that gives us deep satisfaction. Professor J. F. Smith, of Rangoon Baptist College, has forwarded five signed by Christian natives in Burma. These are Maung E, a Chin; Maung Poit, a Pwo Karen; Maung Tun Pe, a man; Saya Po Mya, a Talain; and Professor L. T. Ah Sou, well known to us in America, whose mother was a man and father a Chinese. The first are students in the high school depart-

ment of the college and the others are teachers.

Here are representatives of five different races for whom the missionaries of the Union are laboring, who are themselves praying daily for our work and workers in all lands. Nothing could be more encouraging than this. Doubtless there are many other native Christians engaged in like service. We shall be glad to receive their Covenant cards through the missionaries. By the way, have you sent us yours?

American Baptist Missionary Union

A Prayer Covenant

RECOGNIZING that the supreme need of missions is prayer, I purpose to intercede each day, so far as may be possible, (1) for the peoples of mission lands; (2) for the missionaries and their native co-workers; (3) for those who administer the work at home; (4) for my own and all other churches, that they may give themselves more earnestly to the study and support of missions; and (5) for the young people of our churches, that a larger number may hear the call of God to missionary service.

Name *L. T. Ah Sou*
City or Town *Rangoon*
Street Address *Baptist College*
Date *25th Feb. 1907* Church *Baptist College*

Fill out this card and return to Box 41, Boston, Mass.

PROFESSOR AH SOU'S PRAYER COVENANT CARD

SPECIAL TOPICS FOR PRAYER

THE ANNIVERSARIES AT WASHINGTON

LET THE COMMITTEES PREPARING THE PROGRAM AND MAKING OTHER ARRANGEMENTS HAVE WISDOM IN ALL THEIR PLANS;

LET THERE MAY BE A LARGE ATTENDANCE OF PASTORS AND REPRESENTATIVE LAYMEN FROM ALL OUR CHURCHES;

LET ALL WHO COME MAY APPRECIATE THE IMPORTANCE OF THE GATHERING AND MAY COME IN A SPIRIT OF EARNEST PRAYER AND DEEP EXPECTATION.

THE HOME WORKERS

THE FINANCES OF THE KINGDOM

I. HOW TO INTRODUCE WEEKLY GIVING FOR MISSIONS

BY REV. JACOB SALLADE

PHILADELPHIA, PA.

1. HAVE A CLEAR AIM

THIS should be to secure the largest possible offering with the least possible strain, on the giver, from every member, every week, for every object cooperated in by the church.

2. DECIDE ON A SYSTEM

Many good and inexpensive systems are now in use and can be had on short notice.

(a) The two-pack envelope system is the oldest in point of time and is often adopted where a weekly system is already in use for current expenses. It gives to each member two packs of envelopes, one white and the other pink. Each pack is printed, numbered and dated, and as a rule the white pack is for current expenses and the pink pack for missions. The system is good and often the best to start with, especially where the current expense envelopes are in the hands of the members for the year and it is desirable to start immediately with the weekly offerings for missions.

(b) The two-pocket envelope system. Three styles of this envelope are on the market. The envelope is simple in construction, and so printed that one pocket reads for expenses and the other for missions. It is convenient in size and less expensive than the two-pack system. The envelopes are printed, numbered, dated and put up in neat little boxes numbered to correspond with the envelopes and with a space for the name and address of the holder. This system is supplanting all others and where possible should be adopted at the beginning.

(c) A one-envelope system has been adopted by a few churches and worked with considerable success. The system has three forms: (a) The envelope is so printed that it contains two spaces, one

marked "EXPENSES," and the other "MISSIONS." The giver places the offering in the envelope and indicates in the spaces how he wishes it divided. With each pack of envelopes is given a card or pad on which are printed the words "EXPENSES" and "MISSIONS." Each week a leaf is torn off, marked and placed in the envelope with the offering. The church decides to give a certain per cent. of its gross income to missions. Each member receives a pack of envelopes, printed, numbered and dated, and is asked to name the largest possible sum he will give per week toward the Master's work. At each meeting of the trustees the offering is agreed upon is set aside and at the end of each three months this sum is divided among the missionary societies.

3. SECURE COOPERATION

"Worthless though perfect" is the story of many systems, all because they were not properly managed. A system will work itself. The envelope or card upon which care must be taken to secure cheerful and generous cooperation from every member. To this end a letter, explaining the envelope and how it is to be used, should be sent each member several months before the envelopes are turned out. The letter should name the amount needed for expenses and the amount needed for missions. It should contain a list of the names to which they should be asked to contribute the amount they will give per week toward the sums asked. The card should be returned by a certain date. There must be made to see that it is the intention to give. Subscriptions once secured should be followed up. If the business and church work were more carefully managed and then followed, there would be a real joy in giving.

THE FINANCES OF THE KINGDOM

II. WORKING AT THEM

BY REV. CHARLES A. COOK

BLOOMFIELD, N. J.

an for financing the great work he kingdom of God, however diligent, will secure adequate results as it is worked. It has been proved that the weekly plan of giving is the simplest, most sensible, and most effective plan that has yet been put into effect for the support of all departments of the church's work. Churches that now do not have a plan are the exception. The result of this way of making offerings is becoming more and more evident and is almost universally successful where there is failure it is due to the plan but to weakness somewhere else.

At a recent conference on Christian finance a pastor gave an interesting account of how the plan was being worked out. He emphasized the importance of creating a missionary atmosphere in the church to grow this plant of weekly offerings for missions. He said, "A church will not contribute to missions unless imbued with the spirit of the church's primary mission. It is the minister's duty to lead the church in its missionary work, to inaugurate a missionary campaign year in and year out." Right here is where the hinges of the plan, or any plan, hinges. When the missionary enterprise, the opportunities, the triumphs, are kept before the church, and the offerings for missions, the weekly plan will flourish in the favorable environment in which to be planted and developed. This pastor said each year a certain amount was set aside by the church as the minimum needed for missions. There is no definite missionary budget just as there is no definite budget for local expenses. The place where scores of churches do not aim at doing anything but offering for missions. The offering is made. Just so long as something

is given the question is never raised as to whether the amount is anything like the proportion that should be given. There should be a definite missionary budget for every church and this budget should be set at a higher figure year after year. The needs are growing greater, people are becoming richer, the membership is increasing, therefore more ought to be given every succeeding year.

"Every member," said this pastor, "is supplied with envelopes, the duplex envelopes being used." It should be taken for granted that every member will give to missions and every member be supplied with envelopes. The responsibility of refusing to give should be placed squarely with the individual. Loopholes of escape should not be furnished by the pastor or the church in its methods.

The following was also done by this aggressive missionary pastor. Each week the amount contributed to missions was reported in the church calendar and the amount of the budget for the year was kept before the people in the same way. A pastoral letter on all the objects for which offerings were made was sent to every member. Missionary literature was regularly distributed, paragraphs of special interest were published in the calendar, special sermons preached, monthly missionary prayer meetings held and the Sunday school and the young people's society brought into line with the missionary movements of the church. What wonder that the offerings increased fifty per cent. each year!

The following testimony in favor of the weekly plan of giving to missions has just been received from a pastor in Missouri: The plan of weekly giving has proven itself worthy in every way. While we have not succeeded in enlisting all the membership of the church, we are "on the way." At the opening of the present year the church voted unanimously to continue the plan.

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THE LATEST STATISTICS OF MISSIONS

THE statistics of the Protestant missionary societies of the world, compiled by Secretary D. L. Leonard of the Methodist Episcopal Board, were published in the January issue of the *Missionary Review of the World*, and are of great interest. The figures are for the most part those for 1905. Some of the totals are encouraging. The total home income of all societies was \$21,280,147, or \$1,618,262 more than that of the year before. Including contributions on the field, the income was \$24,815,579. Approximately the same amounts were contributed by American and British Christians: namely, \$8,980,448 by the former and \$8,973,033 by the latter. The total number of communicants is given as 1,843,309, and the number added last year 145,115. The total number of missionaries is 18,591, and of native workers 89,678.

The futility of attempting comparisons which shall represent the truth and be of value is clearly shown by this table of statistics. For example, the home income of the Missionary Union is entered as \$1,025,392. This does not represent the money available for use, however, \$142,231 of this amount being sums added to the permanent funds, only the interest being available. Again, under the heading "Communicant Church Members," the Methodists, (North,) are credited with 188,948. But this includes some 113,000 probationers, while the 130,902 entered in the same column against the Missionary Union means full members. So far as comparisons can be made, the Church Missionary Society leads in home income with \$1,910,250, the Methodists (North)

second, the Presbyterians (North) and the Baptists (North) third. The income from the field the U. S. Church of Scotland leads with \$1,429,000, the Methodists (North) second, then the Propagation of the Gospel, the Church Missionary Society, the Baptists (North) are eighth. The American Missionary Society has the largest number of missionaries, 1,429; then follow the Propagation Society, the Presbyterian (North), the China Inland Mission, the Methodists (North), the Congregational and the Baptists (North). In stations and outstations the Church Missionary Society leads, with 2,555 stations, the Missionary Union next with 2,000, the Baptists (North) lead in number of members, 130,902, the Wesleyan Missionary Society following with 104,397. In number of schools the Missionary Union ranks fourth, and in number of native workers seventh.

STEREOPTICON LECTURES

MANY people have the impression that pastors and Secretaries of the Union receive no benefit from delivering missionary stereopticon lectures and thus add materially to the treasury. On the contrary they invariably receive a good service, and if any admission fee or collection taken, the money goes to the treasury of the Missionary Society for the prosecution of its work.

This is a very popular method of presenting the claims of world-wide missions, and the lectures are in constant demand. A new general lecture on India is now in circulation and is proving of special interest to those who have been studying Thoburn's book, "The Christ of India."

PROGRAM: MISSION SCHOOLS AND WHAT THEY ACCOMPLISH

- I. PRAYER AND SCRIPTURE READING.
- II. WHY HAVE MISSION SCHOOLS? P. 170.
- III. THOSE WHO DO THE TEACHING. P. 173.
- IV. WHAT THE WORK ACCOMPLISHES:
 1. In Burma. Pp. 171, 188.
 2. In China. P. 175.
 3. In Japan. P. 177.
 4. In the Hawaiian Islands.
- V. NEEDS AND POSSIBILITIES:
 - The Higher Educational Institutions of the A. B. M. U.)
- VI. PRAYER FOR SCHOOLS AND STUDENTS (Use the Prayer Cycle.)

THE YOUNG PEOPLE'S FORWARD MOVEMENT

PLANS FOR SPRING AND SUMMER

SUMMER CONFERENCES AND THE FORWARD LEAGUE

Young People's Missionary Movement will hold its Lake Geneva, Wisconsin, summer conference 25 to July 4. There will be conferences at Silver Bay, New York. There will be a Sunday school conference, of which are July 12 to 18. The conference at Silver Bay will be July 19 to 28.

The popularity of the Silver Bay conference and their character and purpose make some restrictions upon attendance. At the Sunday school conference and 100 delegates at the general conference. The only restriction upon the attendance at Lake Geneva is the capacity of the place. Since the number accepted in order of application is necessary in order to insure that application be made early.

The character of the delegation is more important, however, than the number. The purpose of these conferences is the training of leaders, and delegates are chosen with this thought very much in mind. While some will attend more than once, a large number of delegates ought to be those who are in order that the privileges of this missionary training may be as widely distributed as possible. For applications and correspondence address Moore, Box 41, Boston, Mass.

THE FORWARD LEAGUE

The Forward League, announced at the last meeting with a gratifying response.

From many states signed "pledge" cards have been received, and they bring new ones. Soon we expect in these "Leaguers" a body of young people whose definite purpose is to serve the cause of missions in every practical way as shall change the missionary atmosphere of our

churches. For some this Declaration of Purpose will lead the way to that other declaration already made by so many young people, "It is my purpose, if God permit, to become a foreign missionary." The greater part will not be able to serve the cause so gloriously, but may, if obedient to God's voice, serve it no less devotedly in developing a strong "home base." Let it be clearly understood that the League is not a new organization. There are no dues, no officers, no meetings. It is simply an enrolment of those who definitely purpose, wherever and however they serve, to give missions their rightful place in their thoughts and activity.

There are five lines of missionary activity suggested in the Declaration of Purpose: missionary study, missionary stewardship, missionary service, missionary stimulation and missionary supplication. And the greatest of these is supplication. "I will give myself to earnest and persistent prayer for the coming of the kingdom of God." Suppose we make this our leading missionary activity this month. With the inspiring reports that have come to us of unparalleled blessing upon the labors of our missionaries and increasing responsiveness of the peoples, as shown in the large number of baptisms reported; with the new openings in China, and Japan and the Philippines; with a revival on in India which one of our missionaries characterizes as "one of the most marvelous movements of the age"; with the growing interest at home indicated by the formation of the Layman's Missionary Movement and the increasing attention of all the boards to the cultivation of the young people,—we surely have reason to "thank God and take courage" and give ourselves to earnest prayer with new passion and power. Let every member of the League set apart some time every day for special prayer for missions. Sub-

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scribe for the new Prayer Cycle and use it systematically and thus unite with many others in a volume of intercession that shall rise without ceasing to the throne of God. For this month, then, our chief missionary activity shall be prayer.

NOTES

The vigorous First Baptist Church of Newcastle, Pa., has recently organized four mission study classes.

A generous member of the Warren, R. I., church has encouraged the formation of a study class by furnishing all needed supplies, including a reference library. The young people are responding enthusiastically.

At Reading, Pa., some twenty members of the First Baptist Church live so far from the church that they remain at the close of the morning service for the afternoon session of the Sunday school. After the time for eating lunch is deducted, an hour and a half remains which they have wisely decided to use for a mission study class.

The Secretary of the Forward Movement, having spent three months with the Home Mission Society in New York, will make the Rooms of the Missionary Union his headquarters during the present quarter, the matter of permanent location going over till September.

Washington, D. C., Pittsburg, Boston and Providence and vicinity have recently been visited by the Secretary, in each of which a series of Forward Movement conferences or rallies were conducted. These were arranged by local committees

and were for the purpose of promoting mission study and presenting the Forward League.

The Brooklyn Baptist Young People's Union has committed itself to mission study and is encouraging the organization of classes.

The Pittsburg Associational Baptist Young People's Union is divided into three districts. In each of these a rally was recently held, at which the Forward Movement was given a choice place on the program. These were followed by a general meeting of the entire association, which marked the culmination of the very vigorous mission study campaign which has been prosecuted there with most gratifying results.

BE SURE TO REPORT

We are constantly learning incidentally of mission study classes that have not been officially reported. It is our desire to get into touch with all of these, not only that we may have full information as to what our Baptist young people are doing, but also that we may relate ourselves helpfully to them. Every reader is therefore requested to inform us of all classes organized since September, 1906, of which he has knowledge, unless *positive* that they have already been reported. Report foreign mission classes to the American Baptist Missionary Union (Young People's Forward Movement), Box 41, Boston, Mass., and home mission classes to the American Baptist Home Mission Society (Young People's Forward Movement), 31 1/2 Fourth Ave., New York.

John M. Moon



NDAY SCHOOL • AND • MISSIONS
MISSIONARY LIGHTS ON THE
INTERNATIONAL LESSONS
 BY REV. J. MERVIN HULL

I. GEN. 45: 1-15; 50: 15-21.
 MAY 12

Joseph Forgives His Brothers

Pierre Loti in India
 "My brethren said, Joseph will hate us, and he will requite us all the evil which we did unto them, Fear not; I will nourish you and your little ones. Gen. 50: 15, 19, 21.

Who forgives? Who teaches forgiveness? Where shall pardon be found? A most striking illustration of the possibility of finding the true spirit of love and peace anywhere except in the East which comes from the heart of the East. Joseph, is found in Pierre Loti's book, "India." In this book the French writer, one of the most gifted spirits that ever lived, gives his message in seeking among the ancient gods of India something to take the place of the belief in Christ which he had lost. He gives a glimpse of how Christ means to him when he says: "Come here to make a trifling call, but beg the keepers of the Aryan wisdom to give their belief in the lasting duration of the place of the ineffable Christian faith departed from my soul.

A beautiful night during the pastorate:

If relief comes from the starry sky, some breath of tenderness or pity shed into a pardoned soul. My God! O Indian sages that I seek could but comfort that I might find pardon and pity too. What he sought he could not find.

What were the hopes that I had in India who had hoped to find some ray of the religion of our Indian ancestors. They said, "who is there to hear it? the laws of Manon, *Man is born alone, dies alone, and justice alone is his.*" This was all they had to offer, consolation of the doctrine of Buddha.

Useless then it is to go to the empty East for pardon and peace. We have been empty for centuries. They be filled with the water of life by Him who had the power to say, "All sins are forgiven thee."

LESSON VII. EXODUS 1: 1-14. MAY 19

Israel Enslaved in Egypt

Persecuted, but Powerful

But the more they afflicted them, the more they multiplied and grew. Va. 12.

"THE blood of the martyrs is the seed of the Church." This saying of one of the early Christian writers has been proved true in all our modern mission fields. "Some of our dear brethren," wrote a missionary in China, "have had to bear much persecution during the past year. One was in a filthy prison for eighty days, on a false charge, and received over two thousand blows at different times. But when threatened with death he said, 'You may do what you please with my body, but my soul belongs to Jesus Christ.' In this brother's district we had the joy of knowing that his good life had influenced many; among whom were five brothers, whom I baptized."



GANESHA, THE HINDU GOD OF WISDOM

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Our Baptist brethren in Europe often had to endure much persecution from the state churches. When our mission work in France was beginning, a Baptist pastor named Lepoix was arrested and threatened with imprisonment for holding religious services. His reply was, "It is not the purpose of our society to contend with authority. Nevertheless, under the firm conviction that we are right, we shall continue as formerly. As for me, I know that you will prosecute me, and as I have a family, and am poor, I shall not pay you. Perhaps imprisonment will follow, but it matters little; my conscience forces me to do my duty, and by the grace of God I shall accomplish it." So in Germany, the brethren endured cruel mockery, bonds and imprisonment, and in Sweden the first Baptist preacher was banished from his native land. Nevertheless the work was continued, and never has a mission field yielded better returns. In Sweden today there are 586 Baptist churches, with nearly 45,000 members. Nor is this all. The Baptist cause in America has been strengthened by many earnest men and women who have come from the Baptist churches of Sweden. There are now about 25,000 Swedish Baptists in America, and among them there is a deep devotion to evangelical truth and missions hardly surpassed by any American churches.

LESSON VIII. EXODUS 2: 1-15. MAY 26

Childhood and Education of Moses

Development of Native Leaders

But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. Vs. 15.

JUST as God chose the Hebrew Moses to be the leader of the Hebrews in their deliverance from captivity, so it is the purpose of modern missions to train up as fast as possible native leaders to deliver their own people from the chains of idolatry and superstition. But now, as in the time of Moses, the qualities of good leadership are rare in primitive peoples, and are developed often through peculiar or unexpected experiences. There have, nevertheless, been native leaders in mission lands almost as remarkable in their influence as Moses

himself, although their work has been manifested in a smaller sphere. One of the first of these was Ko Tha Byu, the Karen robber and murderer who was so transformed by the gospel that he became known as the Karen apostle. From the moment of his conversion this man seemed to be moved by an overpowering conviction that he must carry the gospel to his countrymen, and his success was a wonderful encouragement to Boardman, Kincaid and other early missionaries.

Joseph Neesima is the one who stands most prominent in leadership among the native Christians of Japan, and the influence of his work will long remain. At the present time there is no example of native Christian leadership so prominent as that of Ko San Ye of Burma. Like Moses, he passed through varied experiences of preparation. First of all, as a Karen he was a spirit worshiper. Next he became a Buddhist, in his search after peace, and finding no rest in Buddhism, he tried once more in the electric philosophy of *Mawlay* to find relief. At last he found what he sought in Christ. Since that time his qualities of leadership have been manifested to an amazing degree. Multitudes have followed him, hundreds of whom have been received into our churches in Burma. To many he is even more than Moses became to the Hebrews. All believers should pray for Ko San Ye, that his faith, his humility, his devotion, his power with God and men fail not.

LESSON IX. EXODUS 3: 1-14. JUNE 2

Moses Called to Deliver Israel

I Am That I Am

And God said unto Moses, I AM THAT I AM: and he said, Thou shalt say unto the children of Israel, I AM hath sent me unto you. Vs. 14.

BACK of the numberless deities of heathen religions there is almost always, unless in the case of Buddhism, a more or less clear idea of one great Power which is above all others, but which cannot be known by men. "God is one and without a second" is a common expression among the people of India. Even the fetish worshipers of Africa talk about the "Old, Old One," the "All-Father,"

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who made trees, mountains, rivers, people. But the Hindus say that God is so great that he cannot be expressed by any one being, so he is manifested in numberless incarnations. The Africans say, "Yes, he made us, but having made us, he is far from us. Why should we care for him? He does not help or harm us. It is the spirits who can help or harm us, whom we fear and worship, and for whom we care." Buddhism in its teachings goes even farther than this; if there is a supreme God, man cannot know him; his only hope is in himself.

O what a terrible problem, and yet what a glorious inspiration is the work of the messenger of the one true God! To tell these shrivelled lives that they may know God, and be filled with him! To say to the wanderers in the spiritual desert of

heathenism "I AM hath sent me to you"; to make him understand that he can pray to the ever living God with the ineffable name instead of those degradations of deity whose images he has worshiped! To introduce men to Him whom to know is life eternal! Think what it means for a heathen to learn to pray to the ever-living God in the name of Jesus Christ! It is not strange that a poet of the early days of our missions wrote, in "Ko Tha Byu In Prayer,"

I wonder not the eye of man
Cowers lions to their den;
Or that a child of genius
Can sway the minds of men:
I wonder not the conqueror
Moves nations with his rod;
But rather that a pagan child
Can move the arm of God.

PERSONAL AND OTHER NOTES

BORN

To Rev. and Mrs. Henry Huizinga, of Ongole, South India, February 25, 1907, a son, James Devadasa.

* *

ARRIVED

MISS ELIZABETH LAWRENCE, from Rangoon, Burma, March 30, at New York.

REV. W. F. THOMAS, from Insein, Burma, at Boston, March 31.

REV. and MRS. A. J. TUTTLE and child from Gauhati, Assam, at New York, March 20.

MISS ELLA G. MILLER from Nowgong, Assam, at New York, March 20.

MISS L. E. BISHOP, from Sattanapalli, South India, at Boston, March 27.

REV. FRED MERRIFIELD, from Tokyo, Japan, at Chicago.

* *

SAILED

FROM Vancouver, March 18, Miss L. Minnis, returning to Kihwa, China.

MISS EVA C. STARK, of Zigon, Burma, has changed her address to 256 South Ave., Elmira, N. Y.

* *

WE were glad to welcome to the Rooms, March 1, Rev. Robert Harper, M.D., of Namkham, Burma, whose arrival in Ireland was noted last month.

* *

WE extend our deep sympathy to Rev. and Mrs. W. W. Cochrane, of Hsipaw, Burma, who have recently been afflicted in the death of their adopted daughter.

* *

OUR Japan Mission will be represented at the Shanghai Conference by Professor E. W. Clement of Tokyo, Dr. J. L. Dearing and Dr. A. A. Bennett of Yokohama, Rev. R. A. Thomson of Kobe and Rev. G. W. Hill of Shimonoseki.

THE BAPTIST MISSIONARY MAGAZINE

MR. JOHN CARR, one of the members of the Executive Committee, has met with deep affliction in the death of his wife, April 1. Mrs. Carr was stricken very suddenly with apoplexy in the absence of her husband. The latter, however, reached her a few moments before she died.

DR. R. C. THOMAS, of Jaro, is substituting for a time at the Presbyterian hospital at Iloilo while the physician in charge is in China. This is a good illustration of the cordial relations which exist between the Baptist missionaries and those of other denominations in the Islands.

MR. CHARLES M. ROE, who recently became general business manager of the American Baptist Publication Society, is a nephew of Secretary Mabie. Mr. Charles L. Major, chief assistant to Mr. Roe at the Chicago house, has been appointed manager to succeed Mr. Roe.

DR. W. W. KEEN, President of the Missionary Union, has resigned his professorship in Jefferson Medical College, Philadelphia, where for many years he has been professor of surgery. He has been appointed professor emeritus, and expects to leave shortly for a year's absence in Europe.

THE MAGAZINE extends congratulations to Rev. Philipp Bickel, D.D., and Mrs. Bickel on the fiftieth anniversary of their marriage, which occurred in February. For many years Dr. Bickel has been the efficient manager of the Cassel Publication House, which is rendering a far-reaching service in the publication and distribution of religious literature.

THE cause of missions has lost a faithful friend in the death of Rev. Isaac D. Colburn, which occurred March 5 at his late home in Nashua, N. H. He was born in Hudson, N. H., in 1832 and received his education at the New Hampton Institution, Brown University and Newton Theological Institution.

Seventeen years he spent in Burma as

a missionary of the American Missionary Union, being stationed at different times at Tavoy, Toungay, and Rangoon. In 1880 failing health prevented him from returning to the United States, where he had since resided. A man of noble Christian character, Mr. Colburn enjoyed the love and esteem of his associates in Burma as well as those in this country, and will be deeply mourned.

THE ASSAM CONFERENCE

OUR Conference assembled on the 15th of May, and from that time a spirit of prayer seemed to pervade the whole assembly.

Sickness in several of the families attending this year made the attendance smaller, only twenty-two being present. Goalpara, Golaghat, Impur, Nowgong, North Lakhimpur, Sadiya and Tura were represented. As we came together, there seemed a great desire burning in each heart that God's greater blessing might be poured out on Assam. The news received every day from Nowgong, which is experiencing in a wonderful way the Spirit's coming in power, as well as reports from Golaghat and North Lakhimpur, was evidence to us that the united prayers, which have been offered to the Father during the last year, were being answered. Drops of blessing showers are expected.

Dr. and Mrs. Kirby, Rev. Longwell and Miss Holbrook, recruits, are most gladly welcomed. A few of the many needs which are thundering tones in our ears, and which the home churches might hear plainly as we do. A careful study of the most pressing needs on the fields was made by a special committee, and this was considered by the conference. As a result, an appeal for *fifteen families* and *eight women* is asked for.

This may seem a great matter, but, *every man and woman are needed, and needed badly, now.*





THE BIBLE AND ITS RESULTS

1, Blind man Paul, Madira, South India, with Gospel of John in raised letters. 2, 3, Leaves from Judson's Burman Bible, with his autograph. 4, Chapel and Christians, Nowgong, Assam

THE BAPTIST MISSIONARY MAGAZINE

JUNE, 1907

No. 6

THE FINANCIAL REPORT

THE MAGAZINE brief mention was made of the financial outcome of the

Annual Report which was laid before the Board of Missions. The report contained full details based on the Treasurer's statement. The interesting facts, however, will be of interest to this time: The total receipts were \$20,111 less than for the previous year, largely to the fact that a smaller sum was received for per centment. Exclusive of funds, there was a net increase in receipts of

Of this amount only \$11,000 represents increase in donations from individuals, Sunday schools and people's societies, and \$5,781.55 from legacies. Receipts from churches' societies exceeded those of a year ago by \$29,346.47; collections on Bible societies by \$24.69. While there was an increase of \$51,582.13 in appropriations, largely due to causes absolutely

beyond the control of the Committee. The exact amount of the debt is \$31,294.40, and no contributions have been received since the books closed to diminish this, which must prove a serious handicap in the work of the new year. The Committee will undoubtedly be compelled to make retrenchment unless assurance can be given of a willingness on the part of the churches to make more adequate response to the demands of the work. The next few weeks must determine our course for the year, possibly for years. This should be a period of most earnest prayer that God will make us willing in the day of his power. The baptisms by our missionaries in heathen fields last year numbered 12,761, and the total for the past four years is larger than the total membership of the churches at the end of the first sixty-eight years of effort, in 1886. Let us cooperate with God in his plans for the work.

THE NEW SUBSCRIPTION RATES

The new rates announced by us last year are in accord with the desire so often expressed by many churches and the *Home Mission Monthly* range joint rates. The editor's suggestions have favored the plan, and the Board has stood in the way, partly because of the fact that the rates, even as they did not cover the cost of publication after careful consideration of the matter involved, the arrangement has been made with the expectation that a larger number will read the two

These joint rates, as given in the table of Contents page, are as

JOINT RATES.

Single subscription	\$1.25
In clubs of five or more65
Pastors40

Besides the new joint rates, those of both the *MAGAZINE* and the *Home Mission Monthly* have been revised to make them harmonious. The rates for the *MISSIONARY MAGAZINE* alone are now as follows:

Single subscription	\$1.00
In clubs of five or more35
Pastors25

No one has now any excuse for not having the *MAGAZINE*. No more liberal terms could be asked. The subscription list should be doubled at once.



THE LUTHER MEMORIAL AT WORMS, GERMANY

THE RELIGIOUS CRISIS IN FRANCE

ENCOURAGING SIGNS OF AWAKENING

BY REV. R. SAILLENS

PARIS, FRANCE

THE conflict between the republic and the Romish church is far from being ended. The pope has refused to submit to the law of separation, because that law only recognizes as entitled to hold religious property those local associations (called *associations cultuelles*) which must be formed for the purpose. The pope, it is said, will go on in his opposition until the property of all places of worship is made over unconditionally and forever, to the bishops, that is, to himself. But the republic will not give way. She realizes that to hand over these thousands of buildings (built at public expense) to the pope, would be, practically, to make him the greatest owner of property on French soil.

At present, therefore, the church has no legal right on the buildings which she still occupies, and she might be turned out at any time. Of course the government will not do that; for it would be just what the church eagerly desires: a semblance of persecution.

So far, the rank and file of the clergy have stood solidly with the bishops, and these (apparently) with the pope. Recent disclosures, however, have shown that the apparent unanimity within the church is far from real, and that conflicting influences are at work within her pale. Monsignor Montagnini's secret correspondence, now being disclosed, reveals the fact that among the students for the priesthood the majority are tainted with liberalism. Many priests are speaking and writing in a way which would not have been tolerated a few years ago, as, for instance, the Abbé Lemire, a Christian democratic member of the Chamber of Deputies. It is a wonder that he has not yet been excommunicated. The fact is, the Vatican is more afraid of a liberal movement inside the church, than of any outside attacks.

There are some encouraging signs of a Roman Catholic awakening:

1. One hundred and sixty parishes have formed themselves into *associations cultuelles* in spite of their bishops, and as many

been found to officiate in them; these have been, or will soon be, indicated as schismatics. They had a new denomination: *L'Eglise Francaise*, "The French Church," and they are about to elect more bishops, thus severing from Rome.

The Young Men's League, called *Le Cercle du Furoir*, under the energetic leadership of its founder, Marc, is agitating the country on the subject of building up our democracy on a republican principle. Though Roman in name, and very carefully steering to avoid excommunication, the members of the *Sillon* speak very little on doctrinal matters; they proclaim a gospel very much like our own.

A new translation of the Bible, by a deceased, Abbé Crampon, has been prepared. It is the first Roman version made on the original Greek text; hitherto the Vulgate has been the text from which Roman Catholic versions are made. This version is pure and beautiful; many Protestant scholars have praised it highly. It has blemishes, but it is a matter of great joy that copies have been sold in a few days for eight francs (\$1.60) a copy. Publishers have also issued the New Testament and separate gospels at one

price. Not only enough, the Socialist-Revolutionary party is doing something of the kind; they have issued an edition of the Gospel of Matthew,

leaving out the miracles and the account of the resurrection. This is done to show how widely off the mark which Christ set on the Mount, so-called Christianity has wandered.

4. The Protestant churches, far from suffering from the separation, have received a new impetus. The old Reformed Church, and its sister the Lutheran Church (both hitherto established) have received from their membership more money than the state has withdrawn from them. The "liberal" and "evangelical" parties, hitherto compelled to live together under the yoke of the state, are now separate and distinct.

I cannot say that there is a wide-spread revival among us, yet there are signs of such an awakening as we have never seen before. For the last year or two some of us belonging to various denominations, but mostly to the Baptist, have gone about preaching the gospel of the grace of God to large Protestant congregations, with blessed results. One of these has been the breaking down of prejudice against us. Surely a new state of things has begun in this country, when Lutheran and Reformed pastors, hitherto keeping aloof from us poor dissenters, are now cordially and eagerly inviting us to hold revival meetings in their churches. The spirit of God is at work among us. The outlook is bright for the future. Great things may be expected. Our hopes are strong. Pray for France.



AN OPEN AIR MEETING AT AUCHEL, PAS DE CALAIS, FRANCE

HOPES AND PLANS FOR RUSSIA

THE NEW THEOLOGICAL SEMINARY AT REVAL

BY BARON WOLDEMAR ÜXKÜLL

THONIA, RUSSIA

I HAVE great hope for the future of Russia. Russia has not rejected the gospel of Jesus Christ. The Russian Government has now given religious liberty and the people are all most anxious to hear and ready to accept the truth. I do not expect great blessings for nations who have heard the gospel and have rejected it, persecuting and banishing the witnesses of Jesus Christ. But Russia as a whole has not heard the gospel. The masses of the population have not been touched by the glad tidings.

I see the gracious purpose of God to save Russia in the fact that the Bible has been given to the people and that the holy Scriptures have not been hidden away from the people in Russia, as in Roman Catholic countries. The clergy of the Greek Orthodox Church have almost encouraged the people to read the Bible and have been favorable to the Bible societies, and it is marvelous as well that in Russia the Bible has had free transport on all railways and navigation companies connected with the government. It is the hand of the Lord, who knows that he has a great people in Russia and who prepares the means of their spiritual resurrection for the day when they shall hear the clear sound of the trumpet of truth. But in other ways also the Lord prepares a great people for a great blessing. Russians are under the law; the teaching of the Greek Orthodox Church is law. "Thou must." These poor people have been under the severe law of the Greek Orthodox Church their whole lives and the soil of their hearts is marvelously prepared for the great message of Jesus, the Saviour of sinners.

How new, how precious is this message for the Russian people, and how happy and thankful are they after having heard and believed. I can see the preparing wisdom

of our God in the troubles through which Russia is passing now. Child liberty has always been born with bloodshed. The change was too great, the contrasts too immense, that it could happen without blood and struggles, but the improvement is coming. Many families are mourning for a beloved member of their circle who has been killed in the war or in the revolutionary troubles. Many factories are bankrupt because they cannot fulfil the demands of the laborers. There are many workers without bread for themselves and their families. All these people need help and comfort, and who can comfort as Jesus? They are prepared for his message. It was the hand of the Lord who used the troubles as a mighty plough to open the soil of the hearts for the divine seed.

I have great hope for Russia because the Lord knows what he does. If he opens the door to bring the gospel to such a vast empire, he will not expect that the little flock of his children in Russia shall do the whole work alone. He knows that the burden is too heavy for us. Those 135,000,000 of Russian subjects cannot be evangelized except by means of Russian Baptists. Yet I have great hope that they will receive the gospel because I see the readiness of American Christians to help Russia.

This is our plan, the way we shall bring the gospel to Russia. If we wish to bring the gospel to the millions in Russia, we must have preachers. We need a seminary where our young men can be sent from all the provinces and villages and thus be prepared in two or three years to go out and be a blessing among the 128 different nationalities in Russia. Our plan is to have a seminary in the city of Reval in the province of Esthonia, one of the Baltic Provinces. There the Russian Baptist Union has already a building in view with

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lands which have been secured for this building would cost \$50,000, about the same amount would be an endowment to support the of the school. The students, of would have to pay for their own tuition. This would have to be as cheaply as possible, for the money would be all from the poorer it may be that one or more may a city and have some means and cation, but many will come from boys from the country. There ferent nationalities, but the two uages which will be learned inary will be, first, the Russian he German, as we have hundreds ds of Germans in Russia, many aptists. The students will have ht to read and to write well and and what they read. To prepare they ought to be taught biblical ; biblical history, biblical doc- iversal history and arithmetic; e hygiene, and geography and the missions. It is also of great e that church history be taught ht light and that the truth be d by them.

a of wide experience have given

much time to prayer and consultation in planning the seminary. There will be a large hall where public meetings can be held and where the students can have practise in conducting religious services, and also where foreign brethren can speak to the students and to the public who will gather. We wish to make this place a place of blessing, not only for the students, but for the whole city and for the whole empire. That is our plan, and we hope that we can soon begin with it. The children of God in Russia are praying that the help may come soon. Already the Lutheran Church in Germany, the state church, dead in formalism and sacramentalism, has understood the great opportunity in Russia and has provided a seminary in South Russia, where the teachings of the Lutheran state church will be given to the Russian people. It is really painful to me that the truth and the right teaching cannot be brought as quickly to Russia as those errors and false doctrines. In this case certainly, quick help is double help, and I hope that the noble body of American Baptists at their Anniversaries in Washington will understand the need of the moment and will with a generous effort give Russia the seminary.



REVAL, ESTHONIA, RUSSIA

Where the new Baptist theological seminary is to be located.

BAPTIST LEADERS IN GERMANY

SOME OF THE MEN WHO ARE DIRECTING THE WORK

BY PROFESSOR J. G. FETZER

HAMBURG, GERMANY

IN telling you of some of our leaders here in Germany and adjacent countries, it will not be necessary to speak of those that are known to the readers of the *MAGAZINE*, as for instance our venerable Dr. Philipp Bickel, whose face and work are quite familiar to all, nor of the veteran of German Baptists, Jacob Braun, who

touch of humor which lends grace to his utterances. Mr. J. G. Lehmann is the brother of the late professor Joseph Lehmann. He is the editor of the papers for the Sunday schools and for young men's associations, and secretary of the tract society. For nearly twenty-five years he has been in this work and as president of the Young Men's



SOME LEADERS IN GERMANY

Left to right: D. Janssen, H. Liebig Stettin, George Hubenthal, Rev. H. Brudier

has been a member of the German-American Committee for above half a century; nor of others who have fought the battles of former years. The men I would introduce to the readers now are in the prime of life and are leaders in influence among the Baptist hosts.

The publication house is very ably represented by two men. Mr. Hoefs, a graduate of our seminary, is assistant editor of the *Wahrheitszeuge*. He has been doing efficient work at the side of his old chief and will very likely eventually be sole editor. He observes much and says little, is an able writer and has an occasional

Union has rendered very efficient service for many years. Now he is chairman of the committee preparing for the Baptist European Congress in 1908.

Hessia has always been known as a stronghold of the Baptist faith, which stood firm amid the severest opposition and persecution. This spirit seems embodied in Rev. H. Brudier, for long years pastor of the church at Hassenhausen and the chairman of the benevolent financial commission. He works with untiring devotion, and jealously guards against worldliness. From this section of the fatherland Rev. H. Meyer went forth to do much valiant serv-

for the Lord in Hungary. He is a man made to do pioneer work, a man who is to stick and see the thing through. In his younger days he had learned to speak the Magyar language and entered into the spirit of the Magyar people, which would have accomplished even more. The Magyar element among the Baptists in Hungary is represented by the Rev. J. J. Fogh and Rev. A. Udvarnoki, both of our seminary.

In Moravia we find Rev. N. Capek working among the Czechs with marked success. One who attended the Baptist Congress in London will probably remember the slender man, below medium height, with the spiritual face expressive of undiminished courage.

Other men may be said to visit all the remote parts of the field even only rarely connected with the work in Germany.

Mr. D. Janssen, alert, sagacious, versed in the laws of the country, is a member of most committees and intervenes in every phase of the work. His advice is sought on all sides. While the work in which Brother Janssen is particularly interested is home missions, Brother K. J. Kamerun looks after the interests of the Kamerun mission, he being the

secretary of this mission. He is a spiritually minded man, and hence exerts a very wholesome influence among all classes of people.

I had almost forgotten to mention Mr. George Hubenthal, treasurer of the German-American Committee for the Missionary Union. His whole heart and soul are in the work. Though as a merchant at the head of quite a large dry goods house in Bremen his time is much occupied, he still finds time for our cause and our interests.

In closing this short review I must not forget to mention the man who we trust will have to do much of the molding of the future workers as ministers and missionaries. Rev. Alfred Hess is a German scholar as to outward appearance and a staunch Baptist at heart. Formerly a Lutheran pastor, he realizes and understands the errors of the state church and the danger of compromises and innovations that are finding their way into Baptist churches on both sides of the Atlantic. Other names might be mentioned, as for instance Brother H. Liebig Stettin, who has been on different committees as one of the leading men for more than a generation, but the list would be much too long, so I will stop here.

PROGRESS AMONG SWEDISH BAPTISTS

FORCES AND AGENCIES ENGAGED IN THE WORK

BY REV. K. O. BROADY, D.D.

STOCKHOLM, SWEDEN

Since from the beginning, so it has also been during the past few months of the year; all our energies have been given to the work of making Christ known to the people. Scriptural baptism and scriptural church organization, those are the corollaries of the imperative demand by the word of God on us to be above and beyond all things else loyal to Christ, follow in the footsteps of this work. All the tendencies of the present world-life are against us and our work.

But all the forces of God are for our work, and this explains both

the fact and the possibility of progress, and progress in the work here has from the beginning been through the grace of God, and not least in these latter days. The Spirit of God has been and is carrying on a most gracious and wonderful work in the heart of the churches and in the hearts of the preachers among us. This work has been going on since the closing weeks of the past year. It does not manifest itself so much in the conversion of sinners and in accessions to the churches, although even this takes place, and that in no small

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measure. But the work here described is characterized chiefly and most powerfully by the outpouring of a very earnest and intense spirit of prayer on God's people. No doubt the influences of the great spiritual awakening in Wales, a couple of years ago, have something to do with the calling forth of the work of the Spirit here among us, but other forces of God are at work. Light from above is beginning to shine into the dark places in the hearts of believers. Christ wants to have the rule in those who profess him. How the hearts cry for more grace, for more life!

These deep yearnings for more of the Spirit of God began before the so-called "week of prayer," and this particular feature of the work has continued ever since. Noonday prayer meetings and weekday evening services succeed each other almost day by day and week by week in quite a number of our churches, wherever the Spirit

is at work. The effect upon those who come under the influence of these meetings and are receptive of the good they impart, is most joyous and encouraging. The brethren and sisters are being revived, their hearts are warmed, their souls become aglow with a new fervor. In brief, their lamps are being refilled and the oil in them is renewed. This is a blessed work, and one which is going on especially in some of our city churches. It is to be hoped that by the grace of God it may often be repeated, that the earthly tendencies, ever pulling downward and backward, may not become too strong a

block, preventing that upward and march of God's people for which hearts yearn. As it is, however, contracted meetings constitute a very important item at this time in the progress of our work in Sweden, creating, when they are carried on, an increase of force in all that we are undertaking in the name of Christ. Thus the evangelizing work of the churches, always

and unceasing during the few months that have come still intensified. In all places where ever this is done there is no lack of hearers. Our meetings sometimes find sinners being converted and souls added with Christ baptism and to the church.

Thus our churches are shining, and the beacon light of the thousand churches is shining on thousands of sinners seeking the haven of heaven. There is no denying how very influential is the influence of the good that, in



EBENEZER CHAPEL, STOCKHOLM, SWEDEN

God, the churches are exerting in the communities where they are located throughout the land. They are the witnesses of truth, the unabated truth, and the Christ of truth and the living God. The teeth of all gainsayers and transgressors of truth in a world that knows not the True, in the eyes of the public, that which is ever crying for signs and wonders, sees nothing and knows nothing. Our churches are counted a matter of no moment, but in the hands of God they are the agents, openly and unseen, of His and wondrous achievement for the slowly but surely disarming hordes of

and secret antagonists of God's truth, and slowly but surely laying thousands by thousands under the scepter of Christ, whom God the Father has established as the righteous Ruler of the world. And these hallowed agencies among us number now between five and six hundred, with a rank and file numbering over 46,000. Altogether we now reckon among us 1,050 Sunday schools, manned by over 4,000 teachers and over 56,000 Sunday school scholars. And besides the agencies thus named, we have Bible classes and young people's societies dotted all over the land in connection with the churches. These also have their place of importance in the work of the building up of Christ's kingdom, in Sweden each one of them being inspired with divine zeal and active in every way as yet open to them. They are beehives whose constituents are gathering the best of honey from the word plants in God's own garden for the quickening in

Christ of their own lives and those of thousands of others who through God are brought within the sphere of their Christian influence.

The share that our Bethel Seminary has in all the various forms of the work thus briefly pictured is known only to God. But in the day of reckoning even that branch of service in connection with the mission here will be recognized by the Lord and receive its rewards. To the American Baptist Missionary Union, for what it so nobly has been and is doing for the support and encouragement of the work in Sweden, our mission stands under God in profound and abiding gratitude. And this so much the more as the mission's own resources are as yet very limited. Through God's great mercy we are made rich in Christ, but we are poor in the good things of the world that now is. Yet the Lord provides for the work. To him be all honor and glory.

A TOUR AMONG NORWAY BAPTISTS

SOME GLIMPSES OF ISLAND CHURCHES

BY REV. J. A. OHRN

CHRISTIANIA, NORWAY

TAKING the train at Christiania I had an eighteen hours' ride before I reached the city of Trondhjem, the old capital of Norway, founded by King Olav Trygvason more than 1,000 years ago. On the first part of this journey I passed through some very fertile country, thickly settled by well-to-do farmers. Farther on, passing over the high mountains, vegetation was very sparse, and the snow-capped mountains could be seen quite close by.

At Trondhjem I took the steamer for Vigten Islands, about 125 miles to the north. I stopped at Rorvig, the principal village on these islands, and a number of fellow travelers left to take passage on the smaller steamers to different places among these islands. The leading industries are fishing and farming, the latter on a

small scale only. Baptist missionary work was started from Trondhjem and until the year 1889 the few scattered Baptists belonged to that church, more than 100 miles away. The population now favors the Baptists. I arrived on a Friday night. The rain was pouring down, and it rained most of the time I was there,—nearly two weeks. Saturday I "took in the sights" and Sunday one of the best series of meetings I have held, commenced. From island to island and from hamlet to hamlet in open boat, sometimes sailing and sometimes rowing, I went, followed all the time by a fleet of boats loaded with people eager to listen to the Word. Many left everything behind and followed, and did not reach home till the meetings closed. I preached twice a day, with cottage meetings in between, and what a blessing it was to

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preach to those people! The skeptic and critic were not there, but the hungry and needy were there. The last day I went to an island where we had no Baptists. A meeting was arranged in a Lutheran chapel, but we could not get the crowd in. The boats from different parts came loaded with people and the chapel was crowded to the utmost. They stood up on the platform and the last rows of benches were carried out to give people a place to stand. I preached a long sermon (they had complained because my sermons were too short) and announced that as I was going to leave that day, I would not have

more than one meeting. They at one another and smiled. A man asked me to go with him to dinner. I had my dinner, I asked when I taken over to the next island. that the chapel was filled by a man waiting for me and that I would preach once more. I did it gladly them rejoicing.

This is but a sample of the opportunity here. If we had more men and could port them, the Baptists in Norway double in a few years. The field for the harvest. May we have the enter it.



MR. OHRN AND SUNDAY SCHOOL CLASS, CHRISTIANIA, NORWAY

THE PRESENT AWAKENING IN SPAIN

A BLOODLESS REVOLUTION AND OUR OPPORTUNITY

BY REV. M. C. MARIN

SABADELL, SPAIN

YES, under the providence of God, Spain is waking up. Not as rapidly as her Spanish daughters, Cuba and Porto Rico, yet we feel that we can with gratitude say that the awakening is as real and as certain.

Evidences? Unrest everywhere, dissatisfaction with the actual state of things. Here in Cataluna, while I am to get rid of the bureaucratic centralism of Madrid, that absorbs every thing, cal, religious and educational, the

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cans, Carlists and regionalists have united as a single man and are making up tickets. How are they going to do it? In a district where the majority is Carlist, the republicans and regionalists will vote for the Carlist. When the majority is republican, republican will be the candidate, and where the regionalists are strongest their candidate will be supported by the others. In the districts where more than one candidate is voted, they will be divided, as in Barcelona, among all the parties that compose the "*Solidaridad*," according to the number of votes each party can command. In some of the tickets there will be representatives of every party, — republicans, federalists, Carlists and regionalists. Is not this a palpable proof that Spain is awakening, — the land of the inquisition, where it is still true of the majority of the people that each one shelters an inquisitor in his soul?

This awakening, this bloodless revolution that is taking place, has brought the religious problem in Spain to the front. Rome has prepared the way for atheism among the people, and the influence of France has done the rest. The young generation will become agnostics or materialists. I speak from my personal observation. It is unquestionably true that, undeceived at last, they have repudiated Rome; yet superstition remains and the religion of their fathers, suckled at their mother's breasts, is strong within them. This seeks in spiritualism an outlet for the religious instincts and training; the sixth day adventists also find adepts among them, I suspect for the same reasons.

The young men can have no religion. To them religion is Romanism and they want none of it. Yet they have learned to read, their fathers do not know how. These young people are beginning to like to think for themselves, and provided you do not mention

the word *religion* are willing and anxious to examine and discuss new ideas that are helping to mold their souls.

The women, the most ignorant, poor things, are ready to love us because we love and do for their children, but in them, superstition is strong. I even suspect that at times, after coming with trembling hearts and uneasy consciences to our meetings, they return home and before the images of saints and virgins, pray that they may be pardoned themselves and that we may be blessed. But they trust us with their children and send them to us. In their turn, these little children are made the bearers of the good seed to their homes. "*Mama, Deu os estima forsa*, we teach them to say to their mothers when they go home: *Mama, God loves you much*"; *Deu sap totes las cosas, Papa*: "God knows all things, Papa."

What shall we do for this poor people? Give them a chance to understand what the true and simple gospel is. Never was the chance to do so as good in Spain as now. Old men, well meaning and lovable in many ways, when urged to come to the meetings, tell us: "We cannot, we cannot, but you keep on, and above all, get hold of our women."

The fields are ready for the sowing now, as they have not been for the last four centuries. Dear sisters and brothers in Christ, come. We need women, we need men to witness by word and life to the power and love of God in this nation, now rapidly becoming godless in name, as it has been for ages in reality.



SENORA ANGLADA AND SUNDAY SCHOOL CLASS AT
BARCELONA, SPAIN

BAPTIST PROGRESS IN FINLAND

THE JUBILEE OF THE WORK IN THAT LAND

BY REV. I. S. OSTERMAN

WASA, FINLAND

LAST summer, June 24, in Jakobstad, the Baptist community celebrated the jubilee of the organizing of the first Baptist church in Finland. Many old brethren and sisters told about past times, when men and women suffered

under twenty-one. A young brother a year ago baptized two young sisters. Last fall he was summoned before the court and fined fifty marks with the alternative of ten days' imprisonment. He would have gone to prison had not an



SITE OF FIRST BAPTISM IN FINLAND

The first church was organized in the house shown in the picture.

imprisonment for preaching the gospel and working in the Sunday school. Several had to go to Stockholm to be baptized, before any church was organized in the north of the country.

The most solemn part of the feast was the Lord's Supper during the night. The northern midsummer night, almost as light as the day, the large chapel crowded only by communicants, the stillness of the night and the peace, the solemnity of the hour and the presence of God, all made it extremely affecting, in a way never before experienced.

It is still dangerous to baptize persons

unknown person paid the fine for him. As we think, the established church will soon be separated from the state. We shall then be as free to baptize as to preach.

The work of God proceeds slowly but surely. The little church of Helsingfors had made but little progress up to a year ago. Then they began to pray for the conversion of ten souls; now more than twenty-five have been baptized. Two years ago a little hall was large enough for them. Soon they had to remove a wall for enlarging. Now they are compelled to remove all the inner walls, making one large room.

MISSIONARIES IN DENMARK AND THEIR NEEDS

THE GOSPEL IN BOOK STORE AND TENT

BY REV. A. BROHOLM

COPENHAGEN, DENMARK

missionary interest in our churches has been increasing along with the wants and needs of the people. This is manifest in the large and increasing attendances at our yearly conferences; in the holding of special services in nearly all our churches for drawing the unsaved to Christ; in the increased offerings for missions; and in the important steps which have been taken in our educational work and

last winter has been a fruitful one in evangelistic work, and now for the next we intend to continue this by our tent mission. During the busy, sultry summer the country churches find it difficult to gather many people to the chapel.

The thought came to us to begin our tent mission. Last summer we erected a tent and began work on the island of Funen. The tent was moved to a new place, and the people were

gathered and

came to see. The tent is borne by four poles and is very comfortable. We are holding meetings in the tent and are drawing many people to Christ. The work is very successful.

word needs. We have started a book store

in Copenhagen, but we need the means to publish and spread literature and tracts on a larger scale than hitherto. We need a general missionary to travel among our churches, to give them initiative and practical counsel in taking up aggressive work. We have the man, but lack the means with which to send him. We sorely need a missionary who could work for the Sunday schools and young people, but for this important place we also lack the necessary means. We need a theological training school. Some years ago we erected a preparatory or high school, but our churches cannot afford to erect and maintain a theological school also.

The churches are doing a noble work in holding their own, in spite of many hindrances, and some of them are making progress year by year; but the progress must necessarily be slow while the churches are handicapped by small resources.



BAPTIST BOOK STORE IN COPENHAGEN, DENMARK

THE BIBLE IN FOREIGN LANG

VERSIONS OF THE BIBLE IN BUR

ADONIRAM JUDSON AND HIS SUCCESSORS

BY REV. E. O. STEVENS, D.D.

INSEIN, BURMA

THE entire Bible has been translated into the following languages and dialects of Burma: the Burmese by Rev. A. Judson, D.D., the Sgaw Karen by Rev. F. Mason, D.D., the Pwo Karen by Rev. D. L. Brayton, and the Shan by Rev. J. N. Cushing, D.D. Rev. J. M. Haswell, D.D., translated the New Testament into the Peguan language (Mon or Talain). Dr. Mason also rendered Genesis, Psalms and Matthew into the Bghai (Bwè) Karen dialect. These five translators have all passed on to their reward. Of the living, I will say that Rev. Robert Halliday has recently translated Genesis and Exodus into Peguan, but they have not as yet been printed. A large part of the Christian Scriptures have been put into the Kachin

language by Rev. Ola Hanson. Besides these translations from the original Hebrew and Greek, there are also translations of Scripture portions which were the Vulgate into Burmese "by a missionary." Ro Mambók, a native missionary, translated also the book of Psalms from Burmese into Peguan. Certain portions of the New Testament have been translated from Burmese into the Chin language. The manuscripts have not as yet been published. In 1903, Mr. Maudslayi, a government translator, translated out his translation of the New Testament from English into Burmese. The pedobaptist missionaries, who have been introduced to our translation of the Bible and its cognates, have within a few



Photo by F. D. Phinney

THE BINDERY AT THE MISSION PRESS, RANGOON, BURMA

he four gospels in Burmese under the
s of the British and Foreign Bible
. Some of these contain so many
s that they might be looked upon as
s at independent work, rather than
ions of Judson's translations.
o a recent date the only translations of
e for the indigenous races in Burma,
y Protestant converts, were those
had been made by Baptist mis-
s; but since the British and Foreign
ociety entered the field there has
great change. That society soon
d the cause of the pedobaptists.
onsequence is, that latterly their
nd colporteurs have been endeavor-
ood the country with Burmese gos-
which the meaning of the original
red by means of imperfect translit-
of *ပာရှီဇျီ* and its cognates. They
lso undertaken to undersell the
an Baptist Missionary Union, by
their Scripture portions at the low
of one or two pice apiece. It is
ossible, therefore, that of late years
nber of Burmese gospels sold by
esentatives of the British and Foreign
ociety has been greater than that
missionaries and preachers em-
by the Missionary Union.

The fact should not be overlooked tha-
Burmese is becoming more and more undert
stood all over Burma. Hence the Burmese
Bible is read not only by Christian Bur-
mans, but also by many Karens, Chins,
Shans and Kachins. Therefore independ-
ent testimony with regard to the quality
of Judson's work will be in place. Rev.
John Ebenezer Marks, D.D., was em-
ployed for many years in Burma as a mis-
sionary of the Society for the Propagation
of the Gospel. In 1906, at the annual
meeting of the British and Foreign Bible
Society in London, he was one of the
honored speakers, and gave an interesting
account of having on one occasion presented
to the late Prince of Mendum, King of
Burma, a copy of the quarto edition of the
Burmese Bible. In his address he quoted
approvingly the late Roman Catholic
Bishop Bigandet, of lower Burma, as
paying a high tribute to the excellence of
Judson's version of the Bible.

Baptists are endeavoring to circulate the
uncorrupted word of God among the many
peoples of Burma. From Judson's time
to the present, Baptists have been foremost
in this work, and if the denomination at
home will stand behind us we will maintain
our vigorous policy as in years gone by.

GIVING THE BIBLE TO THE ASSAMESE

THE TRANSLATIONS AND WHO MADE THEM

BY REV. A. K. GURNEY

DIBRUGARH, ASSAM

BEFORE the establishment of the
Assam Baptist Mission, an attempt
was made to give the Assamese a
Bible. Dr. William Carey included
Assamese in his scheme of translating
the Bible into all the languages of India.
The translation was begun in 1811, and
the Bible printed in 1833. This ver-
sion is in Sanskritisms, as Dr. Carey,
writing Assamese, entrusted it to an
Assamese pundit. Therefore it is un-
usable to the people, and it cannot be

said that Dr. Carey gave the whole Bible
to the Assamese people.

The real work of giving the whole Bible
to the Assamese was begun by Dr. Nathan
Brown soon after his arrival in the country,
was continued by Nedhi Levi Farwell,
Mr. Whiting, and by Dr. Ward, and finally
finished by myself in 1902, over half a
century after the beginning of the mission.
This long delay was caused by the inability
of the missionaries to give their whole time
to the work.

Of the New Testament translated by Dr. Brown, five editions have been printed, the fifth being a revision by Rev. P. H. Moore, at Calcutta, in 1888.

Of the Old Testament, Genesis and the first twenty chapters of Exodus were translated by Dr. Ward and printed at the mission press in 1869 and a second edition in 1881. The Psalms were translated by Dr. Ward. The two books of Samuel and Kings were translated by Nedhi Levi Farwell; Isaiah by Mr. Whiting; Proverbs, Job and some of the Minor Prophets were translated, but by whom I cannot now

recall. The first twenty chapters of Exodus, Leviticus, Numbers and Deuteronomy, Joshua, Judges and Ruth, Nehemiah Esther, Ecclesiastes and some of Solomon, Jeremiah, Lamentations, Ezekiel and Daniel and those of the Prophets not previously rendered in Assamese, were translated by me. Some of the previous versions were procurable and had to be retranslated. The remainder of the books of the Old Testament were revised by myself. The whole printed in Calcutta in 1888, thus giving the Assamese a whole Bible.

PREPARING A BIBLE COMMENTARY

HOW THE WORK IS DONE

BY REV. F. G. HARRINGTON

YOKOHAMA, JAPAN



BEFORE discussing the preparation of commentaries on mission fields, the character, capacity, intellectual acquirements and spiritual needs of the people should be considered. Moreover, the character of the commentary to

be prepared would also need consideration. Commentaries prepared for the educated classes in India, China or Japan, would necessarily differ from those prepared for less intelligent peoples. The work of preparing a commentary depends also largely upon whether such commentary is to be critical or exegetical or homiletical, or composite in style.

Considering this question with regard to present needs in Japan, such commentaries as combine text criticism — that is, a discussion of the exact meaning of the original Greek or Hebrew text as compared with the translation used as the basis of the commentary — with exegetical, historical and geographical notes and brief homiletical discussion, would be most acceptable and valuable. Unless a com-

mentary is fairly full along all those lines it will not afford the help needed by those wishing to make a thorough study of the Bible in their own language.

For the actual work of preparation the ideal way would be to gather together all the available helps to the study of the Bible, and in which a commentary is to be prepared, by long and patient labor store up in one's own mind all that can be in any way applicable to the work in hand. Then putting aside one should sit down and make a list of what has been acquired, putting it into the language of the people for whom it is intended. But as such a method requires more time than any missionary has at his disposal, probably the best practical way would be to select as a basis a commentary specially adapted to the needs to be supplied, and use along with it all other ever available helps time and space permitted.

In the preparation of a commentary on Matthew for the Japanese, I have used this method, taking as a basis the commentary by Dr. Broadus, and consulting as far as opportunity permitted, other available commentaries. But owing to the character of our Japanese transla-

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Attention has had to be given to a correct rendering of the original. Dr. [Name]'s homiletical and practical notes have been omitted, partly to avoid over-ness, and because they were not adapted to Japan. Even without such notes, a commentary was prepared, probably about 1,500 pages; although it has thus been omitted, much has also been taken from various

commentaries are in process of preparation. Those published seem to be in much demand at present, and probably newer commentaries will also be welcomed. As



UNION HYMN BOOK COMMITTEE, JAPAN

Mr. Parshley

commentaries have been prepared and published already in Japan on all the books of the New Testament, and on several of the Old Testament books; and other com-

mentaries have been prepared and published, so Matthew may have a mission among the increasing number of students of the Bible in Japan.

CHINESE COLLOQUIAL VERSIONS

WHY TWO VERSIONS ARE USED

BY REV. WILLIAM ASHMORE, JR., D.D.

SWATOW, CHINA

THE student of Chinese missions, when inquiring about the Scriptures used by missionaries and converts, will get far before he encounters the fact that in nearly all cases, two quite different versions are used side by side in the same mission and by the very same people.

These two versions are called the classical and the colloquial. When one asks the reason for this he learns two facts: first, that the people of the different parts of China speak a number of local dialects which differ from one another much as do the Romance languages of Europe, starting from a common stock, but diverging till they so far differ that the speakers of different dialects cannot understand one another. The second fact is that by some of these dialects, or colloquials, as they are called, there is another form of the

language, which, like Latin in the Europe of a few centuries ago, serves all over the empire as a common medium of communication in writing and books, but is not spoken anywhere. This is the so-called classical language, a dead language so far as talking goes. In the making of books, if it is desired to produce something that all people can read in any part of China, the classical form is chosen as a matter of course. But together with the great advantage that such a book can be read in any part of the country, goes an equally great drawback, that the number of people in any part of China who belong to the literary class, the only class that can make use of such a book, forms but a very small per cent. of the population, as small, it is said by some, as only two per cent.

The earliest translations of the Bible were

largely in the classical, and a missionary felt that in making such a translation he was working for the whole empire. When, however, the gospel began to spread in any particular region and converts were gathered into churches, and missionaries wished to give instruction to those who were to go out as Christian workers, be they men or women, it appeared that very few were able to make a profitable use of the classical version. The Scripture passage that was read must in every case be translated by the reader into a form that could be understood by the hearers. If the reader were skilful he might give a rendering that fairly represented the sense, but if he were not he would go stumbling along with a ren-

dering that was certain in parts to or pervert the sense. Unskilful renderings were more common than skilful ones, the result was most trying to converts who knew what it ought to be. There was an obvious need of a version that would be easy to hand, in a language of the day living, and in which the version though not perfect in its ability or should not be on the skill of the individual — a version which if read just as it stood, should be intelligible to those who heard it, however unskilful they might be. It is a considerable number of years since the New Testament, however, has been made available in their own language, and it has proved the value in a mission work



BIBLE WOMEN AT NINGPO, CHINA

BIBLE DISTRIBUTION IN GERMANY

THE PIONEER WORK OF ONCKEN

BY MR. A. HOEF'S

ASSISTANT EDITOR OF *WARHEITSZEUGE*, CASSEL, GERMANY

WHEN J. G. Oncken, the founder of the first Baptist church in Germany, arrived at Hamburg as the missionary of the Continental Society, he saw no better way to reach the masses than to take tracts and holy Scriptures and go from door to door, inviting everybody to Christ. His success showed that this was the right method. Since that time German Baptists have always laid great

stress on the distribution of translated Scriptures. Oncken's first missionaries were simple traveling journeymen with knapsacks full of tracts; their aim was to reach the borders of Germany. As our fathers had in those days (1830-40) very few ways, these brethren had to travel *pedes apostolorum*, and had thus the opportunity of handing out their precious goods to every man and

ight and at the left on the high-
 id at the villages and towns.

fruitful deacon and pastor of
 ent was led in those days to
 nd the church by these unselfish
 n.

Oncken became the agent of the
 Bible Society of Scotland, opened
 bookshop, founded his first paper,
 is laid the foundation for our
 on house, which is now grown and
 a great tree." From 1828 to 1878
 distributed twenty-five to thirty
 of tracts and more than two million
 of the Scriptures. In 1878 Dr.
 Bickel took up the work. Under
 ae thirty or forty millions of tracts
 re than a million of Bibles have
 eir way through Germany and the
 countries. If you remember
 Oncken's time the pall of rational-
 red our fatherland, and that in the

last twenty years the modern theology has
 made people indifferent to the Bible, these
 numbers will grow immensely.

But now in his old age Dr. Bickel has a
 great sorrow. The National Bible Society
 of Scotland is to draw back her hand
 from the Protestant parts of Germany in
 favor of the work among the Roman
 Catholics. But we need for our own
 families, Sunday schools and churches at
 least 10,000 Bibles and 8,000 testaments
 a year, besides the itineration of our two
 salaried and thirty-eight volunteer col-
 porteurs. That is a work we never can
 stop, — one which will grow, as we confi-
 dently hope. But the question for which
 Dr. Bickel has as yet found no answer
 is this: Where shall he get the five thou-
 sand dollars a year to carry on this very
 necessary work? He trusts that the Lord,
 who has helped so often, will also now show
 at the right time the right men and sources.

THE WORK OF THE BIBLE SOCIETIES

BY THE SECRETARY OF THE AMERICAN BIBLE SOCIETY

REV. WILLIAM I. HAVEN, D.D.

NEW YORK. N. Y.

ERE are in the world, thirty or
 forty Bible societies, all more or less
 modelled on the pattern of the
 of them all, the British and Foreign
 Society, which celebrated its cen-
 tury years ago.

which are chiefly known and
 work is, perhaps, most significant,
 addition to the mother society, the
 n Bible Society, whose work
 almost as extensive a field; the
 l Bible Society of Scotland, more
 in the area of its activities; the
 Society of France, doing a much
 work in that republic; a dozen or so
 societies in Germany, and organ-
 in Holland, Russia, Scandinavia,
 and, etc. A very considerable
 of the work of these societies is
 lands that are nominally Christian,
 Americas, Europe, etc. In these

countries the Bible colporteurs often prove
 to be the only messengers of the simple and
 true gospel who can find access to the
 homes and hearts of the people.

Very early in the history of both the
 British and the American societies, the
 call from non-christian lands was heard.
 The oldest agency of the American society
 is the Levant, with headquarters in Con-
 stantinople. The British society has also
 an agency in the same territory. All of
 Turkey, in Europe and in Asia; Syria;
 Arabia; all of Africa, covered by the
 British society in four or five agencies and
 by the American Bible Society in its Levant
 agency, including Egypt and the Soudan
 and, through missionary correspondence,
 other parts of Africa; Persia, where both
 societies are working; India, with two or
 three agencies and a number of auxiliaries
 of the British society, which well covers

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the whole country, and a few missionary correspondents of the American society; Siam and Laos, especially under the care of the American society; Malaysia, including the Philippines, in which both societies are working; China, where the British, the Scottish and the American societies each have agents; Korea, where these societies have a common work; Japan, the northern part of which is covered by the American society, the southern by the British society; Oceanica and Micronesia, where both have their correspondents, give a summary of practically the entire heathen world.

This must bring to mind at once a noble body of devoted missionary workers spending their time in the often particularly difficult task of translating the Scriptures into unformed and strange languages, whose very construction needs adaptation in order to carry the truth of revelation. I sometimes think of these translators as those who are making golden vessels to hold the new wine of the Kingdom. Words have to be created, and forms of expression, and in some cases even a language itself has to be invented out of the colloquial speech of the people in order that the gospel may be incorporated into it.

Portions of the gospels, the whole of the New Testa-

ment, fragments of the Old Testament, the complete Bible, this is the order in which translation work has proceeded in every language. The Divine Oracles have now been made ready, in whole or in part, in 500 languages and dialects. Nearly all of these are the work of the last hundred years and many of them the product of recent labors. Last year the British society reported eleven new versions. The American society in recent years has prepared versions in two African dialects and two languages of the North American Indians; the gospels, the New Testament and portions of the Old Testament in a half dozen Philippine dialects, and has been at work in conjunction with the other societies upon versions in Chinese and Korean, and revisions in the Spanish and Portuguese languages. All these versions have to be, from time to time, revised and corrected and new editions prepared for circulation among the people. The

great work of circulation is carried forward chiefly by colporteurs. The two great societies last year had fourteen or fifteen hundred of these workers, two thirds of them employed in non-christian lands, journeying from village to village, from house to house, carrying the Scriptures to the people, who would otherwise not know of the Bible.



JAPAN HOUSE OF THE AMERICAN BIBLE SOCIETY

WANTED: A HOSPITAL FOR CAPIZ

THREE NEEDY CASES FROM THE DISPENSARY

BY REV. P. H. J. LERRIGO, M.D.

CAPIZ, P. I.

a little medicine and surgery will do a great deal of good, it ought certainly to be true that more medicine and surgery will do a great deal more good. In the province of Capiz, P. I., we are trying to spread the work of our one dispensary over a territory embracing 300,000 people and necessarily it is a little thin in consequence hence it is the purpose of this article to demonstrate, if possible, the crying, pleading, wailing need of a hospital which will allow us to apply the healing art more effectively to the wounds of the province. Of three cases chosen out of many

the floor in a little room about six by six, with his right arm swollen almost to the size of his body and oozing a foul serous pus. He was a merchant mariner and in a gale had been thrown violently to the deck of his little craft, a rusty nail penetrating his hand. Here was an admirable case for a hospital, requiring possibly amputation but certainly operation. Alas, there was no hospital in which to place him, so we were forced to do the best the circumstances would permit. Subsequently we performed the operation in our dispensary, making free incisions, and placed the

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patient in the house of one of our native preachers. Knowing something of the gospel before his accident, the enforced quiet and meditation, together with further teaching, is bearing fruit and seems to have wrought a genuine change of heart. He was lying on the operating table one day while the wound was being dressed, with the win-



SAMPLE CASES FOR THE MEDICAL MISSIONARY
Visitors to the dispensary at Huchow, China.

dow open close at hand. A woman in the neighboring house looked down across the yard and called to him "Hi, Chinaman! What's the matter with you?" "Abaw!" he answered; "I had an arm bigger than your head and should surely have been dead and in the ground now if it were not for the medico." Our patient has become very desirous of receiving baptism as soon as he is sufficiently recovered. The other day he related a dream to one of his companions. "I dreamed," he said, "that I was in the chapel and the pastor had examined me for baptism, but after the examination he said, 'You cannot be baptized because you do not know enough of the gospel,' whereupon I was exceeding sorrowful and desired greatly to learn more." The moral in this story is the unsanitary environments under which the treatment was necessarily conducted, greatly retarding the cure, and the encouraging feature is the definite result in the new spiritual experience of the patient.

Case two comes from the town of Quatero. This is the town where at the beginning of last year the priest intimidated the people by assuring them that our medicine was poison for the body, leading to death, and that our doctrine was poison for the soul, leading to hell; hence, that death and hell followed in our wake. During the past year one faithful Christian has been working in the town, distributing medicine which we have given him, teaching the Word and removing prejudice until six have been baptized, others are listening approvingly to the Word and large numbers are coming to Capiz for treatment. Last week a mother came from this town bringing her little child suffering from a large cystic tumor under the eye which totally

blinded her and threatened perm of the eye. Last Monday we an the child in the dispensary and the tumor, and here again the presents itself of unsanitary sur imperilling the result of an operat wise most beneficial, for having n care for the patient we had to le ents take it home with them to nipa-shack where they are stayin dentially the result of the promises to be good, but a hospi insure a good result and we c to have to take chances with such

Case three is Simeon. We c meon's arm last year with a He had been interfering with a and the machine had been unkin with the above result. Simeon of his arm gone did not seem to b use to his father, so he delivered Miss Suman's hands, where he i to do as well with his left and r the stump with good effect. Sim growing in grace and in the kno the Lord and we hope to baptize But Simeon's case was a long an one, largely for lack of hospit ties.

A few days ago six operat presented themselves in one Throughout the province there a hundreds of cases needing operat we have told to wait until we ha facilities for handling them. A means to us the possibility of creasing the efficiency of our w medical and surgical, the break of prejudice on all sides, acces homes, villages and towns, of for wider evangelization, and the salvation of immortal souls.



SEEN THROUGH OTHER EYES

INSEIN AND ONGOLE AS VIEWED BY A VISITOR

BY MR. C. V. VICKREY

SECRETARY OF THE YOUNG PEOPLE'S MISSIONARY MOVEMENT

I AM just leaving Ongole, and if there had ever been any doubt in my mind as to the need or the value of missionary work, the last vestige of it must have been swept away by the experiences of today in Ongole and last week in Burma. I am persuaded that no Baptist in America can fully appreciate the richness of the Church's heritage in southern Asia unless he has had some opportunity to observe personally the triumphs of the gospel and the contrasts between Christian and non-Christian, as seen in mission fields.

As one steps from the dirt and degradation of even the best of the Hindu temples into the brightness and cheer of a missionary compound or school, he feels that neither pen nor brush can ever adequately portray to the Christian at home the blessings of Christianity to a Christless people.

Last week at Insein, Burma, we attended the graduating exercises of the theological seminary and looked into the faces of 300 or more Karen Christians, as bright, as happy, as thoughtful as any 300 faces that one would see ordinarily at

It is a great privilege which we have in presenting this letter from Mr. Vickrey, who, with Mr. S. Earl Taylor, is on a tour of the mission fields in the interest of young people's work. His views of our work in Burma and South India heartily corroborate all other reports that come to us from those missions. — The Editor.

a similar exercise in America. We listened to "All hail the power of Jesus' name" sung in Karen with a volume and sweetness that would have put to shame nine audiences out

of ten of equal size in Christian lands. We heard a choir of Karen boys render in English, without the support of an organ, the anthem "The Lord is my Shepherd," in almost as perfect harmony as would ordinarily be secured in an American church with an organ. A dozen graduates gave brief addresses on subjects pertaining largely to the evangelization of Burma, speaking in Karen, which of course we could not understand, but with an earnestness and degree of self-possession that did not differ materially from that of the average American graduate.

The whole atmosphere of reverence, peace and quiet refinement, while noticeable the moment one entered the room, could be fully appreciated only when brought into contrast with the superstition, selfishness and unrest that was too plainly pictured on the faces of other worshipers whom we had seen but a few hours previous



PASTOR OF TELUGU BAPTIST CHURCH, RANGOON

bowing before the hundreds of images of Buddha in the great Shwe Dagon.

Other glimpses of the Baptist work in Burma, the schools, the magnificent press, the evangelistic work, only added variety and strength to the picture.

Today at Ongole we saw two church record books containing the names and addresses of more than 35,000 converts, beginning with the eight charter members of 1867, including the more than 9,000 names enrolled during the year 1878, and continuing until the two large record books were filled. It was with special interest that we glanced at the pages recording the names and addresses and as much as possible of the later history of the 3,539 persons baptized during the three days

July 2-4, 1878; and that the eve those days meant much more than enrolment of names was manifest at step as we moved from point to point the compound, visiting the school classroom work, the industrial school observing the groups of native pre and teachers and lay delegates v the mission in the interest of s or churches of neighboring villag of which combined to impress up chance observer or visitor the fac he was at the center of an active organized, evangelizing agency.

Any Baptist layman once seeing fo self the largeness and richness of the r must rejoice in having as large a sh possible in such an investment.

IN PERILS OF THE SEA

THE WRECK OF THE "JEBBA"

IT is a cause for deep thankfulness that in all the history of the Union, with missionaries continually going and coming across the oceans, not one has ever been lost at sea. However, the elements are not always propitious. Some months ago the shipwreck of Professor and Mrs. Topping was recorded in the MAGAZINE. A disaster which threatened to be more serious was one in which Rev. and Mrs. Joseph Clark, of Ikoko, Africa, had the misfortune to be. Mr. and Mrs. Clark were returning from the Congo on furlough, and had almost reached their port, when the "Jebba," on which they were traveling, ran on the rocks of southwestern England, near the famous Eddystone light. It was a dark, foggy, rainy night, and there was no intimation of danger until the crash. The "Jebba" went ashore on a ledge at the base of a cliff 250 feet high. The life boat could not reach the ship, but by hard labor the rocket apparatus was dragged up to the summit of the cliff and a line was shot across the vessel. It was seen that no time was to be lost, so the breeches buoy was rigged and the work of transferring the passengers to the shore was begun. It was quite an ordeal to be pulled

through the darkness and wet to th of the high cliff, but there was no excitement.

Realizing the necessity of removin passengers (156) as quickly as pos another cable was stretched from the to a point somewhat lower down the and two boatswain's chairs were 1 rigged. Day was then just breaking in the dim light passengers and crew pulled from the vessel to the rocks. those who were landed at the foot of th there was a hazardous trip to the to; hawser was passed down and a cradle was rigged, and by this means the pass were dragged up the ragged cliff. Gre was taken, and all escaped with not than slight scratches and torn clo

The passengers lost practically all baggage, and Mr. Clark reports his loss as considerable. Gratitude for sonal deliverance, however, far outw the regret for material losses. Both and Mrs. Clark suffered much fro exposure and wet, but no serious r are anticipated. The passengers wer cared for in the little village of Hope until they could be sent on to their tinations.



FROM THE WORLD WIDE FIELD

BURMA

A JUNGLE TRIP

I HAVE not been in Myingyan since the third instant, having set out with Mr. Sharp for a visit to Pakokku to investigate a site there for a church, and then to jungle it back to Pinyinmana, by taking a course down the river to Magwe, visiting the principal points, and then striking across country. The whole trip included 250 miles. In all this travel we were never at any time nearer to any other stations than our own except Thayetmyo, which is a Chin mission and not a Burman. Five were baptized on the way and one came to the meetings and was baptized this morning. We found that the government had preceded us at Toungdwingyi, having already just started a model Anglo-vernacular school. There were fourteen Christians in that town. — H. E. DUDLEY, Myingyan.

BAPTISMS AT THE COLLEGE

FOUR of our boys were baptized yesterday, two of whom are from heathen homes in the Myisgyan district. They are really the fruits of the seed-sowing of Mr. and Mrs. Case, but it has been our privilege to gather them in. Another of the boys is a Shan, the eldest son of Mrs. Cushing's assistant, Kham Mun, who helped to plant our mission school at Pinyinmana. J. F. SMITH, Rangoon.

A BEGINNING IN SELF-SUPPORT

THERE are many local chapels on this field, nearly every village having one of some kind. Some of the native workers who have had two years' training are doing excellent work and we are delighted that the villages are calling them as local pastors. This is the beginning of self-support. W. M. YOUNG, Kengtung.

A DEFINITE PRAYER ANSWERED

WE have been working and praying for at least fifty conversions among the Burmese this year. Usually it is not a good thing to pray for a definite number

of converts but the circumstances which led to this were a little out of the ordinary and we are glad to report fifty-three baptisms this year. The chief aim in view is to lead the people forward in self-support; Rs. 500 (about \$166) for home missions is our expectation this year. I do not believe there will be a general revival in Burma until the people begin to give more liberally. — W. E. WIATT, Moulmein.

BUSY AND HAPPY

REV. L. W. SPRING is busy and happy at Bhamo, combining the study of the language with work on some necessary repairs to the mission house, and with jungle tours in company with his native teacher and preacher. A prosperous year for the mission is the hope and expectation of the workers.

ASSAM

REVIVAL AT NOWGONG

REV. P. H. MOORE writes of the spiritual awakening of many on the Nowgong field. The meetings continue with very deep interest, and much time is given to Bible study and prayer. Some of the women and girls, who have received a special blessing, recently attended the meeting of a neighboring association and were the means of arousing much interest there.

SOUTH INDIA

A HINDRANCE AND A BLESSING

JUST now people are so very busy in the fields that it is hard to collect them except at night, yet I am starting out this week to see what I can do. At the beginning of the year we had very heavy floods and considerable damage was done in the Vinukonda field, yet otherwise the rain was a great blessing. — J. DUSSMAN, Gurzalla.

INTEREST OF BRITISH SOLDIERS

MRS. F. H. LEVERING, of Secunderabad, writes of two soldiers of the English garrison stationed there who are members of the Secunderabad church. They have regularly contributed toward the expenses of the mission, one giving three rupees a month and the other five. Many soldiers elsewhere are similarly interested, although but few are connected with our Baptist work.

CHINA

BACK AT NINGYUENFU

IT is now over a month since we reached this station and we have been very busy trying to get settled and tying up the broken threads of the work again. It was a pleasure to see our friends once more; some came out eighty *li* to meet us, and brought with them much cheer. So far the *Chen Tao T'ang* ("True Doctrine Hall") has still the good will of the officials, the gentry and the people, and that in spite of those who worked against its good name through ignorance or covetousness. There are few but know that we try to work for righteousness and truth and the good of all.

The native helper who came here for the summer has done good and faithful work. The progress of the city inquirers and the good spirit among them speaks well for his efforts. So far we have heard nothing against his good name, and we trust that our faith in him will not be disappointed, although the temptations in his way are many.

There are compensations in all things. We find a very material one here in this bright and glorious sunshine, a clear sky all the day and all days. Just think of five weeks of sunshine at a stretch, with a clear healthy atmosphere! This alone ought to make one grateful to the Giver

of all good things; it certainly helps to keep one happy and hopeful. After those years of cloudy and wet weather in Suifu we just delight in this climate. We wish that others in this province share it with us. — MRS. ROBERT WOOD, Ningyuenfu.

THROUGING FOR MEDICAL

DR. C. F. MACKENZIE, of K reports crowds begging for aid, which, except in extreme cases he has to refuse until he has mastered the language. He finds it very hard, but he has to turn away from suffering ones who have come miles to consult the doctor. He writes: "Already we have up opportunities to reach classes

before touched by any effort and the work is bright. We have been very well since our arrival and have been receiving the missionaries and the natives with hospitality."



YOSHIKAWA SAN

IN WEST CHINA AND

THE new work carried out to West China last fall have reached the nation. Immediately after their arrival the conference was held and proved to be one

of exceptional interest and profit. Mr. and Mrs. Clark have been appointed to Suifu. Mr. and Mrs. Davies are assigned to Kiating.

JAPAN

NATIVE EVANGELISTIC WORK

MR. YOSHIKAWA, until recently pastor of the Kobe Baptist Church, has been appointed to carry on special evangelistic work in Japan during the coming year. His support is provided by the Treat Fund, given by Mr. M. C. of Washington, Pa., for advancement of evangelistic work in China and Japan.

ESS IN THE LIUCHIU ISLANDS

It has been organized at Naha with a membership of eighty-four, with four or five exceptional Liuchiuians. While this membership, as yet it does not reach, as it is exceedingly difficult to take any active part in their indifference and stolidity opposing to the pastor, yet I believe they will awake one of which astonish the Japanese. Secured a new preaching place at Naha capital, and have placed a native, Mr. Urazoe, in charge. He is in training for the work for a year under three different evangelists at Naha, but has nothing of our Baptist work on the island since he became a Christian. A native Liuchiuian to be regarded as an evangelist, and as he is of advanced age, he may not be so successful as many of the younger men whom we have tried to train. — A. THOMSON, Kobe.

EUROPE

CHANGE AT PARIS

SAILLENS has resigned the pastorate of the Rue Meslay and is succeeded by Rev. M. Urazoe, who for two years has acted acceptably as temporary pastor. He will devote himself entirely to the work far and wide, a form of which he feels he has been well fitted. He recently conducted meetings in Brussels, in the north of the city, over 1,000 people attended. A Baptist church was organized there.

FROM EXCHANGES

THE FLOCKING TO CHRIST

The spiritual movement has been very stern in China among the aboriginal provinces of Kweichow. For several years work has been progressing among

this interesting people, and now a great reaping time has come. Recently, in connection with a series of visits by China Inland missionaries, men and women confessed their faith in Christ and were baptized. These persons were most carefully examined, and their understanding of the gospel seemed to be clear and sure.

A great spiritual work has been going on also in Yunnan Province among the Hwa Miao. Rev. S. Pollard writes that the number of baptized members now exceeds twelve hundred. He mentions a convention which was held as an offset to a great festival which the people had been in the habit of holding annually and which was a time of great carousal, drunkenness and immorality. On the Sunday of the convention, "over a hundred were baptized, and a large number more on Tuesday, when 2,500 people were present." Again, "On Sunday, July 1, 230 were baptized at Rice Ear Valley, where a third chapel to seat 700 is being built. In the next seven days about 200 more were baptized." Mr. Pollard also mentions the "missionary spirit" among the Miao, for they go and persistently preach in other villages. — *Record of Christian Work.*

REASON FOR EDUCATIONAL WORK

The Scottish missionaries in India, who in 1843 joined the Free Church, and in 1900 the United Free Church of Scotland, were constrained by providential events to formulate and apply the educational method first attempted by William Carey at Serampore, if the Hindu and Mohammedan peoples of the Book were ever to hear of Christ's universal claim and all-sufficient salvation. Duff, Wilson, Anderson, Hislop, and their successors added teaching to preaching — added the systematic study of the Bible and of English literature based upon it or saturated by it, to preaching in the vernaculars. These men trained the converts in time to be ordained pastors and evangelists, and provided the highest spiritual as well as secular teaching for the sons and daughters of the increasing communities of Christian natives. . . .

INDEPENDENT PRIESTS IN FRANCE

AN extraordinary development of this work has taken place, as a result of the struggle between the Pope and the French Government. Many of the more intelligent priests see that under the circumstances they must throw over the Pope and bishops, without regard to the sentence of excommunication, and must act for themselves by forming their own boards of trustees for each parish, as required by law. They thus acquire their own places of worship, so as to be independent. Furthermore the priests, being in want of some one to lead the movement, have turned to M. Meillon, the converted priest, who is president of the society for helping converted priests, to convoke a general meeting in Paris for the discussion of the whole matter. — *Record of Christian Work.*

EDITORIAL

THE NINETY-THIRD ANNUAL MEETING

By the time this reaches our readers the ninety-third annual meeting will be a matter of history. In many respects it will doubtless have proven exceptionally interesting, and perhaps of unusual importance. Our Anniversaries are times of retrospect, but far more the look should be forward. Occurring so soon after the beginning of the new year, they often map out the policy for the twelve-month to come; yet whether formal action on methods and policies is taken or not, every delegate should go back to his church and association full of enthusiasm and purpose for the new year. Those who can attend should carry the inspiration back to those at home. Those who are unable to go should find in the accounts in the press, the reports of delegates and the occasion itself encouragement and inspiration for more zealous service. All together the Anniversaries should be a rallying place for the onward march of the year. Let us make this true this year. Let us carry the enthusiasm of our annual meeting through the year. Already two months are gone. Let us bring all the hopes and ambitions and plans and crystallize them into one great purpose; that whatever the record of the past, the months that remain shall be months of faithfulness, of strong endeavor for the Master in his world-wide field.

THE INDIA REVIVAL

THE revival which has swept the churches in our Telugu Mission has now appeared in Assam also. In Nowgong, particularly, the power of the Spirit has been felt, and manifestations have been experienced and witnessed similar to those reported from South India. The girls in the school at that station have been foremost in the revival exercises and have been most affected by the revival influences. Signs of revival have appeared elsewhere in Assam, also, and the recent meeting of the conference of that mission, Rev. Jackman's report of which was unavoidably crowded out of

last month's issue, was given up very largely to supplication, the missionaries praying that the Holy Spirit might descend on all throughout the mission.

Nothing has as yet appeared in Burma like the manifestations in our other India missions, although in many stations in that province the Spirit has been working.

The fact that the strange phenomena of the India revival are contrary to our own personal experience should not be an objection to the credibility of the reports. In all other respects those who tell of the wonderful experiences are reliable men and women, not easily carried away by enthusiasm and excitement. The reports must be accepted at their face value, leaving to the future the explanation of the phenomena. Certain it is, many lives have been changed, and many Christians whose development in faith and knowledge had halted have begun again to grow. The ethical results of the revival prove its genuineness. It is one of the great outstanding features of the year.

A NEWSPAPER TESTIMONY

THE *Japan Daily Mail*, speaking in a recent issue of the attitude of the press of the East towards the missionaries, admits that some of the latter have been over-zealous, but adds this testimonial:

But it admits of no question that when the record is fairly considered an enormous preponderance appears on the side of the missionary as a factor of human progress. Here in Japan the country owes to him an immense debt of gratitude for his example, no less than for his efforts, and in China his quiet, self-sacrificing labors have done much for the cause of moral elevation. That he should not be fully appreciated is, perhaps, inevitable. Nothing good is ever appreciated at its true worth. But that he should be assailed and abused is one of the strangest phenomena of modern times.

The press is beginning to speak more justly regarding the missionary, and such a testimony as this, coming from one of the two or three most influential newspapers in Asia, is of value as given by those who know of what they speak.

CHINA'S YALE

is not exactly Yale, but it is as near a list of Chinese names will permit. The Yale Mission to go in transferring the name of its American mother daughter in Changsha, Hunan. The school is of secondary grade at present, but a college rank is planned, and as soon as it is fitted for it, studies of this kind will be offered. Four Yale men now direct the mission: E. H. Hume, M.D., William Gage, N. B. Seabury and N. J. Dr. Hume has opened a dispensary which is expected ultimately to become a medical department of the college. The movement is educational, but Christian. Full religious liberty is granted to the students, but Christian customs and habits are to prevail. The interest of the missionaries in this country in the mission-work of the East is one of the most striking features of the young people's interest in missions. In China, even more than in America, it is the students who are the converts, and no larger opportunity presents itself than Yale has seized in China, the University of Pennsylvania in Philadelphia and Princeton in Pekin. Harrowed work in India is as far-reaching. The influence of these enterprises upon the students themselves should also be powerful. These are days of opportunity in China for every one, and those who seize this will reap a harvest for God.

WHAT CONVERTS COST

Our readers has been studying the cost of contributions and converts in different missionary societies during the last eleven years, and points out that the cost of the work per convert is decreasing. Greater results are obtained now as the case five or ten years ago, for the same expenditure of money. In the average expense per convert in all the societies in the world was in 1900, \$183; in 1905, \$162; last year there was a slight increase, the figure being 171. There is an argument here which will be evident to the most indiffer-

ent. A dollar is worth more in missions today than ever before. Results are increasing. Money is not thrown away that is given to this work. It brings returns, which are secured with increasing economy.

A FRENCH VIEW OF OUR COLONIAL POLICY

AN article published recently by the eminent Frenchman, M. de Lamothe, gives us a view of our American colonial policy as seen by an experienced colonial administrator. He marvels at the success of the school system, which he considers fundamental in the whole political structure. Naturally, he does not give this place to Christian work. In some ways M. de Lamothe thinks we have succeeded better than the great colonizing nations of England, France and the Netherlands, which is quite encouraging, considering the adverse criticisms that are frequently heard regarding what has been accomplished.

BUDDHIST PRIESTS STUDYING THE BIBLE

ONE of the most significant indications of the growing influence of Christianity in Japan is an item found in a recent article written by President J. L. Dearing, of our theological seminary at Yokohama, and published in the weekly religious press. He tells of a visit paid by a friend to one of the great Buddhist monasteries on Mount Heizan, near Kyoto, where a large number of young men are studying in preparation to their becoming Buddhist monks. These young men were found to be studying the English Bible. Dr. Dearing well adds:

With such an interest to know what the real meaning and secret of Christianity may be on the part of those who are preparing to be its opponents, we get some suggestion as to what place the study of the Bible is likely to take and should be given among those who wish to spread its teachings.

FELLOWSHIP AND INTERCESSION

THE PRAYER CYCLE AND COVENANT

WE are greatly encouraged by the hearty way in which the Prayer Cycle is being adopted and used. It is evidently meeting the need of a large number and is proving most helpful. The addition of a brief explanation of the topic for each day has added much to the value. Nearly 500 subscriptions have been received, and they still continue to come. Many have also signed the Prayer Covenant, and the Secretaries at the Rooms have a good and growing list of missionary intercessors to encourage them.

In order to make the Cycle still more helpful we would like to report how it is

being used and with what results. We have received many words of commendation, but we wish to tell definitely in these columns what methods are being found helpful and profitable. You have used the Cycle in your young people's society, perhaps. Your pastor is possibly announcing the topics in the weekly prayer meeting. Many of the members of your church are using the plan in their private intercessions. Tell us what is being done, — how the Cycle was introduced, who are using it and what suggestions you have for others. Then we will pass these on through the columns of the *MAGAZINE*.

“RENDER UNTO THE LORD”

“**T**HE interrogation of a good conscience” is a phrase from First Peter. A good conscience will always be an inquiring conscience. What every preacher dreads is not questionings but quiescence; for a question is at least a rift in the soul through which the light of truth and duty may find entrance. Quiescence, however, means too often a soul shut tight against every spiritual appeal. When Saul was suddenly stopped in his career of persecution by the hand of Christ, he cried out, “Lord, what wilt thou have me to do?” It was the interrogation of a good conscience. When an earthquake shook open the prison gates at Philippi, the word of the terrified jailor was, “Sirs, what must I do to be saved?” and the 3,000 convicted of sin by Peter's sermon at Pentecost cried “Brethren, what shall we do?” In both cases it was the interrogation of a good conscience.

But the spirit of religious inquiry may spring from other influences than a conviction of sin. A genuinely good conscience will be provoked to questionings quite as inevitably by a sense of the mercies of

God. A prominent public man has declared recently that we ought to begin to pray for a staying of the tide of our national prosperity. Would we not better pray that the unparalleled prosperity our nation has been enjoying, become a burden upon the national conscience? Then the merchant figuring up his ample profits would cry out, “What must I do?”; and the artisan in the face of a “raise” in wages would exclaim, “What must I do?” and every individual to whom God's goodness has granted means, health, educational opportunities, spiritual advantages, would join in the refrain “What shall I render unto the Lord for all his benefits toward me?” That would be the interrogation of a good conscience. Nor would the answer be far to seek. The word is nigh us even in our mouths and in our hearts, where it has been put by the very one who framed for us our question: “I will take the cup of salvation and call upon the name of the Lord; I will pay my vows unto the Lord, now in the presence of all his people.” — ARTHUR H. GORDON.

THE HOME WORKERS

THE FINANCES OF THE KINGDOM

I. THE BEST METHOD OF GIVING FOR MISSIONS

BY REV. CHESTER F. RALSTON

GLOVERSVILLE, N. Y.

In the close of my article in the February number of the MAGAZINE I stated that in the June issue I would point out what in my judgment is the best method for use in receiving offerings in our churches; but my Secretary John M. Moore, did clearly and emphatically in the issue that my intended message would be a needless repetition. It is to say that the method referred to is the plan of weekly giving, for that this plan has been found to be the most successful in collecting offerings for current home expenses, and our plan is for the use of that system for which has proven most successful in current expenses.

Let us change the article in hand to the effect that we consider together the principle which should govern us in giving to missions, conceding the weekly offering to be the one which is most successful in collecting missionary offerings.

Let us ought one to remember that he is indebted unto God, that he is simply the steward of the wealth of God, that "of him, and unto him, and through him, and for him, and unto him are all things," that God never surrenders his possessions of earth, but simply loans them to man to use them. In other words, Professor Peabody has well stated in his books, "man does not own anything, he owes it. Answering the question above, we would say, first: Give liberally. With prayer and care on that part of your earnings and offerings which you believe belongs to that work of the Kingdom represent missionary offerings. Your love, and honesty will enter into that plan. Decide that question and then amount aside as God's portion for mission work. Hold it sacred. No

more think of taking it for your own use than you would of taking money from a neighbor's purse.

Second: Give to God for this work, as for all his work which you support, the first part of your earnings and increase. Pay him before you pay any other obligation. You owe him first. To pay God second, or to give to him what is left after all temporal needs and wants have been supplied or gratified, is generally to rob God.

The third principle to be mentioned is, give *regularly* and *systematically*. This is emphasized in 1 Cor. 16:2, and can be done best, easiest and with most joy and worship by giving each Lord's Day the amount which has been agreed upon as your weekly offering to the work of missions. Not to give regularly and systematically is not to treat God fairly, as not to give proportionately is not to treat him honestly.

Fourth: Give *directly*. Lay your gift upon the altar as your direct contribution to the kingdom of the Master. This will assist. It will help to make of you a prayerful, careful, conscientious giver to missions, and nought is more needed in our church membership today. Do not depend upon the bazar, the chicken dinner, the rummage sale and the like to raise and provide money for the work of the King. It is to his reproach, and not to our credit.

And remember, finally, that since "money is the stored potentiality of one's self," his life's forces and energies, it must follow that when the Christian man lays a dollar on God's altar, it represents a part of his very life. In other words, the life's energy and consecration represented in the offering made is, under the blessing of God, used in the saving of men. It would seem that this thought would make the privilege of giving to missions the greatest and most glorious of the Christian life.

THE FINANCES OF THE KINGDOM

II. BRINGING THE TITHE INTO THE STOREHOUSE

BY MRS. E. L. MILLER

PERU, IND.

I BELIEVE that \$500 invested in titheliterature would do more to fill missionary treasuries and bring the world to Christ than \$5,000 spent in missionary literature. Tithe literature continually recognizes missionary conditions, although the duty of tithing does not depend upon these conditions.

Missionary literature continually ignores God's financial plan, while the very life of our missionary hopes largely depends upon it. I cannot reconcile the fact that money is so much needed and that God has made his own financial plan so plain, with the fact that our great societies will spend their time and money in teaching the demands of mission fields to the exclusion of God's method of supply.

We consider ourselves as belonging to this great business of the King and we deeply regret the shadows that hover over the financial department. We desire the world evangelized more than anything else on earth. Our hearts are bound up in our missionary societies. A little part of every day we are doing something toward their support and our greatest grief is that the secretaries as well as other Baptist leaders are not keeping pace in this great and vital church problem with a few leaders of whom we know in other denominations.

Of course we need more money. Baptists have had fairly to be forced into mission lines from the beginning, and it looks as though they must be forced into tithe-paying study before the open fields

This is an abstract from a letter received recently from a faithful worker in a western church. That sufficient emphasis has not in the past been laid upon proportionate giving by individuals must be acknowledged. The writer speaks plainly on the subject, and although her words are directed particularly to the Secretaries, we believe they have a message for every Christian, so publish them in this place.—
The Editor.

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beneficence this mission year nearly times as much as the same compa people ever did, in one year, before circle was organized. The Missi Union has received its share of this inc When we are taught to pay (not give) and taught that the local church "storehouse," then, and not till then our missionary societies be able to dc part in world evangelization.

The laity is shy of this work and rebel; but verily they are more will be led than those occupying official tions are willing to lead, and yet (st but true) a larger percentage of these officials believe in these truths and pr but do not teach them, than is the pe age of tithe believers among the laity

We have received a letter asking fo money. There is no suggestion in i "God's portion" would satisfy to flowing all present missionary dem Our Missionary Union should be ceiver of tithe moneys from every nor church and not a beggar for offerings a selected number of individuals.

Christian stewardship is pleasanter tithes to many, but the tithe mu prominent in the stewardship stu results are brought forth.

THE BAPTIST MISSIONARY MAGAZINE

MEMORABLE MISSIONARY MEETINGS

WORLD " meeting, in the course of which the members will each give a piece of recent missionary news, the pieces being divided among the members.

Map " meeting, centered on a large, made map of the world. Mission news is given, and at each item the leader places a colored star upon the country which the item relates.

Living Heroes " meeting, made up of accounts of missionary heroes and those still alive.

Good Physician " meeting, consisting of accounts of medical missions.

Native Converts " meeting, made up of accounts in the lives of native converts.

Mission School " meeting, consisting of accounts of missionary common schools, academies, colleges, and seminaries.

Generosity " meeting, to consider the value of money and missions.

Pentecost " meeting, made up of accounts of the remarkable revivals on various fields.

Board " meeting, consisting of reports of action about your denominational work. — *Canadian Epworth Era*.

USE OF OUR NEW LITERATURE

One of our faithful workers writes as follows about the new Orient Picture Stories and Prayer Cycle:

"The Orient Picture Stories are a very happy medium for interesting children. The Prayer Cycle in its new form ought to interest a large number of our people. A systematic prayer for our great work. I can get our people to praying I have not had out the giving."

Have you seen these and our other new literature? Hundreds are using the Prayer Cycle and the demand for the Orient Picture Stories has already necessitated a new edition of some of the pictures. Write for the Prayer Cycle — ten cents — and introduce the Orient Picture Stories into your Sunday school. It will increase the interest amazingly.

MISSIONARY LETTERS IN CHURCH PAPERS

THE *Rochester Baptist Monthly*, published in the interests of the Baptists of Rochester, N. Y., published in a recent number letters from several missionaries who are graduates of Rochester Theological Seminary, with their portraits. Here is an excellent suggestion for keeping before the churches the men and women who have gone from them to the front. The plan could be adapted for use elsewhere.

DID YOU KNOW?

DID you know that \$800 will pay the salary of a missionary family the first year? In some fields it takes more than this, however, and there are other expenses connected with their going and their first year's service, for example, the cost of their passage, about \$600, the rent of their house, the salary of a teacher, etc. If you want some specific object for your missionary gift, here are some suggestions. Connect yourself or your church in this definite way with one of the new missionaries who will go out next fall. Write to the Rooms about it.

THE MAGAZINE IN THE SUNDAY SCHOOL

THE Sunday school of the Second Baptist Church of Rochester, N. Y., in introducing the study of missions, is arranging for every teacher to have the **MISSIONARY MAGAZINE**, the school paying for the subscriptions where necessary. It is planned to make use of both the **Missionary Lights** and the general reading matter. A copy of "Hints and Helps for the Sunday School" has been sent to every superintendent in the association.

RED LETTER DAYS

ONE pastor is trying the plan of having "Red Letter Days" for missions in his church. One day in each quarter is specially set apart for prayer, study and gifts for world-wide missions in their relation to that particular church and congregation.

THE YOUNG PEOPLE'S FORWARD MOVEMENT

SILVER BAY AND LAKE GENEVA

WHAT THE FORWARD LEAGUE IS ACCOMPLISHING

ATENTION was called last month to the summer conferences of the Young People's Missionary Movement, to be held as follows:

Lake Geneva, Wis., June 25-July 3.

Silver Bay Sunday School Conference, July 12-18.

Silver Bay General Conference, July 19-28.

Immediate application was urged, inasmuch as we are allowed but 50 delegates at the Silver Bay Sunday School Conference, and 100 at the Silver Bay General Conference, while the attendance at Lake Geneva is limited by the capacity of the place.

We cannot promise that all who apply can be appointed. We want delegates to be well distributed geographically, in order to give us trained and enthusiastic leaders in every part of the country, and we want those who are naturally best qualified for leadership. Other things being equal, those who apply first will be given the preference.

WHO SHOULD GO?

1. Young men, either pastors or laymen, or young women, are desired as delegates, who are between twenty and forty years of age and who are intelligently in sympathy with missionary work in Sunday schools and among the young of all ages. At least one half the Baptist delegates should be young men.

2. Only those can be admitted as delegates who have a growing passion for the work of missions and who desire to honor God by their personal service in helping to work out the great problems of missions. The period of the summer conference rightly brings physical, mental and spiritual refreshment to delegates; yet persons who wish to spend most or all of the time during the conference for the usual vacation purposes should not apply.

3. Only those should apply who are willing to do active work during the coming year in teaching at least one local or normal mission study class.

4. The subject of missions in the Sunday school will receive unusual attention during the coming year; and delegates of considerable experience in Sunday school work are desired. Persons holding positions of responsibility in state and district organizations of Sunday schools and young people's societies are especially needed delegates. Delegates should be of sufficient maturity and natural ability to propagate ideas and promote better missionary methods and organization among other churches than those of which they are members.

Pastors and others who are interested should inquire immediately as to what steps have been taken to have their church or young people's society represented, and if nothing has been done the matter should be taken up vigorously at once. Write today for prospectus, application blank and other information to Rev. John M. Moore, Box 41, Boston, Mass.

THE SPIRIT OF THE FORWARD LEAGUE

The following letter illustrates what the Forward League is intending to do and is actually accomplishing among the thoughtful young people of our churches who are unable to work at the field end of the missionary problem, but who are willing to devote themselves just as definitely to the home end of the work.

PHILADELPHIA, April 9, 1907

Dear Mr. Moore: Herewith I am sending you my card for enrolment in "The Forward League" and assure you that it has not been signed thoughtlessly nor hastily. It has long been a dream of mine that we might have some such organization or league of those who must stay at home and yet who are giving themselves earnestly to missionary work in various forms as they may be able to do. But when it came

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itely signing such a pledge as this card, I felt that I must not do it unless I be willing to face the whole question in and be really ready to go, if it were ever for me to do so; on the other hand I am brought to see that it sometimes requires much heroism to stick definitely to purpose to do missionary work here and not be drawn away by the allurements of the world; nor be tempted to give up because of the indifference of Christians in general, as to leave all and go to a foreign land. As I shall receive divine help, I have the question and here is my card.

Very truly yours,

BOSTON RALLIES

young people of the four Boston churches have been giving enthusiastic responses to Mr. John M. Moore, the new secretary of the Forward Movement, these victory rallies being held in the First, South Plain; Stoughton Street, Dorchester; First, Melrose; and Old Cambridge Baptist churches.

The rallies were all well attended, resulted in many signing cards, evincing a desire to enter mission study classes. Forward League cards were also signed by many, who, by so pledging themselves to a continuous whole-hearted devotion to the missionary enterprise at home and abroad.

It is a matter of remark that Secretary Moore enters upon his work with large success, which he ably presents and handles in practical methods.

Brothers Hazlewood and Witter, assistant secretaries, home and foreign, and missionaries assisted at these rallies, but to Mr. Moore was given the principal portion of each session to announce the new platform and draw the reins on

mission study classes, the Silver Bay Conference and the Forward League.

A WELL ORGANIZED PLAN

FOR some time the Baptist Young People's Union of Philadelphia and vicinity have held regular monthly missionary meetings. A committee chooses topics best adapted to conditions of the field and then this committee, with others, are asked to make out programs on the topics. Emphasis is laid on the fact that the various parts are to be given in the speaker's own words and not read.

Christian Endeavor societies are also doing the same work, though using the topics suggested by the Christian Endeavor people.

We append a sample program:

BURMA

1. Prayer for the many races of Burma.
2. Hymn, "Tell It Out Among the Nations."
3. Scripture, Acts 15. Paul's preaching to the heathen.
4. Ten minute talk by the leader on the different peoples of Burma. "Among the Burmans," by Cochrane.
5. Hymn, "Over the Ocean Wave."
6. Five minute talk on "Establishing a New Station." "In the Tiger Jungle," pages 89-99.
7. Five minute talk on "Gospel Preaching Tours." "In the Tiger Jungle," pages 100-105.
8. Hymn.
9. The Present Great Movements in Burma.
 - (a) Ko San Ye — five minutes. Leaflet, "Ko San Ye" (5 cents).
 - (b) The Revival at Kengtung. Five minutes. Leaflets, "The Revival at Kengtung" and "Cutting the Cords."
10. The Call from Burma. MISSIONARY MAGAZINE, May, 1906, page 193.
11. Offering.

PROGRAM: THE BIBLE IN MANY LANDS

PRAYER AND SCRIPTURE READING. TRANSLATORS OF THE BIBLE.

1. In Burma. Pp. 218, 219.
2. In Assam. Pp. 219, 220.

SOME WORK ACCOMPLISHED.

1. In Burma. Pp. 218, 219.
2. In Assam. Pp. 219, 220.

THE TWO CHINESE VERSIONS. Pp. 221, 222.

PIONEER COLPORTEURS IN GERMANY. Pp. 222, 223.

VI. WHAT THE BIBLE SOCIETIES ARE DOING. Pp. 223, 224.

VII. HOW A BIBLE COMMENTARY IS MADE. P. 220.

VIII. SOME NEEDS.

1. In Burma. P. 219.
2. In Germany. P. 223.

IX. PRAYER:

For Translators, Distributors and Readers of the Bible.

SUNDAY SCHOOL • AND • MISSION
MISSIONARY LIGHTS ON THE
INTERNATIONAL LESSONS
 BY REV. J. MERVIN HULL

LESSON X. EXODUS 12:21-30. JUNE 9

The Passover

Medical Missions the Modern Passover

And the children of Israel went and did so; as the Lord commanded Moses and Aaron, so did they. Vs. 28.

THE last enemy that shall be destroyed is death. The mystery of pain and disease is not yet solved; nevertheless, Christ is the Saviour of the body, and the time is coming when the creation shall be delivered from the bondage of corruption. Heathenism corrupts body and soul; Christ redeems both. Some of the incidents reported by our medical missionaries seem almost as marvelous as the story of the Passover, when Israel was saved in the midst of death by obeying the command of God. Cholera is the great scourge of many heathen lands. Both ignorance and religious superstition increase its deadly effects. "I was called," said one missionary, "to attend some cholera patients. The village native physician had given orders to keep all doors and windows closed, and not to sweep or clean the houses. The conditions may be imagined." Nevertheless the missionary doctor does not hesitate. "Cholera came," wrote Dr. Timpany, of India, a few years ago, "as I never saw it before, and people were dying all about us in scores. People came to us from far and near for help, and three preachers and myself were busy night and day with the sick and dying. We could not let the cholera-stricken people die without help, and so we stopped our general medical work, and devoted all our time to famine relief and the care of cholera patients. In this way we were able to treat fully 500 cases, with a very small percentage of loss. As a result of this we have made many new and good friends. The medical work has certainly helped the general mission work very much. It has made a name for itself, and through it we have gained the respect of the people, so that the gospel is received and we are welcomed everywhere."

In Siam our medical missionary, Dr. Adamsen, has reduced the death-rate from

smallpox from 10,000 a year to small number. In a true and blessed sense, Christ is giving life instead of death to the whole creation.

LESSON XI. EXODUS 14:13-27. J

Israel's Escape from Egypt

The Pillar of Cloud and Light

And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and a pillar of fire by night to these.

THE heathen world has never been so long with longing desire to receive the light of the gospel. It has often been said that those who need it more like darkness than light, so perverted is their mind. Even today there are many places where the entrance of the gospel is opposed. "Do you come here to destroy our gods and their worship?" the people sometimes ask our missionaries; and sometimes they go further than that, and under the pretense of driving away the messengers. "We first went to Hanamakonda," says J. S. Timpany, "we were jeered and even had filth thrown at us when we went to preach in the streets, and it was not until the people had been helped by the work that we found a welcome in the village, and our message was received without opposition."

Even when the people accept the gospel there are often hardships connected with breaking away from heathenism which are unknown to us. "You will remember," writes Dr. F. W. Goddard, of Shanghai, "that I said that about one-fifth of the population of this city is engaged in making paper money used in idolatrous practises. What shall one of them do when he becomes a Christian? A Chinese pastor has helped a few to learn the trade of making Turkish paper money, which are considerably used here, and the daily wage is fair. Recruits of church members have been forming a company to purchase machinery and rent a building, put one of the men who knows the trade in charge, and

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ploy as many Christians as care to come and work." When we consider some of the perplexing problems of mission fields, it adds to the marvel of that power of the Spirit which reveals the gospel as the pillar of light, leading the nations to the promised land.

LESSON XII. REVIEW. JUNE 23

She Found "Nice Folks"

FOR the missionary point on the review lesson, bring out the fact that knowledge of the world's great need of the gospel is not sufficient in itself to make the church of Christ obedient to the Master's Great Commission. To that knowledge must be added the compassion which our Lord felt in his heart for the suffering and need of humanity. That is the spring from which flows devotion to the cause of missions in all its phases; that alone will continue to draw good missionaries to the field; that alone will call forth the generous support which mission work must have, if it is to be continued and strengthened. The past year has been one of great temporal prosperity, and many hundreds have united in the study of missions. Yet as a whole the devotion of the churches to this great cause has not been strengthened, because we have failed to feel, to sympathize, as well as to know. How this feeling transforms the disciple of Christ is well shown in this closing part of a letter from one of our missionaries: "I am alone, so far as white people are concerned, but it does not seem like being alone, because so many, many nice folks are here. You cannot under-

stand it, I know, because I could not before we came to India. But difficulties all seem to vanish when we think of the privilege of being here. There is a deep satisfaction with your life that thrills your being, that makes you love to pray and rejoice that God really is at the head, and equal to it, too. And the people's need — how they do need us, and how they dread to see us go! May God bless you and help you not to be wearied with this letter, but make you full of joy instead, because you were born in a Christian land, and yet can help the Master here."

LESSON XIII.
1 COR. 10: 23-33.
JUNE 30

Temperance Lesson

The Marvel of Altruism

Let no man seek his own, but every man another's wealth. Va. 24.

BROTHERLY helpfulness is the first, the noblest, the never-failing fruit of genuine Christianity; it is unknown to heathenism. Even Buddhism at its best is utterly selfish — "the cold consolation of the doctrine of Buddha," as it has been called, the "something hard, stern and invincible," which the sensitive, poetic Lafcadio Hearn found underneath the exquisite beauty and daintiness of Japan, which had charmed him at first.

And so it often happens that some personal kindness or help is the means of opening the door of the heart to the gospel. This is especially the case in connection with the work of our medical missions. "All classes and ages," says Dr. Leeds, of Hsipaw, Burma, "are reached through the medical work. It is a power in leveling prejudice and opposition, and a great



A YOUNG CHIEF AND HIS FOLLOWERS, HUKONG VALLEY, BURMA

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arm of help in teaching in a practical manner with the open hand of love the true interest God has in humanity. No apology is needed for medical missions; our authorization comes from the Master himself."

Just one or two particular instances will illustrate this. Dr. Johnson, of Loikaw, Burma, says, "I once went to the village of a Karen chief; he sent for me to treat him medically. I was able to give him relief, and he was grateful, and paid me well. He is the most wealthy and powerful of the Red Karen chiefs. I think no other missionary has ever visited him. He seemed quite inclined to receive a teacher into his village; he is quite willing that his people should receive teachers."

Speaking of a cholera epidemic at Nellore, Miss Gerow wrote, "For the past five months there have been calls every day to help the stricken ones. We found helpers, too, among the native Christians who are not in medical work. Cholera strikes terror to the hearts of the people, and the fact that Christians were ready to help made a great impression upon the Mohammedans and Hindus, and made them think our religion must be better than theirs."

LESSON I. EXODUS 16: 1-15. JULY 7

God Feeds Israel in the Wilderness

In the Days of Famine

And Moses said unto them, This is the bread which the Lord hath given you to eat. Vs. 15

I VENTURE to say that if you should ask some of our older Telugu Christians what man is like Moses, they would answer, "John E. Clough," or whatever that name is in the Telugu language. The

story of the great famine of 1876-78 has never been fully told, because language cannot reveal it. But in Mrs. Clough's brief sketch of Dr. Clough's life we get some hints of the conditions in those days of famine. "In order to provide food for the starving in his district," says Mrs. Clough, "he took a contract from the Indian Government for digging three miles of the Buckingham Canal. He had a village of palm-leaf huts built and well dug, and to this camp he invited all who could come and work. There were 3,000 there all the time, many coming and going. Dr. Clough's staff of preachers, thirty in number, were his overseers. Each was responsible for a company of 100 diggers, and became acquainted with them. If any sat down for a short rest, the preacher joined them, and heard of the scattered families and those who had died. Every evening they preached in the encampment. Never were those words, 'Come unto me all ye that labor and are heavy laden,' and others like them, more in place. They sank into the minds of the listeners, not only as balm, but as the seed for future fruitful harvest. While the famine lasted none were baptized, but when it was over Dr. Clough found a multitude waiting for him. He told them he had no more money to give. They cried, 'We do not want help. By the blisters on our hands we can prove to you that we have worked, and will continue. But if the next crop fail, we shall die. We want to die as Christians. Baptize us therefore!'" He could not refuse and thus, as of old, the time of famine was the way of opening the storehouse of food for the body, and the bread of life for the soul.

PERSONAL AND OTHER NOTE

BORN

To Rev. and Mrs. W. L. Ferguson, a daughter, Mary Reed Ferguson, March

ARRIVED

PROFESSOR AND MRS. J. H. RANDAL, Rangoon, Burma, at San Francisco March 5.

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✓ G. G. CROZIER, M.D., from Tura, Assam, at Oakland, Cal., March 22.

✓ G. F. HATCHER, from Rangoon, Burma, at Oakland, Cal., March 22.

✓ F. H. EVELETH, D.D., and Mrs. Eveleth, from Insein, Burma, at Boston, April 7.

✓ JOSEPH PAUL and three children, from North Lakhimpur, Assam, at New York.

✓ We will rejoice to hear that Mrs. C. H. Fisher is greatly improved in health and is now much stronger than at any time since her return to the field.

✓ THE outlook at Mongnai, Burma, is very encouraging, and Dr. Gibbens, who has been transferred to that station from Kengtung, will have a splendid field in which to labor. The native workers are ready to give him hearty welcome and to join with him in carrying out plans for forward movements.

✓ REV. AND MRS. E. E. SILLIMAN, of Narsapur, South India, have suffered a severe loss in the death of their baby, Mary Elizabeth, whose brief life on earth ended February 21. Their older child has been seriously ill, but at last reports is improving, and they hope for her complete recovery.

✓ ONE of our devoted missionaries recently sent to the treasurer his offering of \$100. He has had unusual expenses, due to illness in his family, but knowing our "anxiety regarding the debt and hoping to make it a little less," he has sent this gift. Would that more in the home land, out of their abundance, might learn to give in like proportion.

✓ At the recent conference of college young men's Christian Associations at

Pacific Grove, California, a movement was formed composed of students for the ministry, called "The Student Recruits for the Christian Ministry." A declaration card is used similar to that of the Student Volunteer Movement. The new organization is strongly missionary, many student volunteers being instrumental in its formation.

✓ REV. O. HANSON, of Bhamo, Burma, is doing a most important work in the preparation of literature in the Kachin language. He has just completed a dictionary in Kachin, which has not yet been printed, and he hopes this year to see published the third edition of the Kachin catechism. The eagerness which the people manifest for such books is very encouraging to the missionary.

✓ WITH sorrow we record the death in Chicago, March 16, of Mrs. Lucy Ann Knowlton, widow of Miles Justice Knowlton, at the advanced age of eighty-two years. Mr. and Mrs. Knowlton were among the earlier Baptist missionaries in China, being designated to Ningpo in 1853, where they labored for over twenty years. After Mrs. Knowlton's return to this country, during the remainder of her long life, she kept in closest touch with world-wide missions, to which she ever gave her interest and her prayers.

✓ REV. W. A. S. SHARP, of Pinyinmana, Burma, accompanied his wife and children as far as Shanghai on their homeward journey, thus obtaining a much needed rest and the inspiration of the Morrison Centenary meetings which he had the opportunity to attend. The last year at Pinyinmana has been a peculiarly trying one because of the plague which has raged there for some time. For two months there were from four to eight funerals daily, the native pastor's wife and many of the pupils in the school being among the victims.



THE · LITERATURE OF · MISSIONS

THE MOHAMMEDAN WORLD OF TODAY. Edited by S. M. Zwemer, F.R.G.S., E. M. Wherry, D.D., and J. L. Barton, D.D. 302 pages. Illustrated. New York: F. H. Revell Co.

This is one of the most valuable missionary books that have appeared in recent months. It consists of nineteen papers on various phases of Mohammedanism, which were read at the Cairo Conference on behalf of the Mohammedan world, held last April. Each chapter is by a different author, the Moslem situation in the several countries being presented in a readable way and in words of authority. The book is well illustrated by photographs, maps and charts, and is of especial value just at the present time in bringing trustworthy statements regarding this greatest of all mission problems to those at home whose attention is being turned toward Islam as a mighty missionary opportunity.

THE HAYSTACK CENTENNIAL. Boston: American Board of Commissioners for Foreign Missions. Illustrated. 364 pages. Price \$1.20 net.

In this report of their ninety-seventh annual meeting and of the exercises connected with the centennial anniversary of the haystack prayer meeting the American Board have put into permanent form a record which is of value, not only to Congregationalists, but to all American Christians. Full report is given of the addresses, which were remarkable, both from their own quality and from the unusual list of those who delivered them. The book is

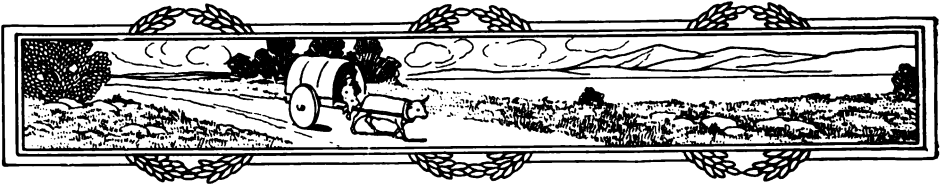
attractively printed and bound, and is adorned by several excellent pictures fittingly illustrating the events and scenes of the meeting.

CONFERENCE ON THE SUNDAY SCHOOL AND MISSIONS. New York: Young People's Missionary Movement. Illustrated. 99 pages. Paper. Price 50 cents.

This is a complete report of the conference held at Silver Bay, July 17-19, 1906. It contains the complete program, the minutes and resolutions and a verbatim report of the addresses and discussions in what was really an epoch-making gathering. It is full of practical suggestions, and is well worth the price. A notable feature is an extended bibliography of missionary books suitable for a Sunday school library, besides others of great value to teachers.

A PASSION FLOWER. By Lucy W. Waterbury (Mrs. H. W. Peabody). Illuminated in color. Paper. Price 25 cents.

This is an earnest appeal to the individual Christian bowed down with a great sorrow, as well as to the Christian Church, to enter into the fellowship of Christ's sufferings and reach out in practical, loving sympathy and helpfulness to the multitudes who have never heard the gospel message of resurrection, hope and cheer. While it was an especially appropriate Easter gift, the thought conveyed is always timely. Orders can be sent to the Literature Department, Woman's Baptist Foreign Missionary Society, Ford Building, Boston.



FINANCIAL

CONCERNING WILLS AND ANNUITIES

FORM OF LEGACY

give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION dollars for the purposes of the Union, as specified in the Act of Incorporation. My direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt within months after my decease.

FORM OF A DEVISE OF REAL ESTATE

give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land and buildings thereon standing (here describe the premises with exactness and particularity) to be held and used by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

ANNUITIES

wish to be your own executor, the Missionary Union will receive at any time such sums as you may desire and pay a reasonable interest during life. The bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

DONATIONS RECEIVED IN MARCH, 1907

-For the purpose of saving space in this report of donations all titles, such as "Rev. and "D. D.," "Theological School," and the following abbreviations are used: C. E. for "Y. P. S. C. E.," B. U. for "B. Y. P. U.," ch. for "Church," S. S. for "Sunday School," n. p. for "native preacher," n. t. for "native teacher," c. for "congregation," t. a. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

<p>LINE, \$2 979 70</p> <p>..... \$8 65</p> <p>..... G. W. P. memory of P. King..... 10 00</p> <p>..... C. E. 1 00</p> <p>..... Village L. Hanson, vital, c. J. C. 5 00</p> <p>..... Report ch..... 57 21</p> <p>..... h..... 5 40</p> <p>..... Jrs..... 3 00</p> <p>..... E., for wk. ada..... 25 00</p> <p>..... ch., L. B. for wk. of usfield..... 30 00</p> <p>..... T. C. S. for wk. at s, c. J. E. 25 00</p> <p>..... S. S., Mr. class \$100; lton's class 106 50</p> <p>..... h. & S. S. 8 32</p> <p>..... d ch..... 11 58</p> <p>..... en, Mrs. Lil- m..... 1 00</p> <p>..... len, Mrs. P. in..... 2 00</p> <p>..... en, Sw. ch. 15 00</p> <p>..... 32 00</p> <p>..... Burton H. 10 00</p> <p>..... Central Sq. 8 61</p> <p>..... 1st ch., of is for wk. of bbins and \$1 of W. S. 159 32</p> <p>..... 1st C. E. 50 00</p> <p>..... Free St. ch., ch..... 178 09</p> <p>..... 16 00</p> <p>..... Vm. H. Sar- h..... 15 00</p> <p>..... h..... 2 00</p> <p>..... Falls, Mrs. hittemore..... 10 00</p> <p>..... S..... 4 11</p> <p>..... Mission Study 7 00</p> <p>..... 96 39</p>	<p>N. Vassalboro, G. A. Newhall..... \$2 00</p> <p>Rumford Falls ch. & S. S. 9 61</p> <p>Millinocket ch..... 39 60</p> <p>Millinocket S. S. 7 50</p> <p>Thomaston ch..... 45 96</p> <p>N. Oakfield ch..... 6 06</p> <p>Damariscotta, 1st ch. 124 00</p> <p>Bangor, Moses Gid- dings..... 200 00</p> <p>Bangor, 1st ch..... 22 00</p> <p>Bangor, 2d ch..... 45 72</p> <p>Wayne ch..... 7 80</p> <p>St. George, 1st ch..... 3 00</p> <p>Spruce Head, Union S. S. 2 00</p> <p>Waterville, Mrs. Elisa- beth B. Foster, in memory of John Barton Foster..... 25 00</p> <p>Waterville, 1st ch..... 116 00</p> <p>Cary ch..... 1 50</p> <p>Freeport C. E. 45 00</p> <p>Freeport Society..... 30 57</p> <p>Hallowell, 1st ch..... 6 00</p> <p>Great Works ch..... 1 65</p> <p>Charleston, Nathan Hunt..... 10 00</p> <p>Dover & Foxcroft ch.. 14 64</p> <p>Presque Isle C. E. 3 39</p> <p>Westbrook ch..... 10 00</p> <p>Westbrook C. E. 2 50</p> <p>Sedgwick ch..... 20 00</p> <p>Jay S. S., for Gospel Ship..... 4 86</p> <p>Jay ch..... 5 00</p> <p>Jay, Misses Nash & Whittier, for Loikaw, Skowhegan, Mrs. Helen S. Coburn..... 100 00</p> <p>Skowhegan, Louise H. Coburn..... 100 00</p> <p>Skowhegan, Bethany ch..... 8 00</p> <p>Skowhegan, Bethany C. E. 5 50</p> <p>Skowhegan, Bethany ch., friends..... 100 00</p> <p>Skowhegan, 1st ch..... 3 23</p> <p>Bowdoinham ch..... 5 00</p> <p>Augusta, 1st ch..... 12 50</p> <p>Yarmouth ch..... 55 00</p> <p>E. Sumner ch..... 8 15</p> <p>Buckfield ch..... 15 85</p> <p>Jefferson, 1st ch..... 18 00</p> <p>Passadumkeag ch..... 44 42</p>	<p>Caribou ch..... \$1 50</p> <p>Milo, a friend..... 30 00</p> <p>Lebanon & N. Berwick ch..... 3 54</p> <p>Lebanon & N. Berwick S. S. 1 53</p> <p>S. Berwick ch..... 120 00</p> <p>Sidney ch..... 5 00</p> <p>Woodford, H. L. Skil- lin..... 4 00</p> <p>Fairfield, 1st ch..... 47 45</p> <p>Fairfield, 1st S. S. 4 03</p> <p>Lewiston, 1st ch..... 89 10</p> <p>Canton ch..... 6 29</p> <p>Brewer, 1st ch..... 8 06</p> <p>Brewer, 1st S. S. 4 74</p> <p>Camden, Chestnut St. ch..... 4 00</p> <p>Harrington ch..... 10 50</p> <p>Biddeford, 1st ch..... 3 38</p> <p>Blue Hill ch..... 2 80</p> <p>Ellsworth ch..... 4 20</p> <p>Windsor ch..... 3 00</p> <p>Turner ch..... 5 00</p> <p>Dover & Foxcroft ch. 3 11</p> <p>Rockland, Alsina L. Crie..... 5 00</p> <p>Lincoln Asso. Quar- terly meeting..... 6 55</p> <p>Hancock Asso..... 3 52</p> <p>Blue Hill ch..... 3 24</p> <p>E. Blue Hill ch..... 2 44</p> <p>E. Blue Hill Y. P. 80</p> <p>Sedgwick ch..... 9 31</p> <p>Manset ch..... 4 20</p> <p>Surry ch..... 70</p> <p>Lamoine ch..... 2 36</p> <p>Brooklin ch..... 60 00</p> <p>Parkman ch..... 12 65</p> <p>Old Town ch..... 7 95</p> <p>Parsonfield, I. A. Bow- doin..... 2 00</p> <p>Auburn, Court St. ch., Auburn, Court St. Y. P., for the station plan..... 25 00</p> <p>Waterville, Capt. Har- old Leon Pepper... 5 00</p> <p>F. Machias ch..... 3 41</p> <p>Acton, 1st ch..... 7 35</p> <p>Charleston, Free Tem- ple ch..... 25 00</p> <p>Lee ch..... 5 00</p> <p>Hudson Mem'l ch..... 6 00</p> <p>Kenduskeag ch., for wk. in Japan..... 3 00</p> <p>Tenant's Harbor ch.. 6 00</p>
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THE BAPTIST MISSIONARY MAGAZINE

Tenant's Harbor, H. F. Kalloch	\$2 00
S. Aroostook Q'y meeting	5 10
Hodgdon ch.	3 00
Amity ch.	3 25
Ludlow ch.	4 00
Forest City ch., t. s. S. R. Vinton	2 40
Forest City Y. P., for do.	3 79
Auburn, Court St. ch.	6 00
Topsham ch.	28 12
E. Winthrop ch.	3 00
Brunswick, Berean ch.	8 97
Belgrade ch.	1 00
Ft. Fairfield, J. F. Hopkinson	12 00
W. Sidney ch.	3 15
S. Paris Y. P.	9 90
Waldoboro, 1st ch., for wk. in China	5 00

NEW HAMPSHIRE, \$1 376 84

New Boston ch.	\$25 00
Antrim ch.	48 00
Antrim, a friend, for Capiz hospital, c. J. C. Robbins	5 00
Bradford, 1st ch.	21 58
Wilton, Mrs. Cordelia Sheldon	5 00
Hopkinton, 1st ch.	20 00
Concord, 1st ch.	6 00
Concord, 1st S. S.	10 78
Concord, S. A. Howe, for hospital, c. J. C. Robbins	5 00
Concord, Pleasant St. ch.	30 00
New London, 1st S. S.	10 00
New London, 1st ch.	55 85
New London, Wayside Chapel	5 00
Rumney ch.	7 80
Rumney C. E.	7 00
Woodsville, A. B. Davis	5 00
Exeter, 1st ch.	73 00
Exeter, 1st C. E.	7 00
Exeter, 1st S. S., Loyal Soldiers	2 50
Keene, 1st ch.	65 91
Keene C. E., for wk. in India	2 75
Hudson, 1st ch.	10 25
N. Sutton, 1st ch.	25 00
Goshen C. E.	3 00
Newton ch.	7 00
Goffstown ch.	5 35
Hinsdale, 1st ch.	3 00
Hinsdale, 1st ch., Deacon & Mrs. N. Estey, in memoriam	5 00
Amherst ch.	8 77
Lakeport, 1st ch.	11 34
Lebanon, 1st ch.	36 50
Manchester, Grace N. Gilbert, t. wk. of A. E. Carson	35 00
Concord, Rev. & Mrs. W. T. Riggs, t. s. n. p., c. J. H. Hannah	35 00
Somersworth ch.	6 50
Somersworth Y. P.	4 80
Stratham ch.	6 00
Wilton, Mrs. Catherine Fowler	1 00
Wilton, Miss Maria L. Moore	1 00
Chesham ch.	4 00
Franklin, 1st ch.	38 68
E. Washington ch.	1 00
Manchester, People's ch.	81 81
Manchester, Merrimack St. ch.	40 00
Manchester, 1st ch.	22 70

Peterboro ch.	\$2 50
Troy, 1st ch.	26 25
Troy, 1st C. E.	4 21
Berlin ch. & S. S.	7 00
S. Hampton ch.	8 04
Nashua Crown Hill ch.	23 84
Nashua, 1st ch., t. s. H. I. Marshall	200 00
Northwood, H. B. Marshall	2 00
Penacook Farther Lights, for hospital, c. J. C. Robbins	3 71
Penacook, 1st ch.	22 13
Salem Depot, 1st ch.	3 40
Stratford ch.	44 28
New Boston, S. F. Langwell	25 00
Franklin Y. P.	10 00
Dover, Central Ave. ch.	19 23
Dover, Central Ave. S. S.	8 92
Dover, Central Ave. Y. P.	3 00
Claremont, 1st ch.	32 28
W. Derry ch.	30 00
Newport, 1st ch.	10 00
E. Weare ch.	5 00
Plaistow, A. De F. Palmer	5 00
Plaistow ch.	54 33
Fitzwilliam, 1st ch.	2 00
W. Swansey ch.	2 26
S. Lyndeboro ch.	10 00
S. Lyndeboro S. S.	1 59

VERMONT, \$1 521 25

Hydeville ch., t. s. C. A. Converse	\$9 90
W. Brattleboro ch.	10 57
Fairfax ch.	13 00
Fairfax Y. P.	12 80
Rutland, a sister. Converse Circle, t. s. C. A. Converse	15 00
Rutland, 1st ch.	100 00
Burlington, 1st ch., of wh. \$22 is from class No. 2, t. s. Lan Chen Tao, c. G. A. Huntley	37 00
Burlington, Mrs. Lyman Jewett	5 00
Burlington, 1st Girl's Circle, for wk., c. Dr. Huntley	12 50
St. Albans ch., Miss S. S. Robinson	3 00
St. Albans, 1st ch. Brattleboro, Mrs. L. K. Fuller	67 00
Brattleboro, 1st ch.	10 00
Manchester Center ch.	124 13
Windsor ch.	59 00
Jamaica ch.	6 00
Jamaica S. S.	3 50
Georgia Plain ch.	1 00
Newport ch. & S. S. Montgomery Center ch.	15 50
Panton ch.	35 10
Panton Y. P.	9 25
Perkinsville ch.	10 00
Grafton ch.	5 00
Ludlow, Ethel K. Osborne	14 71
Fair Haven W. M. S., for the Converse Fund	4 00
E. Hardwick ch.	1 00
Hinesburg, A. Locke	23 75
Richford ch.	1 00
Essex Junction ch.	40 00
Essex Junction, 1st S. S., Primary class	23 00
Essex, 1st ch.	3 00
	8 00

Passumpsic ch.	\$2 00
Brookline ch.	1 00
Whiting ch.	3 75
W. Cornwall ch.	2 75
N. Troy ch.	4 00
N. Troy Y. P.	2 04
Jay ch.	2 00
St. Johnsbury, 1st ch. Groton ch.	26 75
E. Hubbardton ch.	7 13
Poultney ch.	22 25
E. - Poultney ch., a friend	28 40
E. Swanton ch.	15 08
Bellows Falls, 1st ch.	3 00
S. Londonderry ch.	40 72
S. Londonderry Bible School	14 87
Randolph, 1st ch.	1 13
Brandon ch.	20 00
Stamford, 1st ch.	8 00
E. Dover, H. I. Turner	12 00
E. Dover, C. H. Turner	5 00
Ludlow ch., t. s. J. V. Latimer & wife	1 00
Bennington, 1st S. S.	200 00
Bennington, 1st ch., for the Converse fund	18 13
Vergennes ch.	261 20
S. Londonderry, Rev. & Mrs. Ralph H. Tibbals, thank offering	10 00
Johnson ch.	20 00
Johnson S. S.	2 20
Hinesburg ch.	3 11
Hinesburg Y. P. Miss. Soc.	2 25
Barrs, 1st ch.	1 50
Cavendish ch.	20 45
Fair Haven ch.	12 60
	44 23

MASSACHUSETTS, \$19 228 25

Boston, Clarendon St. ch., a friend, in memory of Leander Beal, Boston, Henry T. Bailey	\$25 00
Boston, Dudley St. C. E., t. s. Ma Kueh Kin, c. J. S. Adams	5 00
Boston, Dudley St. ch., Mrs. Lillian G. Knowles, in memory of her husband	100 00
Boston, Dudley St. ch.	25 00
Boston, S. Newton Cutler	500 00
Boston, H. L. Tibbets	75 00
Boston, Lillian M. Shaw	500 00
Boston, 1st ch., Samuel N. Brown	5 00
Boston, 1st ch.	1 000 00
Boston, Warren Ave. W. S., special, for W. C. Mason	35 00
Boston, Warren Ave. ch., W. E. Witter & family	5 00
Boston, Tremont Temple ch., a friend, for Yachow	35 00
Boston, Tremont Temple ch.	25 00
Boston, Bethany ch.	425 00
Boston, a friend	245 37
Boston, Ruggles St. ch.	15 00
Boston, Stoughton St. ch.	177 52
Boston, Stoughton St. S. S.	400 00
Boston, Stoughton St. S. S.	40 00
Boston, Stoughton St. C. E.	45 00

BAPTIST MISSIONARY MAGAZINE

1 Sq. 1st t. s. Eden E. bee. S. for For- for n Ave special for Maru L. M. St. ch. St. Y. St. S. stratford ch. J. ng. Mrs. to Laura M. er Falls ch. C. E. Highland Aunt Bes- evi Wil- S. t. s. J. C. friend 1st ch. ullivan H. Wal- ntims, c. kson. ch. mos W. Portland t. Wash- h. 1st C. 1st ch. st ch. ch. Bible Sw. ch. swey St. swey St. arlem St. arlem St. lams Sq.	\$40 00 20 00 3 00 25 00 5 00 8 65 4 33 21 66 37 00 129 23 250 00 100 00 5 00 10 00 35 38 26 25 32 51 1 00 25 31 \$28 84 15 00 50 00 11 11 140 00 10 00 14 63 5 00 1 00 14 25 80 00 10 00 10 00 10 00 57 24 1 00 154 50 8 65 275 98 6 00 4 80 2 00 42 62 25 00 1 00 1 00 12 80 25 92 10 00 32 60 4 50 18 23	Worcester, Lincoln Sq. Y. P. Miss. Soc. Worcester, Lincoln Sq. Worcester, Pleasant St. ch. Worcester, Geo. C. Whitney Worcester, 1st ch. Worcester, 1st Chinese S. S., for wk. in China. Gloucester, Chapel St. B. U. Gloucester, Chapel St. ch., Mission Band, t. s. child, c. G. H. Brook. Gloucester, Chapel St. ch. Lynn, 1st ch. Lynn, 1st C. E., for wk. in Phil. Ida. Lynn, Henry A. Pev- ear. Lynn, East ch. Lynn, Washington St. ch. Melrose, 1st B. U. Melrose, 1st S. S. Melrose, 1st ch. Milton, 1st ch. Milton, 1st C. E. Southbridge ch., Chas. H. Caldwell. Mattapan S. S. Mattapan C. E., for Podili sta. Jamaica Plain, Center St. ch. Jamaica Plain, Center St. S. S. Jamaica Plain, 1st S. S., "Whatsoever Class," for wk. of R. T. Capen Jamaica Plain, 1st ch. Roslindale S. S., N. I. C. Club, for Tokyo Roslindale S. S., for salary of n. p. Tsao Kan Kin. Roslindale ch. Woburn, 1st ch. Woburn, 1st ch. Geo. F. Fosdick. Framingham, 1st C. E., Framingham, 1st ch. Dedham, 2d ch. Foxboro C. E., for Chowyang. Foxboro ch. Woodville ch. Dorchester, Immanuel ch. Dorchester, Berean Temple ch. Dorchester, Temple ch., Prof. D. O. S. Lowell. Dorchester, Temple ch. Dorchester, Temple ch., H. C. Mabie, Dorchester, a friend, for Sungiah, c. W. S. Davis. Dorchester, Blaney Mem'l ch. Dorchester, Miss A. T. Giddings. Orange, 1st ch. N. Leverett ch. Springfield, 1st ch. Springfield, E. F. Fos- ter. W. Springfield, 1st ch. Springfield, M. A. May- nard.	\$8 20 47 28 70 00 100 00 212 63 7 16 2 50 10 00 11 13 50 00 30 00 1 000 00 35 71 318 15 15 00 7 89 370 95 25 00 20 00 10 00 10 00 25 00 85 60 5 00 2 50 13 48 3 00 25 00 118 35 73 83 10 00 3 50 35 10 3 83 8 00 58 25 5 00 11 28 2 47 25 00 260 21 50 00 10 00 55 00 3 00 43 00 14 25 26 52 15 00 6 00 50 00	Springfield, State St. ch., for famine in Russia. Springfield, State St. ch. Springfield, Carew St. ch. Andover ch. Andover C. E. Andover C. E., for wk. in Philippines, c. C. W. Briggs. Andover, Mrs. R. M. Wilbur, of wh. \$5 is for Japan, & \$5 for China. Hingham, 1st ch. Malden, 1st ch. Malden, 1st C. E. N. Scituate, S. T. B. Arlington, 1st ch. Salem, 1st ch., of wh. \$200 is t. s. W. H. S. Hascall. Salem, Central ch. Brockton, 1st B. U. Brockton, M. Hollis. Brockton, 1st ch. W. Acton, a friend of missions. W. Acton ch. Fayville ch. Fayville Bible School. Martha's Vineyard ch. & S. S. Martha's Vineyard, Oak Bluffs, 1st ch. & S. S. A friend. Worcester, Finnish ch., Worcester, Finnish Y. P. Medfield ch. W. Medway ch. Salem, 1st ch., R. M. Martin. Fitchburg, Beth Eden ch. Still River ch. Fitchburg, Missionary Institute. Boston, G. N. Thoms- sen. Jamaica Plain, Miss Fountain. Montague, Abbie A. Smith. Weston, 1st ch. Boston, Ruggish St. ch., Lettish Branch, Young Men's class. Dorchester, Immanuel ch. Dorchester, Immanuel S. S. Dorchester, Temple, Mrs. Gunn, Est. D. B. Gunn. Winchester Y. P., t. s. n. p. in Burma. Winchester S. S. Woburn Y. P., t. s. wk., c. J. C. Rob- bins. Wakefield, Mission Study Classes, t. wk. in India. Taunton, J. B. Han- son. Methuen Y. P. W. Somerville Bible School. E. Somerville ch. Somerville, Lula E. Miller. Somerville, Winter Hill ch., \$5 of wh. is for wk. in Yoko- hama, c. C. A. Con- verse.	\$3 40 47 93 14 27 47 80 40 82 5 00 10 00 8 51 221 52 9 77 1 00 74 11 350 00 22 54 15 00 1 00 149 55 3 00 23 38 5 55 2 16 2 00 31 00 16 00 6 30 5 00 20 00 37 15 15 00 9 75 1 00 3 38 10 00 3 00 6 00 61 98 8 00 3 00 1 00 18 00 5 00 10 00 6 25 10 00 2 00 3 70 15 00 16 64 50 00 160 00
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Westboro, 1st C. E.	5 00	Bellingham ch.....	8 12	Marlboro Jr. C. E.....	10 00
Westboro, 1st ch.....	45 78	Bellingham C. E.....	2 20	Marlboro Bible School.....	5 67
Cambridge, Broadway ch.....	1 66	Greenville ch.....	20 85	Winchendon, 1st ch.....	77 48
Cambridge, Old Cambridge ch.....	347 04	Still River ch.....	11 50	Agawam, 1st ch.....	43 80
Cambridge, Mrs. Robert O. Fuller.....	500 00	Dighton, 1st S. S., for wk. of Capt. Bickel.....	4 50	Agawam, 1st S. S.....	4 00
Cambridge, Immanuel C. E., t. s. C. W. Briggs.....	25 00	Dighton, 1st S. S.....	1 50	Colerain, 1st ch.....	7 00
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Medford, 1st ch.....	141 71	Bolton S. S., Primary dept.....	3 50	Granville B. U., for do.....	3 27
Medford, 1st S. S.....	15 00	Maplewood C. E.....	5 00	Holden ch.....	33 00
W. Medford ch.....	75 00	Maplewood ch.....	72 00	Hudson ch.....	16 70
N. Adams, V. A. Whitaker.....	50 00	Centerville C. E., for hospital, c. J. C. Robbins.....	4 65	Chelsea, 1st ch.....	200 83
N. Adams, 1st ch.....	261 62	Needham, 1st ch.....	65 40	Chelsea, 1st B. U., for Kentung.....	12 80
N. Adams, Dwight Spencer.....	100 00	Needham, 1st ch., John Moseley.....	25 00	Beverly, 1st Bible School.....	10 00
N. Adams S. S., normal class, t. s. Tura sta.....	7 75	Marshfield, North S. S.....	8 00	Beverly Y. P.....	5 00
New Bedford, 1st ch.....	3 00	Marshfield, North ch.....	5 00	Beverly Mission Study class.....	5 00
Wollaston, 1st ch., t. s. J. C. Robbins.....	809 98	Holyoke, 2d ch.....	49 46	Cambridge, Immanuel S. S.....	6 24
Charlestown, 1st ch.....	44 22	Westwood, Jane Wallace.....	1 00	West Medway ch.....	4 00
Charlestown, Bunker Hill C. E., for Haka sta.....	25 00	Hyde Park S. S.....	7 70	New Bedford, North ch.....	11 00
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Pittsfield, 1st ch.....	206 61	Franklin W. M. S. S.....	10 00		
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N. Grafton ch.....	15 42	N. Billerica S. S.....	10 00	Providence, 1st C. E.....	10 24
Grafton, 1st ch.....	12 50	Florida, J. H. Bigger & family, for wk. at Kiating.....	5 00	Providence, 1st ch., a friend.....	25 00
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Raynham S. S.....	9 42	Worcester, Dewey St. C. E., for Rangoon.....	12 18	Providence, Calvary ch.....	73 75
Raynham ch.....	13 00	W. Somerville Y. P., for Kifwa sta.....	28 00	Providence, Central S. S., W. T. Peck's class.....	5 48
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Lawrence, 2d S. S., for Burma.....	25 00	Wakefield Y. P.....	18 00	Providence, Stewart St. S. S.....	22 63
Lawrence, 1st ch.....	28 55	S. Medford ch.....	10 00	Providence, Stewart St. ch.....	15 00
Groton ch.....	11 00	S. Medford Bible School.....	5 00	Providence, L. Robinson for hospital, c. J. C. Robbins.....	10 00
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		Westminster ch.....	22 72	Providence, Cranston St. ch.....	289 36
		Chicopee Falls, 1st S. S., Baraca class, t. s. boy in training school at Banza Manteke.....	15 00	Providence, Jefferson St. ch.....	35 00
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Covert S. S.....	3 00	Ogdensburg, 1st C. E., Wayne Village S. S., Ithaca, 1st ch., Saratoga, Regent St. ch., Saratoga Springs, 1st ch., Hannibal B. U., Hannibal S. S., Hannibal ch., W. Henrietta S. S., for Japan.....	5 00	Whitesville ch.....	3 60	
Sandy Hill ch. & S. S., Interlaken S. S., Ballston Spa Y. P., Ballston Spa, 1st S. S., Auburn, 2d ch., Lowville ch., Lowville C. E., Lowville S. S., Victory ch., Red Creek ch., Hamilton, Martha Bronson, special, for P. H. Moore.....	84 00 3 90 5 00 10 00 4 78 50 46 3 43 5 00 7 40 6 00 5 00	Mumford C. E., t. s. Thos. Moody.....	5 86	Friendship ch.....	28 25	
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Hamilton, a friend, for do.....	5 00	Chili ch.....	14 00	Andover ch.....	10 00	
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E. Orange, H. V. Randall, for salary of Bunder Luke, c. J. M. Baker.....	50 00
Hopewell, Calvary ch., for Ningpo sta.....	20 75
Plainfield, Park Ave. C. E., for wk. in orphanage, c. Mrs. A. H. Henderson.....	10 00
Arlington, 1st C. E., for mission wk. at Jaro.....	10 00
Egg Harbor ch.....	7 00
J. D. Lynda, for Tavoy sta.....	50 00
Beverly ch.....	3 25
Camden, Grace S. S.....	10 00
Camden, Grace ch.....	22 80
Woodbury, 1st ch., add'l.....	2 10
Millburn, C. R. Vincent, t. s. Gopal, c. E. G. Phillips.....	10 00
Millburn S. S.....	12 50
Camden, Wynn Mem'l C. E.....	2 00
O. P. Escher.....	5 00
Burlington, 1st S. S., Mrs. Hall's class, t. s. n. p., c. A. H. Henderson.....	6 25
Camden, Lihden ch.....	17 19
Haddonfield, 1st ch.....	60 20
Somerville ch.....	30 70
Lambertville, 1st ch.....	40 00
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Clayton ch.....	5 00
Bergen Point ch., Philip F. Botsong.....	5 00
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Holmdel ch.....	63 00
Keypport, a friend.....	10 00
Lakewood S. S., t. s. Mrs. Moody.....	3 75
Long Branch ch.....	30 00
Point Pleasant ch.....	12 46
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Bloomfield ch.....	500 00
Bloomfield S. S.....	175 00
Bloomfield ch.....	1 00
Brookdale ch.....	36 85
Montclair, Sw. Y. P.....	49 00
N. Orange ch.....	1 030 00
Elizabeth, East ch.....	19 58
Elizabeth, 1st ch.....	50 35
Jersey City, Bergen ch.....	21 67
Newark, Clinton Ave. ch.....	137 26
Newark, Clinton Ave. S. S.....	25 00
Newark, Fifth ch.....	7 25
Plainfield, 1st ch.....	900 00
Plainfield, Park ch.....	80 00
Plainfield, Rahway ch., Rochelle ch., for Rangoon sta.....	47 88
Westfield ch.....	25 00
Bloomfield ch.....	32 00
Arlington ch.....	21 24
Arlington S. S.....	5 00
Butler S. S.....	1 02
Hackensack ch.....	183 00
Hackensack S. S.....	25 00
Hackensack, Calvary ch.....	86 00
Hamburg ch.....	20 50

Hoboken, 2d ch.....	\$3 45
Jersey City, Parmlly Mem'l ch.....	44 15
Jersey City, Summit Ave. ch.....	70 00
Newton ch.....	20 00
Paterson, 1st ch., for Waters' fund.....	148 80
Paterson, Park S. N.....	19 97
Paterson, Union Ave. ch.....	17 15
Paterson, Union Ave. S. S.....	8 55
Paterson, 6th ch.....	13 00
Ridgewood ch.....	26 27
Rutherford ch.....	21 50
Sussex ch.....	23 36
Bayonne, Bergen Point ch.....	27 75
W. Hoboken ch.....	56 24
Paterson, 4th ch.....	18 68
Oscar Myers.....	50 00

PENNSYLVANIA, \$10 77 55

Philadelphia, E. E. S.....	\$5 00
Philadelphia, Francis E. Weston.....	200 00
Butler, Beulah ch.....	2 93
Lewisburg ch.....	3 00
Washington, 1st ch.....	24 26
Washington, 1st S. S.....	10 00
Ridley Park ch., for Jaro sta.....	30 87
Kees Rocks ch.....	5 00
Ridgebury S. S.....	1 50
Ronco, Mrs. Martha P. McCoffrey.....	4 00
Clarion Assn., Union S. S.....	2 45
Parsons, Welsh ch.....	12 18
McKeesport, 1st Sw. ch.....	50 00
Chester, Milton G. Evans.....	15 00
Connellsville, 1st ch.....	63 10
Cross Fork ch., A. D. Wirts.....	1 00
Alleghany, Sandusky C. E., for Bansa Mantake.....	75 00
Alleghany, Beth Eden ch.....	39 70
Pittsburg, Fourth Ave. ch., special.....	400 00
Pittsburg, Fourth Ave. ch., Mrs. S. Bell Boyer.....	1 00
Pittsburg, Lorens Ave. ch.....	10 00
Pittsburg, H. Bainbridge.....	10 00
"Pennsylvania".....	50 00
Sayre, 1st S. S.....	3 06
Sayre, 1st B. U.....	2 00
Sayre, 1st ch.....	48 58
Hillsville, Zoar ch.....	47 50
Montrose, S. A. Dawley.....	5 00
Williamsport, 1st ch.....	100 25
Reidsburg S. S.....	60
Lewiston, Calvin Greene.....	50 00
Ulysses ch.....	25 55
Elfwood City ch., add'l.....	4 26
Sharpville ch.....	13 47
Evans City ch.....	8 50
Towanda, Bethany ch., Towanda, Bethany S. S.....	3 00
Wayne, 1st ch.....	1 00
E. Nantmeal ch.....	5 00
Goshen ch.....	23 00
W. Chester, Olivet ch., Altoona, 1st ch.....	57 19
Logan's Valley ch.....	18 62
Port Matilda ch.....	1 86
Greenville ch.....	40 00
Springboro ch., for Jaro.....	75 25

Indiana B. U., for Jaro.....	\$3 45
Ambrose ch.....	44 15
Mt. Pleasant ch.....	70 00
Uniontown, Great Bethel ch.....	20 00
Erie, E. 6th St. ch.....	148 80
Erie, W. 18th St. Mission, for Podili.....	19 97
Cherrytree S. S.....	17 15
Hatboro ch. & S. S., \$30 of wh. is for n. p., c. Dr. Cronkrite.....	8 55
Ch. of Evangel, H. S. Hopper.....	13 00
Ch. of Evangel, Mrs. C. H. McCarter, of wh. \$10 is for Dr. Corlies' wk.....	26 27
Jenkintown B. U., for Yachow.....	21 50
Oscar Myers.....	23 36
Jenkintown ch.....	27 75
Germanstown, 1st ch., Sunbury, 1st ch.....	56 24
Williamsport, 1st ch., Jersey Shore, 1st S. S., Danville, A. J. Still.....	18 68
Picture Rocks ch.....	50 00
Winfield ch.....	50 00
Tarentum ch.....	50 00
Turtle Creek ch.....	50 00
Pittsburg, 1st German Jr. Union.....	50 00
McKeesport, Fifth Ave. ch.....	50 00
Freeport ch.....	50 00
Mahanoy City Jr. League of Missionaries.....	50 00
Wellsboro ch.....	50 00
Covington ch.....	50 00
Seranton, 1st Welsh ch.....	50 00
Wiconisco ch.....	50 00
Philadelphia, Frankford Ave. ch.....	50 00
Philadelphia, New Tabernacle Y. P., for Shaohsing, c. F. W. Goddard.....	50 00
Philadelphia, New Tabernacle ch.....	50 00
Philadelphia, Alleghany Ave. C. E., for Yachow.....	50 00
Philadelphia, Gethsemane S. S.....	50 00
Philadelphia, Gethsemane S. S., for Yachow.....	50 00
Philadelphia, Chestnut Hill ch., in part.....	50 00
Philadelphia, Roxborough ch.....	50 00
Philadelphia, Grace C. E., Sec. M., for Yachow.....	50 00
Philadelphia, Epiphany ch., add'l.....	50 00
Tioga, Temple ch.....	50 00
Philadelphia, Broad St. C. E., for Yachow.....	50 00
Philadelphia, Mem'l ch.....	50 00
Philadelphia, Lehigh Ave. ch.....	50 00
Philadelphia, Lehigh Ave. C. E., for Yachow.....	50 00
Philadelphia, Seaman's Mission.....	50 00
Germanstown, 2d ch., a friend.....	50 00
Germanstown, Broad St. ch., a friend, for the Philippines.....	50 00
Mrs. S. A. Trevor.....	50 00
Upland, Robert H. Crozer.....	50 00

THE BAPTIST MISSIONARY MAGAZINE

W. F. S.	\$10 00
Mr. & Mrs. A. A. Chalker, for Yachow	2 00
Mrs. H. N. McKinney, for W. China	20 00
Philadelphia, W. Girard Ave. ch.	14 00
Philadelphia, Mt. Pleasant ch.	10 00
Upland ch.	57 36
Roxborough S. S., class A, for wk., c. Dr. Cronkhite	60 43
Roxborough S. S.	37 35
New Covenant C. E., for Yachow	10 00
Chester, Emmanuel ch.	13 02
N. Chester ch.	7 25
Crozer Theo. Sem Y. M. C. A.	45 40
Danville, 1st ch.	10 85
Danville, 1st Bible School	7 24
Union City ch.	12 51
Corry ch.	6 25
Philadelphia, 2d ch.	150 00
Washington, Broad St. ch.	16 00
Ford City ch.	10 00
Deerfield ch.	10 15
Scranton, Penn Ave. ch.	166 00
Carbondale, Berean ch.	100 00
New Castle, 1st ch.	150 00
New Castle, 1st Bible School	17 25
Bridgewater ch.	12 85
Susquehanna, A. Morrille	4 00
Parksburg B. U.	4 00
Parksburg S. S.	5 44
Pughtown ch.	4 78
Ebensburg ch., Mrs. Eli D. Jones	1 00
Logans Valley Mission Band	5 00
Holidaysburg, 1st ch.	59 41
Tyrone ch.	9 58
Clearfield ch.	5 00
Transfer ch.	11 75
Pine Flats ch., Mrs. Sara A. Williams	50
Jacobs Creek ch.	6 00
Germantown, 1st Y. P., for Yachow	5 00
Olivet ch.	4 10
Frankford B. U., for Yachow	25 00
Chelton Ave. ch., Phila.	5 00
Manayunk, 1st ch.	38 07
Manayunk, Mt. Vernon ch.	25 00
Ambler, Mt. Pleasant ch.	23 10
Philadelphia, Norriton Sq. ch.	3 00
Williamsport, Erie Ave. ch.	16 49
Augusta ch.	4 75
White Hall ch.	12 00
Erie, 1st ch.	42 29
Erie, 1st S. S., Mr. Myer's class, for Podili	5 00
Warren, 1st ch., for Bassein c. J. E. Rhodes	54 77
Erie, 1st Y. P., for Podili	15 00
Shenandoah, Calvary ch.	18 40
Minersville ch.	3 90
Minersville S. S.	3 00
Minersville C. E.	2 00
Reading, 1st ch.	107 67
Reading, 1st S. S.	7 20
Philadelphia, Wayland Mem'l ch.	63 90

Philadelphia, Wayland Mem'l B. U., for Yachow	\$25 00
Philadelphia, Wayland Mem'l Study class, for Africa	1 34
Philadelphia, East C. E., for Yachow	10 00
Philadelphia, Fifth B. U., for Yachow	19 45
Philadelphia, Alleghany Ave. C. E., for Yachow	10 00
Philadelphia, Falls of Schuylkill B. U., for do.	1 10
Philadelphia, Grace C. E., Sec. k., for Yachow	10 00
Philadelphia, Wissahickonfch.	22 50
Philadelphia, Oak Lane ch.	53 26
Germantown, 2d ch., t. s. S. R. Vinton	136 75
Philadelphia, 1st ch., t. s. J. L. Dearing	1 500 00
Philadelphia, 34th St. C. E., for Yachow	2 00
Oakmont ch.	24 50
Butler ch.	19 12
Midway ch.	42 41
Peters Creek ch.	15 00
Irwin, Calvary ch.	4 00
Sewickley ch.	30 91
Sewickley S. S.	23 83
Fair Oaks ch.	8 50
Pittsburg, Fourth Ave. ch.	500 00
Pittsburg, Shady Ave. ch.	150 00
Pittsburg, Shady Ave. ch., Mrs. J. A. Lichty	10 00
Galeton, R. M. Hunsicker, special	5 00
Braintim ch.	28 00
W. VIRGINIA, \$451 30	
Clarksburg, H. D. Boughner	\$25 00
Hominy Falls, G. B. McClung	58 00
Ravenswood, Mrs. Jessie W. Crooks	25 00
Center Branch ch.	4 55
Point Pleasant ch.	2 27
Morgantown ch.	6 85
Huntington, Fifth Ave. ch.	35 00
Central City ch.	5 00
Huntington, L. F. Cavendish & wife.	100 00
Alderson, Geo. J. Thompson	5 00
Antioch ch.	1 45
Beulah ch.	13 00
Gauley Bridge ch.	13 10
Hopewell ch.	7 59
Hopewell S. S.	4 17
Mt. Pleasant ch.	24 43
Richwood ch.	4 50
Russellville ch.	5 50
Zoar ch.	3 30
Middlebourne ch.	5 00
North Fork ch.	5 20
West Fork ch.	8 00
Sugar Creek ch.	1 50
Bone Creek ch.	3 60
Ebenezer ch.	5 50
Mt. Hobart ch.	1 00
Wheeling, 1st ch.	80 00
Crane Creek ch.	2 75
Matoaka ch.	10 04
Belington ch.	5 00
Less	\$471 30
Hollywood ch., returned	20 00
	\$451 30

MARYLAND, \$13 75	
Hyattsville, 1st ch., for wk. of S. R. Vinton	\$13 75

DELAWARE, \$209 40	
Wilmington, 2d S. S.	\$10 00
Wilmington, Delaware Ave. Bible School	8 00
Wilmington, 2d ch.	191 40

DISTRICT OF COLUMBIA, \$973 02	
Washington, 1st ch., t. sal. of A. C. Darrow	\$8 49
Washington, Temple ch.	30 00
Washington, Calvary ch.	250 00
Brookland ch.	11 25
Washington, Temple C. E., for Loikaw	50 00
E. Washington Heights ch.	30 00
Washington, Grace ch.	52 00
Washington, Brookland S. S. & Y. P.	41 28
Washington, Calvary ch.	500 00

TENNESSEE, \$10 00	
Nashville, Joanna P. Moore	\$10 00

N. CAROLINA, \$5 00	
Raleigh, Mrs. Frances M. Meserve	\$5 00

GEORGIA, \$25 00	
Atlanta, R. L. Van Deman	\$25 00

INDIAN TERRITORY, \$427 84	
Bartlesville ch.	\$12 00
Holdenville ch.	50 63
Webbers Falls ch.	15 75
Wetumka ch.	2 40
Fort Gibson ch.	1 03
Atoka, Murrow Indian Home	2 50
Atoka, W. P. Blake	5 00
Boswell ch.	10 00
Unity ch.	7 50
Weleetka ch.	1 62
Gregg ch.	3 30
Tamaha ch.	2 90
Gage ch.	2 60
Lake Creek ch.	10 65
Spiro ch.	40
Fort Towson ch.	63
Fulsome Grove ch.	18 12
Coalgate ch.	4 00
Mt. Zion ch.	8 33
Ada ch.	2 00
Wakita ch.	5 00
Caddo ch.	10 65
Davis ch.	5 75
Byars ch.	17 25
Henryetta ch.	2 91
Muldrow ch.	10 00
Paul's Valley ch.	5 23
Davenport ch.	1 25
Delaware ch.	1 25
Forks of Caney ch.	2 50
Choate's Prairie ch.	42 00
Ada, 1st ch.	5 00
Okustee ch.	15 00
Okmulgee ch.	40 00
McAlester ch.	10 67
Nowata ch.	93 86
S. McAlester ch.	

THE BAPTIST MISSIONARY MAGAZIN

TEXAS, \$22 50
 Dallas, Emma L. Miller..... \$2 50
 Marshall, a friend..... 20 00

OKLAHOMA, \$445 72
 Oklahoma City, 1st ch., \$110 05
 Oklahoma City, Mrs. D. S. Millar, for college work at Shanghai c. F. J. White Fairview, 1st ch..... 10 00
 Cheyenne, 1st Ind. ch., for Tura..... 6 25
 Cheyenne, 2d Ind. ch., for Tura..... 3 00
 Tyrone S. S..... 9 00
 Blackwell ch..... 4 52
 Blackwell, Geo. A. Creekmore..... 25 00
 Carmen ch..... 12 40
 Nardin ch..... 10 00
 Davidson ch..... 2 50
 Walter ch..... 18 50
 Walter, Sister Bert..... 2 50
 Elk Creek, Kiowa ch..... 5 00
 Mangum ch..... 36 25
 Blair ch..... 5 38
 Martha ch..... 10 00
 Texola ch..... 4 13
 Hoffman ch..... 2 85
 Wellston ch..... 20 00
 Alva, W. Crawford..... 5 00
 Red Oak ch..... 22 00
 Tecumseh ch..... 40 00
 Erick ch..... 5 83
 Reed ch..... 13 97
 Reed S. S..... 75
 D. Bird..... 2 50
 Round Grove ch..... 1 25
 Capitol Hill ch..... 6 75
 Templeton ch..... 2 95
 Stillwater ch..... 18 00

Augusta ch..... \$10 00
 Eau Claire, Bethel ch., 11 33
 Eau Claire, Bethel S. S..... 5 37
 Baldwin ch..... 1 50
 Osceola ch..... 5 00
 Hillsdale ch..... 2 00
 Eau Claire, Washington ch..... 17 26
 Eau Claire, 1st ch., 42 57
 Union Grove, Lad. Soc., for orphans, c. P. Frederickson..... 5 00
 Union Grove Lad. Soc., t. s. P. Frederickson, 5 00
 Dorchester ch..... 6 00
 White Water Soc..... 10 00
 Sheboygan Falls ch..... 17 39
 Sheboygan Falls S. S., 2 78
 Sheboygan Falls B. U., 1 85
 Pewaukee ch..... 11 00
 N. Greenfield, 1st ch., 10 00
 Sheboygan ch..... 21 00
 Sheboygan S. S..... 5 00
 Sheboygan B. U..... 5 00
 Milwaukee, Tabernacle S. S., for share in Podili..... 25 00
 Waukesha ch..... 125 00
 Waukesha S. S..... 10 00
 Milwaukee, Tabernacle ch..... 93 22
 Oconomowoc ch..... 13 00
 Wauwatosa ch..... 131 75
 Racine ch..... 113 97
 Milwaukee, Grace ch., 25 00
 Ontario, V. A. Stoddard..... 1 00
 La Crosse, 1st ch..... 33 00
 Black River Falls ch., 5 00
 Clinton ch..... 40 30
 Ash Ridge ch..... 3 25
 Superior, 1st ch..... 55 50
 Superior, Am. ch..... 10 10

Birch Run ch.....
 Kalamasoo, Samuel Brooks.....
 Kalamasoo, 1st B. U., for the Hanamakonda hospital, and the "Fukuin Maru"
 Elmore, Dan. ch.....
 Elmore, Dan. S. S., for orphans, c. P. Fredericksen.....
 Detroit, W. L. Riley.....
 Onoway ch.....
 Onoway S. S.....
 Detroit, North ch.....
 Detroit, Warren Ave. ch.....
 Detroit, Sootten Ave. ch.....
 Detroit, 1st ch.....
 Detroit, a friend.....
 Port Huron, Calvary ch.....
 River Rouge, James Ave. ch.....
 Rochester ch.....
 La Peer ch.....
 Imlay City ch.....
 Grand Rapids, Scribner St. ch.....
 Burchville ch.....
 Portland ch.....
 Ionia ch.....
 Boyne City ch.....
 Traverse City ch.....
 Petoskey, Farr Memorial ch.....
 Quincy ch.....
 Quincy, B. U.....
 Cold Water ch.....
 Harbor Beach ch.....
 Melvin ch.....
 Clark's Lake ch.....
 Jackson, Ganson St. ch.....
 Brooklyn ch.....
 Leslie ch.....
 Grass Lake ch.....
 Jackson, 1st ch.....
 Otsego S. S.....
 Plainwell ch.....
 South Haven B. U.....
 Schoolcraft ch.....
 Climax ch.....
 Battle Creek ch.....
 Battle Creek, per L. W. Cronkhite.....
 Lawton ch.....
 Kalamasoo, 1st ch.....
 Morenci ch.....
 Hudson ch.....
 Hudson S. S.....
 Hudson B. U.....
 Tecumseh ch.....
 Tecumseh S. S.....
 Tecumseh B. U.....
 Adrian ch.....
 Iron Mountain ch.....
 Iron Mountain S. S.....
 Manistique, 1st ch.....
 Manistique, 1st S. S.....
 Manistique, 1st B. U.....
 Manistique, 1st Jr. B. U.....
 Calumet ch.....
 Manistique ch., Calvary Mission.....
 Scottville ch.....
 Reed City, 1st ch.....
 Cadillac ch.....
 Cadillac S. S.....
 Evart ch.....
 Evart B. U., for wks. c. A. A. Forshee.....
 Three Oaks ch.....
 Niles ch., per A. B. Strickland, t. s. n. p.....
 Bay City, Broadway ch. (Continued in July 18

WISCONSIN, \$1 197 91
 Chilton Mrs. C. J. Maging & brother, Racine, 1st C. E., for Yachow sta..... \$6 00
 St. Croix Falls, Jens Jensen..... 25 00
 Waukau ch., for wk. at Taunggyi, c. A. H. Henderson..... 5 00
 Columbus, Mr. & Mrs. J. I. Merriam..... 10 00
 Miscel., per "Nya Veckoposten"..... 25 00
 Sister Bay ch..... 6 00
 El Salem ch..... 11 00
 Oconto ch..... 26 00
 Germantown ch..... 3 50
 Ashland, Mrs. Anna Hanson..... 2 00
 Ashland, C. G. Erickson..... 5 00
 Superior, Sw. ch..... 2 00
 Racine ch..... 6 00
 Grantsburg Wom. Soc. Fond du Lac, C. A. Cheney..... 9 00
 Ripon ch..... 5 00
 Green Bay, 1st ch..... 11 50
 Oakhosh, 1st ch..... 26 74
 Appleton S. S..... 5 00
 Appleton ch..... 15 75
 Antigo ch..... 5 00
 Steven's Point ch..... 23 22
 Greenwood S. S..... 4 46
 Almond ch..... 10 65
 Buena Vista ch..... 5 00
 Bancroft ch..... 50
 Almond, Mrs. Mary Blank..... 1 00
 Waupaca ch..... 22 90
 Almond S. S..... 1 05

MICHIGAN, \$3 197 03
 Marshall, 1st ch., Agnes B. Powell..... \$5 00
 Parahallville, a friend, Detroit, Clinton Ave. ch..... 5 00
 Detroit, Woodward ch..... 101 87
 Detroit, Woodward Ave. S. S..... 13 77
 Detroit, Woodward Ave. B. U..... 100 00
 Detroit, Woodward Ave. ch..... 786 23
 Detroit, 14th Ave. ch., 60 10
 Elk Rapids, John Christiansen..... 5 00
 Greenville, Nellie D. & Margaret D. Hills... 3 25
 Albion, 1st ch..... 17 36
 Hartford, 1st ch..... 18 73
 Benton Harbor, 1st L. M. Circle..... 6 50
 Plymouth, Mrs. John Shaw..... 5 00
 Rives Junction, 1st ch., 8 00
 Rives B. U., t. s. A. J. Weeks..... 5 00
 Oakfield, 1st ch..... 5 50
 Monroe, 1st ch..... 4 00
 Weston ch., for famine relief in Russia..... 21 75
 Redford S. S..... 11 50
 Manistee, Maple St. ch..... 3 86
 Manistee, Maple St. B. U..... 1 00
 Arcadia, Dane & Norwegian ch..... 10 00
 Leslie, H. M. Spalding, Plainwell Y. P., for Podili..... 25 00
 Plainwell S. S., for Shaohsing..... 25 00
 Sand Creek, Miss Bertha Drake..... 3 00



WORSHIPPING THE FAMILY ANCESTOR IN CHINA



CITY GATE, NANKING, CHINA

THE BAPTIST MISSIONARY MAGAZINE

Vd. 87

JULY, 1907

No. 7

THE ANNIVERSARIES AND AFTER

AN INTERPRETATION OF OUR ANNUAL MEETING

BY THE EDITOR

AN interesting explanation of the four fiscal years of the Missionary Union occurs on the third page of the cover of the Annual Report. In the statement regarding the "foreign financial year" will be found this sentence:

The schedules of appropriations (for the new year) are not completed until July, for the reason that the Executive Committee wish to give opportunity at the annual meeting in May for action and advice by the Union or the Board of Managers regarding expenditures and general policies.

The wisdom of the above arrangement was never more apparent than at the recent annual meeting held in Washington. Without the "action and advice" authorized at that great gathering the Executive Committee would scarcely have assumed to plan as they now feel compelled to do. They have long known the needs, and have been cognizant of the special opportunities presented to our missionaries on the fields, but a gradually accumulating debt reminded them that they could not safely go far beyond the convictions and the authorization of the churches.

The largest and most representative meeting of the Union, probably, which was ever held, after listening to the report of the Executive Committee, after hearing the statements of the missionaries, after considering the tremendous movements now taking place in the Orient, voted unanimously to adopt policies which should greatly increase our income at home and

enable us to expand our work abroad. And this is how it all came about.

THE VICE-PRESIDENT'S ADDRESS

Coming early in the meeting, Mr. Carpenter's ringing words furnished the keynote for all the sessions. He spoke from the point of view of a layman, and urged a more businesslike consideration of the problems before us. His appeal for an increase in giving to foreign missions up to at least "one cent a day" per member was recognized as sane and practicable. Such giving would immediately enlarge the income of the Missionary Union to more than \$4,500,000. That this might be realized, he urged the adoption by our people of the scriptural system of tithing.

THE SECRETARY'S PLEA

Dr. Barbour was never more forceful and convincing. His array of figures, his pictures of distress, of need, of unparalleled opportunity, cannot soon be forgotten.

The progress of the work of the organization is strikingly shown by comparison between the report presented for the present year and that made on the occasion of the last meeting of the Union in Washington, in May, 1888. The number of missionaries has increased from 262 to 578. The number of native workers from 1,443 to 4,551; churches in mission fields in Asia and Africa from 642 to 1,294; schools from 754 to 1,917; the pupils from 17,504 to 53,850; church buildings and chapels from 562 to 1,595; stations and outstations from 831 to 2,588; the native church membership from 61,062 to 137,438. The total church membership, includ-

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ing mission fields in Europe, has advanced from 127,208 to 252,611.

The past year has been exceedingly prosperous. Twelve thousand seven hundred and sixty-one have been added to the membership in Asia and Africa and 6,960 in Europe; a total of 19,721. As with other missionary societies the promise is particularly marked in China and Japan, but conditions are almost uniformly favorable in a high degree.



PRESIDENT WOODWARD

THE CENTRAL MOTIVE

It was most fitting that Rev. Donald Duncan Monro should follow Dr. Barbour with an

address on the above theme. It was a masterly effort and brought conviction to the hearts of all as to the true basis for all missionary endeavor, both now and in the future.

The three addresses above referred to foreshadowed the actions which followed. The delegates instinctively responded to the presentation of

THE FINANCE COMMITTEE'S REPORT

Clear-cut and businesslike, it leaves no room for doubt as to what we can do and ought to do. We quote in part as follows:

First: We strongly deprecate the lack of method and system in our churches resulting in the putting of unreasonable burdens upon our Executive Committee in the carrying of vast indebtedness with heavy interest charges until nearly the close of each fiscal year. Therefore, we recommend a weekly or monthly collection and remission of funds for the effectual carrying on of our world-wide work.

Second: We further recommend that there be no retrenchment on the field in view of the reported indebtedness of the Society.

Third: We recommend that the Missionary Union, through its Executive Committee and district secretarial force, notify each church of its gifts during the last two years, and of this vote, recommending no retrenchment because, of the great open doors and call upon the churches to meet the deficit and the advance, and request the Executive Committee, if advisable, to employ such additional agents as may be

needed to secure this result, as they are authorized to do.

* * * * *

Fifth: We heartily commend the Missionary Movement, and urge the Baptist Missionary Union to cooperate in the movement, also requesting the hearty cooperation of pastors therewith.

Sixth: We heartily commend the work of our presiding officer, Mr. I. W. Carpenter, and call special attention to that part of his report that the giving of a cent a day on the part of God's people would furnish a fund of \$4,000,000 for world evangelization.

DR. BROUGHER'S RESOLUTION

Inspired by the very Spirit of God we believe, these words of our brother from the Pacific Coast made a profound impression and were enthusiastically endorsed.

INASMUCH as it is necessary that a decided increase should be made in the work of the Missionary Union in order to meet the present pressing needs of the work, and in view of the fact that the Union to enter some of the most important and urgently inviting occupation, therefore,

Resolved: That this Union hereby request the Executive Committee to prepare, at a date as possible, a definite financial plan covering all the present needs, including debt, and that a definite estimate be made of the amount of this budget the church from personal gifts and legacies, should contribute; that this estimated portion of the budget be definitely apportioned among the states in proportion to our constituency on the basis of the amount received from the churches in those states during the past three years,

and with due consideration of the undeveloped resources of these states; that the District Secretaries or some other authorized committee in each state apportion these amounts among the associations and churches, and thus bring directly to our people a definite financial proposition in order that there may be developed among them a new sense of personal responsibility for this great work, and that as a consequence the needs of the work may be met, and a great movement for world-wide evangelization be made by our denomination in these states. Be it further



VICE-PRESIDENT CARPENTER

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Resolved: That all our pastors, with their trustees or other officers, be requested to prepare a missionary budget for each year, in harmony with this general budget and apportionment, for which the churches shall plan and work. Be it further

Resolved: That inasmuch as our people need thorough instruction concerning God's financial methods for his work, the pastors be urged to teach more systematically the scriptural principles of Christian stewardship, and to enlist as many of their members as possible in a committal to lay aside at least one tenth of their income for the Lord's work.

MR. TERRY'S IMPASSIONED APPEAL

As another freshening breeze from the Coast came this message — a worthy second to Dr. Brougher's resolutions. Unfortunately it was not stenographically reported; otherwise, we would reproduce it in full. Its influence will abide with all who heard it. Dr. MacLaurin and Secretary Cook spoke in the same vein.

THE RESPONSIBILITY OF NORTHERN BAPTISTS IN WORLD-WIDE MISSIONS

This was the subject of a paper which was prepared by Mr. H. F. Laflamme, a Baptist secretary of the Student Volunteer Movement present at the meetings. The crux of the whole problem is contained in this paper. The Executive Committee is giving most careful attention to this question.

THE CALL OF THE HOUR TO CHRISTIAN LAYMEN

The sweetness, the tenderness, the persuasiveness of Mr. Mornay Williams' words on this subject furnished a fitting climax to a remarkable series of outstanding features in this most remarkable session of the Missionary Union.

WHAT ARE WE GOING TO DO ABOUT IT?

The *Standard*, of Chicago, in its issue of June 8, has a strong editorial on "The Evaporation of Enthusiasm." These words express a real danger. The enthusiasm generated in the meetings of the Missionary Union was genuine. It must not be allowed to evaporate. The Secretaries and Executive Committee of the Missionary Union propose to do everything in their power to prevent such a catastrophe. There can be no mistaking the judgment and desire of those in attendance at Washington

that prompt action should be taken, both at the Rooms and in the churches.

AT THE ROOMS

(1) The schedule of appropriations for the coming year is being prepared.

(2) The full amount requested by our missionaries will be published to the denomination at the earliest possible date.

(3) A proportionate division of the amount which ought to be contributed will soon be made and reported.

(4) Every suggestion and plan offered at the Anniversaries, and since, is being carefully considered, and so far as practicable will be put into execution. Full announcement regarding these will be made in the religious press and in the next number of the *MAGAZINE*.

IN THE CHURCHES

Plans for increasing offerings should be made at an early date. Churches which do not include missions in their budget should consider the wisdom and need of doing so. Efforts should be made to enlarge the number of titheers in each congregation. Prayer, importunate and unceasing, should be offered, that responsibility may be recognized and duty may be fulfilled. Many letters of encouragement and promise have already been written to the Rooms, by pastors and others. We are grateful for this evidence of genuine and abiding interest.

A HINT

A proper response to the spirit of the Anniversaries would provide during the coming year a sum of money equal to the following:

- (1) The amount contributed last year.
- (2) The debt.
- (3) The amount of *increase* in the debt last year.
- (4) The possible shrinkage in legacies and matured bonds.
- (5) The necessary increase in expense on the field.
- (6) The cost of new buildings imperatively needed.

The first three items are fixed, the others are being determined. Our task is not a light one, but it has been assumed. "We can do it if we will."



LEADING FEATURES OF THE GREAT GATHERINGS

BY REV. CLIFTON D. GRAY, PH.D.

DORCHESTER, MASS.

THE anniversaries at Washington will be long remembered. Not for many years have they been so largely attended. Perhaps never before has such a representative gathering of northern Baptists been held. The meetings were notable for the absence of criticism, unity of action, and a spirit of irresistible enthusiasm, which in the two general meetings broke loose and gave birth to the new organization, The Northern Baptist Convention. Washington is an ideal city, Calvary an ideal church, and Dr. Samuel H. Greene an ideal pastor. The weather too was ideal, except on one day, and even then it was an ideal downpour, as the long double line of over two thousand umbrellas testified, stretching from across Pennsylvania Avenue to the White House steps. Probably the athletic hand of our beloved Roosevelt rarely puts in a more strenuous afternoon than it did on that occasion. Some of us were not surprised that the next day he took his family over to Pine Knot for a few days' rest.

There are many places of interest in and about Washington, — the capitol, the congressional library, the federal buildings, Arlington, Mount Vernon, and a score of others. — but in spite of this, with the exception of Saturday afternoon, the attendance was not visibly diminished. Sunday was one of the great days. Calvary

Church was packed to the doors to hear Dr. Robert S. MacArthur preach, as he said himself in Richmond, "with a great gift of continuance." It was a sermon of magnificent sweep and insight, and most of the audience would gladly have remained the full two hours. Many other notable addresses were given, among them those of Dr. J. G. Gambrell of Texas, and of Dr. H. L. Morehouse on "Seventy-five Years' Work of the Home Mission Society."

THE MISSIONARY UNION

The meetings of the Missionary Union were presided over, in the absence of its president, Dr. W. W. Keen, by the second vice-president, Mr. Isaac W. Carpenter of Nebraska, whose opening address was well received. It called for an increase from two and one quarter mills per day, the average contribution to the work of the Union, to at least one cent per day.

Secretary T. S. Barbour presented the salient features of the new Annual Report, explaining the increased debt, due to imperative appropriations rising from urgent demands from the field, and emphasizing the unparalleled opportunities today in India and China.

The report of the finance committee had two recommendations of unusual importance: (1) that in view of the great open doors no retrenchment be made in the field.

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2) that the churches be urged to establish a weekly or monthly collection and disbursement of funds to avoid the payment of interest upon heavy indebtedness until the close of the financial year.

A resolution was adopted instructing the Executive Committee to apportion the budget of the year's needs among the churches, on the basis of their offerings during the past two years.

An important step in the approaching organization of Baptists and Free Baptists was the Executive Committee appointed to confer with the churches on the matter of taking on the national missionary work of the Free Baptists by the Missionary Union. This, it is summarized, will go a long way toward

The address of Professor Burton on "The Christian University as Related to the World-wide Mission of Christianity" drew much enthusiasm. He called for the founding of five Christian Universities in China, each having an endowment of a million dollars.

The message of Secretary H. C. Mabie from Hongkong was received with great interest.

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Union educational or evangelistic? Have you greatly increased the expense by removing to the Ford Building? Are designated funds desirable? How much does it cost to get one dollar to the foreign field?

In practical interest and in actions of far-reaching consequence this anniversary of the Union will be long remembered.

THE NORTHERN BAPTIST CONVENTION ORGANIZED

The organization of the Northern Baptist Convention at Washington will mark an epoch in Baptist history. Many started for Washington in fear and trembling. Did this proposed new organization mean subversion of all that was dear to faith? Was it not the plan of the few and not of the many? Most of them had not been in Washington a day before they saw a great light, and the light continued to grow. There was an occasional dissenting voice. One man saw the bogie-man of "popery," but he was laughed out of court. Dr. Rowley presided and did well in a very difficult position. There was confusion and a babel of many voices. No wonder!

for the first time
in many years
the dumb spake
and the articulate
voice of the Baptist
Denomination in the North
was heard. The
denomination
spoke in no un-
certain tones. It
said two things:
(1) "We are
members one of
another." We
are independent
churches, but in
union there is
strength, and we
can do more for
the kingdom of
God together
than apart; (2)
We need to get
back of our mis-
sionary organiza-
tions and support



CALVARY BAPTIST CHURCH, WASHINGTON, D.C.

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them better. We used to say that the societies belonged to us. We now say that we belong to the societies. We want them to feel that we are behind them.

The action of the new body was conservative. It declared itself to be provisional, leaving the question of its permanency to be determined by the churches. It refused to take radical action with regard to its relationship to existing agencies. It went ahead slowly, but it went ahead. It won practically the unanimous approval of officials of the societies, pastors and laymen present. Every one felt that the hand of God was in it all.

RICHMOND

It was the writer's privilege to attend the closing session of the Southern Baptist Convention at Richmond. Here and again at Jamestown the birth of the Northern Baptist Convention was hailed with congratulation. The atmosphere was tense with the enthusiasm of the laymen's meeting in the afternoon, perhaps the most significant event of the entire convention, in which a new era was begun in the foreign mission work of the Southern Baptist Convention, \$120,000 being pledged inside of fifteen minutes. It was a sight to behold at the close of the evening session, when the visitors from the north were invited to the platform, and received a royal southern welcome from the vast audience. The ugly

wounds of twoscore years ago have been blotted out by that tie of love which is bringing northern and southern Baptists together in the common service for Christ's kingdom.

JAMESTOWN

Nothing need be said of the excitement. What most of the people went to Jamestown for was the General Convention of North America, where on the 15th of June were formed mingled Baptists from North and South, and also from the kingdom of heaven. In some senses the sessions were during the day. Many people were in a hurry to get back home. The address of welcome by the ex-Governor Montague of Virginia was a response by Dr. Henry M. King of Virginia. The address of Dr. Gifford at the close of a long session was the audience as usual in close attendance. His brilliant epigrams and philosophy were a sight. One of the greatest addresses was at Washington or Jamestown was given by Dr. E. Y. Mullins, President of the Southern Baptist Seminary, at the closing session. The address was the florid periods and "perspiration" often associated with southern oratory. It was a matter of literary finish, historical perspective, clearness and saving humor. It was all proud to be Baptists, and created a feeling that we might be worthy of such



THE GENERAL CONVENTION IN SESSION AT JAMESTOWN

THE HARVEST OF THE YEAR

THE HOME SIDE OF THE WORK

We give herewith a résumé of the Annual Report, which was presented at the annual meeting in Washington, May 15 and 16. Following the plan indicated last year, the report is in the form of a supplement to the Triennial Report of 1906, and the reports from the several missions are summarized instead of being given in the words of the missionaries themselves. We can on here but a few of the many interesting features of the Report.

From stations the reports of the man work are all encouraging. Yet three man stations no male missionary and the call for helpers.

EDUCATIONAL WORK

Schools occupy a prominent place in Burma work, the report tells valuable service rendered by them.

Karen semi-graduated thirty-five. A visit from a recent graduate who has been at work



Photo by S. R. Vinton

YOUNG PEOPLE'S FORWARD MOVEMENT

Growing recognition of the importance of the work among young people and appreciation of the opportunities thus afforded led the Committee to join with the executives of the Home Mission Society in inaugurating the Young People's Forward Movement, with Rev. John M. Moore as Secretary. Success has already been assured to the new enterprise.

Large advance is hoped for in the matter of mission study as a result of the work of the Forward Movement. The past year has seen some progress, but not as much as could have been desired. Emphasis is laid on the difficulty of securing reports from classes organized.

BAPTIST YOUNG PEOPLE'S UNION

Of coordinate interest with this plan of cooperation with the Home Mission Society (which is manifest not only in the work for young people but also in the joint rates for the *MISSIONARY MAGAZINE* and the *Home Mission Monthly*) is the agreement with the Baptist Young People's Union of America, regarding the conduct of missionary work among young people. The text of this has been already published in the *MAGAZINE*. This spirit of cooperation is good augury for the future. Nearly all the Baptist missionary organizations on the continent have entered into this agreement.

THE SALE OF LITERATURE

During the year a new plan has been put into operation in the Literature Department, tending to reduce to a minimum the amount of free literature distributed. A small price is now placed upon all leaflets not clearly advertisement or announcement. In this way the Committee hope to make the literature more nearly self-supporting and avoid much of the waste. The gratify-

SPECIFICS

Methods of giving is a subject regarding which the Committee speaks strongly. Their approval is given to systematic, regular giving for benevolences, supplemented by the presentation at intervals of various objects.

It is important that a contribution for foreign missions should be placed in the budget as that pastor's salary or the expense of the choir should be determined in advance.

The Committee lay emphasis on the increasing of offerings to items on the budget. Of course there is a natural tendency to give for a definite object, but the report points out the danger of our benevolences becoming a *quid pro quo*, with the inevitable result of a decrease in contributions rather than an increase. The remedy is the Station Plan, which provides definitely while avoiding the disadvantages of the old plan.

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ing statement is made that the returns from sales are increasing, although slowly.

PRAYER AND MISSIONS

With all the varied methods used to arouse interest, the Committee consider prayer of the first importance. They recognize the help which they and the work have received from those who are engaged in this form of service and are attempting to bring every member of every Baptist church into line. The Prayer Cycle in its new form has been cordially received, and an increasing number are availing themselves of the opportunity afforded by the Prayer Covenant to become participants in the work of missionary intercession.

THE FORCES NEEDED

In reporting the last annual Conference of Foreign Missions Boards the Committee call attention to an investigation being conducted by a committee of the conference through the various boards, to determine, so far as possible, the responsibility of each denomination for the world's evangelization. It is proposed to find out for what proportion of the population of the fields in which we are working we are responsible, and then to provide the men and money needed. By this plan it is hoped to bring to the attention of the Christians at home

the magnitude of the problem confronting them in foreign lands.

DISTRICT SECRETARIES

The reports of the District Secretaries are summarized this year, but enough is given to show that the year has been one of intense activity. Up and down they have gone over their far-stretching fields, trying to develop and make permanent a strong interest in the church. The reports for was the General Convention of Baptist of North America, where on the same platform mingled Baptists from North and South, and also from the king's country. In some senses the sessions were disappointing. Many people were in a hurry to get back home. The address of welcome by the ex-Governor Montague of Virginia, and the response by Dr. Henry M. King of Rhode Island were of unusual interest. Dr. O. J. Gifford at the close of a long session held the audience as usual in close attention to his brilliant epigrams and philosophic insight. One of the greatest addresses either at Washington or Jamestown was that of Dr. E. Y. Mullins, President of Louisville Seminary, at the closing session. It lacked the florid periods and "perspiration," so often associated with southern oratory, and in this lay its power. It was a masterpiece of literary finish, historical perspective, and saving humor. It made a

AMONG THE MANY RACES OF BURMA

THE reports from Burma are full of encouragement, despite some shadows. Among the latter are the death of Miss Watson, for nearly forty years a missionary to the Karens; the enforced return to America of Professor Randall and Mr. Hatcher; and the yet unsupplied need of workers for the Burmans. There are many cheering words, however. Over 7,000 have been baptized. The revival at Kengtung still continues. In all parts of the province there is an attitude of favor and receptiveness. The Ko San Ye Movement remains strong. The theological seminaries have had a prosperous year. The Rangoon Baptist College is growing in attendance and influence and plans are about completed for the new Cushing Hall.

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THE CALL OF THE BURMANS

The cry for reinforcements which comes from the missionaries to the Burmans is a stirring one. Four fifths of the total population of Burma belong to this race, yet of the resident missionary force only forty-one of the 138 are engaged in work for Burmans, but thirteen of the forty-one being men. The workers are by no means discouraged, however. Indeed, advance work is planned. Land has been secured for a mission compound at Pyapon, although the opening of this new station has not yet been found possible. Mr. McGuire writes:

We are certainly attempting great things for God in trying to start a center of light for the hundreds of thousands in this destitute district about Pyapon.

July

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Thonze comes the report that the everywhere are ready to listen to the
 "A man and his wife came seven to invite the missionary to their vil- which had been previously visited by ve preacher." In this station the school re- s constant ions from a / Buddhist ol. From stations the ts of the an work are lly encourag- Yet three nan stations no male mis- y and the call i for helpers.

EDUCATIONAL WORK

ols occupy a nent place in urma work, ie report tells luable service ed by them. Karen semi- graduated thirty-five. A visit from nt graduate who has been at work Kengtung field aroused considerable it:

Sunday morning prayer meeting he was "How many Muhsos have been con- up to the present time?" "Six thousand undred," was his prompt reply. "And aung Ba, how many have you baptized?" ply was, "Eight hundred." Maung Ba t with him a Muhso boy, who remained er Burma to gain an education, that he return to spread Christianity among his ople.

: Burman seminary is to be under the on of Mr. McGuire this year, during rough of Dr. Eveleth. A suitable ng is greatly needed.

: college has been visited by repre- ives of the University of Calcutta, hich it is affiliated, and is highly ended in their report. Three middle h scholarships and three university rships were won by students of the : in the final examinations.

In the station and jungle schools good progress has been made. One missionary says:

The school here is doing a great deal. These children can never be strong Buddhists after six or seven years of religious teaching; but this



Photo by S. R. Vinton

A BAPTISM AT OKKAN, BURMA

A center of the Ko San Ye Movement

town is only a small part of this great, fertile, rich district.

ENCOURAGING SIGNS

An eager concern is marked all over the field. Mr. Dye writes:

We have never seen the time when the gospel met with such favorable reception or excited so much interest.

Mr. Geis, returning from a tour through the Hukong Valley, says:

Touring is a delight. It is good to see the face of a man light up when he hears I am not a government official but a teacher from Myitkyina.

From Mongnai comes the story of the baptism of a Hindu "saint" who spent twenty-five years seeking righteousness by self-torture, until he finally found it in Christ through the zeal of the hospital as- sistant. The Talain Christians began the year with the hope of winning 100 converts; the close of the year finds 142 baptized and two new churches organized.

THE WORK OF THE SPIRIT IN ASSAM

“SHUTTING our eyes to many opportunities for fulfilling the Great Commission, and asking only for men enough to maintain the work actually in hand and to open a little new work at two places now most urgently needed, we find that fifteen families and eight single women are needed at once.” To this appeal, which grips us with its deliberate earnestness, we responded last year with but two families and one single woman.

Yet the situation is hopeful — hopeful with the grit and determination of the scattered missionaries. There is no thought of retreat, but stories of revivals and plans for advance work fill the reports.

THE REVIVAL

The revival which started in the Welsh Mission in the Khasi Hills and spread down

impur comes the word of a marvelous change in the conditions of the churches:

The growth in Christian knowledge, the giving up of old sins and hidden heathen practises, a reaching out after the life and love of God and a sense of responsibility for the conversion of the heathen, have characterized almost every church.

Read this account of the first manifestation of the revival at Golaghat:

Saturday night the whole congregation broke down weeping and were in great agony because of their sins; both young and old cried aloud for mercy. On Sunday the meetings began as early as six o'clock in the morning and continued until nearly twelve at night, with only short intervals for meals. The meetings were more quiet than on the day before, but several of the brethren were consecrated anew to Christ and many received a great blessing.



Photo by J. M. Carvell

GIRLS' BOARDING SCHOOL, NOWGONG, ASSAM

Where the revival first appeared in our Assam Mission

into our Telugu Mission in South India, has also deeply affected the stations in Assam. Nowgong was the first to be reached, the boarding school girls being particularly stirred. From North Lakh-

is hoped that the Ao boys will soon not need any aid.

One village has been threatened with expulsion from the tribe if they continue to send their children to the school. The teacher thus far,

July

WHAT THE SCHOOLS ARE DOING

The Garo Training School at Tura has had an eventful year. The government has recognized the school as of Middle English grade, necessitating a readjustment of the curriculum. Rice was unusually scarce, and finally the school had to be closed, something unknown for years.

In the Naga Training School an encouraging sign is the increase in the number of self-supporting pupils, especially from among the Ao Nagas. It

has been successful in keeping up the

PROMISING OPPORTUNITIES

is a center of increasing opportunity. Dr. Kirby, formerly of Africa, has Mr. Jackman, and a hospital and uses are being erected. The lieutenant-governor has recommended the ; of permission to tour among the and the viceroy's permit is ex-

An able evangelist, speaking Bengali, Hindi and Nepali, is in the work among other tribes.

Mikir villages are asking for but there is a lack of funds and a of teachers. Mr. Swanson writes village:

ity seems to have taken hold of the

entire village, so that it is now common to hear the people singing Christian songs both at home and while at work in their fields.

Assam has few medical workers, but the opportunity for that form of service is large. One physician has trained a number of native assistants, so that on tour they treat many simple diseases. Medicine is also sent out by mail to different parts of the field.

In another station the missionaries, while not trained physicians, are doing what they can to relieve suffering. This is what one of them says:

While on tours in the interior my heart aches to see the awful suffering among the people, much of which could be relieved had we a medical missionary to go up and down this great field.

THE TELUGU REVIVAL IN SOUTH INDIA

leading interest in the reports from our Telugu Mission is the revival which has swept through almost tation. "Deep conviction of sin, d humiliation, accompanied by sobs urs, public confession, restitution, earnestness and joy" — these have e characteristics of the movement.

otional manifestations seen in some have not accompanied the revival s, but instead a "quiet, substantial : grace." In Allur the awakening ulted in "a gratifying activity in ry effort for the salvation of souls, istributions for Christian work are nes as large as before." In Kurnool ival brought light after some very lays, when the missionary was with smallpox and his wife was g from nervous prostration.

in hour of discouragement, almost of but in that hour of darkness God came ke. A common *nelusari* was changed ival meeting lasting two weeks. The : God was present in mighty power. ays we shall never forget so long as we

Nalgonda the revival among the members was preceded by one the native workers. Then the blessing came:

whole week of cleansing and waiting e Lord for the fulness of his grace

showers of blessing came down upon the parched, empty hearts. The joy was unspeakable. Everything is new now. In addition to the usual Sunday and weekday services the people gathered voluntarily every night for prayer and praise. What a privilege and encouragement it is to be here and witness the marvelous doings of our God.

A gratifying result of the revival at Atmakur, where the awakening first showed itself in South India, has been the development of a spirit of confidence among the Christians, which is leading them to initiate activities which hitherto they would not have thought of undertaking.

Church members who had been accustomed to depend very largely upon the missionary for suggestions, are now able on their own initiative to conduct prayer and preaching services, to think and to plan for aggressive Christian work.

THE COMING OF THE CASTE PEOPLE

Among those baptized during the year a considerable number are reported from upper castes, particularly the Sudras and Malas. In the Nalgonda field most of the 395 baptisms were Malas. In Kanigiri special direct effort was made to reach the Sudras. The result of one long tour is thus reported:

The Sudras planned for the meetings so that they could attend. I was deeply impressed with the number — fully 100 — who told me they believed the message. The friendly attitude of the caste

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people was exceeded only by the deep spirit of inquiry concerning the truths we proclaim. After such a tour and such receptions we cannot but feel that the day for the coming of the Sudras has dawned.

EDUCATIONAL PROBLEMS

As pointed out in the introductory South India reports, education in this transitional state in India.

changes in the educational system have been reduced, necessitating a readjustment of the missionary work. A viceroy to the system of primary schools has been sent out from India. The first seminary was founded in 1846, and since that time in years advanced have been provided for the entrance of students into the educational system.



Photo by A. H. Curtis

TEMPLE NEAR PERAMBUR, SOUTH INDIA

In Allur six converts have come from the castes, and the work among the women of the upper castes is growing. A woman missionary is called for to supervise this latter work. At Cumbum the caste people, called "kings," have shown considerable interest. The missionary tells of preaching one night at a courthouse in a Sudra village, when the head-man of the "kings" kept the people some time after the service closed, telling them what he had heard from the missionary when at the latter's camp and urging them to believe the "good news." Dr. Boggs writes: "One is almost forced to the conclusion that Christianity is about to pass from the Panchamas (the outcaste people) to the Hindu society."

to raise the standard of the industry throughout the mission. An event at the college was the gathering of the students' summer conference. The Ongole of the students' summer conference of the Telugu section of Madras Presidency in the direction of the Young Men's Association. One particularly noteworthy meeting was held on Prayer Meeting when the secretary of the National Missionary Society for India presented a report of the unevangelized parts of India.

The industrial school at Onore is fairly successful, does not seem to accomplish all that is hoped for for the present, and therefore to be closed, and an experiment station is to take the place where practical instruction in agriculture will be given.

THE CHINESE WORK IN SIAM

DR. ADAMSEN has continued his valuable medical service among the Siamese people, while supervising the evangelistic work among the Chinese. A disastrous fire destroyed the old Wat Koh chapel, erected many years ago by Dr.

Dean. It was an object of great interest to the Chinese who worshiped there, and a subscription has been started for the building on the same site, which was passed for evangelistic work. Several were baptized in the old chapel during the fire.

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THE AWAKENING OF THE CHINESE CHURCH

THE most cordial reception has been given our missionaries in China during the past year. The audiences are perhaps not so large as when the foreigner was an object of curiosity, yet in one station nominal inquirers are reported as numbered by the thousands. Mr. Openshaw tells of a meeting with an audience so great that no building was large enough to accommodate the crowd. A platform was erected on the temple grounds, and a stereopticon held the close attention of the throng. "The people enjoyed the natural history views and those of foreign buildings, but there was a deeper stillness when the picture of the Cross was shown." In the Kiating report we read:

The willingness with which temples and other places have been offered for the missionary's use, the class of intelligent people interested in the gospel and the desire on the part of many to get rid of their idols, have been unusual. . . . Women have come in greater numbers than usual to be taught.

On the other hand Mr. Groesbeck writes of the indifference of the people to changes which do not affect material conditions: in which they live.

The people are close-fisted and hard-headed and care little for anything save money and what it means. Missionary work will never be easy in this district. Yet these elements of character make them not less but more worthy of our best efforts.

Fortunately the terrible famine which has desolated some sections of China has not reached any of our fields. Over \$6,500 has, however, been forwarded through the Treasurer to the provinces in need.

THE NEW EDUCATION

The native Christians are attempting to keep up with the new education, and the year sees a considerable development in the number and character of the schools. In South China the village schools in the Hoklo part of the field have adopted a curriculum providing for a four years' course of study, under the direction of Mr. Capen, principal of the boys' school at

Swatow. In the Huchow field a primary school is planned for each outstation. In Kiating a school committee has been appointed by the church, the latter providing half the running expenses. The difficulty in securing qualified teachers it is



THE IMPERIAL EDICT AGAINST THE OPIUM TRAFFIC

From the *South China Daily Journal*

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proposed to meet by securing Christian Japanese. The school at Yachow is so much appreciated by the prefect and the chief magistrates that they have sent their boys there rather than to their own government school.

The union theological seminary at Shanghai has begun its sessions in a rented building, the new structure not being ready. Thirty-eight pupils were in attendance. The college is not yet open for students, but the land is being prepared for the new buildings, eight in all. The Swatow theological seminary has been given the name of the family to whom it is so greatly indebted, and is called Ashmore Theological Seminary. The fine new building is steadily taking shape. At Wayland Academy the Christian boys have a prayer meeting each evening after study hours.

In Hanyang an interesting opportunity has presented itself in the request of a number of Japanese young men for the formation of a class for Bible study in English, suggesting the possibility of mission work among the large number of Japanese in Hunan and Hupeh.

A SPIRIT OF INDEPENDENCE

The spirit of self-assertion and independence seen in Japan is appearing also in China. Fortunately our missionaries are able to turn this to advantage in the strengthening of the work. In the Swatow field, on the suggestion of the Chinese, two leading preachers were sent on a six months' tour, visiting all the outstations and presenting the matter of independent church activity, with the conditions and the scriptural basis.

A definite embodiment of the new impulse is seen on Namoia Island. The church of thirty members at Autheh . . . reached the conviction that the time had come for them definitely to commit themselves to independence of foreign financial aid. A council of sister churches was called, the missionary being invited to be present, and after most interesting and impressive exercises the church was constituted an independent, self-supporting body.

During the recent furlough of Mr. Speicher, his work in the Kityang field was left in the hands of native leaders. The results proved the wisdom of this confidence, the work prospering under their direction.

THE CROWDING OPPORTUNITIES IN JAPAN

JAPAN, like China, is a land of opportunity. Forty-eight thousand are the figures given for the Christian population, but one native worker estimates that "at least one million are living the Christian life." This indicates the pervasive influence of Christianity in the empire. President Woodward of the Missionary Union says:

We are amazed at the quantity and quality of the work done when the smallness and inadequacy of the equipment and the numerical strength of the missionary force are taken into consideration. On all sides we hear of a great revival of interest in Christianity on the part of the Japanese.

Another says: "I hear of ingatherings everywhere; the air seems full of hopefulness and expectancy."

SPECIAL OPPORTUNITIES

The work among students is particularly inviting. It is estimated that at least

80,000 Japanese students are studying in Tokyo alone. President Woodward says:

We scarcely remember any impression so striking as that which came to us in Tokyo when we saw, day after day, processions of students, passing sometimes in a single drive thousands of young men going to and from their recitations with book in hand.

The central tabernacle projected in Tokyo is intended to take advantage, to some extent at least, of the striking opportunity this suggests. Duncan Academy has opened a special department for Filipinos, resulting in successful work. It is hoped to reach in this way some of the Chinese students as well.

The presence of the host of students from China, estimated at 20,000, is of preeminent interest. Here are the choice young men of the empire. They are in the midst of tremendous temptation, but if they can be reached they will exercise a mighty influence for the gospel in their

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and when they return. "The man I sit down beside them and help in their studies, sympathize with their noblest ambitions and counsel in a kindly way — in short, the man I be to them a brother — may hope for them."

Another special opportunity is that found in Osaka, the commercial metropolis among the hosts of young men and women who come to work in stores and factories. "Nearly 20,000 young girls are employed in the factories alone." We can easily imagine the terrible temptations that beset them. They are, however, peculiarly open to the gospel message and constitute a most inviting field.

THE OVERCOMING GOSPEL

Results are recorded by the missionaries. Mr. Bullen tells of a member of a Buddhist family, whose little girl persuaded him to come to the chapel, and thereafter studying carefully into Christianity as earnestly confessed Christ. Another in the same field, whose wickedness

had been notorious, has completely reformed.

In Osaka a converted Buddhist priest, now an evangelist, is reaching some of his former colleagues. One priest has become an inquirer and a regular attendant at the Bible class of the missionary.

THE "GOSPEL SHIP"

Captain Bickel, whose ill health has prevented him from writing for his friends as much as formerly, speaks of the year as "tightening our grip on the minds and hearts of the island people." Repeatedly the people say, "When we once turn, we shall turn for good and all." Captain Bickel writes:

In view of the strong evidences of advance, we believe that to say that the turning is now fifteen years nearer than it was when we began our work seven years ago, is no mere play upon words.

Literature is freely used: letters and the ship's paper go to many hundreds of homes on the islands; the ship's scripture calendar and loan library are also freely used. An interesting work is that among the students at two navigation schools.



J. L. Dearing

A VILLAGE ON AWASHIMA, IN THE INLAND SEA, JAPAN

THE BAPTIST MISSIONARY MAGAZINE

OPPOSITION AND ADVANCE ON THE CONGO

OUR Congo workers are never discouraged, and steady progress is reported this year. In Banza Mantেকে plans are making for the development of church organization. The missionary is encouraging the appointing of representatives by the churches to administer the ordinances until ordained pastors can be supplied. At Kifwa the mission is being removed to Madimba, the new, more healthful location recently secured, and it is hoped that land may be secured at another place for an orphanage, 450 orphan children being in attendance on the mission schools. This calls for a woman missionary. At Matadi intemperance is a curse, as at other stations, but Dr. Sims is able to report that 1,000 have taken the total abstiners' pledge in the last five years. A peculiarly interesting form of work is that conducted among men connected with the railway service. The repairs on the "Henry Reed" have been completed and the steamer has already resumed its beneficent work.

The opening of Cuillo, the new station in Portuguese Congo, is of great interest. Buildings erected are temporary, a more prosperous and more thickly populated country farther east being apparently more inviting. Preparation for work rather than work itself has occupied the time of the missionaries, yet the gospel has been preached to the many whom curiosity has brought from the surrounding country to see the new comers.

Plans for union with other denominations have their place in Africa as well as in other fields. It is now proposed that English

Baptists and our own mission unite in a Bible school for the lower Congo district. It will probably be located at Kimpese, and the Swedish Missionary Society may also join in the enterprise.

SHADOWS ON THE WORK

The already small force of missionaries grows smaller by the return of some to America or England for recuperation of health. Dr. Catharine Mabie, Mr. and Mrs. Moon, Mr. Frederickson, Mr. and Mrs. Moody and Mr. and Mrs. Clark are reported in this number. A peculiarly painful element in the home-coming of Mr. and Mrs. Clark is the fact that both have been found to be infected with sleeping sickness. However, it is hoped that specialists in Europe can check the disease.

The fear of the witch doctor is a real hindrance to many. Mr. Hall mentions three outposts recently established and says:

The young people at these posts are very anxious to be taught the word of God, but many, through fear of witch doctors and of the older people who still cling to the superstitious idea that we are seeking to capture their spirits, will not come forward openly to receive instruction.

Persecution from Roman Catholic leaders is suffered in the Banza Mantেকে field, at one place the church members being driven to the Roman Catholic chapel with threats

of clubs and fire. Other stations report similar opposition.

A review of the situation on the Congo as regards the oppression of the people by the officer of the Belgians, king appearing in the general foreign department introduction.



Photo by G. W. Stahlbrand

A STATE OFFICER IN CANOE, NEAR IKOKO, AFRICA

ce is noted in the movement to international action for relief in arousing of public sentiment, the exertion to the British Government by our administration of the latter's "de-cooperate for relief of the Congo," and the passage by the Senate of a resolution promising support to such action as the President may deem to take. The situation in Belgium is described.

In this connection attention is called, in introduction to the Africa reports, to discrimination against Protestant missions in favor of Roman Catholics in granting of station sites. The king has

refused to allow the former any privileges in this regard, while sites have been granted to Roman Catholic missions. Moreover, a sort of "concordat" has been ratified by Leopold and the pope, whereby Roman Catholic missions are to maintain schools and make periodical report to the government, and in return a grant of land will be made and a residence provided for the resident priest. For a clear statement of the significance of this and other moves on the part of the king one should read the whole section in the report. A hopeful feature of the situation is the appointment of a consular representative in the Congo State by the United States Government.

SCHOOL AND PRESS IN THE PHILIPPINES

PROGRESS among the churches is very encouraging." So reads the introductory statement, and so the reports surely indicate. Several features of the church life are of special note. The Janiway churches contribute regularly for work in other lands. In new churches have been organized. A stone chapel has been dedicated at Capiz. Lay workers are rendering service, some of the deacons in the Mission being specially mentioned. Preachers in the several fields have labored during the year. The secret success of the work in the Philippines is largely indicated by Dr. Lerrigo who writes:

"We tried to cultivate the spirit of Christ in the hearts of our own people by constant study. The strength of the work lies in the foundation in the word of God which the members have learned by constant reading and attendance at the Bible classes.

THE SCHOOLS

Among our schools in the Philippines is the industrial school at Jaro. Mr. Valdez, the principal, was compelled to resign by ill health, and Mr. Maxfield and Mr. Munger have been conducting the school. Miss Lund has also given much time, while mechanical branches have been taught by native instructors. Thirty-

nine of the boys have been baptized since coming to the school. The report tells of a number of Roman Catholic boys from Negros who at first refused to attend chapel exercises and sneered at the Bible classes, but who, under the influence of the general spirit in the school, soon changed their attitude and became candidates for baptism. A government officer says: "The industrial school at Jaro is the very best thing that is being done in an educational way in the Philippine Islands."

The dormitory in Bacolod for boys in attendance upon the public high school is having a strong influence, and plans are being made for a similar work for girls under the direction of Miss Kuhlen. The home school in Capiz is very popular, the number of girls now in the home having increased to fifty-three. The need of a Bible school is recognized, and plans are being developed. Money has been provided for a building, and land is now being sought.

PRESS AND PUBLICATION

In the preparation of a literature for the Visayan people Mr. Lund has not spared himself. Tracts and text-books in Panayan, the New Testament completed in Cebuan, three books of the Old Testament in Panayan, a Bible dictionary and an outline of geography, — this is a full year's work. Yet to all this must be added the

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direction of the Bible institute during the summer, and evangelistic services in several important centers.

The small hand press at Jaño has worked night and day in the printing of the tracts and other literature, producing really remarkable results in view of the meager equipment. A large press is now to be added to the plant, and a site has been purchased for a new press building; while an experienced printer is already on the ground, making preparations for what is confidently expected will be a far-reaching work. As the introductory statement says:

Our mission, through Mr. Lund and a well-equipped printing plant, has the opportunity of determining, to a large extent, the character of the literature to be read by the Visayans within the next few years.

NEEDS OF THE MISSION

While the outlook is bright, two needs are emphasized. One of these is a hospital for both Jaro and Capiz, that the marvelous opportunities may be improved. A second need is most impressively set forth in the enumeration of eight who have returned to America on furlough, in comparison with a lonely group of three new recruits.



FIRST LOCOMOTIVE ON PANAY ISLAND, P. I.

PROGRESS OF THE WORK IN EUROPE

As usual, the reports from Europe are full of interest. Nearly 7,000 have been baptized, bringing the membership up to more than 115,000. Over 1,000 churches are reported.

France. — Conditions in France make the work in that country of peculiar interest. The religious unrest has given the reformed churches a special opportunity, and they have improved it well. Revival movements have been prominent, Mr. Saillens being now engaged wholly in that form of work, with remarkable results. Nine young men are being instructed regu-

larly in evangelizing methods. What is probably the first Baptist church on the north coast of Africa has been organized in the French protectorate of Algiers. The death of Pastor Vincent is mentioned, one of the pioneers in northern France, whose five sons are all in the Baptist ministry in that country.

Germany. — The death of Professor Lehmann, of the theological seminary at Hamburg, was a profound loss to the German work. Thirty-four men are enrolled in the seminary classes. In Hungary Baptist now report 11,000 members. The work is

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of the fields suffers much from emigration to America, but under most self-sufficing leaders progress is made. A new sign is that among the Roman Catholics in Prussia, where a Polish evangelist is boring.

Sweden. — Baptisms in Sweden the past year number over 3,000, a gain of 556 over the number added last year. Contributions increased \$21,000. A deeper earnestness on the part of the churches is met by the usual activity of those hostile to the faith. A plan is under consideration for the establishment of an institution which will prepare students for the Bethel Theo-

church. Evangelists go about without molestation. The circulation of literature is greatly increased. The 100,000 Stundists, Russians in the Greek Church, practically Baptists but not permitted by law to withdraw from the state church, are more boldly proclaiming their doctrines. Plans are developing for a theological school, as described in the June MAGAZINE.

The fiftieth anniversary of the founding of Baptist work in Finland was celebrated last summer, and a jubilee offering was made for expansion. The churches report an increase of nearly fourteen per cent. in membership.



BAPTIST MISSION TENT, DENMARK

al Seminary. The latter school has the largest attendance in its history.

Main. — “The hopes of a greater triumph aroused by the apparently more liberal attitude of King Alphonso have not been realized.” Mr. Marin at Sabana and Mr. Anglada at Barcelona are rendering tireless service in the hope of a not very fruitful work. Progress is reported, however. “Work with the children is full of promise.”

Russia and Finland. — The liberty of conscience promised by imperial edict two years ago has not yet been embodied in the law, but the severity of the old law has evidently forever passed. Many favorable signs are reported. A reform movement has developed in the orthodox

Denmark. — Danish Baptists now number over 4,000. Revivals are reported in some churches, seventy having been baptized at Bornholm. At the Danish Baptist jubilee meetings in America, a special offering was determined upon as a recompense to the home churches for losses sustained through emigration to this country.

Norway. — Great prosperity is reported from the Norwegian churches, with revivals and the erection of new buildings. At Andenes the growing congregation has compelled enlargement of the church edifice. At Drammen, on the coast, the church, only two years old, now numbers forty members. Over 3,000 Baptists are reported in all the churches.



Photo by R. E. Worley

NEW HOSPITAL AT KITYANG, SOUTH CHINA

REMINISCENCES OF EARLY DAYS

THE GOSPEL TRANSFORMING THE INDIVIDUAL

BY REV. WILLIAM ASHMORE, D.D.

WOLLASTON, MASS.

YOU have asked me to make a short contribution on some of the victories of the gospel in the days that you of the younger generation cannot remember. I comply with the utmost pleasure. When I look around and see the tremendous advance now being made, it is cheering to go back and see from what a small beginning we have sprung.

My thoughts were turned missionward in 1849, though I was not accepted and sent out till 1850. So I was what the Californians called an original old forty-niner. I well remember the old mission-aries of that day. There was S. Wells Williams and Dr. Legge and William Burns and Dr. Gutzlaff and Dr. Dean and Lechler, and up the coast David Abeell, Dr. McGowan and Josiah Goddard the elder and Dr. Bridgeman, Walter Lowrie and Bishop Boone.

It was a day of very small things. The converts were very few in number and for the most part timid and apprehensive. They were afraid to assert themselves.

Yet some of the early converts were prodigies of grace and of faith in God. Our converts today are strengthened by their consciousness of numbers; but in those days, when a man became a Christian he was at once singled out and put in a pillory and ten thousand fingers pointed at him in scorn. The Christians of those days were subjected to an awful trial of their steadfastness, but having been born into the kingdom of God in a tempest, they stood the peltings of the storm like giant oaks. I can make mention of only one or two illustrations.

Old Pe Hwh was brought to Christ in this way: He was a foreman in a lumber-yard, in the days when Dean and Goddard were in Swatow. One day I asked him to tell me the story of his conversion. He replied, "Oh, there was not much of it. The people who came to buy lumber were continually talking about a new religion that had come to town. Some said that these were a sort of Buddhists who were trying to heap up merit for themselves

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et their sins. Others said that these naries were sent out by the king erica to prepare an invasion for the e of the country. I thought I would l hear for myself. Teacher Goddard reaching, and his text was, 'God so the world that he gave his only en Son, that whosoever believeth on ould not perish, but have everlasting I listened to him very carefully. he was through, I saw that the talk board-mill was all a mistake. I saw the missionaries had come for. I stood it and I believed it from that n and ever since.' "And is that all?" d. "Yes, teacher, when I heard it ved it and have never once doubted

elight to tell this incident, to show : at home what marvelous simplicity is in the gospel. This was a typical ence. You will observe, there was use of sin. That does not mean that inese did not have it; it was not only ignant. That came afterwards. ore remarkable monument of grace hai Khi Hnia, a slender young fellow lid not look like an ordinary China-

His eyes were straight, not slanting, that dull, muddy black common to untrymen; but beautiful, translucent

His disposition was gentle and re- I came to love him like a

r. had an ancestral inheritance, a plot of ground of an acre or two had on it a small knoll pleasing eye. A rich man wished the or a tomb site, and offered to . As it was his only patrimony Khi refused to sell. Then he take it by force. It was Na- vineyard over again. On a ed up charge the magistrate

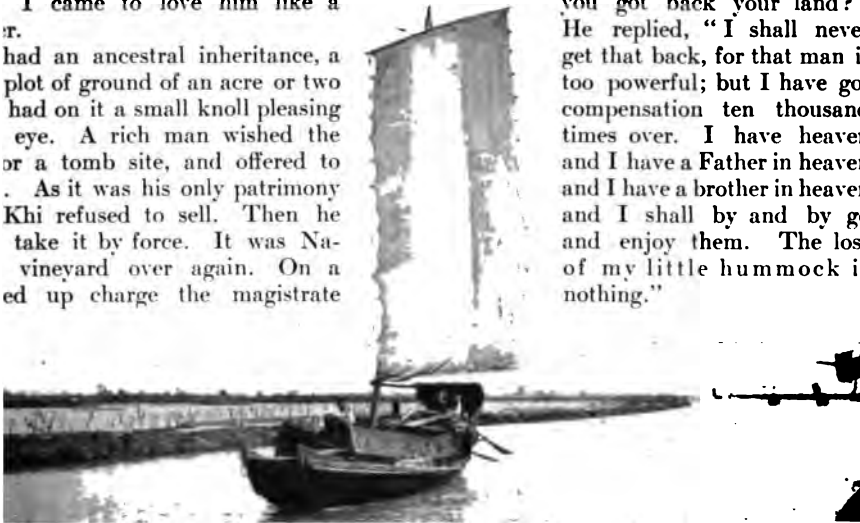
threw him into prison. Popular clamor became so great that the magistrate let him have the run of the prison yard with only a small chain on him.

Worked up to madness by the wrong done him, Chai Khi broke out into a prayer to the unknown God of heaven. "O God of heaven, if there be a God in heaven, help me to break the chain." He then wrenched himself with all his power. One of the links gave way, his hand parted and he could run. Off he ran like a flash and they could not catch him. In prison he had vowed to let his hair grow till he got back his land. In this unkempt state he wandered up and down, weeping, and brooding, and was treated as a lunatic.

One evening he happened along when one of our preachers was conducting a service. He was praying to "the living God of heaven." "Why," said Chai Khi, "this is the God that helped me." At once he was all attention. He drew near the preacher, who sat up late at night telling him about "the God of heaven." The result was that Chai Khi became a believer.

The first thing he did when he was again in his right mind was to discard his crazy man's garb and manner. He was shaved, dressed himself up and went around with a springy step and a joyful countenance.

His neighbors asked him, "Why! Have you got back your land?" He replied, "I shall never get that back, for that man is too powerful; but I have got compensation ten thousand times over. I have heaven and I have a Father in heaven and I have a brother in heaven and I shall by and by go and enjoy them. The loss of my little hummock is nothing."



ON THE RIVER AT HUCHOW, EAST CHINA

THE GOSPEL AND CHINA'S SCHOLARS

THE TRANSFORMATION OF THE EDUCATED CLASSES

BY REV. W. A. MCKINNEY

FORMERLY OF KIATING, CHINA

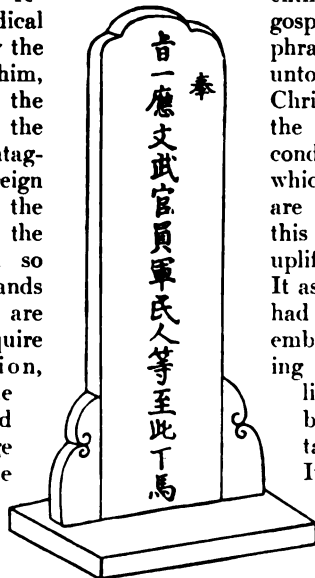
WHILE the gospel has a personal following among the educated class in China, its achievements have not been so notable in winning individuals as in altering the spirit of the entire class. Though it is a noble sight to see the gospel come into control of an individual life, it is an equally noble sight to see it alter the spirit of a class of individuals, and it is to this latter operation especially that I wish to call attention.

That such a change has been wrought in China cannot be denied. In 1898 the emperor, having gathered around him a group of progressive spirits, attempted to inaugurate political and social reforms which they suggested; but so intense was the opposition to this movement that he was relegated to an obscure position and virtually imprisoned in a secret part of the palace. Today these same reforms, and still more radical ones, have been instituted by the very party which opposed him, and are gladly accepted by the people at large. In 1900 the spirit of opposition and antagonism toward all things foreign reached its culmination in the Boxer Movement. Today the spirit of China has been so entirely reversed that thousands of young Chinese students are rushing to Japan to acquire scientific Western instruction, and all foreigners within the boundaries of China are hailed as savants, whose knowledge is looked upon as a desirable asset to the community. This new spirit is finding expression in such practical ways as a revised and elaborate system of modern education; a de-

termination to abolish the use of opium within the next ten years; an edict to codify the Chinese laws; an enthusiasm over the anti-footbinding movement; the recent determination of the government to rid Christian government colleges of all embodiments in the matter of Confucian worship by other equally important reforms which might be cited.

These things mean essentially a new life; fetters that have lain heavy upon the hands of Chinese society have been struck off; aspirations that have been stifled may now have free expression. The prospect is for a better, nobler, more democratic life for all; and among the educated classes are the leaders of the new society, it is they who have been freed from opposition toward improvement.

enthusiasm for it. And the gospel may be epitomized in the phrase, "Not to be content, but to minister." Christ himself pointed out the difference between the condition of society and which he came to set right. Are we not justified in this new movement of uplift the work of the gospel? It assuredly would not have had not the spirit of the gospel embodied not only in the work of missionaries, but in the life of Western Christians. It has been brought into contact with the old China. It is the writer's belief that the stimulus in the movement of the new China is of Jesus Christ. He is glad to believe that has had other



HIGH SCHOOL ENTRANCE TABLET

communication as well as the preaching and teaching of our missionaries.

History does not record any more marvelous achievement than the conversion of the conservative educated classes of China from their opposition to the advancement of life to hearty appreciation of it and effort for it; and whereas five years ago it looked as if this might be a slow, though even at that time sure movement, it is now an accomplished fact. What re-

mains to be done is to transmute this present progressive spirit from a wholly selfish wish to acquire benefit, into a generous impulse to impart it. If this object can be attained, and it can be attained only through the most earnest and intelligent Christian teaching, the spiritual regeneration, as well as the physical awakening of China will be complete. The educated class is still, as it always has been, the key to the situation:



WAYLAND ACADEMY, HANGCHOW, EAST CHINA

THE GOSPEL AND CHINA'S WOMEN

CHINESE SCHOOLGIRLS COMING TO CHRIST

BY MISS HELEN ELGIE

NINGPO, CHINA

DURING the last eighteen months we in Ningpo have been permitted to see as never before the power of the gospel to change hearts and transform lives.

When L— first entered our boarding school, her chief delight seemed to be in stirring up strife. Where she found a smouldering of dislike, she fanned it to an open quarrel, and appeared to take an impish pleasure in the hot words and wounded hearts of her schoolmates. The falsehoods, too, which she related in her

home circle in regard to the school caused us endless trouble. Because she did not come from a heathen home, it seemed all the more difficult to help her. Although knowing the truth, she steeled her heart against its teachings.

But prayer to the Father of all power cannot go unanswered, and one day the change came. When L— first heard the voice of the Lord convicting her of sin, her repentance was most real, even agonizing in its earnestness; and she came not only to me but to each one of her school-

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mates, asking most humbly for forgiveness for the past and our prayers for the future, that she might never again so grieve the Lord Jesus. From that day, L— has been

tear her garments and cast them aside, and her disregard of all authority, made her a most difficult pupil to deal with. Her former life had rendered her incapable of

understanding kind treatment. At times it almost seemed as if she were possessed of a demon, and we thought for the good of the other girls we would have to send her away from the school.

But she, too, came to a day of repentance, and our prayers for her are being answered abundantly. Now there is no pupil in the school more ready and willing to help, nor more tender to the slightest correction.

And she has become so eager for the salvation of her father, praying with agonizing tears for the father who sold her to the keepers of the opium den, but thanking her Heavenly Father for sending her to this school.

These are but two of the many young women who within the last two years have shown that they have known the power of Christ.



Photo by Miss H. Elgie

MISS COVERT AND GROUP OF CHILDREN, NINGPO, EAST CHINA

one of the most helpful girls in the school, and her loving thoughtfulness for all about her is indeed a marvel to those who knew her before this change.

Another one of our girls, A—, came to us from quite a different home. She had been rescued by Miss Bonnell from an opium den in Shanghai. Her violent fits of temper, when she would ruthlessly

CHINA YIELDING TO CHRISTIANITY

THE POWER OF THE GOSPEL FROM A NATIVE STANDPOINT

BY MR. TONG KYING EN *

SHANGHAI, CHINA

EVER since the establishment of the Chinese Empire, for more than five thousand years, many religions

* Mr. Tong has been head teacher of the boys' boarding school at Ningpo for many years, and has recently been called to the Shanghai Baptist Theological Seminary.

have been introduced into China or have originated there. Whatever schemes they devise to influence or convert the people, they yield no fruitful results. Christianity, however, is quite different. It started from a humble origin, in Judea, then began to stretch its hands into both Eastern and

ern hemispheres. All other religions remained either stationary or have propagated by some forcible means. In instance, Mohammedanism has been l by the sword, but Christianity has progressing and pushing forward in tting people through prayer and the of the Holy Spirit. So it has ex- d by its strange power of influencing onverting, a power which no other n can know or imagine.

ere are three factors in my experience prove its power in China. First, ospel has the power of cutting off bad habits. The habits of opium- ng, drinking, gambling, reviling, ng and all sorts of evil deeds are in- in the Chinese from birth, so they t but do these things though they they are wrong. Yet I am glad to at in the Christians' hearts roots of bad habits have been cut out, because depend upon God, who is the eternal of all purity.

ond, the gospel has the power of ing bad customs. Foot-binding, ex- ant marriages and superficial eti- are prevailing customs in China. Christianity has been adopted, the of the gospel has changed them into er condition, as the typhoon blows he dust from the street.

Third, the gospel has the power of mak- ing people disbelieve in superstitions. Geomancy, idolatry, fortune-telling, are like a strong iron wall keeping men's hearts from the light of truth for ages. To cut off these superstitions is hardly easier than to remove a mountain. Nevertheless the seeds of the gospel have become rooted in men's hearts and are able gradually to choke out these falsities. So in the Chris- tian circle the power of overcoming super- stitions is showing the most strongly and wonderfully of all the above-mentioned points.

The gospel, however, not only destroys the evil; it also creates the good. It has the power of creating a new heart in man. It not only makes men to know wrong but also guides them to do right. I am sure that some of our Christians could not be so honest, brave, kind, pure and righteous as they are now without the help of the gospel. A heathen, though sometimes good, can never remain so for as long a time as a Christian can.

So we see what a great influence the gospel exercises upon men's minds in China! The old Chinese proverb, "River and mountain may be changed, but men's hearts will never be changed," cannot be used now in the time of the gospel and its wondrous power.

FROM YOCHOW TO HANYANG

ON LAKE AND RIVER IN CENTRAL CHINA

BY REV. J. S. ADAMS

HANYANG, CHINA

company with Pastor Tsao, I have en to Yochow. We went by steamer om Hankow, and reached the mouth ngting Lake the next day at sun- By taking the steamer we saved a tedious journey in a native boat, re worked back down stream in a sion of native boats as needed, or by , or on foot.

how is a city of the first rank, and is y to the Province of Hunan. It is

beautifully situated at the entrance of Tungting Lake, 126 miles from Hankow, and is a customs station for the province, with a staff of foreign officials. The view of the lake from the city is most striking.

Pastor Tsao and I made several trips in different directions and finally left in a very small native boat for our lower river sta- tions. It was miserable traveling, and we were glad to reach our station at Kiayu and have a welcome from our dear brethren



Photos by S. G. Adams

VIEWS IN PUCHI, CENTRAL CHINA

Christian Book Store

Quarters of Rev. S. G. Adams

there. I went overland from Kiayu to Puchi, and spent some days there. There were many inquiries about my son Sidney, who is a very great man in those parts, and they all want to know when he will come back. The riot with the Roman Catholics has been comfortably settled. They destroyed the whole of our furniture, but at my request the magistrate made the Catholics pay all the damages, and we did not ask to have the aggressors punished. This has made a good feeling on both sides. Mr. Tai brought up a number of candidates for baptism, of whom I received thirteen. There was a happy little gathering at the Lord's table. We need a site here, and a very suitable one is offered for \$800 gold.

I left to return overland, riding in a chair and walking, with Mr. Chang Meo Shuen in attendance. We did twenty miles and then had to cross a lake twenty miles wide in a small boat. When we got out into the lake we found a gale blowing. Chang took off his gown, and helped the two men to row, but the wind created such huge waves we were almost swamped. At last we were fairly blown ashore at some unknown place, and night came on with howling wind and showers of sleet, and it became very cold. We fortunately had our bedding with us, which the boatmen carried ashore. We went through a thick pine and oak forest for some distance and found a small dirty village. The people were smitten with the disease which has been carrying off so many this autumn. There were some dead in each house, and

we could get no lodging. At last we found a new building, just tiled roof and bare walls, no windows, doors or furniture, but still a dry shelter from the storm.

Here we slept, Chang on a heap of straw and I on some boards. When traveling with my dear friend Hudson Taylor, in similar circumstances, he used to say, "There's a soft spot in every hard board, if you only know where to find it." The cold was intense, and presently I found some soft substance falling on my face. I lit my candle and found that it was softly falling snow, which the wind was driving under the tiles. I fell asleep holding up my old umbrella. I was aroused by some one tucking in my feet, but was too weary to investigate. When the cold day dawned, I found Mr. Chang had tucked my feet up in his wadded jacket, knowing I was so cold. I felt sorry for him, yet pleased at his kindness, for he had but little bedding, like myself. We resumed our journey, and hungry, wet and cold we were glad to reach Kiayu the following afternoon. We had a good Sunday there and then we went on down stream in another small boat, stopping at Kinkeo and reaching Hanyang a few days later.

PLANS FOR NINGYUENFU

I AM hoping to begin school work on a new basis next year. I am also having a class for native helpers, and wish them to study at least two years. This is the only way I can see by which to provide for the needs of the work. — R. WELLWOOD, Ningyuenfu.

THE MISSIONARY AND CHINA'S FUTURE

WHAT SHALL HE EMPHASIZE?

BY REV. G. E. WHITMAN

KIAYINGCHOW, CHINA



THE chief work of the missionary is to bring men into personal relation with God through Jesus Christ the gather them into groups called ies, and teach them to carry on, lually and unitedly, the same work elves.

view of China's awakening, upon part of his work should the missionary ress at the present time? Granted hina is awakening and that much of ork of the missionary is beyond the r stage, that educational, medical vangelistic effort have produced a of Christians gathered together in ies, what is the best course for the nary to pursue to advance the king- f God most rapidly?

hing is more certain than that the n and influence of the missionary crease in direct proportion to China's cement. Educational work is rapidly ing a government function, and will l and improve as progress is made. pread of the knowledge of medicine urgery will tend to make this aid to n work gradually less and less

important. The Chinese churches will more and more support themselves, their theological schools, their evangelistic and missionary work. The movement towards independence in church work has already begun.

It is not that foreign missionary work along these lines will not be needed in the near or distant future; it is rather a question of emphasis what is best to do under the circumstances. The fact is that foreign missionary work is more imperatively needed now and will be in the near future than at any other time in the history of China. Why? China asleep had to have everything done for her—a task too heavy for the best missionary enthusiasm. China awakening can be helped to do much for herself. China fully awake will not readily accept foreign aid.

This, then, is the supreme task for present missionary effort to accomplish: to help the native Christians to help themselves. This means that particular emphasis must be laid on the last clause of the Commission: "Teaching them to observe all things whatsoever I have commanded



by I. E. Worley

THE RESIDENCE COMPOUND AT KIAYINGCHOW, SOUTH CHINA

you." It means that mission educational work, instead of trying to educate China, will be mainly occupied with the task of training native Christians to do this. It means that instead of establishing numberless hospitals for the healing of the sick, stress should be laid on medical schools for the training of Christian doctors and nurses. It means that instead of the missionaries engaging extensively in evangelistic work, covering all China with expensive compounds, the burden must be laid more and more upon native missionary societies, while the missionaries seek to train native pastors and native evangelists to do the work, and encourage the native churches to support them. It means that the production of necessary Christian literature to disseminate this teaching will need more hearty support. It means that instead of establishing too many weak churches to be supported by the home societies, the tendency will be to develop strong churches that can not only support themselves, but help raise funds and

enthusiasm for the support and growth of weakly churches and the founding of new ones. Finally it means that the missionary, like John the Baptist, who had attracted multitudes, must say, "I must decrease, but they"—the native Christians—"must increase." Yet! he will say it and be glad and rejoice while he says it, for the redemption of China can come in no other way.

This, it seems to me, is the emphatic part of the present work of the missionary in reference to the China of the future. The work must be made intensive through the missionary, that it may become extensive through the native Christians. Better hope and work and pray for a few native Pauls than plead for many foreign Peters. If China is ever made Christ's it must be largely through her own native Christian workers whom she has learned to love and to follow. If the missionaries through the grace of God given unto them can furnish these, they have rendered their highest service to the China of the future.

THEN AND NOW IN CHINA

BY REV. GRIFFITH JOHN, D.D.

FROM THE MISSIONARY RECORD

1807

§ Not one Chinese Protestant Christian. In 1842, after thirty-five years, there were only six church members, and in 1860 only about 1,000.

§ Morrison the only Protestant missionary. In 1830 two American missionaries landed; but even in 1860 the total missionary force numbered only 100.

§ No native helpers. In 1823 Liang A Fa was ordained to the office of evangelist.

§ No part of the Bible in print. The Roman missionaries had translated large portions, but these had not been printed.

§ No Christian books or tracts in Chinese. Even fifty years later the number of such books in circulation was almost a negligible quantity.

§ China closed against the gospel. Even in 1857 only the five treaty ports were open to the missionary.

1907

§ Over 150,000 church members, representing a Christian community of about half a million souls, in every province of the empire.

§ More than 3,800 foreign missionaries (including 1,146 wives). These are to be found in every provincial capital and in most of the large cities.

§ About 10,000 Chinese preachers, teachers, colporteurs, etc.

§ More than a million copies of the Scriptures, in whole or in part, were sold in China last year.

§ From Hankow alone, during the past thirty years, more than 26,000,000 Christian books and tracts have been issued and circulated.

§ The whole of China open to missionary work, eager for new light, new knowledge, new life.

MILITARISM IN CHINA



BY REV. A. Z. HALL, M.D.

NINGYUENFU, CHINA

The military spirit is rampant in China. Directed by Japanese officers, or by Chinese who have studied tens of thousands of Celestial are being drilled into some sem-disciplined troops. Stimulated by Japan's example, China is now preparing for war. Drilled troops, arsenals and gun boats are everywhere in the country.

On my journey up the Yangtse, from a drillground and barracks I heard the various bugle calls of Western armies. In some instances the drummers were practising on modern cornets; but I have a very vivid recollection of two men standing on a rampart blowing on huge trumpets of ancient type and of greater size than slide trumpets.

The effect was ear-splitting and deafening, yet they persisted with a worthy of a better cause until we were a mile away. The mission compound in Hanyang is situated near the drill ground, and every morning at break we were treated, willy-nilly, to reveille. In more senses than one we may look for an early awakening in

yet practise is part of the usual drill of the soldiers. The uniform is not uniform but for the most part is a compromise between the costumes of the Occident and the Orient. The queue is usually sacrificed. The accompanying picture was taken in Ichang, 1,000 miles from the mouth of the Yangtse. It shows that the military spirit is not confined to seaports.

Among the gunboats of many nations, lying at anchor near Shanghai, one of the largest was flying the imperial dragon. Smaller gunboats (mere police patrols) may be found at every town and customs landing along the Yangtse.

There have been arsenals in China for more than a score of years; but new arsenals, with the latest type of machinery, are now being built and the older arsenals are being modernized. There seems to be some ground for the belief that the government intends to have at least one arsenal in every province.

Some of the missionaries are taking advantage of or succumbing to (according to one's point of view) the military spirit of China. Some are forming organizations similar to boys' brigades and are drilling the youths in the schools. These brigades are usually conducted for the sake of the gymnastics afforded by the drill, but present some military features.

There are those who feel that the teaching of obedience and self-control through military discipline is laudable and important for the making of good citizens. Visible proof of the missionaries' interest in China's national welfare is believed to disarm criticism and suspicion. On the other hand, there are many, especially in the Friends' Mission, who deplore the spirit of militarism as essentially opposed to the spirit of Christ.

In all this awakening, Japan is playing a prominent part, and, as usual, is reaping her reward in material gain. A Japanese was asked the other day what the attitude

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of China is toward Japan. He said: "They worship us now, but very soon there will come a change." On account

suffered at Japan's hands, it is predicted that China's new military power is to be directed against her present instructor, Japan.



THE ARSENAL AT HANYANG, CENTRAL CHINA

However, those who know China best realize that as yet there is little solidarity among the various provinces. They predict that China must yet be melted in the fiery furnace of civil strife before her factions will fuse.

O that an ensign other than the imperial dragon might be set for these hosts of

of Japan's avarice, and because of the deep humiliation of the defeat of China

young men! Pray for the future patriots of China.

WITH DR. MABIE IN THE EAST *

VISITS TO OUR OWN AND OTHER MISSIONS



SWATOW, CHINA, April 8.

HAVE had a good time here among the several workers. At Kityang we had an inspiring visit with the Speichers. A company of the native Christians were at the landing when we arrived, having been escorted from Swatow by Mrs. Speicher, who had come down to bring us up on the steam launch. Their shining faces, faces of uncommon strength, made us feel at once that they were real Christians and intelligent with respect to the import of our visit. All came over to the mission house for a

* We give herewith extracts from two personal letters from Dr. Mabie, with accounts of his visits to Swatow, Kityang and Fuchow. The full story of his journey will be awaited with great interest.

formal address of welcome. In the evening Mr. Speicher and I went into the city to a little chapel service and I spoke to the natives on the "Feeding of the Five Thousand," and the next morning, at the much larger chapel, which was filled with about 200 people, I spoke again on the ninth of John. Mr. Speicher interpreted grandly and if I can believe the testimonies my points were taken with avidity and enthusiasm. Indeed, there and here I have preached five times, and each time with increasing evidence that the message went home. Mr. Speicher says: "Any one who sticks to the Scripture narratives and really expounds them simply cannot go amiss." The oriental mind can appreciate Scripture when other talk miscarries.

Here in Kakchihoh I have had good time with Mr. Capen's boys (the students), who are full of promise. Mr. Capen is getting a strong hold on them. He uses the lar-

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guage well, is full of enthusiasm and loves the boys. He ought to have a new academy building, for in such work as he is doing there lies much hope for a stronger class of preachers and teachers than can be had otherwise. All honor to those who hitherto have wrought so well with the material within reach; but the new conditions of this time in China demand special attention to the youth who are coming on. The new theological school building is rising three stories high and has the roof nearly on. It will accommodate sixty students,—a fine thing. All the workers here have seemed so glad to see us and so cheered by our visit.

FUCHOW, April 12.

Our steamer for Shanghai stopped here a day for cargo. This has given us a fine opportunity to see the interesting old city and the work of the American Methodists and Congregationalists. All day yesterday we gave to this, and the visit has afforded us one of the most inspiring views I have ever seen in China. Where the Methodists live and have their Anglo-Chinese College, their large press, girls' schools, etc., on bluff-like heights, there is a bit of most attractive and garden-like area, with scores of walled-in foreign houses, and the consulates. We called on the Goudys, who are at the head of the college, and were most hospitably received and kept to tiffin, shown the college, and the new brick chapel.

But we must go and see the Congregational Mission across the city and get back to the steamer by sailing time; so borne in chairs by three coolies each we started, an hour's journey, down the hill, across the stone "bridge of ten thousand ages"

(most appropriately named), and through the city—a city vastly cleaner, however, than most of them. When we had at last arrived at the Congregational mission compound, just under the shadow of the ancient white pagoda, we were most cordially welcomed and in short order introduced to Mother Hartwell, aged eighty-four, widow of the original founder of the work in 1847; also many other missionaries. But none of them was so glad to see us as our friend Mr. Ding, who was with us in Northfield ten years ago. He is the best native theological teacher they have here.

The Christian work in this Fukien Province is about the most fruitful in China, embracing some 35,000 Christians in all the missions. The Church Missionary Society work is strong here, but we had no time to see it. Coming back last evening to the "Pagoda Anchorage" where our steamer still lies, we called on three missionary families that live on the hilltop near by and they seemed so grateful for our call. We had quite a party together for supper, much talk, a hymn, Scripture reading and prayer together. We are just now waiting for the flood-tide to bear us over the bars in the lower river out to sea and the trip on to Shanghai. We shall be a day



BRIDGE OF TEN THOUSAND AGES, FUCHOW, CHINA

or so late for the native association at Huchow, but the ten American visitors of the Eubank party can make up for that.



THE SHANGHAI CONFERENCE

IMPORTANT ACTIONS TAKEN

THE CONFERENCE ESTIMATED



IN every particular it was a grand success. The Morrison Centenary Conference not only surpassed all previous missionary conferences in China, but in the realization it was more than had been hoped or expected. Full reports are not yet available, but from the excellent accounts of the meetings published in the *North China Herald* we note some of the characteristics of the gathering and of the more important actions taken. Nearly a thousand delegates and visitors were present, and the most earnest attention was given to the proceedings. Nearly every section of the Chinese Empire was represented, as well as Europe and America. American Baptists, both North and South, were active in all the work of the conference, the large delegation from our own churches in this country being supplemented by some from the South. All our missions, except West China, and all those of the Southern Baptist Convention had delegates present. Dr. Mabie led the opening devotional meeting, and Colonel E. H. Haskell, of Boston, presided at one of the evening mass meetings at the town hall. Rev. J. S. Adams, of Hanyang, presided at the special meeting on the anti-opium movement. Rev. William Ashmore, Jr., D.D., of Swatow, and Rev. F. J. White, of Shanghai, were among the members of committees.

The conference had two chairmen, presiding at alternate sessions: Rev. Arthur H. Smith, D.D., of the American Board, and Rev. J. Campbell Gibson, D.D., of the English Presbyterian Mission in Swatow. All subjects presented had previously been considered carefully by committees, their conclusions being brought before the conference in the form of resolutions, thus saving much time for the delegates.

The greatest debate took place on the resolutions of the committee on comity and federation. For months this subject has been a bone of contention among missionaries in all parts of China. Radical plans had been proposed by some, which made many doubtful of any practical result. The resolutions carried by the conference, however, were moderate in tone, and while of course not acceptable to all, undoubtedly mark a long step in advance. Says the *North China Herald*:

The keynote of the conference has been union. It has underlain every series of resolutions, every paper prepared, and hardly an hour has passed without some reference to it.

It is not surprising, therefore, that definite action along this line was taken. The resolutions adopted recommend "the formation of a federal union under the title, The Christian Federation of China." The conference urged the formation of provincial councils consisting of both Chinese and foreign delegates, with two secretaries, one Chinese and one foreign, for each council; and a national representative council composed of representatives from the several provincial councils. Two secretaries, one Chinese and one foreign, are to be appointed by the national council. An organizing committee of twenty-five was appointed to secure the formation of these councils. The national representative council is to act as a consultative and advisory body only, serving as a medium for the expression of Christian opinion in China. The work of the federation was declared to be:

(a) To encourage everything that will demonstrate the existing essential unity of Christians; to watch for opportunities of united prayer and mutual conference between representatives of different bodies of Christians in China; and as

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opportunity offers, to initiate and arrange for representative meetings for the furtherance of Christian unity.

(b) To devise and recommend plans whereby the whole field can be worked most efficiently and with the greatest economy in men, time and money.

(c) To promote union in educational work.

(d) To encourage the consideration of all questions as to how the various phases of Christian work can be carried on most efficiently.

(e) And in general to endeavor to secure harmonious, cooperant and more effective work throughout the whole empire.

A day was given to the reports of the Bible translation companies. Three versions of the New Testament were presented in the "easy classical," the "high classi-

aries on the books of the Bible in Mandarin and *Wenli*. On the *use* of the Bible, one of the important recommendations was the securing of a general secretary to devote his whole time to the promotion of Sunday school work throughout China.

In line with the plan mentioned in our Annual Report to estimate the number of workers and the amount of funds necessary to evangelize the several mission fields, the conference requested each mission to prepare at the earliest opportunity an official estimate for its own field, including not only simple evangelization, but also the efficient maintenance of the expanded work.

An interesting feature at one of the ses-



1 2

THE SHANGHAI CONFERENCE IN SESSION

1 — Dr. A. H. Smith 2 — Dr. J. C. Gibson

cal" and the Mandarin. As the language has considerably changed since these companies were formed, the "easy *Wenli*," or "easy classical," becoming more and more the language of the day, it was decided to prepare "one standard union Bible in two versions, *Wenli* and Mandarin," and two committees were appointed to have the work in charge. Where versions in local dialects are needed, the conference recommended that local committees be formed to make the version uniform in interpretation with the standard *Wenli* and Mandarin versions. A committee was also appointed to arrange for the preparation of commen-

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sions was the presentation of Taotai Tong, representing the Chinese Government. A cordial greeting was extended to him, to which he replied in a frank address.

In estimating the conference the *North China Herald* says:

No one can deny that the cause of Protestant missions in this vast empire has been strengthened by the full and careful discussion. . . .

Whether all the proposals are acted upon or not, the centenary gathering must go down to history as an epoch-making event, and not its least claim for the grateful recognition of the religious world is the fact that the various missions in China should have been able to set an example of some measure of unanimity to religious bodies in the home countries.

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GROWTH OF THE LAYMEN'S MOVEMENT

SOME OF THE RECENT DEVELOPMENTS IN THE WORK

THE growth of the Laymen's Missionary Movement has been remarkable.

It has been welcomed by leaders in the missionary enterprise and by the laymen in the churches, and its plans thus far have been vigorously and successfully carried out. The undertaking to induce fifty influential laymen to visit the mission fields as a Laymen's Centennial Commission has succeeded even better than was anticipated. At last reports thirty-six men had been appointed on this commission, twenty-nine having already sailed. These all go at their own charges, visiting any mission fields they choose. As the response to the proposition to send fifty men has been so general and cordial, it is now deemed wise to increase the number to one hundred, provided suitable men are found for the mission.

A party is being organized which will sail from the Pacific Coast on August 9; it is expected that this will be a large one. They will go to Japan together, but there will separate, traveling thereafter singly or in small groups, investigating the methods, results and needs of missions in various fields, and occasionally assembling in large cities for comparison of results and for popular meetings.

In response to a cordial invitation from leading men of different denominations in Great Britain, the Laymen's Movement has sent a deputation of six representative men to England to confer with leaders of the

foreign missionary work there as to the best methods of securing the great end in view, "The Evangelization of the World in This Generation." Two weeks were spent in conference, and addresses were made in some of the principal cities. It is hoped

that some practical scheme of cooperation may result on the part of the men of the English-speaking nations. The men making up the deputation are Wm. Jay Schieffelin, Ph.D., of New York; Silas McBee, editor of *The Churchman*; Alfred E. Marling, of New York; H. H. Fudger and N. W. Hoyles, of Toronto; and J. Campbell White, general secretary of the Movement.



MORNAY WILLIAMS

A Baptist lawyer prominent in the Laymen's Movement

In the effort to present the claims of foreign missions to the men whom it is hoped to reach, six public dinners have been held under the auspices of the Movement, at New York

Philadelphia, Chicago, Baltimore, Toronto and Boston. Twelve hundred of the leading Christian business men of these cities have heard a forceful presentation of the work and its ideal, and have become actively interested in the Movement. A "Declaration," similar to that of the Student Volunteer Movement, has been adopted as a basis for practical fellowship and cooperation. It reads as follows:

Believing it to be the duty of the church of Christ to preach the gospel to every creature it is my purpose to pray, to give, to study and work as God may give me the opportunity

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the church of this generation may obey this command.

feature of the work that gives good promise is the formation of city cooperating committees "to promote an aggressive and definite missionary policy in all the churches of their city and surrounding district."

The denominational Laymen's Missionary Movement reported is that in the Northern Presbyterian Church. Laymen representing all sections of the territory connected with that denomination met for a day of prayer and conference, at the close of which it was voted to organize the movement, and a general committee of 100 laymen is to be chosen, as well as an executive committee of nine. A secretary will give his whole time to the work. The general mission board of that church asks for an increase in income of from \$275,000

to \$1,000,000 a year, making an average gift of four dollars a year per member.

Baptists are taking a prominent part in this movement. In Nebraska, in March, a forward movement among the Baptist laymen of the state was inaugurated and vigorous measures have been taken to enroll 1,000 laymen who are pledged to give \$5.00 or more to foreign missions before October 1, 1907. Mr. Mornay Williams, of New York, is vice-chairman of the executive committee of the general movement, of which President S. W. Woodward, of the Missionary Union, is also a member. The fact that Baptist men are becoming increasingly interested in foreign missions is indicated by the enthusiastic demand for advance at the Anniversaries. The coming year should witness notable progress in the active co-operation of all the men in our churches.

THE STUDENT CONFERENCE IN TOKYO

WORLD'S STUDENT CHRISTIAN FEDERATION CONVENTION

Of all the conventions held in recent years perhaps none is more worthy of record or will be more far reaching in its influence than the Conference of the World's Student Christian Federation which was held in Tokyo early in April. It was the international convention ever held in the Far East, but even more significant than this is the fact that, though the West was represented, it was noticeably a conference of Orientals, fully 500 of the 627 delegates coming from Eastern countries. Leading laymen sent greetings expressing their interest in the conference, and Marquis de Montebello contributed \$5,000 toward its expenses. Eloquent addresses and stirring appeals were received with approval, and the Christian students of the East as well as the West responded as never before their responsibility for the evangelization of the world.

Some of the speakers were John R. Mearns, Dr. Karl Fries of Sweden, Dr. Junji Honda of Japan, Garfield Williams of England, Zia Hong Lai of China, and Robert Goucher of Baltimore, V. T.

Azariah of India, Archbishop Nicolai of the Greek Church in Japan, Baron Nicolay of Russia, Yun Chi Ho of Korea and Professor Chen Wei Cheng of China.

Immediately after the conference, that its influence might be extended as widely as possible, deputations were sent to every student center of any importance in the country, and evangelistic meetings were held for several days. Everywhere the deputations were cordially welcomed by large audiences, and many publicly announced their willingness to accept Christianity. The general feeling regarding the influence of the conference is well expressed by these words from a missionary in China: "This constitutes the heaviest single blow ever struck by the united forces of Christianity in the non-Christian world."

The *Nichinichi Shimbun*, one of the most influential dailies in Japan, says:

The conference will be a power that makes our people recollect the spiritual and moral side of civilization and causes them to fight against the materialistic tendencies of the present age.

MEETINGS OF WOMAN'S SOCIETIES

ANNUAL GATHERINGS AT NEW HAVEN AND JACKSON

ON Wednesday and Thursday, April 17 and 18, 1907, the thirty-sixth annual meeting of the Woman's Baptist Foreign Missionary Society was held in the Calvary Baptist Church, New Haven, Conn., preceded on Tuesday by the usual Secretaries' Conferences and an evening reception.

The President, Mrs. M. Grant Edmands, presided. Expansion was the key-note: more workers, more money, not only to hold advantages gained, but to enter newly opened doors. Miss Alice E. Stedman, Treasurer, reported a deficit of \$3,119.38. This was wiped out by a volunteer movement.

Misses Mina A. Reade and Julia H. Wright, Acting Home Secretaries, reported for the Home Department. Miss Reade, whose valuable service terminates, received a vote of thanks and appreciation.

"Behold, I make all things new" was the text for the annual report of Mrs. H. G. Safford, Foreign Secretary, as she spoke of the new Japan, the new China, the new India. Our missionaries, who are helping in the fulfilment of this prophetic vision, were never more inspiring and inspired.

At the Farther Lights meeting Wednesday evening Mrs. W. S. Sweet of China, Miss J. G. Shinn of Burma, and Miss Helen D. Newcomb, who impersonated a Hindu widow, presented the foreign work; Miss Gurley spoke of the Northfield Summer School, and Misses Harvey and Clark, "girls who are going," appealed for more girls to go.

Miss Julia G. Shinn, was elected Field Secretary and Miss Julia H. Wright, Secretary of Publications. Two new vice-presidents were elected. Mrs. Henry W. Peabody of Massachusetts and Mrs. William E. Hoecke of the District of Columbia. Otherwise the former officers were reelected.

Space compels the omission of many features of the program. Every department of the great and growing work was fully presented.—MARY A. GREENE, LL. B.

THE thirty-sixth annual meeting of the Woman's Baptist Foreign Missionary Society of the West was held at Jackson, Mich., April 13 to 15.

The devotional half hours were replete with messages of great helpfulness. The lessons in arithmetic by the treasurer, Mrs. M. E. Kline, and in literature, by Miss Cora B. Kimball, secretary of that department, represented real progress. The sale of literature has increased forty-five per cent. A debt of nearly \$20,000 showed that thousands of souls sitting in darkness had heard the glad tidings of great joy even though the noncontributing women in our churches failed to lay their offering in the hand of the world's Saviour.

Mrs. Ella Taylor Dodge, who mothers twenty-two children in the home in Morgan Park, told us of her beautiful family, and how we could share with her in this delightful responsibility.

The reports of the Home and Foreign Secretaries brought us face to face with needs, triumphs and unparalleled opportunities, and constituted a clear call for a generous forward movement. Surely, after listening to the burning messages from the missionaries, as they told us of open doors in India; great, ripe, perishing harvest fields in the Philippine Islands; marvelous possibilities in Burma, Japan and China, our response of \$65,000 for the new year dwindled into insignificance. Can we ever forget the picture of those young women kneeling, as Dr. Barbour led us all into the very presence of God, in the prayer of consecration? Or their joyous messages of how they were led to give themselves to this beautiful work?

The gracious hospitality of the Jackson people, the beautiful and unusually appropriate music, the uniform courtesy of the press, together with the rich program, made the meeting one long to be remembered by all present.—ELLA D. MACLAURIN.

FROM THE WORLD WIDE FIELD



BURMA

SUCCESSFUL SCHOOLS

HANSON of Bhamo reports success in the Kachin work. At a distance of about 100 miles east with one of the mountain tribes there was an unusually large number and a willingness to listen was such as is seldom seen. The pupils in the station school is the largest in its history and there is a good attendance. The jungle schools have to be visited and need more oversight than can be given.

WALKING AND PREACHING

Missionaries get plenty of exercise. One comes from Haka, in the Chin hills. A. E. Carson is walking about 15 to 20 miles and preaching to the crowds every night.

NO WATER

There is a tube well situated near our station and from which I am hoping to get a water supply. It was sunk by the British some years ago, but the old pattern of the pump and the lack of oversight it fell into disrepair. To connect with this well by a pipe would require a small tank on the compound to pump directly into the station. This will give us about the same advantage as if we had a well on our own.

Today the headmaster of the school told me there was no more water near by for drinking.

Nor would we have water for bathing! The only source is the Buddhist *hpon-pon* which joins our chief source and now that is dry.

We have to hire all the water in a cart or by hand till the rain which will come the last of the year. A new arrangement will obviate this difficulty in the future. — H. I. MARSHALL, Irrawaddy.

ASSAM

A MOHAMMEDAN BAPTIZED

ON February 10, the first Lord's Day I was in the station, I had the great pleasure of baptizing Abdur Rohim, a Mohammedan, who has been interested in Christ for some time. He was a religious teacher among his own people, and was a kind of traveling evangelist. He knows several languages and is anxious to learn the Scriptures, so as to be able to preach the gospel of the grace of God to Mohammedans. He has had his house burned twice, and has suffered persecution for Jesus' sake. He bears it all meekly and is manifesting a very nice Christian spirit. We hope his joining us here will be a blessing to many. — A. E. STEPHEN, Goalpara.

SOUTH INDIA

A UNIQUE WORK

THE work in Madras offers opportunities of its own. One experiment tried by Dr. Ferguson, in the effort to reach students, clerks and others of the better educated class, is of exceptional interest:

Gatherings are held at the mission bungalow on Saturday afternoons. At first it was thought



Photo by F. D. Phinney

VIEW IN MADRAS HARBOR

that the novelty of it had something to do with its popularity, but as time went on the numbers showed no sign of decreasing but rather increased. The attendance is from thirty-five to sixty or sixty-five — as many as our drawing room will hold. Our program is simple: tennis and other

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good games, music, recitations and conversation, with a cup of tea or coffee and biscuits for added sociability's sake. Men and boys of all sorts come, Christian, Hindu and Mohammedan, and mingle with the utmost freedom. Out of these gatherings have grown three Bible

of the Kwango River, where food is more abundant, the population is greater and the people more friendly. The prospect is that the Cuillo military post will soon be removed to the Kwango River, in which

case most of the people, originally refugees from the other side of the river, will return to their ancestral home—an additional reason for the selection of that locality.



Photo by Mrs. A. L. Bain

EVANGELISTS AND TEACHERS, KIFWA, AFRICA

classes, a number of earnest inquirers after truth and much spiritual quickening in the lives of some Christians.

It is proposed to erect a building specially adapted to the needs of this work.

AFRICA

DIFFICULTIES AT CUILLO

THE workers at our new station at Cuillo, Africa, are meeting with many difficulties. The people show considerable fear of them, many are dying, and there is a scarcity of food. Nevertheless the missionaries are pushing the work as vigorously as possible. Dr. Leslie writes:

A night school has been carried on for our Christian workmen and they have given Saturday afternoons and Sundays to preaching the gospel in all the district, visiting a score or two of villages, in which the people nearly always gave them a hearing. Lately we decided to keep two or three men out preaching all the time, sending them to the more distant towns. We are praying that an out-pouring of the Holy Spirit may come upon this work and this people. Will you also remember us in your daily prayers?

It is probable that the permanent location of the station will be on the other side

at Barcelona. The latter writes that the meetings at Barcelona are animated and so well attended that there is not room enough for the people who come. On January 7 a treat was given to the children in the Sunday school, who were "loaded with presents." Forty children recited portions of Scripture, hymns were sung and the gospel was preached. On the same day three believers were baptized.

NOTES FROM EXCHANGES

A GIFT TO WOMEN OF INDIA

DR. JOHN F. GOUCHER, president of the Woman's College of Baltimore, in an address to the students of the Isabella Thoburn College at Bareilly, India, made two announcements of great importance to educational work among women in upper India. The first was to the effect that he had decided to establish in connection with the Woman's College, in alternate years, a scholarship for Indian Christian girls of Rs. 1,800 (\$600). The second was that in connection with the Woman's College, in alternate years, a scholarship of the same amount, and covering the same ground, will be established for daughters of India missionaries who might wish to attend that institution. — *Record of Christian Work.*

July

EDITORIAL

NORTHERN BAPTISTS AT RICHMOND

The sixty-second anniversary of the Northern Baptist Convention was held at Richmond, Va., May 16 to 20, and was attended by over 1,300 delegates. The incoming reports from the various churches were received with great enthusiasm and will prove an inspiration to greater activity.

At the close of one session a pledge of \$100,000 was given by one man for foreign missions, and \$10,000 by another, to be paid in instalments of \$1,000 a year for ten years. The women are to contribute their gifts to foreign missions at the rate of five per cent. and those to home missions at thirty-three per cent.

Messages from the Baptists of the North were assembled at Washington, and the cement of the organization of the Northern Baptist Convention, aroused interest, and a fraternal message of greeting and congratulation was sent.

The Foreign Mission Board reported a record year in its history. The baptisms were 2,239 and the total receipts were over \$403,800, an increase of \$88,000. It not only cancels the debt of \$20,000 of last year, but starts the board on this year with a balance in the treasury. We congratulate this sister society upon the achievements of the past and upon the good set for the coming year. "Five hundred thousand dollars for foreign missions!"

UNREST IN INDIA

The growing unrest among the native populations of peninsular India has shown itself in outbreaks at Lahore, Amritsar and other places in North India.

The *Swadeshi* Movement, partly a result of the partition of Bengal by the government, but with its ultimate source in the general awakening manifest throughout the country, developed here into riotous attacks upon the apparently anti-Christian as well as European. The United Presbyterian mission buildings at Rawalpindi were severely damaged and the Young Men's

Christian Association hall was burned, but no lives were lost. Clamors for a larger share in the government, and opposition to everything foreign have become common among a certain class of native leaders, and the populace has thus become inflamed. At Lahore the riot grew out of the conviction of two native journalists, who had accused an English officer of wantonly shooting a Mohammedan policeman and charged that the government had hushed up the affair. The whole story was a libel and the men were sentenced to prison. The immediate result of this action was a riot, but the firmness of the government in this case has had a salutary effect.

The fiftieth anniversary of the Sepoy outbreak led some to fear a general uprising, but nothing of the kind has occurred and the people in general have no such thought. The benefits of English rule are quite apparent to them, and the disturbances are limited to a certain class and a certain section. It is probable, however, that the government will be compelled to grant a larger measure of autonomy, as increasing ability for leadership reveals itself.

A PROCLAMATION AGAINST *FUNG SHUI*

REV. J. H. GIFFIN, of Kiayingchow, South China, is authority for the statement that the viceroy of Fukien Province has issued a proclamation ordering all books on *Fung Shui* burned and all doctors now practising this art arrested, declaring that it is one of the greatest hindrances to progress in China, preventing the building of railroads and the opening of mines. One after another superstitions hoary with age seem to be breaking down in that empire. Certainly if the "wind-water" superstition is losing its hold China is really awake.

DEATH OF MISS BARRETT

THE death of Miss Susan Barrett, matron of the Home for the Children of Missionaries at Newton Center, brings grief and sadness to many hearts. Eight years ago she was called from her home in Kings-

THE BAPTIST MISSIONARY MAGAZINE

ville, Ohio, to the beautiful service of mothering some of the children who must remain in this country while their parents proclaim the gospel in distant lands, and faithfully and well did she fulfill the trust. It was no light task to care for a family of twenty-five, but so wisely and gently did she rule that the home life was ideal and many will remember with gratitude the happy childhood days spent under her loving care. But the duties and responsibility resting upon her became too great for her frail strength, and after seven weary months of illness she was called home, May 1, 1907. She will be deeply mourned by the children as well as by many others privileged to call her friend.

ANOTHER TESTIMONY

DURING the worst of the famine which has wrought such havoc in China, the English Government sent an officer through the whole district to investigate the conditions. His reports have appeared in the *North China Herald*. He remarks: "The cataclysm will have an incalculable effect on the destinies of the Chinese people."

Among other things which he mentions is the very kind treatment he received from all classes throughout the vast territory, and adds a testimony to the influence and character of the missionaries, which is the more valuable because wholly disinterested.

I will not further enlarge on this matter save to say that throughout my travels I did not experience any manifestation of that anti-foreign feeling which is commonly supposed to exist among the mass of the inhabitants of the interior. Beyond a very natural curiosity, which would be evidenced in any country in the world under similar circumstances, the demeanor of the people of Kiangpeh would not discredit the highest forms of civilization.

I am persuaded that this is in a great measure due to the action of the few missionaries throughout the district, who are gentlemen of the most estimable character and worthy of the great calling to which they belong. The influence of these men, who sacrifice many and in some cases all of the amenities of civilized existence for the purpose of carrying on a work among a people who will inevitably benefit thereby enormously, is a credit, not only to themselves and the organizations to which they belong, but to that Western ideal which China must ultimately absorb, if she would make herself worthy and safe in the family of nations.

AN EXAMPLE FOR SOME AMERICAN BAPTISTS

THE *Baptist Argus*, of Louisville, Ky., notes the recent death of a wealthy English Baptist, Mr. W. R. Rickett, who left an estate of about \$1,250,000 from which he willed to several Baptist causes \$157,500. *The Baptist Times* is quoted by the *Argus* as saying:

During his life Mr. Rickett contributed to these and many other objects on a scale of princely munificence. He gave, also, what cost him even more than any mere gift of money could have done, his time, his thought, his personal sympathy.

There is ample use for similar gifts in the work of American Baptists. Better than a legacy, however, is a gift while living.

SCHOOLS AT BURTON

It was expected that a high school would be established next fall at Burton, Vashon Island, Wash., where one of the homes for missionaries' children is located, but there is now a possibility that it will not be opened this year. In that case President J. M. Foster, D.D., on behalf of Vashon College, has offered free tuition to the children of the missionaries in all the regular classes, and a special rate in music. Burton is developing rapidly and several conferences of Christian workers are to be held there this summer.

FROM THE JARO PRESS

THE *Almanake Rizal* has been issued by the Philippine Mission, containing a verse of Scripture for every day of the year. It was printed on our press at Jaro.

PASTORS APPROVE THE CHANGE

THE following extracts from recent letters indicate the very cordial way in which the new *MAGAZINE* rate of twenty-five cents to pastors is being received.

I am pleased with the change. I have had the *MAGAZINE* long enough for nothing. . . . I am pleased to see so beautiful and useful a visitor. I enclose twenty-five cents to pay for transportation which it is best even for pastors to do.

ELLOWSHIP AND INTERCESSION

THE USE OF THE PRAYER CYCLE

IN SUNDAY MORNING WORSHIP

ERE are more ways of using the Prayer Cycle than in one's private devotions. All should certainly use no one can imagine all that one can wish in this quiet way until the made with the use of these definite s. Nor is the reflex spiritual uplift t of the benefits from such specific

Yet the Cycle can be used in ays as well. Here is what an Ohio in charge of two churches, says ag his own use of it:

God is to take the Prayer Cycle with me pulpit on Sabbath morning, and, before o offer the morning prayer, to mention ects of prayer, sometimes just for the thr times for several days — just which me at the time to be the wisest way. I

have done this for nearly or quite a year, with profit to myself, and I believe an increasing interest on the part of the brethren and sisters. The mentioning of names and fields specifically I believe to be more than a suggestion to my brethren. I know it is a means of blessing to us in our family worship as day by day the names come before us. We take the Cycle, the Calender published by the women, and the Calendar found in "Tidings," and morning by morning mention those names before God, trying to be as specific as possible in the prayers we offer for those who are thus mentioned day by day. So it seems to us we are following the brethren and sisters in their work. You can imagine the interest with which we read anything about these workers. May the Lord arouse his people to more and more of true prayer in the spirit of "Thy Kingdom come."

Very truly yours,

SOME ANSWERED PRAYERS

THE PRAYER CYCLE OF PRACTICAL USE

ll strengthen our faith in the power prayer to learn that several of our itions have already been granted. il 20 the topic was the medical work ingchow, China, and attention was o the fact that none of the helpers ristians. Since then the report has at Dr. Grant's teacher and male t at the hospital has become a and has been baptized; while one two young women in training as as confessed her belief in Christ and re to be baptized.

April 30 the need for hospitals at and Jaro, in the Philippines, was ized. Some gifts have been re or the one at Capiz and more are

promised. A plan is under consideration for a union hospital at Iloilo, in conjunction with the Presbyterians, and meanwhile the project for Jaro is held in abeyance.

The topic for June 8 was the Mission Press at Rangoon, and prayer was requested especially for an assistant superintendent. This most urgent need was met before the date set for prayer. "Before they call I will answer." Yet earnest prayer had for some time been offered, and the appointment of Mr. James B. Money to that work is the answer.

The Prayer Cycle is more than an aid to the devotional spirit: it is a practical factor in the success of the great enterprise in which we are engaged.

REMEMBER THAT JESUS SAVED THE WORLD NOT BY INTERCEDING FOR IT AMID THE GLORIES OF HEAVEN, BUT BY THE SACRIFICE OF HIMSELF. OUR PRAYERS FOR THE CONVERSION OF THE HEATHEN ARE A BITTER IRONY SO LONG AS WE GIVE ONLY WHAT WE CAN SPARE AND SHRINK FROM ALL REAL SACRIFICE. WE GIVE NOTHING TILL WE HAVE GIVEN OURSELVES."

THE HOME WORKERS

THE FINANCES OF THE KINGDOM

THE EDUCATIVE VALUE OF THE WEEKLY OFFERING PLAN

BY REV. JOHN M. MOORE

SECRETARY OF THE YOUNG PEOPLE'S FORWARD MOVEMENT

IN the present series of articles on "The Finances of the Kingdom," the modern application to missionary finance of the old Pauline method of weekly giving has been fully explained and its superior efficiency fully demonstrated. This method is the simplest conceivable. We wonder why it was not generally adopted long ago. The church decides upon the objects which it will include in its benevolence and to what proportion of the whole each society's work entitles it. Subscriptions are then taken for missions just as for current expenses. Each member is provided with a set of duplex envelopes, in one end of which is placed his offering for current expenses, with his missionary offering in the other; or two sets of envelopes are used. Every three months the missionary money is divided and forwarded, and in many cases this quarterly check has been found to be as large as the one formerly sent annually.

But the superiority of this plan in getting the money is not the only thing to be said in its favor. It is not only efficient as regards the gifts, but it is educative as regards the givers, and this in at least three ways.

First, it calls attention to the continuity of missionary need. How can we expect people to maintain interest in every form of missions perennially while we give them but one opportunity in a whole year of giving practical expression to their interest in any particular work? Our present methods place an unnecessary burden upon our missionary societies. The Missionary Union for example, has to wait until the last month of the year for more than half of its income from the churches. By the weekly plan we remind our people that interest in missions is to be as constant as

Christ's love and the world's need that this interest should find practical expression every Lord's Day.

Second, it shows the unity of missionary endeavor. Missions are one. This is the world. Everything ought to be that can be done to educate our people out of narrow views of missionary endeavor and into a sympathetic interest in missions the world around. By this plan we put into the hands of every member of the church, on every Lord's Day in the envelope bearing the name of every one of our missionary societies, and he is to pray as he gives for China and for the negroes in America and negro Africa, for state work and city work, for colporteurs and Sunday schools, for the education of young ministers and the sustentation of aged ones.

Third, it emphasizes the significance of the missionary enterprise. The pre-tendency is to consider missions as something optional, something lying out of the sphere of ordinary Christian duty. In many churches the presentation of the missionary enterprise is unwelcome, considered an extra burden that a few but over-zealous people are trying to put upon the churches. Of course, but this mental attitude is something so fundamental, the failure to understand the very nature of Christianity itself. Pastors and people need to be educated out of narrow and provincial views into broad consideration of the claims of the Kingdom. What better way of teaching our people to measure missionary duty aright and meet it with joy and generosity than by making missionary giving an essential part of the worship of every Lord's Day? Thus we shall solve the missionary problem.

OFFERINGS FROM SUNDAY SCHOOLS

SUGGESTIONS ON SECURING MISSIONARY CONTRIBUTIONS

HAVE a definite plan. Do not follow haphazard methods. The plan should provide for the support of certain objects whose worthiness has been carefully considered. Do not respond to "just any" call; each should be properly accredited. It would be well to select those objects for which the church contributes. If a church sets apart certain periods for the presentation of definite causes, it would be well if the Sunday school could follow the same plan.

2. Tell over and over again where the money goes and what it accomplishes on the fields. "The secret of all successful work for children in missions is for the leader (superintendent) to be full of enthusiasm and information."

3. Do not talk about the "collection." Let it always be an "offering." Neither is it desirable to "raise" money. Giving, or making an offering, should always be considered an act of worship. Make this fact prominent and never allow it to be lost sight of, whatever *method* may be adopted for gathering the money.

4. Do not teach the children to expect a definite return for every dollar they give. While specific objects are considered helpful and oftentimes enable churches and Sunday schools to gather more money than might be possible without this special incentive, in the long run it is believed that more harm than good is done. Let the *information* regarding the work be very specific. Present the *needs* in a very

definite manner. Do not be afraid of being too detailed in your instruction, but when it comes to giving, do not encourage the pupils to think too much of the material benefit such giving will be to them in the way of photographs, letters, etc. Emphasize rather the moral and spiritual help which comes from the devotion of one's money, time and self to God's kingdom. It will be much better to give the "*equivalent*" of a native preacher's or a missionary's salary, or of an orphan's support, or of the cost of any particular item in a missionary's budget than to insist upon being related to a particular native or missionary, or upon doing a particular bit of work in a certain field. On the basis of the definite information given, let them make their offerings to the Lord, trusting each of the various organizations to use the money in the best possible manner.

5. Requests for an offering of money should always be preceded by information, by teaching. "In one sense whatever is taken out of the school must first be put into it. The seed must be sown and systematically cultivated if we expect to reap a harvest in joyous and devoted giving." In other words, systematic instruction in missions is fundamental. The three cardinal words are "study," "pray," "give." A Sunday school cannot be a missionary school, and hence a successful school, unless the thoughts in these three words are realized in the life of the school.

PROGRAM: THE GOSPEL AND CHINA'S MILLIONS

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| <p>I. THE LAY OF THE LAND. MAP EXERCISE ON LOCATION OF OUR MISSIONS.</p> <p>II. CAN THE CHINESE BECOME GOOD CHRISTIANS?
 1. Stories from the Early Days. P. 276.
 2. Schoolgirls Coming to Christ. P. 279.
 3. Testimony from a Chinese. P. 280.</p> <p>III. THE WIDE-SPREAD INFLUENCE OF THE GOSPEL. Pp. 278, 280, 284.</p> | <p>IV. MISSIONARY TOURS.
 1. By a Missionary. P. 281.
 2. By a Secretary. P. 286.</p> <p>V. THE SHANGHAI CONFERENCE. P. 288.</p> <p>VI. THE FUTURE OF THE WORK. P. 283.</p> <p>VII. DISCUSSION. PLANS FOR A STUDY CLASS ON CHINA IN THE FALL.</p> |
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THE YOUNG PEOPLE'S FORWARD MOVEMENT

SECRETARY MOORE IN THE FIELD

THE PURPOSE OF THE FORWARD LEAGUE

SECRETARY MOORE left Boston on May 13 to be gone until the latter part of August. Following the Washington and Jamestown meetings, he started on a trip through the Middle West. A stop was made at Uniontown, Pa.; another in Akron, Ohio; a few days were spent in Michigan; Franklin College, Indiana was visited; meetings were held in Indianapolis and an address was given at the Indiana State Baptist Young People's Union Rally at Columbus. From June 13 to July 17 Chicago is to be the center of operations, where mail will be addressed to Room 1140, 324 Dearborn Street. After attending the Lake Geneva Conference and the Assembly at Waterloo, Iowa, he returns East to the Silver Bay Conference and eastern state assemblies.

MICHIGAN MEETINGS

THE Secretary of the Forward Movement spent four days in Michigan in the early part of June, the trip being planned by Mr. Everett C. Fish, state president of the Baptist Young People's Union. The first day, Sunday, June 2, was spent at Jackson where a rally had been arranged for the four Young People's Unions of the city. Mr. Moore not only addressed the rally but spoke at three other services, and succeeded in creating not a little enthusiasm that is sure to develop into study classes later. The next day was spent at Lapeer where those present became much interested in the new movement. What in many respects was the crowning event of the trip was a rally at Grand Rapids of the Baptist Young People's Unions of that city, addressed by both Messrs. Moore and Fish. Although the weather was far from pleasant, a large number assembled at Calvary Church and the questions asked and interest manifested in other ways speak well for the success of the Movement at that point.

The last appointment of the series was at the Shiawassee association at Williamston, where again the address of Mr. Moore was enthusiastically received.

There is no doubt that this short trip will awaken many Michigan young people to the importance of mission study.—
E. C. FISH.

THE PURPOSE OF THE FORWARD LEAGUE

It is a great gain in our missionary work to discover that the task to which God has called us is not one whose fulfillment necessarily lies in the distant future. While it is not safe or wise to prophesy as to the date of the complete Christianization of America, or the conversion of the world, it may be confidently affirmed that the thorough evangelization of America and the rest of the world is easily possible within our own generation.

We can learn something from the wisdom of the children of this world in their commercial conquests. They clearly define the work to be done, reckon up their available resources, and having devised ways and means address themselves to the work in the spirit of that thoroughly American motto, "The way to do anything is to stay with it."

OPPORTUNITY

When we approach this missionary task of ours in this way we discover that the work to be done, the evangelization of all peoples at home and abroad, has been greatly facilitated within the last few years. Practically all the unevangelized world has been made accessible to us by the remarkable providences that have brought thirteen millions of immigrants to America from all lands within twenty-five years and that have opened the Far East and made its hundreds of millions accessible and impressionable, thus multiplying missionary opportunity

ely the whole world over. Of there still are obstacles and diffi- but they are insignificant now as d with the situation even a quarter ury ago. It may fairly be said that doors are all open or opening.

RESOURCES

esources have we for our work? d but three things: Power and nd men. Who will say that we are in any of these? There is power for all the power of God is ours for sionary enterprise: "Ye shall re- wner after that the Holy Spirit is on you and ye shall be witnesses in Jerusalem and in all Judea and unto the uttermost parts of h." There is money enough, for ng with the providences that have up the world to the gospel we dis- other line of divine providence by ntold wealth has been put into the of God's people. If American ns would tithe their luxuries for ars for home and foreign missions, ld finance such missionary cam- as to leave at the end of that io peoples anywhere without the

we have men enough. A small of those who yearly come forth e colleges and other schools of dom would provide a force large for the speedy evangelization of the More obvious than ever before is h of Samuel J. Mills' famous ion at the beginning of the nine- entury, "We can do it if we will." : not unite in the modified form of aration with Samuel B. Capen at inning of the twentieth century, n do it and we will"? e question as to whether or not the ' American institutions and Ameri-

can Christianity shall be imperilled and the progress of the evangelization of the heathen retarded by our failure to make America genuinely Christian; the question as to whether or not another generation shall perish without the gospel is, after all, only a question as to whether or not we shall be able to secure the missionary awakening of our churches. This is the supreme mis- sionary problem of our times.

THE FORWARD LEAGUE

To pastors and other workers who are trying to solve this problem we earnestly commend the Forward League of the Young People's Forward Movement. It is an enrolment of the people who cannot be missionaries but who will serve the cause of missions with no less devotion by battering down the citadel of indifference to missions in churches. Take this up with your young people and talk it up. Show them that the coming of the Kingdom waits only upon the evangelization of the world and that this in turn waits on the missionary awakening of the churches. Help us to get ten thousand Baptist young people right speedily, who shall band themselves together in a heroic and determined effort to put missions first in church life and activity and secure the incorporation in the spirit of our Baptist churches of that striking missionary motto, "The duty of the whole Church and the whole duty of the Church is to give the whole gospel to the whole world as speedily as possible." We will help the members of the League to make their purpose mean much. Let all the friends of missions enroll and enlist others. Here are tremendous possibilities. Write today for the printed matter of the League.

Yours for the coming Kingdom,

John M. Brown



GREAT BRIDGE AT KINHWA, EAST CHINA

SUNDAY SCHOOL · AND · MISSIONS
MISSIONARY LIGHTS ON THE
INTERNATIONAL LESSONS
 BY REV. J. MERVIN HULL

LESSON II. EXODUS 20:1-11. JULY 14

The Ten Commandments

Duties Toward God

Thou shalt not make unto thee any graven image, nor any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them. Vs. 4, 5.

THE current lessons for several weeks should be made a veritable awakening for foreign missions. Do not treat the subject as something belonging to ancient history alone; it is the most vital topic of modern times. Far more than half of the human race still bow down to graven images and worship them; several of the great idolatrous races of the world, like China, are just coming to a knowledge of their strength; it may be that some of the greatest conflicts and triumphs of the gospel are soon to come, and we must be ready to solve these problems in accordance with our Master's orders.

In this lesson bring out, for one point, what an insult to God is the worship of graven images, and that the worship of idols is a real fact, not a mere "symbol," as some maintain. ❀❀❀

"There are two kinds of Buddhism," says Dr. W. C. Griggs, "the Buddhism

of European and American scholars, and the Buddhism of the people of Burma. Should any one wish to study the former, he can take his pick of a score of learned books on the subject; but the religion therein contained is very different from the Buddhism one sees in the daily life of the people. Almost the first question asked at home when speaking of the religion of Burma is, 'Do these people really and truly pray to idols made of stone?' and in spite of the books above referred to, in which it is claimed the people do not worship the idols themselves, but worship Buddha through them, the answer must be, if honestly answered, 'They do.' They become idols, not simply blocks of stone, when they have been anointed and the proper ceremonies held over them. Children, and grown up people too, fear these idols: it is absurd to say they regard them as 'figures' only."

LESSON III. EXODUS 20: 12-17. JULY 21

The Ten Commandments

Duties Toward Men

Honour thy father and thy mother; Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet. Vs. 12-17.

H EATHENISM perverts or reverses all right standards of human conduct. China, apparently, is the paradise of fathers and mothers. "Of all things," said Confucius, "which derive their natures from Heaven and Earth, man is the most noble; and of all the duties which are incumbent upon him, there is none greater than filial obedience; and there is nothing more important than placing one's father



IMAGE OF BUDDHA, RECLINING

equality with Heaven, like the noble Chow, who in the open hall sacrificed his Wang (his father) as equal to the

Consequently Chinese sacred books in the most minute directions for the rearing of parents. This is a perverted system which has descended into idolatry and superstition. It is not increased wickedness and unbelief between parents and children, because it is fully based upon the worship of ancestors as gods. A natural objection to idolatry often comes to missionaries in China is, that the fathers and their ancestors will starve if the fathers cease to support them and to make them offerings of food and drink.

Do not think that Hinduism is more gentle than Christianity, because it forbids the killing of any kind of animal life. But in Hinduism is a most cruel religion. A man will not drown a litter of puppies — he will allow them to starve to death; the same man may be so inconsistent as to be the leader of a band of robbers and murderers, taking human life under the sanction of Hindu deities, and looking to them for aid and protection. Considering also these other sins forbidden in the commandments delivered to Moses, there is not one of them — emphasis — at that point — not one of them without a special protecting deity in the religions of idolatry. It is the religion of the East which must cleanse the world from which no other will ever do it.

NUM. IV. EXODUS 32: 1-8, 30-35 JULY 28

The Golden Calf

These Be Thy Gods!

Yahweh said, These be thy gods, O Israel, which thou hast chosen out of the land of Egypt. Vs. 4.

It is a shameful story; it would be pleasant to think such things were

entirely of an age long past, but they are not. The vile image set up by Aaron, modeled upon the idols of Egypt, finds its counterpart in the idols which are worshiped today by millions who are degraded



Photo by A. H. Curtis

SHRINE AT CHUCKLIPALEM, SOUTH INDIA

and polluted by that very worship. Let us verify that statement by quotations from well-known travelers and authors who are not missionaries. "The most sacred city of India," says W. E. Curtis, "is Benares, upon the banks of the Ganges, the most sacred river, more holy to more millions of human beings than Mecca to the Moslem, Rome to the Catholic, or Jerusalem to the Jew. There are in Benares 2,000 temples, and more than 500,000 idols established for worship in permanent places, representing every variety of god in the Hindu pantheon. Yet nowhere is such gross vileness practised — and all in the name of religion."

John L. Stoddard, the eminent traveler and lecturer, speaking of the same city, says, "All of the idols on the banks of the city are hideous; some of them are obscene. Many of those which have their origin in India are too disgusting to be illustrated, and some of the carvings on the temples of Benares are too vile to be described. Pictured and read of on the other side of the globe, discussed in a transcendental way in a 'Parliament of Religions,' and judged metely by its original sacred writ-

ings, the Hindu faith seems to some a fine and wonderful religion. But scrutinize it practically face to face, in India, and it becomes the most repulsive exhibition of idolatry, fanaticism and filth that one could well imagine."—Stoddard Lectures: India, p. 83. See also, for all the lessons in the issue of the MAGAZINE, the leaflet, "Idolatry in the Twentieth Century," compiled by Miss Helen Newcomb.

LESSON V. EXODUS 40: 1-13, 34-38.
AUG. 4

The Tabernacle

The Holy Tabernacle, The Temple of Unholiness

And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it and all the vessels thereof and it shall be holy. *Vs. 9.*

GOD took great pains to impress upon his people the wide contrast between his worship and his service, and everything connected with idolatry. The same contrast exists today. "One of the saddest sights in Burma," says Dr. Griggs, "but alas! one that can be seen any day of the week, is to see a mother with her child in an idol house. The child is often scared by the great, white, solemn idol and screams with fright, trying to run away, but the mother makes it kneel before the god, and teaches it how to place its hands

together and *shikko*, while it repeats after her the formula which a Burman goes through while worshiping before idols. Then the mother places an incense stick or candle before the god, or makes some other small offering, and goes away, satisfied with having gained 'merit' for herself and her little one."

In the "holy places" of twenty-eight of the central temples of Benares there are kept for worship sacred cows, and there are about 500 more in other parts of the city; while the trees around the temple gardens swarm with sacred monkeys and apes. Not only is the degrading worship of animals common, but some of the temple observances connected with the worship of Siva, Kali, and Vishnu are still more degrading.

Yet out of this darkness the nations are awakening, they are reaching toward the light. Dr. Mabie's current letters from China are amazing. "It is a universal world renaissance that is on," he says, "and God is using it to bring about great ethnic, educational, moral and spiritual consummations. Oh, if I could by some magic have shared the vision I had yesterday with 500 American Baptists, the advance I have suggested would be realized!" Why not with one million American Baptists? Is there one of us who can afford to be without a share in this world-resurrection?

PERSONAL AND OTHER NOTES

BORN

- To Rev. and Mrs. R. B. Longwell, Impur, Assam, March 9, a daughter, Sarah Geraldine.
- To Rev. and Mrs. J. H. Giffin, Kiayingchow, South China, March 31, a son, Harold Milne.
- To Rev. and Mrs. G. J. Huizinga, of Gudval, South India, April 10, a daughter, Dorothea Alberta.
- To Rev. and Mrs. A. L. Fraser, of Shao-hsing, East China, May 3, a daughter, Belle Miller.

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To Rev. and Mrs. A. J. Tuttle, of Gauhati, Assam, May 4, a son, Stephen Davidson.



ARRIVED

- REV. and MRS. G. J. GEIS, from Myitkyina, Burma, at Boston, April 27.
- REV. and MRS. P. FREDERICKSON, from Kifwa, Africa, at Liverpool, England, May 18.
- REV. W. B. BOGGS, D.D., and wife, from Ramapatam, South India, at New York, May 23.

July

THE BAPTIST MISSIONARY MAGAZINE

HELEN ELGIE, from Ningpo, China, Iontague, Mich., May 1.

ESSOR J. F. SMITH and family, from Rangoon, Burma, at New York, May 25.

F. HEINRICHS and child, from Ramanam, South India, at Boston, May 25. OLA HANSON, from Bhamo, Burma, Philadelphia, May 25.

LAVINIA MEAD, from Chofu, Japan, at San Francisco, May.

and MRS. T. E. SCHUMAKER, from Tokyo, Japan, at San Francisco, May,

W. A. S. SHARP and children, from Pinyinmana, Burma, at San Francisco, May, 1907.

SAILED

Boston, May 31, Mr. and Mrs. James Honey, for Rangoon, Burma.

learn with sorrow of the very serious illness of Mrs. W. A. S. Sharp of Pinyinmana, Burma. She arrived in this country in Rangoon and is now at Denver, Colo.

ABLE just received announces the death of Rev. John Packer, D.D., of Rangoon, Burma, at Yokohama, Japan. At this writing no further particulars are known.

as been a pleasure to welcome to Rangoon Rev. J. A. Ohrn, one of the best Baptist workers in Norway. Mr. Ohrn is visiting this country in the interests of Baptist work in Christiania, Norway.

FRANK PETERSON, D.D., Secretary of the Northwestern District, has been on a leave of absence for the summer to visit the Scandinavian churches in Norway and Sweden. He sailed from New York for Rangoon in the middle of May.

are glad to report that Mrs. E. N. Longwell of Shwegyin, Burma, has steadily improved in health since her return to this country in 1907. Although by no means entirely

well, she is now enjoying a comparatively comfortable degree of health.

It is a cause for deep gratitude that Mrs. R. B. Longwell of Impur, Assam, is slowly recovering from her recent severe illness. At one time her life was despaired of and her associates feel that her restoration is a direct answer to prayer.

PROFESSOR and Mrs. J. HARVEY RANDALL have settled in Phoenix, Arizona, and will remain there for the present. Professor Randall has gained much since reaching this country and is very hopeful of ultimate recovery. Mr. Guy F. Hatcher is with them.

REV. H. H. TILBE, Ph.D., who since his return from furlough in 1905 has rendered valuable service at Kengtung, Burma, in translation work and the preparation of literature, has now been designated to work for the Burmans in Rangoon, taking the field until recently cared for by Mr. McGuire until he became acting-president of the Burman Theological Seminary.

A LETTER from Rev. W. B. Boggs, D.D., of Ramapatam, South India, written since his arrival in this country, states that his health seems to be completely restored. The absolute freedom from all care of the work and the leisurely journey home under very favorable weather conditions have been most beneficial. It is to be hoped that Dr. Boggs has many years of active service before him yet.

MANY churches in Canada have reason to bless the work of the McMaster Evangelistic Band, of which Rev. V. A. Ray, one of our newly-appointed missionaries, is a member. This band is composed of five graduates of McMaster University, and is the outgrowth of the student campaign work in the college. Great blessing has resulted from the movement and it is hoped that it may be put on a permanent basis and the work be continued.

FINANCIAL

CONCERNING WILLS AND ANNUITIES

FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor within months after my decease.

FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

DONATIONS RECEIVED IN MARCH, 1907 (Continued)

Note.—For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E.," B. U. for "B. Y. P. U.," ch. for "church"; S. S. for "Sunday School"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

MICHIGAN (Continued)					
West Bay City ch.	\$18 30	Evanston, 1st ch.	\$416 85	Batavia ch.	\$10 50
Vassar ch.	36 00	Graymont ch.	2 30	Woodstock, per Josephine Soudericker,	\$6 00
Ovid ch.	4 45	Moweaqua S. S., Primary dept., for school wk. at Rangoon.	2 30	Woodstock ch.	18 00
Lansing ch.	95 00	Englewood, Covenant ch., James G. Eldon.	50 00	Wasco ch.	5 50
Manistee, Sw. ch.	16 92	Clyde ch.	8 00	Elgin, 1st ch.	166 55
Manistee, Sw. S. S.	3 66	Oak Park, Chas. L. Rundell.	5 00	Barrington ch.	2 00
Ludington, Sw. ch.	6 50	Kankakee Dan. Lad. Aid Soc.	5 00	Highland Park ch., per Mrs. C. G. Hammond.	2 00
Cadillac, Sw. ch.	60 14	Rockford Y. P. for sta. wk., c. Dr. East.	15 44	S. Chicago ch.	6 85
Plymouth ch.	12 00	Collinsville ch.	7 70	Dundee ch.	11 00
Plymouth S. S.	3 00	Alton, Cherry St. Afternoon S. S.	10 00	Dundee B. U.	2 00
Plymouth Jr. B. U.	5 00	Granite City ch.	10 00	Berwyn, 1st ch.	156 00
Walled Lake ch.	27 00	Bunker Hill ch.	13 86	Wheaton, 1st ch.	158 55
Parshallville ch.	4 00	Alton, 1st ch.	118 54	Wheaton, 1st Pri. S. S.	2 04
Howell ch.	16 50	Alton, 1st S. S.	16 68	Wheaton, 1st B. U.	6 74
Milford ch.	8 30	Big Rock ch.	42 00	Austin, 1st ch.	300 00
Brighton ch.	8 65	Plainfield ch.	13 85	Austin, 1st S. S.	100 00
Gregory ch.	5 25	Plainfield S. S.	3 00	Harvey ch.	42 85
Chelsea ch.	7 00	Downer's Grove ch.	28 75	Evanston ch., 1st	183 35
Chelsea S. S.	1 50	Yorkville ch.	1 75	Evanston, 1st S. S.	80 00
Chelsea B. U.	2 00	Sandwich ch.	20 00	Oak Park ch.	134 54
Ypsilanti ch.	87 00	Marley ch.	23 48	Englewood, 1st ch.	138 92
Ashland ch.	6 50	Joliet, 1st ch.	89 25	Englewood ch., Mrs. R. B. Perry.	1 00
"Nya Veckoposten," Sw. chs.	19 50	Wilton Center ch.	7 00	Englewood, per J. M. Coon.	3 00
		Plano ch.	8 74	La Grange ch.	34 39
		Aurora, Claim St. ch.	25 00	La Grange S. S.	4 00
		Aurora, Park Place ch.	50 93	Chicago, 1st ch.	213 93
		Aurora, 1st ch.	60 79	Chicago, 2d ch.	300 90
		E. W. L.	25 00	Chicago, Rogers Park ch.	80 20
		Deer Creek ch.	28 50	Chicago, Lexington Ave. ch.	47 00
		Tremont, per J. F. Howard and wife.	5 00	Chicago, Covenant ch.	7 25
		Lexington, 1st ch.	33 00	Chicago, Irving Park ch.	18 00
		Bloomington, 1st ch.	5 90	Chicago, Galilee ch., for Impur sta.	21 00
		El Paso ch., per Mrs. E. C. Evans, for wk. at Ongole.	25 00	Chicago, Normal Park ch.	36 75
		Cornell ch.	4 25	Chicago, Maplewood ch.	30 00
		Normal Jr. B. U.	3 00	Chicago, Garfield Park ch.	82 40
		Atlanta S. S.	3 00	Chicago, Ravenswood ch.	60 00
		Champaigne ch.	34 40	Chicago, Immanuel ch., per Mary Burdette.	5 00
		Mahomet ch.	15 00	Chicago, Auburn Park ch.	11 60
		Charleston ch., J. H. Davis.	5 00	Chicago, Mem'l ch., per J. A. Curtis.	5 00
		Paris, 1st ch.	8 62	Chicago, Bethany ch.	27 75
		Paris, 1st S. S.	5 21		
		Elgin, Immanuel ch., \$25 of wh. is t. s. missionary in China,	52 12		

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Western Ave.	\$18 30	Rockford, Sw. Ch., per Wom. Soc., for wk. c. A. L. Bain	\$25 00	Mitchell ch.	\$10 20
Western Ave. R. E. & wife	150 00	Rockford, Sw. ch., Wom. Soc., for wk. c. O. L. Swanson	25 00	Gilead ch.	1 00
Salle Ave.	32 17	Elim, Sw. ch.	18 05	Waynetown S. S.	3 00
Washington	16 14	"Nya Veekoposten" Sw. ch.	6 62	Delphi ch.	25 00
Griffin Temple	30 00	Chicago, a friend	36	Waynetown ch.	19 75
Willard Ave.	75	INDIANA, \$1 853 37		Newtown ch.	1 50
Westside ch.	23 33	Indianapolis, 1st German Y. P.	\$5 00	Lafayette, 1st. ch. for Secunderabad	74 69
St. S. U.	23 75	Indianapolis, a friend	50 00	Lafayette S. S., Moore's Missions for Secunderabad	27 25
St. ch.	7 00	Miami ch.	15 35	Lafayette B. U. for Secunderabad	2 72
St. ch.	14 60	Metca ch.	5 00	Lafayette Jr. B. U. for Secunderabad	2 50
St. ch.	1 50	Royal Center ch.	7 60	Edwardsport B. U. Jr.	1 50
St. ch.	2 50	Royal Center S. S.	4 00	Concord ch.	6 00
St. ch.	5 50	Sitka ch.	10 70	Amity ch.	3 75
St. ch.	3 10	Crown Point, P. H. Ball & wife	5 00	New Winchester ch.	13 00
St. ch.	53 80	Muncie, 1st ch., Y. W. Bible class, for Bible woman's wk., c. Mrs. J. McGuire, special	30 00	Amo ch.	4 54
St. ch.	26 25	Southport ch.	12 75	Willow Grove ch.	5 75
St. ch.	75 85	White River ch.	4 10	Clayton ch.	5 10
St. ch.	1 25	Franklin, 1st ch., to const. Irva Marshall H. L. M.	20 00	Chs. of Madison Asso., Room, per Mrs. A. Z. Shuler	11 50
St. ch.	158 45	Southport, Mrs. T. C. Smith	25 00	OHIO, \$6 625 27	
St. ch.	10 88	Lebanon, 1st ch.	70 00	Pioneer ch.	\$3 50
St. ch.	1 25	Indianapolis, 1st ch.	619 02	Willoughby, Geo. R. Green	20 00
St. ch.	4 00	Indianapolis, 1st B. U., for Podili	25 00	Ada, Mrs. Max Werthamer	75
St. ch.	51 47	Evansville, 1st ch.	29 60	Alliance, 1st S. S.	2 70
St. ch.	223 55	Greensburg ch., per Mrs. A. D. Berry	10 00	Toledo, Ashland Ave. Y. P., to const. Pearl Parkhurst H. L. M.	50 00
St. ch.	3 63	Huntington, Tabernacle ch.	1 00	Lima, 1st ch.	28 40
St. ch.	2 00	Brown's Valley ch.	12 29	S. Lima ch.	4 05
St. ch.	28 50	Brown's Valley ch., John Jones	5 00	S. Lima S. S.	2 02
St. B. U.	5 25	Freedom ch.	5 00	New Matamoros S. S.	2 30
St. S. S.	7 19	Marshall ch.	10 00	Columbus, 1st B. U., t. s. J. Taylor	25 00
St. ch.	25 51	Union ch.	5 35	Youngstown, 1st B. U., t. s. Banza Mantekke, c. H. Richards	12 50
St. ch.	100 00	Dana ch.	8 00	Springfield, 1st W. M. Circle	6 50
St. State St.	5 00	Bridgeton ch.	7 40	Spring Creek Y. P.	3 00
St. State St.	190 14	Providence ch.	7 40	Thompson ch.	3 00
St. State St. C.	5 12	Quincy ch.	1 50	Cleveland, a friend	100 00
St. ch.	47 34	Linton ch.	4 65	Cleveland, James O. Mosher	10 00
St. ch.	31 00	Whitestown ch.	11 30	Cleveland, Geo. M. Page	1 00
St. B. U., for Mitchell, p., c. Dr.	12 50	Galveston ch.	18 71	Isleta, G. P. Kime	33 00
St. Wom. Cir.	50 00	Frankford ch.	12 50	Dayton, Linden Ave. W. M. Circle	50 00
St. E. Lund, P., for wk. st.	25 00	Sharon ch.	12 00	Dayton, J. B. Thresher, Dayton, Williams St. ch.	100 00
St. ch.	10 00	Sharon S. S.	9 00	Achor ch.	5 00
St. w. ch.	5 14	Thorntown ch.	7 45	Ashtabula, 1st ch.	64 75
St. Alpha Soc., c. Mrs. O. Helen	50 00	Owoso ch.	8 45	Jefferson, 1st ch.	31 00
St. B. U.	19 00	Center ch.	6 30	Jefferson, 1st S. S.	5 00
St. ch.	15 00	Young America ch.	10 00	Kingsville ch.	10 58
St. w. ch.	3 10	Middleford ch.	8 00	Kingsville S. S.	1 42
St. ng mission Dr. East, L. n. p., c. O. n. ch., Cir. B. W. in ch., Chrisren, t. s. L. Swan-	21 00	Middleford B. U.	3 25	Madison ch.	15 32
St. Dan. ch.	36 00	Yellow Creek ch.	8 64	Madison S. S.	5 68
St. Dan. In-school.	2 00	Wolcott ch.	6 46	Perry ch.	7 00
St. Sw. Y. P.	12 50	Burnettsville ch.	6 30	Forest ch.	5 25
St. Young La-	54 35	Goodland ch.	12 10	Harrison ch.	3 40
		Kingsbury ch.	11 55	Haviland ch.	26 75
		Hammond ch., to const. W. H. Jones H. L. M.	40 00	Kenton, 1st ch.	25 00
		Mishawaka ch.	82 38	Mercer ch.	5 00
		Valparaiso ch.	28 00	Riley Creek ch., t. s. G. W. Lewis	31 00
		Elkhart ch.	50 00	St. Mary's ch.	13 06
		Elkhart S. S.	3 95	Cambridge, Rev. & Mrs. H. H. Bawden	100 00
		Elkhart S. S., per Ada & Ethel Murphy, t. s. school girl in Ikoko	1 00	Salem ch.	5 41
		Elkhart S. S., Les Bon A Miss. Class, t. s. n. p. at Banza Mantekke	25 00	Roscoe ch.	45
		Elkhart B. U.	4 25	Akron, Arlington St. S. S.	3 65
		LaPorte ch.	36 43	Cleveland, Cedar Ave. ch.	86 16
		South Bend, 1st ch.	65 00	Cleveland, East ch.	305 73
		Goshen, 1st ch.	130 34	Cleveland, Dr. & Mrs. G. H. Quay	75 00
		Goshen B. U. Jr.	2 55		

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<p>Cleveland, 1st ch. \$1 119 24</p> <p>Cleveland, 1st Sw. King's Army, t. s. n. p., c. O. Hanson. 14 00</p> <p>Columbia ch. 28 80</p> <p>Medina ch. 10 50</p> <p>Chillicothe, Tabernacle ch. 15 55</p> <p>Columbus, B. J. Loomis. 25 00</p> <p>Columbus, 1st ch. 54 41</p> <p>Columbus, 10th Ave. ch. 30 21</p> <p>Granville, 1st ch. 122 24</p> <p>Granville, D. M. Sheppardson. 5 00</p> <p>Granville B. U. 7 50</p> <p>Granville, Sheppardson Y. W. C. A., t. s. Rev. & Mrs. S. W. Stenger. 120 00</p> <p>Granville, Denison Y. M. C. A., t. s. do. 78 05</p> <p>Bellefontaine ch. 28 36</p> <p>Centerville ch. 3 00</p> <p>Dayton, Central ch. 454 48</p> <p>Dayton, E. J. Barney. 1 000 00</p> <p>Dayton, 1st ch. 500 00</p> <p>Dayton, Mem'l ch. 19 84</p> <p>Greenville ch. 41 56</p> <p>Greenville S. S. 2 46</p> <p>Piqua, Calvary ch. 22 00</p> <p>Piqua, 1st ch. 11 25</p> <p>Sidney, 1st ch. 50 00</p> <p>Springfield, 1st ch. of wh. \$25.30 is the Women's offering. 118 34</p> <p>Springfield, Blessed Hope ch., Women's offering. 19 70</p> <p>Troy ch. 50 30</p> <p>Norwalk, 1st B. U. 10 93</p> <p>Norwalk, Miss O. E. Bathrick. 10 00</p> <p>Pleasant Valley ch. 1 00</p> <p>Elyria, 1st ch. 182 65</p> <p>Elyria, 1st S. S. 5 00</p> <p>Litchfield Jr. B. U. 65</p> <p>Oberlin, 1st ch. 66 00</p> <p>Willington ch. 30 00</p> <p>Big Darby ch. 21 00</p> <p>Millerstown ch. 8 00</p> <p>Plain City, B. L. Neff Springdale ch. 5 00</p> <p>1 00</p> <p>Perryville B. U., t. s. H. E. Dudley. 9 00</p> <p>Marietta, 1st S. S. New Matamoras ch. 5 00</p> <p>7 00</p> <p>Cincinnati, Hyde Park ch. 5 10</p> <p>Cincinnati, Lincoln Park ch. 20 00</p> <p>Cincinnati, Linwood ch. 4 00</p> <p>Cincinnati, 9th St. ch. 31 91</p> <p>Cincinnati, Price Hill ch. 9 35</p> <p>Cincinnati, Price Hill S. S. 5 00</p> <p>Cincinnati, Price Hill B. U. 1 65</p> <p>Cincinnati, Walnut Hill ch. 200 25</p> <p>Lebanon, East S. S. Wyoming ch., \$100 of wh. is to const. Mrs. T. P. Earle & Mr. Lawrence Hegner H. L. M. 210 26</p> <p>Owl Creek ch. 5 65</p> <p>Ironton, 1st ch. 133 75</p> <p>Palestine ch. 10 00</p> <p>Portsmouth, 1st ch. 20 10</p> <p>South Point ch. 5 55</p> <p>Licking ch. 6 46</p> <p>Licking B. U. 2 50</p> <p>Newark, Fifth St. ch. 55 09</p> <p>Bowling Green ch. 6 23</p> <p>Bryan ch. 6 00</p> <p>Toledo, Ashland Ave. S. S. 50 00</p>	<p>Toledo, 1st ch. \$98 10</p> <p>Toledo, Riverside ch. 17 95</p> <p>Canton, 1st B. U. 10 00</p> <p>Pleasant Valley ch. 2 00</p> <p>Washington Tp. ch. & S. S. 10 00</p> <p>Zanesville, Market St. ch. 58 00</p> <p>Zanesville, Fair Oaks ch. 5 00</p> <p>E. H. E. Jameson. 10 00</p> <p style="text-align: center;">MINNESOTA, \$4 90¢ 91</p> <p>Allen Junction, Jessie M. Perham. \$5 00</p> <p>Granite Falls, E. S. Sundt. 5 00</p> <p>Breckinridge, R. W. Merrifield. 5 00</p> <p>Miscel., per "Nya Vekoposten" 10 50</p> <p>Foreston, Gus S. Johnson, for Kiwa. 5 00</p> <p>Willmar, N. L. Winblad, for Thomas & Rungiah, c. J. M. Baker. 10 00</p> <p>Willmar, Miss. Circle, for Phil. Ida. 12 50</p> <p>Deerwood & Karlstad. 4 50</p> <p>Fish Lake Y. P., for Mai-kung-now, c. O. Hanson. 60 00</p> <p>Burhard ch. 4 00</p> <p>Leenthrop ch. 22 50</p> <p>Macintosh, Chas. Johnson. 2 00</p> <p>Rush Point, Mrs. Green. 1 00</p> <p>Harris, G. Nygren. 3 10</p> <p>Walworth, Ladies Aid, for P. Frederickson's orphans. 6 00</p> <p>Henning, Mrs. A. Hanson. 1 00</p> <p>Cambridge, A. D. Grant, for India. 2 00</p> <p>Houston, Mrs. C. J. Swenson. 10 00</p> <p>Foley C. O. Mastrud, for P. Frederickson. 5 00</p> <p>Isanti S. S. Mission, t. s. n. p., c. O. Hanson, Isanti Y. P., for n. p., c. O. Hanson. 35 00</p> <p>Grove City, S. Hawkinson. 75 00</p> <p>Fergus Falls ch. 21 30</p> <p>Spencer Brook ch. 1 80</p> <p>Duluth, Christine Bergquist, for China. 3 00</p> <p>Eveleth ch. 10 00</p> <p>St. Peter, C. C. Opsahl, St. Paul, 1st Sw. S. S. Milton ch. 13 00</p> <p>2 16</p> <p>Audubon, N. P. Hanson. 5 00</p> <p>Brunswick, Sw. ch. 8 00</p> <p>Lake Elizabeth ch. 11 85</p> <p>Caledonia, J. Johnson. Caledonia, Chas. Johnson. 16 00</p> <p>1 00</p> <p>Grass Lake S. S. 47 51</p> <p>Albert Lea ch. 5 00</p> <p>Virginia, Oscar Svedberg. 12 00</p> <p>Stillwater ch. 10 00</p> <p>Scandia S. S. 4 51</p> <p>Comfort ch. 6 01</p> <p>Fergus Falls, Mrs. T. P. Hegseth. 5 00</p> <p>Feeley, Erik E. Dahl. Harris, Sw. ch. 7 00</p> <p>Isanti, N. ch., A. Falk. Isanti, Mrs. A. K. Newmaa. 3 00</p> <p>Isanti ch. 4 78</p> <p>Isanti S. S. 1 25</p>	<p>Cambridge Wom. Soc., for Rev. E. Lund, Phil. Ida. \$25 00</p> <p>24 78</p> <p>Cambridge, Sw. ch. 120 00</p> <p>Minneapolis, 1st Sw. "E." Ebenezer. 11 00</p> <p>Mankato, Sw. ch. 75 00</p> <p>St. Paul, 1st ch. Robbinsdale, A. J. Youngberg. 10 00</p> <p>St. Paul, 2d ch. 8 40</p> <p>Houston ch. 12 00</p> <p>Albert Lea ch. 13 50</p> <p>Feeley ch. 2 00</p> <p>Scandia ch. 10 00</p> <p>Lake Elizabeth ch. 5 00</p> <p>Minneapolis, 1st Sw. ch. 159 49</p> <p>Isanti S., Y. P., t. s. n. p., Burma. 15 00</p> <p>Worthington ch. 90 88</p> <p>Worthington, P. Blixt. 10 00</p> <p>Worthington Y. P. Poppleton ch. 20 00</p> <p>Cokato ch. 11 04</p> <p>Maynard, Sw. ch. 15 00</p> <p>Alexandria ch. 37 50</p> <p>32 40</p> <p>St. Paul, 1st "Birth-day Soc.," for Jaro. 30 00</p> <p>St. Paul, 1st Y. P. for B. Paul, c. Dr. Bunker. 20 00</p> <p>Minneapolis, Bethel Y. P. 10 00</p> <p>Eagle Lake ch. 20 00</p> <p>Minneapolis, Elim Y. P. 5 21</p> <p>W. Concord Jr. Soc., for sta. wk., W. China. 5 00</p> <p>W. Concord S. S. 3 58</p> <p>Spring Valley ch. 14 70</p> <p>Kimball, Mrs. L. Dickson. 5 00</p> <p>Byron ch. 3 32</p> <p>Money Creek ch. 26 00</p> <p>Winona ch. 70 00</p> <p>Kasson ch. 14 00</p> <p>Rochester ch. 76 70</p> <p>Leroy ch. 35 25</p> <p>Leroy S. S. 10 55</p> <p>Leroy B. U. 2 00</p> <p>Detroit, Mr. Rundlet, for sta. wk. China. 5 00</p> <p>Long Prairie ch. 6 50</p> <p>Parker's Prairie, 1st ch. 23 00</p> <p>La Porte ch. 3 00</p> <p>Crookston, 1st ch. 53 50</p> <p>St. Cloud Miss. Circle, for O. L. Swanson. 25 00</p> <p>St. Cloud Miss. Circle, for S. E. Samuelson. 10 00</p> <p>St. Cloud Sewing Soc., for S. E. Samuelson. 15 00</p> <p>St. Cloud ch. 5 00</p> <p>Park Rapids Lad. Miss. Circle. 7 50</p> <p>Bird Island ch. 5 00</p> <p>New Auburn ch. 6 00</p> <p>Granite Falls ch. 10 00</p> <p>Westbrook Lad. Aid, for orphans, c. P. Frederickson. 10 00</p> <p>Westbrook, Mrs. J. W. Johnson, for do. 4 00</p> <p>Alden, Miss. Band, for do. 1 80</p> <p>Fosston, H. J. Berglund. 2 00</p> <p>Minneapolis, Dan. ch. 26 25</p> <p>Blooming Prairie ch. 26 00</p> <p>Anoka, C. W. Riches. 10 00</p> <p>Minneapolis, 4th ch., Boston W. Smith. 25 00</p> <p>Minneapolis, Olivet ch., for Kiehyang. 191 75</p> <p>Minneapolis, Chicago Ave. ch. 49 93</p> <p>88 46</p> <p>Minneapolis, 4th ch. 88 46</p>
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THE BAPTIST MISSIONARY MAGAZINE

<p> is, Calvary for Miss wk. at Hen- ch..... l ch..... S..... is, Taber- is, 1st S. S.. is, 1st C. E.. is, 1st ch.. is, Imman- is, Trinity is, Central Miss. Circle.. k ch..... ston, E. Os- ton ch..... re ch..... ton ch..... ch..... ch..... ch..... Burr St. ch.. ch..... 1st ch..... h..... h..... B. U..... ch..... st Am. ch..... </p>	<p> Gowie, Sw. ch..... Miscellaneous, per "Nya Veckoposten" Webster City ch..... Goldfield, Mr. & Mrs. J. C. Miller..... De Witt ch..... Downey ch..... Logan ch..... Osage ch..... Clear Lake, Mrs. R. A. Howard..... Vinton ch..... Vinton S. S.. Danville, Randolph McCulough..... Bonaparte ch..... Bonaparte S. S.. Greenfield ch..... Greenfield B. U., \$2 of wh. is to apply on pledge for Bansa Manteka..... Keota ch..... Prairie Flower ch..... Prairie Flower S. S.. Prairie Flower B. U..... Kelley ch..... Harlan, Dan. ch..... Newell, Dan. ch..... Merrell's Grove, Dan. S. S..... Cuppy's Grove, Dan. ch..... Prescott, Ed. Homan.. Council Bluffs, Mamie Norene..... Beaver ch..... Mineral Ridge ch..... Beacon S. S.. Coal Ridge ch..... Eddyville ch..... Beulah ch..... Fairfield ch..... Ayrshire ch..... Luni ch..... Rolfe, Mrs. D. M. Pal- mer..... Fredericksburg ch..... New Hartford ch..... New Hartford B. U.. New Hartford Junior Union..... LeMars ch..... LeMars B. U..... LeMars S. S.. Mt. Olive ch..... Sioux City, Mt. Zion Col. ch..... Cherokee, B. Y. P. U., for Bansa Manteka.. Denison ch..... Denison, "A friend" Maquoketa ch..... Muscatine ch..... Muscatine S. S.. Grundy Center B. U., for Mission Station.. Alta, Dan. Lad. Aid Soc'y for orphans, c. P. Frederickson.. Council Bluffs, Dan. ch..... Council Bluffs, Lad. Aid Soc..... Council Bluffs, W. I. C. Soc..... Council Bluffs B. U.. Council Bluffs S. S.. Centerville ch..... Chariton River ch..... Seymour ch..... Unionville ch..... Forest City, Sw. ch.. Council Bluffs, Sw. ch.. Harrisburg ch..... North Union ch..... Massena Twp. ch..... Des Moines, Winifred Kidney..... </p>	<p> \$25 00 51 50 97 12 10 00 15 55 3 00 6 00 48 05 1 00 31 35 5 00 2 00 45 1 00 11 50 3 37 15 00 10 00 5 95 4 20 2 80 67 37 17 04 6 20 26 00 1 00 5 00 9 00 17 00 1 50 1 77 2 30 10 00 5 64 16 25 5 00 1 00 3 75 12 00 1 00 75 15 25 1 85 3 00 6 50 1 50 3 75 5 00 5 00 30 00 122 00 7 00 30 00 5 00 38 75 5 00 2 00 2 50 3 00 6 15 2 75 9 95 14 00 65 20 11 00 6 85 6 50 5 00 93 </p>	<p> Des Moines, Henry Williams..... Council Bluffs, Ella Norene..... Seymour ch..... Centerville ch..... Hiteman ch., t. s. A. L. Bain..... Hiteman B. U., for do.. Akron B. U..... Mt. Olive ch., for Ban- sa Manteka..... Sioux City, 1st ch., E. E. Lewis..... Jordan's Grove ch., for the Phil. Ida.. Jordan's Grove B. U., for do..... May ch..... Leon ch..... Rossville ch..... Cascade ch..... Epworth ch..... Des Moines, Forest Ave. B. U., for Ran- gon..... Des Moines, Calvary ch..... Monroe B. U..... Des Moines, Forest Ave. S. S.. Bloomfield ch..... Denmark ch..... Ft. Madison ch..... Keokuk ch..... Renwick ch..... Goldfield B. U..... Boone ch..... W. Chester ch..... New Haven ch..... Washington ch..... Brighton ch..... Brighton S. S.. Cuppy's Grove, Dan. ch..... Humboldt, Dan. ch..... Gilmore, Dan. ch..... Maquoketa S. S. & B. U., for Jaro sta.. Ottumwa, South ch.. Ottumwa, Dr. & Mrs. J. Miller..... Competine ch..... Des Moines, Sw. ch.. Waverly ch..... Hudson ch..... Waterloo, 1st ch.. Yarmouth ch. & S. S.. Mt. Union ch..... River View ch..... Emmetsburg, D. G. Baker..... Woodland, Novia S. Beavers..... Tabor, Mrs. Bessie Glynn..... </p>	<p> \$10 00 5 00 10 00 13 30 26 40 2 35 5 00 5 00 100 00 35 50 10 00 5 25 1 00 5 00 10 00 5 00 30 00 41 00 2 47 21 66 11 00 4 75 30 00 40 00 1 00 1 60 8 96 25 00 13 00 25 63 2 25 1 00 4 50 6 50 18 75 10 00 36 31 7 00 12 25 5 00 28 40 11 56 137 80 4 75 15 00 4 07 3 00 3 00 3 00 20 00 </p>	
<p>JWA, Sa 287 78</p>					
<p> f. Leslie..... 1st ch., of \$ is to apply M. for Mrs. Tolson, & \$15 for Mrs. A. D. Ir..... reek, Golden gift, by Mr. C. J. Erick- reek ch..... Mrs. S. M. St. ant, 1st ch.. h..... 1st ch..... Highland wa ch..... wa B. U., for w..... Pleasant B. U..... & S. S.. pids, 1st ch.. Rock, Bethel y ch..... ch..... A. K. Lewis, ty, American ar, 1st ch.. ar, 1st B. U.. ar, 1st S. S.. w ch..... h..... Hill ch..... ch..... h..... es, 1st ch.. nes, Calvary es, Sw. ch..... </p>	<p> \$3 00 111 40 6 75 25 00 5 10 10 00 30 00 5 37 52 07 10 00 1 10 12 50 3 10 41 36 2 25 19 40 3 36 6 43 10 00 20 00 7 75 3 33 2 50 1 06 3 00 29 40 2 30 8 40 8 00 11 00 5 00 3 00 5 00 </p>				
<p>MISSOURI, \$1 131 08</p>					
				<p> Board of Home & Foreign Missions... Marceline, Mrs. Fran- ces Allen..... St. Louis, Mr. & Mrs. Arthur J. Barnes, of wh. \$50 is t. s. E. H. Jones..... St. Louis, J. M. Woods, Kansas City, Taber- nacle S. S., Pri- Dept., for Bibles, c. M. D. Eubank..... Kansas City, Nels Nel- son..... </p>	<p> \$956 08 50 00 100 00 10 00 10 00 5 00 </p>
<p>NORTH DAKOTA, \$445 25</p>					
				<p> Grafton ch., Mrs. Levi Blades..... Mandan, Sw. ch..... </p>	<p> \$5 00 23 00 </p>

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Carlton, Peter Habeck, Berkeley, Chas. A. Carlson.	5 00
Fort Bragg B. U., for Jaro sta.	6 25
Exeter ch.	19 50
Fresno, 1st ch.	161 10
Kingsburg, Sw. ch.	64 76
Madera ch.	63 22
Madera B. U.	3 00
Madera Jrs.	1 00
Madera S. S.	2 13
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Oakland, 23d Ave. ch.	50 00
Oakland, Calvary ch.	40 00
Modesto ch.	19 35
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Fallbrook ch.	12 32
Garden Grove ch.	2 75
Garden Grove S. S.	1 00
Garden Grove Ladies' Aid.	2 75
Julian ch.	12 00
Julian S. S.	1 00
National City ch.	36 50

Redlands, 1st ch.	\$669 00
Redlands, 1st S. S.	20 00
Redlands, 1st C. E.	12 00
Riverside, 1st ch.	1 125 00
Riverside, Mrs. N. P. J. Button, in memory of her husband.	50 00
Riverside, Mrs. Julia Nelson, for missions in Africa.	25 00
Santa Ana, Emmanuel ch.	67 00
San Diego, 1st ch.	800 00
San Diego, 1st B. U.	25 00
Lake ch.	6 85
Los Gatos ch.	25 00
Salinas ch.	47 25
San Jose, Emmanuel B. U.	2 50
Santa Clara ch.	95 70
Shiloh ch.	7 95
Santa Cruz ch.	101 50
Goleta ch.	8 75
Paso Robles ch.	15 00
Santa Barbara, Mrs. Andrews, for W. China.	25 00
Chico ch.	7 00
Maxwell ch.	3 50
Paradise ch.	4 50
Chino ch.	26 50
El Monte ch.	7 00
Lardena ch.	24 00
Gardena B. U.	13 00
Gardena S. S.	13 00
Gong Beach ch.	1 365 05
Los Angeles, Central ch.	184 70
Los Angeles, W. C. t. s. Francis, c. J. M. Baker.	15 00
Los Angeles, Orchard Ave. ch.	130 00
Los Angeles, Sw. Y. P., for wk. of O. L. Swanson.	30 00
Los Angeles, Temple ch.	671 66
Los Angeles, Temple S. S.	100 00
E. Los Angeles ch.	122 07
E. Los Angeles S. S.	29 02
E. Los Angeles Y. P., for the Gospel Ship.	16 17
Monrovia ch.	205 75
Ocean Park ch.	17 90
Ontario B. U.	10 00
Pasadena B. U., for the Gospel Ship.	40 00
Pasadena S. S., for do.	25 00
Pomona ch.	390 19
Pomona B. U., t. s. Kondiah, Atmakur, India.	12 50
San Pedro, a friend. for Bible wk. in Phil. Ids.	100 00
S. Pasadena ch.	56 50
Whittier ch.	55 00
D. K. Edwards, for ad- vance wk. in China. "Nya Veckoposten".	100 00 12 00

MEXICO, \$4 99

San Luis Potosi, S. S. Huse, Jr.	\$4 99
--	--------

ONTARIO, \$1 00

Bruce Mines, W. Clarke McKendry.	\$1 00
--	--------

CANADA, \$5 00

Alta, Camrose, T. O. Wold, for wk. among Telugus.	\$5 00
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W. INDIES, \$14 86

Porto Rico, Coamo ch.	\$14 86
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July

THE BAPTIST MISSIONARY MAGAZINE

PINE ISLANDS, \$35 00		
ion received on field, per acct. 30, 1906:		
H. W. Munger...	\$35 00	
SPAIN, \$7 32		
all ch.....	\$6 60	
all S. S., for child in India.....	72	
DENMARK, \$350 00		
y Schools, t. s. P. lerikson.....	\$50 00	
nes, t. s. 10 nat. in Africa.....	300 00	
GERMANY, \$15 56		
ser ch., per J. G. ser.....	\$10 85	
sbek ch., per do.,	4 71	
ASSAM, \$58 44		
W. C. Mason &	\$10 00	
ia, H. B. Dick- per acct. to 30, 1906.....	23 44	
E. G. Phillips...	25 00	
INDIA, \$16 064 93		
ions received on the field, accounts to September 30, 1906		
Ra.		
lana- lli, L. Blah-	11.0.7	\$3 67
ukur, ceeler gese, isapa- W. Jogs, tana- lli, E. ga-	45	15 00
igiri, H. ck... 1963	654 33	5 00
mur, hute, lli, T. ore. 2771.13.4	923 92	
ras, L. r gu-	64.0.6	21 34
nder- ad, s M. nch... 85.10.3	28 53	
nda, Frie-	5198.9.8	1 732 85
apa- J. in- s... 4313.10.10	1 437 87	
etta, J. bert... 3765	1 255 00	
etta, Veins, stia, Kurts, ira, Kurts, nder- d. F. Lev- g.... 324.11.3	107 35	188 08
	80 76	
	108 22	

Seender- abad, Ida Faye Lever- ing.....	140	\$46 66
M arkapur, C. R. Marah... Cumbum, J o h n N e w - comb... H a n a m a - k o n d a, J. S. T i m - p a n y... J a n g a o n, H. U n - r u h... O n g o l e, J. E. C l o u g h (1905)... O n g o l e, J. E. C l o u g h (1906)...	5.1.6 37.6.6 342.5.1 4176.12.8 14080.11.4 9008.6.6	1 69 12 46 114 10 1 392 25 4 698 55 3 002 79
CHINA \$25 00		
Kinhwa, T. D. Holmes,		\$25 00
JAPAN, \$515 80		
Donations received on the field, per accounts to September 30, 1906		
Mex.		
Mor i o k a, Wm. Ax- ling....	\$176 24	\$88 12
Yokohama, A. A. Bennett,	74 65	37 33
Yokohama, J. L. Dearing,	688 99	344 49
Tokyo, S. W. Ham- blen....	49 73	24 86
O s a k a, W m . Wynd....	15 65	7 83
C h o f u, Lavinia Mead..	26 35	13 17
AFRICA, \$1 631 20		
Cuillo, Dr. & Mrs. W. H. Leslie.....		\$50 00
Lukunga, E. T. Welles,		10 00
Donations received on the field, per accounts to September 30, 1906		
Bwemba, A. Billington,	\$435 84	
Madimba, P. Freder- ickson.....	447 19	
Mukimvika, Thos. Hill,	51 47	
Banza Manteke, H. Richards.....	636 70	
MISCELLANEOUS, \$987 04		
German churches of North America.....	\$800 00	
A friend.....	2 00	
J. D. Dart, \$1 each for China, Japan, Africa, India, and the Phil- ippines.....	5 00	
John J. Boote, a mem'l offering.....	5 00	
Scandinavian chs. for famine relief in Rus- sia.....	170 04	
Anonymous, for fam- ine relief in Russia...	5 00	
Total.....	\$277 211 92	

LEGACIES	
E. Hard- wick, Vt., Est. Dal- inda B. Dye.....	\$475 00
W i n d s o r, Vt., Int. on Skin- ner Fund, Dorchester, M a s s., Est. E. F. Stud- ley.....	8 80
W o l l a s t o n, M a s s., Est. Robt. H. Har- low.....	646 00
Southbridge, M a s s., Est. John Edwards,	268 70
L y n n, M a s s., Will of James N. Nye.....	22 00
Charles- town, M a s s., Est. Mary M. Dean..	175 00
Cambridge, M a s s., Est. Em- ma Good- now.....	61 66
Cambridge, M a s s., Inc. Em- ma Good- now Est..	1 000 00
Milo, N. Y., Est. Mary Dakin....	921 99
R o c h e s t e r, N. Y., Est. S y l v e n u s & Sarah M. P. Ellis....	414 65
New Hart- ford, N. Y., Will of Ann E. Griswold..	1 405 23
J a c o b s - t o w n, N. J., Est. T h o s. Emly....	100 00
Uniontown, Pa., Est. Mary P. Lyons....	100 00
Clyde, O., Est. Or- ville L. Ames....	25 00
H o r a c e, Ill., Est. Mrs. P. M. Tucker,	45 63
C h i c a g o, Ill., Est. S. E. Sampson.	50 00
A r v a d a, Colo., Est. C. T. Payne.	813 58
N e b r a s k a City, Neb., Est. Mrs. Emma A. Wiggin...	10 00

THE BAPTIST MISSIONARY MAGAZINE

Santa Ana, Calif., Will of Antha M. Merriam..	\$2 500 00	\$9 143 24
	\$286 355 16	
Donations and legacies received from April 1, 1906, to March 1, 1907.....	275 100 50	

Donations and legacies received from April 1, 1906, to April 1, 1907.....	\$561 455 66
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DONATIONS RECEIVED TO APRIL 1, 1907

Maine.....	\$5 129 13
New Hampshire.....	2 785 46
Vermont.....	2 562 26
Massachusetts.....	39 080 04
Rhode Island.....	5 181 08
Connecticut.....	10 670 87
New York.....	187 673 61
New Jersey.....	12 638 13
Pennsylvania.....	40 204 65
Virginia.....	60 00
W. Virginia.....	3 650 37
Maryland.....	43 93
Delaware.....	447 16
District of Columbia.....	1 626 22
N. Carolina.....	40 00
Georgia.....	35 00
Florida.....	20 00
Alabama.....	72 00
Mississippi.....	2 00
Kentucky.....	20 93
Tennessee.....	35 00
Louisiana.....	1 00
Texas.....	52 50
Indian Territory.....	823 97
Oklahoma.....	679 68
Wisconsin.....	3 683 20
Michigan.....	6 784 60
Illinois.....	17 766 64
Indiana.....	6 522 46
Ohio.....	17 941 47
Minnesota.....	8 437 93
Iowa.....	7 605 70
Missouri.....	5 357 45
N. Dakota.....	972 51
S. Dakota.....	1 860 60
Nebraska.....	4 895 70
Kansas.....	5 647 81
Montana.....	386 70
Wyoming.....	400 16
Colorado.....	3 709 60
New Mexico.....	198 08
Idaho.....	855 62
Utah.....	216 76
Nevada.....	27 00
Arizona.....	397 75
Washington.....	7 817 58
Oregon.....	3 016 40
California.....	14 416 93
Alaska.....	10 00
Philippine Islands.....	55 00
Mexico.....	4 99
Ontario.....	1 00
W. Indies.....	14 86
Canada.....	21 00
Spain.....	7 32
England.....	27 23
Ireland.....	92
Denmark.....	600 00
Germany.....	15 56
Austria.....	2 06
Burma.....	8 213 12
Assam.....	361 74
India.....	18 064 93
China.....	2 719 31
Japan.....	515 80
Africa.....	2 131 20
Miscellaneous.....	8 706 97
	\$473 926 65

LEGACIES RECEIVED TO APRIL 1, 1907

Maine.....	\$100 00
Vermont.....	999 80
Massachusetts.....	54 744 35
Rhode Island.....	1 576 68
Connecticut.....	5 117 93
New York.....	11 371 02
New Jersey.....	350 00
Pennsylvania.....	1 789 58
W. Virginia.....	140 00
Maryland.....	5 000 00
Ohio.....	291 26
Illinois.....	1 463 58
Michigan.....	228 65
Minnesota.....	390 23
Wisconsin.....	1 308 95
Nebraska.....	138 00
Colorado.....	50 00
California.....	2 500 00
Oregon.....	100 00
	\$87 660 03
Less	
New Hampshire.....	131 02
	\$87 529 01

GOVERNMENT GRANTS BURMA

Received during the year ending September 30, 1906, per accounts		Rs.
Rangoon, Kemendine School.....	5697.90	
Rangoon, J. McGuire.....	9207.10.8	
Moulmein, W. Bushell.....	586.8.0	
Moulmein, E. M. Hanna.....	4473.7.0	
Moulmein, A. G. Nees Whitehead.....	5397.14.9	
Moulmein, W. E. Wiatt.....	3811.14.0	
Tavoy, Mrs. H. W. Hancock.....	819.10.0	
Tavoy, Mrs. H. Morrow.....	375.0.0	
Tavoy, A. J. Weeks.....	1125.0.0	
Bassein, W. H. S. Hascall.....	2361.0.0	
Bassein, L. E. Tschirch.....	2782.14.0	
Bassein, E. B. Roach.....	2492.2.0	
Toungoo, A. V. B. Crumb.....	3021.0.0	
Toungoo, G. R. Dye.....	615.0.0	
Toungoo, C. H. Hep-tonstall.....	3298.14.0	
Prome, E. H. Payne.....	182.0.0	
Zigon, M. Carr.....	1878.8.0	
Bhamo, Ola Hanson.....	3219.14.0	
Bhamo, W. H. Roberts.....	1618.7.0	
Mandalay, C. L. Dav-enport (building).....	7000	
Mandalay, C. L. Dav-enport (school).....	1373.4.0	
Mandalay, E. W. Kelly.....	7371.0.0	
Mandalay, J. E. Par-rott.....	3449.0.0	
Thayetmyo, G. R. Dye.....	281.5.4	
Myingyan, H. E. Dud-ley.....	3074.10.1	
Pegu, Z. A. Bunn.....	621.13.0	
Tharrawaddy, H. I. Marshall.....	3747.8.0	
Meiktila, J. Packer.....	734.0.0	
Hsipaw, W. W. Coch-rane.....	314.0.0	
Namkham, W. Ritten-house.....	450.0.0	
Myitkyina, G. J. Geis.....	306	
Haka, A. E. Carson.....	27	
Thaton, F. E. Ayres.....	360	
Pyinmana, W. A. Sharp.....	3461.2.0	

ASSAM

	Rs.
Impur, Wm. Dowd.....	613.15.0
Nowgong, Anna E. Long.....	50.00
Tura, E. G. Phillips, D.D.....	3400.00
Kohima, H. B. Dick-son.....	880.00

INDIA

	Rs.
Ongole, A. E. Dessa.....	62.2.9
Ongole, Sarah Kelly.....	900.00
Ongole, J. E. Clough, D.D.....	1434.6.0
Ramapatam, J. Hein-riehs.....	200.00
Kurnool, W. A. Stan-ton.....	1095.00
Madras, W. L. Fergu-son, D.D.....	412.40
Madras, A. M. Linker, Cumbum, J. Newcomb, Vinukonda, J. Dusa-man.....	175.00
Narsaravapetta, E. E. Silliman.....	230.00
Bapatla, G. N. Thoms-en.....	475.8.0
Bapatla, F. Kurtz.....	2162.12.11
Udayagiri, A. H. Curtis.....	600.00
Udayagiri, F. W. Stait, Markapur, C. R. Marsh.....	929.00
Gurzalla, J. Dussman, Donakonda, W. T. Elmore.....	159.13.0
Donakonda, J. A. Cur-tis.....	25.00
Donakonda, J. A. Cur-tis.....	330.00
Nandyal, S. W. Stenger.....	135.11.0

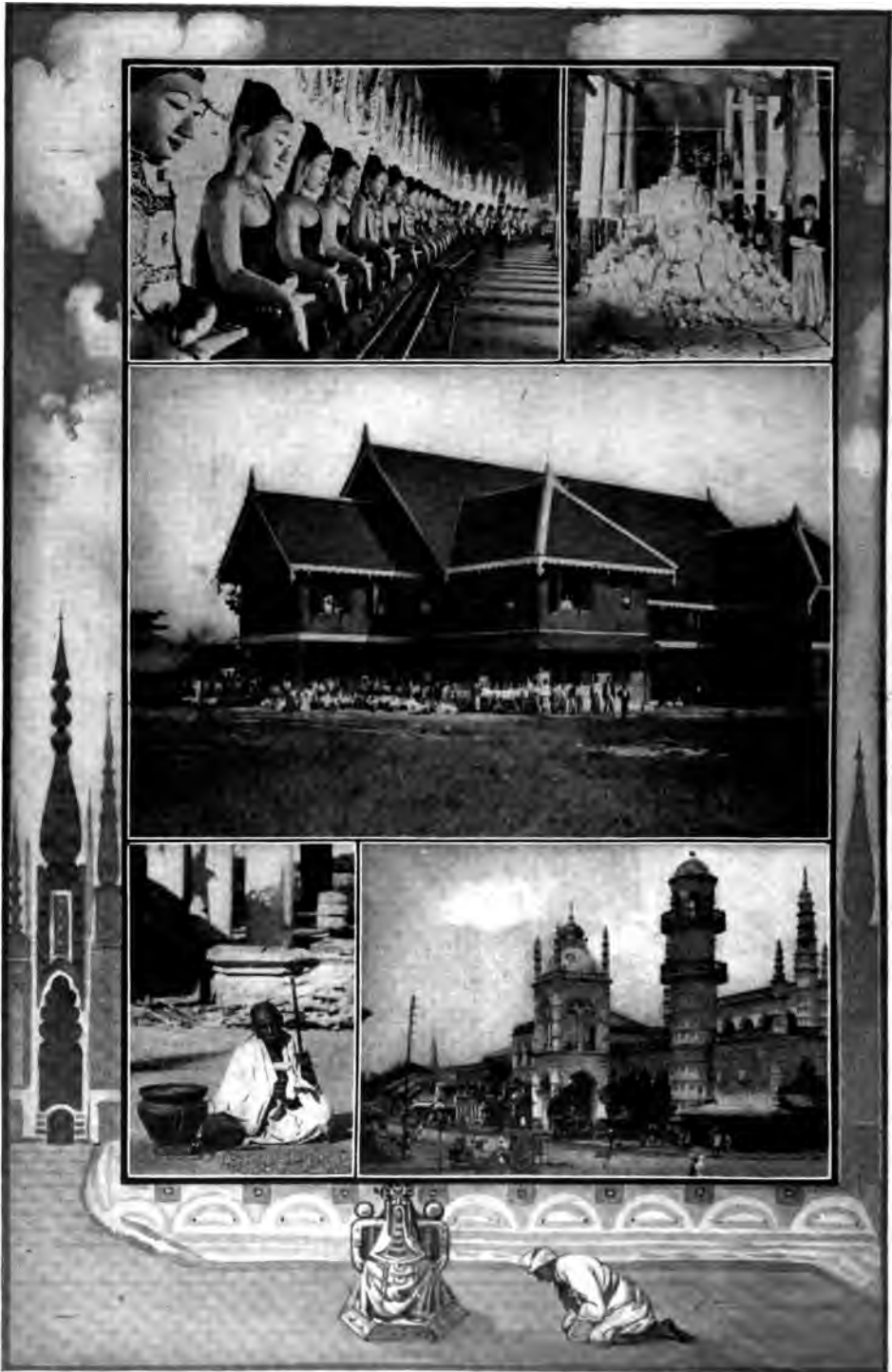
RECEIVED FEES

Received during the year ending September 30, 1906, per accounts		Rs.
Rangoon, Kemendine School.....	7579.4.0	
Rangoon, J. McGuire.....	7749.9.0	
Moulmein, W. Bushell.....	861.0.0	
Moulmein, E. M. Hanna.....	7242.14.0	
Moulmein, A. White-head.....	3291.6.0	
Moulmein, W. E. Wiatt.....	6811.7.3	
Tavoy, Mrs. H. W. Hancock.....	402.0.0	
Bassein, W. H. S. Hascall.....	5773.6.0	
Bassein, E. B. Roach.....	5180.1.0	
Bassein, L. E. Tschirch.....	1806.0.0	
Toungoo, A. V. B. Crumb.....	1034.1.2.9	
Toungoo, G. R. Dye.....	431.1.5.0	
Toungoo, C. H. Hep-tonstall.....	2188.1.1.0	
Prome, E. H. Payne.....	120.4.0	
Thonze, W. H. S. Hascall.....	411.1.6	
Thonze, J. T. Latta.....	355.10.0	
Zigon, M. Carr.....	1625.10.0	
Bhamo, Ola Hanson.....	2629.3.0	
Bhamo, W. H. Rob-erts.....	110.0.0	
Mandalay, C. L. Dav-enport.....	1373.12.2	
Mandalay, E. W. Kelly.....	9212.5.0	
Mandalay, J. E. Par-rott.....	1917.6.9	
Myingyan, H. E. Dud-ley.....	4162.12.2	
Pegu, Z. A. Bunn.....	514.0.0	
	(Concluded in August number.)	

July



BAZAR SCENE, NAMKHAM, BURMA



Photos by S. R. Vinton and H. I. Marshall

FORMS OF WORSHIP IN BURMA

Top: Idols in the Thirty Caves; Mu-l Pagoda. Middle: Tharrawaddy Chapel-Schoolhouse.
 Bottom: Buddhist Monk at Devotions; Mohammedan Mosque, Rangoon.

THE BAPTIST MISSIONARY MAGAZINE

Vol. 87

AUGUST, 1907

No. 8

CONCERNING THE NEW JOINT RATES

SOME questions have arisen in connection with the new joint rate plan that call for a few words of explanation.

1. There is the matter of delay that may seem to occur in the receipt of the first copy. Here it may be well to note the fact that the two publications are issued from separate offices in separate cities. When a joint subscription is received by one magazine, the name of the subscriber must be transmitted to the other, and this takes some time. No unnecessary delay is occasioned, however.

2. After the subscription has been sent all correspondence should be directly into the publication concerned. The joint arrangement applies only to the receipt of subscriptions; all other business is conducted separately.

3. It would facilitate the work of the subscription clerks if club agents in send-

ing the names of subscribers for joint clubs will send duplicate lists. One list can then be forwarded at once to the other publication and any delay be avoided.

4. It should be noted that the joint club rates apply to clubs of both magazines only. That is to say, if there are, for example, four subscribers for one magazine and one subscriber for both, that does not make up a club. There must be *at least* five who subscribe for *both* publications.

5. Some club agents have taken advantage of the new minimum of five in a club and have reduced the size of their clubs, some which heretofore were quite large consisting now of but five. This is certainly not fair, and it is evident that the rates will have to be changed if clubs are to be thus reduced in size. Many new subscribers are enrolling, but old ones should not be lost by the club agents.

WHAT OTHERS THINK OF US

THE Editor often wonders what people think of the MAGAZINE. Several letters have come lately which give him an idea of how much they, at least, appreciate it. Here is one, for example:

You are providing us a splendid MAGAZINE each month, and I hope more of our people may be induced to become subscribers for it and readers of it.

Here is another which made us hold up our heads and feel encouraged:

I hope I may be able to send more names for the MAGAZINE later, for I would love to have it in the homes of all my people.

Allow me in closing to thank you personally for the improvement in the MAGAZINE. I am proud to present it to people as gotten up by Baptists. There is nothing better.

A pastor this time. He realizes the practical value of the MAGAZINE, and is not satisfied with any club that does not contain the entire membership of his church. "In the homes of all." That ought to be true in every church.

Have *you* found the MAGAZINE interesting and helpful? We do not ask you to tell *us*, but tell your neighbors and induce them to subscribe.



Photo by S. R. Vinton

VIEW FROM HOME OF REV. S. R. VINTON, RANGOON, BURMA

THE SCOPE OF THE WORK

THE CHALLENGE OF ITS SUCCESSES

BY REV. S. R. VINTON

RANGOON, BURMA

THE problems of aggressive mission work in Burma are much complicated by the fact that Burma is decidedly polyglot. The census recognizes sixty-seven tribes as indigenous to the country, and besides these there are tens of thousands of Chinese and hundreds of thousands of Tamils, Telugus, Bengalis, Urdu and other nationalities from peninsular India. We are working definitely in twelve languages. Several of these had to be reduced to writing before any work could be done among them. The Bible complete has been translated into four languages, and standard dictionaries have been compiled as well. Portions of Scripture have been translated into several other dialects and distinct languages. This is all in the way of foundation work for future effort. Thirty stations have been established for regular residence of workers. The distance between the two most distant of these stations is about 1,500 miles, but

lest American readers reduce this distance to American terms, say about 30 to 36 hours, it is well to add that the journey from Rangoon to Kengtung takes about six weeks.

If each tribe occupied a compact territory by itself the problems would be simplified greatly, but such is not the case. The Shans, for example, are found in a wide strip of table-land extending from Tibet on the north to Siam on the south. It is quite hilly country, the Shans occupying the level portions and the valleys, while among the hills are found the Kachins on the north, and then Palaungs, Yanghs, Yanglams, Taungthoos and others among whom we have no work at all. It thus happens that several missionaries have to traverse the same territory.

Most of these languages, if not all, are more or less tonal. This is a serious matter to the new missionaries and means that several years must be spent in acquir-

August

iciency in the use of the language. ample, in Sgaw Karen, the simple syllable *ko* may mean "a dish," "all," "the neck," "hot," "hard," "read," according to the inflection used. The difficulties are in part by the fact that there are two *k*'s in *ren*, so that by adding the other *k* they add to the above meanings of "and," "wait," and "head." It is within the range of possibility that a missionary on a jungle tour should say to a native helper: "The sun is so *bread* so *hard* is all *hot*," when he meant to say that the sun was so hot that bread was all hard! This is one at a time. Far worse mistakes have been made over and over again.

As we see, however, what we are doing in Burma.

FOR NATIVES OF PENINSULAR INDIA

are doing nothing for the Mohams, though they number half a million here. Our work is chiefly among the natives, — Tamils, Telugus, Bengalis and others. With imagination, and the necessary knowledge of the facts, the list of standard missionaries in the Annual Report is long! The names of Rev. and Mrs.

Armstrong under the flag of Tamil and Burmese work in Rangoon, Moul-Bassein and Mandalay, being mentioned in the last instances to show that they form a strong base! Those faithful Arm- — God bless

From Rangoon to Moulmein in 18 hours by train across the Isthmus of Martaban!

Rangoon to Mandalay is thirty hours by river and, fourteen hours by train!

From Rangoon to Mandalay is eighteen hours by the fastest train we have out here!

Mr. and Mrs. Armstrong work in three or four languages all the time, among a multitude of castes and subdivisions of castes. They have fine schools in Rangoon and Moulmein, besides smaller ones elsewhere. They have a goodly number of earnest disciples, a band of consecrated native helpers and they keep untiringly at the work, but O! how handicapped in the ever-increasing opportunities!

WORK FOR CHINS

The Chins are found over a wide area extending along the Arakan Yoma mountains on the western borders of Burma. We have three stations among them. In a straight line the two farthest apart are 300 miles from each other, but to make the journey means over a thousand miles, and while a missionary would be going from Sandoway around and up to Haka one could almost go from Boston to Yokohama and back again! Concerning the Chins of lower Burma Mr. Dye says: "They are in a state of flux." Widespread preaching and the growing intelligence of the people have made them dissatisfied with the old.

They are receptive towards new ideas. Right now is the opportune moment for reaching them with the gospel. The harvest is ripe. If we do not reap it, others will. The Roman Catholics are taking advantage of it. They are actually reaping our harvests because our resources are not adequate to take what belongs to us. Once they become Roman Catholics the door will be closed to us. The Thayetmyo Chin field really ought to be divided into three parts. The present field is too large for one man to cover. A dollar spent now will accomplish more than ten dollars spent ten years hence.



REV. SUMNER R. VINTON AND FAMILY

THE BAPTIST MISSIONARY MAGAZINE

Haka, on the extreme northwestern border of Burma, is a relatively new station among the milder, untamed Chins, who differ considerably from the brethren in lower Burma. But the gospel is having its triumphs there as well. The first

I told the people we wanted some sleep but they heeded me not. At length the preachers and their wives lay down on their mats to sleep, and on awakening in the morning we found three women asleep beside our Bible women. They had remained all night that they might hear more in the morning.



Photo by J. F. Ingram

OUR MISSIONARIES TO THE KACHINS

Left to right: Messrs. Ingram, Geis, Hanson, Roberts

Baptist association in the Chin Hills has just been organized.* Just read this, you who have charge of associational meetings at home and find difficulty in getting a representative gathering even though the railways and trolleys bring the people to the very door of the church!

WORK FOR KACHINS

Despite similarity in name these people are entirely distinct from the Chins. They are a warlike tribe of hill people. For a long time we have had but two stations for work among them, but a third has recently been opened at Namkham. The language has been reduced to writing, parts of the New Testament have been translated and published. Mr. Ingram writes enthusiastically of a long tour made in April:

Twenty-four services were held, each ranging from two to four hours in length, and even then the people wanted more. In only two of the villages I visited had the gospel ever been heard. As the preachers told the story and the Christians gave testimony, the people would ask to hear more, so that often the midnight hour struck while we were still repeating the story of Jesus beside the open fire-place in a Kachin house. The last Sunday we were out, after closing the service, the people said they wanted to hear more. The preachers, indefatigable in telling their story, began again. I lay down on my cot and fell asleep, for it was very late. I awoke an hour or so later and found the meeting still going on.

* See account on p. 330.

Mr. Hanson, on a recent trip into Assam, found several tribes of Kachins there who understood him and his Kachin books when read to them. This enlarges the opportunities of Kachin work very much indeed.

WORK FOR TALAINS

These are a prosperous people living along the Salwin, Attaran and Gyne rivers on the eastern boundaries of Burma and over into Siam. In Burma they number 325,000, and in Siam 200,000. Among all this people there is just one missionary family at work! As a people the Talains are well advanced; they have a literature of their own and education is general. The writer's grandfather, Dr. Haswell, began work among this people a great many years ago, compiled a vocabulary, translated a considerable portion of the New Testament and revised what had been translated by Mrs. S. B. Judson. From the time of his death there was no Talain missionary until 1901, when Mr. Darrow was appointed. This past year has been marked by a decided revival in the work. From 168 the number of converts has risen to over 300, organized into five churches, with four ordained preachers and five evangelists. Their faith and zeal are evidenced by their determination to work for a thank offering of Rs. 3000, besides 1,000 baptisms and an additional missionary. An increase of 333 per cent. in membership may seem a low ideal, but remember these people are fresh out of heathenism! In Siam, there are two churches and 75 members as a nucleus for future growth. Unfortunately Mr. Darrow will have to return to America for furlough in a year or two and there is no prospect of any one to take up his work. O, that American Baptists might realize the harm done the

August

THE BAPTIST MISSIONARY MAGAZINE

by their failure to give of men and as needed by the growth of the work!

WORK FOR SHANS

have stations at strategic points for work among this people. The name J. N. Cushing will ever be remembered in connection with this work. His faithful translation of the Bible and his native dictionary of the Shan language are his most abiding monuments. This work has come to prominence in this work because most of the stations are at distant points, only one being on the road, and that only because the road has been recently extended to Kengtung is the least accessible of our stations in Burma. The Karen Christians who have gone there are as far from home as we in Rangoon are from home! The Shans are Buddhists, and it will be said about the difficulty of working among Burmans applies equally to this work. There has been steady but slow growth in the mission. Out of the work at Kengtung has grown the habit of ingathering from among the Wa, Lahu, Wa and others, numbering 6,000 in all. But that is a story all its own and cannot be told here.

WORK FOR KARENS

is usually classed among modern missions. The hand of God is seen in

this work from the beginning in the peculiar providential preparation of the people to receive the truth of the gospel. The story has been often told and should be familiar to every American Baptist. It must however be outlined again here. The preparation of the Karens consisted in the possession of a body of traditional teaching, which, while silly and meaningless in parts, in the bulk conveyed three very important truths: God is a great Spirit, Creator of all things; sin is disobedience to God; there is a way of salvation from sin; the knowledge of this way was to come to the Karens from a "white brother" from the west. No wonder the progress of the first missionaries was a sort of triumphal procession! There are over 50,000 Karen Christians living today, and more than 100,000 must have died in the faith. There are now well organized churches and associations. Absolute self-support is a fact among most of them. A home mission society has been organized in each association to push evangelistic work among the heathen, *the expenses being borne by the Christian Karens*. Even so, however, there are still large sections of Karen territory, among the mountains of Burma and over in Siam, where as yet no work has been done. Heathen Karens from the hills keep moving down into the plains and it is difficult even to keep track of these. Following the first large ingatherings, and



Photo by S. R. Vinton

TEACHER ROSE AWMAI, RANGOON

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Photo by S. R. Vinton

PRAYING BY PROXY, SHWE DAGON PAGODA

Man kneeling in foreground recites prayers for others at two cents apiece, ending by pouring pail of water over idol.

especially after the occupation of lower Burma by the English, as a result of which the Karens were brought into close touch with the Burmans, many Karens tacked on Buddhism to their demon worship and became indifferent to the gospel. Others were thoroughly aroused when they first heard the message and wanted to hear more. There was nothing like an adequate supply of workers at that time and many requests for teachers had to go unheeded. The result was that the spirit of inquiry passed. Indifference succeeded. The same thing happened in scores of Karen villages that happens sometimes in the lives of individuals. A sort of crisis was reached, a sort of spiritual high tide, and then the crisis passed, unfavorably, because neglected. The tide ebbed.

There has been a profound stirring of all the heathen Karens of lower Burma during the past few years. This has centered about an ignorant and illiterate Karen named Ko San Ye, who was converted and baptized some seventeen years ago, a man with a peculiar, — yes, remarkable, personality. Thousands of Karens have flocked to him. They have come from many and mixed motives, some worthy, some thoroughly unworthy. They have, however, been ready to hear the preaching of the Word and the missionaries have from the first tried to improve the opportunities. About 5,000 have been

added to the churches. Among these a large work of education and training is needed and the missionaries in whose fields the work has been done are being taxed to the uttermost to accomplish it.

WORK FOR BURMANS

This has been reserved to the last, for a very special word needs to be said concerning it. Special factors have led to large ingatherings among the Karens, as has just been noted. People like to hear of success, and, unfortunately, there are many people in the churches at home by whom the admission of difficulties and obstacles would be construed as a fatal objection to doing mission work at all! So it has come to pass that in speaking of work in Burma, Karen work and its successes have been emphasized almost to the exclusion of Burmese work, and there is considerable misapprehension of the difficulties of the latter. On his recent visit to America, the writer was frequently asked questions that implied that the questioner thought that the missionaries among the Burmese had been very remiss not to have had returns equally as large as had the Karen missionaries! The problems are entirely distinct. The Burmans as Buddhists have no conception of a personal God. In reality they have no conception of a supreme being at all. The same word means pagoda or idol or god.

Lacking an adequate idea of God, the idea of sin is totally inadequate. It is simply demerit and concerns the individual



SHRINE AT ENTRANCE TO SHWE DAGON PAGODA, RANGOON, BURMA

alone. The idea of sin as inherently evil is lacking. The exceeding sinfulness of murder, for example, is not appreciated. The sin of murder brings unfortunate consequences to the murderer. It is a debit item in his account; that is all. Moreover, instead of being in a state of expectancy, looking for the advent of a messenger who shall tell him of a way of salvation, the Burman Buddhist is entirely satisfied with his own religion. It is several hundred years older than Christianity. He has his glittering pagodas, his many-spired monasteries, his hierarchical priesthood, his ancient books. He is satisfied with it all. He is so full of the old that there is no room for the new and it is no easy task to empty out the old to make room for the new. The Karen finds no difficulty with the message. Hearing the message starts the Burman on endless metaphysical hair-splitting and casuistry. The difference is in the previous training of the two. Those of us who are on the field, and I write as a Karen missionary,— knowing the differences,— wonder that so much has been accomplished and give glory to God.

We have today nineteen Burmese stations. At date of writing, four of these are "manned by women" and one is empty. There are thirty-two Burmese missionaries actually at work in Burma today. That gives each an average parish of 203,125. But that is not at all a fair statement of the problem. Of the thirty-two, most are women engaged in school work and not available for general evangelistic work. School work is undoubtedly an essential element in a sound missionary policy, but the educational missionary is not available for evangelistic tours. So we have today in Burma just thirteen ordained men for Burmese work. Of these, two are in the seminary and in literary work and so are unavailable for evangelistic work. *That leaves just eleven men, each with a parish of 590,909.* Perhaps we have been thinking of the Burman field as well supplied, but if so let these figures put us to shame!

The opening of a new station for Burmese work was sanctioned a long time ago, but neither the men nor the money seem to be available. Somewhere there is a Baptist student in the college or seminary, or a young Baptist pastor who has shut his ears to the call of God, and somewhere in the churches are a number of Baptist Christians who are equally deaf to the call of the Master for funds to carry on his work!

Never was the need for aggressive work among the Burmans greater than today. Burman Buddhists are copying Christian methods of work. There is a Society for the Propagation of Buddhism. Young Men's Buddhist Associations are being formed, closely following Young Men's Christian Association lines. In Mandalay, there are schools organized along lines of our Sunday schools to teach the children Buddhism. A Buddhist priest of high rank is even now going about the country attracting thousands to hear him. His preaching is on an entirely new strain. He has abandoned the scholarly style full of Pali quotations and above the heads of the people, and talks in the vernacular and the colloquial. His message is one of practical morality. We have faith to believe that there is not sufficient life in Buddhism to perpetuate these things, but it is well that we shall not underestimate the enemy's power.

This is the challenge of the work to us Baptists in America. God has blessed our efforts. The power of the gospel has been shown in Burma. We are met with the challenge to do a work adequate, in view of the scope of the opportunities offered us by these many peoples. We are challenged to do a work adequate, in view of our Baptist resources in both men and money. We are not yet doing a tithe of what we might do here and elsewhere if only each Baptist did his individual share. This is a truism, but it needs still more emphasis. The practical way to get at it is for each Baptist now interested in mission work to get one other interested and doing something, who is not now interested. A true Christian needs no further argument.

OTHER SOCIETIES IN BURMA

OUR CO-LABORERS AND THEIR WORK

BY REV. D. A. W. SMITH, D.D.

INSEIN, BURMA



IDOL HOLDING OFFERINGS

THESE Protestant societies, to the number of eight, have their representatives in Burma to share with American Baptists the evangelizing of this country.

First of all in the order of time is the Society for the Propagation of the Gospel, which commenced work here early in the sixties of the last century. The work of this society was at the outset mainly educational, and is still largely so. The missionaries began their work among the Burmans, and would probably have limited their efforts to that race but for the extraordinary offer of three or four thousand Karens, already professed converts to Christianity, made to them by a former missionary, bent on alienating them from the society to which they belonged. From that time to this the society has carried on a vigorous work among these Karens, but without, it would seem, adding materially to their numbers. At the present time four mission families and two young women missionaries are located at Toungoo, where a flourishing school has been established. At Kemendine, this mission has a small training school for native preachers. Besides its work among the Karens in Toungoo, the Propagation Society has twelve other missionaries, of whom seven are counted among the "clergy" of the diocese, and five are called "lay workers," the former being stationed, two in Rangoon, three at Kemendine, one at Shwebo in upper Burma and one at Moulmein, all for the Burmans; and the five lay workers being stationed, two in Rangoon, and one each in Kemendine, Toungoo and Mandalay.

In addition to the two women missionaries in Toungoo, there are four in other stations, engaged in school work.

All these, the missionaries of the Society for the Propagation of the Gospel, are under the general supervision of the Bishop of Rangoon, who is at the head of all the work of the Church of England in Burma, and who is served by six chaplains, three junior chaplains, three on probation, his own and six chaplains under the auspices of the Additional Clergy Society,— all in addition to the missionaries of the "S. P. G." society. As Burma is an ungoverned country, and the S. P. G. English society, it is fitting that the government should prosecute mission work in Burma. The wonder is that the Baptists were allowed so many years (nearly fifty) of unassisted toil in a British colony.

Next in the order of time comes the American Methodists, whose work in Burma was commenced by Bishop Doane in 1879, among the English population of Rangoon, in pursuance of the famous policy of the late Bishop Doane, to make the English-speaking population of the East a basis for mission work among the non-Christian population. The success of the Methodists in their church and school work in Burma is confined to a limited area, has been phenomenal. They have large churches and schools for boys and girls, of high standard, in Rangoon city, and in Thandau, the station of the Toungoo district. Their English Mission in Rangoon has been commenced among the Chinese and the Telugus and other immigrants from South India. Their stations have also been opened among the Burmese in Pegu, Thongwa and

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Four mission families, two male missionaries unmarried and eight women missionaries, of whom three are on leave in America, compose their mission staff at the present time. It is obvious that they intend to take an important share in the work of evangelizing Burma. The mission receives annual visitations from Bishop Robinson of Calcutta. This year in connection with the jubilee of their work in India, besides Bishop Robinson, Bishops Thoburn and Fitzgerald and Dr. Leonard, secretary of the Board of Foreign Missions of the Methodist Episcopal Church, paid a visit to Burma, the last-named having been specially commissioned to inspect the missions of southeastern Asia. It is reported that he was much impressed with the unequalled opportunities which offer on every hand for extending the work.

The American Methodists bid fair, in a greater degree than any other denomination, to march shoulder to shoulder with the American Baptists in the evangelization of the *Burmans* of Burma. If there is an impression among our Baptist churches in America that our work in Burma, after ninety-four years of toil, is, or ought to be, nearing its end, the enthusiasm of our Methodist brethren over the discovery that the *Burmans* of Burma still remain to be evangelized — the attention of the Baptists having been diverted to the illiterate peoples, who have yielded such glorious results — may well quicken Baptist zeal to give a larger attention to the 8,000,000 *Burmans*. God called the American Baptists to the *Burmans*, and held them firmly to that race from 1813 to 1828, and then by unmistakable providences called them to the Karens, and is now calling them to the *Muhsos* of northeastern Burma, but we may be well assured that these subsequent calls were not and are not designed to obscure the great first call, to evangelize the *Burmans*, the dominant race of Burma. For were the illiterate races of Burma converted to a man, and the

Burmans left unevangelized, we should still have to admit that since the *Burmans* are eight tenths of the population, Burma as a country would be still unevangelized! The undeniable and significant interest of other societies in the evangelizing of the *Burmans* is very suggestive, and American Baptists will do well to take account of stock, and see to it that no man, and no society, "beguile them of their reward."

The other societies at work in Burma must be dismissed with brief mention.

Third in the list comes the English Wesleyans, whose operations are confined to upper Burma. They have a high school in Mandalay, and also a leper retreat, which is nobly ministering to both bodies and souls of a large number of this afflicted class; and mission stations have been opened by them at Pakokku, Kyaukse and Monywa, at each of which missionaries are stationed.

Number four comes the American Presbyterians, who have had for many years a flourishing mission among the Laos of northern Siam, and who are now extending their work to the Shans of the Kengtung Province, as being a legitimate part of their long-worked field in northern Siam.

The fifth to be mentioned is the society of the Church of Christ, in America called "The Disciples," which is carrying on a mission among the *Talains* in Yeh, in the



AMERICAN METHODIST SCHOOL FOR BOYS, RANGOON, BURMA

Tenasserim Province, about midway between Moulmein and Tavoy.

Then sixth come the Evangelical Lutherans, a German missionary society, whose labors are practically limited to the alien Tamil and Telugu population of Rangoon city. This work was started in Rangoon upwards of twenty years ago by a missionary of that society, but latterly has been conducted by a highly educated ordained native pastor.

Seventh, the Young Men's Christian Association has recently commenced a mission to the Burmese young men of the city of Rangoon.

Last and least, the Seventh Day Advent Baptists, whose coming to Rangoon is of very recent date, and whose principal work is not among non-Christian populations, but among the converts gathered by

other societies, with a view to the adoption by them of the Jewish Sabbath. This being their chief aim, perhaps they should not be counted in the list of evangelizing agencies.

To all the above, so far as they are forces of evangelization, we can give a cordial welcome, coming as they do to make up our unintentional lack of service, and of the greater number of whom we can say, as did the damsel to Paul and Silas and Luke, "These men are the servants of the most high God, which show unto us [the Burmans] the way of salvation." Though by their coming we are painfully reminded of our own shortcomings, we will endeavor to strengthen our own things that remain, and be ready to give a good account of our stewardship, when in 1913, the centenary of the Burma Mission shall be celebrated!

OFF FOR THE JUNGLE!

A TYPICAL MISSION JOURNEY

BY REV. HOWARD E. DUDLEY

MYINGYAN, BURMA

HAVE we everything, — rice, sugar, salt, curry powder, tinned goods, kerchiefs, towels, etc.? We do not want to get two days' journey out and find we have forgotten something, so we have a list of necessary articles pasted in the top of a trunk and when all is ready we run over the list to see that nothing is omitted, from Pain Killer to socks. A map of the district must be taken, for the trip is planned beforehand. The many villages must be passed by, the few visited, and when one comes to a ten-foot brier wall, if it is not in the plan, one must set one's head high until one gets beyond the little world there inclosed, for only if providentially led can one afford to stop. Where does this little road lead? To a big village three miles off the road, but it is not in the plan so we must leave it for a future time, or, perhaps, never visit it, unless the American churches wake up and send us reinforcements.

We reach the first stopping-place just as the sun begins to grow hot. Our curtains are put up in the zayat, beds, tables, chairs opened and arranged. Around us the greater part of the village is gathered, making audible comments, for a missionary, especially when a wife and baby are with him, is to the jungle people what the circus is to the small boy at home. In the evening, at the house of the head-man or that of friends, the people assemble and the preachers speak to them, giving tracts to those who express a desire for them. At the close of the service, in answer to the question, "Who will begin tonight to worship the true God?" one man in the crowd says, "Sir, I do not believe the Buddhist Scriptures, because they have no witnesses, but I would like to know more about the Bible." Ah, that is good testimony. It shows that he has read our tracts and is willing to break with the past. The preacher rejoins, "Here is the best

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We will give you only one for we have of this kind," and after telling us where to go for further light we arise, pack, and return to the zayat, for often every day passes with no response. At length eight responded with a request for baptism and were baptized. How ought it not to be for us not merely to do but to

destination is Mount Popa, whose peak is visible from Myingyan, 42 miles away. It is the home of the most powerful nats of Burma, a

and a One they tore the side mountain formed a whose could anything parts to nption. e came wns 200 way to d. We though, en they ously ill efer our es. evening hird day s 2,000 ve My- where me to

house put up by an English who, luckily for us, had been red. This is to be our rest- for a number of weeks, for it is season and our outing. Ten villages in a radius of four miles and these ed by the preacher and missionary, ut to one early in the morning and g by noon, speaking in the different o the people who might gather and g the Christians. Three times household have gone, bag and

baggage, to some village and spent the night. One of these had been visited by fire, 127 out of 150 houses having burned, leaving nothing but ashes. We found the villagers living in a grove, and, thinking that the best gospel we could give them would be a little assistance we subscribed three cart loads of bamboo, and the oil-well people, who live two miles away, joined in the benevolence. The value of a Burman village a little above the average size can be estimated when I tell you that the total loss was estimated at Rs. 5,000, or \$13 a house.

We are generally greeted in the morning by some Burman who begs us to pity him and come to see a member of his family who is ill, or who brings a present of fruit out of gratitude for some one's cure. In the afternoon the girls come to learn crocheting and sewing from Mrs. Dudley.

Soon we must go down to open school. The way will be

made easier, for the American oil drillers have offered to take us part way in a light buggy, accomplishing in a few hours what the bullock cart does in two days. Query: Why would not such a rig be a good thing for the missionary in our district? He could visit many towns in the vicinity of the mission without the labor of packing up for a jungle trip, and could save time and strength, making these available for more important and more varied work.



Photo by S. R. Vinton

INTERIOR OF IDOL MAKER'S HOUSE

A HURRY CALL TO A BURMA VILLAGE

UP THE RIVER WITH THE DOCTOR

BY W. C. GRIGGS, M.D.

BHAMO, BURMA

THE front door bell is unknown in Burma, even in the most pretentious bungalows, and the only way a visitor has of announcing his presence is by shouting "Boy!" at the top of his lungs. The courteous Burman, however, considers this too strenuous a proceeding, and so, after he has slipped his feet from his shoes at the bottom of the steps, he walks noiselessly across the veranda, and taking his seat just outside the door coughs gently behind his hand. After a moment or two he coughs again, a little louder this time, then in a stage whisper he informs his friend, "His lordship is eating rice."

As this is equivalent to a violent ring at the door bell in America, the "boy" goes out to the veranda to investigate and returns with the information, "Jungle Burmans waiting, sir; wanting master to go to village to see a man plenty sick, sir."

Out on the veranda is a delegation from a jungle village a few miles up the river. First is the *thu gyei*, or "head-man"; he tells you that his friend sitting behind him is the father of a sick man, and comes to ask you to do a deed of grace and visit his house. They have picked up the native preacher on their way to the mission house and he tells you that quite a number of people from this village have been to dispensary and to serv-

ice too; this constitutes, of course, a great claim upon the missionary.

Perhaps you ask a question or two to get some idea of what the trouble is, and are informed that it is "wind" — pretty nearly every trouble in Burma comes from that, from consumption to cancer — then after having been thus greatly enlightened as to the nature of the case, you get your medicine bag and follow the delegation to the river bank.

Here a *hla* is in waiting, a dugout, just wide enough for sitting, provided a person takes his seat carefully in the bottom of the boat and doubles up till his knees are tucked beneath his chin. It is quite a work of art to raise an umbrella under such circumstances, but it is necessary, if the traveler wishes to escape a sun headache. The native preacher follows with a bundle of papers, tracts or gospels, and in turn slips his knees beneath his chin.

The boat rocks ominously at this, for with the two natives aboard who "called" you, the gunwale is only a couple or three inches above the surface of the water; but this is a small matter, an inch is as good as a mile, just as a miss is.

One man takes his place at the bow, pole in hand; the *thu gyei*, by virtue of his rank, sits at the stern with a paddle; with this he steers and helps his friend with the pole as necessary. And so



DR. GRIGGS AND HIS ASSISTANT

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t, hugging the bank, following its turns and twists for an hour or so, we catch sight of the tops of banana around the next bend in the river, and then we know we will see in time the thatched roofs of the village for which we are aiming.

As we arise, slowly and ungracefully, for the man gets stiff after sitting in a boat, then we follow our guide up the left bank of the river to the lane leading to the village.

The first thing the guide does is to collect some long or short lengths of bamboos as a contribution to be expended upon the purchase of pariah dogs which will shortly be barked from beneath every house, and snarling, yelping circle around us. We walk along the village lane, men and women leave their work and fall in behind us, intent upon seeing and hearing what the *sayah wohn* will do or say. The village itself has been swept and garnished for our visit, with the best mat the village could produce already spread for us. A tray of water, a tray full of bananas, a tray of cigars and a betel-nut box are ready for our use, all in a row, like the *mous* Mr. Boffin's books, at the head of the mat.

After sitting down for a moment or two we, following custom, we ask to see the patient. He is in an inner room, and whether we go, accompanied by as many villagers as can possibly squeeze in with us. The rest chatter, smoke and eat betel-nut from the family box in the room we vacated. Everybody there has a diagnosis of the case. It is "blood," or the "blood has arisen," or the patient has "made a mistake," but in the diversity of opinion each individual is quite confident as to what ails the patient. It is merely a question of what the treatment should be.

While we are examining the patient, our audience looks on in breathless attention. It is necessary to perform a surgical operation, perhaps, and then we call the native preacher to come and assist. This is a most important, and as we select different instruments, tells the gaping crowd for what they are used, or for what purposes they are used, it is all one. The

sterilizing of these instruments is the cause of a great amount of commotion. It is necessary to get some wood to boil the



SAMPANS AT RIVER'S BANK, BURMA

water, but nobody wants to bring it; they are all afraid they will miss seeing something, and so everybody tells everybody else to hurry; that his lordship is waiting, etc., but at last the smallest boy present is driven reluctantly away, and speedily returns with a few chips which are put upon the fire.

The operation over, everybody admires the bandages. How white they are; how smooth they lie above the dressing beneath; it is all very wonderful; good to marvel at!

It has been hard work, and now that it is over, eager friends of the patient seize fans and wave them above us, at the same time telling us what wonderful people these white *kallahs* are; that we have proven ourselves a father and mother to the sick man, and that they will never forget what has been done. Here is the chance the native preacher has been waiting for. He tells them that what they have seen is nothing at all in comparison to what the teacher could do if he tried real hard, and that the marvels of Burma are but the commonplaces of America. "Why did the teacher leave this wonderful land to come hither?" he asks. "Because we Burmans are in darkness," and then he goes on to tell the story of the great Saviour who "went about doing good."

Thus is the seed sown in many and many a Burman village; what the reaping will yield, none but the Lord of the Harvest knows.



SCENES AT FIRST CHIN HILLS BAPTIST ASSOCIATION, HAKA, BURMA

FIRST CHIN HILLS ASSOCIATION

A MODEL ASSOCIATION MEETING AT HAKA

BY REV. ARTHUR E. CARSON

HAKA, BURMA

A PREACHER and four men from Tunzan to Haka, 140 miles; a preacher, eight men and two women from Koset to Haka, 100 miles; a preacher, two men and one woman from Lungbung to Haka, 52 miles; a preacher and one man from Laiyo to Haka, 33 miles, to attend the first Chin Hills Baptist association. Why, that's not much! No, surely, — not if one can take a Pullman, or a chair car, or a day coach, or even a freight train caboose; though I have even heard the last spoken of as an instrument of torture. But when one has to walk the whole way, over mountains, down and up at least three climbs, to cross valleys 2,000 to 4,000 feet deep, carry one's own bed, cooking utensils, food, clothes, etc., and be on the way for from three to ten days, lying out in the open many of the nights, — well, how many of our earnest, devoted brethren and sisters in America would in such circumstances attend the association?

We had such a week! Meetings began Sunday evening with a prayer and consecration service and lasted till the next Sunday. A prayer meeting each morning; one or two discussions each midday; a sermon each evening, one by each of the resident missionaries and one by our brother, Dr. Sutherland, of Sagaing, whose cheerful, optimistic Christianity added to the brightness of the week, and whose

help made it possible to do some things we have long wanted to do. Three sermons and three discussions on vital topics by the Karen preachers, and delightful singing by Dr. and Mrs. East and the Karen preachers, rendered the meetings all enjoyable in the extreme; while the devotional spirit, the hunger for His presence manifested in the prayers and conferences and His gracious answer in the personal presence, made them more profitable even than enjoyable. Thursday we assembled as a council and examined three of the Karen preachers for ordination. Sayah San Win, who came to the Hills with us eight years ago, Sayah Po Kut, who came two years later, and Sayah Shwe Zan, who came a year later yet, — these came before us. We would have been glad to have more to sit with us in council, but we needed ordained men. Dr. Sutherland was with us; these men have been out of the seminary a long time: it was a chance that would not soon recur. The brethren passed a splendid examination — how could they do anything else, having gone through the hands of Dr. Smith and his able faculty? One peculiar fact came to light in this examination. Two of them went to the seminary with no thought of being preachers, but only, as they said, to learn the Bible. At half-past four we met for the ordination service. Dr. East

August

and the sermon, Dr. Sutherland gave charge to the candidates, and the writer took charge to the church and the

The three missionaries laid their hands on the bowed heads and the writer thanked God to make sure his promises by the fulness of power and fellowship.

That morning seven candidates were baptized. Seven dialects were used in the examination, counting English and Burmese, both of which were spoken. Five dialects of Chin were used by the candidates. All gave satisfactory evidence of

birth. One 12 or 13 years old man of 140 pounds came 100 miles and one woman, 50 miles. That morning at 10 o'clock we started at the mission in "the hills" where, with the help of the missionaries, the three were ordained and baptised. The missionaries baptised the candidates with Christ in their hearts and we were glad that they would be raised to a new life. An advertisement "Men of the Bible," illustrated by a stereolithograph by

Dr. East, was given on Friday night, and by the women of the mission gave them sandwiches, cookies, etc., to eat at the assembly. Many of these had never tasted such articles of food before, though they seemed to enjoy it all the while, we were surprised to see how they were their behavior. During and after the refreshments Dr. East gave them a telephone entertainment which they enjoyed "very good." Monday morning they took up their burdens and trudged over the mountains, declaring that

they were determined to strive harder and pray more incessantly for the fifty souls for whom we are pleading with the Father this year.

NEW PRINTER FOR RANGOON

THE very urgent need of a man for the Baptist Mission Press in Rangoon to take the place of Mr. Guy F. Hatcher, whose unexpected and serious failure in health necessitated his return to this country, is now met by the appointment of Mr.

James B. Money to that position.

Mr. Money was born and educated in Scotland, coming to this country in 1905. He has had long experience as a practical printer, and has had preparation in a trade school for just such a position as he now takes. He seems well fitted to serve as assistant to Mr. F. D. Phinney, superintendent of the press.

Mr. Money was converted at the age of ten years and was engaged at different times in various forms of Christian work in his native land. Since coming to this country he

has been an active worker in the Mattapan Baptist Church, near Boston.

Mrs. Money is also of Scottish birth and has been in America less than a year. Like her husband, she has long considered the possibility of foreign mission service. When they heard of this special opening, which they seemed qualified to fill, they were ready at once to respond to the call. Mr. and Mrs. Money sailed for Glasgow May 31, where they expect to pay a visit to their parents, thence sailing for Rangoon. They are due at the latter port about August 15.



MR. AND MRS. JAMES B. MONEY

IS IT WORTH WHILE?

A DAY ON THE "FUKUIN MARU"

BY CAPTAIN LUKE W. BICKEL

INLAND SEA, JAPAN

THEY had come and gone all day, a motley "Mission Ship" crowd, good, bad and indifferent, chiefly the latter. Some had been suavely pleasant, with a greasy graciousness that left a taste as of oil in our mouth. Others had been at no trouble to disguise the fact that to them the foreigner, though harmless enough, was little short of a fool, a legitimate object for grinning curiosity. Still another had "rice" writ large upon his dirty, greedy hands.

Yes, they had gone and we were just telling our own heart that we were not disappointed, when the little boatswain ushered in a young man. We knew him, — yes, as we sailors say, knew him "by the cut of his jib." Graduate of a higher educational institution on the mainland, he had returned to this his native island. The old folk had slaved that he might have such a chance, and now they and the simple villagers were under his feet and the roads not quite wide enough to accommodate him when he walked abroad.

There was to be an exhibition of school work in the island. He had a beautifully written essay in English which he unblushingly vowed to have written himself, unassisted, and which we knew to have been copied verbatim from a certain author of note. When accused frankly of purloining he as unblushingly asked that, as it was to give him a good standing in the island, we write on the title page of his manuscript an endorsement of the lie he had told us. Resentment at the insult rose hot and fast. Prompt and frank was the refusal to endorse a lie that had not even the excuse of being "white." Yet just as quickly there welled up in our heart an overwhelming desire for this representative of a great class. Loosed from the restraints of olden day ethics, plunged into a veritable surf

of new ideas, with nothing to fear but the law of the land, and with no God but the soulless, sin-bespattered god of selfishness, thousands of these young men are adrift in this land.

Who are we that we should forget God's mercy in giving us a Christian parentage? Who are we that we should judge harshly? Love and the pity of love came readily enough for the ignorant man of dirty garb and face who had just gone, even though his every bow spelled rice. Was our heart, then, so narrow, so little touched by the spirit of the Master as not to be able to take into it this modern Pharisee? All honor to those faithful brothers and sisters of ours on the mainland, who day by day, amid the grime of the great cities, bear patiently with thousands of souls such as this. But is it worth while? The grinningly curious, the dirty man who wants rice, this modern Pharisee, — is it worth while to spend a life on them? In sheer disappointment and with a heavy heart we left the question unanswered.

The day was not yet done; another duty awaited us. Poor indeed had been the events of the day as a preparation for it. We must go to visit a dying Christian brother. We had not seen him for months. The grip of an intense suffering lay hard upon him, we heard. Longing as we often long, that the old sailor in us could be turned by some means into the spiritual adviser and missionary we should be, and searching the corners of our soul for some message of comfort, we went.

The westerly wind with its bitterly cold bite howled about the little thatched-roofed cottage as if to emphasize the fact that life is a struggle. Was it all worth while? We pulled ourselves together, and inwardly got our words of comfort all set out in a row, with a sense of shame at

weakness. We were ushered into the presence of the dying man. And then — our words were dumb. Our words of comfort were some paltry wares which a merchant is ashamed to show, we kept stowed.

In the presence of a dying man? We were in the presence of the victorious spirit of the Master.

Who was this young man of thirty? An evangelist, Nagai Minoru by name. His own confession a Pharisee of Pharisees, coming for what he could get, in his case was for English.

One day that miracle, wrought when Christ walked in tender pity among men and re-wrought again and again all through the centuries, came to pass in the life of this young man. The god of selfishness was cast down and Christ, gentle, pure, good, reigned in his place. And when laid upon his bed of suffering, the humble neighbors came to his bedside and wondered. "'Tis like the priests tell us of the Buddhist who lived long ago, but men do not die like this." And then he died, a neighbor, friend, not so. The gentle, loving spirit, dispensing lavishly comfort to all, passed from under the crude thatched roof into the beautiful world of the true home of such souls. Then came the little boatswain from the boat to prepare for laying away the poor body. We sat with bowed head in the boat. It seemed but yesterday when the boatswain, almost naked, scrambled over the boat. He came for rice, straight and simple. Ignorant, mean, quarrelsome, he drank and did his worst, and the boatswain's spirit gripped him as it did the spirit of the educated Pharisee.

He moved about gently, with a tact, a grace, and fine feeling we envied, taking charge of all preparations and then he went to care with a woman's tenderness to the bereaved mother and sister, we were our head in shame. Is it worth while?

The man who comes and mocks, the man who comes for rice, the Pharisee, worth while to spend a life on these? No, my God, how could I doubt it. Take my life and use it to the last or whomsoever thou wilt!

Then we carried him, the evangelist, and not him, for he was not there;

only the poor, weary body. There was no sorrow; how could there be, as we laid the body in the grave dug in the stern rock-soil of an island hill? We looked out on the blue waters where the little ship of the good message lay. We looked beyond and saw island upon island, each in its emerald setting. We looked beyond, and still beyond, to the snow-glistening hills of the mainland, and on again beyond the snow caps, and the eyes of faith prevailed over our

dim mortal eyes. We saw the dear home land and it was to us more clear than ever before. Quietly the officiating evangelist's voice rose on the sunlit air. To the villagers the words came as some strange mystery, "He that believeth in me, though he were dead, yet shall he live." To us they brought a message sweet amid the strife of earth. Yes, it is worth while! May we believe it.



CELEBRATING MY LAST BIRTHDAY

SOME UNIQUE EXPERIENCES AT HONOLULU

BY SECRETARY H. C. MABIE

BOSTON, MASS.



By the calendar, the day repeated on my return voyage from the Orient was the eighteenth of June. Now my birthday was to occur on the twentieth. So for my purposes I concluded to reckon the twentieth day repeated,

instead of the eighteenth, so that as we were to reach Honolulu on the twenty-first, I might celebrate the latter half of my long day on the land rather than on the rolling brine. Without plan of my own I found myself at Honolulu a guest at the home of a friend, Rev. F. W. Damon. He having heard at my lips of the impression made upon my mind, when a child, by the Hawaiian missionary, Dr. Judd, proposed a call upon the latter's daughter, who lived near by. We were shortly at the home of Miss Judd, among the tropical trees, and conversing upon the incident in my life associated with her father's work. Miss Judd seemed grateful for the visit, and a little later she came over to a neighbor's house where I had called to see another veteran worker, bringing with her a likeness of her father, a face which I was most glad to look upon again, as I was also to stand by his grave-side a few moments later. My friend next took me to see "Mother" Parker, long a missionary in the Marquesas as well as the Hawaiian Islands. She has nearly reached 102 years of age and was too ill that day to recognize us; but as we looked upon the sunken features and the scant silvered locks that adorned her forehead, we tried to imagine the scenes upon which she will soon look as she beholds the fruits of the missionary century through which she has lived. The son of this aged veteran is in charge of the large native church of the city.

But the great treat of the day was yet before us. Calling at the Mission Book House, we fell in with the venerable Hiram Bingham, of Gilbert Island fame, on whom we had called on the outward voyage. He is a striking figure, standing six feet, three and a half inches in height, although spare and showing the effects of unfriendly climate. Upon mentioning our desire to visit the native church and first mission compound, Mr. Bingham volunteered to accompany us. We of course welcomed such a guide, and were shortly at the church, a broad colonial building with a low square tower at the peak of the gable. We first observed a large white marble tablet at one corner, on which was chiseled an inscription rehearsing the work accomplished on that spot by the distinguished father of our guide, Hiram Bingham the elder, the pioneer missionary who came out in 1820 and founded this first Hawaiian church, adding to its membership in twenty years over 1,000 believing disciples. It was most impressive to hear this aged son tremulously read to us that bit of history. Pointing to the large corner-stone, our veteran guide remarked, "I well remember the day when I, a lad of eight, — sixty-five years ago, — saw that corner-stone laid. The large tin box containing a copy of the Hawaiian Bible which my father had translated, much impressed me." We then proceeded inside the church, and on a wall near the entrance we read another inscription on marble, telling the story of the devoted Queen Kamehameha II, who early became a Christian, and who on occasions, as Mr. Bingham said, "used to go with my father throughout the Islands and beseech the people to accept for themselves her Saviour."

In the vestry we found a few Hawaiian women engaged in a prayer meeting, and

heard them chant a plaintive hymn of praise. Mr. Bingham next led us to the little "God's acre," so nicely planted and tidily kept, where sleep many of the departed missionary worthies. "You might pause a moment here," remarked our guide in a low tremolo; and we read an inscription which told of the passing not long since of his beloved wife, his companion for over forty years, who, with rare linguistic skill, had put into Gilbertese many of the school books of the people. Among other graves which we saw was that of the father of General Armstrong, founder of Hampton Institute, Virginia, whose inspiration for his great work was imbibed on these islands.

Mr. Bingham finally took us round to the first mission house erected in the place in 1820. This was also the first framed building ever built in Hawaii, brought round the Horn ready to be put together with despatch on arrival. In this old house, now being renovated, Mr. Bingham and also General Armstrong were born. It was interesting to be shown a door at the rear of the house behind which, on one occasion, the elder Bingham had stood barricaded, resisting some disorderly and villainous sailors who had come off their vessel sworn to kill the missionary who had protected native women against their baseness. In the melee outside a sailor with his bludgeon somehow knocked senseless one of his companions, when panic ensued, the vessel signalled the wretches back and the missionary was spared as by an angel's hand. We were then shown the basement dining room, in which Mr. Bingham told us his "mother had sometimes fed fifty persons at a time, on occasions of great meetings, when accommodations were meager." The times of great ingathering were also referred to, and especially the remarkable revival at

Hilo, under the preaching of Titus Coan, the brother-in-law of Mr. Bingham, when over 1,700 were baptized on one day and partook together of their first communion.

By this time a pouring rain had set in and our venerable guide and father took the tram car for his home. As he vanished from our sight, it seemed to us that the mystic hand of Hiram Bingham that day had been commissioned to make thin as gossamer the veil between us and the generations gone who inaugurated the divine work in these far Pacific Island regions. The vast significance of all that the Bingham, the Coans, the Armstrongs and the Judds were, came over me like a flood. Their works do indeed follow them, not all by any means visible on the immediate soil their bodily presence sanctified; but in Fiji, Tahiti, the New Hebrides, the Carolines and Australasia; aye, and in China and Japan and the world over, the fruits appear. As in India or Burma today the work of pioneers like Carey and Judson cannot be measured by the mere territory their feet once pressed, but is diffused among all mankind, so by faith's insight we saw the world-wide waving harvests gathering from Hawaiian sowing. With such sowers, and reapers too, Hiram Bingham had linked our lives anew that day.

As the "Korea" slipped her moorings, backed away into the roads and set her prow towards San Francisco that evening, I fell into deep reverie over the way in which the God of my life again had bound into new and conscious unity my earlier and later years, and all more closely connected with his Kingdom than I would ever of myself have chosen. In his own accustomed way, beyond all my power to ask or think, had he given me the celebration of this last birthday, not soon to be forgotten — mid-Pacific.



MORRISON CENTENARY CONFERENCE

FROM A MISSIONARY'S STANDPOINT

BY REV. JAMES VERNON LATIMER

HUCHOW, CHINA

AS I look back upon the work of the Centenary Missionary Conference I am convinced that it was a meeting of great import. It was not a gathering of great enthusiasm or spiritual manifestation, but it might be likened to a council of warriors planning a continuous campaign. For ten days a thousand representatives of all the missions working in China sat together planning the campaign for the capture of an empire. The conference dwelt not with statistics, eulogistic speeches or optimistic settings forth of the outlook, but rather with the weighty facts of permanent progress.

The theme of the conference might be stated as "Union, Comity and Federation." There was no undue display of

denominationalism or of doctrinal differences, but in all the deliberations there was a manifestation of the desire to present a solid front in facing the problem of the ultimate evangelization of China. In deliberate council the leaders of the Christian movement in China expressed themselves decidedly in favor of independent and self-supporting churches, which shall be able to do much toward the salvation of their own race. The work of the native ministry and the educational problems were taken up, and such other topics of vital interest as Woman's Work, Medical Missions, Ancestral Worship, Scripture Translation, etc.

The conference was not a vacation — it was hard work. Only occasionally was



VETERANS AT THE SHANGHAI CONFERENCE

These have all spent over forty years in China. Dr. and Mrs. Jenkins are indicated by the stars

any relief from the strain of the responsibility. Such relief came in the introduction of a few native pastors in alliance, in the presentation to the conference of an aged Chinese woman who was a pupil in the first girls' school opened in China, and in the appointment of a committee to visit a Chinese Christian who was born the year Morrison entered China, and who is now living in Shanghai. The conference presented him with a pair of gowns, and later the committee brought him a message of greeting from him. Also for the first time in China a representative of the government addressed a missionary conference. Taotai Tong spoke to the conference in English, speaking very frankly of the missionary body and of the work done in China, and of the relation of the work to Confucianism.

In a meeting of so many men, representing so many mission boards, it is not a wonder that at times difficulties appeared, but on all such times the committees presenting resolutions showed themselves anxious to change the text or wording of the resolutions so as to give no offense to the mission body, no matter how few in number. Much praise is due to the

English chairman, Dr. J. C. Gibson, for the masterful way with which he conducted the discussions and for the able suggestions which smoothed the way. Dr. Arthur H. Smith, who gave the conference address on "A Centenary Survey" was chosen as American chairman.

It meant a great deal for some of us younger men in the work to sit in the presence of men who have really done things in China. Not a few were present who have spent forty years or more in the empire, and who, despite their age, are leaders of missionary thought and activity. They are the writers of text-books for young China, translators of the Scriptures, and makers of the Christian literature in the Far East, as well as leaders in evangelistic work. Only age and experience can give weight to opinion in China.

For the purpose of closer federation, provincial and national councils were formed. These are to act as a medium for the expression of Christian opinion, and are to endeavor to foster and encourage the sentiment and practise of union and federation. The promise is good, and we shall prayerfully work for large results.

A VISIT TO A MONTESCO CHIEF

IN THE MOUNTAINS OF PANAY ISLAND

BY REV. CHARLES W. BRIGGS

JARO, P. I.

Just back from a hard tour into the mountain interior of Panay Island, new to the mission, new to America, and never penetrated more than once or twice by the Spaniards. As a matter of fact not more than half of Panay Island is well known, the whole interior very imperfectly mapped and almost inaccessible.

On this tour I received word from Verdin, a chief of the montesco people of Iloilo province, that he was anxious to have me in to see him and that he would come away to meet me. The cause of his

invitation was that some twenty of his men had been seized by the Philippine constabulary, charged with having burned a village and murdered several men. He supposed these men of his had been put to death, but they were later freed as innocent by the authorities. Verdin, however, feared other similar happenings and having heard of me and of my work for some of the mountain people living between his territory and the organized towns, decided to break with precedent and invite me back into the mountain wild. As these mountaineers have a most unsavory name and

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use their keen knives and spears on the smallest pretext, and are also masters of the art of deceit and treachery, I thought twice before putting myself within his power. Revenge is the foundation of the whole system of mountaineer diplomacy and relations between individuals, and I had some reason to fear that my head might be required to cancel the score some relative of a murdered man was carrying and keeping hot in his heart, biding the time, mountaineer fashion, till he could pay the death of his relative with another death, and so put his relative's soul out of misery and at peace. They are troubled night and day in this way by the souls of those who have been killed until the score can be balanced.

But one leading and influential family of Verdin's followers, the family of Adhay, are listed at Malag-it as Protestants and candidates for baptism, and I was told by my preachers and companions that with Adhay we could go into the mountains with almost no danger. So we decided to go.

We followed up the Alibunan River a few miles and crossed the watershed, elevated possibly 2,000 feet, into the larger valley of the river Halaud. Here we came to the fields of Adhay and eventually to his house, on the very pinnacle of a high hill, or small mountain, 2,500 feet up from its base, with an ascent of fifty degrees. Here we waited two days till messengers should return from Verdin farther up the river. The second night

these came back saying that Verdin would wait for us the next day at a certain house four hours' march farther up the river. So at daylight the following morning we made our painful way to the appointed place, with no trail other than the rocky gorge of the Halaud, in places wading waist deep, in others scaling rocks and cliffs. My shoes were already worn away so that I was barefooted and the sharp stones in the gorge showed me no mercy.



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At ten o'clock we climbed a steep mountain and found Verdin and about forty of his chieftains waiting for us. After a few words of greeting we sat down to meditate and rest. Verdin told one of my preachers that he was afraid to talk with me lest I have charms or mysterious power and do him evil. Some of his sons, however, were more cordial, and we carried on a desultory talk for an hour, till finally Adhay suggested that one of us preach, preferably one of the Bible women that were with us. Verdin was willing, so we sang, and Symporosa, the brightest of the Bible women, preached the gospel. It was difficult holding the audience. They talked aloud, interrupted continually and often entirely drowned her voice with loud talk about alien matters. This, not of bad intention, but because preaching was an unheard-of thing with them and they did not for a moment realize but that it was as courteous for them to talk as for her to do it all. Some of them listened intently and interesting queries were raised. The talk was for the most part, however, entirely over their heads and meant nothing to them.

Verdin is a man of nearly ninety years and about six feet tall. He has a kindly, honest-looking face and is a fine-looking old man. True, he and his men all have more than one wife, and their dress, too, with a cloth or turban always wound in a typical way about the head, and the skin-tight blue and red trousers, seem to make them more akin to the Moros of the South than to the Visayans. But their language is the Panayan Visayan in its mountain variations and we had no difficulty in talking with them. I had the honor of being the first American who had ever been so far up the Halaud, and the first one Verdin and his men had ever seen. I allowed one of Verdin's sons to fire off my fowling-piece, and sought in every manly way possible to win their good will. This not for my own sake, for it was now evident that I was among friends and had nothing to fear; but from



MONTESCOS
August

a confidence I felt within that these mountaineers are to become Christians in due time and learn to return evil with good and to love their enemies. This cannot be for a long time, but I took as an earnest that this is God's will, the fact that I had been permitted to go among them with the gospel. When I left Jaro on this tour I had not the remotest thought of going into these mountains, nor should I have gone but for the unlooked-for invitation and leading.

At noon dinner was brought in on platters made of banana leaves neatly pinned together with bamboo pins. They had butchered a pig and cooked a bountiful supply of fresh mountain rice, sweet and rich in flavor and in nourishment. And there was an eel from the river cooked especially for me and for me alone! The viands were put on the floor in two long rows of platters, and Verdin and his forty men, with my party of some twenty more, all sat down to meat together, and no one need ever hope to enjoy a meal better than we all did that. When we were done, Verdin left off his reserve and fear to talk with me and we conversed freely. He made some requests of me in the matter of taking his good will to the authorities, promising that he would see to it that none of his men should trespass against the government in any way. As a matter of fact they practically never have done so. He considered this a virtual oath of allegiance to the government, with me to bear the message, and asked that his men and their domains be free from invasion by troops. I agreed to carry out his will so far as I could, seeking to make it clear to him that I was not an official of the government in any way, but could only use my good offices in his behalf. In return I asked that his men sacredly guard the interests of my mountain-fringing churches and members and that he and his men always give the gospel of God a hearing and accept it if it seemed to them good. He agreed and we immediately took our depart-

ure lest night overtake us in the mountain gorges before reaching Adhay's home again. As we left, Verdin told my preacher, Miguel,* that he liked me very much and that the next time we came into the mountains he would receive us into his own home, where no other white man need look for a welcome. This was the highest "mountain" honor that he could pay me, so I came away pleased and confident that there was a future for the gospel among these sturdy mountaineers.

I ask the prayers of the churches for these people, who seem to me to be especially promising and capable, deserving the best there is of truth and life.

A HISTORIC ORGANIZATION

ONE of the interesting exhibits in the Baptist building at Jamestown is a history of the "Karen Association" of the First Baptist Church of Gloversville, N. Y.

In 1845 a local missionary society by this name was organized in the church which, under the direction of the Missionary Union, at once assumed the support of a native preacher among the Karens, an arrangement which is still in force. In 1878 a Karen named Thara Tu Wa was assigned to them and they continued his support until his death in 1904. In 1906 they learned from Rev. David Gilmore, of Burma, then on furlough, much of interest concerning the life and work of this preacher, and that a poem entitled, "The Good Old Native Preacher," had been written by Mr. Gilmore as a tribute to him. This poem was printed in the MAGAZINE in January, 1905, and the president of the Karen Association, Mrs. Charles King, asked permission to insert it in the printed history of the association mentioned above. The history is in booklet form and is of considerable interest.

* See leaflet, Miguel Gillergom, published by the Missionary Union, 35 cents a hundred.



FAITHFUL WORKERS CROWNED

BURMA AND CHINA MISSIONS BEREAVED

REV. JOHN PACKER, D.D.

REV. JOHN PACKER, D.D., of Meiktila, Burma, died in Yokohama, Japan, June 4, and was buried on the following day. Dr. Packer, accompanied by his wife and little child, was returning to the United States after eighteen years of service on the field since his last furlough, when the Lord called him home. He was very ill when he left Burma, and grew weaker and weaker on the voyage, but his great desire was to reach Yokohama, and that desire was granted. Unfortunately all the missionaries except Mr. F. G. Harrington and myself were away at the annual conference at Arima when the steamer arrived, but providentially Dr. and Mrs. Lerrigo, from the Philippines, were staying with me, and

Dr. Lerrigo proved himself of the greatest possible assistance to the dying man, taking him as soon as possible to the Yokohama General Hospital, where everything that could be done for his comfort and benefit was done. When the end came Dr. Lerrigo made all the necessary arrangements for the funeral and burial. Dr. Packer lingered only three

days after reaching Yokohama, and passed away quietly and peacefully.

A simple little service was held at the grave, at which Mr. Harrington officiated, and the veteran missionary is now at rest in the same cemetery with the sainted Dr. Brown. The grave was covered with flowers,

the sympathy of new friends showing itself in this ministry of love. It is interesting to know that Dr. Packer's grave is close beside that of Dr. Sathianadhan, the celebrated Christian scholar and philosopher from India, who died on his way through Yokohama just a year ago; so that these two servants of Christ for the Indian Empire lie side by side. Our love and sympathy go out freely to the bereaved sister in her hour of deep need. — Mrs. J. L. DEARING.



REV. JOHN PACKER, D.D.

[Dr. Packer was born in England in 1836, and was the senior male missionary in Burma, though not the oldest in point of service, as he did not enter upon his thirty-five years of missionary work until comparatively late in life.

His years of professorship in William Jewell College, however, formed a fit preparation for the years of service which he

ered during the earlier and more g period in the history of Rangoon ist College, where he laid the found- is on which that institution was built.

college was comparatively small at time, but Dr. Packer and the accom- ed wife who accompanied him to na in 1872, left their life-long influence all the earlier students.

though Dr. Packer's service for the ge will be the most permanent monu-

t to his tory, his c of later s as a eer mis- n ary ng the ted Bud- sts of stila, in er Bur- should be for- n.

r. Pack- decease ounded only by daugh- in this try, but another u nger ghter and mother, second . Packer, , by her fatigable ors, has

a permanent impression on the women has now gone to her well-earned reward. per Burma. — [THE EDITOR.]

1894 by the Woman's Baptist Foreign Missionary Society of the West, and for a year, while studying the language, was associated with Dr. Anna K. Scott, at Swatow. She was then designated to Kityang, at that time an outstation of Swatow, whereshe opened the medical work which she has most efficiently carried on ever since. For the past year she has been rejoicing in the prospect of the new hospital for which she has toiled so earn-

estly, but it was scarcely completed when failing health forced her to return to this country. The medical work at Kit- yang is thus left without supervision, save what a native assist- ant can give, and the beautiful new hospital, in which Dr. Bixby was so much inter- ested, must remain closed till some other physici- an can take the place of this faithful worker who



DR. WORLEY AND MEDICAL ASSISTANTS

R. JOSEPHINE M. BIXBY
MISS JOSEPHINE M. BIXBY, M.D.,
 of Kityang, South China, died at ver, Col., June 15, of peritonitis. Dr. y was a native of Iowa, but received medical training at the Nurses' Train- School and the Woman's Medical ege of Chicago. She was sent out in

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DR. ROBERT E. WORLEY
FOUR times in as many weeks has death entered the ranks of our missionary force in China and in Burma and brought deep sorrow to many hearts. The last to be called home, after less than four short years of service, was the youngest of all, Dr. R. E. Worley, of Swatow, South China. Of the manner of his going noth-

ing is yet known save that a boat capsized and he was drowned on June 27. His body was laid to rest June 30 in the land where he had hoped to devote many years of loving ministry to the physical and spiritual needs of a suffering people.

Dr. Worley was a native of Illinois, and received his education in that state, graduating from Normal University and from Rush Medical College, Chicago. He was appointed a missionary of the Union early in 1903 and sailed for Swatow, China, the following autumn to carry on the medical work at that station.

His untimely death, following so closely upon that of Dr. Josephine Bixby, leaves only one physician connected with the South China Mission, Dr. Margaret Grant, of Kiayingchow. But as the latter accompanied Dr. Bixby to this country, South China is now left without a single medical missionary.

MRS. W. A. S.
SHARP

PECULIARLY sad are the circumstances connected with the death of Mrs. W. A. S. Sharp, of Pyinmana, Burma, which occurred in Denver, Col., June 5. Mrs. Sharp returned to this country in May in impaired health and has been staying with a brother in Denver. A short time ago her condition became so serious that her husband was summoned, but he arrived in New York June 26, only to be met by the news of his wife's death.

For fourteen years Mrs. Sharp has shared to the full her husband's labors, and has rendered truly heroic service, and her death is no doubt due in part to the great

strain under which she labored in her brave fight with the plague in the mission school in the lonely station of Pyinmana.—W. F. THOMAS.

RETIREMENT OF DR. SUNDERLAND

IT is a deep regret that Dr. Sunderland has been compelled by impaired eyesight to relinquish his work as Assistant Secretary of the Pacific Coast District. This is realized to be a distinct loss, not only to our own work, but to the many Baptist interests on the Coast with which he was vitally connected.

For many years he has been an inspiring leader in our missionary undertakings in the West. With a warmth of brotherly love he has won the cooperation of our pastors, and with a cheery optimism has led on to an advance, even where it at first seemed impossible. Believing that the church as organized by our Master was a definitely mission-



REV. JAMES SUNDERLAND, D.D.

ary organization, he has sought to lead our churches to make that ideal real in their activities.

When after ten years as District Secretary his health was seriously broken, it was necessary that he be relieved of the work. But after complete rest for a time he was able to take up work in part again, and he has for five years been rendering service in the office as Assistant Secretary, where his knowledge of the work and the men on the field made him very valuable.

May the rest, so well earned, be blessed to restored vision and lengthened days.
A. W. RIDER.

THE BAPTIST MISSIONARY MAGAZINE

CHANGES IN THE EXECUTIVE COMMITTEE

THE past year has seen an unusual number of changes in the membership of the Executive Committee, due to removals and pressure of other duties. The most recent resignation is that of Rev. A. A. Shaw, formerly of Brookline, who has gone to Winnipeg, where a large field of usefulness awaits him. During his four years of service, Mr. Shaw has endeared himself to his associates on the Committee, and his genial presence and wise counsel will be greatly missed.

But while we regret the loss of these faithful men, we are grateful for others to take their places. Rev. Francis H. Rowley, D.D., the successor of Rev. Nathan E. Wood, D.D., as pastor of the First Baptist Church of Boston, now succeeds him also on the Executive Committee, having been elected June 3. Dr. Rowley's position as preacher and pastor is well-known and the Committee deem themselves fortunate in the prospect of his counsel and assistance.



REV. FRANCIS H. ROWLEY, D.D.

MISSIONARIES AT CLIFTON SPRINGS

EACH year, in June, foreign missionaries of all denominations at home on furlough are invited to meet in conference at Clifton Springs, N. Y., as guests of the Sanitarium at that place.

The theme of the conference this year was "The Speedy Evangelization of the World," and the force needed for its accomplishment and the relation of the church at home to this great problem were carefully considered. A number of our missionaries had the privilege of attending, and spoke of the needs and opportunities on their respective fields. One evening was devoted to a stereopticon service, in

which, among others, Baptist missions were presented by views of the work in India, Africa, Japan and the Philippines.

The place is ideal for rest and recuperation and the missionaries gain much in every way from the few days spent there.

SUMMER OUTING FOR THE CHILDREN

THE children of our missionaries are comfortable and happy in the homes provided for them. Yet with the hot season comes the longing for green fields, which is usually unsatisfied except as friends or relatives provide a summer's outing.

This need of larger playground for active boys and girls has been happily met by Mrs. Morrill, the resourceful superintendent of the Judson House in Newton, Mass. A commodious farmhouse between Henniker and North Weare, N. H., was obtained, rent free. Interested friends loaned most of the furnishings; a kind neighbor offered to cut firewood, and the Congregational Church of North

Weare agreed to serve supper to the party on their arrival. A haycart ride completed the journey to Craney Hill Farm, where the children can lead the simple life until September summons them back to school. The address will be Henniker, N. H., R. F. D. — Mrs. ELLEN C. SONDERICKER.

BAPTIST YEAR BOOK

THE Year Book issued each spring by the Publication Society is now out and is most valuable for reference. In addition to the names and addresses of all the ordained Baptist ministers in the United States, it contains much important statistical information concerning the denomination.



ASSAM

DO YOU CARE?

REV. W. C. MASON and I find that we have to let go undone a number of things that should be done, and the work suffers thereby, but we cannot help it, for we are both now working beyond our strength. We must have reenforcements or the work will very seriously suffer in consequence. We are doing our best to keep up the regular routine but cannot do much besides.— WILLIAM DRING, Tura.

SOUTH INDIA

END OF THE SEMINARY YEAR

ON April 18, Ramapatam Theological Seminary celebrated its thirty-fourth anniversary. The year just closed has been one of progress, and the spiritual tone of the institution has never been better than at present. Though there have been no special manifestations, as in some parts of India, the influence of the revival has been felt in the seminary and a quiet but substantial work of grace has been going on during the entire year. The resignation of Dr. Boggs last February, after twenty years of faithful service in the institution, was accepted with deep regret by all. During the absence of President Heinrichs on furlough, Rev. W. T. Elmore will serve as acting-president, associated with Rev. Wheeler Boggess.

CHINA

OPENING OF A NEW YEAR

SINCE my last letter, the year 1906 has ended and a new year has begun. The first week in January was observed as a week of prayer, with daily meetings attended by missionaries of all denominations here. One evening a union Chinese service was held in the Presbyterian church, the largest in the city, which was packed.

Our schools have recently opened for another year's work and are full to overflowing, many girls having been refused

admittance for lack of room. Notwithstanding the number and cheapness of the government and native schools, many prefer to send their children to our schools, as they recognize the fact that our teaching is more thorough and of a higher grade. There is no difficulty in opening the native schools, but well-trained teachers are few. This difficulty will be overcome in a few years, but at present it is a great and very real one. It is, however, truly wonderful what changes have been made in educational matters in this old, slow-moving, conservative country. May we not hope that when the "set time" comes, there will be a similar quick turning from old superstitions and idolatry to the service of the Lord? — J. R. GODDARD, Ningpo.

JAPAN

INCREASE IN OFFERINGS

REPORTS from the churches connected with our missions in Japan show a gratifying increase in native contributions. The average gift per member for 1906 was \$1.35, an increase of forty cents over the previous year. The total amount contributed last year is a little over fifty-seven per cent. more than in 1905.

EUROPE

PROGRESS IN BOHEMIA

I HAVE encouraged the members of our two preaching stations at Braunau and Schonau to constitute themselves a church. There are seventy-four members, only two of whom were formerly Protestants, all the others coming from the Roman Catholic Church. Two have found peace for their souls through the grace of our Saviour and wish to be baptized.

I publish a mission paper, the only Bohemian Baptist paper. I send it to Russia, the United States and fifteen countries where Bohemians or Slovaks live. Not only the Baptists but also other Protestants and Roman Catholics read it. HENRY NOVOTNY, Prague, Austria.

EDITORIAL

UNUSUAL LOSSES

seldom that it becomes necessary to announce at one time the death of so many missionaries as we do this month. During the last year but one loss was reported, that of Miss Watson. Since April 1, however, four others have died, and all of them under circumstances that make their deaths peculiarly sad. All had rendered valuable service, and by their death the work unusually crippled: the small company of workers for the mission is diminished still further by the death of Dr. Packer and Mrs. Sharp, and the loss of Dr. Bixby and Dr. Worley of the South China Mission with no other missionary on the field. Fortunately, Dr. Russell E. Adkins, who is under appointment to that field, can go out in place of the regular party, so that a part of the medical work can be resumed.

A BAPTIST LIBRARY

BEFORE the fire which burned Tremont Temple, the Missionary Union had a very valuable collection of books and curios in its library and museum, including some rare and valuable volumes. These were practically all destroyed. Since that time, however, a new library has been collected, and such books are being added continually. The newest and best missionary books are on the shelves, together with many interesting volumes in the native languages. There is also a valuable collection of curios, but these have not been saved since the offices were moved to the Ford Building, owing to lack of space. The room occupied by the library and museum is 707, adjoining that set apart for the use of Baptist ministers. Just beyond it, in 709, is the Backus Historical Society's library. This is the oldest Baptist historical society in the country, and its library contains many volumes of great value for historical investigation. It has long been felt that these two libraries could advantageously be placed under one management and made more accessible to the Baptist public. We are

glad to announce that this arrangement has now been carried into effect. Rev. Arthur Warren Smith has been engaged to serve as librarian of the two organizations, and will devote his best efforts to building up their libraries and assisting all who are engaged in historical or missionary investigation. There is now the nucleus for a great Baptist library, but funds are needed for its development. Gifts of books, papers, curios or money will help to make a library worthy of our denomination in Boston.

A VALUABLE TESTIMONY

PERHAPS the most severe trial which often comes to the missionaries is the necessity of leaving their children in this country when they return to their fields. It is a great comfort to them to know that the children have a real home, which they thoroughly enjoy and where every care is given them. A gentleman who is a near neighbor to one of the "Homes," but who has no special personal interest in it or in the children, recently wrote to one of the parents as follows: "You will be glad to know the neighbors all feel that the children have excellent care."

IN A NEW DRESS

SOUTHERN Baptists are on the move in every way. The latest advance is in their interesting foreign mission monthly, *The Foreign Mission Journal*. The July number comes to us in an entirely new dress. Pages are enlarged, the cover is neat and attractive, better type is used, and in every way the magazine is improved. "We ought to have at least 50,000 subscribers," says the editor. Surely you ought. We hope you will.

NORTHFIELD CONFERENCES

THE usual summer conferences in Northfield are now well under way and promise to be fully up to the high standard of previous years.

FELLOWSHIP AND INTERCESSION

REENFORCEMENTS FOR THE CONGO

NEW WORKERS WHO NEED OUR PRAYERS



REV. V. A. RAY

THE African Mission is to receive two additions to this missionary force this year, Rev. and Mrs. Volney A. Ray, who sailed from Boston, July 10. Mr. and Mrs. Ray are Canadians, both having their home in Galt, Ontario. Mr. Ray is a graduate of McMaster University, Toronto, with the degree of master of arts. Since his graduation in 1905, he has been engaged in home missionary work in Saskatchewan and in evangelistic work with the McMaster University Evangelistic Band. He was married



MRS. V. A. RAY

on June 19 to Miss Bernice McColl, of Galt, and together they look forward to the large service awaiting them in the new home on the Congo.

An interesting farewell service was held in their honor on July 1, in the First Baptist Church of Dayton, Ohio. Rev. H. P. Whidden, D.D., pastor of the church, was formerly Mr. Ray's pastor at Galt, and

a most cordial greeting was given the new missionary. There was a large company present, including many business men. Addresses were given by Dr. Whidden, District Secretary Field and pastors of neighboring churches, and a social time followed. Let these two new workers be followed and sustained by constant and most earnest prayer.

GOD'S GIFTS NOT FOR SELFISH USE

THE TRUE VALUE OF HIS BLESSINGS

IT is a revealed principle of the divine government that God bestows gifts upon individuals and nations, only secondarily, not primarily, as an expression of his distinguishing regard for those who are the recipients of his benefits. Indeed, God's gifts to individuals only reveal their innermost value to those who share these gifts with others.

Whenever this primary purpose of divine grace is lost sight of and God's gifts are selfishly appropriated, communion

with him becomes less and less possible, the mind becomes darkened, and the individual or nation ripens for the divine judgment.

Let us, then, who are put in trust with the treasures of eighteen Christian centuries, not forget our obligations; let us not forget that God, since men are men, cannot work to the great end of redemption independently of his people; and that he has commanded them to carry his truth to every creature. — H. E. ROBINS, D.D.

THE HOME WORKERS

THE FINANCES OF THE KINGDOM

STAR CHURCHES

BY REV. L. CALL BARNES, D.D.

WORCESTER, MASS.

MYRIADS of grateful pilgrims have learned to rely on the stars in Baedeker's guide books. One star always means a place or work of art well worthy of note. Two stars indicate something very superior.

Baptist "Minutes" might well do the same, giving a star to the churches which give away as much as they spend on themselves and double-starring those which do much better than that. It would be an inspiration to us all to see them.

The last convention annuals of five of the northern states having a large Baptist population have been surveyed. They present a small but brilliant galaxy. As there are sure to be small variations from year to year, all churches recorded as giving away last year from 80 per cent. to 115 per cent. as much as they spent on themselves are counted in the star class, omitting of course those which did not provide their own normal expenses that year.

In Ohio, then, is one star. It is, however, far more than double. It is many multiple, the First Church, Dayton, showing a record of one thousand four hundred per cent. This star of the first magnitude has no other approaching it in all the regions examined.

In New Jersey there are two stars: North, Orange, and First, Plainfield, nearly ninety per cent. each.

New York is the Milky Way, having thirteen stars, six of them being double. The latter are Marcy Avenue, Brooklyn, 124 per cent.; Amity, New York, 129 per cent.; Baptist Temple, 130 per cent.; Emmanuel, Brooklyn, 168 per cent.; Emmanuel, Albany, 184 per cent.; and Memorial, New York, 224 per cent.

Massachusetts has two stars; First, Boston, 83 per cent.; and First, Cambridge, 78 per cent.

The four states named, in addition to their eighteen stars, show twenty-two other churches giving away from fifty per cent. to eighty per cent. as much as they spend on themselves.

If all the state records were so tabulated as to show the facts, many more stars would be assignable; for instance, the Fourth Avenue Church, Pittsburg, has for many years been giving away more than it spent on itself, this without counting large "special" gifts of some members.

Every church in the Baptist heavens ought to aim at becoming a star church.]

THE MAGAZINE FOR TEACHERS

THE Sunday school of the First Baptist Church of Manayunk, Pa., is alive to the missionary opportunities presented in the school, and is endeavoring this year to make the most of them. The *MISSIONARY MAGAZINE* is to be placed in the hands of every teacher, the subscriptions being paid from the treasury. A reference library is provided for a mission study class, the school paying half the cost.

SECURING NEW SUBSCRIBERS

THE Baptist church in Seymour, Indiana, secures large lists of subscribers for both the *MISSIONARY MAGAZINE* and the *Home Mission Monthly*, by the use of the following plan: At the expiration of the club subscriptions, an earnest letter is sent to each member of the church, calling attention to some of the more prominent articles that have appeared in the magazines and urging them to subscribe for the coming year. Return postal cards are enclosed which are to be filled out and sent to the committee.

THE YOUNG PEOPLE'S FORWARD MOVEMENT

PARTICULARLY FOR PASTORS

SUMMER PLANNING FOR AUTUMN CAMPAIGNING

ARE you a pastor? If so, every word that follows is for your eye. If not, kindly read this article and then bring it to the attention of your pastor, if you think that he might possibly have missed this issue or overlooked this page.

TEN THOUSAND

We are looking forward to a great year in mission study among Baptist young people. We are persuaded that there ought to be not less than one thousand Baptist mission study classes next year, with an enrolment of ten thousand Baptist young people. Is it too much to expect that there shall come from these at least five thousand earnest young people who shall have squarely faced the question of the relation of their own lives to the missionary enterprise and have decided it in favor of a whole-souled devotion to the cause of missions?

HELPERS AT HOME

Some of these will become missionaries, but most of them will remain in the home churches to labor there as missionary enthusiasts. And these are needed, no less than the missionaries, if we are to have the world evangelized in this generation. The supreme task to which God has set us today is the development of a missionary generation of Christians and churches. For the accomplishment of this task no existing agency promises more than the mission study class. It has ceased to be an experiment. Thousands of college students and tens of thousands of non-college young people can testify to the enlarged vision and ennobled purpose that mission study has brought to their lives. Those who do not become missionaries, by far the greater number, of course, become intelligent advocates and generous supporters of the missionary causes.

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THE KEY TO THE SITUATION

We shall secure the large things for which we are planning and praying and hoping only by securing in advance the general and enthusiastic support of the pastors. They hold the key. Few churches can resist the pastor's enthusiastic advocacy of the missionary enterprise and fewer still can rise above his indifference to missions. That we shall have the support of the pastors in our mission study campaign seems to be reasonably assured by the hearty way in which many of them have already responded, or are already engaging in this comparatively new but increasingly popular and uniformly fruitful form of young people's missionary activity. Surely we ought to have every pastor's sympathetic and helpful cooperation, in view of the effective way in which the study of missions has broadened the intellectual horizon, deepened the spiritual life and enlisted the Christian activity of all those who have studied missions seriously.

THE LONG LOOK

John R. Mott, in "The Pastor and Modern Missions," which every pastor should own, speaks wisely when, in counseling pastors to plan for future conquests by laying hold of the youth now, he says, "The church is only beginning to realize the wonderful possibilities of childhood and youth. The same expenditure of attention required to enlist the active support of one Christian advanced in age would kindle the enthusiasm of a score of young people. If for twenty or even fifteen years the young people of Christendom could be interested and properly instructed in missions, the whole church would be filled with the missionary spirit." That would mean world conquest. Let us take the long look and prepare the young people of today for the conquests of tomorrow.

August

THE BAPTIST MISSIONARY MAGAZINE

WHAT PASTORS CAN DO

the sphere of the local church, pastors help in at least these ways:

Create a missionary atmosphere by having every sermon and service reflect essentially missionary character of our work and emphasize its world-wide missionary obligation. Out of such as we are taught, students of missions come naturally.

Find or develop a leader for a mission class or prepare to lead it himself. Have a mission study rally as early as possible in the autumn, at which to present the subject strongly and enroll members. Promote this by personal work to enlist those who ought to be enrolled but are not doing so through the general presentation. Advance this will take time, and the pastor is usually very busy, but few if any of the things he does will bring larger results.

In the larger sphere of the pastor's influence he can help in at least these ways: Secure a good place on the program of a local or state ministers' conference for consideration of this work early in the year with the best man available for its athletic and enthusiastic presentation. Have the work outlined and illustrated at the annual meeting of the association and at other associational gatherings. This can often be best done by having a class conducted by an experienced worker for one or two sessions.

If a metropolitan institute of the Young People's Missionary Movement is held in the city, support it enthusiastically and personally attending its sessions and

securing a large attendance of young people. If no such opportunity is afforded, arrange for a local missionary institute. Perhaps we can help at this point.

If further information is desired concerning any phase of the Forward Movement, an inquiry addressed to the Secretary, Box 41, Boston, Mass., will bring a prompt reply.

John M. Moore

LAKE GENEVA CONFERENCE

THE attendance of Baptists at the Lake Geneva Conference of the Young People's Missionary Movement was very gratifying. More than forty have been in attendance for all or a part of the conference, including some who will go back to be strong leaders in the home churches this fall. Baptists furnished three of the seven leaders of mission study classes. Dr. W. E. Witter and Dr. L. W. Cronkhite, of the Missionary Union, taught classes in "The Uplift of China," and Miss Louise Clark, preceptress of the Philadelphia Baptist Training School for Christian Work, taught "The Challenge of the City." All are spoken of by the students in terms of highest praise. Secretary John M. Moore conducted institutes on "The Organization and Conduct of Mission Study" and "The Stewardship of Life and Money." Three helpful denominational meetings were held, in addition to informal social gatherings.

PROGRAM: BAPTISTS AND BURMA

THE PROBLEM: MULTIPLICATION OF TRIBES AND LANGUAGES. P. 318.

WHAT BAPTISTS ARE DOING IN BURMA.
1. Among Natives of Peninsular India. P. 319.

2. Among the Chins. P. 319.

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OUR CO-LABORERS. P. 324.

IV. SCENES IN MISSION LIFE IN BURMA.

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2. Up the River with the Doctor. P. 328.

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VI. A FAITHFUL WORKER CROWNED. P. 340.

VII. THE GREATEST NEED IN BURMA. P. 323.

VIII. PRAYER FOR BURMA.

SUNDAY SCHOOL · AND · MISSIONS

MISSIONARY LIGHTS ON THE INTERNATIONAL LESSONS

BY REV. J. MERVIN HULL

LESSON VI. LEVITICUS 10: 1-11. Aug. 11

The Sin of Nadab and Abihu

The Difference

And that ye may put difference between holy and unholy, and between unclean and clean. Va. 10.

“THE heathen religions are not so very different from Christianity; they are only other ways of worshiping the one Supreme Being.” It takes a missionary who has lived face to face with heathenism to puncture this beautiful bubble which seems to have fascinated certain modern writers and philosophers. Captain Luke Bickel, writing from the deck of the “Fukuin Maru,” says very emphatically, “Do you wonder that the people cannot understand the gospel that we bring to them? As I look out of the deck-house window on the little bay in which we lie hidden away, I see on a rocky point a Buddhist idol; and when I say idol, I mean what I say, for I know how and why and when the people worship there. A few yards to the right I see a school-house. I know the teachers. The head teacher is an evil-living man of no faith at all, though a Buddhist. The two others are adherents of one of the most degrading

superstitions ever invented by man. A little to the right again is a hill on which stands the temple of the war god Hachiman. A little further on I see a Buddhist temple. To the right of that is a fox temple, and despite all the fine theories advanced to explain it away, the people there and throughout Japan, in hundreds of thousands, fear and worship the fox spirit. Again to the right is a shrine dedicated to the sea god, and just facing the ship are the pillars of a Shinto temple, where tens of thousands of islanders come and pray for healing and help; while in the temple compound is the horse god, who, if sufficiently worshiped, will bring death to those who harm you. All this and more in sight on a single mile of beach.”

Other missionaries tell the same story, with varied incidents. It is useless to deny the facts; heathenism teaches idolatry, nonsense, vileness, iniquity, as the deepest spiritual truths; it puts unholy for holy, unclean for clean. Whose business is it to teach the nations the difference?

LESSON VII. LEVITICUS 16: 5-22. Aug. 18

The Day of Atonement

No Atonement

And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins. Va. 16.

ONE of the greatest contrasts between heathenism and Christianity is in connection with the idea of the atonement. Many people in Christian lands think that the prayers, offerings and sacrifices of heathen religions are for the purpose of securing pardon for sin, but this is a mistake; pardon is un-



FOX GOD SHRINE, JAPAN

n to heathenism; every sin a man
its stands against him forever.
: how it is with Buddhism. "Man
rn alone, lives alone, dies alone, and
e alone awaits him," say the laws of
n. No Buddhist worships or brings
ngs in the hope of obtaining forgive-
or his sins. But he has devised from
unknown source a system of "merit,"
he hopes by doing certain things to
nulate sufficient merit so that in some
existence he may attain to Nirvana.
When the awful penalties assigned to
violations of the Buddhist law are
into consideration, almost all hope
hes. No Buddhist expects to attain
na at the end of this existence; but
erishes the hopeless hope that through
erless future existences he may accu-
te sufficient merit. Never does the
ht come to him that a single one of
any sins may be forgiven. This idea
rit — and nothing else — accounts for
ast sums of money expended in build-
nd repairing pagodas in Burma and
Buddhist countries.

at a contrast to these things is the
d message: "Behold the Lamb of
which *taketh away* the sin of the
"

ON VIII. NUM. 10: 11-13, 29-36
AUG. 25.

Israel Journeying to Canaan

The Absent Gods

hen it rested, he said, Return, O Lord, unto
ny thousands of Israel. Vs. 36.

OTHER great contrast between
heathenism and Christianity is in the
of nearness, the companionship and
nce of God. The gods of the heathen,
ially those that they think of as great
superior gods, are absent gods, and the
e want them to be so. The prayer
ses, "Return, O Lord, unto the many
ands of Israel," would bring terror to
art of a heathen, if he thought it was
to be answered, and he could have no
ption of the comfort of a promise like
I am with you alway, even unto the
f the world." Most of the offerings
sacrifices of the heathen which are
for the purpose of accumulating



Photo by A. C. Rice

CARVED IMAGE, MYINGYAN, BURMA

"merit" are intended to appease the
anger of the gods; to distract rather than
to attract their attention. The gods are
not supposed to have time or inclination
to care for the interests of humanity. Cen-
turies ago Elijah called out to the priests
of Baal, "Cry aloud: for he is a god;
either he is talking, or he is pursuing, or he
is in a journey, or peradventure he sleepeth,
and must be awaked." The sting of this
was in the fact that Elijah did not invent
these occupations and interests of Baal,
they were the things which Baal was sup-
posed to do, according to his own wor-
shippers.

Therefore one of the greatest blessings
imparted by the work of missions is the
sense of a God who is near, and whose
nearness means, not enmity and injury,
but mercy, and grace to help in time of
need. It is not strange that this truth
dawns slowly upon the minds of many;
nor, on the other hand, is it strange that
among native converts there are evidences
of the indwelling presence of God equal to
any recorded in New Testament times.
"God has come to our village," said some
native Christians in India to a missionary
on tour, "and now we have no more

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troubles." "That night," said the missionary, "was a night of joy. Ignorant village men told how God had taken the evil out of their hearts; the change is inexplicable; it is surely the Lord's doings."

LESSON IX. NUM. 13: 17-20, 23-33
SEPT. 1.

The Two Reports of the Spies "We Can AND We Will"

And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. Vs. 30.

GOOD for Caleb! And thank God for all the Calebs who have stoutly maintained the power of the gospel of Jesus Christ to triumph throughout the promised land, which is the whole wide world. There was "Caleb" Judson; he not only believed that the kingdom of God was coming in Burma but he had the sublime courage, not to say audacity, to stand at Mandalay, where he could see a thousand Buddhist pagodas, and prophesy of a time to come when these should all be swept away, and their places taken by chapels and homes where Christ was worshipped. And in spite of obstacles, in spite of the

fact that many American Baptists looked upon him as a fanatic, he never for a moment lost hope. Brave "Caleb" Judson! "Let me stay and try it," he wrote, "and give me my bread, and in twenty or thirty years they may hear from me again."

Then there was "Caleb" Livingstone. One of the sublimest acts of faith on record was when he stood in the midst of the trackless African forest, and dedicated that whole region to the Lord Jesus Christ. There was "Caleb" Paton, who had faith in the coming triumph of the gospel in the south sea islands, even when his own life hung in the balance day after day. And there is "Caleb" Mabie, writing such enthusiastic reports from China and Japan that it would seem as if we could halt no longer; and a whole delegation of "Calebs" to report later.

Now the weak place in the ranks is on this side, in the home churches. It is here that the "grasshopper" idea has influence. But is it not about time to free ourselves of that bugbear, to believe that the Author of the Great Commission knew what he was about, and to line up with "Caleb" Capen, declaring, "We can, AND we will"?

PERSONAL AND OTHER NOTES

ARRIVED

REV. AND MRS. ERNEST GRIGG, from Rangoon, Burma, at Montreal, Canada, June 17, 1907.
REV. H. W. MUNGER, from Jaro, Philippine Islands, at Philadelphia, May 21.
REV. AND MRS. THOMAS MOODY, from Lukunga, Africa, at New York, June 24.
DR. AND MRS. J. S. GRANT, from Ningpo, China, at Vancouver, June 18.
REV. AND MRS. A. V. B. CRUMB, from Toungoo, Burma, at New York, June 20.
REV. JOHN McLAURIN, D.D., and wife, from Ramapatam, South India, at Brantford, Ontario.
MRS. H. W. HANCOCK, from Tavoy, Burma, at New York, June 7.

MRS. C. A. NICHOLS, from Bassein, Burma, at Boston, June 10.
MISS LUCY H. BOOKER, from Atmakur, South India, at New York, June 15.
MISS LILLIAN EASTMAN, from Bhamo, Burma, at Union City, Pa., June 5.
MISS KATE FRENCH, from Secunderabad, South India, at Boston, June 26.
MISS MARY S. SMILEY, from Moulmein, Burma, at Kirksville, Mo., May 9.
MISS JULIA H. STICKNEY, from Henzada, Burma, at San Francisco, June 7.

* * *

MRS. C. H. HARVEY, who has been spending her furlough in Scotland, sailed from Antwerp June 20, returning to Palabala, Africa.

RECENT letter from Rev. B. P. Cross reports the safe arrival of himself and wife in Rangoon, Burma, March 27. They made an unusually comfortable voyage across the Atlantic, as a strong southwest wind made the weather very mild.

* *

Rev. C. L. MAXFIELD reports busy days in the industrial school during the absence of Mr. Valentine. The vacation which he will devote to field work, and when school begins again he will make a tour at the end of each week. He reports that Dr. Steinmetz is doing a good work in Bacolod, and through the ministry medicine is opening hearts that have closed heretofore.

* *

They have recently received from Japan one of the excellent biographical sketches of Rev. Nathan Brown, D.D., which was prepared by Rev. Albert Arnold Bennett, for the union conference of Baptist missionaries in Japan in 1895. It is printed in pamphlet form and contains much of interest and value to anyone studying the early history of Baptist work in Japan. Send to the Literature Department, A. B. M. U., Box 41, Boston, Mass., for a copy. Price 10 cents.

* *

THROUGH the kindness of Mr. Charles Goodspeed, a member of the Wollaston Baptist Church, a number of things of special interest to Baptists have come into the possession of the Missionary Society. Among these may be mentioned a printed copy of the sermon preached at the funeral service for Ann Hasseltine when she sailed for Burma, and a letter written by William Carey and published at the mission press in 1806, in which he said thus: "A Grammar of the Sung-Language." A recent gift from him is an engraving of William Carey, with an accompanying letter, the two suitably framed.

* *

It has been a great pleasure to welcome Rev. J. Rooms District Secretary A. W. Smith of the Pacific Coast District. Mr. Smith came East to attend the Anniver-

saries in Washington, and since their close has been traveling in New York and New England. A number of churches have been privileged to hear and see his finely illustrated stereopticon lectures on mission work in Japan and China, photographs for which he obtained in a recent visit to those countries. Mr. Rider is doing a most important work on the Pacific Coast and is held in high esteem by the people. We quote from a letter written by his pastor: "We greatly miss your cheerful presence, but we know your absence means ultimate enrichment to our spiritual life. You enjoy an increasingly high place in the esteem of your brethren and we all want you to do what is best for your work."

* *

YOUNG PEOPLE IN CONVENTION

THE month of July saw an army of young people journeying to the Pacific Coast to attend the Sixteenth International Convention of the Baptist Young People's Union of America at Spokane, Wash., July 4-7, and the Twenty-third International Christian Endeavor Convention at Seattle, Wash., July 10-15.

At the convention of the Baptist Young People's Union, the opening day, July 4, was devoted largely to the consideration of good citizenship. Sunday school work, Christian ideals in business life and the practical training in evangelistic work were some of the subjects considered. Missionary interests were presented in two general addresses by Rev. H. F. Laflamme of India and by messages from missionaries in all parts of the field.

At the Christian Endeavor Convention there was also a feast. Training for the Church of the Future, The Complete Christian, Training in Citizenship, Training for Missionary Service at Home and Abroad, suggest the breadth of the program.

On this program, also, world-wide missions had a place. Rev. Alexander Francis, D.D., of St. Petersburg, Russia, gave an address on "The Russia of Today"; Rev. Andrew Beattie, Ph.D., of Canton, China, answered the question, "Is there a Yellow Peril?" and stirring appeals were given by missionaries from different fields.



THE · LITERATURE OF · MISSIONS

A CORNER IN INDIA. By Mary Mead Clark. Philadelphia: American Baptist Publication Society. Illustrated. 168 pages. Price \$1.00 postpaid.

"This is a fine book for vacation reading. It smells of the forests, kindles the imagination, warms the heart, is better than a novel, for it is not only full of romance but is true." So writes District Secretary Witter in his introduction, and we heartily concur. The "Corner in India" is Assam. Literature on this province is extremely limited, and we welcome this book. The author is the wife of Rev. E. W. Clark, D.D., now of Impur, and she writes with a knowledge gained from long and varied experience. The volume gives a vivid impression of frontier mission life without any complaints of hardships. There are fascinating descriptions of a hitherto almost unknown region, and the character of the people is interestingly depicted by a sympathetic hand

COILLARD OF THE ZAMBESI. By C. W. Mackintosh. New York: The American Tract Society. With a map and many illustrations. 484 pages. Price \$2.50 net.

"He and his wife stand forth as types of those pioneer days which are past forever." This sentence from the author's preface gives a sufficient reason for the publication of the story of François Coillard's life, even if that story were far less thrilling and instructive than it is. We who carry the work forward need the inspiration of those who began it. Coillard was the missionary of the French Protestants; he went to Africa in 1857. For twenty years or more his work was in Basutoland, South Africa, and for about an equal length of time in Barotsiland, around the upper waters of the Zambesi. The story of his life is a story of complete devotion; of an artist and musician becoming a missionary; of struggles with strange tongues; of dangers, and of thrilling escapes from men, beasts, and floods; of success and failure in winning men to Christ; of the parable of the sower repeated again and again, until his noble life was ended near the great falls of the Zambesi, July 17, 1904. Not the least

inspiring feature of the book is the portraits of M. and Mme. Coillard; they tell their own story of high character and spiritual beauty.

ROBERT CLARK OF THE PANJAB. By Henry Martin Clark, M.D. New York: F. H. Revell Co. 364 pages. \$1.75 net.

This volume is a valuable addition to the library of missionary biography. Robert Clark was a missionary of the Church Missionary Society of England for almost fifty years, beginning with 1852. His field was that part of northern India known as the Panjab, or Punjab, reaching out also into Cashmere and Afghanistan. He began his work when there were but few converts, when the native language had to be learned without grammars and dictionaries, when the element of personal danger was a constant factor in daily life. It is the story of how a brave, wise, consecrated man met the problems of a missionary's life; how he overcame prejudice; how he instructed converts; how he solved social problems; how the work grew and flourished through the years; how the name of Robert Clark became known and honored throughout the Punjab and neighboring states. "In his own person," as his son writes, "he represented the missionary life of the Punjab in every variety from its earliest inception." The story of such a life is always inspiring.

MISSIONS IN CURRENT LITERATURE

THE *World Today* for May has an interesting article by K. K. Kawakami, on "Japan as a Colonizing Nation." "The Japanese in America" is treated in the *Outlook* of May 18 by John Foord, president of the American Asiatic Association. Among recent missionary articles in secular weeklies may be mentioned a finely illustrated announcement of "The Centennial of Missions in China," by E. G. Tewksbury, formerly of the North China College; and a résumé of Dr. Ashmore's leaflet, "China's Millions," appears in *Harper's Weekly* for May 25.

FINANCIAL

CONCERNING WILLS AND ANNUITIES

FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION dollars for the purposes of the Union, as specified in the Act of Incorporation. I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor within months after my decease.

FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

DONATIONS RECEIVED IN MARCH, 1907 (Concluded)

Note.—For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E.," E. U. for "B. Y. P. U.," ch. church; S. S. for "Sunday School"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

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Missouri.....	57 45
Nebraska.....	137 40
Kansas.....	31 25
Colorado.....	37 06
Utah.....	17 00
Arizona.....	5 00
Idaho.....	5 00
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Oregon.....	24 00
California.....	246 05
China.....	5 00
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Burlington, 1st ch., for famine relief in Russia.....	8 45
Wilmington ch.....	8 77
Webster Mission..	5 00

MASSACHUSETTS, \$899 20

Norwood, 1st, C. E.....	\$5 00
Jamaica Plain, 1st S. S., "Whatsoever" class, t. s. wk., c. R. T. Capen.....	1 00
Jamaica Plain, 1st C. E., for wk. of Mrs. J. S. Timpany.....	5 00
Springfield, State St. C. E.....	15 00
Springfield Highland ch.....	71 53
Worcester, Lincoln Sq. ch.....	9 00
Worcester, John St. ch.....	5 00
Worcester, South ch.,	17 05

Haverhill, 1st ch.....	\$1 20
Brookton, North ch.....	34 45
Brookton, Sw. ch., for famine relief in Russia.....	6 32
S. Yarmouth ch.....	3 00
Lowell, Worthen St. ch.....	30 84
Needham, 1st C. E., t. s. Aung Mounng Min, Sandoway.....	20 00
Newburyport ch.....	24 58
Somerville, Perkins St. ch.....	17 27
S. Haven ch.....	12 48
Southbridge, Central S. S., t. s. n. p., Burma.....	10 00
Campello, Sw. ch., t. s. Malay.....	15 00
N. Adams, 1st ch., for wk., c. Mrs. W. C. Mason.....	5 00
N. Oxford, 1st ch.....	17 15
Lynn, East ch.....	4 26
Lynn, Washington St. ch., for famine relief in Russia.....	10 00
Wollaston, 1st ch.....	8 67
Wollaston, 1st ch., t. s. J. C. Robbins.....	31 80
Roslindale ch.....	5 00
Manchester, 1st ch.....	5 00
Boston, Henry R. Harriman.....	15 00
Boston, Dudley St. S. S.....	6 85
Boston, a friend.....	17 50
Taunton, Winthrop St. ch., for Capis hospital, c. J. C. Robbins.....	36 50
Taunton, Winthrop St. S. S., for Bansa Mantake.....	16 81
Taunton, Winthrop St. ch.....	20 82
Cambridge, 1st Sw. W. F. M. Soc.....	80 00
Hancock, 1st ch.....	7 06
Royalston, J. M. Sheppardson, of wh. \$1 is for famine in Russia, Sheldonville, L. A. Brown.....	6 00
Barnstable, 3d ch.....	5 00
Gardner, 1st ch.....	1 00
Northfield, a friend, for industrial wk., c. M. C. Mason.....	9 54
Fall River, Mrs. Geo. W. Dean.....	2 00
Colerain, 2d ch., for the poor of Russia..	275 00
Leominster and Fitchburg, French Mission, for Russian famine.....	6 50
	3 19

RHODE ISLAND, \$110 28

Jamestown, Central C. E., \$6.25 for Yachow sta., and \$10 for school wk., c. J. Taylor.....	\$16 25
Exeter ch.....	13 75
Providence, 4th S. S.....	4 00
Providence, 4th ch.....	25 41
Providence, Cranston St. S. S., t. s. n. p. Mg. See Dec. c. C. H. Heptonstall.....	18 75
Providence, Sw. ch.....	1 15
Providence, a friend, for industrial wk., c. M. C. Mason.....	5 00
Providence, Jefferson St. S. S.....	12 35
Oak Lawn ch.....	2 50
Hope Valley S. S.....	4 25
Central Falls, Broad St. ch.....	6 87

CONNECTICUT, \$163 86

Willimantic, 1st ch.....	\$ 60 50
Noank ch.....	50 00
Southington, 1st S. S.,	10 00
Bridgeport, 2d ch.....	10 86
Bridgeport, 1st ch. for Kengtung.....	20 00
Norwalk, 1st ch.....	10 00
Plainville, Mrs. C. L. Buckingham, for relief of famine in Russia.....	2 50

NEW YORK, \$2 165 90

Redwood, V. G. Shafer.....	\$ 22 69
Oswego, West S. S.....	12 90
Malone, 1st ch.....	5 00
Keseeville S. S.....	2 00
Eden ch., for Bansa Mantake.....	15 50
Middlebury, 1st ch. bal.....	35
Delhi, 1st ch.....	20 09
Farmersville S. S.....	8 50
New York, Henrietta W. S. Wilson, for rent of a preaching hall in Russia.....	10 00
Norwich, Calvary C. E., t. s. C. W. Briggs.....	13 50
Essex Village ch.....	2 50
Randallville ch.....	60 00
W. Portland S. S.....	6 44
Franklinville, 1st C. E., for Podili.....	15 00
Buffalo, Casenovia ch.,	4 69
Belleville ch.....	2 10
Lorraine ch.....	3 76

(Continued in September issue.)



ASSAM MISSIONARIES OF EARLIER DAYS



SNAP-SHOTS FROM ASSAM

A — Kabui Naga Girl of Manipur; B — Matthias, a native worker; C — Hindu temple; D — Assamese preachers and families.

THE BAPTIST MISSIONARY MAGAZINE

A DEFINITE FINANCIAL PROPOSITION''

In accordance with instructions given at the Anniversaries, the Executive Committee have issued a statement under above title, showing the total amount led for the work of the current year, have apportioned this sum among states on the basis of the offerings reed from the churches during the past e years. The District Secretaries in are dividing these state totals among churches on the same basis. Each or will receive a copy of the statement ue time. We cannot urge too strongly the problem involved in the general osition and the suggestions to the rches as to the amounts which they may ribute, be made the subjects of most est prayer by pastors and their people. he total sum needed is not large, and easily be gathered by our people if a church will do its full share. It is that the amount is larger than that ributed last year, but the extra is not enlargement of our work, but is led simply to provide for the debt and tain our missions on the present basis out incurring a new debt.

o large advance can be planned on the ent rate of giving. We are not meet- the need on any of our mission fields, icularly China and Japan, a fact which rongly emphasized by the deputation, have recently returned from the Orient. re are on file in the Mission Rooms ests from the missionaries in these and r lands for additional appropriations egating no less than \$600,000.

great forward movement is now under in our denomination. Nothing so kly crystallizes interest into action

as a definite objective. Such is presented in this "Definite Financial Proposition." Let us put our great foreign missionary enterprise upon a sound basis.

THE PROPOSITION

- I. The amount required to meet the liabilities of the current year, exclusive of those provided for by the Woman's Societies, is.. \$784,238.82

This is made up as follows:

Budget already appropriated ..	\$607,944.42
Anticipated additions to provide for unforeseen emergencies, estimated on the basis of previous experience	45,000.00
New buildings ..	50,000.00
The accumulated debt	81,294.40
Total	<u>\$784,238.82</u>

- II. Towards this amount we may expect:

Legacies (average for past three years) ..	\$89,481.15
Income of funds (average for past three years)	30,550.51
Matured annuity bonds (average for past three years) ..	11,648.66
Bible Day collections (average for past three years)	835.91
	<u>\$132,516.23</u>

Balance required from donations ..	<u>\$651,722.59</u>	<u>\$784,238.82</u>
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THE BAPTIST MISSIONARY MAGAZINE

STATE TOTALS					
States	Average Contributions Last Three Years	Amounts Required This Year	States	Average Contributions Last Three Years	Amounts Required This Year
Maine.....	\$4,681.50	\$8,433.07	Minnesota.....	\$7,908.75	\$14,077.48
New Hampshire.....	2,461.36	4,602.74	Iowa.....	7,209.43	12,832.79
Vermont.....	2,435.11	4,334.50	Missouri (one half).....	4,665.10	8,303.88
Massachusetts.....	41,509.63	73,887.14	North Dakota.....	688.24	1,215.07
Rhode Island.....	5,017.10	8,930.44	South Dakota.....	1,623.35	2,889.56
Connecticut.....	8,790.73	15,647.50	Nebraska.....	4,314.86	7,680.45
New York.....	*62,910.65	111,980.96	Kansas.....	5,230.98	9,311.14
New Jersey.....	13,893.50	24,720.43	Montana.....	405.13	721.13
Pennsylvania.....	39,531.12	70,365.39	Wyoming.....	278.59	495.80
West Virginia.....	3,027.37	5,388.72	Colorado.....	3,104.56	5,526.12
Delaware.....	419.58	746.85	New Mexico (one half) ..	194.23	345.82
District of Columbia (one half).....	1,886.54	3,358.04	Idaho.....	661.53	1,177.52
Indian Territory (one half),	643.40	1,145.25	Utah.....	161.63	287.70
Oklahoma (one half).....	553.29	984.86	Nevada.....	31.17	55.48
Wisconsin.....	3,944.03	7,020.37	Arizona.....	392.60	698.83
Michigan.....	6,723.08	11,967.08	Washington.....	5,311.32	9,454.15
Illinois.....	17,547.21	31,234.03	Oregon.....	2,228.74	3,967.16
Indiana.....	5,961.51	9,543.49	California.....	12,397.66	22,067.83
Ohio.....	18,189.45	32,377.22	Maryland (one half).....	27.35	48.68

* Exclusive of a special large gift

A NEW FINANCIAL SECRETARY

A NOTABLE ADVANCE

DEFINITE action has been taken by the Executive Committee of the Missionary Union on suggestions made at the Washington Anniversaries, and a financial secretary has recently been elected. Rev. Henry C. Applegarth, D.D., pastor of the Park Avenue Baptist Church, Rochester, N. Y., has been asked to take up this important work. It is hoped that he may be able to enter upon his duties early in October. Dr. Applegarth's intense interest in missions, his strong advocacy of their needs, his preeminent success



SECRETARY APPLGARTH

as a pastor in the development of missionary spirit in the churches which he has served, his ability as a public speaker, — these and other well-known qualifications clearly indicate his efficiency for this work. Probably no one in our denomination could bring

greater strength to a forward movement for foreign missions than Dr. Applegarth. The need for such a helper has been

recognized for some time by those in touch with the work. Many who heard his address at the annual meeting of the General Committee on Christian Stewardship in Washington consider it one of the ablest presentations of the subject they had ever heard. During Dr. Applegarth's pastorate in Cambridge, Mass., he served as a member of the Executive Committee, and at the

meeting of the Board of Managers in Washington he was elected chairman of that body. In his new position he will have opportunities for a larger service. Let us cooperate with him heartily in all his plans.



TOUR AMONG THE TANGKHUL NAGAS

IN THE HILLS OF MANIPUR STATE

BY REV. WILLIAM PETTIGREW

UKHRUL, ASSAM

February we set out on our first extensive tour of the Tangkhul Nagas untry. My wife's *dooly*, "chair," rried by four men, two in front and hind. The bairns, Willie and Marhad a man or a woman each to carry on their backs. There is no semof a decent government-made road part of these hills, just the ordinary track made by the Nagas from villillage. The ascent in many places steep, especially as you leave the ed and begin to climb to the top of t range. All our goods and chattels arried by Nagas procured from each e we passed through, and it speaks r the influence gained among the that we had no difficulty whatever king this necessary arrangement of e. We took with us an ample supmedicines, etc., and our four evanwith their Bible picture rolls under rms. In the illustration of the group istians, Ramkaipam is standing on ps laughing. He was the "handy of the party, helping in putting up procuring carriers, food such as the ble *moorghee*, "hen," eggs and rice, doing the evangelistic work. The nan beside him was given charge of rk in the station, looking after the ervices, helping in the school, sendt the *dak*, "mail," when it arrived ie capital once a week and acting the pastor to our little flock of believers. ad prayed much for blessing on our ing of the gospel and ministering to

the sick, and left headquarters about noon for a village ten miles southwest of us. We arrived about sunset, to find the village in not a very friendly mood. It happened to be their annual feast for the dead, and superstitious as they all are, our coming forebode possible catastrophe to the souls of those they were arranging to be finally rid of from the village. However, curiosity overcame all scruple, and our presence among them for two days was sufficient to draw a crowd when wanted. The first thing in the morning, the evangelists and ourselves had a short prayer meeting in one of the tents, to ask God's blessing on our labors for the day. After the morning meal, the evangelists would go out two and two to different parts of the village, hang up their Bible picture rolls, preach the gospel for an hour or so, and then gather the sick to bring to the tent for treatment. I generally had a crowd of the elders about me the best part of the morning, and in the afternoon we had a gramophone service. This was an attraction and I generally took the opportunity of translating to them the meaning of such records as the "Glory Song" and "Tell Mother I'll Be There," the latter especially appealing to them on account of their fear of death and ignorance of a future life. After tea the evangelists prepared for the magic lantern service. The large sheet attached to bamboo poles was generally placed outside the chief's dwelling house, where there was ample room for the crowd which always gathered. On those occasions we

THE BAPTIST MISSIONARY MAGAZINE

plained in turn the Old and New Testament stories, bringing in the gospel of God's grace as a fitting conclusion to the day's work. Men, women and children would listen with rapt attention and murmur approval. Many were observed to be thinking more seriously than possibly they had ever done before in their lives. The headmen of each village were preached to specially, and many truths went home. These people have crude ideas of sin, as is only to be expected. They think little of it, evidently, for the killing of a pig or a dog

ple like these, living far away from civilized parts, very rarely coming in contact with the outside world, are likely to be very conservative in their beliefs, and the generations of ignorance and superstition engendered in their lives show how absolutely useless it is merely to teach them, without the power of the Spirit to guide them into the truth. In spite of their seeming indifference we know the seed has been sown, and we trust faithfully, and pray God that his Spirit will commence a mighty work in many hearts.



Photo by W. Pettigrew

A GROUP OF CHRISTIAN TANGKHUL NAGAS

seems to be sufficient to cover many sins in their estimation. Gross ignorance and superstitions bind them hand and foot, and it needs the patient sowing of God's truth to make them understand the way of life.

It may be considered surprising that after the previous visits of the evangelists, and this particular tour of ours, no one expressed in our hearing any desire to accept the truth. I feel more and more convinced that what is wanted is one or two earnest believers in each village to give regular teaching and preaching, so that the truth may be retained and thought about. Our work at headquarters bears this out. Peo-

Fourteen villages were visited and we passed through seven others. On the four Sundays we were out we arranged to be at a village where there are schools, and there we had further opportunities to preach and to examine the scholars in their biblical knowledge. Among them we rejoiced to find five believers. Three of these have since been baptized at Ukhrul, with four others belonging to this village. The schools above mentioned were established last year and are showing good results. Of the eight teachers two are baptized Christians, and six are nominal. They each have a Sunday school class on the Lord's

and we were encouraged by the answers the scholars gave to questions on the subject of Christianity. It was not difficult to convince the head-men of the villages that they should be as much as possible urged to break away from their heathen customs. The people as a whole are naturally set, very much afraid of ridicule, and a suggestion of punishment would have yet to see such a daring one among our people. One of the Christians at the third village in which we have had to put up with considerable opposition from the head-men. He bravely stood for the truth, and so withstood all attempts to corrupt him and surrender his trust in God. In the next village up north, where we expected to find seven other believers, we were disappointed. It seems some silly superstition had frightened them by spreading the report that the missionaries insisted

that all converts at death should be buried in the jungle far away from any human habitation. These people bury their dead outside their respective homes — to us a mere sentiment, but to them a very big question. All the arguments to the contrary would not alter their decision, and it says little perhaps for their faith in Christ, but customs die hard among such people, and we must patiently wait for more light and common sense to be shown to them.

With regard to the medical work accomplished, over 200 patients were treated. In these outlying villages it is still necessary to prove that medicine is more powerful to stop disease than the offerings of dogs and pigs to evil spirits, or bamboo manipulations. We feel confident, however, that the people will gradually forget that medicine will cause them to swell up and die and will lose their dread of being cut to pieces by the foreign doctor. The prayers of all the readers of the MAGAZINE are earnestly requested, that in all departments of our work here we may have God's blessing and guidance, and so win success.

FRONTIER WORK AT SADIYA

SUCCESSES IN OUR NEW STATION

BY REV. L. W. B. JACKMAN

SADIYA, ASSAM

THE opinion of how much of a wild frontier place Sadiya really is depends upon his source of information in the mind of the English home agent, as well as that of some of its people here in India, the name "Sadiya" is for an important frontier station at the way to a region populated by tribes living cunning and ferocity. Those, who are in close touch with these tribes, feel far less stress upon their dangerous character. In the last two and one half years with no other here, the work, begun five years ago by two independent missionaries,

was reopened by the American Baptist Missionary Union in December, 1905.

During the first few months our Christian community consisted of the missionary, his wife and three servants. From the first, regular preaching and prayer services have been maintained on Sundays, as well as mid-week meetings for prayer. But the whole burden of the work did not rest upon the missionaries during these opening days. One of our servants, a Garo boy, who never thought he could speak in Assamese in the church services in Gauhati, has, from the first Sunday, taken his part in leading the meetings and in bazar preaching in that



Photos by L. W. B. Jackman

HILL TRIBES AROUND SADIYA

A — Mishmis; B — Miris; C — Kamptis; D — Abors
366

language. Our cook, a former Moham-
medan, who was most backward about
taking any active part in his home church,
on coming up here, also willingly "got into
the harness," and has developed into a zeal-
ous and valuable worker. Such was our
community during the reopening months.
Now, after eighteen months, there is an or-
ganized church with seventeen members,
consisting of Assamese, Bengalis, Garos,
Deswalis, Nagas and Nepalis, all of which
races and tribes, with a few others, live about
us here on the plains, and in work among
whom one evangelist, able to speak most
of these languages, now gives his entire
time.

Eleven have been baptized since the
mission was reopened and others are asking
to be received. Rosik, our first convert,
before his baptism expressed the wish that
many should be present to witness the step
he was to take, that all might know the
decision he had made. This attitude of
fearless earnestness has characterized him
ever since. Marked growth on the part of
several of our Christians, as well as the ear-
nest listeners found among the heathen, are
blessings from the Father, giving much
encouragement to the workers.

Besides these various peoples about us
here, the Miris, Abors, Sulla Katta Mish-
mis, Digaros, Kamptis and Singphos come
into Sadiya to trade. We are to work
principally for the Abors and Miris. The
latter tribe is already asking for schools,
but books are first necessary. The "Story
of the True God," prepared by one of the
former missionaries, is now in the press and
I have submitted the manuscript for an
Abor-Miri primer to the government for
approval, hoping that a grant will be given
for printing it.

There is space only to mention bungalow
and other building operations, which have
for several months demanded no small share
of the missionary's time and patience, pre-
venting his going out on tour among the
Miris, as he had wished and planned to do.

Dr. and Mrs. Kirby have been with us
since January and are getting well estab-
lished in the medical work.

Our experiences on this frontier field
have caused us to know, with a new sense
of its reality, the mighty efficacy of prayer.

September

THE WOMEN AND GIRLS OF ASSAM

PROGRESS AND PROPHECY IN THE WORK

BY MISS ANNA E. LONG

NOWGONG, ASSAM

BRIGHTER days have dawned for the women of the Orient. "The Lord hath done great things for us" finds a sweet echo today in the hearts of many of India's daughters.

To some among the Assamese women and girls and tea garden coolie women, a new and enlarged vision of life has come during the past two years. Spiritual experiences have brought to them a deeper, truer knowledge of God the Father, which has added earnestness and purpose to their lives. With whole-hearted loyalty to Jesus on their part, efforts are constantly being made to remove whatever might prove a stumbling-block to their heathen sisters.

As I write I call to mind several who with prayerful hearts are reaching out with a glad, new joy to tell to their sisters in darkness what they have learned of the wondrous peace and comfort of the religion of Jesus Christ. The wife of a village teacher has for several months been going out weekly, sometimes walking many miles to distant villages and markets to testify for her Master. Others who are awakened are now doing what they can in their own villages and churches. Some manifest a deep desire to receive Bible teaching. One woman living nineteen miles away recently sent her husband in to make inquiry about

the Bible class for women, which is held in the station yearly.

Another indication that brighter days are at hand is the changed sentiment of the people toward female education. In past years what was done for the women and girls met with little success on account of the attitude of the people toward such work. Men were not anxious to have their wives and daughters taught to read and write. But the tide has turned. To-day both heathen and Christian are making an effort to place their girls in school. The government, too, is putting forth strenuous efforts to reach them.

The number of girls in Christian schools in Assam (plains and hills included) is amazingly small. Making some allowance for stations not heard from, the number is probably not more than 800 or 850. There are eight Christian women and girls engaged in teaching school; and only four Bible women to carry the message of the Cross into those thousands of closed doors which the native evangelist dare not enter.

Women's work for women in Assam is as vast as the province itself, and the need as great as the spiritual darkness in which their lives are spent. May God help us to show them the Light, that they may themselves spread it abroad.



GIRLS' PRAYING BAND AT NOWGONG, ASSAM

A SUNDAY IN GARO LAND

BY REV. E. G. PHILLIPS, D.D. TURA, ASSAM.



Photo by A. E. Isaac

CHAPEL AT OKAPARA, GARO HILLS, ASSAM

LAST evening we reached this village, nestled on a little hillock surrounded with its rich rice lands, with higher hills beyond. Sunday began with a prayer meeting on Saturday evening, led by the missionary. During the service a middle-aged man arose and asked for baptism. With these people the Christian experience and statement of belief must be elicited by questions. His examination is satisfactory, so he is accepted for baptism on the morrow.

The Sunday opens cloudy and cold, but a good company gather at ten o'clock, and the pastor gives them a good discourse on sin and the necessity of a cure, even though this be like a painful surgical operation. A man from near here went all the way to Tura to have Dr. Crozier operate on a crippled, useless arm, but when he found that a severe operation was required, refused to submit, and goes on with his crippled, useless arm. He gives the pastor an illustration for his sermon. After the sermon a young man asks for baptism and is accepted. Others are urged by friends to present themselves, but do not seem to be ready and the service closes.

After a little rest, the church gong strikes and we gather for the baptismal service. The pastor and missionary lead the way, then come the teacher and a band of young men and boys singing an appropriate hymn, followed by the congregation. After Scripture reading and prayer the pastor with befitting solemnity buries the two in

baptism, while the congregation sing "Happy Day" in Garo. Then we return, led again by the band of singing young men, and after a brief intermission the gong strikes and we assemble for another service.

A company from a nearby heathen village have been present during the day, professedly to witness the baptism of a young man from their village, but they are evidently interested for their own salvation. Some time after the second service they come to the missionary's rest house to make their farewell salam. The pastor and one or two others are present and we have a good talk with them. One young man is almost persuaded, but does not feel strong enough to step over the line alone. One present says that his wife, a bright looking young woman with a babe in her arms and two or three little ones by her side, is opposed to his becoming a Christian. She at once speaks up, "I would like to be a Christian, but I hold back on account of my children. If they become sick, I know no other way but to sacrifice, as my people have always done, if perhaps they may be spared." Ah, as I looked into her bright, motherly face, I could not but pity her. She has not yet the clear vision and faith to grasp Christ, and until she has, she dare not, for the sake of the loved babes, let go what has thus far been her only hope. She must still sacrifice to the spirits "if perhaps" these may be spared her. Like hundreds of others, her faith in the old is

weakening, while her faith in Christ is not strong enough. But God by his Spirit is, I am sure, calling them, and I expect them to respond.

In the evening we gather again in the chapel and listen to another earnest address by the pastor. It was a plea for union with Christ, the leading thought in the services of the day. After the sermon an opportunity is given for any to speak or pray, and the meeting continues for nearly two hours. Earnest talks are given by members of the congregation, and earnest prayers are offered. The pastor in his talk does not forget to give praise to his wife, who has stood with him heart and hand, willing to go wherever he is called to go, for she is his helpmeet. Under the

figure of a gardener, he tells of his joy as he visits the different parts of his field and notes the progress made here and there, how he has striven to nourish and water the plants and as he moves among them how he enjoys the fragrance of their growing Christian lives. The missionary calls attention to what has been so largely the thought of the day, union with Christ and God, and points out that the uncertain future, its success or failure, depends on the reality of this union.

So closes a full Lord's Day, and one greatly enjoyed. O that the fruitage of today's seed sowings may result in glory to His name in the building up of His own and the salvation of many yet unsaved!

OTHER SOCIETIES IN ASSAM

ENGLISH, WELSH, GERMAN AND AUSTRALASIAN MISSIONS

BY REV. W. F. DOWD

IMPUR, ASSAM

WE Baptists are wont to look upon Assam as our own peculiar field, and it will no doubt surprise many to know that more money is expended, more converts made and nearly if not quite as many missionaries maintained by other societies in Assam as by the American Baptist Missionary Union.

Of these societies the one that has worked longest and most aggressively is that of the Welsh Calvinistic Methodists. They have from the beginning combined thorough educational work with vigorous evangelism, and now they number their converts by tens of thousands and have one of the most intelligent and religiously wide-awake Christian communities in India. All have heard of the great revival which has brought to the Khasi and Jaintia Hills so much of life and power and spread down into the wilds of the Lushai Hills. Thousands of converts have been added to the churches of this mission during the revival period of the last three years. Their older fields in the Khasi and Jaintia Hills are well manned

and they have stations in the Lushai Hills and in Cachar and Sylhet.

Besides these there is a station with two missionaries of the English Baptist Missionary Society in the south Lushai Hills. This is a comparatively new work and I can give no details as to its progress. The great-grandson of William Carey, who bears his famous ancestor's honored name, is a member of this mission.

In lower Assam proper but little work is done by other societies. There was until recently an industrial mission called the Santali Mission in the extreme western end of the province, but there is said to be no missionary there at present, though there are still a considerable number of Christians. There are also three Roman Catholic priests in the lower part of the province, and at least one clergyman of the Church of England, but I do not understand that these are under any regular missionary society, their work being chiefly for Europeans and Eurasians.

In middle and upper Assam two societies

besides our own are actively at work. These are the German Evangelical Lutheran and the Society for the Propagation of the Gospel. The former of these has two men now at work, one located near Tezpur and the other at Jorhat, and is planning to start a new station in Dibrugarh District, where the majority of their converts are. They also have had two ordained preachers, one at Tezpur and the other at North Lakhimpur, and a considerable number of unordained native helpers. The main object of this work is to care for the Christian coolies who have come to the Assam tea gardens from Chota Nagpur, but they also do some evangelistic work among the heathen and have a few schools. Their native church numbers about 1,400.

The Society for the Propagation of the Gospel has two missionaries at Tezpur, one at Dibrugarh and two at Attabari on the railway seven miles east of Dibrugarh. One of the latter is especially designated for school work. They have also an ordained native priest at Moriani. Their communicants number about 1,500. It is reported that this society is planning for a considerable enlargement of their work, including the establishment of stations in the hills not far from some of our own stations. And it is more than likely that unless the work of the

Missionary Union in Assam is rapidly developed, we will soon find many of the fields that we have called ours, but failed to cultivate fully, occupied by other societies.

[Australasian Baptists also have work within the province of Eastern Bengal and Assam, although not in Assam proper. New Zealand Baptists have two stations with seven missionaries. Australian Baptists are also represented. — THE EDITOR.]



NAGA QUIVER

Ornamented with hair of woman killed in battle

MISSION STUDY CLASS IN INDIA

MISS GRACE BULLARD, daughter of Rev. Edwin Bullard, of Kavali, South India, is organizing a mission study class among the school children of the station, using as a text-book "The Christian Conquest of India." The children are greatly interested in foreign missions, and as a result of one meeting contributed \$2 toward the China Famine Relief Fund. She expects to translate each week's lesson into Telugu for the use of the class. There are of course no public libraries accessible, and Miss Bullard suggests that the gift of a Forward Mission Study Reference Library on India would be of inestimable value.

WORKERS IN THE SUDAN

A RESULT of Doctor and Mrs. Kumm's visit to the United States and Canada is the organization of a strong branch of the Sudan United Mission with the headquarters in Philadelphia. The first four missionaries of this branch have already reached their destination in Central Africa and five others have sailed, two of them

medical men. — *Missionary Review of the World.*

A DAY ON THE "FUKUIN MARU"

NOTES FROM A CRUISE WITH THE CAPTAIN

BY MISS CATHARINE L. MABIE, M.D.

BANZA MANTEKE, AFRICA

Weisburg May 1900

eight hours' run through a templed hill country beautiful beyond describing, all green and golden and with rice, ripening barley and gorzaleas, brought us from Shimono-Itozaki on the Inland Sea, where Bickel with his trim little teak-wood met and took us over the bluest of our beautiful little blue "Gospel the "Fukuin Maru," over which waves the stars and stripes and sion pennant. Warm was our welcome Mrs. Bickel and Evelyn, Evanoda San and the crew, the loneliness of whose life can scarcely be stated even by those who know it best.

passing steamer. The "Maru's" boat is lowered, and to the amazement of herself and all the village she is put aboard the steamer. A fire in the village, the crew are there working with knowledge and a will to save a stranger's poor property. Death reigns—a strong man is burying the last survivor of his kinsfolk. Money nor priest nor shrine can help, but the boundless sympathy of the "Maru's" captain somehow, someway, steals as balm over the sorrowful spirit. That man's house, the best in the town, is henceforth the meeting place for all the villagers whenever the "Maru" anchors in its bay.

MORNING

dawn—the scrubbing of the decks good ship is under way, and such a through turquoise seas encroached by the everlasting hills, terraced to every top, clothed in wondrously green, barley and wheat fields already ready for the harvest. No better proof of the population of these three hundred islands could be produced than that of these extraordinarily well-tilled, fringed at the water's edge with large villages. Not fisher folk but farmers form the great bulk of a million or more inhabitants among our "Fukuin Maru" has come to be a vessel of good will. "There comes a ship," they are wont to say when seen from field, home, schoolroom and on the sea.

noon's on—the captain and his men to the rescue of yon poor fisherman to his overturned craft. He is cared for, his boat put to rights and help to him. An old woman franticly in vain hails a sampan for a

AFTERNOON

The anchor is down, an hour's siesta, afternoon tea. The evangelist has gone ashore to arrange for a night's meeting in that large town of a couple of thousand, just over there. We have guests, a gentleman and his Christian wife. He is master of a government navigation school, a man of much worldly experience but not a confessed Christian. Yet he tells his boys that the Christian religion is the kind that will cause them to stand in the coming days of sore temptation. He sends them over to the ship to sing with the captain and his wife whenever the "Maru" is in port. Every boy in his school has a Bible and hymn book. He took us over his school and into his beautiful Japanese home, and later, as the evening shadows fell, came aboard once again and had a heart-to-heart talk with Dr. Mabie. Surely such an one is not far from the Kingdom. The "Fukuin Maru" has won his heart.

EVENING

The evangelist has arranged for a meeting at the inn ashore—the usual more commodious home of a gentleman is un-

THE BAPTIST MISSIONARY MAGAZINE

available, due to serious illness. The children gather early, so when the screen is ready and the lantern and slides arranged the captain gives a short talk to the children. By half past eight 250 people have gathered and the evangelist begins to tell them of the God of nature, the maker of the beautiful world, of the heavens and of things beneath. Silently, views of lovely Japanese scenes, of the heavenly bodies,

questions are asked and answered and literature distributed.

Shortly after twelve (an hour earlier than usual) we are back on the ship. The next hour is sacred to the man on night watch, if he has any problems or plans to talk over with the indefatigable captain. Sometimes visitors from the shore come even at this late hour to pour out their hearts under the cover of darkness to the



CAPTAIN BICKEL AND FAMILY, WITH CREW OF "FUKUIN MARU"

of mines, etc., pass on the screen illustrating his talk. A fine ship in distress among arctic ice and tropical typhoon, a Japanese youth tempted by sake and geisha girls, reduced to penury and finally death without hope, silently emphasized sin and its grasp from which neither feast nor temple services can bring deliverance, as they all very well knew, the preacher tells them. Then come pictures of the Christ ministering to the Galilean peasants, and finally the Son of God upon the cross bearing in his own body on the tree the sins and griefs of shipwrecked humanity.

A pause—a few children go out, but the many remain for an hour's further talk by evangelist and missionary, wherein

man who, like his Master, be it midnight or mealtime, never bids a man wait a more convenient season. So night after night, six, seven nights in the week, fifty-two weeks in the year, Captain Bickel and his evangelists fish for men with unabating toil.

Seven are to be baptized next Sunday, two of whom are a school teacher of prominence and his wife.

No sower ever sowed more untiringly. What, oh, what shall the harvest be? You who know how to pray, bear the good captain and his work up unto the Lord, who most surely raised him up for this unique work, that his strength fail not,—a missionary indeed in whom is an overwhelming passion for the souls of men.

September

DEATH OF DR. SUTHERLAND



A GAIN death has entered the ranks of our Burma Mission and taken a devoted worker, Rev. F. P. Sutherland, M.D., of Sagaing, Burma. No particulars are at hand, only a cable announcing his death

from typhoid fever, July 24. At least twenty years ago Dr. Sutherland entered the service of the Missionary Union and spent ten years or more of unusually successful pastoral work in America. He was stationed at Zigon for about two years, when a malaria fever led him to the more difficult pioneer work of Sagaing in upper Burma, where his work was accomplished in the face of many obstacles. After his first furlough, he returned with a thorough, practical knowledge of medicine, which greatly increased his efficiency as an evangelistic missionary. He did a great deal of jungle work, and traveled from village to village, bringing the gospel message. Dr. Sutherland loved his missionary brethren and welcomed them cordially to his home. One of these says, in reference to him: "If a man's work be judged not by what is seen and placed in numbers, but by his fidelity, earnestness and persistence, Dr. Sutherland did a noble work in Burma. He is bound to bring forth a harvest in his own time." His death makes the loss which the Burman work has sustained in this way this year. The tiny, but very small force is sadly depleted. We pray the Lord speedily raise up laborers to the places of those whom he is calling to their reward and rest.

CENTRAL MISSIONARY CAMPAIGN

At a conference of representatives of the American Baptist Missionary Union, the American Baptist Home Mission Society, and the American Baptist Publication Society, held at Boston, July 30, 1907, for the purpose of considering a proposal for a central campaign for the awakening of mis-

sionary interest among the men of our churches, the following conclusions were reached:

Resolved: That this conference regards with great gratification the missionary awakening among many of our business men as significant of a fresh advance in the kingdom of God and that it is our conviction that the time has come for systematic and effective effort for enlistment of the men of our churches in the great missionary enterprises of our denomination.

Resolved: That, in view of the vast opportunity and obligation, represented in the great tide of immigration to our country, and the marvelous conditions in the world-fields to which our attention is drawn anew by the testimony borne by many representatives of our churches returning from a visit in the Orient, we believe that the utmost effort should immediately be made to secure in our churches throughout the country recognition of existing conditions and response to the appeal of our Lord as presented in them.

That arrangements be made for holding during the coming fall and winter not less than ten large representative gatherings in as many sections of the country in the interest of Christian missions.

That a central committee composed in large part of business men be constituted and that similar committees be provided for in the several sections in which the conferences shall be held.

That these committees be asked to lend their assistance in promoting widely representative attendance at the conferences and securing for them far-reaching and lasting influence.

Resolved: That the presidents of the three national societies, Mr. S. W. Woodward, Washington, D. C., Mr. Samuel A. Crozer, Chester, Pa., and Col. E. H. Haskell, Boston, with Secretaries Mabie, Morehouse and Seymour, be a committee empowered to create, or secure the creation of, a central committee.

Resolved: That Mr. S. W. Woodward be chairman of this committee.

Resolved: That it is understood this action is not designed to restrict any of the societies in any of their customary activities.

EDITORIAL

FAREWELL MEETINGS

THE farewell meetings for the new and returning missionaries are to be held September 16. A cordial invitation has been extended by the Baptist churches of Worcester to have the farewell services in that city, which has been accepted, and the exercises will be held in the First Baptist Church. In the afternoon the Woman's Societies will bid godspeed to the young women, and in the evening a general farewell meeting will be held. The newly appointed missionaries, as well as those returning to their fields, will speak briefly, and opportunity will thus be given to look into the faces of those who are to represent the churches in the work in foreign lands. More extended notice will be given through the weekly press and the pulpit.

The missionaries for Burma, Assam and South India will sail from Boston September 18. Those going to China and Japan will sail from San Francisco October 2 on the "America Maru," while those bound for the Philippines will sail October 16 from the same port on the "China."

"CLUBS OF FIVE PER CENT.," NOT "CLUBS OF FIVE"

WE call attention here to the slight change in our new subscription rates, indicated on the page with table of contents. Notice that hereafter club rates will be given to clubs equal to *five per cent.* of the resident membership of the church, instead of clubs of *five*. This applies both, to clubs of the MAGAZINE alone and joint clubs of the MAGAZINE and *Home Mission Monthly* in combination. We regret that it is necessary to make this change, but the experience of both publications has shown that it will be impossible to continue the extremely low rate on the basis of such a small club. Unfortunately many club agents have taken advantage of the smaller requirement in this regard, and clubs heretofore fifteen or

twenty have fallen to five. The slight revision does not change the price.

OUR ASSAM MISSION

THE articles on the work of our mission in Assam, which appear elsewhere in this number, reveal a spirit of hopefulness and confident aggressiveness which the small and diminishing number of missionaries would scarcely lead one to expect. Assam is not alone in its need for additional workers, but some stations seem particularly hard pressed. It is encouraging to know that three new missionaries will be added to the force in that field this fall; "but what are these among so many?" There should be a dozen.

THE DEATH OF DR. WORLEY

SINCE the last MAGAZINE was issued further particulars have been received concerning the death of Dr. Worley, which occurred June 27. He was returning from his weekly visit to his dispensary at Chaoyang and was crossing the bay in a native ferry boat between Swatow and Kakchih. It was somewhat rough, but there was no trouble until the boat reached the line where the currents of two rivers meet. When the boat's prow entered the swifter current, while the stern was still in the slower one, the boat was suddenly swerved out of her course, refusing to obey her helm, and the boatman failing to loosen his sail, the wind pressure carried the boat over, and all the passengers were thrown into the sea, of whom five or more were lost. Two native Christians were among the saved. One of them, a good boatman, pushed an oar towards Dr. Worley, but he sank immediately and did not reappear. The love that the Chinese felt for him was evinced by the tireless efforts made by them to recover the body. His spirit and devotion had made a deep impression on the Chinese.

FELLOWSHIP AND INTERCESSION

PRAY FOR THESE MEN

FOUR MEN NEEDED AT ONCE

THIRTEEN men and fourteen women are under appointment and, except for two who have already gone, will sail this month or next — a pitifully small number in view of the marvelous openings and the great need, but worthy of our hearty thanksgiving in their deep devotion and high ability. There is imperative and immediate need, however, for four new men, to fill special positions. These are as follows:

A physician for Kityang, South China. — This is the field of the late Dr. Josephine Bixby, whose untimely death was reported last month. The medical work here is entirely without foreign supervision and a doctor would have unlimited opportunity.

Two men for educational work. — One of these should be specially qualified for the chair of science in one of our colleges; the other should have a general training, including science, able to inaugurate and develop a large educational work. The new awakening in the East offers remarkable opportunities for the evangelistic missionary.

A pastor for the English church at Rangoon. — The first call for a man for this work was sent out months ago, but no one has yet been found. This is a work of great importance among the Eurasians and other English-speaking peoples of Rangoon. Will not every reader pray earnestly that properly qualified men may soon be found for these important fields.

A PRAYER

MY FATHER, HELP ME AS A FOLLOWER OF CHRIST TO SAY, "THY WILL BE DONE." THOU WOULDST NOT HAVE ME ACCEPT THY WILL BECAUSE I MUST, BUT BECAUSE I MAY. THOU WOULDST HAVE ME TAKE IT, NOT WITH RESIGNATION, BUT WITH JOY, NOT WITH THE ABSENCE OF MURMUR, BUT WITH THE SONG OF PRAISE. HOW SHALL I REACH THIS GOAL? I SHALL ONLY REACH IT BY FEELING WHAT THE PSALMIST FELT — THAT THY WILL COMES FROM A "GOOD SPIRIT," AND GOES TOWARDS A "LAND OF UPRIGHTNESS." TEACH ME THAT THY WILL IS LOVE; TEACH ME THAT THY LOVE IS WISE. GUIDE ME NOT BLINDFOLD, BUT WITH OPEN EYES. GRANT ME THE POWER TO LOOK BOTH BEHIND AND BEFORE — BEHIND TO "THY GOOD SPIRIT," BEFORE TO "THE LAND OF UPRIGHTNESS." GIVE ME THE BLESSEDNESS OF THE MAN WHOSE DELIGHT IS IN THY LAW, WHO CAN TELL OF THY STATUTES REJOICING THE HEART. I SHALL OBEY THY WILL IN PERFECT FREEDOM WHEN I CAN SAY, "THY SPIRIT IS GOOD." AMEN. — *George Matheson.*

GRANT TO US, LORD, WE BESEECH THEE, THE SPIRIT TO THINK AND DO ALWAYS SUCH THINGS AS BE RIGHTFUL; THAT WE, WHO CANNOT DO ANYTHING THAT IS GOOD WITHOUT THEE, MAY BY THEE BE ENABLED TO LIVE ACCORDING TO THY WILL; THROUGH JESUS CHRIST OUR LORD.

THE HOME WORKERS

THE FINANCES OF THE KINGDOM

WEEKLY GIVING FOR MISSIONS IN THE SUNDAY SCHOOL

BY REV. JACOB SALLADE

PHILADELPHIA, PA.

THE method of weekly missionary offerings having proved so successful in the church, the officers and teachers of the Temple Baptist church, Tioga, Philadelphia, Pa., wondered why it would not do the same in the Sunday school.

In view of the fact that some of the best workers of the school opposed the adoption of the envelopes it was thought best to try them for three months and to announce them as a trial. This was agreed to and five hundred sets of duplex envelopes, containing thirteen envelopes each, were ordered. A pack was given to each member of the school. They were different in color from the church envelopes, but were printed exactly like them, with the words "Sunday School" added. The result was beyond the expectation of the most hopeful. Current expense offerings were increased and the annual gifts to the societies were augmented more than threefold. The plan of distribution is the same as that of the church. The former critics are now friends.

SOME FEATURES

1. It puts giving on a scriptural basis. I Cor. 16:2.

2. It enables the conscientious giver literally to be preaching the gospel in the whole world all the time.

3. It removes temptation. The children leave home with the money given them in their envelopes, and are therefore not tempted to spend it in the candy stores and candy slot machines found along the street.

4. It advertises. Homes where there are no church members are taught something about the great work the church is trying to do for humanity and the agencies through which the work is done.

5. It educates. The children are trained into the methods of the church and are at

the same time brought to see the importance of missionary work and their personal relation to it and how the church is the proper channel through which to do it.

6. It broadens the scholar's giving and thinking. The scholars are impressed to give to all objects and not simply to the one in which their teacher or some other person in the school happens to be interested.

7. It makes irregular attendants regular contributors. The scholars are urged, when compelled to be absent, to put their offerings in the proper envelope and to bring all such the next time they come.

8. It takes the place of vacation envelopes. When members of the school go on a tour or a vacation they are requested to take their envelopes with them and to remember with an offering each Sunday the school and the various missionary objects supported by it. By this means the offerings of the first few Sundays of September are much larger than the usual offerings.

9. It is a silent missionary. When visiting the sick, the envelopes are often found on or near the bed. In one home where none were professing Christians, a little girl of ten was suffering with a lingering illness. Each Sunday morning she had her father get the box of envelopes, take out the right one, put the regular amounts in and then lay the envelope aside for the expected day of return. The Master had better things for the little one and therefore she did not return to the school. The Sunday after she went home the father brought the envelopes and with tears in his eyes thanked her for the method that gave him the privilege of helping his little one to remember the school and Lord she loved.

The plan has been in force two years and is continuing to increase the offerings and to develop a deeper spirit of worship in connection with the giving.

THE YOUNG PEOPLE'S FORWARD MOVEMENT

THE SILVER BAY CONFERENCE

THE Sixth Annual Conference of the Young People's Missionary Movement was held at Silver Bay on Lake George, N. Y., July 19-28. As in previous years, hundreds of leaders in young people's work from all the leading denominations gathered together and for ten days enjoyed the privilege of a spiritual fellowship and in which no one did not excel in any similar gathering on this continent. Forenoon and evening meetings were held daily, the afternoon being given to recreation.

From the Baptist point of view this conference was by far the best ever held. To our credit we exceeded by one our quota of delegates. Heretofore we have been considerably short of this number. Managers have been respectfully petitioned by the Baptist delegates present to increase our quota, in view of our numbers and increasing interest. Doubtless we shall exceed 120 next year and it will not be long for us to secure this increase.

Better still than numbers was the character of the Baptist delegation, made up as it was for the most part of strong, earnest young men and women of broad vision and deep purpose, including some of the best known of our local and state leaders of young people's work. Nineteen of the delegation are volunteers for service on the foreign field, including five who reached this decision during the conference. More than half went home expecting to lead mission study classes; about three fourths are members, of whom thirteen formed this purpose during the conference; fifty-three were going home to form prayer groups and still more observe the "Morning Watch," nineteen having so purposed as a result of the profound prayer spirit of the conference. Practically all were planning to push mission study in the Sunday school and young people's society. The churches from which these delegates come and to which they return are fortunate indeed.



NEW AUDITORIUM (UNFINISHED), SILVER BAY

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The contribution of Baptist speakers and leaders to the conference was not inconsiderable. Dr. W. E. Witter and Dr. L. W. Cronkhite of the Missionary Union, Mr. Harry S. Myers, young people's secretary of the Free Baptist Conference, and Rev. F. M. White of Winthrop, Mass., were popular leaders of mission study classes in *The Uplift of China* and *The Challenge of the City*. Institutes were conducted by pastors M. A. Levy of Newton Center, Mass., and L. C. Barnes, D.D., of Worcester, Mass., and by secretaries Harry S. Myers and John M. Moore, their subjects being, respectively, Pastors and Missions, Prayer and Missions, Mission Study and Stewardship.

Among those participating in platform meetings were Rev. W. S. Sweet of Hangchow, China, and Miss Ella D. MacLaurin, Mr. V. T. Witter and Secretary F. P. Haggard of Boston. Rev. H. E. Fosdick of the First Baptist Church of Montclair, N. J., preached the sermon on the closing Sunday from the text, "Whosoever shall compel thee to go a mile, go with him twain," striking just the right note in one of the strongest sermons ever heard at Silver Bay.

Among the leaders present who contributed much in the informal meetings and by personal interviews were secretaries C. L. Rhoades of New York and A. W. Rider of the Pacific Coast, Rev. H. B. Grose, D.D., of the Home Mission Society, Rev. R. G. Seymour, D.D., of the Publication Society, Miss Julia G. Shinn of the Woman's Baptist Foreign Missionary Society, Dr. H. M. Ford of the Free Baptist Conference, Miss Louise Clark, preceptress of the Philadelphia Training School, and Miss Edith C. Crane of Baltimore, field secretary of the woman's auxiliary of the Southern Baptist Convention.

Three denominational meetings were held, in addition to a social gathering, Baptists and Free Baptists meeting together. At these the work of the missionary societies was presented, missionaries and volunteers were introduced, and plans projected for the mission study campaign of the coming year. It was voted that Baptists should erect a denominational house, at a cost not to exceed \$500, to be called the Judson Memorial. A committee consisting of Dr.

Cronkhite, Pastor Levy of Newton Center and Miss Frances D. Cope of Philadelphia secured the greater part of the sum required before leaving the grounds. Other leading denominations took similar action, assuring not less than four such buildings.

The following facts as to denominational state and official representation will be of interest:

TOTAL REGISTRATION, 496: Advent Christian, 10; Baptist, 101; Canadian Methodist, 4; Canadian Presbyterian, 1; Congregational, 84; Disciple, 1; Episcopal, 18; German Evangelical, 3; Evangelical Association, 3; Free Baptist, 8; Lutheran, 9; Methodist, 124; Presbyterian, 98; Reformed in America, 5; Swiss Reformed, 1; Reformed in the United States, 6; Southern Methodist, 2; Southern Presbyterian, 1; United Brethren, 7; United Free Church of Scotland, 3; United Presbyterian, 2; Universalist, 1; Dutch Reformed of Europe, 1; Unknown 4.

STATE REPRESENTATION: California, 2; Connecticut, 24; Delaware, 1; District of Columbia, 15; Illinois, 5; Maine, 6; Maryland, 31; Massachusetts, 113; Michigan, 6; Missouri, 1; New Hampshire, 3; New Jersey, 41; New York, 153; Ohio, 14; Pennsylvania, 51; Rhode Island, 9; South Carolina, 2; Vermont, 19.

MISSIONARY POSITION OF DELEGATES: Board secretaries, 29; district officers, 54; district and state secretaries, 17; pastors, 59; returned missionaries, 11; missionaries under appointment, 3; field secretaries, 4.

The spirit of Silver Bay will be projected into many young people's conferences and conventions; and presently no such gathering will be considered quite complete, the program of which does not provide for mission study and inspiration.

The spiritual influence and power of such a gathering is simply incalculable. Many groups of prayer were formed and many lives were led to enter the ministry of intercession. Many lives were given to God for his service in the mission fields, and many more who cannot be missionaries go home to serve the cause of the world's evangelization no less devotedly in the home churches. Many are feeling as never before the force of the notable saying of Keith-Falconer: "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism and of Islam, the burden of proof rests on you to show that the circumstances in which God has placed you were meant by him to keep you out of the foreign field."

MISSION STUDY FOR 1907-8

OUR AIM

ONE thousand Baptist mission study classes; 10,000 Baptist young people really *studying* missions, seriously and systematically for a course of weeks; 5,000 thoughtful people engaged in the Forward League, as a result of the acquisition of such full and complete knowledge of the present opportunity and obligation as makes the missionary enterprise appear worthy of nothing less than the best that a redeemed life can give its Redeemer.

NEW COURSES

Two new courses are offered this year, one for foreign missions called *The Uplift of China*, by Rev. Arthur H. Smith, D.D., and one in home missions entitled *The Challenge of the City*, and prepared by Rev. Josiah Strong, president of the American Board for Social Service. Leaders of churches can secure *Suggestions to Leaders of Churches* and special denominational helps for either course, free upon application. Reference books are available for either course. Titles for the library on China are as follows: *Princely Men in the Heavenly Kingdom*; *A Typical Mission in China*; *China's Only Hope*; *Mission Problems and Methods in South China*; *The Chinese Question*; *Chinese Characters*; *Village Life in China*; *Dawn on the Hills of T'ang*; *The Women of the New Kingdom*; *New Forces in Old China*. Price five dollars in uniform binding, press extra.

OPTIONAL COURSES

Courses presented in previous years, such as *The Christian Conquest of India*, *Day in the Dark Continent*, *Sunrise in the New Kingdom*, *Aliens or Americans*, *Heroes of the Cross in America*, are also available for such as desire them, with the same and other helps.

PROGRAM BUILDERS

Those to whom has been entrusted the duty of making programs for ministers' conferences, associations, Sunday school

conventions, young people's conventions, rallies, etc., should make suitable provision for the adequate presentation of this vital subject. Write the secretary for any help that he can give.

PASTORS

From every Baptist pulpit should come a ringing message very early in the fall, calling young and old to a fresh consideration of the claims of missions upon their lives, emphasizing the duty and the delights of mission study and giving information concerning the modern missionary revival among young people, now assuming such vast proportions and giving such promise for the days just before us. We will help if we may.

YOUNG PEOPLE'S SOCIETIES

Any president or other worker in a young people's society who writes the Secretary of the Forward Movement will receive by return mail a new, bright idea for the conduct of a missionary meeting at which study courses are to be announced and full particulars as to how to conduct a local or district mission study campaign. Try it on a dying society and note the rapid return to vigorous life.

DISTRICT HELPERS

We desire at once to hear from people interested in missions in every state and city and community who are willing to help organize and promote mission study campaigns. Our field is vast. Our opportunity is immense. The harvest is plentiful, but the laborers are few. Pray that they may be thrust forth. Help to answer your own prayers. What can you do? What are you willing to do? Write today. We have a suggestion for you.

PRAY FOR US

Give to this mission study campaign a place in your prayers day by day. Ask God to raise up efficient leaders for mission study classes, earnest workers for the local campaigns; pray that pastors may be sympathetic; that missionary committees

THE BAPTIST MISSIONARY MAGAZINE

may be awake to their opportunity; that members of study classes may be responsive to the Spirit's leading and obedient to every heavenly vision that he shall give.

CORRESPONDENCE AND SUPPLIES

General inquiries may be addressed to the Secretary of the Young People's Forward Movement, John M. Moore, Box 41, Boston. Specific correspondence concerning home or foreign mission classes or supplies should be addressed respectively to

the literature department of the Home Mission Society, 312 Fourth Avenue, New York, or the American Baptist Missionary Union, Box 41, Boston. Begin today by writing Secretary Moore for complete announcements, and get full information as to organization and conduct of classes and courses to be studied.

John M. Moore



Photo by F. S. Dobbins

REV. B. L. WHITMAN, D.D., AT GRAVE OF ROBERT MORRISON, MACAO

This month marks the end of the century since Morrison landed in China

PROGRAM: ASSAM AND ITS PEOPLES

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| <p>I. SCRIPTURE READING.</p> <p>II. PRAYER.</p> <p>III. MAP STUDY. Notice strategic position of Assam and location of our mission stations.</p> <p>IV. THE GENERAL SITUATION. [See Annual Report, Introduction to Assam section.]</p> | <p>V. WORK ON THE FRONTIER.</p> <p>1. Touring Among the Tangkhul Nagas. P. 363.</p> <p>2. Beginnings at Sadiya. P. 365.</p> <p>VI. WOMAN'S WORK FOR WOMAN. P. 367.</p> <p>VII. A TYPICAL SABBATH. P. 368.</p> <p>VIII. WHAT OTHER MISSIONS ARE DOING IN ASSAM. P. 369.</p> |
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LITERATURE ON ASSAM:

Assam: Quick Information Series	25 cents per one hundred
Daybreak in Assam.....	5 cents each
Missions in Assam (Studies, New Series).....	3 " "
Under the Roof of the World.....	5 " "
A Corner in India. By Mrs. E. W. Clark	\$1.00 postpaid

SUNDAY SCHOOL · AND · MISSIONS
MISSIONARY LIGHTS ON THE
INTERNATIONAL LESSONS
 BY REV. J. MERVIN HULL

LESSON X. NUMBERS 21: 1-9. SEPT. 8

The Brazen Serpent
Can They Mix?

And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities. Va. 3.

CAN Christianity and heathen religions be mingled together so as to form a composite religion? Some people seem to think so, and advise missionaries to proceed in accordance with that idea; but it is an idea which was never present in the mind of Christ. His purpose was to make all men his disciples, and obedient to his commands, and that is the way it works out in practise.

When the heathen truly accept Christ they see at once that there can be no harmony between their old religion and the teachings of Jesus, and they act upon that knowledge. "When you told us about Christ," said an African convert to a missionary, "I believed it, and it made me happy, and I went straight home and took the fetish I had and destroyed it." What made him do that? Missionaries in China tell how converts have brought in their old idols "by the bushel," as they had no further use for them. Especially impressive are the scenes when spirit worshippers, like the Kachins of Burma, turn to the worship of the true God. They have "high places" or altars, where this worship is carried on. When a family accepts Christ, the heathen family altar is cut down and burned in the presence of the villagers, who, in many cases, have never witnessed such a scene before. Then a Christian hymn is sung, and a prayer to God, the one and only Spirit of truth, is offered. "When the fire of the many offerings and small altars burned off the posts of the high altars," says Mr. Roberts of Bhamo, "and all came down with a crash, our hearts went out in praise to God from whom all blessings flow."

No, Christianity and heathenism cannot mingle; every knee must bow to him, and every tongue confess his name, till

"Jesus shall reign where'er the sun
 Doth his successive journeys run."

1907

LESSON XI. DEUT. 6: 1-15. SEPT. 15

Moses Pleading with Israel
Line Upon Line

And thou shalt teach them diligently to thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Va. 7.

WE have been sending the gospel to the heathen for nearly a hundred years; why isn't it time to stop? There are many reasons why we must not stop, and one of them is found in this ancient precept of Moses, with its profound insight into human nature. "Lest thou forget!" What is a hundred years in comparison with a weakness as old as the human race? Missionaries know very well that some of the seed of the gospel falls on stony ground, and some among thorns. "There is much to encourage us," wrote one of our missionaries among the Garos of Assam; "I have not a doubt of the genuineness of the work as a whole. But we have to mourn a spirit of worldliness. The increased prosperity that comes with Christianity is itself a peril. The demand is increasing for more of biblical instruction." Here is the exact peril against which Moses warned Israel, and which Jesus made so prominent in the parable of the sower. "The past year," wrote another missionary, "has brought us both sorrow and joy. My trusted assistant, in whose hands I was hoping to leave the medical work when I should take a furlough, turned away to the Evil One. Though he has in some degree repented of his sins, it has not been possible to use him in the work in which he was becoming efficient. Another young man has taken up the work with a zest and spirit that are encouraging, but it takes time to acquire accuracy." How much that sounds like some of Paul's experiences. Such incidents give point to an appeal like this: "The revival in Nowgong needs following up with a great deal of Scripture teaching, while the minds of the people are open. But my routine duties do not leave me time. I feel like emphasizing the call for a new missionary family for this field."

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LESSON XII. DEUT. 34: 1-12. SEPT. 22

Death of Moses

On Pisgah with Moses

And Moses went up to the top of Pisgah. And the Lord showed him all the land, and said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob. Vs. 1, 4.

IT would be an inspiration and encouragement to us if we could sometimes go to the top of Pisgah with Moses and get a broad view of the promised land of God's kingdom in this world. Some of the great souls of the pioneer days were granted this vision. Such a time came to David Livingstone in the solitudes of Central Africa; a vision so clear, a faith so sublime that he joyfully dedicated that whole region to the Lord Jesus Christ. Judson was even more a man of inward visions than Livingstone, and the hour of blessed sight came to him when he stood at Ava, surrounded by a thousand pagodas devoted to the worship of Gautama, and beheld and prophesied the coming day when those idolatrous shrines should all be swept away, and Burma should be a humble subject of our Lord. Only a soul high among the hills of God could see that vision.



Photo by L. W. B. Jackman

FIRST CONVERTS AT SADIYA, ASSAM

Of course the story of Prayer Meeting Hill is suggested by this lesson. I wish every member of our Sunday schools could

hear, as I have heard, the venerable Mrs. Lyman Jewett tell that story of the hilltop service of January 1, 1854, and the vision of the time when Ongole and all that region should bow the knee to Jesus instead of Siva and Kali. But as you cannot do that, take your booklet, *Missions in South India*, turn to page 19, and read again the story of Prayer Meeting Hill. Then you may all be prepared to look forward to the future of the kingdom of Christ, and even to have the vision of the Master himself, broader than the vision of Moses; for Jesus saw the whole wide world confessing his Name.

LESSON XIII. REVIEW. SEPT. 29

A Symposium on Missions

ON Review Sunday it is sometimes profitable to take up some special theme from the lessons of the quarter, instead of trying to give a summary of them all. Here is a brief list of topics for any classes that may like to take up the subject of idolatry and missions. For the best results these topics should be given out to various members of the class previous to Review Sunday. But there should be opportunity for general discussion.

1. A comparison of the idolatry described and forbidden in the lessons with the idolatry of modern heathenism.

2. The attitude of God toward idolatry.

3. How can our class promote missionary interest in our school?

4. How can we do more for the support of missions?

5. What are some of the present important features of mission work?

6. What great advances should the church of Christ make in mission work during the present century?

7. What efforts are being made to give the study of missions its rightful place in the Sunday school?

8. What is the best method for our class and school in making offerings to missions?

9. What efforts are being made to bring our great missionary societies into closer harmony?

10. What is the Sunday School Cooperating Committee, and how can we aid its work?

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IN I. JOSHUA 1: 1-11. OCT. 6

Joshua, Israel's New Leader

Arise!

My servant is dead; now therefore arise, go into Jordan, thou, and all this people, unto the land which I do give them. Vs. 2.

DEATH is dead, Joshua leads; conditions are changed, but the course is the same, forward, to the Promised Land! The history of the progress of God's kingdom in the world contains many such points of turning conditions; we are passing over from one to another now, and several phases of it are to be considered carefully.

It is a time of swiftly changing world conditions. These changes affect the methods of bringing the gospel to these lands. There is a changing attitude toward the work of missions. The world is beginning to take notice. A newspaper syndicate is sending Mr. Ellis, the

well known author and journalist, on a journey around the world to report the work of foreign missions. The most sincere reporter does not always see things just as they are; but it is tremendously significant that a newspaper syndicate should be ready to spend a large sum of money to learn what our missionaries are doing.

The passing of old conditions may not mean weakness; it ought to mean strength, just as it did in Joshua's day. The Young People's Forward Movement ought to mean strength; the Laymen's Movement ought to mean strength. It certainly is a hopeful sign when business men like the President of the Missionary Union and many others take the time to visit mission lands in order that they may better understand the conditions. Down through the ages comes the Lord's repeated command to Joshua, "Be strong, be strong, be strong!"

PERSONAL AND OTHER NOTES

ARRIVED

C. A. CONVERSE, from Yokohama, Japan, at San Francisco, June 21.

BERTHA E. DAVIS, from Mandalay, Burma, at Seattle, June 27.

C. M. HUNTOON, from Shaohsing, China, at Baldwinsville, N. Y., July 21.

E. G. PHILLIPS, from Tura, Assam, Boston, July 12.

P. FREDERICKSON and wife from Swaziland, Africa, at Boston, July 12.

SAILED

Boston, July 10, Rev. V. A. Ray and family, for the Congo.

SERIOUS LOSS AT THE MISSIONARY ROOMS

The workers in the Rooms have sustained a great loss in the death of their dear associate, Miss Bertha H. Whit-

tum, who entered into rest July tenth, after a few days' illness of ptomaine poisoning. For more than five years she served with great fidelity in several positions of responsibility, and to each she brought rare judgment, untiring energy and an aptitude for details that was exceptional. Her patience, her quiet demeanor, and her thoughtfulness of others won for her many friends, although some of these knew her only through official correspondence. Few people outside the Missionary Rooms realize how much is required of such helpers as Miss Whittum, and how much their service means for the Kingdom.

An earnest Christian, with intense missionary spirit, she gave herself up to the work with a self-sacrificing devotion which was at once an inspiration to others, and of the greatest value to the cause of missions. She was a resident of Wakefield, Mass., and a member of the First Baptist Church, in which she was an active worker.

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<p>port, Fifth ch. \$15 73</p> <p>ks ch. 1 00</p> <p>sh. 11 00</p> <p>an, Bethany ch., 3 00</p> <p>urg ch. 11 27</p> <p>Creek ch. 26 00</p> <p>e ch. 17 38</p> <p>lis ch. 6 23</p> <p>ead ch. 29 31</p> <p>phia, S. Broad 3 65</p> <p>phia, S. Broad ble School 11 17</p> <p>phia, Wissan Bible School, Yachow 7 50</p> <p>phia, Wissan B. U., for do. 5 00</p> <p>phia, East ch. 50 00</p> <p>phia, East C. r Yachow 20 00</p> <p>phia, Blockley 9 59</p> <p>phia, Blockley t. s. Saw She. A. W. Smith, phia, Mem'l C. r Yachow 20 00</p> <p>phia, Alle Ave. S. S., for ow 8 35</p> <p>phia, Wayne ch. 15 99</p> <p>phia, Tioga ch. 64 69</p> <p>phia, Tioga S.S. phia, Mantua t. s. Sin Tsin t. s. J. R. ard 50 00</p> <p>phia, Rich C. E., for ow 5 00</p> <p>phia, Wayland l S. S. 16 34</p> <p>phia, Passyunk 20 70</p> <p>phia, Chestnut S. S., t. s. W. r, c. J. W. l. 9 00</p> <p>phia, Chester ch. 18 00</p> <p>phia, Lettish Com. Miss. Soc. Podili 100 00</p> <p>phia, Logan ch. 6 47</p> <p>phia, Mrs. H. 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		Est. John
	CALIFORNIA, \$1 266 46	D. New-
	Corona, 1st ch. \$300 00	comb. \$50 00
	Corona, 1st B. U. 4 50	C a m -
	Penryn C. E. 5 50	bridge,
	Sawtelle, 1st ch. and	Mass.,
	S. S. 15 70	Est. Rev.
	Linne, Sw. ch., for	W m.
	Phil. Ids. 15 00	Howe. 3 000 00
	Santa Barbara B. U. 25 00	Chicopee
	Carpenteria ch. 11 00	Falls,
	Stockton ch. 36 00	Mass.,
	Sacramento, Mrs. U.	Est. Est.
	A. Whitaker. 1 00	W m.
	Oak Park ch. 5 25	Howe. 3 000 00
	Loyalton ch. 2 32	Chicopee
	Santa Clara ch. 4 30	Falls,
	Aromas ch. 4 35	Mass.,
	Aromas S. S. 4 15	Est. Est.
	Lakeport ch. 20 00	Mary C.
	Santa Ana, 1st ch. 225 16	Smith, 124 69
	Otay ch. 45 00	Brooklyn,
	Banning ch. 9 00	N. Y.,
	Banning S. S. 6 00	Est. Jo-
	Modesto ch. 4 50	seph
	Modesto S. S. 5 00	Wild. 3 293 49
	Oakland, 23d Ave. ch. 8 55	Rockford,
	Oakland, 23d Ave. B.	Ill., Est.
	U., for Gospel Ship. 10 00	Wm. H.
	Oakland, Dan. Sew.	Smith. 71 54
	Soc. for Russian	Detroit,
	famine 2 50	Mich.,
	San Francisco, 1st ch. 1 00	Est.
	Madera ch. 97	Seymour
	Fresno, 1st ch. 2 50	Finney. 1 000 00
		7 539 72
		\$22 146 46

DONATIONS RECEIVED IN MAY, 1907

MAINE, \$243 38	Portland, 1st ch. \$32 34	Durham, Mr. and Mrs.
pan, Bethany ch. \$6 32	Oakland ch. 4 42	C. A. Read \$20 00
J. Chester	Norway ch. 4 00	
50 00	Leeds ch. 5 00	VERMONT, \$104 70
W. B. F. M.	Gardiner, 1st ch. 15 00	S. Londonderry ch. \$5 00
4 58		Montgomery Center
C. E. 19 22	NEW HAMPSHIRE \$55 00	ch., Geo. W. Wright
ch. 1 50	Salem Depot S. S. \$5 00	Burlington, 1st S. S.,
ou, Union S. S. 1 00	Keene C. E. 30 00	Class No. 2, t. s. Lan
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THE BAPTIST MISSIONARY MAGAZINE

<p>Chen Tao, c. G. A. Huntley..... \$28 00</p> <p>W. Rupert, Lucy A. Sherman..... 25 00</p> <p>W. Wardsboro, W. S. Boardman..... 75</p> <p>Brattleboro, 1st ch.... 2 00</p> <p>Brattleboro, 1st S. S.... 5 81</p> <p>Montpelier, 1st ch..... 37 14</p> <p>MASSACHUSETTS, \$805 11</p> <p>Everett, C. Boynton... \$5 00</p> <p>N. Bellingham ch.... 6 90</p> <p>Newton Center, Mrs. A. M. Pickford, for educational work in training school, c. M. C. Mason..... 16 00</p> <p>Newton Center, E. Clifford Potter, for do..... 5 00</p> <p>Newton Center, Eben Chute, for do..... 10 00</p> <p>Newton Center, Mr. Bassett, for do..... 1 00</p> <p>Newton Center, Mrs. Mary F. Walworth, for do..... 10 00</p> <p>Newton Center, Stephen A. Sylvester, for do..... 1 00</p> <p>Newton Center, Mrs. Ella E. Sanborn, for do..... 50 00</p> <p>Newton Center, W. C. Bray, for do..... 16 00</p> <p>Quincy, Sw. ch., Ladies Sewing Circle, t. s. n. p., c. O. L. Swanson... 20 00</p> <p>Boston, Clarendon St. ch..... 113 50</p> <p>Boston, Bethany ch., W. N. DeWitt, for Capiz hospital, c. J. C. Robbins..... 1 00</p> <p>Boston, Bowdoin Sq. B. U., for Kiating sta., c. W. F. Beaman..... 20 00</p> <p>Middleboro, Central B. U., for wk., c. W. F. Beaman..... 12 50</p> <p>W. Bridgewater ch.... 12 00</p> <p>Cambridge, 1st Y. P., for Jaro sta..... 20 00</p> <p>Melrose, Harriet B. Vose..... 10 00</p> <p>Campello, Warren Ave. ch..... 34 00</p> <p>Waverly S. S. Kindergarten class... 2 43</p> <p>W. Somerville, G. B. Colburn, for Capiz hospital, c. J. C. Robbins..... 2 00</p> <p>W. Somerville, C. L. Wilson, for do..... 10 00</p> <p>A friend, for do..... 1 00</p> <p>Webster, Union S. S. concert, for do..... 25 00</p> <p>Webster, A. H. Leach, for do..... 5 00</p> <p>Watertown B. U..... 3 50</p> <p>Watertown, 1st ch., a friend..... 1 50</p> <p>Lowell, Fifth St. ch.... 14 05</p> <p>Lowell Branch St. S. S..... 6 39</p> <p>Oak Bluffs ch. and S. S., for Podili..... 40 00</p> <p>Mattapan ch..... 30 00</p> <p>Fiskdale ch..... 5 00</p> <p>Wakefield, 1st ch.... 44 05</p> <p>N. Uxbridge ch..... 100 00</p> <p>Canton ch..... 10 17</p> <p>W. Acton ch..... 19 08</p> <p>W. Acton S. S..... 29 68</p> <p>Conway ch..... 4 25</p> <p>Wenham ch..... 22 25</p>	<p>Revere, 1st C. E., for wk. in Rangoon, c. S. R. Vinton..... \$5 00</p> <p>Arlington, Trinity ch., Springfield, Park Ave. Mem'l ch..... 11 46</p> <p>Norwell, Lucy Turner, Haverhill, 1st ch.... 9 44</p> <p>Fall River, Rev. & Mrs. D. B. Jutton, t. s. n. p., c. W. Bushnell..... 12 00</p> <p>Southbridge, Central S. S., t. s. n. p. in Burma..... 23 71</p> <p>Greenfield, 1st Y. P., for wk. in Phil. Ids. Southamptn, Ruth Ellis..... 20 00</p> <p>Needham, 1st ch.... 3 00</p> <p>Three Rivers, N. B.... 5 00</p> <p>Three Rivers, N. B.... 60 00</p> <p>RHODE ISLAND, \$105 59</p> <p>Providence, Mrs. R. W. Thompson, for building of a chapel at Kiaying..... \$25 00</p> <p>Providence, 1st ch.... 46 79</p> <p>Providence, 1st Sw. ch., Providence, a friend, for Capiz hospital, c. J. C. Robbins..... 8 30</p> <p>Providence, Union C. E., for do..... 5 00</p> <p>Providence, Central B. U..... 5 00</p> <p>Providence, Mt. Pleasant ch..... 25 00</p> <p>Phenix C. E., for Toungoo sta..... 3 00</p> <p>Newport, John Clark C. E., for Ningpo sta..... 6 25</p> <p>Pawtucket, Pleasant View ch..... 6 25</p> <p>Block Island, 1st ch.. 50 00</p> <p>Block Island, 1st ch.. 15 00</p> <p>CONNECTICUT, \$138 00</p> <p>N. Woodstock, M. Jane Lyon..... \$25 00</p> <p>Hartford, Olivet ch.... 75</p> <p>Hartford, Mem'l C. E., for wk. of W. S. Sweet, at Hangchow..... 4 50</p> <p>Hartford, South ch.... 24 50</p> <p>N. Lyme Jr. C. E.... 3 00</p> <p>Old Lyme ch..... 6 00</p> <p>Norwich, Central ch., Extra Cent a Day Band..... 15 00</p> <p>Waterford, 1st ch.... 6 56</p> <p>Essex, 1st ch..... 46 69</p> <p>Voluntown ch..... 3 00</p> <p>Hartford, a friend, \$1 each for wk. of Mr. Page and Dr. Dearing..... 3 00</p> <p>NEW YORK, \$2 182 08</p> <p>Troy, Fifth Ave. ch.... \$115 66</p> <p>Troy, Millis Mem'l ch., New York, Alexander Ave. Bible School, for Banza Manteke, New York, Emmanuel ch..... 19 95</p> <p>New York, Fifth Ave. Y. P., for Ningpo sta..... 25 00</p> <p>Buffalo, Delaware Ave. ch..... 7 00</p> <p>Buffalo, Glenwood Ave. ch..... 25 00</p> <p>Albany, Emmanuel ch. 46 28</p> <p>Syracuse, Immanuel C. E..... 18 50</p> <p>Syracuse, Immanuel C. E..... 5 00</p> <p>Syracuse, Immanuel C. E..... 2 00</p>	<p>Richmond Hill C. E., to pay the tuition of a boy in school at Tura..... \$12 50</p> <p>Hudson, Misses Skinner..... 5 00</p> <p>Nanuet C. E., for Jaro sta..... 25 00</p> <p>Elmira, Clifton Park ch..... 10 00</p> <p>Mt. Vision ch..... 28 00</p> <p>Smyrna C. E..... 1 00</p> <p>Ogdensburg ch..... 6 68</p> <p>Westville B. U..... 93</p> <p>Point Chautauqua, E. Barnes..... 5 00</p> <p>Walton, 1st ch..... 8 05</p> <p>Yonkers, Warburton Ave. S. S..... 40 46</p> <p>Mohawk, D. N. Gage... 60 00</p> <p>Port Byron ch..... 58 00</p> <p>Wales Centre, Union S. S..... 3 00</p> <p>Milan ch..... 3 41</p> <p>E. Chatham ch..... 3 78</p> <p>Brooklyn, 1st ch. in Pierrepont St..... 1 000 00</p> <p>Akron ch..... 47 65</p> <p>Vernon ch..... 11 35</p> <p>Syracuse, Central ch., New York, Mt. Morris S. S..... 110 00</p> <p>New York, Riverside ch..... 35 61</p> <p>New York, Calvary ch., A friend..... 76 44</p> <p>New York, Calvary ch., A friend..... 285 83</p> <p>New York, Calvary ch., A friend..... 80 00</p> <p>NEW JERSEY, \$669 53</p> <p>Manahawkin ch., for wk. among the Chins, c. H. Joorman..... \$15 00</p> <p>E. Orange, 1st S. S., for Banza Manteke..... 25 00</p> <p>Mt. Holly ch..... 24 55</p> <p>Frenchtown ch..... 4 55</p> <p>Junction, Central ch.. 5 35</p> <p>Bordentown ch..... 93 65</p> <p>Howell ch..... 10 75</p> <p>Newark, South ch.... 25 00</p> <p>Newark, Fifth S. S.... 5 00</p> <p>Elizabeth, Central ch., Paterson, Union Hill, S. S..... 439 97</p> <p>Union Hill ch..... 9 71</p> <p>Union Hill ch..... 11 00</p> <p>PHILADELPHIA, \$1 217 05</p> <p>North East, Miss Stella M. Griffin..... \$5 00</p> <p>Harrisburg, Tabernacle ch..... 26 53</p> <p>Pittsburg, Mr. and Mrs. Wm. Lincoln, for Tura Training School, c. M. C. Mason..... 100 00</p> <p>Warren, Sw. ch..... 20 00</p> <p>Williamsport, Calvary ch..... 12 17</p> <p>West Lenox ch..... 2 00</p> <p>Ulysses C. E., for Jaro, New Brighton ch.... 12 50</p> <p>Berwyn ch..... 15 20</p> <p>Oxford ch. and S. S., for China..... 5 00</p> <p>Huntingdon B. U., for Jaro..... 10 00</p> <p>Allens Mills, Gethsemane S. S..... 50 00</p> <p>Scottdale ch..... 32 00</p> <p>Northwest ch..... 10 00</p> <p>Frankford B. U., Patte Rochel, for Kanigiri, Frankford B. U., Venbretiah, Bapatia, c. G. N. Thomssen... 15 00</p> <p>Davisville ch..... 15 00</p> <p>N. Frankford ch..... 11 86</p> <p>N. Frankford ch..... 20 77</p>
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THE BAPTIST MISSIONARY MAGAZINE

ford S. S., for	
Manteke.....	\$36 00
own Bible	
l.....	4 50
n ch.....	5 00
on ch.....	2 00
h.....	36 61
ch.....	6 25
e, 1st ch.....	30 31
urg ch.....	45 51
phia, Gethse-	
ch.....	120 42
phia, Gethse-	
ch.....	39 11
phia, Hebron	
ch.....	27 22
phia, Tenth	
ch.....	15 65
phia, Tenth S.	
ch.....	8 38
phia, New	
nacie, class	
t. s. n. p., c.	
onkwhite.....	6 25
phia, Chestnut	
S.....	11 48
phia, Rox-	
gh S. S., class	
s. n. p., c. Dr.	
hite.....	14 00
own, 2d S. S.,	
il. Ids.....	10 00
own, 2d S. S.,	
ica.....	10 04
Vame, for wk.	
r. and Mrs.	
ch.....	10 00
phia, 4th ch.....	34 95
N. McKinney,	
in W. China	
C. E., for Bah	
ling, c. E. E.	
China.....	5 00
Broad St. C.	
Phil. Ids.....	35 00
rift ch.....	11 75
urg ch.....	57 28
reek ch.....	4 00
g ch.....	25 72
g B. U.....	22 56
ort, 1st Bible	
.....	8 50
l.....	8 60
od ch.....	18 45
y, Sandusky	
.....	117 83
z, Wylie Ave.	
ch.....	6 08
i ch.....	3 25
te ch.....	4 00
re Y. P.....	81
urre, Parrish	
.....	6 50
h.....	5 00
g ch., M. S.....	5 18
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VIRGINIA, \$69 72	
ch.....	\$2 34
ch.....	5 00
.....	3 00
pe ch.....	1 00
oe ch.....	3 50
m ch.....	2 70
Hills ch.....	50
aland ch.....	1 68
1st S. S.....	50 00
•	
IRGINIA, \$50 00	
e, E. H. Hurl-	
.....	\$50 00
•	
RICT OF COLUMBIA,	
\$18 47	
ton, 1st ch., t.	
. Darrow.....	\$8 47
d ch.....	10 00

N. CAROLINA, \$5 00	
Raleigh, Emily C.	
Ayer.....	\$5 00
•	
S. CAROLINA, \$6 00	
Columbia, Benedict	
College, Mission	
Study Class, for hos-	
pital in Phil. Ids., c.	
J. C. Robbins.....	\$6 00
•	
TEXAS, \$1 27	
Higgins Jr. B. U., for	
China.....	\$1 27
•	
INDIAN TERRITORY, \$73 63	
Bartlesville ch.....	\$2 50
Crescent ch.....	2 50
Wagoner ch.....	7 50
Pawhuska ch.....	9 07
Dickson ch.....	3 91
Tulsa ch.....	6 50
Terral ch.....	3 50
Dibble ch.....	22
Alex ch.....	28
Pleasant View ch.....	15
Ardmore ch.....	37 50
•	
OKLAHOMA, \$49 03	
Stillwater, 1st S. S.	\$7 84
Norman ch.....	22 50
Plainview ch.....	7 69
Velma ch.....	6 25
Orion ch.....	2 75
Faxon ch.....	2 00
•	
WISCONSIN, \$33 50	
Milwaukee, Taber-	
nacle S. S., for share	
in Podill.....	\$25 00
La Crosse, Scandina-	
vian S. S.....	5 00
Darien ch.....	1 06
Walworth ch.....	2 44
•	
MICHIGAN, \$316 33	
Detroit, Immanuel ch.,	
for Banza Manteke	
sta.....	\$6 05
Detroit, Immanuel B.	
U., for do.....	25 00
Port Huron, 1st ch.....	54 19
Escanaba, Sw. ch.,	
Mrs. Anna Hanson;	
\$5 for wk. in Africa,	
and \$5 for Burma.....	10 00
Harrisville, Calvary	
ch., per Dean	
Branch.....	1 15
Cheboygan ch.....	15 39
Detroit, North ch.....	32 55
Lapeer B. U., for	
Tavov.....	15 00
Grand Rapids, Berean	
ch.....	30 95
Kingsley ch.....	7 05
Charlevoix ch.....	18 03
Gaylord ch.....	9 60
North Adams ch.....	5 00
Hancock, Portage	
Lake ch.....	10 00
Lansing, 1st ch.....	61 37
Iron Mountain ch., a	
friend.....	5 00
•	
ILLINOIS, \$331 84	
Chicago, L. S. Win-	
chester, for share in	
Jaro sta.....	\$5 00
Chicago, Messiah ch.,	
and S. S.....	50 00
Joliet, 1st ch.....	1 00
Joliet, Eastern Ave.	
ch.....	28 51
Delavan, 1st ch.....	25 40
Pontiac, 1st ch.....	47 10
Sadorus ch.....	10 25

Harmony B. U.....	\$3 50
Highland Park ch.....	2 75
Chicago, Covenant ch.	6 00
Chicago, Pilgrim Tem-	
ple ch.....	17 65
Chicago Heights ch.....	10 39
LaGrange ch.....	2 50
Quincy, Immanuel ch.,	7 00
Timewell ch.....	13 56
Marengo ch.....	37 85
Marengo S. S.....	17 63
Morrisonville ch.....	6 15
Morrisonville B. U.....	2 00
Berwyn, Sw. ch., for	
wk., c. O. Hanson.....	12 50
Berwyn, Sw. ch., for	
wk., c. O. L. Swan-	
son.....	12 50
Chicago, 3d Sw. ch.....	7 60
Geneva S. S. for China,	5 00
•	
INDIANA, \$108 96	
Kokomo, 1st ch.....	\$50 00
Mt. Moriah ch.....	4 00
Greensburg ch.....	24 25
Oswego ch.....	8 00
Scircleville ch.....	7 05
Elizaville ch.....	13 15
Mitchell ch.....	1 50
Bethel ch.....	1 00
•	
OHIO, \$413 47	
Dayton, W. D. Cham-	
berlin, for industrial	
wk., c. M. C. Mason.....	\$100 00
King's Mills S. S.....	13 15
Toledo, Wm. Sheridan,	
Bedford, Frederick	
Cheetham, for wk.	
in upper Burma.....	5 00
Cleveland, Olivet ch.....	10 00
Alliance S. S., for wk.	
in China.....	2 00
Geneva, 1st ch.....	52 79
Geneva, 1st S. S.....	15 00
Clear Fork, L. M. Cir-	
cle.....	10 00
Cleveland, East End	
ch.....	5 00
Columbia ch.....	10 00
Euclid, 1st ch.....	6 50
Greenfield ch.....	16 49
Urbana, 1st ch.....	31 00
Urbana, 1st S. S.....	7 60
Auburn ch.....	5 00
Camden ch.....	13 70
Elyria, 1st ch.....	1 00
La Grange ch.....	6 80
Litchfield S. S.....	2 85
S. Lorain Chapel.....	4 80
Pleasant Valley ch.....	6 00
Youngstown, Himrod	
Ave. ch.....	5 09
Canton, 1st ch.....	41 65
Greenford ch.....	6 05
Massillon, 1st ch.....	6 00
Wooster, Judge and	
Mrs. H. B. Swartz.....	10 00
•	
MINNESOTA, \$132 60	
Richland ch., for wk.,	
c. S. E. Moon.....	\$5 00
Minneapolis, Calvary	
ch.....	29 30
Minneapolis, Trinity	
ch.....	35 00
Leenthrop ch.....	2 00
Minneapolis, Elim S. S.	
Ortonville, Mrs. C. L.	
Bentson.....	5 00
St. Paul, 1st Nor. ch.....	2 45
Windom ch., for Hu-	
chow sta.....	26 85
Duluth, W. ch.....	7 00
Bemidji ch.....	7 00
Battle Lake ch.....	5 00
Spring Valley, Abr.	
Sheldon.....	5 00

THE BAPTIST MISSIONARY MAGAZINE

IOWA, \$215 15	
Ottumwa, 1st ch.....	\$8 19
Cumberland ch.....	18 00
Floris ch.....	3 00
Hiteman ch.....	1 75
Chariton River ch.....	1 75
Oskaloosa ch.....	7 80
Pella ch.....	12 50
Missouri Valley ch.....	13 00
Ames ch.....	7 40
Ogden, Peoples ch.....	4 80
Humeston ch.....	6 00
Cambria S. S.....	3 50
Eagle Grove ch.....	13 00
Remwick ch.....	11 70
Goldfield S. S.....	2 50
Athelstan ch.....	15 00
Elk, Dan ch.....	13 00
Sperry, Pisgah ch.....	4 50
Mt. Pleasant B. U., for	
Banza Manteke.....	12 50
Anamosa Miss. Circle,	5 00
Climbing Hill ch.....	6 45
Sioux City, 1st S. S.....	26 40
Swaledale B. U., for	
Capiz.....	6 25
Maquoketa ch.....	1 00
Jesus S. S.....	8 16
Croton, W. J. Johnson,	2 00
MISSOURI, \$70 55	
Board of Home and	
Foreign Miss.....	\$70 55
N. DAKOTA, \$10 40	
Cavalier ch.....	\$1 75
Bathgate ch.....	50
Kenmare ch.....	8 15
S. DAKOTA, \$37 50	
Ipswich ch.....	\$32 50
Big Springs ch.....	5 00
KANSAS, \$277 90	
Nickerson ch.....	\$5 25
Marion ch.....	6 00
Canton ch.....	13 00
Peabody ch.....	5 75
Mayfield ch.....	7 50
Cawker City ch.....	6 50
Wamego ch.....	2 30
Burlingame ch.....	18 05
Burlingame Y. P.....	2 23
Burlingame Jr. Y. P.....	1 11
Paola ch.....	11 20
N. Ottawa ch.....	9 55
Appanose ch.....	12 50
Tany ch.....	11 20
Antioch ch.....	1 25
Kansas City, 3d ch.....	110 01
Kansas City, Theo.	
Sem.....	1 00
Rosedale ch.....	10 00
Council Grove ch.....	11 00
Elgin, Mr. and Mrs. R.	
W. Black.....	25 00
Pittsburg, Frances	
Bewick.....	7 50
NEBRASKA, \$381 38	
Surprise, Bethesda ch.,	\$40 60
David City ch.....	4 40
Benson ch. and B. U.,	
for Phil. Ids.....	4 00
Fremont B. U., for	
Banza Manteke.....	6 25
Blair ch.....	34 25
Omaha, Olivet ch.....	3 50
Omaha, Calvary ch.....	70 00
Omaha, 1st ch.....	118 38
Oakland, Sw. ch.....	12 65
Oakland, Sw. S. S.....	10 30
Mead, Sw. ch., t. s. n.	
worker.....	12 50
Valley, 1st Sw. B. U.,	
for Banza Manteke.....	6 25

Fairbury ch.....	\$12 07
Lodi ch.....	13 00
Ansley ch.....	12 95
Ansley S. S.....	3 95
Maxwell ch.....	11 33
Liberty, G. A. Vasey.....	5 00
MONTANA, \$15 00	
Stevensville, Mrs. E.	
Humphrey.....	\$10 00
Kalispel, Johan Hol-	
ton, for Congo.....	5 00
COLORADO, \$57 64	
Fort Collins, 1st ch.....	\$8 50
Delta S. S.....	8 00
Colorado Springs, Mt.	
Olive ch.....	6 50
Fountain ch.....	14 70
Colorado City ch.....	14 94
Denver, Judson Mem'l	
ch.....	5 00
IDAHO, \$34 50	
Midvale, 1st ch.....	\$7 50
Lewiston ch.....	27 00
UTAH, \$15 60	
Eureka ch.....	\$5 00
Salt Lake City, 1st ch.....	10 60
ARIZONA, \$5 00	
Bisbee Y. P.....	\$5 00
OREGON, \$105 10	
Athens ch.....	\$10 00
Pendleton ch.....	14 25
Baker City, 2d ch.....	52 45
Grass Valley ch.....	5 00
Grass Valley, a friend.	
Mt. Zion ch.....	1 15
Medford ch.....	10 00
Yankton, Maineville	
ch.....	6 25
Gresham, Bethel ch.....	1 00
WASHINGTON, \$164 70	
Davenport B. U., for	
Podili.....	\$6 00
Spokane, John J. Gar-	
stad, for share in sta,	25 00
c. O. L. Swanson.....	5 10
Cle Elum ch.....	30 90
Wenatchee ch.....	5 00
Sumas ch.....	10 45
Seattle, University	
Park ch.....	2 00
Seattle, University	
Park S. S.....	39 25
Walla Walla, 1st ch.....	1 00
Walla Walla, Jrs.....	15 00
Walla Walla Ladies,	
for W. China.....	25 00
Delta "Busy Bees,"	
for wk., c. E. Lund.....	25 00
CALIFORNIA, \$470 91	
Mendocino B. U., for	
Podili.....	\$5 00
Ontario, 1st ch., for	
Ningpo.....	3 35
Vallejo, Cornell B. U.,	
for Shaohsing sta.....	6 25
Sunnyvale, Mrs. P. J.	
Anderson.....	5 00
Caspar ch.....	12 90
Mendocino ch.....	17 25
Woodland ch.....	30 20
Alameda ch.....	32 44
Oakland, Calvary ch.,	
for wk., c. Capt.	6 25
Bickel.....	13 50
Dinuba ch.....	6 25
Tulare Y. P., for sta.	
plan.....	6 25

Santa Cruz ch.....	\$3 50
Santa Cruz, Mrs. Mary	
Gordon Harrell, t.	100 00
sal. Mr. and Mrs.	30 00
Millard.....	6 25
Ontario, a friend.....	6 25
National City Y. P.,	
for sta. in Africa.....	\$25 of
Oceanside ch., wh. is for the sta.	
plan, Africa.....	92 50
San Bernardino ch.....	93 27
Oxnard S. S.....	2 00
Santa Barbara Jrs.....	5 00
ONTARIO, \$150 00	
Windsor, Miss Delia	
Curtis.....	\$150 00
AFRICA, \$10 00	
Lukunga, E. T. Welles,	\$10 00
MISCELLANEOUS, \$8 19	
Finnish Bapt. Union	
of America.....	\$5 19
Total.....	\$9 249 78
LEGACIES.	
Nashua, N.	
H., Est.	
Mary W.	
Sander-	
son of	
Nashua	
Baptist	
ch.....	\$50 00
Seekonk,	
Mass.,	
Will of	
Hannah	
Med-	
bery.....	435 00
Provi-	
dence,	
R. I.	
Est.	
Eliza-	
beth B.	
Welch.....	1 000 00
Manches-	
ter, N.	
Y., Est.	
Polly	
Mitchel.....	19 10
Webster,	
N. Y.,	
Est.	
Spence,	
H. Brad-	
ley.....	174 57
	1 678 67
	\$10 928 48
Donations and lega-	
cies from April 1,	
1907, to June 1,	
1907.....	
	22 146 46
Donations and lega-	
cies from April 1,	
1907, to June 1,	
1907.....	
	\$33 074 91
DONATIONS RECEIVED TO	
JUNE 1, 1907.	
Maine.....	\$359 15
New Hampshire.....	92 65
Vermont.....	187 25
Massachusetts.....	1 704 40
Rhode Island.....	305 87
Connecticut.....	301 86
New York.....	4 347 96
New Jersey.....	1 699 43
Pennsylvania.....	2 891 72
Virginia.....	50 00
W. Virginia.....	181 00
Maryland.....	51 50

THE BAPTIST MISSIONARY MAGAZINE

of Columbia.....	\$107 93	Nebraska.....	\$520 96	Africa.....	\$10 00
lina.....	30 00	Kansas.....	449 12	Miscellaneous.....	590 54
lina.....	6 00	Montana.....	15 00		\$23 856 25
.....	1 27	Colorado.....	81 04		
territory.....	73 63	New Mexico.....	141 90		
na.....	71 61	Idaho.....	55 00		
in.....	334 72	Utah.....	15 60		
n.....	930 23	Nevada.....	2 00		
.....	1 758 38	Arizona.....	37 50		
.....	511 26	Washington.....	420 42		
.....	1 558 09	Oregon.....	542 19		
ta.....	428 46	California.....	1 737 37		
.....	741 80	Ontario.....	150 00		
.....	95 55	Canada.....	1 50		
ta.....	10 40	B. Columbia.....	5 00		
.....	74 25	Norway.....	175 00		

LEGACIES RECEIVED TO JUNE 1, 1907.

New Hampshire.....	\$50 00
Massachusetts.....	3 609 69
Rhode Island.....	1 000 00
New York.....	3 487 16
Illinois.....	71 54
Michigan.....	1 000 00
	\$9 218 39

DONATIONS RECEIVED IN JUNE, 1907

<p>MAINE, \$907</p> <p>unk Village, H. rtis, for Capiz sal, c. J. C. ins..... \$5 00</p> <p>unk Village, A. omas, for do..... 1 00</p> <p>unk Village, a , for do..... 50</p> <p>unk Village, a , for do..... 5 00</p> <p>unk Village, a , for do..... 1 00</p> <p>unk ch. for do..... 7 00</p> <p>i ch..... 1 50</p> <p>ton, F. R. En..... 3 75</p> <p>t Wom. Circle, pis hospital, Robbins..... 7 00</p> <p>l, Central Sq..... 7 85</p> <p>ch..... 4 80</p> <p>eden Sw. ch..... 33 25</p> <p>2d ch., E. C. hfield, for sal, c. J. C. ins..... 5 00</p> <p>2d ch., Anna od, for do..... 5 00</p> <p>ch., for do..... 12 02</p> <p>HAMPSHIRE, \$41 04</p> <p>k, W. A. Bas- for Capiz hos- c. J. C. Rob-..... \$5 00</p> <p>k, a friend, for..... 5 00</p> <p>ch..... 23 00</p> <p>i, 1st ch..... 8 64</p> <p>VERMONT, \$78 06</p> <p>sn ch..... \$9 20</p> <p>sn C. E..... 5 00</p> <p>oro S. S..... 6 09</p> <p>l ch..... 3 00</p> <p>on, 1st ch.....</p> <p>d in hospital, A. Huntley, in ry of Nelson id..... 25 00</p> <p>l, Union C. E., on station, c. Robbins..... 5 00</p> <p>sh..... 5 92</p> <p>oro, 1st S. S., apel, c. W. B. ey..... 19 75</p> <p>ACHUSETTS, \$500 76</p> <p>Centre, Syd- 3. Paine, for raining school, J. Mason..... \$2 00</p>	<p>Newton Centre, Geo. S. Smith, for do..... \$16 00</p> <p>Newton Centre, stu- dents of Newton Theo. Institution..... 6 00</p> <p>Boston, Frederick Os- good, for Tura train- ing school, c. M. C. Mason..... 5 00</p> <p>Boston, Warren Ave. ch..... 46 97</p> <p>Boston, a friend, for Capiz hospital, c. J. C. Robbins..... 10 00</p> <p>Boston, 1st ch..... 5 00</p> <p>Boston, Clarendon St. ch., Mrs. M. G. Ma- son..... 60 00</p> <p>Newburyport, P. A. Merrill, for Capiz hospital, c. J. C. Robbins..... 10 00</p> <p>Taunton, Geo. Howard, for do..... 10 00</p> <p>Hyannis ch..... 6 00</p> <p>Arlington, Trinity S. S., for Chilaka Isaac, c. W. E. Boggs..... 30 00</p> <p>Cambridge, Broadway ch..... 25 00</p> <p>Cambridge, Old Cam- bridge C. E..... 5 00</p> <p>Shelburne Falls ch..... 62 00</p> <p>Southbridge, friends..... 10 50</p> <p>Hyannis ch., for Capiz hospital, c. J. C. Robbins..... 1 00</p> <p>Dorchester, Blaney Mem'l ch..... 24 00</p> <p>Dorchester, a friend, for Sungiah, c. W. S. Davis..... 15 00</p> <p>Dorchester, Berean Temple ch..... 2 53</p> <p>Lowell, 1st S. S., t. s. Peter Metz, Estonia, Russia..... 50 00</p> <p>Charlestown, Bunker Hill Bible School..... 13 20</p> <p>Manchester B. U., for Law Peh..... 12 50</p> <p>Hyannis B. U., t. s. W. F. Beaman..... 3 00</p> <p>Bolton ch..... 6 81</p> <p>Waltham, 1st ch., Geo. H. Cass & wife, t. s. Maw Oo. c. Dr. Bunker E. Somerville, Mrs. Betsy Knight, special, t. s. n. p., c. C. H. Heptonstall..... 30 00</p> <p>Pittsfield, 1st S. S., J. T. Horton's class, for wk. at Banaa Manteke..... 6 25</p> <p>Brewster ch..... 5 00</p>	<p>New Bedford, Jos. Pet- erson, for O. F. Swanson..... \$10 00</p> <p>RHODE ISLAND, \$56 25</p> <p>Woonsocket, 1st C. E., for Rangoon, c. S. R. Vinton..... \$50 00</p> <p>Tiverton, Central B. U., for Shaohsing sta..... 6 25</p> <p>CONNECTICUT, \$50 95</p> <p>S. Norwalk ch..... \$23 00</p> <p>Packerville ch..... 2 00</p> <p>Hartford, South C. E., Waterford, 1st ch..... 1 25</p> <p>Voluntown ch..... 5 70</p> <p>NEW YORK, \$1 785 96</p> <p>Woodhull ch..... \$5 00</p> <p>Corinth ch..... 11 77</p> <p>E. Troupsburg ch..... 5 25</p> <p>Nanuet C. E..... 10 00</p> <p>Spencer ch..... 25 00</p> <p>Newfane ch..... 5 90</p> <p>A friend..... 13 75</p> <p>Williamson ch..... 25 00</p> <p>Perry, 1st S. S..... 4 05</p> <p>Averill Park, per Mrs. T. E. Saxby..... 3 00</p> <p>Flushing, 1st C. E..... 3 00</p> <p>Binghamton, 1st S. S., Shelby Centre, 1st C. E..... 2 50</p> <p>Mariner's Harbor S. S., for Kengtung..... 8 50</p> <p>Mariner's Harbor C. E., for Yachow..... 25 00</p> <p>Fort Plain, 1st Bible School, Primary Dept..... 3 60</p> <p>Albion, Clara E. W. Sawyer..... 5 00</p> <p>Rochester, 1st ch..... 40 50</p> <p>Rochester, W. A. S..... 50 00</p> <p>Albany, Mem'l ch., for Tokyo sta..... 70 00</p> <p>New York, L. H. Blackman, special, for wk., c. Mrs. W. C. Mason..... 20 00</p> <p>New York, Ralph L. Cutter, t. s. Dr. & Mrs. G. A. Huntley, New York, W. 33d St. ch., t. s. C. S. Keen, Buffalo, Anna M. Haas, for wk. of Mr. & Mrs. W. T. Elmore..... 10 00</p> <p>Buffalo, Cedar St. S. S., Ovid, Joseph Dunlop..... 2 00</p> <p>Wilson ch..... 10 00</p> <p>Geneva, 1st C. E..... 8 00</p> <p>Andover ch..... 11 00</p> <p>..... 6 19</p> <p style="text-align: right;">\$91</p>
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THE BAPTIST MISSIONARY MAGAZINE

Angelica ch.....	\$14 90	Keyport S. S.....	\$10 00	Westfield C. E., for	
Angelica S. S.....	1 80	Scotch Plains ch.....	24 28	Africa, add'l.....	\$0 40
Riehburg ch.....	41 00	Newark, Fairmount		Plymouth ch.....	10 00
Riehburg Y. P., for wk.		ch.....	25 00	Prospect Hill ch.....	28 25
in Tura.....	17 20	Newark, Lyons Farms		Crosser Sem. Y. M. C. A.	31 00
Belleville ch.....	30 00	ch.....	15 50	Uniontown, Mt. Rose	1 00
Buffalo, 2d Ger. ch.....	22 07	Butler S. S.....	1 71	ch.....	
Buffalo, 2d Ger. S. S.,	8 00	Butler S. S.....	1 60		
Kensington ch.....	8 00	Paterson, 1st S. S., for		W. VIRGINIA, \$796 77	
Athens ch.....	5 01	Waters' fund.....	66 30	Blacksville ch.....	\$10 36
Addison, C. V. June.....	25 00	Ridgewood Y. P., for		Hopewell, Des. J. T.	
Cortland, 1st ch., for		Bible woman.....	12 50	Hudson.....	4 00
Elmore fund, \$2.50.....	36 81	Mr. Baker.....	5 00	Elmwood ch.....	6 60
Cortland, 1st ch.,				Milton ch.....	12 00
Men's Miss. Soc.....	10 00	PENNSYLVANIA, \$1 570 11		Charleston, Virginia	
Pawling, Center ch.....	19 18	Upland, Francis E.		Ave. ch.....	37 22
Oneonta ch.....	62 05	Weston, for Theological		Charleston, Virginia	
Attica ch.....	78 83	School, Swatow, c. Wm. Ash-		Ave. S. S.....	16 73
Batavia ch.....	49 05	mors, Jr.....	\$25 00	Charleston, Virginia	
N. Darien ch.....	3 60	Erie, 1st Chinese S. S.,		Ave. B. U.....	10 00
Pavilion S. S.....	6 00	for Ningpo.....	25 00	Charleston, Virginia	
Waterford ch.....	12 40	Pittsburg, 4th Ave.		Ave, Jr. B. U.....	75
Dansville ch.....	10 00	Ladies' Aid Soc.....	25 00	Mt. Olivet ch.....	13 40
Brooklyn, Central E.		Philadelphia, Mrs. S.		Oakwood ch.....	5 00
D. Y. P.....	4 00	A. Trevor.....	1 000 00	Old Kanawha ch.....	21 28
Brooklyn, Euclid Ave.		Philadelphia, Miss		Ravenswood ch.....	40 50
ch.....	6 20	Eisesser, for Kiating.		Oak Hill ch.....	7 73
Brooklyn, 1st Ger. E.		Nanticoke, English		Ravenswood S. S.....	2 20
D. ch.....	7 00	ch. & S. S.....	10 60	Rock Castle ch.....	7 01
Brooklyn, Hanson		Forest City ch.....	3 00	Centerville ch.....	3 60
Place ch.....	127 15	Clarks Green ch.....	19 00		
Brooklyn, Strong		Ulysses ch.....	5 00	MARYLAND, \$7 00	
Place ch. S. S.....	5 00	Elwood City ch.....	5 67	Hyattsville, 1st ch.,	
Flushing ch.....	44 05	Slippery Rock, Zion		for wk. of C. E.	
Littlefalls S. S.....	20 00	ch.....	1 00	Bousfield.....	\$7 00
Oneida S. S., for wk.		E. Smithfield ch.....	8 00		
in China.....	10 00	Burlington ch.....	2 00	DELAWARE, \$6 60	
Manchester ch.....	26 00	Pequesa ch.....	3 83	Wilmington, German	
Waterloo S. S.....	13 42	E. Brady S. S.....	4 50	ch.....	\$6 60
Oswego, 1st Y. P., t.		E. Brady B. U.....	7 00		
a. n. p. Halaau, c.		Mill Creek ch.....	8 75	DISTRICT OF COLUMBIA,	
Dr. Bunker.....	10 01	Reynoldsville, Taber-		\$57 13	
Exeter, Schuyler Lake		nacle ch.....	3 00	Washington, a friend,	
ch.....	2 12	Lansdale ch.....	8 08	for Capiz hospital, c.	
Hartwick ch.....	6 31	Malvern ch.....	16 23	c. J. C. Robbins.....	\$1 00
N. Hector ch.....	19 14	Malvern S. S.....	2 57	Washington, Calvary	
Trumansburg ch.....	27 47	Tacony ch.....	14 00	ch., collection of	
New York, Italian S.		White Hall ch.....	5 00	May 19, at Anniver-	
S.....	1 65	Shamokin Valley ch...	2 00	saries.....	48 18
New York, Mariner's		Moreland ch.....	10 81	Washington, 1st ch.,	
Temple Y. P.....	10 00	Shamokin, 1st ch.....	16 00	t. s. A. C. Darrow..	7 95
New York, Mt. Morris		Picture Rocks S. S.....	2 82		
ch.....	35 00	Lewisburg C. E., for		LOUISIANA, \$70 00	
New York, Fifth Ave.		Banza Manteke.....	25 00	New Orleans, students	
S. S.....	10 00	Alleghany, Sandusky		of Leland University,	
New York, Tremont		St. ch., Miss. Confer-	22 50	ence.....	
Y. P.....	5 00	Apollo ch.....	10 00	of wh. \$40 is	
Yonkers, Bethany ch.,	155 00	New Kensington ch...	14 15	for wk. in Africa,	
Savona ch.....	9 50	Pittcairn ch.....	20 25	and \$30 for personal	
Ft. Covington ch.....	4 16	Pittsburg, Shady Ave.,		use of F. W. God-	
Shushan, Salem ch...	6 62	Class No. 1. for Mr.		dard.....	\$70 00
Shushan, Salem Y. P.,	1 88	Date, Tokyo.....	11 25		
Harpersfield ch.....	4 00	Philadelphia, Chestnut		TEXAS, \$1 00	
Italy Hill ch.....	7 69	Hill ch.....	28 50	San Antonio, J. W.	
Miss Eva Palmer, for		Philadelphia, Frank-		Hartpence, for	
wk., c. A. V. B.		ford Ave. S. S.....	6 60	building fund for	
Crumb.....	6 25	Philadelphia, Wayne		the theological	
G. J. Scobey & wife...	2 00	Ave. S. S.....	6 69	school in Russia....	\$1 00
Shenandoah ch.....	3 10	Philadelphia, Dotterer			
A friend.....	40 00	Mem'l ch.....	15 56	INDIAN TERRITORY, \$0 87	
		Philadelphia, Geth-		Banner ch.....	\$4 37
		semane K. D., for		New Bethel ch.....	5 50
		n. p., c. Dr. Cronk-			
		hite.....	15 00	OKLAHOMA, \$8 40	
		Philadelphia, Oak		Delphi ch.....	\$2 65
		Lane S. S.....	25 00	Capitol Hill ch.....	1 50
		Philadelphia, Mana-		Greer Co. Asso. coll...	4 25
		tawna S. S.....	10 00		
		Philadelphia, Bethle-		WISCONSIN, \$218 80	
		hem Mission, N. 22d		Chilton, C. J. Manning	
		St.....	15 00	& brother.....	\$8 00
		Philadelphia, H. C. F.,		Bloomington ch.....	10 00
		for Kiating.....	2 00	Eau Claire ch.....	2 00
		Philadelphia, Upland		Eau Claire, 1st ch.,	
		B. U., for Kiating...	10 00	Y. P., for Subbiah,	
		Philadelphia, Mrs. H.		c. J. M. Baker.....	15 00
		N. McKinney, for		Racine ch.....	44 90
		W. China Mission...	20 00	Merton ch.....	22 40

BAPTIST MISSIONARY MAGAZINE

.....	\$26 65
be S. S.	33 50
..... ch., for	44 35
..... P. Fred-	
.....	12 00
IGAN, \$252 38	
da, Foun-	
da, S., Kin-	
Dept., t. s.	
c. E. E.	
Carey	\$15 00
l ch.	14 35
an B. U.	1 00
.....	1 00
sw. L. M.	
.....	6 00
.....	2 00
.....	8 00
.....	10 50
g ch.	23 00
.....	10 00
.....	6 00
k, 1st ch.	10 00
st ch.	75 00
.....	5 75
.....	1 50
.....	1 20
Stella Bond	
nd, for wk.,	
inker.	6 00
.....	1 00
.....	4 50
.....	2 00
.....	15 00
.....	20 58
J. Jr.	2 05
J.	1 75
.....	11 08
U.	3 12
INOIS, \$633 14	
Mrs. J. H.	\$5 00
W. L. Tem-	
..... ch.	25 00
.....	50
.....	20 70
Grove ch.	11 00
on, 1st ch.	4 50
n, 1st S. S.	5 67
Miss E. Ed-	
.....	4 00
Miss Annia	
.....	50
th ch.	75 25
Western Ave.	
.....	23 27
Washington	
.....	7 70
d, 1st ch.	85 00
d, 1st B. U.,	
in Japan	
.....	11 07
West Side	
U.	2 00
.....	25 00
.....	9 52
.....	10 00
.....	15 00
.....	100 00
S. S., t. s.	
..... c. Dr.	
.....	6 25
ove ch.	1 90
le ch.	6 00
State St. ch.,	4 51
l. U.	5 00
.....	
South St.	
.....	46 34
.....	
th., per Ame-	
son	
.....	1 00
a B. U., for	
Africa	
.....	12 50
1st ch.	76 46
th Sw. ch.	20 00
r, Sw. ch., for	
watson	
.....	12 50

INDIANA, \$247.53	
Seymour, Mrs. M. C.	
Carpenter	\$10 00
Auburn, Mrs. M. A.	
Ehlers	50 00
Washington ch.	4 10
Indianapolis, Emman-	
uel ch.	32 25
Pleasant View ch.	10 00
Alexandria, 1st ch.	10 25
Alexandria, 1st S. S.	2 00
Tipton ch.	12 00
Whitestown ch.	2 00
Noonza ch.	5 00
Pleasant Lake ch.	87 25
Garrett ch.	5 00
Auburn ch.	7 50
Kendallville ch.	2 00
Lima ch.	25
Elkhart S. S., Ethel &	
Ada, Murphy, t. s.	
African girl	3 00
Elkhart B. U.	2 83
OHIO, \$917 30	
Cleveland, Cedar Ave.	
S. S., special, for use	
of Miss A. H. Peck	\$1 50
Cleveland, Homestead	
ch.	2 00
Cleveland, Euclid Ave.	
ch., Alfred W. Stone	
& Mary W. Stone, to	
supply an engineer's	
outfit for the "Henry	
Reed"	250 00
Dayton, 1st B. U., t. s.	
J. Speicher & wife	200 00
Dayton, 1st Regular	
B. U.	20 00
Columbus, Miss Mar-	
tha L. Fleischer, t. s.	
boy, Stewart, c. J.	
Heinrichs	5 00
Lima, Mrs. Abbie Crip-	
pen	1 00
Columbus, Russell St.	
ch.	22 35
Granville, 1st ch.	89 14
Dayton, Central ch.	42 00
Dayton, Central ch.,	
for the debt.	18 00
Dayton, Mem'l ch.	11 72
Lena ch.	7 15
Mt. Zion ch.	2 75
B. L. Neff, for the debt,	10 00
Shelby ch.	5 00
Newport B. U.	1 90
Cincinnati, Lincoln	
Park ch.	148 22
Middletown, 1st ch.	25 00
Bowling Green ch. for	
Education.	2 00
Toledo, Mem'l ch.	12 02
Wayland, Bethany ch.	25 00
Youngstown, Himrod	
Ave. S. S., t. s. Japan	
Inland Sea Mission.	10 00
Oakfield ch.	4 55
MINNESOTA, \$118 12	
Breckenridge ch.	\$6 76
Stillwater, Else Rees,	
for orphans, c. P.	
Frederickson	5 00
Stillwater Sisters, for	
Africa	10 00
Mora, Mrs. S. Vedeen,	6 00
Brainerd ch.	20 80
Minneapolis, Olivet	
Bible School, for	
Kiehyang, China	42 56
Minneapolis, Calvary	
ch., Mrs. Mary Hunt,	
for Koriah Pixley	25 00
Stewartville, T. E.	
Heath	2 00

IOWA, \$273 40	
New Hampton B. U.,	
for Impur sta.	\$10 00
Kiron ch., a friend	100 00
Forest City, Sw. Lad.	
Soc., for Antonia	
Zapater, Spain	25 00
Kiron, Sw. ch.	10 00
Goldfield ch.	15 60
Newton ch.	5 30
Cherokee, Ella L.	
Brown, for Chow-	
yang	4 50
Mt. Olive ch.	7 00
Merrill's Grove, Dan.	
ch.	22 50
Oakfield, Dan. ch.	12 00
Greenfield ch.	10 00
New Salem ch.	1 00
Bonaparte ch.	96
Little Flock ch.	4 09
Hiteman ch.	1 00
Council Bluff, 1st ch.	14 45
Odebolt, Gust Lin-	
quist	30 00
MISSOURI, \$2 00	
Cross Timbers, C. E.	
Lundberg	\$2 00
S. DAKOTA, \$33 75	
Bryant ch., Mrs. May	
P. Denning	\$0 50
Ipewich ch.	12 00
Arlington, 1st ch.	13 25
Orleans, N. P. Wik-	3 00
Broadland, Ola Olson,	5 00
NEBRASKA, \$263 95	
Pawnee City Y. P., for	
Podili sta.	\$5 00
S. Omaha, 1st ch.	109 62
Omaha, Immanuel	
ch.	20 50
Wahoo, 1st ch.	22 60
Silver Creek ch.	6 88
Dickens ch.	3 75
Burehard B. U., for	
W. M. Young	10 00
Syracuse ch.	33 00
Carroll ch., for wk. in	
Japan	1 00
Hastings Mr. & Mrs.	
W. A. Pielstick for	
sta. plan	25 00
Broken Bow ch.	26 60
KANSAS, \$154 81	
Great Bend ch.	\$5 00
Florence S. S.	2 00
Clearwater ch.	17 85
Buxton ch.	2 50
Neodesha ch.	18 58
Mt. Orum ch.	12 50
Bronson ch.	8 27
Pittsburg ch.	9 45
Pittsburg S. S.	4 12
Warrego ch.	20
Manhattan ch., for	
Huchow hospital	46 80
N. Topeka B. U.	5 00
Ruhamah ch.	4 40
Leavenworth, L. P.	
Day	5 00
Osage Valley ch.	4 57
Reading ch.	6 57
Thayer ch.	2 00
WYOMING, \$9 00	
Worland ch.	\$9 00
COLORADO, \$80 68	
Fort Collins, Mulberry	
- St. S. S., for wk. at	
Banza Manteke	\$2 50
Fort Collins B. U., for	
Tokyo sta.	8 00
Johnstown ch.	5 00

THE BAPTIST MISSIONARY MAGAZINE

Denver, Calvary ch.	\$53 18
Durango ch.	12 00
NEW MEXICO, \$9 36	
Hope ch.	\$2 50
Dayton, Mexican ch.	2 00
Lake Arthur ch.	4 86
IDAHO, \$26 23	
Payette ch.	\$16 65
Payette S. S.	3 58
Cambridge ch.	6 00

WASHINGTON, \$136 46	
La Conner S. S., for sta. plan, c. C. W. Briggs.	\$12 50
Arlington ch.	5 25
Issaquah ch.	9 42
Blainette ch.	35 05
Blaine ch.	26 65
Ferndale ch.	20 00
Seattle B. U., for Bansa Mantaka.	12 50
Vancouver ch.	9 05
Spokane, Grace Y. P., for sta. plan.	6 00

OREGON, \$5 00	
Hood River, Mrs. Shelly, t. s. nat. worker, W. China.	\$2 50
Heppner ch.	2 50

CALIFORNIA, \$383 04	
Eacondido B. U., for Podili sta.	\$5 00
Berkeley, E. L. Spaulding.	5 00
Fort Bragg Y. P., for Jaro sta.	6 25
Eureka ch.	52 00
Eureka S. S.	15 00
Arcata ch.	4 00
Arcata S. S.	3 00
Napa ch.	16 81
Penryn ch.	27 30
Sacramento, 1st ch.	88 00
Sacramento, Immanuel ch.	21 18
Sacramento, Immanuel S. S., for sta. plan.	25 00
Los Angeles, 1st ch., for Gospel ship.	25 00
Los Angeles, East Y. P., for wk. in Japan Inland Sea.	8 85
Los Angeles, Occidental Heights ch.	12 00

Los Angeles, Temple Y. P. class, for "Fukuin Maru"	\$10 00
J. O. Burroughs, for A He, Ungkung.	25 00
Corona Y. P.	4 65
Fullerton ch.	7 75
Linna, Sw. ch., for Phil. Ids.	10 00
San Francisco, 1st Y. P., for students at Insein.	6 25

AFRICA, \$5 00	
Lukunga, E. T. Welles for wk. in Russia, c. Baron Üzküll.	\$5 00

MISCELLANEOUS, \$1 00	
Harold Bostwick.	\$1 00
Total.	\$8 992 11

LEGACIES			
Bristol, Vt., will of Mariette Morrison.	\$100 00		
Wakefield, Mass., will of Harvey B. Evans.	2 000 00		
Brownville, Pa., will of Mrs. Sarah A. Hogg.	667 55		
Holdrege, Neb., will of Mrs. Sarah T. Whitcomb.	300 00	3 067 55	
			\$12 059 66

Donations and legacies received from April 1, 1907, to June 1, 1907.	33 074 91
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Donations and legacies received from April 1, 1907, to July 1, 1907.	\$45 134 57
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DONATIONS RECEIVED TO JULY 1, 1907.			
Maine.	\$409 12		
New Hampshire.	134 29		
Vermont.	266 21		
Massachusetts.	2 205 16		

Rhode Island.	\$362 12
Connecticut.	352 81
New York.	6 133 94
New Jersey.	2 369 21
Pennsylvania.	4 461 83
Virginia.	50 00
W. Virginia.	377 77
Maryland.	58 50
Delaware.	6 60
District of Columbia.	165 06
N. Carolina.	30 00
S. Carolina.	6 00
Louisiana.	70 00
Texas.	2 27
Indian Territory.	83 50
Oklahoma.	80 01
Wisconsin.	553 52
Michigan.	1 182 61
Illinois.	2 391 52
Indiana.	758 79
Ohio.	2 475 39
Minnesota.	546 58
Iowa.	1 015 20
Missouri.	97 55
N. Dakota.	10 40
S. Dakota.	106 00
Nebraska.	784 91
Kansas.	603 93
Montana.	15 00
Wyoming.	9 00
Colorado.	161 72
New Mexico.	151 26
Idaho.	81 23
Utah.	15 60
Nevada.	2 00
Arizona.	37 50
Washington.	556 88
Oregon.	547 19
California.	2 120 41
Ontario.	160 00
Canada.	1 50
British Columbia.	5 00
Norway.	175 00
Africa.	15 00
Miscellaneous.	591 54
	\$32 848 63

LEGACIES RECEIVED TO JULY 1, 1907.

New Hampshire.	\$50 00
Vermont.	100 00
Massachusetts.	5 609 69
Rhode Island.	1 000 00
New York.	3 487 16
Pennsylvania.	667 55
Illinois.	71 54
Michigan.	1 000 00
Nebraska.	300 00
	\$12 285 94

GIFTS FOR CHINA FAMINE FUND, APRIL 1 TO JULY 1, 1907

MAINE, \$130 69	
Mechanics Falls, Pleasant St. ch.	\$4 00
Freeport ch.	5 05
Appleton, a friend.	2 00
Swan's Island, Mr. & Mrs. Francis M. Torrey.	2 00
Appleton, G. A. Chipman and wife.	3 00
Waterville, 1st ch.	17 00
W. Hampton ch.	5 00
Canton ch.	20 00
Dover & Foxcroft ch.	4 75
Lebanon & N. Berwick S. S.	3 30
Foxcroft ch.	1 00
Oakland ch.	4 00
Skowhegan, Lucy A. Dinsmore.	2 05
Hinckley, Jane Colby.	25

Hinckley, Mrs. J. F. Hilton.	\$2 00
Bowdoinham S. S.	2 00
N. Haven ch.	10 00
Portland, 1st ch.	1 00
Sanford S. S.	2 00
Calais, 2d ch.	21 75
Appleton, Mrs. Chipman.	1 00
Franklin S. S.	3 00
Lowell, M. H. S.	2 50
Oldtown ch.	12 04

NEW HAMPSHIRE, \$54 43	
Antrim, William Hurlin.	\$5 00
Union, F. A. Rowell.	1 00
Bradford, 1st ch.	3 00
W. Derry, L. H. Pillsbury.	1 50
Exeter, a friend.	10 00

Amherst C. E.	\$2 77
W. Rindge, C. S. French & family.	7 00
Union, Mrs. F. A. Rowell.	1 00
W. Derry S. S.	10 00
Lyme Center ch.	13 16

VERMONT, \$44 11

W. Wardsboro, Ladies' Social Circle.	\$5 00
White River Junction, Walter M. Wright.	1 00
Burlington, 1st ch.	8 44
Bellows Falls, a friend.	1 00
St. Albans, 1st S. S.	8 17
S. Londonderry ch.	5 00
Rochester, Mrs. O. J. Morrow.	3 00
Fair Haven ch.	12 50

(Continued in October issue.)



PLACE FOR BAPTISM, KYOTO, JAPAN



High School Kyoto



College of Science Tokyo University



Duncan Academy Campus --- Tokyo ---



Naval School- Shodjushima

FOUR MEN NEEDED AT ONCE

a most serious situation which faces the work of the Missionary Union in the effort to secure the four men who are greatly needed, and for whom the churches have been seeking for months. Moderate men are needed for educational work in West China, for the English at Rangoon, Burma, for the work at Kityang, South China, and a chair of science at our college in South India. The failure of men to volunteer for these needy fields, whose

opportunities are well-nigh unlimited, is a matter which should be taken to heart by all those interested in the work. We call upon such to make this a subject of most earnest prayer. Let pastors bring it to the attention of their congregations, and let young men who are qualified for any of these positions search and learn what the will of the Lord is concerning their lives.

IT MAY BE THAT CHRIST HAS APPOINTED YOU TO THIS SERVICE. WILL YOU GO FOR HIM?

THE APPORTIONMENT

Before this the District Secretaries have worked out the apportionment of the budget for each church in respective districts, and every church its share. Many problems have occurred and some cases of inequality are to occur. The plan, however, gives pastors and churches something definite to work, and in general distributes the budget. The question is, What will the churches do about it?

What is what some of the pastors are

in perfect sympathy with the movement.

Some are in the plan most thoroughly, and assure me they will do my best to bring our church up to the mark.

Others are glad to receive your communication concerning the "Definite Financial Proposition," and given it careful study and heartily ap-

port. It is something definite to work toward, if possible.

The plan outlined is a good one.

I believe the church will fall into line and make strenuous efforts to accomplish what is expected of us.

Your apportionment to this church I shall most gladly endeavor to raise.

I am heartily in sympathy with the plan and will do all I can for the fulfilment of the same.

The year is already more than half gone. If the amount apportioned to your church is to be contributed, careful planning will be necessary, as well as energetic effort. It will not do to expect too much of the apportionment scheme. It will not work itself, any more than any other plan. Its advantage is its definiteness, which will make the appeals and work of pastors and missionary committees more effective. Let no time be lost. If nothing has yet been done toward securing the money which is the share of your church, begin now. Do not wait until March; you will fail if you do. Let this year see a glorious advance.



Our Japan Mission



A SURVEY OF PROGRESS

RECENT STEPS IN ADVANCE

BY REV. C. H. D. FISHER

TOKYO, JAPAN

JAPAN is still feeling greatly the influence of work done recently for soldiers in the field and in hospitals. The old-time prejudice is broken and Japan can never be again what it was before the war. Soldiers who became Christians have been at work, and even soldiers who did not themselves become Christians have aroused in towns all over the land to which they have returned a wish to know the facts of the Bible and of its Christ. As the result, places where Christ was before unknown have called for Christian workers; this in turn has aroused in many Christians a new idea of personal responsibility and they have taken hold most earnestly of the work. The famine, too, in northern Japan, and the part the missionaries, our own Mr. Axling in the number, were able to take in relieving suffering, went far toward the opening of hearts for the reception of the gospel, and the opportunities for work were such as to tax workers far beyond their strength.

Our Committee have taken a great step forward in

beginning to provide some good church buildings in important centers, for lack of which our work has thus far greatly suffered. In Tokyo we have been enabled to purchase land in an excellent location and to make preparations for the building of a central tabernacle that will be a great help. In Osaka, too, where in spite of almost insuperable obstacles the people have been working earnestly, at least one of the churches is soon to have a home. Surely such a city, growing at the rate of a hundred

thousand a year, is worthy of help, especially when the report from there for the last year is, "church attendance never so good nor interest so deep, baptisms more and contributions from members greater than ever before." The pushing of work in Kyoto, and Mr. Tenny's going to that great educational center, has been so greatly blessed as to prove abundantly the wisdom of making that one of our stations, and we rejoice in the prospect that that church, too, which has been working so heartily for it, is to have a building, one, we hope, that is worthy of that



Photo by I. W. Bickel

EVANGELIST TODA KUSHIVO SAN

One of Captain Bickel's He'pers

THE BAPTIST MISSIONARY MAGAZINE

city. These are a few of our good beginnings; others must be added in several places, that our work may have a chance for the success it deserves. Provision, too, has been made for additional homes and centers of work in Tokyo and Osaka, for which we are thankful.

We have greatly missed some of our workers who on account of health have had to return to the home land, but the coming again of Mr. Jones, of the Parshleys and of the Toppings, has made us glad, and their work has already brought encouragement and blessing.

Within the year three of our especially faithful men have been ordained, one of them, Mr. Takeda, having recently returned from very successful work among the soldiers at the front. Three other men have been called to act as general evangelists among our weaker churches and in other places where there is especial need and prospect of success. One of them is Mr. Yoshikawa, a long tried and successful pastor in Kobe, and another Mr. Tatsuta, who has had special training and long experience as an evangelist, and is an especially valuable addition to our working force. All of them make us feel stronger.

The work of the "gospel ship" in the Inland Sea is most interesting and is being pushed to the limit of Captain Bickel's strength and that of his helpers; for, as he says, "These islanders who have been entirely without the gospel must have it," and that they are getting it to a wonderful degree, considering the number of his workers, is the testimony of every one who has witnessed it, or helped in it.

So it is that whether in our cities or in destitute country places or beside the sea, our hearts and hands have been full and God has been blessing his own word. Nothing could be more encouraging than the earnestness with which all our preachers, evangelists and helpers are cooperating with those of us who have come to help them, in

this work of saving men and making strong the Master's kingdom. Whatever some other churches may have to complain of in



DUNCAN HOME, DUNCAN ACADEMY, TOKYO, JAPAN

this respect, we certainly have nothing of the sort.

The special session of our theological seminary the past year was the best it ever had, twenty-two men coming from different parts of the country to join for a month in their study with the sixteen regular students. To see the men together and listen to the prayers in the daily noon-day meetings sent a thrill to the heart of every one who realized that it is with them and others equally faithful that we are working for the saving of this land.

Our academy, too, has done good work and has received added privileges from the government educational department, which is gradually growing more favorable to Christian schools. The academy's graduates are doing well, three of its students have recently been converted, and its teachers, with all of us, are expecting it to become more and more a help in the work.

We have secured from home and sold to some of our workers who can read English, and to workers of other denominations, too, nearly 400 volumes of our best Baptist commentary. The kindness of the Publication Society in making special terms made it possible for us to place them within their reach, and there is such a lack of good Japanese commentaries that for this reading-people we feel that there is no better way of doing missionary work; we have had to order many more in order to meet the need. All these things and many others make us glad, and give us reason to believe we are

seeing but the beginnings of what God has in store for us and for this people.

Our conference was made memorable by the presence of Dr. Mabie and other friends from the home land. Their words of loving counsel were an inspiration that will always remain, and we hope that the view they received of the work, both there and in our homes and stations, will help those in America to know better the work they are doing through us here.

When in Tokyo Dr. Mabie went with us to the large tent evangelistic meeting at the Tokyo Exhibition. His address there, translated with telling earnestness by one of our academy students for the ministry, touched many a heart and I think must

have waked up the devil, too, for when, near the close, the doctor was making a most earnest appeal, there was frantic shouting by a Buddhist priest outside the tent. That the interruption did not accomplish its purpose was shown by the number that a little later went into the inquiry room, or rather tent.

How glad we should be if more of our friends in America could thus come and enter into our experiences and see our needs and how real and earnest is this work of leading men out of heathen darkness and into God's light! We feel confident that that is all that is needed to bring to us the tools and helpers needed and God's abundant blessing.

TRAINING PREACHERS AND TEACHERS

THE WORK OF ACADEMY AND SEMINARY

BY REV. A. A. BENNETT, D.D.

YOKOHAMA, JAPAN

ON the mission field, as elsewhere, the training of preachers and teachers involves the imparting of instruction and the shaping of character. Perhaps

all missionaries aim to do something along both of these lines, but the former is best done within, and the latter without the walls of the classroom. It is only just to some not engaged in so-called educational work to recognize what powerful factors they have none the less been in the training of preachers and teachers. There is something in the impress of companionship that is of no mean import. There are missionaries in all parts of the country, who, not connected with school or when away from the desk, have left their impress upon some who have become our Japanese leaders. To choose two instances out of many, Rev. J. Uyeyama, till recently a teacher in the Mary L. Colby Home and now pastor of the First Baptist Church, Yokohama, and Mr. D. Fujimoto, now head teacher in the same school, an excellent preacher, a writer of both hymns and music, and our Japanese representative on the union hymnal committee, could each of them testify to a personal experience of what has just been said.

Our educational plant for the develop-



SUCCESSFUL WORKERS IN JAPAN

Top: Mr. Ito, preacher at the street Chapel, Yokohama. Left: Mr. Uyeyama, pastor First Baptist Church, Yokohama. Right: Mr. Takahashi, teacher in Theological Seminary, Yokohama.

THE BAPTIST MISSIONARY MAGAZINE

ment of teachers and preachers is largely confined to Duncan Academy, in Tokyo, and our theological seminary, in Yokohama. (We are here considering the work for men only, so cannot speak of the education of girls and Bible women.) Duncan Academy was opened in 1895, and has had steady growth since. Its educational standard has gradually risen and compares favorably with any other school of the kind. It has aimed to educate men not only for the ministry, but also for all important positions of leadership and

augurated the work in a building especially hired for its use. While the early years of the institution did not realize the ideals of either teachers or students, yet good work was done. The seminary was never in better condition than today, and steps are being taken to make advance beyond previous aims. Its students and graduates are scattered throughout the empire, and include the most of our ordained preachers. One of the most successful of our evangelists is Mr. M. Ito, who graduated a year ago, and who, during the latter part of



FIRST HOME OF THEOLOGICAL SEMINARY, YOKOHAMA

Now a private residence

culture. In line with the subject of this article we will mention just two instances of the academy's success. Mr. J. Tatsuno, a graduate of the institution, is now doing excellent work as one of its teachers, and Rev. H. Watanabe, also a graduate and teacher of the academy, is pastor of the Baptist Church at Yotsuya in Tokyo, and was until recently editor of the *Kyoho*, our leading Baptist paper in the vernacular.

Our Baptist Theological Seminary was opened in 1884, when the original faculty, consisting of Rev. T. P. Poate, Rev. C. H. D. Fisher and the writer, formally in-

his course and since, has had charge, under Dr. Dearing, of the Baptist chapel connected with the seminary. We have now back with us as a teacher Rev. T. Takahashi, who, after graduating in regular course and then serving in a pastorate, went to America and graduated with honor at the theological seminary in Louisville.

Too much emphasis cannot be laid upon the necessity of prayer for our educational institutions. All their machinery and all that is spent upon them in money, time and thought will be of no avail unless we can also say confidently of their students, "And they shall be all taught of God."

THE BAPTIST MISSIONARY MAGAZINE

not at
 all
 "Maltizing Circle"
 1910

AND A BAG OF SHAKINGS ”

IS THE GOSPEL SHIP A FAD?

BY CAPTAIN LUKE W. BICKEL

INLAND SEA, JAPAN

THEY sat on a fence, — a seven rail fence. “How nice it must be to sail about like that,” said one. “That mission ship is just a fancy fad,” said another who knew all about it, or thought he did. There were many more on the fence, but there were others who were *not* on the fence. They never got on. They visited the mission ship instead and preferred it to the fence. We for our part went a-sailing. Now after many days of sailing we hear that some have come down off the fence, — in fact all but the man who “knew all about it.”

When we first sailed we faced a problem, — a thousand problems we should say, — but one especially. The “fancy fad” was never a fad to us, but a serious God-given

haphazard, do extensive preaching, forget the work of conserving results, and scant fruit will be seen. We reasoned, then prayed, then planned and worked.

Have we planned to a purpose? Is there such method in the work of the “Fukuin Maru” as to give promise that results will be conserved. Our method in brief outline shall speak for us. We made certain general rules.

1. We will never go to *any* place in which *any one of any* denomination has *any* work. Hence our work is all advance work.
2. We will go to *every* place on *every* island, be it known to us or unknown, and persist until by general consent we are welcome.
3. While giving honor to whom honor is due, we will remember that the gospel is for all men irrespective of class distinctions.

Bearing these rules in mind our plan of working is as follows: The islands are being divided into groups. An evangelist is stationed in each group. The ship goes to a group, takes the local evangelist on board and goes to every village on every island in his group. Large public meetings are held ashore, large quantities of literature are carefully distributed, those interested are visited or visit us on board. Special services for inquirers are held on deck. The addresses at the public meetings



CAPTAIN BICKEL STARTING FOR A VISIT

On an island in the Inland Sea. “Fukuin Maru” in the distance

trust. We reasoned thus: Set one man to weed a fifty mile jungle patch and you will not see him for weeds. Moral, sail about

are all carefully planned and systematized, one, two, three. The literature is carefully selected and graded, one, two, three again.

When the ship passes to another group the evangelist is left behind. He itinerates once a month or once in two months to fifteen or twenty of the most important of the one hundred or more places in his group, besides holding regular services in his own center. Thus some 360 places are being reached.

Persons specially interested are listed, and being personally known to us have suitable literature and at times letters sent them by mail. Of such persons there are 500 on our list. Specially responsive places have special attention given them. For certain people suitable additional efforts are made. Thus at times twenty or thirty schoolteachers gather on deck for a special service.

To this add the fact that the ship stands as a tangible evidence of Christian love, preaching daily a powerful though wordless sermon, and the further fact that we bring a Christian home to the very doors of hundreds of thousands of Godless homes; multiply all this by days and months and years of prayerful effort for God's sake, and you have our general plan.

But there is a "bag of shakings." Who ever heard of a ship without a bag of shakings, that is, odds and ends of rope? We have a bag full of things outside our main system. It contains, among other things, five Sunday schools, the "Gospel Ship's" newspaper, sent by mail to many island homes, small loan libraries to place in responsive villages, and at one place a little kindergarten with thirty little island tots as pupils.



VISITORS COMING ABOARD THE
"FUKUIN MARU"

The corners of our bag are filled out with efforts to deal with family troubles in Christless homes and to bring back wayward sons, with comfort for the heart-sick and medical remedies for the physically ill.

But in all this, be it remembered, the local Japanese evangelist is ever represented as a mission superintendent in his group. He is urged to take the responsibilities of such an office. Itinerating, preaching, teaching, advising, he is to be regarded as the one who will remain as the mainstay of a self-propagating church, while the skipper of the little white craft will some day pass on to the regions beyond.

THE STORY OF A BIBLE'S INFLUENCE

HOW A JAPANESE BOY BECAME A CHRISTIAN

BY REV. CHARLES B. TENNY

KYOTO, JAPAN

"THERE is little in mission work among the Japanese that is of interest to the Christian public at home." Such was the remark made to me by a newspaper man sent out to report

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upon Asiatic missions. "What the home people want is something sensational, reformation of cannibals, snake stories, blood-and-thunder incidents." There is an element of truth in the remark. There

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is a tendency everywhere to write the exceptional, the extraordinary. But I do not believe that a simple story with only ordinary incidents will be uninteresting to true friends of missions in America. I make no apologies in writing a simple little account of the conversion of a Japanese young man.

About six years ago a boy left his home and went to Tokyo to study. He tried to enter the third year class in a middle school, but failed. When the news of his failure reached home his elder brother became very angry and wrote a letter severely reprimanding him. That he should be so upbraided for failing to pass an examination for which he was not prepared seemed most unjust to the boy and a feeling of deep resentment awoke within him. He therefore left Tokyo intending to go home and quarrel with his brother.

At one station where his train stopped there came aboard a man who soon began selling Bibles to the passengers. Our young boy, not having anything better to do, bought a New Testament and began to read. He found the list of hard names at the beginning most uninteresting, but he persevered till he reached the Sermon on the Mount. His interest was greatly aroused when he came to the words of Jesus: "Love your enemies and pray for them that persecute you." He himself was cherishing enmity towards his own brother for censure he half deserved. The consciousness that his course was wrong dawned upon him; so changing his mind

and abandoning his purpose to make a quarrel, he went on home and apologized to his family for not striving more earnestly for success. His brother, surprised at this turn of events, promptly forgave him and sent him back to try again. This time the boy went determined to study with a will, and especially to succeed in knowing his Bible thoroughly.

He now met with success in his studies, was graduated from the school and came to Kyoto to take a position as teacher in a girls' school. Meanwhile he had read his book through many times and had grown desirous of becoming a Christian; but coming under the influence of Tolstoi's writings he gave up the idea of becoming a church member, though he continued to read his Bible, thinking it an aid to virtue.

In July last year he came once to the Kyoto Baptist church. He heard a sermon setting forth plainly the Bible teaching of the sinner's need of a divine Saviour. Then first the true meaning of sin and faith and salvation came to him. He yielded himself to Christ at once, became a humble disciple and united with the church. From the first he began bringing his pupils and friends with him to the services and seeking to lead them to the Saviour. He wrote to his friends in other cities, telling them of the step he had taken and urging upon them the claims of Christ. He now feels that he is called to preach the gospel, and he has requested that he be allowed to study at his own expense so as to fit himself for the work of the Christian ministry.

CHILD CULTURE IN JAPAN

BOYS AND GIRLS IN SCHOOL AND KINDERGARTEN

MRS. R. A. THOMSON

KOBE, JAPAN

"THE strength of Japan does not consist in its navy and its army, well equipped though they are, but in its childhood." This sentiment from the pen of a recent visitor from France to Japan shows that he has touched one secret of Japan's successful advance.

Among the first things adopted from Western nations was the public school system; but while the little ones have been greatly favored in many respects, their culture has been that of the hand and brain rather than of the heart. Like the cherry blossom which is emblematic of the spirit

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rist-love for little children, and each
ate who goes out from their training
s has received the impress of the
r in this respect; whether it be in
y schools or day schools, kinder-
s or night school classes, these
rs are most successful because of
imulating power of this love upon
astic mind of the child.

most every variety of child culture is in
here among the different missions.
mission makes a specialty of orphan-
another has fine industrial schools;
l work among children working in the
may be the notable feature of another;
quipped kindergartens are common
eral missions now; while all alike,
it regard to name, are enthusiasts in
y school work.

statistics of 1906 show that nearly
l children were gathered in Sunday
s last year; but the number of Chris-
orkers of all the missions, native and
n, were entirely inadequate to visit
children in their homes and deepen
pression made by the teaching of one
l the week only; and there were but
who were further trained in kinder-
l and day schools. And there are
thousands of boys and girls on the
and of Japan, not to mention



A GROUP OF LIUCHIU MOTHERS

those of the
outlying
groups of
islands, that
have not as
yet been
reached.

The Bap-
tist Mission
added more
than 1,500
children to its
S u n d a y
school roll
last year and
a good per
cent. of these
were from the
islands of the
Inland Sea
and from
Liuchiu.
This year

we hope to report two new kindergartens.
The nucleus of one has already been
gathered on one of the islands visited by
the "Fukuin Maru." The young woman
in charge is a born kindergartner, although
her training has been limited.

We are also spreading out to the distant
Liuchiu Islands in our kindergarten work.
O Nabe San, our little girl from those
islands, who has been growing up in
Japan, spending most of her time in the
Himeji girls' school, went up to Tokyo last
year for some training in the Yotsuya
Kindergarten training school, and a few
days ago she sailed away to her native land
after eight years' absence, accompanied —
although at this writing it is much too early
to tell the secret, yet we hope it will be an
approved fact by the time you read it —
by Mrs. Mori, a graduate of the training
school. They are to open a kindergarten
in Shuri, the capital of Liuchiu. Our
Bible woman has been saying for a long
time that it is almost impossible to lift the
women of that land out of their filth and
ignorance, but the children were hopeful;
and it is through their blessed influence that
we hope to make Christian homes out of
their dirty hovels; for the blessing of the
Master is as real today in the Orient as it
was nearly twenty centuries ago.

NOTES FROM JAPAN

THE ANNUAL CONFERENCE

THE annual gatherings of this conference are always occasions of much interest. The missionaries come from the different parts of the country and from the different departments of their work and spend usually about six days together. For a number of years they have met at Arima, a mountain village about twenty miles from Kobe and Osaka. The devotional services are a prominent feature of these gatherings and likewise the Sunday services. The social chats, the talking together about the work of each station and the personal experiences of each missionary are much enjoyed and made very helpful. Of course, the conference has an advisory relation to the Committee at home, and each year it makes recommendations as to the methods of work, etc. Three business meetings are usually held each day, and then with many committee meetings between, the time is very fully occupied.

This year the Conference was highly favored in having Secretary Mabie and Drs. J. H. Haslam, F. A. Smith and J. W. Lyell present. They helped very materially in reaching decisions on the various questions, and their profitable exhortations and suggestions added much to the interest and value of the meetings.

The reports this year from the stations and schools were of more than usual interest. The number of baptisms, the contributions of the native Christians and the other items of the work were found to be much in advance of previous years. It was acknowledged by all with much of thanksgiving that never before were the prospects so bright.

The questions before the conference were not, as at some times in the past, as to how fields could be opened and opportunities secured, but rather as to how we can best improve the wonderful opportunities now upon us. To do this the conference voted to ask for quite an advance in money, in missionaries and in the equipment of the schools. Also grants were asked for to be

used in the erection of much needed houses of worship in prominent cities and of dormitories for students at the educational centers and for the establishment of a training school for Bible women at Osaka.

Altogether this session of the conference was a most enjoyable and profitable one, and in the opinion of not a few marked an epoch in Baptist mission work in Japan.—
J. H. SCOTT, Secretary Japan Conference.

AT THE SHANGHAI CONFERENCE

ELEVEN of our missionaries in Japan attended the Morrison Centenary in Shanghai and also the China Union Baptist Conference which occurred a few days earlier. Those privileged to attend took back to their co-workers on the field much inspiration and help.

NEW WORK ON THE INLAND SEA

CAPTAIN BICKEL, of the "Fukuin Maru," is about to inaugurate a new line of work on the Inland Sea, that of Bible distribution. Friends have contributed sufficient money to provide a small launch, which will cruise around among the islands, and through the cooperation of the agent of the Bible society in Kobe, Bibles will be distributed to the people.

REVIVAL IN SHINSHU

DR. BENNETT writes that as a result of meetings held by Evangelist Taniguchi and Pastor Kaneko in Shinshu, 170 have become inquirers in Omachi and thirty in Ikedamachi. A like work is reported in another district, under the preaching of Rev. E. H. Jones and Evangelist Tatsuda. All of these may not be conversions, but to have that number of avowed inquirers is remarkable.

THE CRISIS IN INDIAN MISSIONS

AS AN INDIA EDITOR SEES IT

ISIS is a
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l danger.

as entered upon a period which is
t by a great war or by way of turn-
stern civilization for intellectual
ercial efficiency, under her own
government, but with elements
portant and impelled by forces
tent for real and rapid develop-
me of them are here noted.

TIONAL SPIRIT HAS COME; A
ONAL CONSCIOUSNESS IS BEING

ossible here to recite the history
l the proofs in detail. But the
. Individuals who are in contact
eople of the land feel it. One
s where he may scan the whole
dian current journalism of every
shade cannot shut his eyes to the
ideashism is stronger today by far
general than ever before. The
f the coolie on the street shows
nce of the new national con-

NATIONAL MOVEMENT IS NOT
R GOVERNMENT LEADERSHIP,
IS PARTLY ANTI-GOVERNMENT
ING FOREIGN

a the government leads in a
n India the government gives
as individuals opportunity for
ent, but does not lead in national
s, as such. British good order,
and fair chance have borne their
rying the people up to the degree
pment where a national spirit
ible; but the adolescent nation,

We give herewith an abstract of an editorial
which appeared in a recent number of the
"Indian Witness," the leading religious
weekly of India. It is of value in present-
ing the problem from the point of view of
a keen missionary observer. — The Editor.

unconscious of its
own defects, is
impatient of the
control of a foreign
government, and
condemns along
with it Western edu-
cation and religion.
Here is a most

serious element of danger.

III. THE REVIVAL MOVEMENT WHICH HAS TOUCHED INDIA MAKES THE PRESENT A STRATEGIC TIME

Missionaries have turned from adminis-
tration to prayer, and revival has ensued.
But administration must be done. Shall
overworked missionaries be relieved by
additional recruits, that administration
and prayer and training of the people
may proceed? As the body of the Indian
Church, quickened by revival, and trained
in higher living and better doing, is ready
for aggressive evangelistic work among
their neighbors not yet won, is there to be
adequate leadership? The revival is an
important element in the present crisis.

Nothing but thorough awakening of the
Church in India, in England and in
America to the importance of the present
situation will avoid disastrous consequences.

The situation demands that the evan-
gelist keep pace with the schoolteacher,
that faith may take the place of the super-
stition education destroys; that teachers
be supplied for State schools who will *live*
the morals, the ethics their pupils need to
know; that the Christian community be
trained to live the commandment, "Thou
shalt love thy neighbor as thyself." Spirit-
ually they must be evangelists. Socially
they must be leaders in true, unselfish,
intelligent patriotism.

The day of India's intellectual emancipa-
tion and economic development dawns.
Will she be saved ethically and spiritually?
God waits. What is our answer?

THE RELIGIOUS OUTLOOK IN CHINA

BY REV. RANDALL T. CAPEN
SWATOW, CHINA.

ALL China is so much the same that the outlook here in Swatow resembles the outlook everywhere else. I wish to give you a page from this year's history of our church at Au Theh, the largest town on the island of Namoa, off the coast from Swatow about thirty miles. After you have heard, you yourselves will be able to judge of the religious outlook in China.

The island is less than fifteen miles long and is narrow, but yet makes a home for some 30,000 fishermen, farmers, merchants, men, women and children. Last fall the Au Theh church of thirty-seven members decided that if they were to be the blessing to their people that God intended, they ought formally to declare that they would not take any help from foreign funds to run their church, as had practically been the fact in their case for some time. So they called a council of sister churches on the mainland to consider the advisability of declaring themselves an independent, self-supporting church. I was present at that council as their missionary and listened to the recitation of personal histories that could match the experiences of the early New Testament heroes. They had to battle with the same sins of this world which struggle for mastery over every child of God who would cast them off. Sons who would believe had fathers who beat them; husbands who would follow Christ had wives who made life a constant persecution for them; and wives who would guide their little ones' feet in God's paths had those tyrants of the Chinese family, the Chinese mothers-in-law who maltreated them. Yet here they all were with one mind determined to do more for the Saviour's sake. The men gave evidence that they had calmly resolved long since to quit all the liquor drinking that in former days had harmed their bodies and their souls. All agreed

that they should deny themselves the pleasure of watching the degrading heathenish plays of the festival seasons so dear to the Chinese man and woman, because, if they joined their townsmen in the theater crowd, they put a stumbling-block in the way of their idolatrous critics. Faults, ignorances they had, but none other than God could make desires, purposes, and hopes such as theirs.

Well, the church started on its independent career, and only last week I returned from another visit to the island. I found the church not only prosperous as it was before, but grown more mature, even as young men and young women so soon become when they have left their parents' roof to make a home of their own. I visited them primarily to examine their school of fifteen bright boys and a girl. The church was putting forth more vigorous effort to win their heathen townsmen to serve the only true God. Not satisfied with this, they were planning to help three distant small bands of believers hire suitable places of worship near their homes, where they might invite their fellow villagers to gather with them to hear about the God who is over all, and of his love for us through Christ Jesus our Saviour. One of those three villages is about two miles to the west of them, another three to the east, and the third fully ten miles away at the extreme eastern end of the island. They are not only helping these scattered groups with money, but are sending some of their own number on Sundays to lead their services and to teach them in the new doctrine. Later, during my visit with another church on the island, I found that the Au Theh Christians were planning to help that church feed a wretchedly infirm member whose leg was almost eaten off by disease and who must otherwise beg for his daily bread. Later still, visiting yet another church, I

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found that the Au Theh church were promising to help a needy widow repair a room of her house so that she could comfortably care for her aged mother. Nor am I finished yet! The accounts you have read of the Chinese gambling at their new year's time are not exaggerated. Old and young gamble days and nights in succession, while, as they believe, the gods are away making their annual report in a visit to the skies. Now these enterprising Au Theh

forecast the religious outlook for China? It is unlimited in its promise. Please add the following to the data on which to base your prophecy. In our chapels in this little section in which we work we have fully five hundred boys, mostly sons of Christian parents, studying according to our Christian curriculum, and under Christian teachers. From them are coming strong Christian men to lead new China. What an outlook! Other parts of China have a religious out-



Photo by R. E. Worley

DELEGATES AT THE AU THEH CHURCH

Christians, to keep their own members out of temptation and to interest all in any way connected with the church, instituted a riddle and rhyming contest at the meeting house. For three half days during that vacation season they gathered to see who were best in this sport, of which the Chinese are very fond. Some of the most prominent heathen men of the place took part. They offered inexpensive souvenirs of the occasion as prizes and won the good-will of all. The institutional church is already launched in China and that on the initiative of the Chinese themselves.

With such an example of the Chinese church before you, cannot each one of you

look similar to this of ours. What is done here has been accomplished elsewhere. It is glorious that you, we, they, we all may share in this China's wonderful future!

A SCHOOL FOR CHINESE GIRLS

THE United States consul at Nanking sends the following item: "The viceroy of the Liang-kiang provinces, Chou Fu, one of the most progressive of the higher Chinese officials, has recently founded a school for girls in Nanking. Six women teachers have been engaged, three to teach English and three Chinese." This is an important event in Nanking, as it is the birth of female education in that ancient city. — *Missionary Review of the World*.

A MESSAGE FROM KENGTUNG

THE TOUR ACROSS THE CHINA BORDER

THE long-anticipated tour planned among the Was on the China side of the Burman border, has at last been permitted, and Mr. Young and Mr. Antidel bring back a most enthusiastic report. Full account of their journey is not yet available, but the brief word received indicates that the opportunities in the section visited had not been overestimated. The wonderful movement bids fair to develop even more strongly and extensively than ever. For an account of this marvelous awakening in the Kengtung field, see the new leaflet, "Harvest Time at Kengtung," price 3 cents. — EDITOR.

THE open door in the country across the border is fully up to our highest expectations. I have never seen such an opportunity for work as we found about Upper Mong Nim, Lower Mong Nim, Ho Yang, Tatang Tzu, etc. About Loi Pa Le, Ai Soi and elsewhere the opportunities were no doubt even greater. You know that the conditions under which the tour was sanctioned required us to follow main roads only, and to travel with a military escort. It handicapped us very much. Our trained men had to travel with us, adhering strictly to the letter and spirit of the conditions, for fear any departure might weaken prospects for the future.

We had to rely entirely on local Muhso and Wa Christians from Kengtung and the country from the north, to work on either side of roads and to call the people to us from distant places.

The Chinese officials were greatly amazed to see the Lahu coming to us by the hundreds. The expense of living was so great and we had such a large force of local Christians to assist us, that the expense ran high and we had to return before we reached the limit of the tour as previously planned. It seemed better to work a smaller area and work it more thoroughly, than to cover a wide area and do but little. I have no doubt we could baptize 10,000 in three months with a good staff of native helpers if we had a free hand for work in and about Upper and Lower Mong Nim, Mong Mong, Keng Ma and the borders of the Wa country, especially about Loi Pa Le and Ai Soi. Handicapped as we were, we baptized 1,567 from March 19, when we began

baptizing, to April 11, when we crossed back into Burma.

March 24 was a red letter day. We stopped at a jungle place over the Sabbath, near a village of about six or eight houses, partly Chinese and partly Lahu. Our local Christians had worked the section and called the people in and they came by hundreds. We baptized 382 and extended the hand of fellowship on the banks of the little stream. It was a grand sight to see nearly 400 lined up to receive the hand of fellowship at one time in old China. We can only praise God for the wonderful way in which he is leading in this work, and the way he has prepared the hearts of the people. — W. M. YOUNG, Kengtung, Burma.

HOPEFUL FOR THE FUTURE

WE still have encouragement. In one of the outstations there are three candidates awaiting baptism, in another three or four, in another a possible one. Here in Haka there are several who have declared, but we are "Methodizing" them a little and asking them to wait a few weeks till we see how they appreciate the new truths. The converts who were baptized at the association are proving very satisfactory and are pushing their new-found hopes into the notice of others. — A. E. CARSON, Haka.

Christ is God's gift to the world; Christ, therefore, should be our gift to the world, if we are among the saved.—Rev. W. N. Clarke, D.D.

VICTORY EVEN IN DISGRACE

AN ARREST AND ITS CONSEQUENCES

BY REV. C. W. BRIGGS

JARO, P. I.

IN March of 1906, while on tour with two Visayan preachers, baptism had been administered in the morning to a company of believers in the river Jalaud near Calinog, Iloilo Province. As it was market-day in Calinog we planned to preach in the market after the service at the river, and were the more anxious to do so because no one had ever yet preached in Calinog market. The town is back near the mountains, difficult of access and in consequence isolated. A typical Spanish friar of the old order has the town practically under his control, and Protestants are thoroughly misunderstood and roundly hated under his tutelage.

When we came into the market, therefore, where perhaps 2,000 people were assembled, and took a strategic position where we would not be interrupting the business of the day, and could yet be seen and heard by most of the people in the market, we found that but few people came near us while we sang some hymns. We noted also that one or two of the head councilors of the town had anything but friendly faces for us and that under their scowls most of the people were affecting indifference. I began the service with a few words as conciliatory as I could summon, and as some of the people began to gather about us and listen one of the preachers began to proclaim with all his power the reason for our coming and the message we brought.

He had only gotten a good start, however, when up came three policemen, armed with rifles, and ordered him to stop preaching. Confident in our legal right to do as we were doing, I interfered and compelled the policeman to stand back and wait till the sermon was done, when if he had any claim upon us we would hear it, but not till after the sermon. He retreated, but not in good spirit, and we continued the preaching. The people, however were now afraid to hear us further, and we soon closed the service and told the police to do their duty if they had one to do. We were arrested and marched out of the market in disgrace.

We were led before the sergeant in command of the squad of police, where after a few words we were set free, the sergeant saying he had issued no command to have us arrested. He put his own police under arrest before us, in pretense. One of the police, however, told me aside that they had



Photo by C. W. Briggs

LISTENING TO THE GOSPEL IN A PHILIPPINE MARKET

received their order to break up our service from this same sergeant not ten minutes before coming into the market. Lies and

misuse of authority are so common here that we were not much surprised at the issue.

We felt, however, that we were disgraced before the whole market, and that not only we but the gospel itself was also disgraced. For my own part I felt heartily sorry we had gone into the market at all, believing that we had lost ground thereby. I took it for granted that no good had been done, and did not realize the blessedness of suffering disgrace in Christ's name.

Last week, just a year later, a young man presented himself in my study. He is a native of Calinog, a member of one of the best families there. He told me that for the past year he had been studying in the bishop's seminary, preparing to be a Roman Catholic priest, but that he had been sent there by his parents, not on his own initiative. During the year he had often remembered our effort to preach the gospel in Calinog, where he had witnessed our arrest, and that from that hour he had felt interested in us and been inclined to believe we were in the right. During the year he had bought several tracts and Bibles and books from my colporteur and

been reading them in the seminary, and some months ago, under the influence of the colporteur, Lucio Lachico, he had given his heart to the Lord and was now desirous to study the Bible with us, fit himself for a preacher and help us in evangelizing his own and other hard towns! He wished to leave the bishop's seminary and live with me, but I sent him up to Mr. Maxfield, telling his story and asking that he be considered as a student at the industrial school, if possible, until our Bible school should be ready for him. Mr. Maxfield gave him so warm a welcome that he returned to the seminary and persuaded one of his fellow students for the priesthood to enter the industrial school with him, thus bringing his Peter with him.

My heart has cried out with a mighty praise to the Lord, and a determination not to be sick at heart again when arrested and disgraced before a crowd for Christ's sake. This is one of differences between God's way and man's way of softening and winning hardened hearts. Christ had to be crucified to win the world; and we, his followers, must share in his shame if we would share in his victory.

DEDICATION OF THE COLES MEMORIAL

THE NEW HIGH SCHOOL AT KURNOOL

BY REV. W. A. STANTON

KURNOOL, SOUTH INDIA

A GREAT day for the American Baptist Mission of Kurnool was March 27, for on that day the foundation stone of "The Coles Memorial," our new high school building, was laid. The high school compound was gaily decorated with flags and streamers, two large tents were pitched upon the spot to provide for our friends and guests, and at the rear of the platform the stars and stripes and British jack were draped together. At the appointed hour a large and representative audience of the *elite* of Kurnool, Hindu, Mohammedan and European, assembled and filled every available space. The ex-

ercises were opened with prayer by Mr. Levering of Secunderabad. A hymn composed by Dr. Abraham Coles, in whose memory the building is erected, was then sung by the high school students, and was most fitting and appropriate to the occasion. The history of the building was recounted, showing how Miss Coles and her brother, Dr. Coles, became interested in the work at Kurnool, first erecting a building for the girls' school at a cost of Rs. 1,500 and then following it up by this magnificent building, for the erection of which they have contributed the splendid sum of \$10,000, or Rs. 30,000. Many obstacles have been

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since the inception of the undertaking, the hand of God has overruled all and the school is today an accomplished fact. The address of the afternoon was to have been delivered by Dr. Ferguson of Madras, but at the last moment he telegraphed that it would be impossible for him to come. In his place we drafted in Dr. Downie, who delivered a splendid address on "Culture," and gave us a picture of the truly educated and showing most impressively that the school is founded to produce such men. The solo by Mrs. Stanton the ceremony of laying of the foundation stone began. A glass bottle was deposited in the mortar containing the government order of sanction of the school, the order of the Executive Committee at Boston sanctioning the establishment of a high school at Kurnool, a copy of the cablegram from Boston announcing the gift of \$10,000 for the high school building, and current coin, British and Indian. Mr. Stanton then presented Dr. Downie with a silver trowel and asked him to lay the foundation stone. The stone was slowly lowered into place, the whole audience rising to witness the operation, and when properly placed Dr. Downie declared it "well and truly laid." The exercises closed with the national anthem.

On the following afternoon the annual prize distribution of the Coles Memorial High School was held. Rogers Hall, tastefully decorated with flags, palms and Japanese lanterns, was crowded to its utmost capacity and even beyond, with the large and representative audience that assembled. Professor Martin, principal of Ongole college, presided and a most interesting program was given by the boys. After the distribution of prizes, Professor Martin made a felicitous speech, and Mr. Stanton flashed on the screen four pictures of the Coles Memorial, showing the audience the beautiful building that is to be erected in their midst. The exercises closed with a grand display of fireworks. We praise God for these two great functions in connection with our high school. Educationally the new building will provide a proper equipment for our growing work, while spiritually it will help us to attract the young men whom we long to win to Christ. It will mean much for the progress of the kingdom of God among us, and we ask your prayers that the blessing of God may rest on the work so auspiciously begun, and which promises so much for the youth of this great district, as well as for all South India.



LAYING THE CORNER-STONE OF THE COLES MEMORIAL HIGH SCHOOL, KURNOOL

SILVER BAY AND THE SUNDAY SCHOOL

THE Sunday school missionary conference which was held at Silver Bay, Lake George, July 12-18, was even a greater success than the one of a year ago. Nearly 200 were present, including superintendents, teachers, pastors, editors of Sunday school quarterlies and representa-

ence on problems of missionary organization, followed by a platform address. In the evening another series of graded classes was held, at which lessons in the International series were studied, showing how the missionary application can be made.

Large practical results are sure to follow



BAPTIST DELEGATES AT THE GENERAL CONFERENCE, SILVER BAY

tives of mission boards, and the greatest enthusiasm prevailed over the possibilities of the work in the Sunday schools.

The program was eminently practical. First on the program of each day came a talk by Professor St. John, of the Hartford School of Religious Pedagogy, on the principles of teaching as applied to missionary instruction of children and young people. Following this came classes for the study of some problem in home or foreign missions. Every one attended one of these classes, which were graded, and illustrated the method of teaching missions in classes. The third hour was occupied by a confer-

ence. Sunday school leaders are expressing surprise at their failure to recognize the importance of missionary instruction in the school and are taking hold of the problem with earnestness. Editors of Sunday school quarterlies will treat certain of the International lessons next year from a missionary point of view. A beginning has been made. Teachers are becoming interested. Next year will see a great increase in the number of Baptist schools studying missions. The conference next July should have twice as many Baptist delegates at least. Plan to have a representative from your school present.

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THE NOVEMBER NUMBER

THE November issue of the MAGAZINE promises to be of more than usual interest and value. It is to be our annual Home Workers' Number, and might also be called the sailing number, for it will contain a full account of the farewell meetings, with pictures of the newly appointed missionaries and a brief sketch of each. Besides this always interesting feature it is expected that President Woodward will contribute an article on the Relation of Baptists to the Laymen's Movement; Mr. C. S. Anderson, Esq., one of the leaders in the Baptist Brotherhood, will tell What Men's Clubs Can Do for Missions; Secretary Moore will recount What Forward Leaguers Are Doing; Secretary Applegarth will outline the plan for his new work, and a symposium of brief articles will note actual successes in Sunday schools and study classes. Then there are a host of other good things, which cannot be enumerated here, but which will make the November number one of the most valuable of the year. Plan to make practical use of it in your work.

PUBLICATIONS OF OUR MISSIONS

IT may not be generally known that there are a number of missionary periodicals published in English by our missionaries in the different countries. Coming as they do directly from the fields which they represent, they contain much of interest regarding the work which cannot be found elsewhere.

In South India there is the *Baptist Missionary Review*, published monthly, and edited by Rev. W. R. Manley and Dr. David Downie, — subscription price \$1.00 per year; in Burma, *The News*, issued monthly by the Baptist Mission Press in Rangoon, — fifty cents a year, — and the

Baptist College Argosy, issued monthly, during the college year, from June to March, by the literary society connected with Rangoon Baptist College; in China, *The New East*, published quarterly by the missionaries connected with the Missionary Union and the Southern Baptist Convention, — fifty cents per year, — and the *West China Missionary News*, published monthly, the organ of the Advisory Board of the West China Educational Union, which includes our own missions in that section; in Japan, *The Gleanings*, edited by Rev. S. W. Hamblen and published bi-monthly, — fifteen cents per year; and in the Philippines, the *Pearl of the Orient*, a quarterly news letter containing reports of the progress of the work in the stations occupied by the Baptist missionaries on the Islands.

Beside these publications in English, there are a number of periodicals issued by the missionaries in the native languages. Subscriptions for the English publications may be sent to Chas. W. Perkins, Treasurer, Box 41, Boston, Mass.

THE MAGAZINE AS A MEMORIAL GIFT

TWO devoted Christian parents recently wished to commemorate the twenty-first anniversary of the birth of their son, who was early taken back to heaven, and at the same time to honor their Lord. They would gladly have done some great thing, but that was impossible, so they decided to place the MISSIONARY MAGAZINE for one year in the homes of ten families, hoping thereby to kindle a love for missions in their hearts. What better memorial to a beloved child could be offered than in some such way to seek to arouse in other hearts a greater interest in the extension of Christ's kingdom upon earth?



BURMA

STUPID GENEROSITY

"GENIUS may have its limitations, but stupidity is not thus handicapped," says some one. Just listen to this. One of the office men at the Mission Press in Rangoon, a Hindu, is frequently sent to the post office with money to be sent away by money order, and not long since had his pocket relieved of 400 rupees in paper money, which he was careless enough to leave temptingly peeping out of the top of his jacket pocket. Of course, he had to make good the loss due to his carelessness. Just about that time came the failure of the private banking firm of Arbuthnot and Company, in Madras, and this man's relatives lost very heavily. Misfortune seems to know how to "bunch his hits." Now all of this led a goodly number of his fellow employees in the press to club together and help their unfortunate fellow-countryman. How beautiful is generous sympathy! The superintendent was asked to approve, and did so heartily. Generous were the responses and ten gold sovereigns and more were the result. Of course he was rejoiced when they gave them to him! Yes and no. Two of the leaders wanted the money to be given to him at once, but the men who actually handled the cash said

wear! Now what do you think of the acute Hindu mind? Did you ever see such unlimited stupidity coupled with so much generosity and sympathy? What will the recipient debtor do with his bangles? He can wear them and look at them, but as gifts he may not sell them and pay his debts. He may mortgage them to strangers and pay his debts to his friends, and then pay interest on his mortgage till he has paid twice over for the bangles, and still not have them to enjoy. The curse of all India is its recklessness in finance, its stupidity in all questions where money is concerned.—F. D. PHINNEY, Rangoon, Burma.

A GLAD RECEPTION

THE work of language study has occupied our time principally, and in January we took the first examination and passed. Soon after we went to our own association at Zigon and then to the Prome Association. Following these we made three short jungle trips. Everywhere we were well received and gladly listened to. Four were baptized on one of the jungle trips, making seven baptized since the beginning of the year. The people are united and interested in every evangelical movement. There are nine men going to the theological seminary and five women to the Bible school.—J. T. LATTA, Thonze.



Photo by A. E. Isaac

BAPTISM AT PODILI, SOUTH INDIA

that it is not seemly to give a man money, and so they had two gold bangles made of the coins, and gave the bangles to him to

SOUTH INDIA

FRUITS OF THE REVIVAL

SUNDAY, March 17, we had the great joy of baptizing twenty-eight of our dear school children, who were converted to Christ in the great revival here, in August last, and who had been waiting for the ordinance for seven months, during which we watched their new life. Besides this we have other fruits of that revival, wholly consecrated lives of many of our Telugu brethren and sisters, who are working with us for the Lord.—A. FRIESEN, Nalgonda.

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CHINA

UNION ADVISORY BOARD

AN important step in the unification of missionary effort in West China is the formation of the West China Missions Advisory Board. According to the constitution, this organization is composed of a representative of each society laboring in West China, and its duties are to promote a spirit of harmony and cooperation among the different missions, to arrange for a speedier and more complete occupation of the field, and to consider and advise upon any questions relating to the division of the field, or to mission policy in general. The *West China Missionary News*, issued under the direction of the publication committee, is the official organ of the board, and through its columns all important communications and notices are made.

JAPAN

SUCCESS IN SPECIAL MEETINGS

WE are having much encouragement in our work. About ten days ago we commenced a week of meetings with the hope that during that time we might have twenty seekers. At the end of three days there had been thirty seekers and we hoped there would be fifty before the end of the week (or rather six days). However, when the six days were at an end seventy-two had given in their names. Night before last we had a special service for these seekers and our little church was filled. — J. H. SCOTT, Osaka.

AFRICA

A VILLAGE AT SUNDAY SCHOOL

WE commenced a regular Sunday school four weeks ago, with an attendance of 111; yesterday there was an attendance of 291, with more promised next Sunday. This is about one half of the population of the village of Ikoko. One class of fifty small boys under ten years includes many who never come to other services. So we are praying and expecting great things from the school. — PAUL C. METZGER, Ikoko.

1907

FROM OUR EXCHANGES

ARE MISSIONARIES NEEDED?

IN a seaside village beyond Sendai there is a temple of the horse, in a most beautiful spot. The horse is a dummy, just the size of the little native animals, with a badly formed head and stiff legs, and straw sandals. And what do you suppose was before him for his trough, into which the faithful put their offerings? An old Standard Oil can! Thus has civilization penetrated to these wilds. The horse has one prominent glass eye, but the other is lacking, and as the people around here are very thievish, I cannot help wondering if it was stolen. The pitiful part was that the place was decorated with the prayers of those who had faith enough to tie them there. *Life and Light.*

FRUIT OF THE REVIVAL IN THE KHASI HILLS

DURING the last two years frequent and glowing accounts have come of the remarkable work of grace in progress in the Khasi and Jaintia Hills, lying to the northeast of Calcutta, a field occupied by the Welsh Calvinistic Mission. In a population of 250,000, the number of Christians has already reached 28,000. In 1905 the number received by the churches was 5,100, and last year it was 2,771; but besides this, the entire Christian community has been raised to a higher standard of Christian living. A revival thanksgiving fund has already reached Rs. 10,000, and much more is expected. This sum was collected at a time of great scarcity, bordering almost on famine in many parts of the hills. — *The Missionary Review of the World.*

COLLEGES OF THE SCOTTISH FREE CHURCH

THIS vigorous body of Scottish saints sustains no less than ten institutions of higher learning in the foreign field, scattered through Asia, Africa, and the West Indies. These are the honorable names: Duff College, Calcutta; Wilson College, Bombay; Madras Christian College and Hislop College, Nagpur; in China, Mukden College; in Africa, Lovedale, Blythwood, Overtoun at Livingstonia, with the Hope-Waddell Training Institution at Old Calabar; and finally one in Jamaica to train men for the native ministry. *The Missionary Review of the World.*

"THY WORD IS A LIGHT"

THE Rev. H. W. Tegart of Bunyoro, Uganda, relates the following:

An unbaptized boy reader told me that he had joined the caravan of a European going to Entebbe. I said to him, "I am sorry, you are lost to us." He replied, "No, I am not; haven't I my New Testament?" And I feel with him that if he sticks to the daily reading of it he will not be lost to us. — *Church Missionary Gleaner.*

EDITORIAL

MEN NEEDED

ELSEWHERE in this number we call attention to the need of missionaries and the lack of candidates for appointment. It is true that we have many applications, but for many different reasons only a few can be accepted. It will surprise many of our readers to learn that only twenty-two per cent. of those who have applied this year have been appointed. That is to say, more than three fourths of all who apply must be rejected, because of physical weakness, lack of education, general inability or other disqualifications. It is no easy matter to say "No" to one who is eager to preach the gospel where Christ is not known; but the standard must be kept up, and only men who are well qualified appointed.

Another point should be noted. It is a common idea that the Missionary Union has all the candidates that can be used, and that had we money enough we would send out more men. Nothing could be farther from the truth. It is true that the Committee are greatly hampered by lack of funds, and there is continually the possibility that they might be compelled to withhold appointment because of this lack. This situation, fortunately, has at no time arisen. No one who was qualified for the service has ever been refused appointment for want of money. The reverse is true: had we at this time the four men mentioned on page 397 as so sorely needed, they would be sent out at once.

This point needs emphasis, for it is a long time since the Union was in such straits for men. Can it be that among the hundreds of thousands of Baptist young men, these four cannot be found? The places where they are needed are positions of large responsibility and almost unlimited opportunity. We repeat the question asked last month, *Does God call you to this work?*

REPORT OF THE CHINA DEPUTATION

It was a far-reaching plan that took so many of our keen business men and pastors

to China for a first-hand view of the missions and their opportunity. The value of their visit is already being realized. On their return to this country they presented to the Executive Committee the result of their observations, in a number of suggestions and recommendations. These have been considered by the Committee; some have already been adopted and plans are on foot for carrying them into effect. Verbally, the members of the deputation are reporting the things seen and heard to many audiences, and the result will undoubtedly be larger and more effective work on all our fields.

"EVERY MEMBER CHURCHES"

THE *Missionary Intelligencer*, the organ of the Foreign Christian Missionary Society (Disciples), prints a communication from a correspondent who reports every member of his church contributing for missions, and suggests the formation of a class of "every member churches." A great name and a greater suggestion! How many Baptist churches are included in this class? There ought to be no other class. Ours should be an "every member" and "every church" denomination. This is our ideal, and every pastor should keep it before his church continually.

RECENT EVENTS IN CHINA

THE latest advices from China indicate that steps are to be taken to remove one of the most fruitful sources of revolution and unrest in that empire, namely, the strict distinction between the Manchu and Chinese races, and the preferment offered the former. If reports be true, the empress dowager fears a successful uprising against the dynasty, and to prevent this the amalgamation of the two races is planned. The specific plans being considered include the disbanding of the Manchu banner corps, the special guardians of the emperor and the court; the eligibility of high-class Chinese to marry into the imperial family,

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thus making possible a Chinese-Manchu emperor; the absolute prohibition of foot-binding, and the adoption by Manchus of surnames like Chinese. A modern cabinet is planned in place of the board of secretaries, and a more independent throne is promised. How successful these plans will be is, of course, a conundrum. Yet the fact that they are proposed prove that the progressive spirit is still alive in China, despite recent setbacks. The advancing stream cannot be dammed. It must flow onward. China will yet take her place among the enlightened nations. It is ours to fit her for a place among Christian nations.

THE SUCCESS OF INDIA MISSIONS

In the June issue of the *Nineteenth Century and After* the Bishop of Madras discusses the above question, and in a most interesting article points out wherein missions have failed in India and wherein they have succeeded. He admits that little progress has been made among the Brahmans, but shows a most striking success among the poor in the villages. Mass movements are sweeping thousands into the Christian church, and though often the impulses and ideals are not the highest, judged by our more enlightened standards, yet true success is being won. He mentions the fact that in the Telugu country north of Madras, which includes much of our South India Mission, Christians increased during the thirty years between 1871 and 1901 from 20,000 to 220,000, and that in the last decade, while the population has increased one and one half per cent., Christians have increased thirty per cent., or, reckoning Protestants only, fifty per cent. Admitting the low standards of life and practise held by many, according to our higher ideals, he insists that the converts show a capacity for advancement and a desire for a higher life that proves the success of Christian effort among them. Certainly one acquainted with our own work among the Telugus, despite the confessions of sin — and perhaps also partly because of such penitence — brought out during the revival, would

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not hesitate to pronounce it unqualifiedly a success. Much land remains to be conquered, and much needs more careful cultivation, but the past is rich with promise for the future, and India is bound to become Christ's.

ENGLISH BAPTISTS IN SOUTH AMERICA

ENGLISH Baptists are considering the opening of work among the aborigines of South America, in connection with the Arthington Trust. A committee is investigating conditions. The "neglected continent" is coming to attract increasing attention. The opportunity for missionary service is not greater anywhere than there. There are over 300 uncivilized tribes on the continent, with scarcely any work among them. Up the Amazon there are 800,000 uncivilized Indians, and it is particularly among these that the Baptist Missionary Society will labor. Baptists already have a strong work in South America, our brethren of the South having a large mission in Brazil and a promising work in Argentina; while Canadian Baptists have opened a mission in Bolivia. Some account of these was given in the *MAGAZINE* for April.

MISSION STUDY AND CHURCH UNION

OF more than passing interest is the brief note in the *Life and Work* of the Church of Scotland that the latter body, the established church, is to unite in mission study courses with the United Free Church. This is the first year in which mission study classes have been formed in their churches and the news of this union effort is significant. What a victory it would be if this united study of the need of the world for the world's Saviour should bring these two great churches to forget their differences and to join in one great united church! Already the missions and educational institutions of the two denominations in India have been united, and other influences are at work in the same direction.

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FELLOWSHIP AND INTERCESSION

THE CALL TO PRAYER

WITHIN recent years the distinctive gift of God to mission fields has been a revelation of the power and value of victorious prayer. It is sometimes forgotten that the distinctive promise of God through the prophet of old was to pour out "the spirit of grace and supplication upon all flesh." The particular gift of grace is to be a spirit of prayer in the lives of His people. Many earnest missionaries, after years of service, have learned much about prayer in every part of Asia and in central Africa. The supreme place of the ministry of intercession has been realized as never before. God is daily doing marvelous things in direct answer to prayer, and a living expectation from him energizes the prayer of true faith in many hearts. Cleansed lives are coming from the room of prayer, in a vivid appreciation of the teaching of God's word that the victory in prayer is only possible for the pure heart.

Therefore the voluminous teaching of the Bible concerning the prayer life is being

made luminous in a special way in these days by God's work in his church in mission lands. Who will question that the church in Christian lands is in sore need of this same blessing? If Christians were asked to specify their idea as to what is Christ's highest thought for them, probably a variety of answers would be given. His statement is in John 15: 16, "Ye have not chosen me, but I have chosen you, and appointed you, that ye should go and bring forth fruit, and that your fruit should abide; that whatsoever ye shall ask of my Father in my name, it shall be done unto you." The clear statement of our Lord is here given us, that his highest thought for the Christian's fullest and richest growth is that we shall realize the victorious life of prevailing prayer with God. How many would have written that? Just that is the way of increasing power with God and with men. He calls us to this life with a new and inspiring emphasis from mission fields today. — HOWARD AGNEW JOHNSTON, in *The Missionary Review of the World*.

THE INFLUENCE OF A PRAYER MEETING

THE fiftieth anniversary of the founding of the Fulton Street noon prayer meeting will be celebrated this month in New York City. For half a century these meetings have been held, and their beneficent influence has extended to the uttermost parts of the earth. Hundreds of thousands from every land have attended them, and have returned to their homes with a new realization of the power of prayer. For the past five years a Prayer Circle of over 3,000 have daily petitioned the throne of grace for a world-wide revival. Word has been received of marvelous answers to prayer from every country, state and territory.

It is proposed to make this jubilee anniversary one that shall be felt in the prayer

life of the whole Church. To this end it is suggested that pastors be requested to preach on some phase of prayer on Sunday, October 13, and follow this with special days set apart for prayer. A special number of "The Call to Prayer," is being prepared, which will contain the full program to be carried out during the week in New York City. It is further suggested that those whose lives have been influenced by this meeting in conversion, or in the deepening of spiritual life, send the facts to the superintendent. Let Christians the world over lift their hearts with one accord in prayer and thanksgiving to God for the answered prayers of the past and the still greater things which are in store for those who pray in faith, believing.

THE HOME WORKERS

PROGRESS IN THE SUNDAY SCHOOL

WE rejoice in every evidence which comes to us of progress in the direction of a better position for missions in the Sunday school. Our attention has been called to a number of schools in which an occasional teachers' meeting has been given up to the special consideration of how to keep this subject before the school. It has been our privilege to attend and address several such meetings.

Another encouraging sign is the attitude of our Sunday school periodicals. A recent number of *The Baptist Teacher* contained an excellent article by Rev. J. Mervin Hull, who prepares the admirable "Missionary Lights" for the *MISSIONARY MAGAZINE*. In a preliminary note the editor of the *Teacher* says:

Mr. Hull's article . . . deserves very careful perusal and is precursor to others of like character already in hand or being widely prepared, with a view to increase wider study of missions in Sunday schools. It is also a part of our plan to introduce that subject wherever it has proper place in the lessons.

The *Sunday School Times*, also, which so many teachers read in the preparation of their lessons, is recognizing the importance of this subject, and has added to the other valuable departments of the paper a new one, "How to Teach the Missionary Truths." "Did you ever stop to realize," says the editor in making the announcement, "that the Sunday school that fails as a missionary training school fails as a Sunday school? That your work as a teacher is successful just in proportion as you succeed in planting the missionary spirit deep in the lives of your pupils?" Mr. Delavan L. Pierson, managing editor of the *Missionary Review of the World*, has charge of this department, which, in a periodical of the standing of the *Sunday School Times*, is a most significant addition to the many helps for teachers.

We have been very remiss in this matter

of missionary interpretation in the past. It is amazing, for example, how a writer on the Sunday school lesson for the fourth Sunday in last December (December 23), the Ascension of Christ, could prepare his notes without making the Great Commission a prominent feature, and yet a close examination of the quarterlies of several denominations revealed the fact that this remarkable lesson was suffered to pass without having its missionary character even touched upon. This illustrates the common attitude of Sunday school writers and editors in the past. They seem to have gone out of their way to avoid the subject. A new era has dawned, however, and we shall expect to see the subject naturally and fairly treated. It will not be "lugged in," but it will not be avoided. Hail the day!

TRAINING FOR TEACHERS

MANY superintendents and teachers in our Sunday schools will welcome the announcement by the American Baptist Publication Society that they are about to establish a "National Teacher Training Institute." Rev. Hugh T. Musselman, of Missouri, has been engaged to direct this movement and will be officially known as Associate Editor and Superintendent of Normal Work.

The institute will be conducted somewhat on the Chautauqua plan and will offer thorough and practical training in Sunday school work, including courses on Sunday school pedagogy, general church history, Baptist history and doctrine, and the Bible and how to teach it. Certificates and diplomas will be given to those completing the course or courses. This is a step in the right direction and ought to meet with the approval and cooperation of all Sunday school workers.

THE YOUNG PEOPLE'S FORWARD MOVEMENT

A PROBLEM TO BE SOLVED

WHEN WILL THE WORLD BE EVANGELIZED?

WHO can tell? This much may be said negatively, that it will not be until Christians have a more intelligent interest in missions. And that day is dawning. No single factor is helping to hasten it more than the mission study class. There were thousands of them last year in the churches of America and they were centers of missionary intelligence and enthusiasm. There are to be at least 1,000 Baptist classes this year. At any rate that is our aim, and anything less than that would be unworthy of us as Baptists. Our history, our numbers and our doctrinal position alike, lay demands upon us for intelligent and earnest missionary activity that no thoughtful, self-respecting Baptist can ignore. And there is no excuse for ignorance of missions, or indifference to the work in these days when such admirable facilities are afforded for mission study.

If you write today to the Young People's Forward Movement, Box 41, Boston, you will receive by return mail, a letter, a bulletin of the Movement, just issued, an announcement of the courses for the coming year (home and foreign), and an "inquiry" card. When you decide about your class and select your course, if it is to be in foreign missions, the leader will receive free of charge, by sending this "inquiry" card to the Missionary Union, "Suggestions to Leaders" and "Helps for Leaders of Baptist Classes."

The text-books and collateral material for leaders and members of classes studying China, with prices, are as follows:

Text-book, *THE UPLIFT OF CHINA*. Cloth, 50 cents; paper, 35 cents; postage extra.
MISSION STUDY CLASS MANUAL. 5 cents.
THE BAPTIST MISSIONARY MAGAZINE. 35 cents in clubs.
REFERENCE LIBRARY (ten volumes). \$5.00, carriage extra.
ANNUAL REPORT OF MISSIONARY UNION. 15 cents.
INDEX TO CHINA LITERATURE. 5 cents.

MISSIONARY ATLAS. 15 cents.

MAPS OF CHINA:

Cloth map, showing Baptist Mission stations. \$1.00.

Large wall map. \$1.25.

Small colored and outline maps.

Leaflets as follows:

A PLEA FOR CHINA. 60 cents a hundred.

CHINA'S MILLIONS. 50 cents a hundred.

CHINA: QUICK INFORMATION SERIES. 25 cents a hundred.

MISSIONS IN CHINA: A Historical Sketch. 10 cents each.

MISSIONS IN CHINA: Concert exercise. 25 cents a hundred.

THE MAKING OF NEW CHINA. 45 cents a hundred.

THE TRUE STORY OF DZIN TSE SAN. 25 cents a hundred.

WAYLAND ACADEMY: ITS STORY. 5 cents each.

YOUNG PEOPLE'S INSTITUTES

WITHIN the next two months interdenominational young people's missionary institutes will be held in Boston, New York, Brooklyn, Newark, Schenectady, Detroit, Chicago, Kansas City and doubtless in many other centers east and west. Let Baptist pastors and young people's leaders make the most of the opportunity that these institutes will afford. Too often the Baptist delegation has been small and insignificant as compared with other denominations, even smaller than we numerically. This would not matter much if only Baptist pride were injured. That which does matter is the fact that our young people have been missing the missionary inspiration and spiritual uplift which these gatherings give. Let us not be classed, in a single one of these conferences, this year, as among those who "also ran," but let us carry the spirit and enthusiasm of our large Silver Bay delegation (the picture of which, unfortunately, does not include all the Baptists in

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attendance) into every missionary institute that shall be held. The best way to defend our denomination and its doctrines is to make the denominational missionary interest and activity loom large in every such gathering. We earnestly urge that Baptist pastors and workers get together at once in every community in which an institute is to be held and plan a campaign, the aim of which shall be the largest possible Baptist delegation of the choicest available workers. We can do our part and make it a worthy part in the work of bringing the world to Christ, if we will, and I am persuaded that we will. We have some suggestions for such a campaign, that can be had for the asking.

HELP FOR INDIA CLASSES

MISSION study classes taking the course on India will find in the *Baptist Missionary Review*, published in Madras South India, much of interest and help. The issue for February, 1907, containing a review of the work for the year 1906, would be especially helpful. It may be obtained for ten cents on application to the business manager, Rev. F. Kurtz, Bapatla, Gunter District, South India. Subscriptions at \$1.00 per year may be sent to the above address, or to Chas. W. Perkins, Box 41, Boston, Mass.

John M. Moon



THE CHINA DEPUTATION ON A HOUSE-BOAT IN EAST CHINA

PROGRAM: CHRISTIAN PROGRESS IN JAPAN

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| <p>I. SCRIPTURE READING. Isa. 42: 1-12.</p> <p>II. CAUSES FOR REJOICING. Pp. 398 ff.</p> <p>III. SOME JAPANESE BAPTIST LEADERS. Pp. 399, 400 f.</p> <p>IV. TWO SPECIAL FEATURES OF OUR WORK.
1. The "Gospel Ship." Pp. 402 f.</p> | <p>2. Sunday School and Kindergarten. Pp. 404 f.</p> <p>V. A SIMPLE LITTLE STORY. P. 403 f.</p> <p>VI. SPECIAL NEEDS ENUMERATED. (See the Prayer Cycle.)</p> <p>VII. PRAYER.</p> |
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SUNDAY SCHOOL · AND · MISSIONS
MISSIONARY LIGHTS ON THE
INTERNATIONAL LESSONS
 BY REV. J. MERVIN HULL

LESSON II. JOSHUA 3: 5-17. OCT. 13

Israel Enters the Land of Promise
 Ourselves

And Joshua said unto the people, Sanctify yourselves: for tomorrow the Lord will do wonders among you. Vs. 5.

INSTEAD of standing helpless, gazing with futile amazement at the wonderful changes which are opening the promised land of all nations to the church of Christ, we ought to prepare ourselves in the wonders which the Lord will do there tomorrow. See how this problem looks to our missionaries in China. Rev. I. B. Clark of Suifu puts it like this:

We spent much time at our conference in discussing the educational work of our whole West China Mission. Without a doubt there will soon be a number of denominational colleges in Chentu. There is an aggressive movement to have a union university with denominational colleges and theological departments. The question is, What part are we Baptists going to have in it? The Chinese of this province are very progressive. The time has come when they will get Western learning somewhere. Shall they have it with an atheistic, or with a Christian tendency, with a heathen or Christian influence? Are the most enlightened, the leaders, to be Christian, or favorably disposed toward Christianity, or opposed to it? We at the conference felt so strongly that the Baptists ought to have a part in this, that a number of us made individual pledges to enable our representative to pay the earnest money on a tract of land included in that contemplated for the university. If the land were bought by others before we buy for our college we should have to pay an exorbitant price; for when the Chinese know that the foreigner wants a property, they invariably

ask more for it. We resolved to keep the opportunity open.

What shall we do? Shall we go over while Jordan is heaped up? Shall we choose a man from every tribe to go with the ark of the covenant?

LESSON III. JOSHUA 6: 8-20. OCT. 20

The Capture of Jericho
 The Caste Jericho

The wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. Vs. 20.

MISS HELEN NEWCOMB, of the Woman's Society, was formerly one

of our missionaries in India. In a recent conversation on the subject of caste she said, "Caste is a wall of solid rock; it is a sharp, cruel sword of steel; it is a chain that binds the people with massive, relentless links; it is anything



HINDU WIFE WAITING ON HER HUSBAND

Note caste marks on man's head and shoulders

that constitutes a solid, hopeless barrier. And yet it is nothing at all; it is without substance, like the mists, like the darkness that flees before the sun. The distinctions of caste cannot be compared to the distinctions caused by rank, wealth, or social position, education or culture. These all have in them something that is real, even when unduly exaggerated; but caste, with all its centuries of history, with all its tremendous power, exists in imagination only. The moment it is forgotten, it ceases. Some of my best Bible women among the Telugus used to go with me occasionally to the homes of the

women, — of course it is well known our great work in India has been as only very slight among the caste people. First the caste women would observe all the little details of caste in their relations with the Bible women, but as time went on, they saw the goodness of the Bible women, and were helped by them, suddenly the absurd restrictions of caste were forgotten; the caste women were talking with the Bible women, receiving gifts from their hands, allowing them to visit their children, even inviting them to their homes. Like the wall of Jericho, caste fallen flat, it was not there at all. So, I believe, when we have gone around times enough, the wall of caste will fall, and our missionaries can go straight up into the land and take it for the Lord."

ON IV. JOSHUA 14: 6-15. OCT. 27

Caleb's Faithfulness Rewarded

Grand Old Inheritors

Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance. Vs. 13.

MORE than forty years ago John E. Clough began his work among the hills of South India. At that time there were many who considered the gospel content of the Telugus as hopeless an enterprise as the conquest of Canaan seemed to the spies except Joshua and Caleb. The young missionary was as brave and contented as Caleb himself. He began to wield the power that was in him at once. The picture of John E. Clough in the early days at Ongole will always be vivid and bright, as he walked up and down the streets of the city, past the shrines and altars of a multitude of Hindu gods, talking over and over again John 3: 16 in Telugu language, while as yet he could speak but little more in that tongue. We have seen him making trips into the jungle, telling the gospel story everywhere, saving thousands from death by famine, leading the blind to the revival, when the Telugus came by hundreds and even thousands asking for him. Thus in the providence of God he did a great part in the redemption of the land, and now, in his old age, it is recognized the world over that in a real sense a large portion of India belongs to him, and in

future generations, "unto this day," he will have an inheritance there.

Nearly sixty years ago William Ashmore began, in Siam, his work which developed into our missions in China. For more than fifty years he labored to make the Celestial Empire in very truth the kingdom of heaven. And now, like Caleb, a portion of that kingdom is assigned to him, and all men recognize the truth that it belongs to him forever. And thus as the years pass on they who go up and enter the promised land of the nations shall not only gain it for God, but they shall possess it themselves, until, in due time, the children of God shall inherit the earth.

LESSON V. JOSHUA 20: 1-9. NOV. 3

The Cities of Refuge

A Day in "Hebron"

Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses. Vs. 2.

IN these modern times it would be difficult to find a place so much like the ancient cities of refuge as one of the mission stations of our foreign field. Only it is not one kind of trouble, but many kinds that are brought to the mission station for relief or settlement.

As in the ancient days, so today, quarrels between individuals or villages are brought to the mission station for adjustment. A missionary in one of these cities of refuge may begin the day by settling a dispute between two who have come a long distance to lay their case before him; then he may go to his dispensary or hospital, if he has one, and try to help those who have fled to him for relief from bodily disease or suffering. In some stations it is this work which touches most deeply the sympathy and energy of the worker; for heathenism is more cruel than war in producing human suffering. In some of the frontier stations the people have even fled to the missionary to protect them from wild beasts. And so every day, and day after day, the mission station becomes a city of refuge to the people, and in all these other endeavors to help those who come there is an underlying and constant purpose to tell everybody who comes of Jesus the Saviour of men. Of such cities of refuge there are still too few.

PERSONAL AND OTHER NOTES

BORN

To Rev. and Mrs. W. H. Millard, Hangchow, East China, March 23, a son, John Crockett.

To Rev. and Mrs. Charles B. Tenny, Kyoto, Japan, June 23, a daughter, Ruth Hana.



ARRIVED

REV. S. E. MOON, from Banza Manteke, Africa, at Boston, July 25.



DR. TRUMAN JOHNSON and his wife, who labored for so many years in Burma as missionaries of the Union, have recently met with a severe loss in the death of their son Merle, a promising young man of nineteen. Many friends will sympathize with them in their sorrow.



COPIES of the annual report of the Japan Mission have been received and can be secured from the Literature Department of the Missionary Union at ten cents each. It is beautifully illustrated and is a most attractive volume, with full information concerning the work of the mission.



REV. J. E. RHODES, of Bassein, Burma, has been temporarily transferred to Rangoon to assist Mr. Phinney at the Baptist Mission Press until the arrival of Mr. Money. Mr. Rhodes has had previous experience in practical printing and can render Mr. Phinney much needed assistance.



WE regret to announce the resignation of Rev. Fred Merrifield, of Tokyo, Japan, and Rev. A. A. Forshee, of Bacolod, P. I. It is a sorrow to both to be compelled to give up the work. Their interest in it is deep and though they may not be permitted to engage in the service personally, their hearts and hands will still be in it.

It has been a pleasure to welcome back to the Rooms Secretary Mabie after his visit to the Orient. He has had a busy time, every minute being occupied. The trip was a most profitable one. District Secretary Dobbins has also returned to his work, better fitted than ever for service among the churches.



ON their way home for a much needed rest, Dr. and Mrs. John McLaurin had the privilege of attending the World's Sunday School Convention in Rome, and a number of the delegates were fellow passengers with them on the "Cretic" from Naples. Dr. McLaurin has gained slightly in health and hopes in time to see a substantial improvement in this respect.



WE were glad to receive a visit in August from Rev. Joseph W. Kemp, one of our leading Baptist pastors of Edinburgh. Mr. Kemp was seeking information and material to help him in mission study courses which he is planning among the young people of his church, and took back with him to Scotland copies of all our helps along this line, with the intention of pushing this work as widely as possible.



WE have on sale for five cents each two interesting leaflets printed in China, one entitled "Captive Cathay," the other, "The Spirit of the Poppy." The former is an historical poem narrating China's resistance to the opium trade, by Rev. George L. Mason, at one time a missionary of the Union in China; the other is a pathetic story of a little Chinese girl, saved from a life of sin by Miss Cornelia Bonnell, the author of the leaflet, who is engaged in rescue work in Shanghai.



WE have read with interest two issues of *The Home News*, published bi-weekly by the children in the Home for the Children of Missionaries at Morgan Park, Ill.

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The editorial staff consists of the editor, who has general charge, and two assistants appointed for each issue, all chosen from among the children. Any one refusing to contribute when asked to do so is fined ten cents—a rule which deeply appeals to us. The children gain valuable experience as well as pleasure from this venture in journalism.



On and after October 1, 1907, postage on letters to foreign countries in the Universal Postal Union will be five cents for one ounce, and three cents for each additional ounce or fraction thereof. This is a reduction of more than one half on letters weighing two ounces or more. If you wish to send return postage, you can for six cents buy a coupon, in exchange for which your correspondent can procure in certain countries a stamp of the equivalent of five cents United States money. The list of those countries includes Great Britain, the whole of India, and Japan, but does not include China, nor the Congo Free State.



The Philadelphia School for Nurses gives to many young women the opportunity which they would not otherwise have of preparing themselves for a useful and lucrative occupation. A course of two years' duration is offered free, with room, board, laundry, nurse uniforms, suitable training and instruction. Practical experience is gained by nursing in the homes of the poor, and at the end of the course

the students' return fare home is paid. This and another shorter course are available for young women of every state, but preference is given to those from the smaller towns and rural districts where there is an absence of hospital facilities. For further information apply to the school, at 2219 Chestnut St., Philadelphia.



LONG SERVICE RECOGNIZED

DR. PARTRIDGE, of Swatow, South China, writes of the closing exercises at the theological seminary, and says: "Some of the students will be engaged in teaching or preaching during the summer. We have no definite information in regard to the number of students we may expect when the new school year begins in October next, but the work is going on so well at the new seminary building that we expect to enter it at that time.

The members of our mission circle gave my wife and myself a very unexpected and very pleasant surprise last Tuesday evening by coming together with kind congratulations, it being my seventieth birthday. At the close of a pleasant social evening Dr. Ashmore, Jr., spoke feelingly and kindly of the relations which he and I have sustained towards each other in the work for thirty years, and then in behalf of the mission circle presented me with the two volumes just issued in connection with the recent Centenary Conference held at Shanghai. The occasion was one the memory of which both my wife and I will gladly cherish."

THE LITERATURE OF MISSIONS

THE CHALLENGE TO CHRISTIAN MISSIONS. By R. E. Welsh. M. A. London: H. R. Allenson, Ltd. Second edition. 188 pages.

The sub-title of this book is "Missionary Questions and the Modern Mind." It is an attempt to interpret the missionary cause, to answer the common sincere objections to the enterprise and to indicate its true mo-

tive and aim. In answering the objection that the more liberal theology of these later years has "cut the nerve" of missions, the author gives the keynote of the book in four principles of judgment which he enunciates: "(1) Judgment is proportioned to the good within reach; (2) the grace of the eternal Christ operates beyond the area in which

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the historical Jesus is known; (3) destiny is determined, not by absolute present character, but by the germ which potentially is ultimate character; (4) salvation is salvation from present sin and moral death, not from destinies which are only incidental to ultimate character." It is a very valuable little volume, stimulating to thought and helpful in the answering of some of the questions that are arising concerning mission work. The apologetic for foreign missions which it offers is suggestive and satisfying, being along the line of that proposed by Dr. Mabie in his book, "The Meaning and Message of the Cross."

HILDRETH'S JAPAN AS IT WAS AND IS. A Handbook of Old Japan. Edited by Professor Ernest W. Clement, Principal of Duncan Baptist Academy, Tokyo. Chicago: A. C. McClurg & Co. 2 vols. Illustrated. 790 pages. Price, \$3 net.

More than fifty years ago Richard Hildreth, the American historian, first published his book, "Japan as it Was and Is." It is

significant that after half a century, amid many modern books on Japan, Hildreth's work is deemed worthy of a new edition, and it is still more significant that Professor Clement, himself the author of "A Handbook of Modern Japan," should be the enthusiastic editor of this revision. But an examination of these attractive volumes reveals good reasons for their republication at this time; they contain the material upon which all genuine study of the history of Japan must be founded. "I have put into this book," said Hildreth, "the cream skimmed, or, as I might say, in some cases, the juices laboriously expressed, from a good many volumes." Prominent among these are picturesque passages from Kämpfer, the German traveller, who lived in Japan from 1692 to 1694, and quaint extracts from "Purchas, his Pilgrimes," and many others, showing the Portugese, Spanish and Dutch relations with the Japanese, their domestic, religious and political life, down to the opening of Japan to the modern world by Commodore Perry.



CONCERNING WILLS AND ANNUITIES

FORM OF LEGACY

I also give and bequeath to **THE AMERICAN BAPTIST MISSIONARY UNION** dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor within months after my decease.

FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to **THE AMERICAN BAPTIST MISSIONARY UNION** one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

GIFTS FOR CHINA FAMINE FUND, APRIL TO JUNE (Continued)

Note.—For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D." are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday School"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

MASSACHUSETTS, \$471 17	Boston, Commercial Cable Co., refund	\$20 27	Boston, a friend	\$5 00
Chelmsford, 1st ch. \$13 50	Boston, 1st ch.	100 00	Boston, a friend	5 00
Boston, Ruggles St. ch. 5 00	Boston, Mary E. Learned	50	Lawrence, Arlington S. S.	37 04
			Everett, C. Boynton	6 00

THE BAPTIST MISSIONARY MAGAZINE

Springfield, State St. ch.....	\$10 00
Somerville, a friend.....	2 00
Lynn, Mrs. Grace E. Reed.....	2 00
Wakefield, E. E. Howlitt.....	2 00
Cambridge, 1st ch.....	8 00
Springfield, 1st ch.....	10 00
Springfield, Highland ch.....	10 00
Watertown, Beulah S. S.....	50
Somerville, P. J. Teele, Malden, E. C. & L. M. Stockwell.....	3 00
Whitinsville, E. C. A. Hanover, Lavinia S. Ford.....	5 00
Somerville, A. A. H. Lynn, Washington St. ch.....	10 00
Royalston, J. M. Shepardson.....	1 00
Dorchester, Mrs. H. H. Gunn.....	5 00
Dedham, F. L. Babcock & family.....	18 00
Wakefield, L. J. M. Westminister Depot John P. Roper.....	2 00
Leominster & Fitchburg French Mission, Woodville S. S.....	32 04
Campello, Warren Ave. ch.....	27 98
Salem & Lynn French Mission.....	5 15
Melrose, Mr. and Mrs. Thomas T. Bailey.....	5 00
Greenwood, Jos. E. Perkins.....	1 00
Agawam, 1st ch.....	20 26
Newton Upper Falls S. S.....	5 00
Hubbardston, John Adams.....	2 25
Cambridge, Old Cambridge S. S.....	2 00
Winchendon, Mrs. C. P. Fairbanks.....	2 00
Malden, Lydia F. Mann.....	1 00
Russell, Rev. & Mrs. A. C. Hussey.....	2 00
Beverly, 1st ch.....	2 50
Arlington, Trinity ch., Cambridge, Sarah P. Fuller.....	25 00
Dorchester, Blaney Mem'l ch.....	6 00
Wenham B. U.....	5 00
Dedham, Miss Maude Damon.....	1 00
Natick, F. E. Edwards, Needham.....	5 00
Taunton, a friend.....	2 00

RHODE ISLAND, \$84 65

Hope Valley, 1st S. S.....	\$10 40
Newport, 2d ch.....	64 25
Providence, M. W. D. Providence, Mt. Pleasant ch.....	2 00
Providence, North Chapel.....	7 00

CONNECTICUT, \$21 75

Norwich, 1st ch.....	\$1 00
Danielson ch.....	15 50
Plainville, Mrs. C. L. Buckingham.....	2 50
Derby, C. B. Leach.....	2 00
Stafford, "Fitz William".....	75

NEW YORK, \$1 143 28

Auburn, 2d ch.....	\$37 18
Parkville ch.....	1 00
Saratoga Springs ch., E. T. Hiscox.....	10 00
Wolcott, 1st ch., of wh. \$1 is from "Sunbeams".....	70 00
Rochester, Edwin R. Brown.....	3 00
Rochester, 2d S. S.....	44 56
Rochester, Bronson Ave. ch.....	10 75
Rochester, Park Ave. ch.....	125 00
Rochester, 2d ch.....	10 00
New York, a friend.....	100 00
New York, a friend.....	10 00
New York, Harlem Y. P.....	5 00
New York, Ger. Emmanuel S. S.....	15 00
New York, Rev. H. Smith.....	2 00
Buffalo, 1st ch.....	33 50
Buffalo, Maple St. S. S., Buffalo, Prospect Ave. ch.....	21 50
Cohoes ch.....	10 42
Oswego, a friend.....	35 59
Banksville ch.....	2 00
Norwich, 1st ch.....	10 50
Wayne Village ch.....	28 00
Greece ch.....	5 00
Greece S. S.....	10 00
Greece Y. P.....	15 00
Mariner's Harbor Bible School.....	5 00
Batavia Y. P.....	18 00
J. K. Clark.....	5 00
Scotia S. S.....	6 07
Mrs. F. C. Salisbury.....	10 00
Lorain ch.....	6 33
N. River ch.....	5 00
Miss Carrie Dewey.....	3 00
Sherman S. S.....	19 25
Brooklyn, Sumner Ave. S. S.....	20 70
Brooklyn, Emmanuel ch.....	1 00
Montour Falls, Cook Academy, teachers & students.....	2 85
Dundee, 1st C. E.....	7 10
Brookton, a friend.....	13 00
Amsterdam ch.....	1 00
Webster ch.....	33 00
W. Urban ch.....	11 25
E. Marion, 1st ch.....	3 00
Port Byron, 1st ch.....	29 58
Rushford, T. P. Poate, Wolcott ch.....	12 51
Newark S. S.....	10 00
Sandusky ch.....	30 00
Fulton, 1st ch.....	4 23
Carthage, 1st ch.....	6 35
Smithville ch.....	5 00
Albion, 1st ch.....	10 55
Albion, S. S.....	39 20
Greenwich, a friend.....	6 45
Benson, P. C. E.....	1 00
Watervliet, Mannville Miss S. S.....	3 06
Watervliet, 2 friends.....	45
Troy, a friend.....	1 49
Princeton C. E.....	11 52
Albany, Mem'l ch., a member.....	5 00
Walworth, 2d ch.....	2 77
Walworth, C. E.....	50
Ogdensburg, Jr. 2d C. E.....	4 00
Williamsville ch.....	16 00
Eaton, Lewis A. Walker.....	2 00
Covington C. E.....	3 00
Albany, Hope ch.....	7 75
Morrisville C. E.....	8 00
Gaines & Murray ch.....	10 00

Binghamton, Conklin Ave. ch., a friend.....	\$8 00
Minerva ch., Frank M. La Bar.....	2 00
Oneonta, D. W. Ford, Stephentown S. S.....	5 00
Rushford ch.....	4 00
Sandusky, Mrs. L. M. Manning.....	4 00
Portageville C. E.....	5 00
Averill Park, Lucy M. Wright.....	1 00
Williamsville ch.....	1 75
W. Somerset ch.....	32 12
Avoca ch., L. M. Soc.....	9 40
Cohoes, 1st ch.....	1 00
Mechanicsville, Mem'l S. S.....	10 35
Canastota S. S.....	6 00
Hartford ch.....	10 00
Hartford Y. P.....	5 67
Williamsbridge, Emmanuel ch.....	13 53

NEW JERSEY, \$168 28

Morristown, a friend.....	\$20 00
Middletown S. S.....	5 00
Middletown, Jos. Frost, Middletown, "K".....	1 00
Florence ch.....	50
Lockport, Mrs. Clara H. Parker.....	6 50
Paterson, 1st S. S.....	5 00
Pemberton S. S.....	46 43
Collingswood ch.....	12 50
Mrs. Mary Edgarton.....	27 30
Arlington, Sw. ch.....	5 00
Arlington, Sw. Y. P.....	17 30
Bayonne, Bergen Point, a friend.....	6 75
Miss Alice Palm.....	2 00
Rev. D. Graves.....	3 00
	10 00

PENNSYLVANIA, \$1 006 45

Holly ch.....	\$11 00
Rosemont, M. D. McKee.....	3 00
McKeesport, 1st Sw. ch.....	27 56
Sayre, 1st ch.....	12 00
Harmony ch.....	5 00
Pittsburg, Maple Ave. B. U.....	26 00
Pittsburg, Etta Pritchard.....	5 00
Pittsburg, Mrs. W. E. Pritchard.....	2 00
E. Brady S. S.....	16 00
Zion ch.....	10 13
Montrose, Bridgewater H. & F. Miss. Soc.....	14 00
Slippery Rock, Zion ch.....	13 00
Nanticoke, English ch.....	31 70
W. Newton, 1st ch.....	28 79
Mt. Zion ch.....	9 50
Ambrose ch.....	8 55
Philadelphia, N. Frankford S. S.....	45 00
Philadelphia, Manayunk, 1st ch.....	220 00
Philadelphia, Oak Lane S. S.....	6 25
Philadelphia, Oak Lane ch.....	50 00
Philadelphia, Blockley ch.....	10 00
Philadelphia, Falls of Schuylkill Jr. B. U. & Primary.....	3 00
Logan's Valley ch.....	4 00
Germantown, 2d S. S.....	15 32
Upland ch.....	309 64
Pittcairn ch.....	20 00

THE BAPTIST MISSIONARY MAGAZINE

Enon ch.....	\$13 00	Chicago, Humboldt		Harlan, Dan. ch., Krist	
Germantown, 2d ch....	25 00	Park Ger. ch.....	\$22 25	Sahl.....	\$1 00
N. Moreland ch.....	2 00	Bloomington ch.....	24 71	Hampton, Bethany ch.,	7 00
Slippery Rock, Zion		Joliet, Eastern Ave.		Hampton, Bethany, a	1 00
ch.....	1 00	B. U.....	15 00	friend.....	1 00
Butler, 1st C. E.....	11 00	Marseilles, 1st B. U.,	1 00		
Troy ch.....	4 00	Chicago, Bohemian		MISSOURI, \$108 65	
Picture Rocks S. S.....	25 41	Emmanuel ch.....	30 60	W. Plain, J. C. Barry,	\$5 00
Clark's Green S. S.....	3 00	Chicago, Miss Ed-		Turnly, Cyrus Wil-	1 00
Clark's Green B. U.....	3 00	wards.....	3 00	liams.....	1 00
Aldensville ch.....	5 60	Chicago, 2d Ger. ch....	5 00	St. Louis, C. A. Guer-	10 00
Manayunk, 1st ch.....	2 00	Chicago, Clara Brierly,	2 00	neay.....	10 00
Manayunk B. U.....	5 00	Lake View, Sw. ch....	110 00	Wheatland, G. C. Kel-	10 00
		Chillicothe B. U.....	8 50	ly.....	70 00
W. VIRGINIA, \$38 86		Cuyler S. S.....	1 00	Board of Home & For-	10 00
Sistersville B. U.....	\$3 45	Galva, Miss Ada Hob-	2 00	eign Missions.....	70 00
Alderson, G. J. Thomp-		ley.....		Chula ch.....	10 00
son.....	10 00			Lucerne, Mrs. Mary	2 00
Morgantown, 1st ch....	19 00	INDIANA, \$157 81		Moore.....	
Elkins ch.....	6 41	Delphi, E. R. Clemen-	\$8 50	N. DAKOTA, \$1 75	
		ger.....	10 00	Fairmount ch.....	\$1 00
DELAWARE, \$26 50		Maria Creek ch.....			
Wilmington, Bethany		Indianapolis, College	20 03	S. DAKOTA, \$30 50	
ch.....	\$26 50	Ave. S. S.....	37 00	Bryant ch.....	\$5 00
		Indianapolis, Mrs. L.	25 00	Wist, Ole O. Kvernes,	29 00
N. CAROLINA, \$5 00		A. Van Deman.....	8 00	Mitchell S. S.....	
Southern Pines, Eva		Indianapolis, R. L.	3 28		
H. Kimball.....	\$5 00	Van Deman.....	16 00	NEBRASKA, \$113 74	
		Dunkirk B. U.....	30 00	Weston, Sw. ch.....	\$16 00
KENTUCKY, \$14 25		Terre Haute, Taber-		Weston, H. Roslund..	5 00
Louisville, N. Y. Hall,	\$8 25	nacle ch.....		Kearney, Wom. Miss.	15 00
Pikesville, H. V. For-		Lima, 1st ch.....	3 28	Soc.....	28 00
syth.....	6 00	Logansport, 2d S. S..	5 00	Omaha, 1st ch.....	17 00
			3 50	Omaha, Wom. Quar-	16 00
GEORGIA, \$3 50		OHIO, \$268 31		terly.....	16 00
Atlanta, Baptist Col-	\$3 50	Avon ch.....	\$3 20	Glenville ch.....	1 00
lege students.....		Dayton, Williams St.	7 50	McCook, A. F. Green,	1 00
		ch.....	5 00	Beaver Crossing, C.	1 00
TEXAS, \$2 00		Dayton, Mem'l ch....	36 45	Whitnah.....	
San Antonio, S. L.		Dayton, Central ch....	5 00		
Sisson.....	\$2 00	Cincinnati, Lincoln	5 00	KANSAS, \$113 32	
		Park ch.....	5 00	Liberal, Mt. Pleasant	\$ 00
INDIAN TERRITORY, \$10 00		Mill Fork ch.....	5 39	B. U.....	
Atoka ch.....	\$10 00	Rev. & Mrs. B. L.	11 00	Liberal, J. S. N. How-	
		Neff.....	23 50	ard & wife.....	1 00
OKLAHOMA, \$70 25		N. Royaltown ch.....	20 00	Onega S. S.....	
Wellston S. S.....	\$11 25	Sinking Creek ch....	5 00	Chanute S. S.....	
Oklahoma City, 1st ch.,	45 00	Youngstown, Haselton	4 50	Iola, G. R. Bunnell....	
Helena Y. P.....	14 00	ch.....	7 45	Hiawatha, Mrs. Annie	1 00
		Sidney, 1st ch.....	5 00	Morrison.....	
WISCONSIN, \$45 45		La Grange ch.....	5 00	Ottawa, David Cole...	
Delavan, 1st ch.....	\$31 45	Newport, Miss. Band.	25 00	Ottawa, 1st ch.....	
Pound, Polish ch.....	8 00	Toledo, Bert Abell....	16 70	Laurence, Mrs. Gros-	
Hudson, 1st ch.....	6 00	Cleveland, Euclid Ave.	18 60	venor.....	
		ch.....	2 50	Sylvan Grove, Presby-	
MICHIGAN, \$150 14		Cleveland, Euclid Ave.	58 02	terian C. E.....	
Plainwell ch.....	\$50 00	Jr. B. U.....		Harmony ch.....	
Detroit, G. L. Willet..	1 00	Clear Fork ch.....		Bronson, A. E. Good-	
Brooklyn S. S., Easter		Brookfield ch.....		man.....	
offering.....	12 65	Hubbard ch.....		Belleville ch.....	
Mt. Morris ch.....	11 40			Grace Hill ch.....	
Grand Rapids, Foun-		MINNESOTA, \$626 20		Leland ch.....	
tain St. S. S.....	26 78	Minneapolis, Scandi-	\$582 34	Old Mt. Pleasant ch...	
Bay City, 1st ch.....	24 00	navian chs.....	33 45		
Bell Branch S. S.....	1 00	Minneapolis, Central	10 50	COLORADO, \$94 81	
Flint, 1st ch.....	17 31	ch.....		Pueblo Jr. C. E.....	
Grand Rapids, 14th St.		St. Paul, Burr St. ch..		Pueblo S. S.....	
S. S.....	1 00			Ft. Collins, 1st ch....	
Redford S. S.....	4 00	IOWA, \$68 51		Collbran, a friend...	
Boyne City, Edward		Corning, Mrs. E. F.	\$5 00	Denver, C. H. Ashton.	
& Libbie Chase....	1 00	Lowry.....	1 50	Monte Vista.....	
		Corning, Winnifred	5 00	Yeiser, J. G. Jewell...	
ILLINOIS, \$331 56		Jennings.....	2 50	Durango S. S.....	
El Paso ch. & S. S.....	\$36 00	English River, High-		Collbran, a friend...	
Galesburg, Lucy S.		land ch.....	10 00	Denver, Capitol Hill	
Goff.....	1 00	Iowa City ch.....	2 50	ch.....	
Elmhurst, Mrs. Lori-		Iowa City, Amos N.	2 50	Denver, Judson Mem'l	
mer.....	10 00	Currier.....	2 50	ch.....	
Alton, 1st ch.....	25 00	Council Bluffs, Sw. S.	8 00	Saguache, Mrs. S.	
Farmington ch.....	1 50	S.....	19 91	Jewell.....	
Morgan Park ch.....	18 00	La Monte ch.....		NEW MEXICO \$4 90	
Ewing ch., Ladies' Aid		Marshalltown ch....	1 50	Glencoe, Frank Alli-	
Soc.....	15 00	Aurelia, Mt. Olive ch.	50	son.....	
		Des Moines, Forest			
		Ave. S. S.....			
		Harlan, Gertie Sahl...			

THE BAPTIST MISSIONARY MAGAZINE

IDAHO, \$35 29
 W, 1st ch..... \$35 29

ARIZONA, \$60 00
 x, Jr. C. E..... \$5 00
 tt, M. B. Hasel- 50 00
 ye, Mrs. I. A. 5 00
 yer.....

WASHINGTON, \$73 86
 S. S..... \$10 00
 a, 1st ch..... 21 78
 b, University 15 00
 c ch..... 1 50
 d, A. Heaney..... 10 00
 e, Ruth K. Tay- 3 00
 f, Wom. Bible 2 80
 g..... 10 00
 h, ever S. S..... 3 00
 i, over B. U..... 2 80

OREGON, \$44 55
 feld, P. H. Em- \$1 00
 City, 2d ch..... 16 00
 nville, Dan. ch., 12 95
 nville, Dan. S. 5 00
 nville, Dan. 2 00
 n, Cir..... 7 60
 rg ch.....

ALIFORNIA, \$549 46
 ateria ch..... \$7 50
 ajeles, Mem'l ch., 12 75

Los Angeles, A. C. Way..... \$17 22
 Los Angeles, Orchard Ave. ch..... 30 00
 Oakland, M. Bamford. 1 00
 Oakland, Sw. ch..... 8 00
 Oakland, Calvary ch., class of boys..... 16 00
 Oakland, C. W. Brown, 5 00
 Oakland, J. Sunder- land..... 5 00
 Oakland, Calvary ch., 30 80
 Oakland, Dan. Sewing Soc. 2 50
 Oakland, 1st ch., a friend..... 50
 Oakland, Dan. & Nor. ch..... 47 50
 Crescent City, Mrs. B. A. Leon..... 4 00
 Los Gatos, J. W. Rowe, 5 00
 Clovis, Mrs. Temple... 1 50
 San Francisco, Cove- nant ch..... 23 50
 San Francisco, Cove- nant B. U..... 1 00
 San Francisco, 1st ch. 4 00
 Clovis S. S..... 10 00
 Sangor ch..... 7 00
 San Jose, Sw. ch..... 10 00
 San Diego, 1st ch..... 153 50
 Fresno, 1st ch..... 20 65
 Selma, Dan. Wom. Circle..... 35 74
 National City S. S..... 15 00
 National City C. E..... 10 00
 Ontario, a friend..... 5 00
 Clovis ch..... 3 30
 Santa Cruz, Mrs. C. M. Abbott..... 2 50

Santa Clara ch. & S. S., \$15 00
 Gary, Sw. ch..... 17 50
 San Jose, 1st ch..... 5 00
 Berkeley, Evangel ch., a friend..... 5 00
 Berkeley, 1st ch., La- dies' Circle..... 11 50

CANADA, \$120 00

Montreal, H. L. Haynes..... \$2 00
 Brantford, Park ch.... 125 00
 Ontario, Bruce Mine, Mrs. L. Beilartzs... 2 00

NOVA SCOTIA, \$11 83

Bridgewater ch..... \$11 83

BURMA, \$14 61

Maubin ch..... \$14 61

MISCELLANEOUS, \$1 334 98

Transferred from the Japan Famine Fund \$426 92
 E. R. Waterbury..... 20 00
 W. G., a sympathizer 2 00
 Scandinavian churches of America..... 161 27
 A friend..... 1 50
 I. W. C..... 5 00
 German chs. of North America..... 718 29
 Total..... \$7 664 49
 Previously reported... 4 166 01
 Total to date..... \$11 830 50

DONATIONS RECEIVED IN JULY, 1907

MAINE, \$147 76
 r, 1st ch., N. tman, for hospi- \$1 00
 J. C. Robbins, 5 00
 r, 1st ch., A. F. on, for do..... 5 00
 r, 1st ch., Jas. dbury, for do... 1 00
 r, 1st ch., Dr. ton, for do..... 2 00
 r, 1st ch., E. G. e, for do..... 1 00
 r, 1st ch., H. F tman, for do... 5 00
 r, 2d ch., M. M. y, for do..... 1 00
 r, 2d ch., Miss H. lidden, for do... 50
 r, 2d ch., Miss . Porter, for do. 50
 r, 2d ch., Mr. & Barrows, for do. 5 00
 r, 2d ch., A. W. for do..... 5 00
 urn ch., \$20 of h is for do... 26 78
 urn S. S., for do., 2 00
 rge, 1st C. E.... 1 00
 r, 1st ch..... 4 20
 r, 1st ch..... 15 20
 oro, 1st S. S., Fa Hab..... 13 00
 e Isle, 1st ch... 6 10
 fain St. ch..... 10 00
 boro, 1st ch... 2 59
 h., for Gospel 2 00
 S., for do..... 2 00
 gan, Miss Lucy inmore..... 1 00
 n, Chestnut St. 5 23

Biddeford, 1st ch..... \$4 66
 Caribou ch., for Capiz hospital..... 25 00
NEW HAMPSHIRE, \$147 02
 Antrim, 1st ch., Miss Martin, for hospital, c. J. C. Robbins... \$1 00
 Antrim, friends, for do..... 5 00
 Nashua, Crown Hill ch., Miss Taylor, for do..... 1 00
 Nashua, Crown Hill ch., Mrs. Nichols, for do..... 1 00
 Antrim, Mrs. D. H. Goodell, for do... 25 00
 Manchester, People's ch., \$15 for do.... 55 00
 Woodstock, 1st ch... 5 00
 New London, Wayside Chapel..... 5 00
 Hampton Falls ch.... 10 26
 Keene, 1st ch..... 38 76

VERMONT, \$258 15

Rutland ch., Miss. Study class, t. s. C. A. Converse..... \$12 55
 Ludlow ch., t. s. J. V. Latimer & wife.... 200 00
 Grafton ch..... 20 60
 Brattleboro, Mrs. M. C. Carpenter..... 25 00

MASSACHUSETTS, \$1 508 46

Hyannisport, Union Chapel, for hospital c. J. C. Robbins... \$9 54

Newburyport ch., for do..... \$25 00
 Osterville ch., for do. 9 00
 Cambridge, Old Cam- bridge ch..... 206 20
 Weymouth, 1st Bible School..... 4 90
 Worcester, 1st ch., Chinese Bible School, for wk. in China... 8 74
 Worcester, 1st ch.... 240 76
 Worcester, Dewey St. ch..... 14 32
 Palmer, 2d ch..... 6 75
 Wollaston, 1st ch., t. s. J. C. Robbins..... 5 60
 Needham, 1st C. E., t. s. Mg. Aung Min, c. H. Joorman..... 20 00
 Salem, Central ch.... 12 45
 Winchester, Henry C. Sanborn, for Tura Training School, c. M. C. Mason..... 5 00
 Newton Centre, Dr. Robert Lowring, for do..... 2 00
 Newton Centre, Chris- topher C. Patten, for do..... 1 00
 Boston, William H. Breed, for do..... 25 00
 Boston, M. Grant Ed- mands, for indus- trial wk., c. M. C. Mason..... 25 00
 Boston, Clarendon St. ch..... 72 08
 Boston, 1st ch..... 500 00
 Greenwood, Union ch., 15 00
 Medford, 1st C. E.... 4 50
 Reading, 1st ch..... 17 75

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THE BAPTIST MISSIONARY MAGAZINE

Charlemont ch.	\$4 00	Auburn, 2d ch.	\$17 71	Cape May, 1st B. U., for Ko Hmwa Ko- lay.	\$5 00
Lowell, Worthen St. ch.	54 18	Matteawan, Pilgrim ch.	28 20	S. Amboy ch.	41 25
Springfield, Park Ave. Mem'l ch.	10 88	Orleans ch.	20 30	S. Amboy S. S.	1 00
Springfield, State St. B. U.	15 00	Gouverneur S. S.	5 30	New Monmouth ch.	11 71
W. Acton ch.	29 86	Ransomville S. S., t. s. work at Tura.	25 00	Hasbrouck Heights ch.	3 00
Grafton, 1st ch.	13 30	Warsaw, 1st C. E., for wk. at Loikaw, c. S. E. Samuelson.	25 00		
Dighton, 1st ch.	1 00	Brocton ch.	11 00	PENNSYLVANIA, \$1 376 92	
Dighton, 1st S. S.	1 60	Elmira, Miss E. C. Stark.	2 25	Swissvale ch.	\$1 50
Winchester, 1st ch.	15 15	Cuba S. S.	4 75	Eric, E. 6th St. Bible School.	3 15
Brookline, 1st ch.	86 38	Mannsville ch.	1 00	Homestead, 1st Hun- garian ch.	10 00
Jamaica Plain, 1st ch.	18 76	Carthage ch.	20 32	Derry, P. D. Runyan, Philadelphia, Andrew T. Jenkins.	5 00
Westboro, 1st ch.	22 19	Carthage ch., Manning fund.	6 00	Warren Centre C. E., for wk. at Ongole, c. S. D. Bawden.	15 00
Gloucester, Chapel St. ch.	5 77	Watertown, 1st ch.	76 88	Markleysburg ch.	2 00
RHODE ISLAND, \$157 13		Castorland, J. Ward. Binghamton, Main St. ch.	5 00	W. Lenox Y. P.	6 42
Phenix C. E.	\$6 25	Buffalo, Parkside ch.	1 00	Seranton, N. Main Ave. S. S.	1 00
Providence, Broadway ch.	3 24	Treadwell ch.	40 00	Seranton, 1st S. S.	10 00
Providence, 4th ch.	10 51	Treadwell S. S.	5 00	Blakely ch.	7 82
Providence, 1st ch.	53 39	Meredith ch.	1 00	Ulysses ch.	6 50
Newport, 1st C. E., John Clarke Mem'l. Newport, 1st S. S.	6 25 5 74	Meredith S. S.	2 00	Slippery Rock, Zion B. U.	2 00
Jamestown C. E., for sta. plan, c. Jos. Taylor.	6 25	Kingston, Wurts St. ch.	202 15	Sharon, 1st ch.	26 28
Hope Valley, 1st ch.	12 50	Brooklyn, 1st E. D. ch.	52 48	Springfield ch.	6 60
Watch Hill, Mary L. Howard.	50 00	Fenner ch.	1 36	Bridgewater ch.	113 34
Lonsdale, 1st ch.	3 00	Salisbury ch.	2 00	Contesville, 1st ch.	14 60
CONNECTICUT, \$689 21		Russia Y. P.	3 50	Contesville, 1st S. S.	105 00
Bridgeport, Lucy W. Bray.	\$25 00	Rochester, Niagara ch.	30 81	Tyrone ch.	12 50
Jewett City ch.	9 56	Utica, Tabernacle ch.	50 00	Townville ch.	5 00
Bloomfield, 1st ch.	15 00	Baldwinville ch.	19 74	Cambridge ch.	65 00
Winsted ch.	6 71	Shelby ch.	3 45	Meadville ch.	4 42
N. Lyme ch.	5 00	Kendaia ch.	12 00	Indiana B. U., for Jaro, Norristown, Calvary ch.	6 25
Bozrah, 1st B. U., t. s. orphan, c. P. Fred- erickson.	5 00	New York, Mt. Morris ch.	15 00	Germantown, 3d ch.	10 84
Brooklyn ch.	5 42	Lakeville Y. P.	2 00	Ch. of Evangel.	36 98
Suffield, 2d ch.	272 52	Rose ch.	26 70	N. Frankford ch.	19 55
Hartford, 1st ch., for wk., c. Dr. Bunker, Norwich, 1st ch.	325 00 20 00	Rose Y. P.	3 00	Picture Rocks ch.	13 75
NEW YORK, \$2 436 08		Himrod ch.	12 75	Danville, 1st Bible School.	4 67
S. Trenton, Wm. F. Robbins.	\$0 25	A friend.	1 00	Lock Haven ch.	20 73
Vestal Center ch.	15 00	J. S. Crofut.	10 00	Elimsport ch.	3 25
Castle Creek ch.	8 00	G. W. Fuller.	100 00	Old Shamokin ch.	3 75
Rochester, 2d ch., t. s. C. B. Tenney.	99 74	NEW JERSEY, \$1 524 99		Danville, 1st ch.	11 88
Rochester, 2d S. S., for do.	10 21	New Brunswick, Liv- ingston Ave. ch.	\$69 32	Williamsport, 1st ch.	54 95
Syracuse, 1st ch.	90 00	Trenton, a friend, for Capiz hospital, c. J. C. Robbins.	1 000 00	Philadelphia, Lehigh Ave. ch.	8 60
Buffalo, Lafayette Ave. ch.	82 30	Hackensack, Calvary S. S.	4 00	Philadelphia, Mem'l C. E., for Yachow.	20 00
Buffalo, 1st C. E., for Shaohsing.	12 50	Jersey City, a member of one of the churches.	20 00	Blockley C. E., for Saw She, c. Dr. Smith.	12 00
Jamestown, 1st Y. P., for Tura.	10 00	Atlantic Highlands, 1st ch., for the Dun- ham bed, c. Dr. Huntley.	10 00	H. C. F., for Kiating.	2 50
Mechanicville, R. R. Prentice.	2 00	Mt. Holley, Mrs. H. A. Rhees.	7 50	Richmond ch.	15 52
Akron, 1st C. E.	5 00	Flemington ch., Mrs. J. H. Young.	20 00	Richmond C. E., for Yachow.	5 00
Richmond Hill C. E., for wk. at Tura.	6 25	Camden, Trinity ch.	10 00	Alpha ch.	15 00
Brooklyn, 1st ch. in Pierrepost St., from the late Ann God- frey.	500 00	Haddonfield ch.	62 19	Philadelphia, New Tabernacle ch.	70 45
Brooklyn, Greene Ave. ch.	679 11	Burlington, Mrs. Hall's class, t. s. n. p. c. Dr. Henderson.	6 25	Tioga, Temple C. E., for Yachow.	25 00
Averill Park, Fannie E. Coon, of which \$5 is to be used by Mrs. W. A. Hall in her work at Palabala.	6 50	Burlington, Spring Side Mission, for Yachow.	6 25	Tioga, Temple C. E., for Banza Manteke.	12 50
Averill Park, Ruby M. Coon.	3 50	A friend, Burlington, for Yachow.	2 00	Wissahickon B. U., for Yachow.	5 00
LeRoy, 1st ch.	27 57	G. R. R., t. s. Mg. Shwe Ye, Sandoway.	16 25	Wissahickon Bible School, for Yachow.	7 50
Clifton Springs ch., Mrs. A. C. Lyon.	27 50	Mt. Holly S. S.	20 00	Philadelphia, 2d Bible School.	35 00
		Newbold & Westville ch.	9 14	Philadelphia, Geth- semane ch.	40 32
		Upper Freehold ch.	57 58	Germantown, 2d ch., t. s. S. R. Vinton.	163 29
		Columbus ch.	5 68	Upland ch.	56 56
		Trenton, Grace ch.	102 00	Mrs. H. N. McKinney, for W. China Mis- sion.	20 00
		Trenton, Grace S. S.	4 57	Pittsburg, 1st Ger. ch., t. s. Rev. H. Aes- mann, Glarvinsk, Russia.	16 26
		Woodstown ch.	16 30		

THE BAPTIST MISSIONARY MAGAZINE

<p>Maple Ave. \$26 00 Shady Ave. 75 00 Mt. Wash- ch. 7 50 rg ch. 11 11 Bethany 3 00 ort, 1st ch. 28 62 for Banza 6 25 id, 1st ch. 27 82 n, 1st ch. 11 50 h. 2 00 eland ch. 10 10 r ch. 12 50 Phillips. 3 00</p> <p>VIRGINIA, \$94 02</p> <p>s Creek ch. \$6 75 S. S. 4 70 ove ch. 3 30 wn ch. 2 20 ville ch. 9 50 ity ch. 12 50 r ch. 2 00 r ch. 7 22 r S. S. 2 00 ville ch. 2 00 a ch. 1 45 h ch. 2 00 Grove ch. 11 00 r ch. 17 60 t ch. 6 00</p> <p>IRGINIA, \$30 00</p> <p>l, Hartshorn Rachel orn Educa- Missionary r evangelistic Kifwa. \$30 00</p> <p>ICT OF COLUMBIA, \$40 00</p> <p>on, Temple \$40 00</p> <p>TEXAS, \$50 00</p> <p>nd, Jos. & th Mears, by ughter, Mrs. le M. Me- k. \$50 00</p> <p>TERRITORY, \$42 66</p> <p>i ch. \$7 90 Broadway 2 00 b. 22 87 h. 4 39 o ch. 2 50 l. 3 00</p> <p>LAHOMA, \$53 40</p> <p>y ch. \$3 50 14 43 r ch. 6 00 l. 8 50</p> <p>for Jaro, c. alentine 12 50 l. 8 47</p> <p>CONSIN, \$108 47</p> <p>hrist Larsen, \$50 00 ca. 1 37 S. S. 2 00 h. 15 10 ch. 5 00 ay, Central 35 00 ch. 35 00</p>	<p>MICHIGAN, \$359 07</p> <p>Pontiac B. U., t. s. Rev. & Mrs. Samuelson. \$25 00 Howard City, Hazel B. Chalmers, for J. H. Scott. 3 52 Kalamazoo, 1st B. U., for Hanamakonda hospital & "Fukuin Maru". 22 00 Greenville, Nellie D. Hills. 1 50 Williamston, 1st ch. 14 10 Jackson, 1st B. U., t. s. A. J. Weeks. 10 00 Mason B. U., for Tavoy sta. 25 00 Millersburg ch. 3 35 Millersburg S. S. 1 00 Detroit, North ch. 23 64 Detroit, C. H. Irving. 5 00 Crosswell ch. 6 10 Brown City ch. 6 00 Deekerville ch. 9 60 Elmwood ch. 6 00 Jackson, 1st ch. 4 97 Menominee ch. 14 40 Menominee S. S. 10 27 Menominee B. U. 3 32 Big Rapids ch. 10 00 Ludington, 1st ch. 1 75 Alma ch. 34 25 Bay City, East Side 1st ch. 75 00 Jones ch. 2 30 Durand ch. 11 00 Daggett, John N. Moberg. 5 00 Ludington Sew. Soc., for share, c. E. Lund. 25 00</p> <p>ILLINOIS, \$426 72</p> <p>Chicago, Messiah B. U., for Kiaying. \$30 00 Evanston, 1st ch. 25 00 Alton, 1st S. S. 15 54 Aurora, 1st ch. 47 76 Urbana ch. 14 87 Pleasant Plains ch. 5 35 Centralia, 1st ch. 24 17 Waukegan, 1st ch. 44 20 Waukegan, 1st S. S. 14 38 Chicago, Mem'l ch. 5 00 Chicago, Maplewood S. S., for wk., c. C. B. Antisdel. 20 60 Chicago, Lexington Ave. ch. 43 25 Chicago, Miss Joanna P. Moore. 25 00 Morgan Park, Miss E. Edwards. 8 00 Dixon ch. 25 00 Damascus ch. 7 00 Virden ch. 20 00 Tamoroa ch. 5 50 Independent ch. 4 00 Liberty ch. 3 35 Stonington ch. 10 00 Austin Sw. ch., for wk., c. Dr. East. 5 00 Rockford, Sw. ch. 13 78 Chicago, 1st ch. 9 97</p> <p>INDIANA, \$480 03</p> <p>Muncie, 1st Y. W. Bible class, special, for native Bible woman's work, c. Mrs. I. U. McGuire. \$30 00 Indianapolis, South St. ch. 76 80 Terre Haute, 1st S. S., class No. 6. 13 00 Indianapolis, Woodruff Place ch. 60 00 Indianapolis, 31st St. ch. 42 55</p>	<p>Indianapolis, 31st St. S. S. \$5 00 Mt. Pleasant, 2d ch. \$5 on H. L. M. of W. J. Williams. 22 00 Lewis Creek ch. 18 90 Sand Creek ch. 10 00 Shelbyville, 1st ch. 50 00 Haw Creek ch. 6 00 Columbus, 1st ch. 61 63 Lilly Creek ch. 5 75 Salem, 2d ch. 8 00 Salem, 2d S. S. 1 00 Fairmount S. S. 4 00 Elwood ch. 31 58 Camden ch. 9 16 South Bend, Quincy St. ch. 2 36 Valparaiso ch. 1 00 Warren ch. 17 12 Warren S. S. 5 08</p> <p>OHIO, \$984 25</p> <p>Columbus, Hildreth ch., John A. Schumm & Frances M. Schumm, special, to be paid to A. F. Groesbeck. \$10 00 Dayton, F. P. Beaver, for Tura Training School, c. M. C. Mason. 50 00 Dayton, E. B. Solomon, for the Training School, c. M. C. Mason. 50 00 Findlay ch. 13 00 Norwood ch. 24 28 Cincinnati, Linwood B. U., t. s. "Fukuin Maru". 10 00 Thompson S. S. 3 50 Alliance S. S. 1 00 Footville ch. 5 00 Geneva, 1st ch. 1 40 Newcomerstown ch. 11 90 Akron, Maple St. ch. 6 75 Akron, Maple St. B. U. 1 50 Jonah's Run ch. 44 00 Berlin S. S., tow. wk. of G. R. Dye. 2 00 Columbus, Hildreth ch. 17 60 Columbus, Hildreth S. S. 3 00 Dayton, 1st ch. 313 06 Springfield, 1st ch. 24 85 Tippecanoe ch. 4 29 Clyde ch. 2 00 Fairfield ch. 10 00 Bueyrus ch. 14 35 Galion ch. 3 46 Center Valley ch. 14 18 New Harmony ch. 1 25 Cincinnati, Lincoln Park ch. 10 00 King's Mills ch. 28 00 Amity ch. 4 35 Owl Creek ch. 25 10 Radnor ch. 62 00 Toledo, Ashland Ave. ch. 113 41 Warren, 1st ch. 55 16 Canton, 1st ch. 43 86</p> <p>MINNESOTA, \$159 75</p> <p>Leenthrop, Sw. ch., Wom. Miss. Circle, for the Seminary in Reval, Estonia, c. Baron Ukküll. \$9 25 Windom ch. 10 25 Cambridge, Peter Bodien, for E. Lund. 25 00 Elk River, Mrs. G. France. 5 00 Maynard, John Nelson. 1 00</p>
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THE BAPTIST MISSIONARY MAGAZINE

Willmar, N. L. Winblad, for Thomas & Rungiah.....	\$10 00
Duluth, 1st Sw. Y. P., for sta. wk., c. O. L. Swanson.....	25 00
Reynolds ch.....	5 00
Fergus Falls, Mrs. Heyseth.....	5 00
Bemidji, Mr. Scrutehin, Owatonna ch.....	53 00
Minneapolis, 1st ch., "Smithsonian Club," for share in Tokyo.....	6 25

IOWA, \$414 41

Manchester ch.....	\$9 11
Marion S. S., for wk. in China.....	6 90
Fiscus Wom. Soc., for orphans, c. P. Fredrickson.....	10 00
Ogden, People's ch.....	5 08
Ft. Dodge ch.....	8 00
Rockwell City ch.....	2 88
Highland ch.....	3 00
Palestine ch.....	2 00
Clinton, 1st ch.....	16 25
Camanche ch.....	28 25
Camanche S. S.....	3 00
Des Moines, Sw. ch.....	5 00
Des Moines, Sw. S. S., for Banza Manteke.....	12 50
Oseola ch.....	5 91
Sibley ch.....	11 89
Akron ch.....	3 50
Russell ch.....	6 61
Burlington, 1st ch.....	7 84
Hudson ch.....	10 62
Cedar Falls, G. W. Newton.....	75 00
Emerson S. S.....	1 96
Marshalltown ch.....	33 80
Cedar Rapids, 1st ch.....	33 05
Webster City ch.....	28 25
Bradgate ch.....	9 02
Cuppy's Grove Dan. ch., for wk. in Africa.....	12 50
Des Moines, 1st ch.....	45 72
Des Moines, Forest Ave. ch.....	10 52
Carroll ch.....	6 25

MISSOURI, \$601 54

Hannibal, 5th St. B. U., for Capiz.....	\$20 00
Board of Home & Foreign Missions.....	581 54

N. DAKOTA, \$78 38

Cleveland German Conference.....	\$53 38
German Baptists, per G. N. Thomssen.....	25 00

S. DAKOTA, \$55 00

Madison, 1st ch.....	\$30 00
German Baptists, per G. N. Thomssen.....	25 00

IDAHO, \$79 51

Nampa, Rev. & Mrs. H. E. Ryder, for Sidney Adams China, to apply on H. L. M. for their son, Vernon Charlesworth Ryder.....	\$50 00
Nampa ch.....	29 51

NEBRASKA, \$314 00

Valparaiso, L. E. Carlson.....	\$5 00
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Fairbury B. U.....	\$9 90
Shelton ch.....	9 50
Fair Haven S. S.....	8 00
Summer ch.....	5 15
Summer S. S.....	9 49
Elyria ch.....	2 25
Elyria B. U.....	2 75
Cairo ch.....	16 00
Grand Island ch.....	5 00
Exeter ch.....	14 50
Stromsburg, Eden ch.....	26 30
Bellwood ch.....	6 00
Bethany ch.....	66 15
Ashland, 1st ch.....	7 50
Ashland, Immanuel ch.....	6 25
Lorton ch.....	2 20
Nebraska City ch.....	33 50
Union ch.....	5 71
Valley, 1st Sw. B. U.....	3 80
Valley, 1st Sw. ch.....	10 00
Valley, 2d Sw. ch.....	5 00
Mead, Sw. Lad. Sewing Soc., t. s. n. p.....	12 50
Weston, Sw. ch.....	2 50
Weston, Sw. "Willing Workers".....	25 00
Burchard Jrs., for wk. in China.....	1 50
Bethel Union Miss. Circle.....	3 00
N. Platte ch.....	9 55

KANSAS, \$305 85

Hutchinson ch.....	\$17 66
Hutchinson, F. S. Perkins, t. s. J. S. Adams.....	25 00
Sterling ch.....	16 50
Stafford ch.....	33 80
Lyons ch.....	2 00
Neodesha ch.....	9 70
Neodesha Y. P.....	2 50
Howard ch., t. s. J. C. Richardson.....	29 40
Howard S. S., t. s. J. C. Richardson.....	2 00
Howard, Md. Branch Mission, t. s. J. C. Richardson.....	14 50
Climax ch.....	4 00
Climax S. S.....	1 41
Uniontown S. S.....	3 88
Hebron ch.....	4 20
Bush City ch.....	6 20
Yates Center ch.....	5 00
Yates Center S. S.....	2 14
Yates Center Y. P.....	6 11
Bethany ch.....	4 25
Goddard ch.....	7 00
Ninnescah ch.....	24 00
Lincoln Centre ch.....	4 30
Beverly ch.....	5 50
Garfield ch.....	3 25
Greensburg ch.....	2 50
Pratt, Rev. S. G. Sloan.....	1 00
Caney, W. C.....	6 00
Wayside ch.....	4 00
Galena ch.....	25 00
Maede ch.....	3 60
Garden City ch.....	19 95
Topeka, Sw. Y. L. S., for Haka, c. Dr. East.....	15 00

COLORADO, \$97 91

Denver, Broadway ch.....	\$26 66
Denver, Sw. W. C.....	15 00
Florence ch.....	15 75
Fort Collins, 1st ch.....	10 50
Boulder, a friend.....	30 00

WASHINGTON, \$36 90

Anacostia ch.....	\$2 40
Anacostia S. S.....	3 25
Fullman ch.....	8 50

S. Tacoma Y. P., for sta. plan in the Philippines.....	\$6 50
Chehalis ch.....	8 00
Chehalis Jrs.....	2 00
Delta Y. P., for Podill.....	6 25

OREGON, \$43 02

Springfield, "Busy Bees," for Podill sta.....	\$6 25
Grants Pass ch.....	22 27
Grants Pass Y. P.....	6 90
Tillamook Ladies' Aid.....	7 50

CALIFORNIA, \$1 129 78

Los Angeles, Occidental Heights ch.....	\$7 22
Sacramento, 1st Y. P.....	6 40
Vacaville ch.....	9 00
Vacaville S. S.....	7 00
Chico ch.....	49 25
Round Mountain ch.....	5 00
Oakland, Calvary Y. P., for the Gospel Ship.....	6 25
San Francisco, 1st ch.....	96 95
Lindsay ch.....	5 00
San Jose, Sw. S. S., for E. Lund.....	5 00
San Jose, Sw. ch., a friend.....	4 00
Los Angeles, East ch., Los Angeles, Sw. ch., for Kifwa.....	10 70
Los Angeles, Sw. Y. P., for O. L. Swanson.....	30 00
Pasadena ch.....	654 70
S. Pasadena ch.....	5 00
S. Pasadena Y. P., for the Gospel ship.....	12 30
Pomona Y. P., for Kondiah.....	12 30
Corona S. S.....	15 00
San Diego, 1st Y. P.....	25 00
Pleasant Valley ch.....	8 25
Santa Barbara ch.....	104 35
Santa Barbara S. S.....	24 36
San Luis Obispo ch.....	15 75

MEXICO, \$1 25

Tampico ch.....	\$1 25
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PHILIPPINE ISLANDS, \$12 00

Bacolod, H. H. Steinmetz, for wk. in Africa.....	\$12 00
Total.....	\$14 244 54

LEGACIES

Canton, Pa., will of Leroy Gleason.....	\$250 00
Chicago, Ill., Est. John M. Jackson.....	300 00
Mt. Clemens, Mich., will of Mrs. Elias Wood.....	100 00
— — — — —	\$650 00
— — — — —	Less
Rosebloom, N. Y., will of Delphine Antidel, expenses incurred in contesting will.....	237 50
412 50	\$14 657 04

THE BAPTIST MISSIONARY MAGAZINE

Donations and legacies received from August 1, 1907, to July 31, 1907..... \$45 134 57

Donations and legacies received from August 1, 1907, to August 1, 1907..... \$59 791 61

LEGACIES RECEIVED TO AUGUST 1, 1907

Connecticut	\$616 88
New Hampshire	281 31
Massachusetts	524 36
Rhode Island	3 713 62
Island	519 25
Ontario	1 042 02
New York	8 570 02
Pennsylvania	3 894 20
Virginia	5 838 75
Washington	80 00
North Carolina	471 79
Georgia	58 50
Florida	6 60
Alabama	205 06
South Carolina	30 00
Mississippi	6 00
Louisiana	70 00
Arkansas	52 27
Territory	126 16
Idaho	133 41
Montana	661 99
Wyoming	1 541 68
Utah	2 818 24
Nevada	1 239 72
Arizona	3 459 64
California	706 33
Mexico	1 429 61

Missouri	\$699 09
N. Dakota	88 78
S. Dakota	163 00
Nebraska	1 098 91
Kansas	909 78
Montana	15 00
Wyoming	9 00
Colorado	259 63
New Mexico	151 26
Idaho	160 74
Utah	15 60
Nevada	2 00
Arizona	37 50
Washington	593 78
Oregon	590 21
California	3 250 19
Mexico	1 25
Ontario	150 00
Philippine Islands	12 00
Canada	1 50
British Columbia	5 00
Norway	175 00
Africa	15 00
Miscellaneous	591 54
Total	\$47 093 17

LEGACIES RECEIVED TO AUGUST 1, 1907

New Hampshire	\$50 00
Vermont	100 00
Massachusetts	5 609 69
Rhode Island	1 000 00
New York	3 249 66
Pennsylvania	917 55
Illinois	371 54
Michigan	1 100 00
Nebraska	300 00
Total	\$12 698 44

DONATIONS RECEIVED DURING JULY, 1907, FOR THE FAMINE IN CHINA:

Mass., Lowell, Worthen St. ch.	\$2 00
Mass., Waltham, Mr. & Mrs. N. M. Simmonds	5 00
R. I., Providence, North Chapel	3 85
N. Y., Fairport, 1st Miss. Soc.	10 00
N. Y., Rochester, University Y. W. C. A.	3 25
N. Y., Corning, S. V. Marsh	1 00
N. Y., Camillus, Woman's Miss. Circle	5 00
N. J., Trenton, Grace ch., Boys' Inter. Dept.	3 35
Ohio, Monroeville ch.	2 00
Mo., Board of Home & Foreign Missions, Colo., Berthoud, Mrs. Frances Eckles	1 00
Kas., Bethel ch.	20 00
Wash., Spokane, Central ch.	1 00
Calif., Los Angeles, Orchard Ave. ch.	3 00
Total	\$178 88
Previously reported	11 830 50
Total to date	\$12 009 38

DONATIONS RECEIVED IN AUGUST, 1907

MAINE, \$123 27

Main St. C. E.	\$2 70
1st ch., W. Burman, Miss. for wk. in Bur.	15 00
Bethel S. S.	1 00
S. S.	1 00
Union ch.	11 50
Thorp ch.	7 00
Thorp ch.	2 45
D ch.	5 40
W. Haven ch.	4 00
W. Haven, Bethany	13 87
Ridge S. S.	2 87
Ridge S. S., Dept.	1 00
Isle ch., for hospital.	6 00
Mashpee ch.	5 60
Th ch.	5 68
C. E. Union	4 52
Ch ch.	3 22
W. Haven ch.	3 70
Hill ch.	35
Hill ch.	1 10
Hill Y. P.	1 96
W. Haven ch.	88
W. Haven ch.	6 35
W. Haven ch.	9 12
W. Haven ch.	1 00
W. Haven ch., for wk. at W. Haven	6 00
HAMPSHIRE, \$67 70	
W. Haven ch.	\$5 40
1st C. E., t. s. Marshall	22 00
W. Haven, 1st ch.	10 25
W. Haven, 1st ch.	12 59
W. Haven ch.	1 40
W. Haven ch.	16 06

VERMONT, \$125 91

N. Troy ch.	\$4 00
Jay ch.	2 50
Wallingford, 1st ch.	10 10
E. Poulton ch.	1 50
Westford, Union C. E., for Capiz sta.	3 00
Pownal S. S.	4 00
Ira ch.	20 40
E. Hubbardton ch.	15 00
W. Pawlet ch.	15 00
N. Bennington ch.	25 00
Middletown Spa ch.	16 00
W. Haven ch.	9 41

MASSACHUSETTS, \$419 45

Groton ch.	\$9 00
Andover ch.	9 10
Mashpee ch.	1 00
Boston, 1st S. S., for wk., c. G. H. Brock.	25 00
Boston, a friend.	5 00
W. Boylston, Mary E. Johnson.	1 00
Gay Head ch., for wk. at Bacolod.	5 00
Worcester, Lincoln Sq. ch.	18 75
Beverly, a friend.	10 00
Readville, Blue Hill Evangelical Soc.	3 00
N. Attleboro ch., for wk. in Phil. Ids.	17 88
Holyoke, a friend of missions, for the debt.	100 00
Holyoke, 2d ch.	17 72
Marion, Mrs. M. C. Carpenter.	10 00
Westwood, Miss Wallace, for Mantima, c. P. Frederickson.	10 00

FRANKLIN, Mrs. Cannon,

for nat. worker, c. H. Richards	\$30 00
Glendale ch.	19 50
Roslindale S. S., t. s. Tsao Kin, c. J. S. Adams	25 00
Colrain, 1st B. U.	3 00
Northboro ch.	22 00
Haverhill, 1st ch.	33 80
W. Tisbury ch.	2 00
Adams, Ida Hoffman, t. wk. in China	2 50
Adams, Marie Klante, for do.	2 50
Florida, J. H. Bigger & family, t. wk. at Klating.	5 00
Waltham, 1st M. S. C., t. wk. in Japan.	7 75
Woburn, 1st Y. P., for wk. in Phil. Ids.	6 25
Worcester, 1st Y. P., t. s. n. p., c. Dr. Bunker.	10 00
Wenham ch., for traveling expenses of J. C. Robbins.	90
Wendell ch.	1 00
Worcester, Sw. Finnish S. S.	2 00
Worcester, South ch.	3 80

RHODE ISLAND, \$120 10

Providence, Cranston St. ch.	\$11 81
Providence, Cranston St. S. S., t. s. Mg. See Dee, c. C. H. Heptonstall	18 75
Providence, Cranston St. Y. P.	10 00

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Providence, Central ch.	\$5 03
Providence, Calvary ch.	48 75
Pawtucket, 1st ch.	25 76

CONNECTICUT, \$203 48

New Britain, 1st ch., W., t. s. R. Wall-wood.	\$15 00
Ansonia, 1st ch.	102 48
Ansonia, Henry C. Cook, for school, c. G. A. Huntley.	25 00
Clinton ch.	14 50
Hartford, South ch.	24 50
New Milford ch.	12 00
Hartford, a friend, \$3 each for Dr. Dearing, Mr. Page, and the general wk.	9 00
Easton, Arthur Locke.	1 00

NEW YORK, \$496 76

Canisteo, 1st ch.	\$5 00
Marion C. E., t. s. Co. Co., c. A. V. B. Crumb.	10 00
Brocton B. U., for wk. at Banza Manteke.	15 00
Phelps ch.	2 04
Manlius, a friend.	5 00
Buffalo, Reid Mem'l ch.	20 00
Cohoes, a friend, for Bible woman.	25 00
Homer ch., Mary W. Ranney.	2 00
Millport ch.	3 22
Liberty ch.	8 90
Cobleskill, J. A. Fox & family.	12 00
Middlefield ch.	2 00
Richmondville ch.	1 00
Albany, Mem'l Bible School.	6 73
Troy, Fifth Ave. ch.	107 30
Lima C. E.	5 00
Buffalo, Mrs. Nellie S. Rodebaugh, t. s. orphan, c. H. Huitzing.	25 00
New York, Ascension S. S.	3 25
New York, Calvary ch.	125 00
New York, Hope Y. P.	31 00
New York, Mariners Harbor ch.	10 20
St. Lawrence Asso. collection.	1 75
Lawrenceville ch.	6 73
Pitcairn ch.	5 00
N. Granville ch.	9 64
Hornell, 1st ch.	24 00
Brooklyn, Central, F. D., S. S.	25 00

NEW JERSEY, \$467 28

Clinton ch.	\$10 00
Clinton S. S.	4 14
Haddonfield, J. D. Lynde.	25 00
New Brunswick, Livingston Ave. Y. P.	25 00
Plainfield, Harold Serrell.	25 00
Ringoes ch.	23 00
Freehold ch.	50 25
Bloomfield ch., for Carvell fund.	236 13
Cherryville ch.	29 51
Old Bridge ch.	10 75
Princeton ch.	18 00
Salem, Mem'l ch., for wk., c. J. Dussman.	10 50

PENNSYLVANIA, \$1 630 81

Philadelphia, Mrs. Sarah A. Trevor.	\$1 000 00
Montrose, S. A. Dawley.	5 00
Williamsport, Mem'l ch.	14 40
Factoryville ch.	21 00
Emporium ch.	22 10
New Albany ch.	3 00
Wayne, Central ch.	65 93
Huntington ch.	10 00
Altoona, Mem'l ch. Miss. Soc., for sta. wk.	6 25
Flatwoods ch.	15 00
Star Junction ch.	5 10
Doylestown, 1st ch.	5 80
Conshohocken ch.	21 00
Milton, 1st ch.	40 00
Williamsport, East End ch.	10 50
Warren, 1st ch., t. s. n. p. c. Dr. Cronkhite, Bassein.	55 30
Tioga, Temple ch.	60 00
H. C. F. for Kiating.	2 00
Philadelphia, Wayland Mem'l S. S.	8 92
Philadelphia, Gettysburg K. D., t. s. n. p. c. Dr. Cronkhite.	5 00
Philadelphia, Broad St. ch. for Phil. Ids.	25 00
Philadelphia, Fifth B. U., for Yachow.	5 07
Philadelphia, East C. E., for Yachow.	10 00
Bethlehem Mission ch.	15 00
Mrs. H. N. McKinney, for W. China.	20 00
Upland Y. P., for Yachow.	10 00
Montgomery ch.	6 85
Bellevue, 1st ch.	18 59
Wilkesburg ch.	50 20
McKeesport, Fifth Ave. ch.	13 35
Reading, Berean ch.	1 60
Hazleton, 1st ch.	10 20
Morris, Emmanuel ch.	1 00
Antrim ch.	9 50
Pittston, Luzerne Ave. ch.	22 60
Jackson & Gibson ch.	5 20
Gelatt ch.	4 35
E. G. Clutton, toward H. L. M.	25 00
David P. Phillips.	1 00

W. VIRGINIA, \$625 65

Triplett ch.	\$2 50
Two Runs ch.	2 60
Goose Creek ch.	3 50
Prosperity ch.	1 50
Jennette ch.	5 00
Little Union ch.	1 50
Prospect ch.	5 90
McEntire ch.	8 85
Cedar Creek ch.	4 86
Glenville ch.	5 10
Elizabeth ch.	11 47
Murphytown ch.	2 00
Parkersburg ch.	96 60
St. Marys ch.	22 00
Williamstown ch.	9 75
Harmony ch.	20 36
Hurricane ch.	10 00
Teays Valley Asso. chs.	60 24
Zion ch.	2 75
Wayne ch.	3 58
Clarksburg, 1st ch.	100 69
Clarksburg, 1st S. S.	22 15
Clarksburg, 1st C. E.	28 90
Clarksburg, 1st B. U.	7 75
Clarksburg, Grasselle Mission.	3 30
Fairmont, 1st ch.	75 75

Philippi ch.	\$21 80
Shinn's Run ch.	10 16
Silent Grove ch.	3 00
Center Branch ch.	3 75
Point Pleasant ch.	1 91
Olive Branch ch.	1 00
Big Otter ch.	2 00
Cowen ch.	7 00
Flatwoods ch.	7 50
Pleasant Hope ch.	2 50
Kingwood ch.	7 50
Pleasant Grove ch.	2 89
Antioch ch.	2 40
Beulah ch.	2 40
Central City S. S.	4 69
W. Hamlin ch.	1 20
Barren Creek ch.	3 00
Big Sand Creek ch.	2 25
Little Creek ch.	4 61
Mt. Olive ch.	3 50
Shioh ch.	2 00

MARYLAND, \$7 00

Big Crossing ch.	\$7 00
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DISTRICT OF COLUMBIA,

\$57 73	
Washington, 1st ch., t. s. A. C. Darrow.	\$20 23
Washington, 2d ch.	37 50

INDIAN TERRITORY, \$5 00

Dewey, Mrs. N. M. Bartles.	\$5 00
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OKLAHOMA, \$2 00

Elk Creek, Indian ch.	\$1 00
Apache Indian, Vekeny ch.	50
Grand, Harriet E. Jenkins.	50

WISCONSIN, \$566 39

Campbelsport ch.	\$3 75
Pound, Polish ch.	44 13
Union Grove ch.	10 25
Delavan ch.	158 41
Milwaukee, 1st ch.	342 95
Milwaukee C. E.	7 90

MICHIGAN, \$139 30

Redford ch.	\$6 00
Webberville, 1st ch.	5 00
Weston B. U., for sta. wk.	25 00
Mt. Clemens ch., for wk. at Mergui, c. H. C. Leach.	8 39
Wyandotte ch.	5 00
Birmingham ch.	15 00
Atlas ch.	6 75
Cass City ch.	3 70
Leslie, 1st ch.	19 03
Adrian, 1st ch.	35 43
Manistee, 1st ch.	10 00

ILLINOIS, \$595 58

Seward, N. S. Chapin, for wk. on Congo.	\$61 10
Assumption ch.	16 20
Baden Baden, a friend.	1 00
Upper Alton, Shurtleff College students, for wk., c. A. C. Darrow.	27 25
Chicago, Chns. F. Brandenburger.	20 00
Normal ch.	10 00
Pierson ch.	3 40
Vandalia ch.	7 11
Chicago, Grace ch.	16 02
Chicago, Pilgrim Temple A. M. S. S.	9 04
Chicago, North Shore ch.	45 00
Chicago, 2d ch.	37 50

THE BAPTIST MISSIONARY MAGAZINE

Chicago, Trinity ch....	\$7 10
Cairo ch.....	13 87
Effingham ch.....	8 17
Girard ch.....	2 00
Union ch.....	10 00
Jacksonville ch.....	86 30
Jacksonville S. S.....	18 65
Jacksonville S. S., Mrs. Huff's class.....	1 70
Carbondale, 1st ch....	42 25
Ottawa, 1st ch.....	14 39
Silvis ch.....	6 10
Divernon, 1st ch.....	11 15
Oreana ch.....	13 18
Oreana B. U.....	60
Chicago, 2d Sw. Miss. Circle, for Tamuram, c. O. L. Swanson.....	15 00
Chicago, 2d Sw. Miss. Circle, for Ma Kyr, c. Dr. East.....	35 00
Chicago, 1st Sw. ch., John Berg, t. s. n. p., c. Dr. East.....	15 00
Chicago, Elin Sw. B. U., for station plan, c. O. L. Swanson....	25 00
Chicago, 1st Sw. ch., Christine Hallgren, for translating Bible, c. O. Hanson, special.....	25 00
Chicago, 1st Sw. ch., Christine Hallgren, for wk. at Haka, c. Dr. East, special....	25 00
Austin, Sw. B. U., for wk., c. O. L. Swanson.....	12 50

INDIANA, \$210 53

Aurora, 1st ch.....	\$30 00
Indianapolis, German ch.....	30
Indianapolis, Emmanuel ch.....	4 09
Indianapolis, Garden St. ch.....	1 41
Indianapolis, German ch.....	2 07
Indianapolis, South St. ch.....	4 50
Indianapolis, River Ave. ch., "What I Can" Society.....	17 00
Hope ch.....	31 10
Greensburg, 1st ch....	1 50
Sharon ch.....	6 30
Little Blue River ch....	5 00
New Little Flat Rock ch.....	6 00
Huntington ch.....	14 70
S. Whitley ch., Jennie Wilson.....	1 00
Anderson, 1st ch.....	16 00
Whitestown ch.....	3 00
First Mt. Pleasant ch...	10 25
Hebron ch.....	12 45
Hicks ch.....	2 50
Wolcottville ch.....	0 75
Paoli ch.....	4 00
Montpelier ch.....	3 25
Rock Creek ch.....	1 50
Poston ch.....	6 50
N. Vernon ch., \$2 50 of wh. is to be applied on H. L. M. of Rev. P. O. Duncan..	16 36

OHIO, \$703 50

Cleveland, East End B. U., for wk. at Yachow, c. Joseph Taylor.....	\$25 00
Isleta, G. P. Kime....	200 50
S. Lima S. S.....	1 05
Madison ch.....	75
Madison S. S.....	3 00
Perry ch.....	9 00

Perry S. S.....	\$5 00
Byesville ch.....	100 00
Cambridge, 1st ch....	22 38
Center ch.....	3 75
White Eyes Plains ch..	3 75
Cleveland, W. J. Zirbes, for use of lantern slides.....	2 00
Cleveland, 1st Sw. King's Army, t. s. n. p., c. O. Hanson....	10 00
Cleveland, Superior St. ch.....	31 50
Painesville B. U., for Ikoko sta.....	10 00
Hillsboro ch.....	15 00
Wilmington ch.....	41 35
Columbus, Russell St. ch.....	6 30
Welsh Hills ch.....	5 53
Canal Lewisville ch....	2 50
Clark Township ch....	1 48
Pleasant Hill ch.....	2 00
Attica ch.....	1 55
Norwalk, E. G. Boughton.....	25 00
Reed ch., t. L. M. for Mrs. E. Z. Brown....	10 00
Vermilion ch.....	9 25
Brownsville ch.....	1 25
Caldwell ch.....	3 49
Independence ch.....	2 00
Little Muskingum ch..	4 00
Lower Salem ch.....	50
Manchester ch.....	3 00
Muskingum Valley ch..	1 35
Valley ch.....	12 12
Woodsfield ch.....	3 00
Bryn Zion ch.....	5 22
Chester ch.....	8 50
Chesterville ch.....	6 50
Franklin ch.....	4 65
Fredericktown ch....	17 66
Marion ch.....	28 40
Martinsburg ch.....	10 74
Martinsburg S. S.....	1 26
Palestine ch.....	5 00
Racine ch.....	2 00
Ebenezer ch.....	4 00
Fairfield ch.....	1 65
Kirkersville ch.....	13 96
Straitsville ch.....	1 00
Stryker ch.....	7 30
Youngstown, Himrod Ave. ch.....	5 31
Brookfield ch., Mr. Draper.....	2 00

MINNESOTA, \$114 92

Willmar ch.....	\$10 00
Willmar, "Little Helpers".....	10 00
Long Prairie S. S.....	4 74
Rothsay, Mrs. Hegseth.....	5 00
Rothsay, Adolf Swenson.....	5 00
Reynolds ch.....	5 00
Milaca, "Little Helpers," t. s. of a child in India.....	15 00
Detroit, G. A. Rundlet, for Ningpo, China.....	10 00
Minneapolis, Calvary ch.....	30 18
Clinton Falls ch.....	20 00

IOWA, \$253 96 1

Ottumwa, 1st ch.....	\$16 65
Osage B. U., for wk. in the Phil., c. C. W. Briggs.....	25 00
Webster City B. U., for A. L. Bain, Africa.....	11 00
Villisca ch.....	12 75
Emerson ch.....	31 85
Waterloo, Walnut St. ch.....	33 80

Nora Springs ch.....	\$7 28
W. Mitchell ch.....	4 00
Des Moines, Forest Ave. S. S.....	2 25
Denison ch.....	20 00
Sac City B. U., for Shaohsing, China....	25 00
Camanche B. U.....	2 00
Woodward ch.....	1 30
Ames ch.....	7 10
Unity ch.....	1 04
Unity S. S.....	1 50
Highland ch.....	3 04
Seymour ch.....	4 35
Athelstan B. U.....	2 45
Emmanuel ch.....	6 60
Des Moines, Sw. ch....	10 00
Eagle Grove, Marcus Hansen, for nat. missionary in Africa.	25 00

S. DAKOTA, \$21 00

Clear Lake ch.....	\$8 00
Madison, 1st B. U., t. s. C. W. Briggs.....	10 00
Canova, a friend.....	1 50
Strandburg ch.....	1 50

NEBRASKA, \$295 96

Randolph ch.....	\$5 20
Maxwell ch.....	25
Prairie Creek ch.....	6 10
Bluff Center ch.....	5 00
Central City ch.....	13 25
Kearney ch.....	39 45
Kearney S. S.....	5 79
Kearney B. U.....	1 06
Kearney Jrs.....	3 70
Friend ch.....	31 50
David City, Mr. & Mrs. H. L. Boston, for Wm. Axling \$5, W. T. Elmore \$5....	10 00
McCool, W. Blue ch....	6 10
McCool, W. Blue S. S..	7 23
Octavia ch.....	14 50
Norman ch.....	12 00
E. Lincoln ch.....	67 71
Palmyra ch.....	8 30
Palmyra S. S.....	6 70
Valparaiso ch.....	1 50
Mason City S. S.....	4 00
Cedar Rapids C. E., for Podili, c. W. T. Elmore.....	3 62
Estina, Sw. Lad. Aid Soc.....	15 00
Omaha, Paul Hallen..	5 00
Oakland, Mrs. H. G. Johnson, for education of child at Bhamo.....	10 00
Liberty ch.....	7 00
Mt. Carmel ch.....	6 00

KANSAS, \$386 65

Topeka, Sw. B. U., for hospital wk., c. H. East.....	\$25 25
Elgin, Mr. & Mrs. R. W. Black, for Tura station.....	15 00
Weir City, 1st ch....	3 25
Independence ch.....	2 90
Colfax ch.....	26 25
Labette ch., for Sandoway sta., c. J. C. Richardson.....	7 80
Topeka, Sw. Y. P., for Haka, c. Dr. East....	15 00
Chanute, Sw. ch.....	10 00
Downs ch.....	2 41
Downs S. S.....	5 59
Derby ch.....	6 80
Hackney Y. P.....	1 60
Pleasant Vale ch....	5 00
El Dorado Y. P.....	1 25

THE BAPTIST MISSIONARY MAGAZINE

Palmyra ch.....	\$14 00	San Francisco, 1st ch...	\$10 00	Montana.....	\$27 55
Belle Plain ch.....	1 45	San Francisco, 1st Y.		Wyoming.....	9 00
Burden ch.....	3 50	P., for student at In-		Colorado.....	262 13
Fairview ch.....	6 00	sein.....	6 25	New Mexico.....	155 76
Fairview S. S.....	1 00	Long Beach S. S.....	1 00	Idaho.....	160 74
Albion ch.....	15 00	Los Angeles, Temple S.		Utah.....	15 60
Frederick ch.....	10 63	S., t. s. Solomon		Nevada.....	2 00
Plano ch.....	7 50	Atloori industrial		Arizona.....	37 50
Abbyville ch.....	9 35	school, Ongole.....	25 00	Washington.....	758 72
Abbyville S. S.....	65	Pasadena, W. S. Chase.	15 00	Oregon.....	613 21
Peabody S. S.....	3 00	Los Angeles, J. O.		California.....	3 471 35
Eureka ch., t. s. San-		Burrongs, t. s. Ah		Mexico.....	1 25
doway, c. J. C. Rich-		He, Ungkung.....	12 50	Ontario.....	150 00
ardson.....	20 25	Fullerton B. U.....	5 00	Philippine Islands	12 00
Mt. Orum ch.....	15 00	National City S. S., for		Canada.....	2 50
Pittsburg ch.....	21 25	Cuillo, Africa.....	6 25	British Columbia	5 00
Weir, Calvary ch.....	25 00	Lindsay S. S.....	4 10	Norway.....	175 00
Gaylord ch.....	1 50			Africa.....	15 00
Jewell S. S.....	2 68			Miscellaneous.....	591 54
Wellsville ch.....	33 00				
Kansas City, 3d Y. P.	3 04				
Garnett ch.....	5 00				
Garnett S. S.....	4 25				
Iola, G. R. Bunnell &					
family.....	20 50				
Kingman ch.....	20 00				
Horton ch.....	5 00				
Sabetha, S. J. Miner..	10 00				
MONTANA, \$12 55					
Belt Valley ch.....	\$5 00				
Anaconda, Sw. ch.....	7 55				
COLORADO, \$2 50					
Fort Collins, Mulberry					
St. S. S., for Banza					
Manteke.....	\$2 50				
NEW MEXICO, \$4 50					
Plainview ch.....	\$2 00				
Ingram ch.....	2 50				
WASHINGTON, \$164 94					
Seattle, Immanuel Y.					
P., for wk. at Capiz,					
c. J. C. Robbins.....	\$25 00				
Tacoma, 1st B. U., for					
Ningpo, China.....	30 00				
Spokane, Central ch.					
Mr. & Mrs. Fred E.					
Taylor.....	50 00				
Bellevue ch.....	12 00				
Manette ch., for Ning-					
po sta.....	25 00				
S. Bellingham ch.....	5 60				
S. Bellingham Lad.					
Circle.....	6 15				
Walla Walla, 1st B. U.,					
for the Gospel Ship..	6 34				
Dryad ch.....	2 85				
Elma ch.....	2 00				
OREGON, \$23 00					
Springfield, Miss Isabel					
Kirkland.....	\$20 00				
Weston ch.....	1 00				
Grass Valley ch.....	1 00				
Newberg, Mrs. M. D.					
Haskin.....	50				
Newberg, Miss Eva					
Hulit.....	50				
CALIFORNIA, \$221 16					
Redding ch.....	\$7 07				
San Bernardino, 1st S.					
S., for Shaohsing ..	25 00				
Vallejo B. U., for wk.					
in China.....	6 25				
Mendocino Y. P., for					
Podill.....	5 00				
Anaheim, English Mis-					
sion.....	4 94				
Fort Bragg ch.....	75 00				
Ukiah ch.....	7 80				
Ukiah ch., W. F. Bin-					
ney.....	5 00				

San Francisco, 1st ch...	\$10 00
San Francisco, 1st Y.	
P., for student at In-	
sein.....	6 25
Long Beach S. S.....	1 00
Los Angeles, Temple S.	
S., t. s. Solomon	
Atloori industrial	
school, Ongole.....	25 00
Pasadena, W. S. Chase.	15 00
Los Angeles, J. O.	
Burrongs, t. s. Ah	
He, Ungkung.....	12 50
Fullerton B. U.....	5 00
National City S. S., for	
Cuillo, Africa.....	6 25
Lindsay S. S.....	4 10
CANADA, \$1 00	
Hilltop, E. Hindorf....	\$1 00
Total.....	\$8 069 58

Montana.....	\$27 55
Wyoming.....	9 00
Colorado.....	262 13
New Mexico.....	155 76
Idaho.....	160 74
Utah.....	15 60
Nevada.....	2 00
Arizona.....	37 50
Washington.....	758 72
Oregon.....	613 21
California.....	3 471 35
Mexico.....	1 25
Ontario.....	150 00
Philippine Islands	12 00
Canada.....	2 50
British Columbia	5 00
Norway.....	175 00
Africa.....	15 00
Miscellaneous.....	591 54
	\$55 162 75

LEGACIES RECEIVED TO SEPTEMBER 1, 1907

LEGACIES	
Springfield, Mass., Est.	
O. H. Greenleaf.....	\$100 00
Morrisville, N. Y., annual interest on Carrie E. Cole Rowe Memorial..	50 00
Janesville, Wis., Est. James B. Crosby....	1 138 81
Forest Grove, Ia., Est. of Mrs. P. W. Chandler..	194 45
	1 483 26
	\$9 552 84

New Hampshire.....	\$50 00
Vermont.....	100 00
Massachusetts.....	5 709 69
Rhode Island.....	1 000 00
New York.....	3 299 66
Pennsylvania.....	917 55
Illinois.....	371 54
Iowa.....	194 45
Michigan.....	1 100 00
Wisconsin.....	1 138 81
Nebraska.....	300 00
	\$14 181 70

CHINA FAMINE FUND

Me., Portland, Free St. ch.....	\$10 00
Ark., Garfield, F. M. Haswell.....	1 00
Mo., St. Louis, Lafayette Park S. S.....	5 86
	\$16 86
Previously reported...	12 009 38
Total to date.....	\$12 026 24

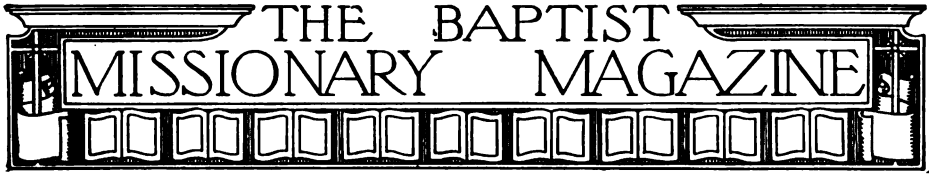
RUSSIA FAMINE FUND

Vt., Fair Haven ch....	\$12 50
Mass., Lowell, Branch St. ch.....	2 25
Mass., Southbridge, Central ch.....	30 89
Mass., Southbridge, Central C. E.....	5 00
Mass., Beverly, 1st ch.	2 50
Mass., Gay Head, C. L. Whitman.....	5 00
Mass., Dorchester, Blaney Mem'l ch....	6 00
Mass., Needham, H. A. Needham.....	1 00
Mass., Lowell, Worthen St. ch.....	2 00
Mass., Boston, Thomas Moody.....	10 00
Conn., Stafford, "Fitz William".....	75
N. Y., Greenwich, friend.....	1 00
Pa., Philipsburg S. S..	8 50
W. Va., Elkins ch....	6 42
Ill., Chicago, per Miss Edwards.....	5 00
Ill., Chicago, 2d German ch.....	5 00
Ill., Chicago, per Mrs. F. J. Reed.....	8 00
Minn., Minneapolis, per F. Peterson.....	100 00
Calif., Ontario, a friend	10 00
N. S., Bridgewater ch..	11 82
	\$233 63

JESUS CHRIST PROPOSES
TO REIGN OVER THIS
WORLD. IT IS NOT HIS
LOSS BUT OURS, IF WE
DO NOT TAKE A SHARE,
AND A SHARE AS LARGE
AS OUR LIFE AND ITS OP-
PORTUNITIES, IN THE
WORK OF BRINGING IN
HIS KINGDOM.

— ROBERT E. SPEER

REV. M·D·EUBANK·M·D. REV. A·K·DE·BLOIS·LL·D.
 REV. CH·WATSON·D·D. REV. L·L·HENSON·D·D.
 SECRETARY MABIE PRESIDENT WOODWARD
 W·H·WAITE D·P·LEAS
 E·H·HASKELL E·S·OSGOOD
 REV. J·H·HASLAM·D·D. REV. J·W·LYELL·D·D.
 OUR DEPUTATION TO THE FAR EAST 1907
 REV. F·A·SMITH REV. B·L·WHITMAN·D·D.
 REV. M·P·FIKES·D·D. DISTRICT SECY DOBBINS



THE WORKING YEAR

WE have our financial year and our report year. There is also our "working year," as we might call it — only it is a short year, from October or November to April or May. We are now well into this present "working year." Before we realize it we shall be at its end. What are we doing? In reality we have only five months ahead of us, for the financial

year will end with March. Now is the time to put forth strength, in church and Sunday school and young people's society. The mission study class, the missionary sermon, the missionary prayer meeting, the missionary offering, — are we at work upon these? *Now* is the time. We cannot afford to delay. Let not the opportunity be lost.

THE APPORTIONMENT

THE apportionment plan continues to meet with approval. Many letters have come from pastors, expressing their satisfaction at having some definite object toward which to work, and pledging their best efforts to secure the amount suggested. In many cases the churches have taken definite action approving the plan.

Some, however, appear to have misunderstood the purport of the plan, supposing it to be a call for an advance. Some have suggested that if the Committee would ask for an advance of twenty-five per cent. it might be secured, but that seventy per cent. is altogether too much to expect. This overlooks the fact that the "definite financial proposition" offered by the Committee *does not contemplate any advance whatsoever*. The churches, through their representatives at Washington, directed that a budget of the *actual present needs* be prepared, with a suggestion as to the share of each church. This the Committee have done, and the amount suggested to each church is the sum which will be needed if we are to meet all our

obligations and close the year without debt. Unless the churches together contribute the sums suggested, we shall be in debt, by a sum equal to the amount they fall short of their apportionments.

Some, perhaps, may not clearly understand the apparent discrepancy in percentage between the total increase necessary and the increase suggested for the individual states. This is readily explained by several considerations: (1) the amount suggested for each state is necessarily only approximate, although substantially accurate; (2) the increase required in the total donations is based upon figures that include one or two especially large gifts, which are omitted in the figures for the individual states; (3) the required total increase in donations is compared with the donations of *last year*, while the amounts suggested for the several states are compared with their average offerings for the *last three years*.

With these explanations in mind, surely every pastor will wish to urge his church to meet its share of the year's budget.



THE fourth annual conference of the Executive Committee with the newly appointed missionaries was held at the Rooms in the Ford Building in Boston, September 9-16, and was eminently successful in every way. These annual gatherings of those about to sail for the field have been found to be a most valuable introduction to the work and preparation for it. They receive instruction in many matters of the greatest importance, which prevents many mistakes when they enter upon their work, and they gain a new point of view. The opportunities which the conference offers for becoming acquainted with the work and workers at the Rooms is also a great help, insuring a mutually cordial sympathy and understanding. Not least in importance among the features of the conference is the social intercourse, with the opportunity afforded for forming friendships with those who are to be co-laborers in the work.

The sessions were held each morning in the Executive Committee room, a devotional meeting led by one of the neighboring pastors, preceding the discussion of the special topics. Those who assisted in this way were Dr. Blackburn, of Salem, Dr. Henson, of Boston, Dr. Marble, of Cambridge, Rev. F. B. Matthews, of Newton, Dr. Gray, of Dorchester, and Dr. Garton, of Somerville.

In the presentation of the various subjects considered, the Secretaries and the Treasurer were assisted by some of the missionaries on furlough and by Rev. J. A. Johnston of Jamaica Plain, Mass., and Dr. L. L. Henson, of Providence, R. I. Particularly helpful were the counsels offered by the Secretaries of the Woman's Societies, Mrs. Safford and Miss Shinn, of the eastern society, and Miss Loveridge, of the Society of the West.

On Monday morning, September 9, all the missionaries were introduced to the

Boston Baptist Ministers' Conference, and each gave a brief message. The conference proper began on Tuesday morning, continuing through the succeeding Monday. Following is a brief outline of the topics considered:

MISSIONARY ORGANIZATION.

The Home Department.
The Executive Committee and the Field.
The Treasury: Accounts, Shipping, etc.
The Woman's Societies.

COOPERATION WITH THE HOME WOMEN.

Reports, Photographs, Letters to Churches and Friends.

The Station Plan. Specifics.
How to Make the Most of a Furlough.

THE MISSIONARY'S PERSONAL LIFE.

How to Care for the Health.
Language Study and Literary Work.
Dress, Habits, etc.

Bible Study and Prayer.

THE MISSIONARY AT WORK.

Station Work and Touring.
Educational Work and Its Aim.
Attitude towards Non-Christian Religions.
Shall the Missionary Engage in Business?

SOME SPECIAL RELATIONSHIPS.

To the Government, to Europeans, to the Natives, to other Missionaries.

PRACTICAL SUGGESTIONS FOR THE WORK OF TODAY.

The Opportunities in the Orient.
The New Spirit of Independence. Christian Unity.

It was not all study. Afternoons were mostly left free for conferences with the officers, shopping and sightseeing. On one afternoon, however, a reception was given the missionaries in the rooms of the Woman's Baptist Foreign Missionary Society, when a large number of friends from the churches of Boston and vicinity took the opportunity to greet those who were to represent them on the foreign field.

THE FAREWELL MEETINGS

These were held on Monday, September 16, in the North Avenue Baptist Church, Cambridge. In the afternoon nineteen young women testified that they had heard

November

THE BAPTIST MISSIONARY MAGAZINE

all of God and were ready to obey. There was not one word of doubt or of delay. Miss Bertha Clark spoke for all. As she said, "For me the look ahead is as bright and just as happy as it can be." The wives of the new missionaries stood with the other young women in these

led them to offer for the service abroad. All were grouped upon the platform, and it was a fine sight to see so many earnest, stalwart young men and women giving themselves to the work. One could not forget, however, that although they seemed such a large company, in reality they scarcely do more than take the places of those who have died or withdrawn from the work. The older missionaries who were present were seated on the lower platform, and these were introduced by Secretary Haggard. Those present will cherish the memory of



by S. R. McCurdy
MISSIONARIES ON THE
"WINIFREDIAN"

ings, and messages also spoken by older missionaries who were returning to the field. Before the afternoon and evening services the women of the church kindly served refreshment to the missionaries. The church was full when music from the organ was played in the evening service, and the churches of Cambridge, Boston and vicinity being well represented. Following the usual custom, the service was very simple. Scripture was read by Rev. H. E. Hodge of Winchester and prayer was offered by Rev. J. R. Gow of Lowell. Then after a hymn the newly appointed missionaries were presented in a group by Secretary Mabie, and each spoke briefly, most of them giving the reasons that



NORTH AVENUE BAPTIST CHURCH. CAMBRIDGE, MASS.

the clear and simple testimonies, that spoke directly to each heart, and the loving Godspeed given by Secretary Barbour. The service closed with a prayer by Rev. F. B. Cressey of Weymouth, Mass. Many of those present lingered after the meeting to greet the missionaries and wish them blessing in their new work. Special cars, thoughtfully provided by the church,

carried the people home, inspired for larger work by the words they had heard and the spirit of consecration they had witnessed.

THE SAILINGS

Unfortunately the "Winifredian," on which the missionaries bound for Burma,

Assam and South India started on their journey, sailed so early on the morning of the eighteenth that no service could be held on board, as has formerly been the custom. Quite a number of friends visited the missionaries on board, Tuesday evening, and saw them settled in their comfortable cabins.

NOTES OF THE CONFERENCE

A TOUCH of home life that was much appreciated was the rollicking laughter of little George Strouse, the three-year-old child of Rev. and Mrs. G. H. Strouse. The report at the farewell meeting on Monday night that he was ill aroused much sympathy. Fortunately the attack was not serious, and the family sailed together as planned, on Wednesday.

THE messages of Dr. Mabie and Dr. L. L. Henson, on the closing day of the conference, were most inspiring. They brought back from their recent visit to the Orient vivid pictures of the conditions and opportunities, and these they presented to the newly appointed missionaries in most enthusiastic language. It was a rare treat to hear their addresses.

It was regretted that the early hour of sailing prevented the holding of any services at the ship. The missionaries all had to be aboard ship the night before, however, and many friends took advantage of the opportunity to give a parting greeting and to look at the quarters on the ship. A large party from the church at Marlboro, Mass., of which Mr. McCurdy has been pastor since his return from Burma in 1904, gave him and his family a good send-off. Among the number were a couple who wished to be married by their pastor, and the ceremony was performed aboard the ship.

DR. ASHMORE was on hand to give advice and inspiration to the younger workers. He is a young man yet. His presence at this conference was greatly appreciated, as he and Mrs. Ashmore were removing to Ohio in October.

DISTRICT SECRETARY WITTER, always young in spirit and always bright and pithy in speech, is at his best with new missionaries. What he gave us was not a tenth part of all the good things he had ready and wished to say, but the time was limited.

ANOTHER wedding which occurred during the week was that of Rev. H. E. Safford and Miss Stafford, who have gone to Rangoon, Burma, where Mr. Safford becomes professor of history in Rangoon Baptist College. They were married in Lawrence, Mass., on the evening of September 12. Mr. Safford did not allow even this important event, however, to interfere with his attendance upon the conference sessions, and he with his bride were on hand the next morning.

No one had a busier time during conference week than Mr. Barnes, the Treasurer's faithful assistant. Arranging passages, securing tickets, reserving berths and answering the thousand and one questions of all sorts, he and his colleagues had their hands full. The smooth way in which the many details connected with the transportation of the missionaries are carried out is largely due to the experience and carefulness of Mr. Barnes.

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No regular party was made up this year for those sailing from the Pacific Coast. The only arrangement was that all should meet at Los Angeles for services on September 28, except a few who went by way of Ogden. Almost every one, however, arranged visits to churches, seminaries, colleges on the way across the continent.

THE arrangements for the public services at the North Avenue Church in Cambridge, Rev. F. E. Marble, Ph.D., pastor, were all that could be asked. The missionaries appreciated the kindness of the ladies in pro-

viding lunch for them between the afternoon and evening meetings, while the thoughtful provision of special cars after the evening session was a most happy arrangement for everybody.

AMONG those present at the conference was Miss Clark, the new preceptress of the Baptist Training School for Christian Work in Philadelphia. Miss Clark had but recently visited the young women in many of our colleges and reported that over twenty college graduates were to enter the school to train for definite Christian work either at home or abroad.

LOCAL FAREWELL MEETINGS

THE local farewell services held at the home churches are among the most important and most interesting events connected with the departure of the missionaries. Often they focalize the personal interest which every one feels in those about to go forth, and the result is deeper personal consecration, larger offerings and added power in prayer for every member.

Such a farewell meeting was that held at the Penn Avenue Baptist Tabernacle, Scranton, Penn., in honor of Rev. W. D. Gates. As a result, mission study classes have been formed in the Sunday school and the Baptist Young People's Union, many subscribers were secured for the MISSIONARY MAGAZINE, "and, best of all, there were a number of real consecrations both to Christ and to larger work in his name." Instead of the \$600 which the church started out to raise for Mr. Gates' salary, over \$1,200 were secured.

Farewell services in recognition of Rev. L. E. Worley were held both in Chicago, at the Fourth Baptist Church; at El Paso, Ill., and at Mrs. Worley's home, Bloomington, Ill. The Chicago church is the one of which Mr. Worley's brother, the late Dr. Worley, was a member. At El Paso all the churches in the town united to bid Mr. and Mrs. Worley Godspeed.

A unique occasion was the reception

tendered Professor and Mrs. Safford, by the First Baptist Church of Lawrence, Mass., at the close of the mid-week service just prior to their departure for Rangoon. The Second Church and others united in the service, and several addresses were made, and gifts were presented to the outgoing missionaries.

Just two days before they sailed for their loved Burma, Rev. and Mrs. S. R. McCurdy were tendered a reception by the members of the church at Marlboro, Mass., of which Mr. McCurdy has been pastor since his return to America three years ago. The mayor, pastors of neighboring churches and many others were present, and the pastor and his wife were the recipient of several gifts from their many friends.

Still another reception was that given Rev. Robert Harper, M.D., and his wife, at the Woodward Avenue Baptist Church, Detroit, Mich. Over 300 were in attendance, and the occasion was most inspiring and delightful. The pastor, Rev. Donald MacLaurin, D.D., and members of the congregation of the Greene Avenue Baptist Church, Brooklyn, N. Y., presented Dr. and Mrs. Harper with a beautiful library of about 135 volumes.

Appropriate services of farewell to Rev. and Mrs. Charles Rutherford were held in June at the First Baptist Church of Hunt-

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ington Beach, California, of which Mrs. Rutherford was a member. In August a similar service was held with the First Baptist Church of McMinnville, Oregon, with an informal reception at the close of the meeting. On September 5 still another service was held in honor of Mr. and Mrs. Rutherford, at the Baptist Church of York, N. Y., where Mr. Rutherford was pastor while a student at Rochester Theological Seminary.

In recognition of the departure of Mr. J. Fullerton Gressitt from the Fuller Memorial Baptist Church of Baltimore, a service was held on the evening of September 18. Rev. Frank Rawlinson, a missionary of the Southern Baptist Convention, just returned from Shanghai, gave the principal address. Mr. Gressitt spoke of his reasons for going to Japan, and then the pastor, on behalf of friends, presented him with a fine Bible.

ROSTER OF OUTGOING MISSIONARIES

NOTE.— This list includes the names of all newly appointed and other missionaries, who either have already departed for the field since January 1, 1907, or who are expecting to sail before December 31. The list is subject to change, but is as accurate as possible at this date. Only a limited number of those whose names appear will be present at the Conference and at the farewell meetings. Those marked (*) are *returning* to the field, those marked (†) are appointees of the Woman's Baptist Foreign Missionary Society, and those marked (‡), of the Woman's Baptist Foreign Missionary Society of the West.

BURMA

- *Harper, Rev. Robert, M.D., and wife, Michigan.
- *Harris, Rev. E. N., Nebraska.
- *Joorman, Rev. H. W. B., and wife, New Jersey.
- *McCurdy, Rev. S. R., and wife, Massachusetts.
- Money, J. B., and wife, Massachusetts.
- Parish, Rev. M. C., and wife, Iowa.
- Rogers, Rev. L. B., and wife, Illinois.
- Safford, Rev. H. E., and wife, Massachusetts.
- ‡Antisdell, Miss Mary B., Illinois.
- †Clark, Miss Bertha W., New York.
- ‡Parish, Miss Mary L., Iowa.
- *Stark, Miss Eva C., New York.

ASSAM

- *Firth, Rev. John, and wife, Iowa.
- Harding, Rev. F. W., and wife, New York.
- *Mason, Rev. M. C., D.D., and wife, Massachusetts.
- *Rivenburg, Rev. S. W., M.D., and wife, Pennsylvania.
- Strouse, Rev. G. H., and wife, Pennsylvania.
- ‡Protzman, Miss Helen, California.

SOUTH INDIA

- *Curtis, Rev. J. A., and wife, Iowa.
- *Huizinga, Rev. Henry, and wife, Michigan.
- Rutherford, Rev. Charles, and wife, Oregon.
- *Stait, Rev. F. W., M.D., and wife, Pennsylvania.
- *Thomssen, Rev. G. N., and wife, New York.
- *Timpany, Rev. J. S., M.D., and wife, Nova Scotia.
- †Harvey, Miss Bessie E., Missouri.
- *Linker, Miss Anna M., Pennsylvania.
- †Robb, Miss N. Agnes, Quebec.
- *Tencate, Miss Frances, Pennsylvania.

CHINA

- Adkins, Russell E., M.D., and wife, Ohio.
- *Carlin, Rev. J. W., D.D., Kentucky.
- Gates, Rev. W. D., Pennsylvania.
- Robison, Rev. B. E., and wife, Michigan.
- *Sweet, Rev. W. S., and wife, Wisconsin.
- Worley, Rev. L. E., and wife, Illinois.
- ‡Bassett, Miss Beulah E., Illinois.
- ‡*Dowling, Miss M. A. (reappointed), New York.
- ‡Jones, Miss Mary I., Ohio.
- *Minniss, Miss L., Pennsylvania.
- ‡Nourse, Miss Mary A., Illinois.
- *Scott, Mrs. A. K., M.D., Ohio.
- ‡Wickenden, Miss Ida, Ohio.
- ‡Zimmerman, Miss Dora, Ohio.

JAPAN

- *Benninghoff, Rev. H. B., and wife (transferred from Burma), Indiana.
- Gressitt, J. Fullerton, Maryland.
- †Linsley, Miss Edna E. K., California.
- †Rumsey, Miss Florence M., New York.
- ‡Tuxbury, Mrs. Nina, Massachusetts.

AFRICA

- Ray, Rev. Volney A., and wife, Ontario.
- *Harvey, Mrs. C. H., Scotland.

PHILIPPINE ISLANDS

- Bigelow, Rev. A. E., and wife, California.
- *Robbins, Rev. J. C., and wife, New Hampshire.
- *Valentine, Rev. W. O., and wife, New York.
- ‡Bissinger, Miss C. M., Illinois.
- *Briggs, Mrs. C. W., New York.



SOME OF THE MISSIONARIES AT THE ANNUAL CONFERENCE

Left to right — Top row: Miss Bissinger, Miss Clark, Mrs. Parish, Mr. Parish, Mr. Worley, Mrs. Worley, Miss Protzman, Mr. Rutherford, Mrs. Rutherford.
 Second row: Miss Nourse, Miss Harvey, Miss Wickenden, Mr. Gates, Miss Dowling, Miss Zimmerman, Mr. Safford, Miss Bassett.
 Third row: Miss Robb, Miss Linker, Miss Tencate, Miss Stark, Mr. Rogers, Mrs. Rogers, Miss Antisdell, Mrs. Tuxbury.
 Front row: Mr. Gressitt, Mrs. Strouse, Master Strouse, Mr. Strouse, Miss Parish.

OUR NEWLY-APPOINTED WORKERS

THE following notes concerning the newly-appointed missionaries will be of interest to all our readers. Mention is made of all the new workers who have gone to the field this year, except Rev. and Mrs. V. A. Ray, who sailed for Africa in July, and Mr. and Mrs. J. B. Money, who sailed for Burma in May. Brief sketches of these, with their portraits, appeared in the August issue. The pictures of those who were not present when the group conference photograph was taken appear singly below.

SOUTH INDIA

CHARLES RUTHERFORD and wife of McMinnville, Oregon, are going to South India. A successful teacher for eight years, a graduate of McMinnville College and Rochester Theological Seminary, a personal worker and a pastor, Mr. Rutherford is prepared for the variety of labors that await a missionary. Mrs. Rutherford is also a graduate of McMinnville.

BURMA

MERRICK C. PARISH and wife go from Sac City, Iowa, to Pegu, Burma, being the first missionary family to be stationed there.

Mr. Parish has had the foreign field in mind during his years of preparation at Des Moines College and Rochester Theological Seminary, and has been a source of missionary inspiration here at home.

LEWIS B. ROGERS and his wife of Princeton, Ill., are to be the only missionary family at work among the Burmese at Toungoo. Mr. Rogers heard the call to larger service and pledged himself to it even before he entered college. Des Moines and Rochester gave him his school preparation, and an eager utilization of every opportunity for personal work has given him his practical training in important work.

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MRS. H. E. SAFFORD

Seminary. He served on the Army Christian Commission at the time of the Spanish-American War and as a faithful and effective pastor. Mrs. Safford's training and her experience as teacher in the public schools of Lawrence will be of value in the missionary work at Rangoon.

JAPAN

J. FULLERTON GRESSITT owes to the Northfield Conference of 1905 his vision of the world's need and his opportunity. He had planned to be a college teacher in America and to that end was studying in Johns Hopkins, after having graduated from the Baltimore City College. He simply consecrated his ambitions and continued his study until this year. He goes from Baltimore to Japan.

EAST CHINA

BENJAMIN E. ROBISON of South Haven, Mich., goes to Ningpo, East China, where he and his wife will have an opportunity to make every bit of their personality count in the forming of character. Their work is to be in the boys' boarding school. Mr. Robison attended Kalamazoo College, took his degree from the University of Chicago and did his theological work there. All the discipline that life has given him will make

HARRY E. SAFFORD, who goes to the Baptist College, Rangoon, Burma, to take the chair of history, spent three years in postgraduate work at Harvard after being graduated there, and then went to Newton Theological

him the wiser to meet and mold the boys under his care.

CENTRAL CHINA

WAYLAND D. GATES carries to his work at Hanyang, Central China, a splendid training received at Hillsdale College and Rochester and Union Theological Seminaries. He has been busy during the past year studying the Chinese language and philosophy, and ministering to a mission school in the Ghetto of New York City. He will be the missionary pastor of his home church, the Pennsylvania Baptist Tabernacle of Scranton, Penn.

SOUTH CHINA

LEWIS E. WORLEY knows what missions cost, for Dr. R. E. Worley, who was drowned this summer at Swatow, South China, was his brother. "My business is to seek the neediest place," was Mr. Worley's conviction, and with that end in view he took courses at Shurtleff and Rochester, doing rescue and city mission work at the same time. He goes with his wife to South China.

RUSSELL E. ADKINS, with his wife, went in August from Granville, Ohio, to Swatow,

China, to take up the work from which Dr. Worley was called. Dr. Adkins is a preacher's son and early caught the spirit of service. After being graduated from Denison University, he took a medical course at the University of Pennsylvania, and for the past year has been a hospital physician in



REV. B. E. ROBISON



MRS. B. E. ROBISON

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Boston. Mrs. Adkins is a teacher of experience, and for some time has been at the head of the school of music at Wayland Academy, Beaver Dam, Wisconsin.

ASSAM

GEORGE H. STROUSE and wife of Easton, Penn., find their field of work in Assam. Mr. Strouse goes out from Crozer Theological Seminary. He is not a novice at missionary work, having served a short



DR. R. E. ADKINS

time in Africa. The climate forced him home, but he still felt the missionary fire and went on to equip himself better for the work. In Assam Mr. Strouse will find a large work waiting and will receive eager welcome from the overburdened missionaries.

FREDERIC W. HARDING of Brooklyn, N. Y.,

early comprehended the mission of the Christian, for, when, as a boy, he first accepted Christ, he went out at once into the highways to compel others to come in. He has continued to find pleasure in work among the unfortunate of Brooklyn. His training was received at Colgate, where he took both his college and his seminary work. He and Mrs. Harding will find Assam a fascinating field of work, with its "challenging opportunities and imploring needs."

THE PHILIPPINES

ALTON E. BIGELOW and his wife go from Selma, Cal., to the Philippines, where Mr. Bigelow's knowledge of Spanish will be of immediate service to him. Mr. Bigelow was graduated from Shurtleff College and attended the Divinity School of the University of Chicago, being a busy pastor all of the time. Mrs. Bigelow prepared herself for her coming duties at the Baptist Missionary Training School in Chicago.

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MRS. R. E. ADKINS

Mr. and Mrs. Bigelow both go in answer to a clear call to world-wide service.

THE WOMAN'S SOCIETIES

The Woman's Societies sent out fifteen young women this year: three to Burma, one to Assam, two to South India, five to

China, three to Japan, and one to the Philippine Islands. Those going to Burma are all experienced teachers: Miss Mary B. Antisdell, of Chicago, who will work at Kengtung, Miss Bertha W. Clark, of Hamilton, N. Y., and Miss Mary L. Parish, of Sac City, Iowa; the latter two will teach at Mandalay. Miss Parish is a graduate of the Chicago Training School. Miss Helen Protzman, of Berkeley, Cal., who



REV. AND MRS. F. W. HARDING

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MISS MARY I. JONES

South India, the one at Madras and the other at Hanamakonda. Of those who go to China, four are college graduates. Miss Mary A. Nourse, Chicago, a graduate of the University of Chicago, and Miss Ida E. Wickenden, of Toledo, Ohio, a graduate of Denison, go to Hangchow;



REV. AND MRS. A. E. BIGELOW

Miss Dora I. Zimmerman, of Perrysville, Ohio, also of Denison, goes to Ningpo; Miss Mary I. Jones, of Zanesville, Ohio, a graduate of Muskingum College, goes to Huchow; and Miss Beulah E. Bassett, of

goes to Nowgong, Assam, has had normal and college training. Miss Bessie E. Harvey, of La-Grange, Mo., a graduate of Shurtleff College, and Miss Nettie A. Robb, of Knowlton, Quebec, a trained nurse, will work in

Alton, Ill., a graduate of the Chicago Training School, makes the long journey up the Yangtse to Suifu. Of the missionaries to Japan, Miss Edna E. K. Linsley, of Oakland, Cal., who goes to Tokyo, has attended Northfield Seminary, Mount Holyoke College and the University of Chicago; Miss Florence M. Rumsey, of Batavia, N. Y., who goes to Himeji, is a graduate of Smith College, and Mrs. Nina Tuxbury, of Brockton, Mass., who will work at Shimono-seki, is a graduate of the Chicago Training School. Miss C. M. Bissinger, of Chicago, who was designated to the Philippines, is particularly fitted for that field, having been reared a Roman Catholic. She is a successful teacher and a graduate of the Chicago Training School.



MISS F. M. RUMSEY

YOUR REPRESENTATIVES

THESE noble young men and women are your representatives on these many fields. The need calls you to go. But circumstances have perhaps made this impossible. Yet the obligation resting upon you to evangelize the heathen is just as strong as though you were able to go in person. These are able to go. It is yours to sustain them in their work, by your prayers and by your gifts. Let these not fail them. Their success and the success of the work may depend on you.



MISS E. E. K. LINSLEY
November

OUR WORKERS AT HOME

THE PASTOR AND MISSIONS

HIS THREEFOLD RELATION TO MISSION STUDY

BY REV. C. A. TOWNE

PLAISTOW, N. H.

MR. S. EARL TAYLOR has said that if we were to take twenty representative Christian laymen of New England, not more than one could talk to us intelligently about the great missionary movements of the day. Is this true? If so, we have at once the very best of reasons for the study of missions. Where is to be placed the responsibility for the indifference? If we would be perfectly honest in the matter, would we not have to say, to our shame, that to a large extent it is the fault of the pastors? The pastor is a leader. In every department of Christian work, he is expected to have a vital interest and be ready to awaken and keep alive an interest in others. The pastor can be very justly held responsible for the development of a missionary spirit among his people. In order to do this, he must believe in missions with all his heart; must ever be ready to speak in an appreciative manner of the foreign and home missionary work; must be able to throw all possible light on all the objects for which missionary offerings are taken; must have a clear and intelligent conception of the whole work as involved in the Executive Committee's labors; the stations occupied by our society; and something of an idea of what it means to be a missionary. He ought also to be in touch with the missionary literature of the day, and be qualified to suggest to young and matured minds the very best of such literature for their careful reading. Now all this at once suggests the thought that the pastor's relation to the study of missions is to be threefold:

(1) *A matter of personal and individual interest in such study.* It is easy to take a narrow view of things. A true pastor may have so great a variety of things to take his attention that he will know nothing else but the needs and burdens and cares and calls of his own flock. Such a man may do splendid work, but he has not attained to that for which Jesus "appeared unto him to make him a minister." It is well for a pastor to know his parish, but his responsibility extends farther; he must know more. He should keep himself well informed as to the "acts of the Apostles," the first century acts and the twentieth century acts. There are true heroes in both. What is better to kindle a flame of missionary enthusiasm than to get into touch with such lives as those of John Williams, the Apostle to the South Seas; John G. Paton, to the New Hebrides; Jewett and Clough, to the Telugus; Henry Richards, to the heart of Africa? Here is the pastor's great opportunity. It is for him to make the indifferent concerned, the prejudiced a believer and the ignorant informed. This is apparently the pastor's first relation to the study of missions: to be a student of them himself, and thereby get the broad vision, the enthusiastic spirit, that will kindle a living flame of interest in the hearts of those to whom he is called to serve.

(2) *A persistent purpose to interest his people in such study.* At the start the pastor knows that he has the advantage, because in his study of missions he has laid hold of something that has length and breadth and height and depth and solidity.

In pressing the study of missions, he has the satisfaction of knowing that he is bringing his people nearer to Christ. A good way to get the worldly spirit out of a church and keep it out, is to get into it a genuine missionary spirit. No one can long study missions without praying for missions, and no one can long pray for missions without imbibing more of the spirit of Christ, and no church can get more and more of his spirit without being greater soul winners. The pastor can afford to be patient and persistent and courageous in the face of discouragements when he gets a sense of the wider usefulness of his people through their knowledge of what Jesus Christ is doing in his world for his own glory. It may take time; it may send him more than ever to the throne of grace. Let it be so; the outcome will more than repay the effort. The pastor with missions on his heart will not fail. If nowhere else he will be sure to find a responsive chord in the childheart. Blessed is the pastor who can call to mind the Farther Lights and the missionary leagues and the Sunbeam Bands and kindred organizations that have grown from his own vital interest in all missionary work. The outcome of a self-sacrificing, determined spirit with reference to missions it will take centuries to recount.

(3) *A responsible leadership.* Let the emphasis rest on the word responsible. The pastor holds the key to the situation. The degree of intelligence in the church rests largely in its pastor. Some will never come to have any personal knowledge of missions or interest in them only as it comes from the pastor. If his people have failed to catch Jesus' conception of his world-wide mission, here is the pastor's opportunity. Is there some unaccountable prejudice still existing in some minds, something of a hostile feeling to this work? If this is not to some degree removed, the Master will hold his servant in the pastorate measurably responsible. In spirit and heart the true pastor is one

with his brother in Japan, China, the Philippines and India. He touches that brother's life by prayer and purse. The Missionary Calendar and the Prayer Cycle keep him face to face with him. He is obligated to the far-away missionary, by virtue of his pastoral office. All this increases his responsibility for the attitude of his church toward this one far off in the Orient. Will his church sow sparingly? The pastor may largely determine. Is it to sow bountifully? This rests with the leader whom God has given to the people. Disastrous is it indeed to find a pastor or a church without something of the missionary passion. And only as missions are studied and the best information is obtained will that passion be aroused. The pastor's influence along missionary lines does not depend upon the size of his church. He may have a part in the evangelization of every nation. It is in the degree of his missionary spirit that is found the test of the pastor's loyalty to Jesus Christ. The very fact that a man is a pastor obligates him to the strictest allegiance to Christ in the salvation of the lost, even in the uttermost parts of the earth. Sad is it if he fails to obey the divine call to lead his people out and up to a true conception of God's wonderful work in the redemption of the world. Such a pastor is behind his time, he is not keeping pace with his Master. The study of missions will prevent all this. He will have broader sympathies. He will stir others. He will be alive to his own individual responsibility for the kind of a missionary spirit that is to pervade his church. His own fire will fire others. If zeal is wanting it will be aroused, and the whole church will soon respond to the pastor's new devotion with larger offerings for the Lord's cause abroad and at home, and new voices will be heard singing the praises of Jesus. God's promise to Abraham will be this kind of a pastor's promise, "I will bless thee and make thee a blessing."

Read the announcement on page 478 concerning the great convention of young people at Pittsburg next March.

BAPTIST LAYMEN AND MISSIONS

BY THE PRESIDENT OF THE MISSIONARY UNION

MR. S. W. WOODWARD

WASHINGTON, D. C.

THE Laymen's Missionary Movement was organized to give support and reinforcement to existing organizations inside the various denominations, and has been carried on with this distinct object in view.

Our southern brethren have already organized under the lead of one member, Mr. Joshua Levering of Baltimore, and have set themselves the task of raising \$800,000 for missions, instead of the \$400,000 which was the amount raised the last fiscal year.

The action of the Presbyterians at Omaha last February is most noticeable, as they pledged themselves to raise five times their present budget of \$1,200,000, no less than \$6,000,000. The preliminary steps towards starting the movement among northern Baptists were taken on September 13 at a meeting held in the Park Avenue Hotel, New York, when Mr. Mornay Williams, Esq., of New York, was appointed chairman of an invitation committee charged with the duty of inviting a representative body of northern Baptists to a conference in New York City on a later date, when it was hoped to inaugurate a movement in the Baptist churches of the North. The plan is to have the brethren of the Centennial Commission, who have been privileged to visit the mission fields of China, Korea and Japan during the spring and summer, tell, in their [respective sections of the country, the story of their visit.

No one in attendance upon the great

Morrison Centenary Conference could meet the noble body of men who had spent their lives in preaching the gospel to these wonderful peoples and become acquainted with the results of their self-sacrificing labors, without coming away filled with admiration for the missionaries themselves, and feeling within himself a strong desire to endeavor to obtain for them at home a stronger spiritual and moral support.

It is a fair judgment of the situation in all these fields that, without opening any new fields, if a stronger support in men and money could be provided, the immediate results could be quickly doubled and trebled. In nearly all cases these brethren have carried on and continued their work without adequate equipment.

Having under these adverse conditions accomplished all that personal sacrifice and heroism could accomplish, they now look with confidence to the brethren at home to acquaint the churches with the true condition of affairs, which they have seen at close range. They believe it will result in giving to the treasuries of the society such greater financial strength as will provide the additional men and means to enable them to increase their power and influence to a degree heretofore seen only in faith and anticipation. We were told by the missionaries time and again that in all their experience nothing had ever happened to give them so much heart and hope as the news of the Laymen's Missionary Movement. Let us not disappoint them.

Pastors! Do you fail to receive the MAGAZINE? Have you sent in your subscription? Inform yourself and interest the laymen in your church. Twenty-five cents a year for ministers.

WHAT MEN'S CLUBS CAN DO

THEIR OPPORTUNITY IN FOREIGN MISSIONS

BY MR. CLIFFORD S. ANDERSON

WORCESTER, MASS.

OUR legitimate exultations over the advance in missionary thought and progress in missionary activity manifested in and assured by the layman's and other kindred movements must not blind us

to an appreciation of the serious problems confronting those who are endeavoring to stimulate an interest in missions among men of our denomination. The average twentieth century American does not seem to possess as a part of his natural endowment a lively interest in missions. His attention is in large measure riveted upon men and conditions with which he is in direct touch, and some unusual stimulus is required to arouse him to a vivid appreciation of moral and social conditions in distant lands and to spur him to action in improving those conditions through the medium of Christian missions. If we clearly acknowledge this fact and accept, as we must, the proposition that our missions cannot reach their point of highest efficiency until they have the hearty and sustained support of the men of our denomination, we begin to realize the deep need and broad opportunity presented to those in charge of men's organizations in our churches. For the very condition of success in missionary endeavor is an intelligent knowledge on the part of our laity of the problems confronting those who are actively engaged in directing our mission work, an intimate acquaintance with the methods which have proved appropriate and necessary for the achievement of the desired results and a warm sympathy with the means employed as well as with

Mr. Anderson is a son of Rev. T. D. Anderson, D.D., of Albany, N. Y., and is a member of the law firm of Hudson and Anderson. He is one of the ablest of the younger members of the Massachusetts bar, and his active interest in men's clubs and his prominence in the Baptist Brotherhood give weight to his words. — The Editor.

the great end in view; namely, the carrying out of Christ's command to go into all the world and preach the gospel. Generous contribution and sacrifice of means and men inevitably follows such enlightenment

and cannot be assured without such a foundation.

The first duty, then, devolving upon the leaders of our men's organizations is to conduct an energetic, wise and sustained campaign of education. Here is just the point where the cause of missions has often suffered at the hands of its friends. We have been prone to omit from our regular meetings a consideration of missions and then upon stated occasions at regular intervals, to stun the intelligence and dampen the enthusiasm of the average man with a veritable deluge of ill-assorted missionary facts and figures calculated rather to bore than to stimulate, and likely to make a man wary about exposing himself to a repetition of the experience. This program has alternated with that wherein a harrowing story is told and an emotional appeal is made which only serves to make the hearer very uncomfortable. Such seed falls in stony ground and such a contribution is won at great cost. If men's clubs eradicate such methods as this, they will do well; but they must do more. They must devise methods for presenting missionary intelligence to their members constantly but gradually in an interesting and convincing way.

There is no surer method of arousing the average man to an interest in missions than by pointing out to him and emphasizing the

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cal and economic significance of the onary movement. Show him that it great factor in the political life of the l, that it has a direct bearing on history helps to shape the policies of nations. t out to him the social and educational ions involved. Let the man who is stly seeking to improve the conditions r which he lives and labors and who nds good educational facilities for his ren see the hopeless condition of a or father in a distant land who is ess in these very same particulars. uch, too, may be accomplished in win- men to the support of missions by ing out to them, as we now can, the that our missions are handled on ly business lines, with the efficiency great corporation under the advice of ard of able directors. Let them be as Treasurer Perkins can so well tell e story of how our Missionary Union become a large and successful banking e with an unimpeachable credit, fully to finance all the messengers we may to carry the good news to the remotest ers of the globe, provided only we who at home furnish them with the sinews r. It is by no helter-skelter method y a highly perfected system that our ibutions are carried to the foreign field. hen men begin to see missions as a political and social force operated ; broad, yes, even gigantic business they will be less inclined to relegate a deration of such a vital subject to an ional meeting, and will realize that no

meeting is complete whose program ignores the subject of missions. Thus will knowl- edge of the facts and figures of missions be absorbed almost unconsciously and our increasingly intelligent laity will gain a growing interest and a greater inclination to contribute not feverishly, but sanely and regularly and nevertheless generously, its share in this great work.

The campaign of education, then, is the great work which men's clubs can do for foreign missions. But there is still a greater and more important work and that is to send men as well as means to the field. A thousand will give their money where but one will give himself. Yet without that one the contributions of the thousand are of no avail. So the personal appeal for workers in the vineyard must never be allowed to become faint. The clarion call to personal service must always sound through our men's meetings.

Briefly there are two things that men's clubs can do for missions; first, conduct a campaign of education which shall win men to the cause of missions, and secondly, sound constantly the call to personal service. Thus will many a man through intimate acquaintance with this great work of God on earth become more intimately acquainted with the Father himself, and come to the point where his interest in missions will not be because he sees in them a great political or economic movement merely, but because Christ has commanded this work, and he feels that he must be about his Father's business.

SOME WORKERS FOR MISSIONS

Left to right: Rev. H. Irving, Superintendent State Missions; Rev. G. G. Cross, M.D., of Turin, Conn.; Rev. C. A. Kirk, D.D., Superintendent of Committee Christian Stewardship; Rev. F. B. Curtis, Sunday School Missionary of Publication Society for Michigan.



A SYMPOSIUM ON MISSION STUDY

I. THE YOUNG PEOPLE'S STUDY CLASS

A NORMAL CLASS

ON the closing Sunday of the Boston Missionary Institute of 1906 rallies were held in various cities of Greater Boston for the purpose of stimulating interest in missions and especially in mission study. Our rally was in charge of the district missionary committee and called together young people of all denominations. A strong and earnest address by a secretary of the Young People's Missionary Movement, outlining the glorious results of mission work in China, Japan, and India and the great need for more prayer and more

workers, was followed by a brisk ten-minute talk by the prospective leader of the normal class on the subject of mission study, with the new definition of a mission study class as a *class—to study—missions*. The leader appointed a certain corner of the room as a meeting-place, and there, ten minutes later, the first normal class in that district was organized, the time and place of meeting settled, and all arrangements made for the supply of text-books and note-books.

During the following two months the class met weekly, worked hard and with growing enthusiasm. The first few meet-



A FEW OF THE CHARTS USED BY ONE CLASS

ings were practically sample class sessions, dealing with the early chapters of the text-book, followed later by a more thorough discussion of methods, practical preparation and discussion of outlines, aims, questions, suggestions for charts, together with actual class work and reviews conducted by each member of the class. At each session also, some special feature was introduced, such as a debate, book-review or paper, to serve as a sample for those without previous experience in study classes.

Now as to results. Some one asks, "Did it pay?" Did it repay the busy leader for her long journey, often through mist and rain, laden down as she always was with books and charts and maps till an express wagon would have been a relief? Was it worth while for the members of the class to attend so faithfully and to spend so much time in preparation?

If such a doubter could have watched the class as the leader watched it, could have realized the deepening sense of personal responsibility, and heard the prayers that were offered, during those sessions, prayers which showed that India's needs had "struck home" at last, some of the doubts would have slipped away one by one. If more practical results were wanted, the record of six study classes taught during the past year by members of the class would be still more convincing. Best of all, the fact that one of the class has heard the call for more workers and has been led to decide definitely the question of life-work and to identify herself with the Student Volunteer Movement ought to solve forever the question of whether mission study pays.—Miss HELEN MUNROE, Cambridge, Mass.

A PASTOR AS TEACHER

OUR mission study class was organized at the solicitation of the Christian Endeavor Society. Although a general invitation was given to all, the attendance was practically confined to the members of the society. By their request the pastor became the teacher. Our people were too busy to give an extra evening to the class, so we gave up the regular hour for the Christian Endeavor meeting to the study. The attendance was uniformly excellent,

and the interest good from start to finish. As our meeting was held for only three quarters of an hour, before the Sunday evening service, we were limited as to variety in method. The teacher's aim was to make the most of the short time.

The study book used was "The Christian Conquest of India," and the method of study in the class meetings was something like this: The teacher gave a brief outline of the work at the first meeting and suggested some methods of individual study. In subsequent meetings the first part of the hour was devoted to a review, this review in every instance covering all the work previously done, with a detailed review of the lesson immediately preceding. The members of the class were encouraged to commit to memory the outline of the book, naming chapter headings and giving briefly the sub-topics in each chapter as we advanced from week to week. In this way nearly all of them mastered the general outline of the book. Some time was spent at each session in conversation on the most interesting items under study. The members of the class were free to express individual opinions along this line. This awakened interest, drew out the individual and provoked valuable discussion. Whenever there was opportunity, comparisons were made between conditions in India and those in our own country. Special topics were assigned to different members, who were to report the result of their studies from time to time. Particular attention was given to the work of our own denomination. The teacher was careful to point out, and to keep constantly before the minds of the class, the apparently providential preparations that had been made for the prosecution of missionary work in India.

When their attention was called to it and they were encouraged to do a little individual thinking, the members of the class became much interested in considering the ability of many of the converts. I think this gave some of them new ideas about the "heathen."

Although the conditions were not the most favorable for the best work, I am sure the results were valuable. There was an increase of intelligence regarding missionary enterprise, a better understanding of the

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character of that work and a clearer insight into the reasons for such work. The society gladly contributed \$25 towards the Station Plan, and made an increase in other offerings. — Rev. R. O. SHERWOOD, Attleboro, Mass.

WHAT A STRANGER CAN DO

THERE is no better motto for those who strive to promote the cause of missions in any way than the old one which was itself the beginning of foreign missionary interest in this country—"We can do it if we will."

Last fall the church which I attended had little visible missionary interest as far as young people were concerned. My own love for missions, the inspiration of two missionary conventions in the fall and the persistent call of God to do what no one else seemed ready to do, made the forming of our class a necessity. For three months every attempt to organize it met with failure, failure which was the harder because of the natural dislike of a stranger to overassert herself; but God would not let me give it up and in January we organized with nine members. Not every one joined that I

hoped would do so, and we have as yet no foreign missionaries from the class, but each one worked hard in his own way and has a deeper, more intelligent and loving interest in this phase of God's work than before.

Some classes are organized avowedly for hard work. I should have had no class on such a basis at first. Curios, pictures, charts and interesting as well as instructive stories formed a large part of our program. Almost always when one chapter was assigned to a member of the class she came next time having been constrained to read the whole book through. We aimed, too, at variety in the conduct of the meetings and in the selection of Scripture which was not worn out by missionary application.

Pioneer work never gives much as a result, but we have plans for larger work in the missionary committee of our young people's society, a mission band for the children and a Farther Lights' Circle, and by all means a larger, better study class this coming year. "We can do it if we will," "not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."—Miss BELLE C. MORRILL, Hartford, Conn.

II. MISSIONS IN THE SUNDAY SCHOOL

A VARIETY OF METHODS

WE have a missionary committee who have entire charge of the work. Any plans or resolutions they may make are laid before the superintendent and teachers and adopted or rejected by them. We have set apart the regular quarterly review day as missionary day, and either teach a missionary lesson or prepare a special program. We have used the missionary leaflets provided by the Missionary Union, also the concert program.

Last year we took up the Station Plan, sending our money to the Philippine Islands. Each class was given a box, a treasurer of the class appointed who had charge of the box, and in this way most of the classes taking a missionary offering every Sunday, more than enough money was raised. This year we have decided to attach a small envelope to the regular class

envelope. This will mean a weekly missionary offering for each class and is considered more convenient than the boxes.

Last year our entire offering was given to foreign missions, but this year we have changed our plans and are giving six months to foreign missions and six months to home missions. At the beginning of the six months for home missions we had a missionary who is working among the foreigners in Pennsylvania address the school, and the money collected during the months following her visit will be given to her work. At the end of this time a foreign program will be prepared and the money collected during the following months given to the foreign work. Whenever it is possible we are glad to have missionaries address the school. Some of our money has been raised by means of the birthday box, an opportunity being given each Sunday for

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any of the pupils who have had a birthday in the week past to make a missionary offering. Just now this plan seems to have died out, but it worked well for some time.

We do not feel that we have accomplished nearly as much as we should, but we do feel that we have made a little start; so much, either for the success or failure of missionary work in the Sunday school, depends upon the individual teacher and the interest he takes in teaching missions wherever there is an opportunity.

There is a strong missionary spirit in the primary department, but that is, of course, in charge of the primary superintendent. — Miss RUTH E. LEAMY, Williamsport, Pa.

THE MISSIONARY UNION LESSONS

OUR school has always been interested in missionary work and has responded liberally to special appeals that came to us, but this year, after a discussion of the subject in our teachers' meetings, it was decided to adopt some systematic method that would be educational as well as raise funds for the work.

Various methods were considered, and it was decided to adopt the course of lessons furnished by the Missionary Union. By this plan we have a missionary lesson the first Sunday in alternate months, and on the Sunday when we have the lesson the whole collection goes to the Union. Thus we have six collections a year for foreign mission work.

One of the difficulties we have found in using these lessons is that the teacher can

give only ten minutes to the missionary lesson, being compelled to use the remainder of the time for the regular lesson, in order to keep up the connection between the lessons. (We use the International Lessons.)

It is planned to have a missionary concert during the fall or winter, which will take the place of a Sunday evening service. H. C. FAY, Ilion, N. Y.

PROGRESS AMONG ENGLISH BAPTISTS

The following quotation from the organ of the Baptist Missionary Society, of London, indicates that English brethren are awake to their opportunity. Mission study is making rapid progress in all denominations in that country.

INVESTIGATIONS made during the past month reveal how firmly the mission study movement has planted itself in the denomination. It is gratifying to know that at least fifty Baptist study classes were held last winter and spring. There are doubtless other classes of whose existence we are unaware, and we know of those keenly interested in this subject who only wait a favorable opportunity before inaugurating classes in their churches. We thank God for these splendid tokens of awakening interest, and feel confident they are but the harbingers of an extensive development of this section of our work in the months to come. Proof-sheets of the forthcoming text-book, "The Uplift of China," are now ready, and the work of revision is being rapidly proceeded with. *The Missionary Herald.*

Have you organized your class yet? Others are already at work. Many classes have been formed, and report most successful sessions. The book this year is "The Uplift of China," a fascinating description of the people and mission work in that great land which is just now of preeminent interest. Do not miss the opportunity. Start a class at once—more than one, if possible. Enroll with Secretary Moore and secure the helps which are offered.

WHAT THE DISTRICT SECRETARY DOES

BY REV. J. M. HULL

WATERTOWN MASS.

DO you know your District Secretary? Is he more than a name to you? Do you know something of the work he is doing? Do you know why there is great need that this work should be done?

Thousands of people in our churches would have to answer these questions in the negative. It would be a great blessing if they could have a personal talk with their District Secretary, and listen to his own explanation of his work. But as that is impossible, I have talked with the District Secretary on behalf of all those for whom he works. The particular District Secretary was Rev. W. E. Witter, D.D., of the New England District, but in what he says he speaks for all the District Secretaries. I asked him to say something about the need for the District Secretary, the main purpose of his work, some of its results, and the attitude the churches ought to hold towards the District Secretary.

The need for the District Secretary is twofold. First of all, it is to awaken the churches. It is a fact that not one half of the entire number of Baptist churches give anything for missions. There are many pastors who never mention missions in the pulpit, there are thousands of people who do not give a thought to world-wide missions from the beginning of the year to the end. The District Secretary tries to reach these churches, pastors and people, and to make them see their glorious opportunity in the kingdom of God.

Yet if every church, every pastor, every individual member were enthusiastic in the support of missions, there would still be a tremendous amount of work for the District Secretary to do in distributing literature and in answering questions. The District Secretary has been called the pastor's pastor; he is the connecting link between the Corresponding Secretaries of the Missionary Union and the people of the churches.

The main purpose of the District Secre-

tary is to get men and women to believe that missions are the highest thought of God; to show them that missions are the biography of God, his commentary on his Word, the greatest thing in the world, the thing that is preparing the world for the coming of Jesus Christ. It is to make every Baptist feel a personal obligation to pray for the success of the Missionary Union, to give to the point of sacrifice for missions. It is to induce parents, Sunday school superintendents and other Christian leaders to be on the search for young men and women who may become missionaries of the Cross, and for a far larger number who may become loyal supporters of the cause of missions.

The results of the District Secretary's work are manifold. Churches have been awakened, study classes have been formed, missions have been introduced into Sunday schools, the offerings of churches have been increased three and fourfold in many cases, and best of all, scores of Christians have been transformed from absolute indifference to glorious enthusiasm for the conquest of the world for Christ. Oftentimes after one of his tours the District Secretary receives letters from persons who have not only been awakened to an interest in missions, but who have been led to decide for Christ as the result of missionary meetings. And in more than one instance the awakening of the church to give for missions has been the means of lifting a mortgage.

The attitude of the church toward the District Secretary should be distinctly one of welcome. He is not a bishop, he is an educator in missions. He comes with a message which will be helpful in the educational, spiritual, and even financial welfare of the church. Instead of being too numerous, the probability is that if the number of District Secretaries could be multiplied several times, the time would soon come when all the churches would stand side by side in interest and support of missions.

SOME THINGS YOUR GIFTS WILL DO



SUPPLANT SUPERSTITIONS BY
THE WORSHIP OF GOD

Money will not save men, but it will send men to preach the gospel of the blessed God, to those who now worship ancestors or idols. No advance will be possible until the debt is removed and the offerings to the general work are greatly increased.

GIVE A CHRISTIAN CIVILIZATION TO SAVAGE RACES

Once raw heathen, now a Christian family with a Christian home. You can multiply such results by your gifts and prayers. Larger funds and more earnest prayers are both needed by the Missionary Union in its efforts for the degraded in all lands.



MULTIPLY YOUR OWN
EFFORTS THROUGH NATIVE
EVANGELISTS

Native workers won most of the 12,761 who were baptized last year. A total of 4,551 were employed. Why not make it 10,000? You can help to do this by increasing your offerings to the general fund of the Missionary Union, which will be better than specific giving.

CARRY THE GOSPEL TO THE
POOR AND OUTCASTE

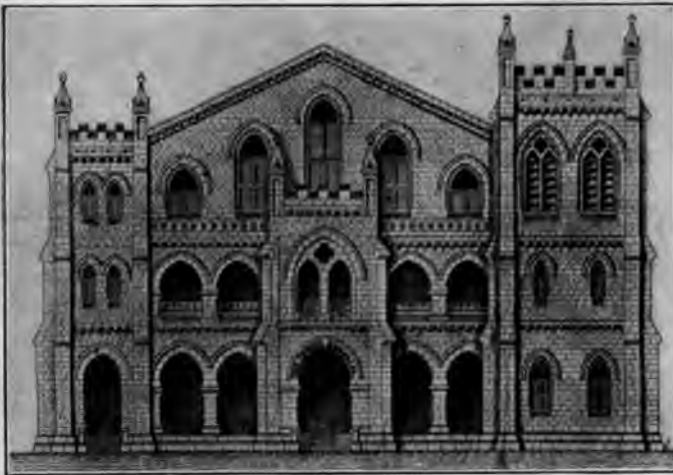
Only an outcaste, but this first Madiga convert has brought more Telugus to Christ than any caste or missionary worker. With a full treasury the Committee could provide the means needed by the missionaries to reach these despised classes.



SOME APPROVED SPECIFICS

THE best way to make one's offerings for foreign missions is to pay it into the general fund, to be used, with other moneys, for the general work. In this way one aids in carrying on those proj-

remembered, overlooking Ongole, that Dr. Jewett and the others gathered and in faith saw the great mission that was to be, and the thousands of converts that were to be gathered in the years to come. It is fit-



THE PROPOSED JEWETT MEMORIAL

ting that a memorial to him should be erected in the place of such hallowed memories. We give an illustration of the front of the building, as drawn by the architect. Its proportions are ample and its architectural beauty is evident. It is to be used as a station church for the Ongole Mission, as well as a meeting-place for the delegates from the outstations in the quarterly meetings of the

ects which the missionaries have deemed of first importance and which have been placed upon the schedule of appropriations.

Some, however, prefer to give to some definite object. Where such a gift is for something outside the schedule it generally means so much less for the regular work. Such specifics do not aid in any way the carrying on of the work already planned, but hinder it. There are specifics, however, within the schedule, and one can always give for these and be assured that he is not decreasing the funds available for the work of the year. We mention below two sample specifics of this sort, for which we will gladly receive offerings.

I. THE JEWETT MEMORIAL, Ongole, South India. It has long been the dream of Dr. Clough to see in Ongole a fitting memorial to Dr. Lyman Jewett, whose name means so much in connection with the early days of the Telugu work. It was on Prayer Meeting Hill, it will be

churches of the field. The native Christians and other friends on the field have contributed \$4,500. There is still needed \$3,500 to assure the success of the enterprise. Here is a fine opportunity for some one to complete the fund.

II. A BUILDING FOR THE PHILIPPINE MISSION PRESS, Iloilo, P. I. The amount needed for this is \$15,000. The plans call for a commodious two-story building of concrete construction, to house our enlarged printing plant, which, under the direction of Superintendent McIntyre, is expected to figure so largely in our work in the Islands. Rev. Eric Lund and the publication committee of the Philippine Conference have already accomplished great things in the preparation and printing of Bible translations and other literature, but the work has been sadly hampered by lack of proper equipment. Here is another approved specific: build this press and meet this great opportunity.

A FRAGRANT LIFE

A FEW months ago there came to my office a letter from a Christian young woman who was a schoolteacher in Washington. In it she said, "I have been thinking that I would like to use part of the money over which the Lord has made me steward to support a native missionary in some foreign country for one year, and longer if the Lord prospers me."

There exhales from this letter the fragrance of a life dominated by a sense of God-entrusted power which must be used for others. It remains now to testify of her life spirit and devotion. For the writer of the letter, Miss Alma Dahleen, was one of the passengers on the ill-fated "Columbia" which was wrecked in July last, and one of those of whom no trace has been found.

But "their works do follow them," and the influence of her life and the fragrance of her spirit of helpfulness remain in the home and influence others there. For her sister, looking in sorrow over the books in which her sister had kept her account with the Lord's treasury, found that she had taken a share in supporting the native work of a station in Africa and had made the first remittance thereon; and she was stirred to write asking to be allowed to step into her sister's place and carry out the work as originally planned.

Such a recognition of one's God-entrusted stewardship makes a life fragrant, in the spirit of Christ-like sympathy exhaled, in the things it plans by self-sacrifice to do for others. It makes the remembrance of such a life fragrant in the memories of all who knew her and gently suggests to others the value of such a spirit. — District Secretary RIDER, in the *Pacific Baptist*.

CARFARES FOR MISSIONS

HERE is a suggestion from California for those who really desire to give to mission work, yet feel that they cannot do much because of a limited income. It has been tried and in at least one case has proved successful.

Many young people, like myself, have to earn their own living, and yet if sufficiently interested,

they can do a great deal toward bringing help to those in the home and foreign fields. The very simple plan is this, — that whenever a friend or work-fellow insists on paying our carfare, which we would otherwise pay ourselves, we put the same in a little mite box, especially for the support of missions. It is surprising how fast it will fill up. I have taken much interest in counting mine occasionally, and I find that in four months there is something over three dollars in my box. At this rate it would be easy to give nine dollars a year. Do we really want to do our part? Then let us find a way; if not this way, some other way. Let us do what we can right now.

"NOT ONE CENT"

ONE of our pastors who worked up the envelope system with great care was astonished and grieved to have several men return the lists of objects with this comment opposite the item of Foreign Missions: "Not one cent." That such persons may realize the actual significance of their words, let us state their position in detail. What it involves is this:

- Not one cent for saving a soul outside of the United States.
- Not one cent for giving the Bible to other nations.
- Not one cent for revealing a God of love except to Americans.
- Not one cent for making Christ known as a Saviour of all mankind.
- Not one cent for giving the hope of heaven to a despairing world.
- Not one cent for teaching the world the morals of Christ.
- Not one cent for healing the sick beyond our borders.
- Not one cent for education where it is needed most.
- Not one cent for bettering the physical conditions of earth's wretched ones.
- Not one cent for giving to the world what God has first given to us.
- Not one cent for anything which we as Americans are not to get something out of.
- Not one cent in attestation of our faith that we have a universal religion.
- Not one cent for fulfilling the very purpose of Christ in redemption.
- Not one cent for obeying the last command of Christ.

No, these men did not think what they were saying when they wrote those words. — *The Missionary Herald*.

He that soweth bountifully shall reap also bountifully. — II Cor. 9 : 6.

HOPES AND PLANS OF SECRETARY APPLEGARTH

A MESSAGE FROM OUR NEW FINANCIAL SECRETARY

“LET not him that girdeth on the harness boast as he that putteth it off.” Thus humbly, and with much fear and trembling, the

Financial Secretary assumes the duties of his office. He is sensible of the great opportunities the position affords for furthering the work of foreign missions, but he is not blind to the difficulties of many sorts which will beset his way. His confidence, however, is in God, whose will it shall be his endeavor to do, and in the great host of North American Baptists, many of whom, in various parts of the country, have already expressed to him their sympathetic interest in his work. His hope is:

(1) To be with all pastors a fellow-helper to the truth that the field is the world, and that the gift of the Holy Spirit is to make believers witnesses to Jesus unto the uttermost part of the earth. (2) To be a messenger of God to churches and individuals in putting them in remembrance of the things pertaining to the kingdom, albeit they know them and are established in the truth of them. (3) To utilize the splendid opportunities, now offered both at home and abroad, to evangelize the peoples of the earth, the most significant aspect of which is, perhaps, the Laymen's Missionary Movement. (4) To help, as far as may be, in inculcat-

By the time this reaches our readers, Secretary Applegarth will have been engaged in his new duties for over a month. He has a large undertaking mapped out, and the winter's campaign will be a strenuous one. We are sure that every pastor will be glad to cooperate with him in his important work. — The Editor.

ing in the disciples of Jesus the biblical doctrine of stewardship that, during the interval between his ascension and his coming

again, we may do business for him, by faithfully investing the treasures committed to our trust.

His method of procedure will be: (1) To make the office of Financial Secretary a sort of clearing house of the denomination, that all agencies and activities may be unified in one comprehensive effort to increase the revenue of the Missionary Union for foreign mission work. (2) To cover the territory of the constituency of the Union, from the Atlantic to the Pacific, as expeditiously as circumstances may warrant, by holding conferences public and private, addressing associations and state conventions, and occupying the pulpits of pastors, in so far as the courtesy may be granted. (3) Assuredly believing that the Holy Spirit has called me to undertake this great task, even as in the beginning he separated Barnabas and Saul for the work unto which they were called, I shall constantly and confidently rely upon Him for direction and guidance.

Very sincerely yours,

Henry C. Applegarth

IS THERE NO MAN FOR THIS WORK?

THE CALL OF THE EURASIANS IN RANGOON

WE regret that we are once more compelled to announce that no one has been found for the pastorate of the English church at Rangoon. The importance of the field is shown by the care that is being exercised in the matter. Yet that the Lord has some one whom he has chosen to take up this work, we confidently believe.

The illustration of the church will give some idea of the excellent equipment. Located on one of the public squares of the city, its situation is strategic. One hundred and twenty members were reported last year, with an average attendance of 180. Preaching services are also held regularly at one outstation. Two Sunday schools are reported, with a total enrolment of 168. The total contributions of the members last year amounted to \$825.

The field of work is a large one. Upwards of 25,000 Eurasians and other English-speaking peoples are in Rangoon



IMMANUEL BAPTIST CHURCH, RANGOON, BURMA

and its suburbs, and our Immanuel Church divides the work for these with six or seven other churches. The Eurasians, being of mixed blood, have been despised by the native races and Europeans alike, yet many of them occupy positions of importance and influence in civil and

mercantile life. They need the gospel as much as do the Karens or the Burmans, and Immanuel Church is doing a strong and far-reaching work among them.

How long shall this opportunity be wasted? When shall we be able to announce that the need no longer exists? At present this vacancy stands out most prominently as one of the sorest needs of our work, and as one of the opportunities as well. Is there not some one among our younger pastors to whom this is a call from God? The work demands a self-sacrificing devotion and earnest tactfulness. Are you the man?

Are you at work upon a club for the MAGAZINE for the new year? Your church ought to do better next year than this. Write for suggestions.

DR. WORLEY AND HIS WORK

APPRECIATIONS BY THOSE WHO KNEW HIM

COMMUNICATIONS which have been received from the field give evidence that in the death of Dr. Worley the Missionary Union has lost a rare man. In his quiet, unassuming way he seems to have won the hearts of all, foreigners and Chinese alike. One incident in the tragedy emphasizes this most forcibly.

Nearly a score of Chinese were on the ferry-boat when it capsized, and many of these were in the greatest peril. But some of these, forgetting their own danger, called out when help was offered them, "Save Dr. Worley first!" — so deeply had he impressed upon them the self-sacrificing spirit of Christ. Quoting from the letter from which the above incident is taken:

There was little sleep on the Kakchih side of the port. The land was crowded, nearly all the foreign community and the Chinese village just back of the community sharing with our people in the watching and waiting, all hoping of course for some favorable news. If you could have heard the words that were said you would know something of the love and esteem every one felt for him. How the Chinese loved him! They did not spare themselves — I am not sure that our cook slept at all. Helpers, teachers, students, — all were out searching. At last they

found him, and Sabbath evening we laid him to rest in the pretty little cemetery. The casket was loaded with flowers, several of the community adding their gifts to ours, and on one corner was draped a beautiful silk American flag. You might not realize how much that means unless you had lived in a foreign land. Then they carried the casket to the chapel and we had a combined service, partly in English, partly in Chinese. The first hospital assistant spoke of

the doctor's work, and his love for the people.

"It made no difference to the Li-ui-seng," he said, "whether he was called early or late, in the night or whenever it might be, — he always went." And it was true; it seemed never to occur to him that he had any personal, physical comfort to consult. "Then, too," he said, "when people came in from the country, ignorant of all proper customs, he did not get angry with them; when those

came who had no money to remain until properly cured, he helped them; there was never a disease too foul or loathsome for his hand to touch, and when patients came with incurable maladies it was with pain in his heart and a word of comfort on his lips that he sent them home. Some, too, died in the hospital, and when friends did not get there in time, or at all, his own hands helped to prepare the body for burial."

It seems, of course, that he was taken away when he was in the prime of his usefulness, and before his work was done, but

November



THE FOREIGN CEMETERY AT SWATOW

Dr. Worley's grave is in the lower center of the picture, under the mound of flowers.

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one of the missionaries said, "In one sense Dr. Worley has finished his work; he has shown the Chinese the ideal of a Christian physician. Long years of service could not do that more fully than he has done."

It is to be regretted that the limits of space do not permit our printing in full the sympathetic estimate of the work of Dr. Worley which we have received from Rev. A. F. Groesbeck, of Chaoyang. We quote briefly from it:

Dr. Worley lost his life in the course of his regular duties, as any man might wish to meet his end. . . . To the question, "Was such a short period of service—less than four years—worth while?" we answer unhesitatingly "Yes." He was at the beck and call of every Chinese who wanted or needed his services. He was dispensing all the way from Swatow to the chapel at Chaoyang and back again. On the wharves and launches, along the roads and streets, the people came to him with their aches and pains, with their diseases, real and imaginary; lepers and paralytics, consumptives and victims of nameless diseases came, and he had time for all;

the poor and hopeless found him always ready to do all in his power to relieve or cure. His was the true ministry of healing, performed in the name and for the sake of Him who sends forth his messengers "to preach the kingdom of God, and to heal the sick." His time was short; he bought up the opportunities; he lived a large, full life; it was meet that he should be crowned. May his death be a call to service for some who did not know him, as his life has been an inspiration to us who knew and loved him.

We would emphasize Mr. Groesbeck's longing hope, as expressed in that last sentence. Dr. Adkins, who was preparing for work elsewhere, upon receipt of the news of Dr. Worley's death, immediately made arrangements to go to Swatow. But that leaves another place unfilled. Who will volunteer to fill it? Who will go, in the self-forgetting spirit of Dr. Worley, to show, to reveal in ignorance and darkness the ideal Physician, and to turn them to Him? Who will take Dr. Worley's place?

SPECIAL CONFERENCE AT SWATOW

ON the request of the representatives of the Laymen's Movement who were present at the Shanghai Conference, the Reference Committee of the South China Mission presented their estimates of the imperative needs of the Mission which must be faced in the next five years, at the same time promising on their return to call the mission together to consider the matter more in detail. In accordance with this promise an informal conference was held at Swatow, June 24, 25 and 26. After careful consideration the requests adopted amounted in all to the following: Eleven new families, six single women, three male and one female physicians. (Dr. Worley's death the next day after the conference adds one more to this number.) For equipment, — partly already needed, partly to accompany these new forces, — including land, dwellings, hospitals, chapels, and schools for boys, girls and women, the requests amount to \$200,500 Mexican, or something over \$100,000 gold.

Those who know the present opportunities in China will not need to be told that

most of these needs are immediate and urgent, and are expressed in accordance with a conservative policy. We do not aim to place a missionary family in every city which might become a center of evangelistic work. We wish to conserve the forces from home as much as possible for the good of the Chinese themselves. Our great aim is the self-establishment of the Chinese in Christian strength as soon as possible. That does not mean merely financial independence, but most of all the power of propagating among themselves the strong, true gospel of Christ. To this end we would have primary and intermediate schools, taught by native Christians, in every city and village; centrally located academies, at present one each for boys and for girls; and, as soon as practicable, a college to fit our Christian boys for efficient leadership, which is so much needed. All these schools should be feeders and helpers of the new seminary, which will then send forth men who will bring a new era, and manifold better, in our mission in South China. — A. H. PAGE.

A PRINCELY MAN GONE

DR. YOUNG J. ALLEN AND HIS WORK

CHINA has had many missionaries of commanding intellect and statesmanlike gifts, "princely men." Among these were Rev. Young J. Allen, D.D., LL.D., who died at Shanghai on the thirtieth of May. Since the time forty-seven years ago when Dr. Allen landed at Shanghai, after a hazardous voyage of eight or nine months, China has seen wonderful changes, material and spiritual. Among the forces that have been thus at work on China, by no means the least are those set in movement by Dr. Allen.

He was born in Georgia in 1836, graduated from Emory College in 1858 and went out the next year under the direction of the Methodist Episcopal Church, South. When the Civil War broke out in America, he was left, a new-comer, without support from his home land. For some time he was cut off even from communication with his friends. During these years he supported himself, first as teacher, and then as translator at the Shanghai arsenal. This was indicative of what his life work for China would be.

Intellectual China has offered a challenge to Christianity, which keen and scholarly men have been eager to meet. Robert

Morrison was a leader among scholars. Dr. Allen in the same way met intellectual China, and won it. In education he became a counsellor to the Chinese themselves,

because he appreciated and sympathized with their aims. He founded the Anglo-Chinese College at Shanghai, and was instrumental in the establishment of the McTyeire School for Girls at Shanghai, and also the Suchow University. In the character of his literary productions, he met the demands of the most critical of Chinese *literati*, as the Chinese themselves were glad to acknowledge. The *Review of the Times*, even yet an important periodical, he started at his own expense, when a young man

working for the government. Nor did Dr. Allen forget the cure of souls. The evangelistic work of the southern Methodist Mission in Central China owed much to him, and the influential position of the mission is largely due to his leadership.

At the Morrison Centenary Conference in Shanghai last May, Dr. Allen was a striking figure. Little did his associates think that before the month was over, he would have gone, leaving his mantle for him whom God shall raise up.



REV. YOUNG J. ALLEN, D.D., LL.D.

AN EXPERIMENT AT CAPIZ

A CHURCH ON ITS OWN RESOURCES

BY REV. P. H. J. LERRIGO, M.D.

CAPIZ, P. I.

IT was perhaps a little early in the life of the baby church of Capiz to throw it upon its own resources; but the exigencies of Mr. Robbins' furlough in the States and our visit to the Shanghai conference and Japan seemed to make it necessary.

Let us say at the outset that we had faith in our people and in God's care; but it is the part of human frailty to think that the wheels will not go round unless one is upon the scene to oil them. Hence we left the station almost with fear and trembling. Before our departure we called together the deacons and preachers, explained to them the need of our going away, and gave them many directions as to the way in which the work should be conducted. Then three months elapsed while we were voyaging in search of fresh air and health, and at the end of that time we found ourselves sitting upon the upper deck of the little inter-insular boat which brought us back from Manila, waving hands and handkerchiefs to Senor Manuel Gregorio, who awaited us upon the shore with shining face, his *vaca* standing patiently aside ready to take our baggage to the town.

We asked him at once how things had progressed during our absence. He replied, "*Gracias a Dios*," "all is well," which confirmed our faith and relieved our feelings. True, there had been changes during our absence. It is extraordinary how a short absence seems to be the signal for the culmination of long expected events. Four of our people had died, one of them the faithful and gifted preacher, Sr. Lamberto Alvarez. Here was cause for sadness; but the sorrow was not unmixed with joy. His death was widely known throughout the city as a triumph in God. His last words to his sister and mother were that they should not weep for him, for he was de-

parting to be with Christ. It might have been considered a staggering blow to the church; but undismayed they gathered together in strength, called in their friends and neighbors, and indeed the whole city and Sr. Lopez conducted a triumphant funeral service which served as an additional opportunity of reaching with the gospel those who but seldom heard it.

It happened that during our absence the Easter festival occurred, and despite the absence of the pastor, our people felt that they must not fail to observe the occasion properly. Therefore they gathered in daily sessions during the Passion Week, and the preachers and deacons, according to their several ability, spoke to the people of eternal things, from the records of our Lord's atoning death and blessed resurrection.

Throughout the whole period of our absence the services were conducted regularly and orderly, without omitting a single one, Sr. Rufino Inocencio and Sr. Lopez preaching alternately, and occasionally calling upon others for aid. Being very new to the work and without wide experience, it was only natural that they should occasionally run out of sermon material. We have heard preachers of much wider experience complain of the same difficulty. But there were others who were ready to help when need arose. They even called upon our cook on one such occasion, on the principle, I suppose, that something good ought to come out of even the kitchen of the pastor. We are glad to know that Roman justified their expectations and gave them a good sermon.

You ask, "Was there no unfaithfulness during all these months?" Alas! yes. Two of our people fell into sin. The one gambled and the other became intoxicated. But their defection was neither unnoted nor unwept. Patiently and faithfully the dea-

cons and preachers "dealt with them," and both have now confessed their sin with true contrition, seeking pardon of both God and the church.

The proverb of pessimism hath it, "Blessed is he that expecteth nothing; verily he shall not be disappointed." Out upon such a proverb! We have to confess with humility that we did not expect any progress, at least numerically, during our absence. But hardly had we returned before two were presented to us desiring to be examined for baptism, who were able to witness a good confession; a third we ad-

vised to wait a little while longer, while another family awaits examination in the coming month, and many tokens indicate a wider interest in the gospel in the immediate neighborhood.

We feel sure that the experience of these months when the little church had no guidance but that of God has served to develop its resources, and to manifest its virility and the sincerity and singleness of purpose of those men and women who, in the midst of persecution, are standing for God and a spiritual worship. Such experiences give new courage to the missionary.

THE RUSSIAN SEMINARY OPENED

THE opportunity is so great and the needs are so appealing that the Russian Baptist Union did not think it right to wait till the money necessary for the erection of the seminary is raised but decided to begin immediately with the training of young men for the preaching of the gospel in Russia. They have therefore accepted a proposition from the Baptist church in Lodz, offering the necessary rooms in the church building for the temporary use of the school.

As teachers for this temporary school they have engaged Rev. Eugen Mohr and Rev. Martin Schmidt. The last one is a German, but is a graduate of a German university and can speak the Russian language perfectly well. Both brethren have agreed to work for a salary of seven hundred and fifty dollars a year each, as the Russian Baptist Union cannot give more. Yet it is of course very, very small.

Twenty young men have already expressed the desire to be accepted. Four were sent back for different reasons. Seven were received and nine are not yet definitely accepted. The teaching began on the first of October. Regarding the nationality, there are, among others, one German, one Kosak, one Lett, one Bohemian — different nationalities and tongues, but all Russian subjects and eager to learn the word of God and then to preach it. We expect more students.

May this little temporary school be the beginning of a great work for the glory of our Lord Jesus.—BARON WOLDEMAR UXKULL.

A COURSE IN MISSIONS AT CROZER

DISTRICT Secretary Dobbins has been invited to give a series of lectures on missions this year at Crozer Theological Seminary. The course will be offered to seniors and will count as a part of the regular work. Two hours of reading will be required in preparation for each hour's recitation. Mr. Dobbins will discuss plans for imparting missionary information, conducting missionary meetings, collecting funds, etc. Mission study classes will be considered, and the essential facts concerning the history and present situation of missionary work will be presented. The aim of the course will be to fit the men for their future work as pastors in leading the missionary efforts of their churches. Some of our other seminaries also have a course on missions to some extent, notably Hamilton, where the lectureship was held last year by Rev. M. C. Mason, D.D., of Tura, Assam, and the year before by Rev. Jacob Speicher, of Kityang, South China. No seminary, however, offers as practical a training along missionary lines as is promised in Mr. Dobbins' course at Crozer.



BURMA

AN ANNIVERSARY

SIX o'clock on Saturday evening generally sees the boarders at the Baptist College, Rangoon, assembled in Ruggles Hall preparing their lessons for the following Monday. Saturday evening, the sixth of July, saw them duly assembled there, but under circumstances indicating something very different from lessons. The college band was playing; the hall had been transformed into a scene of beauty; the native teachers were present in full force, as were also the members of the faculty with their wives, and most of the other missionaries stationed in Rangoon.

Soon after six, Dr. and Mrs. Hicks were escorted into the hall by Dr. St. John, and seated under a bower of greenery and roses, which bore the significant number 20 on a heart-shaped escutcheon, with the dates 1887-1907. When the Doctor and his wife had taken their seats, "perplexed at what the — Moses — was coming next," Mrs. Rice and Prof. Gilmore began the proceedings with a pianoforte duet. Then Prof. Gilmore took the chair and stated that the object of the meeting was to present the congratulations of the college to Dr. and Mrs. Hicks on the twentieth anniversary of their wedding. Then followed prayer by Prof. Rice, a chorus by the college choir and the presentation of gifts suitable to the occasion. Dr. Hicks's speech of acknowledgment roused the enthusiasm to such a pitch that the chairman was obliged to call for three cheers for Dr. Hicks, and three more for Mrs. Hicks. A male quartette sang a selection which alluded gracefully to Dr. Hicks's war record; and the function closed, as all functions in which our native Christians take part *must* close, with "Praise God from whom all blessings flow." — DAVID GILMORE, Rangoon.

PERFECTLY AT HOME

AFTER a splendid passage we arrived here August 13. We were met by Mr. Phinney and taken at once to the

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Press. On the night of our arrival we were at the fortnightly prayer meeting of the missionaries, where we met most of those stationed in Rangoon and had a right hearty reception from all of them. On Thursday evening we attended the church prayer meeting and enjoyed it very much. In fact, I think that we shall be perfectly at home here. — J. B. MONEY, Rangoon.

AFRICA

DIFFICULTIES OF PIONEERING

OUR district is very large and thickly populated and a great work could be done were it only possible to reach the people a little more easily. On the last trip Mr. Metzger and I made inland we saw thousands upon thousands of people; but for a white man to do much traveling inland is almost impossible. The brush is so thick that in some places one must actually crawl on hands and knees, but that could be done if there were nothing worse. The most serious obstacles are the large swamps by which all towns are separated. In these the water, even in the dry season, is from three to four feet deep. In our last journey Mr. Metzger and I walked through water like that at least two hours every day. One swamp took us nearly two hours to get through. To walk through water two hours a day may not seem much, but it means a great deal when one considers the tropical climate and the fact that the swamps are so thickly wooded by tall trees that the sun never shines on the water, making it always cold, chilling and miserable. — G. W. STAHLBRAND, Ikoko.

SOUTH INDIA

MORE ARE COMING

GOD is blessing us in our work. We were able to baptize thirty-one souls on our tour during six weeks. And now our preachers from different outstations report that about fifty more are asking for baptism. — J. WIENS, Hanamakonda.

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SOUTH CHINA

NEW PREACHING HALL FINISHED

OUR new preaching hall at Chaochowfu is finished and we held our first service in it on June 30. You may be sure that our hearts are filled with joy for what we are confident will be a blessing to this great city. I have in the past years wondered why so many efforts to secure a site for a preaching hall failed. I know now: it is because the Lord intended to give us this one, which is admirably adapted for the work which we desire to do. It is conceded by all who have seen it, both native and foreigner, to be the best possible location in the city. — H. A. KEMP, Chaochowfu.

WEST CHINA

A SUCCESSFUL SCHOOL

ALTHOUGH we have been here two months, we have not yet found a teacher that is considered satisfactory, so we are accepting the services of Mr. Kuan, who has been Mr. Beaman's teacher for so many years.

Mrs. Davies and I are helping with the music in the church and the school. We are especially interested in the schoolboys. There are about 100 now in attendance, while the government school, with its fine new buildings, has less than fifty. Mr. Beaman's skill and faithfulness seem to have much to do with the success of the undertaking. Every one has been very kind to us and we are thankful that the Lord has placed us amid such pleasant environments. — J. P. DAVIES, Kiating.

JAPAN

"AFTER MANY DAYS"

REV. T. E. SCHUMAKER, on furlough in Pasadena, Cal., writes: "Old Japan seems more real [than California]. I was glad to have nine to baptize this year before I left Otaru, seven in Otaru and two in Sapporo. One of them was the first young man mentioned in the three incidents which

appeared in the December, 1904, MAGAZINE, pp. 751-2. For a time he disappeared altogether. Last year he was drafted into the army and sent to the barracks near Sapporo. He came to our church inquiring for me. Soon after he asked for baptism and I have never seen any one whose face shone with more joy than his when he was baptized. Of the other two incidents mentioned in the MAGAZINE article, the old man is not yet a Christian, but his son and the two young men of the last incident are among our most faithful workers. One of these last will, I hope, some day stand to preach the gospel in one of our Japanese churches."

ASSAM

THE CASTE QUESTION AGAIN

LAST Sunday I baptized two young men, one an Assamese and the other a member of the *mater* or sweeper caste, which is despised by all other Hindus and by Mohammedans. This case is of special interest, as, so far as I have learned, he is the first man of this caste to receive baptism in Assam. Because of this fact and the universal detestation of the *mater's* work, the church was much concerned as to whether this man should be compelled to give up his work before being received by the church. It has been an anxious time and one of much prayer. What has troubled them most is the fear that if they take the man into fellowship, without his leaving his work, other churches will look down upon them with shame, considering that they have brought disgrace upon the whole Christian body. The question having been raised by this specific case, the error, so far as it prevails among the churches, must be met and overcome. It seems strange that our new and comparatively weak church here has to face the question first, but we can already see God's leading and answer to prayer in the way the Christians are coming to recognize the truth and their willingness to follow it. If the other churches uphold them, a stronger church in Assam will be the result. — L. W. B. JACKMAN Sadiya.

EDITORIAL

THE CHINA DEPUTATION

WE are glad to be able to present to our readers in the frontispiece the faces of the men who went to the East on the China deputation. They are doing splendid service in passing on to others the knowledge and inspiration they gained. Rev. A. K. DeBlois, D.D., of Chicago, recently spoke before the Illinois State Convention on the opportunity in the Orient. The members of the deputation from Philadelphia and vicinity are working in concert and are making large plans. On October 17 the Baptist young people gave a reception to the delegation, at which addresses were given by all. On November 12 they expect a great meeting with a company of laymen, and after this they propose a vigorous campaign. The delegates from other sections are doing as well. Every one was mightily stirred, and they intend that all whom they can reach will be stirred also. Early in the summer, in response to the invitation of the Executive Committee to the deputation to meet them, several came to Boston and presented suggestions and recommendations regarding the work. Some of these have already been adopted by the Committee. The large hopes of many concerning the good results to be expected from the visit of these brethren to the East are being fulfilled, and even larger things will be accomplished than can now be foreseen. The full report of the deputation will appear next month.

OTHER BAPTISTS VISITING THE FIELD

THE visit to the Orient of our China deputation and of similar groups of men in other denominations is not by any means to be unique. Rather it was but the beginning of what promises to be a continual pilgrimage of Christian laymen to the mission field, to see for themselves the results and promise of the work. A considerable number have already gone, at their own charges, since the Shanghai Conference. Among those already on their journey or soon to go are several Baptist laymen. Hon. Joshua

Levering, of Baltimore, has gone with Mrs. Levering to India, planning to come home by way of China and Japan. Hon. E. W. Stevens, of Missouri, president of the Southern Baptist Convention and the first president of the General Convention of the Baptists of North America, goes with his wife and daughter on a tour of the mission fields of the world. Of peculiar interest is the similar journey on which Mr. Harry Jones, of Minneapolis, has started. Mr. Jones is a son of Dr. J. T. Jones, who as a missionary of the Union, gave the Bible to the Siamese. He is also a grandson of Dr. S. F. Smith. It will be recalled that Dr. W. W. Keen, of Philadelphia, formerly President of the Missionary Union, who is now in Europe, plans on his way home to repeat his former visit to our mission stations. Mention should also be made in this connection of the recent departure of Secretary Willingham, of the Foreign Mission Board of the Southern Baptist Convention, for a tour of the missions of that board. The results of these and similar visits will be incalculable.

A CORRECTION AND AN APPEAL

IN the editorial, "Men Needed," in the September issue, the statement was inadvertently made that "no one who was qualified for the service has ever been refused appointment for want of money." This was too sweeping a statement. It should have read, "In recent years, no one," etc. The situation emphasized in the editorial still exists, however. Had we the men we would send them at once. Again we repeat the question, *Does God call you?*

LIFE, NOT YEARS

ON another page of this issue we have quoted in some detail from letters bearing on the life and work of the late Dr. Worley. Our reason for doing so is not that length of days or years of service entitle him to such notice. On the other hand, it is just because of the brevity of his missionary life

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that we call attention to what he has accomplished. His short service should teach us that life is to be measured, not by years, but by character. It is the quality of life that counts, not the amount of it, the number of days told off, the records of things done that may be written. Perhaps when the measure of our life is taken it may seem very short or very meager in accomplishment; but if we have been able to impress upon men the character of Jesus Christ, we shall have done all that any man could do. And the story of Dr. Worley's life shows that it may not take decades to do this. Many a missionary has done his work when it seemed to him that he was only preparing for it. Horace Tracy Pitkin did more in the mission cause, doubtless, when he was traveling about among the colleges and inducing one man after another to give himself to foreign service, than he did in the brief period of actual missionary work that ended in his martyrdom. It is life, not years, that counts. It is the quality of our service, and not the amount of it, by which we shall be measured.

THE CASTE QUESTION AGAIN

THE letter from Mr. Jackman, on page 472, will recall the early experiences of our missionaries in South India, when the same question was raised which has now come up at Sadiya. The circumstances will be remembered: how Dr. and Mrs. Clough had Brahman friends whom they hoped to win to Christ; how one day, when some Madigas, who were despised by the Brahmans as outcasts, came and asked for baptism, the Brahmans declared that if these were admitted into the church they themselves could not join; how the missionaries in their perplexity sought their rooms, and both turned for light to the Scriptures; how, opening the book at random, the eyes of each fell upon the words, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of the world to confound the wise." It will be recalled how they accepted this as the leading of God, and refused to admit caste distinc-

tions into the church. The result in the case of Ongole was the loss of the Brahmans and the making of that mission into practically a Pariah mission. The situation at Sadiya is somewhat different, inasmuch as it is the church which is raising the question rather than parties outside. If the church members, who are of the higher class, decide to admit the lower classes, doubtless the upper classes will be reached as well. It is certainly to be hoped that the earnest advice of the missionary may be followed by the church.

CHINA BAPTIST PUBLICATION SOCIETY

THE receipt of the annual report of the China Baptist Publication Society calls attention anew to the good work being done by that organization, now nearly nine years old. Although not organically connected with the Missionary Union or the Southern Baptist Convention, it is controlled and directed in a private capacity by the missionaries of the two bodies, the list of stockholders including a large majority of them. Rev. William Ashmore, Jr., D.D., one of our missionaries in Swatow, is president, while Dr. Jenkins, of Shaohsing, Dr. Eubank, of Huchow, and Rev. F. J. White, of Shanghai, are also on the board of directors. The society and its work were never in better condition. The total assets are reported as over \$50,000 in United States money, with indebtedness of only \$20,000. A valuable location has been secured on the river front, where as soon as the necessary funds are forthcoming new buildings will be erected, the old ones, now inadequate, being rented as a permanent source of income. Larger working capital is also needed, besides additional equipment for the printing plant. The Society's output for 1906 was over 700,000 separate volumes, a total of over 11,000,000 pages. The outlook for the future is most hopeful. Other boards are developing this side of the work, and Baptists, with their emphasis on the printed Word, ought not to be behind other denominations. Through the China Baptist Publication Society Baptists may have a share in this important work.

FELLOWSHIP AND INTERCESSION

THE CRY FROM THE CONGO

[We gladly publish the following appeal from the Congo Reform Association. It is deserving of prayerful consideration and generous action.—
EDITOR.]

FROM the Congo still comes the piteous appeal of Leopold's miserable slaves. While the nations delay to intervene, the merciless rubber régime goes on and the Congo natives suffer and die. There is little hope that Belgium annexation, unless supervised by the powers, would be more than a nominal change. The terms of annexation which are now under discussion in Belgium leave the control of the Congo still in Leopold's hands. The effort in this country to hasten international action and secure genuine reforms is represented by the Congo Reform Association, Tremont Temple, Boston, Mass. That Association is severely in need of funds for immediate use. Though the prosecution of a vigorous public agitation must necessarily be delayed till Belgium's definite policy becomes more evident, it is by all means advisable to issue and distribute literature dealing with recent evidence and pending developments. The officers earnestly appeal to the readers of this MAGAZINE for financial help. Orders should be made payable to Mr. John Carr, Treasurer.

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STRIKING WORDS

WOULD God we could lose sight for a time of missionary organizations and every human agency, and could get one clear vision of Jesus Christ; then the whole problem of missionary finance and missionary workers would be settled. I do not ask you to pity the heathen, for pity is often a weak thing that spends itself in tears, and then forgets the object of it. But I do ask you, with all my heart, simply to treat Jesus Christ right. I submit to you the question: "Is it right to receive the eternal life from those scarred hands, and then give him only the spare change we happen to have left after we have supplied ourselves with luxuries? Is it right to receive heaven at the price which he paid and then give him the odds and ends, the convenient service, the thing that cost us little or nothing?" The crumbs that fall from your laden table are not enough; they will not do to meet the need of the world

that gropes in its ignorance, in its blindness, without God. You have no right to crucify the Lord Jesus Christ afresh upon the cross of your convenience. — WILLIS R. HOTCHKISS.

Whatsoever He saith unto you, do it. —
John 2: 5.

The Father's Love

Rest and be still:
Naught happens thee but of His blessed will.
There's not a wind that blows,
There's not a lily grows
Without His bidding — and His child shall He
Forget and leave uncomforted? Nay, see
How not a small brown sparrow (sorry thing!)
Without His hand can droop or raise a wing!
And thou art better far unto thy God!
Lo! if He calls thee to a way untried,
Where stones and rugged places tear thy feet,
And bitter herbs alone are for thy meat,
Or if He set thee high, and with a song
Fill thy rejoicing mouth, and make thee strong:
Yet know thou this: He loves thee just as dear
When dimpling laughter lights thy face, or fear
With bitter tear goes chasing down thy cheek,
And thy poor heart may break but cannot speak!

Rest and be still.
God hath not good and ill.
All that He sends is good, altho' our eye
For weeping scarce His rainbow can destroy.
He is our Father, and His name is Love.
E'en when thy grief is greatest — look above!
Look up! look up! and thou shalt surely see
A Father's loving face down-bent to thee!

— *Life and Work.*

THE HOME WORKERS

THE FINANCES OF THE KINGDOM

DECENT GIVING

BY SECRETARY JOHN M. MOORE

BOSTON, MASS.

WHEN Paul wrote to the Corinthians exhorting that "all things be done decently and in order," he was not thinking of money or giving; but the principle he laid down is just as applicable to giving as to "prophesying" or "speaking with tongues." In other places Paul does so apply it. Let all things be done becomingly—for so it may be translated—in "good form." Let the giving of Baptist people be such in spirit, method and amount as becometh saints, redeemed ones; such giving as will adorn our doctrine of loyalty to Christ. A recent calculation by a secretary of the Missionary Union discloses the fact that Northern Baptists are averaging fifty-nine and one-half cents per member annually. That is not giving becomingly. It is not even decent. Our splendid missionary history shames such trifling. Our doctrinal position and claims are a standing rebuke to those who, professing loyalty to Christ, can yet regard so lightly the obligation imposed by the Great Commission. Fifty-nine and a half cents per year! O the pity of it! The shame of it! What can we answer when arraigned at the bar of God for dishonest stewardship? Startling are the words of Jesus to men who in his day were wont to "say and do not": "I say unto you, the kingdom of God shall be taken away from you and shall be given to a nation bringing forth the fruits thereof." History is full of illustrations of these words. May God save us from such a fate! "Decent" giving, benevolence that is "becoming," is characterized by three things:

1. It is generous.

I gave my life for thee,
What hast thou given for me?

Only generous giving of silver and gold becometh those redeemed by the incom-

parably precious blood. And generous giving is not measured by mass but by motive. It is the privilege of the poorest to be generous. The "grand prize" for generosity was once awarded to an indigent widow whose gift was only two mites.

2. It is systematic. "Let all things be done . . . in order." A "collection" for foreign missions once a year is a makeshift method, inadequate ever to meet the missionary situation and inevitably educating the church into a false attitude to her missionary enterprise, regarding it as a side issue, a charity.

To these same Corinthians Paul showed a far more excellent way: "Upon the first day of the week let each one of you lay by him in store as God hath prospered him, *that there be no gatherings when I come.*" O brethren, let us hear and heed the apostle's protest against "collections"—"gatherings," as he calls them, and try the systematic, orderly, "becoming," decent way: proportionate giving—a tithe or more—for the individual; weekly offerings for the church. It is a simple prescription, but it would solve our financial problems.

3. It is sacrificial. David scorned to give his Lord that which cost him nothing. God forgive us in that we have been giving Him nothing else. "If any man will come after me let him take up his cross." "Without shedding of blood there is no remission"? Yes, but without shedding of blood there is no ministry, no Christian giving, nothing.

It is a day of surprising changes; a day of open doors; a day of God's power; a day of the church's opportunity. God grant that it be not a day of judgment upon faithless stewards, but a day of victory for Christ and the Kingdom.

THE YOUNG PEOPLE'S FORWARD MOVEMENT

WHAT FORWARD LEAGUERS ARE DOING

THE PITTSBURG CONVENTION

THERE are now about 200 of them who have signed the following Declaration of Purpose:

I purpose definitely, as God shall enable me, to do what I can to hasten the evangelization of all peoples. To this end I will study missions, will endeavor to be a faithful steward of Jesus Christ in the use of my time and money, will seek some definite form of missionary service, will try to interest others in missions and will give myself to earnest and persistent prayer for the coming of the kingdom of God.

No one has been urged to sign and it is fair to assume that most of them have done so thoughtfully and with some such devotion to the world's evangelization as that of the volunteer for service on the mission field. Some of these will eventually go as foreign missionaries; for to not a few in these days of opportunity and power the purpose "to do all I can to hasten the evangelization of all peoples" is soon seen to lead logically and inevitably to "It is my purpose, if God permit, to become a foreign missionary." Others will become home and city missionaries. The greater part, however, will be called to no such service, but will be the missionary enthusiasts and leaders in the home churches, whose work is no less essential than that of the missionaries to the evangelization of the world. Some of the leaguers are promoting missionary institutes and mission study campaigns, many are now or will soon be leading mission study classes, others as Sunday school teachers are showing how closely related are missions and the Bible — God's work and God's word. One very fruitful field of missionary activity for these "fellow workers" is indicated in the following letter from a Pennsylvania leaguer:

You say that each member of the Forward League should be good for a club for the missionary magazines. There are two members in our Baptist Young People's Union and we have "made good" by sending thirteen subscribers — and we are not superstitious, either! — to the

MISSIONARY MAGAZINE. We believe it is good practical missionary work to get the MAGAZINE into the homes, where it can tell its own story. If you send more of these cards for the Forward League, we will do our best to have them signed.

WHAT MISSION STUDY DOES FOR A CHURCH

An enthusiastic Forward Leaguer writes as follows from Saltsburg, Pa.:

When our mission study class completed the study of "Daybreak in the Dark Continent" we had a review of the book. Eight members of the class were given each one chapter to review the first person taking chapter one, "The Dark Continent," the second, chapter two, "Dark Peoples and Their Customs," and so on until the eight chapters were reviewed. A morning church service was given to this review. Each person was allowed five minutes in which to give the principal points and most interesting facts in the chapter.

The service throughout was interesting and helpful, the class was enthusiastic in putting forth its best efforts and we are glad to be able to bring missions prominently before our church as well as bring to their notice one of the results of our study.

It is great gain and a great privilege to have studied "Daybreak in the Dark Continent." We see and feel the deepening of spiritual life, and certainly it has broadened the outlook in every way. We feel as never before that we are "saved to serve." Our missionary contributions have more than doubled. The *practical* makes quite an appeal to us here.

There is scarcely any limit to the possibilities of this movement, nor to the field of these helpers at home. Pastors and young people's leaders will be furnished upon request with a supply of Forward Movement leaflets, containing the Declaration of Purpose, for use among their young people. Let us make the enrolment 5,000 before the end of the year.

"NEW THINGS"

A woman's missionary circle of Melrose, Mass., reports a very interesting meeting held recently with this subject. They had short addresses from different members to whom had been assigned such subjects as

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"The Young People's Missionary Movement," "The Laymen's Movement," "The Young People's Forward Movement," "The Forward League," "New Secretaries," etc. Would this not be a capital idea for a young people's missionary meeting? We are living in a time of new and interesting movements concerning which all Baptist young people should be intelligent. It could be followed by a meeting on new developments on foreign mission fields, at which could be presented a series of addresses of more than ordinary interest on the new and striking features of our work in Burma, China, Japan and the Philippines. Try it.

"A NEW, BRIGHT IDEA"

The announcement in the September MAGAZINE that a "new, bright idea" for a missionary evening could be had for the asking has brought many inquiries. It is this: "Mock Trial; Heathen Nations vs. American Christians," prepared by the Woman's Baptist Foreign Missionary Society. If the idea appeals to you send ten cents for a sample copy. It will enable your young people's society to impart a good deal of missionary information and impress missionary responsibility and the shortcomings of Christian people in a way not easily forgotten. It is perhaps needless to say that American Christian is found guilty and sentenced to study missions and give his money and himself to the missionary cause.

Here is another "idea" which is certainly not "new" and may not be considered particularly "bright." It is worth considering, however, in cities and rural associations where institutes of the Young People's Missionary Movement are not held. Have a missionary institute with afternoon and evening sessions, the whole time to be given to missions. A typical program has been prepared, with suggestions as to the conduct of the institute and available material, to assist speakers and leaders of conferences in their preparation. This has been issued primarily for the use of associational secretaries of the Forward Movement, but will be sent free to any one desiring it.

THE PITTSBURG CONVENTION

Beginning next month this department of the MAGAZINE will have a good deal to say about the great convention of the Young People's Missionary Movement to be held in Pittsburg, Pa., March 10-12, 1908. A word must suffice at this time. The capacity of the convention hall is 3,400. The attendance is to be made up largely of delegates and the work of securing these has been assigned to the young people's or educational departments of the mission boards. Baptists, north, south and Canadian, have been allotted about six hundred delegates, more than half of whom are expected to come from the constituency of the Missionary Union and the Home Mission Society. To secure this delegation and have it composed of leaders well distributed among the northern states, is no small task. We shall need the cooperation of all friends of missions. The Baptist delegation should include national, state, city and associational young people's leaders, associational secretaries of the Forward Movement, representatives of state and national missionary societies, young business men and women, pastors, and editors, local leaders in young people's work. Save the dates — March 10-12. Plan to go or help send a good delegate. Baptists must take the place in such a convention to which our numbers and missionary history entitle us.

THE FORWARD LEAGUE OF COOPERATING PASTORS

What is that? A new society? Oh no, not that. At least there are no meetings or officers or dues. Any Baptist pastor is eligible who will agree to preach a sermon to his own people on "Young People and the Kingdom," repeating it, if opportunity is found, in from one to five other churches. If, as we hope, 1,000 pastors agree to cooperate and they reach, on an average, but two churches each, what a mighty stimulus it will prove to thousands of young people. Undoubtedly we ought to take advantage of the present remarkable interest in mission study, among young people of all denominations, to secure for all our Baptist young people the inspiration and uplift

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that so many are getting from this increasingly popular movement.

For the use of pastors who may wish to familiarize themselves with the history and methods of the Young People's Forward Movement, a package of printed matter can be secured for 25 cents from the Forward Movement, Box 41, Boston, containing the following:

1. Young People and the World's EvangelizationGoucher
2. The Significance of the Recent Development of Missionary Interest among Our Young People.....Chivers
3. A Mission Study Campaign.....Sailer

4. Mission Study Class Manual...Milliken.
5. Questions and Answers about the Forward Movement.
6. Bulletin Number One of the Forward Movement.
7. Bulletin Number Two of the Forward Movement.
8. Announcement of Mission Study Courses.
9. It is Time for Mission Study.
10. Will You Organize?
11. Catalogs of Reference Libraries.

Literature or no literature, will you preach the sermon? Let us hear from you.

John M. Moore



HOME WORKERS AT THE NARRAGANSETT ASSEMBLY, EAST GREENWICH, R. I., 1907

PROGRAM: PHASES OF THE WORK AT HOME

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|---|--|--|
| <p>I. SCRIPTURE READING. II Cor. 8: 1-12.</p> | <p>IV. THOSE WHO CAN COOPERATE. Pp. 453 f., 456 f.</p> | |
| <p>II. GREAT MOVEMENTS OF TODAY.</p> <ol style="list-style-type: none"> 1. The Organization of Laymen. Pp. 453, 454, 473. 2. The Study Class. Pp. 456 ff. 3. Missions in the Sunday School. Pp. 458 f. 4. The Forward League. Pp. 477 ff. | <p>V. A FACTOR ESSENTIAL TO SUCCESS. P. 476.</p> | |
| <p>III. SOME OF THE LEADERS. Pp. 462, 466.</p> | <p>VI. THE CHRISTIAN'S MOTIVE: A MESSAGE. P. 475.</p> | |
| | <p>VII. PRAYER FOR THE OUTGOING MISSIONARIES.</p> | |

SUNDAY SCHOOL • AND • MISSIONS

MISSIONARY LIGHTS ON THE
INTERNATIONAL LESSONS
BY REV. J. MERVIN HULL

LESSON VI. JOSHUA 24: 14-28. Nov. 10

*Joshua Renewing Covenant with Israel
Putting Away the Gods*

Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood. Vs. 14.

THIS lesson is packed with scenes and themes which find their most striking illustration in incidents of missionary life today. Here are two or three suggestions as to the way to bring out these points and emphasize them.

At the very beginning of the lesson there is the significant fact that Joshua had to tell the people of the living God to put away their idols. There was the lingering taint of idolatry after all their wonderful experiences of the power and love of God. Our missionaries are sometimes called upon to face just such a condition. "On our tour among the Christian villages," says one missionary, "we found one village where the old idolatrous practises were creeping in again; but when we talked with the people they were penitent, and earnestly promised to be more faithful." There are many mysterious things about idolatry which go to show that there is in it a personal force opposed to God, just as God himself declares in many places. Missionaries sometimes find a poor sick native Christian surrounded by his heathen family, who have almost compelled him to practise some of the heathen rites for the cure of disease.

Another point is the joyful declaration of allegiance to the true God, when the choice is clearly put before the people. Missionaries in our different fields are frequently witnessing inspiring scenes like that. In Burma they are asked to burn the altars where sacrifices are offered to demons; in China they have discarded idols brought to them, or see the idols cast into the fire or the river; in Africa they see the horrid fetishes thrown aside; and in all fields they keep set up the new spiritual altars for Christian worship.

One most important point is the need of a visible witness of the true religion, like the

stone beneath the oak; there must be the chapel, the school, the evangelist, the hospital, till the taint of heathenism is destroyed.

LESSON VII. JUDGES 7: 9-23. Nov. 17

*Gideon and his Three Hundred
Going Down to the Camp*

The Lord said unto him, Arise, get thee down unto the host: . . . and thou shalt hear what they say; and afterwards shall thy hands be strengthened. Vs. 9, 11.

HERE is "Gideon" Goddard, who has been for forty years in the camp of the opposing hosts of China, more multitudinous than the grasshoppers and sand of the Midianite host; hear what he says about the prospect of victory: "The Centennial Conference at Shanghai was the greatest occasion of the kind ever witnessed in China. One hundred and three missionaries were present who had been on the field more than twenty-five years, and there was a grand total of more than 900 missionaries in attendance. The retrospect was wonderful. One hundred years ago Morrison landed in Canton, the first Protestant missionary to China. One man among all China's millions — no native Christians, no church, no schools, no Bibles, no tracts — nothing! Now, 91 missionary societies are supporting 3,832 workers in China, and there are 178,251 native Christians, whose contributions last year are reported as \$301,263. What hath God wrought! The outlook for the future is encouraging, stimulating! What has been done is but a beginning. Each year has witnessed a rapid acceleration of the rate of progress. Recent events have produced remarkable changes in the attitude of the government and the spirit of the people. Never have there been such opportunities as now. If Christians are awake, responsive to the call, aggressive, we need not put off to a distant day the time when China's millions shall be subject to our Lord and Saviour."

Awake! Instead of trumpets send forth preachers; instead of pitchers, smash the strong money boxes, and scatter the seed of

ospel throughout the world's greatest
e.

ON VIII. ROM. 14:12-23. NOV. 24

World's Temperance Sunday

An Item in the Account

every one of us shall give an account of himself
Let us not therefore judge one another any
but judge this rather, that no man put a
ng block in his brother's way. Vs. 12, 13.

HEY are trying to work out some of the
ractical phases of this lesson at the
conference of nations, which is in
as these lines are written. All
h his epistles Paul sets forth principles
in due time must decide the problems
ay. "I have all I can do," says one
or to missions, "to take care of my-
have to give an account of myself to
y and by, and that is all I can attend
Exactly so, and one item in that ac-
is your attitude toward your brother.
e just getting our eyes open to the
at this principle runs through every
relationship. Nations are responsi-
by their treatment of other nations.
ellyby may make a fool of herself in
emes about Barrioboola Gha; but,
e same, it is a problem that the church
ist must solve, or the item will go
us when we give an account of
es to God. That is what makes our
ary work of such profound signifi-

To take a single example, when
alie risks his life in traveling into
l Africa, when he faces howling
of hideous savages; when he con-
guns, spears, poisoned arrows; when
ts mad elephants and the fierce wild
of the tropics, in his endeavor to
h a new mission station at Cuillo, —
es he do it? It is not simply to in-
he statistics of the Missionary Union;
help in making the account of the
of Christ right with God, to exemplify
that our brother may be anywhere
b, and that if we have to travel all
from Jerusalem to Jericho we must
a and help him.

LESSON IX. JUDGES 16:21-31. DEC. 1

The Death of Samson

When Samson Gets Strong — What Then ?

Howbeit the hair of his head began to grow again
after he was shaven. Vs. 22.

THE sin of the nations that have prac-
tised idolatry is the same sort of sin
as that which brought Samson into cap-
tivity. God calls it so; again and again the
Bible compares idolatry to infidelity to
marriage vows. For this reason some
giants among the nations have been in
bondage, and have made sport for the
world. A volume could easily be filled
with the funny things that have been said,—
not so very long ago, — about the Japanese
and Chinese peoples. The immensity of
China's population seems to have made no
impression whatever on a certain class of
Europeans and Americans in China; they
have ordered Samson about as if he was a
dog, or a slave to do their bidding.

But, among the many changes of the
present time, it is evident that Samson's
hair is beginning to grow; he is breaking
away from idolatry, even if he has not ex-
changed it for the true worship of God, and
he is compelling the world to take notice of
him. The little Japanese Samson has
mightily shaken not only the pillars of
Russia, but the ideas of the whole world.
If the world laughs at Samson now, it is
not a very joyful laugh. The nations are
beginning to look at one another and ask,
What will the Chinese Samson do when his
hair is grown? It's worth considering.
Will he pull down the pillars of the world,
or will he become a living stone in the
temple of God? If the question of mis-
sions to the nations without God was ever
trivial and unimportant, that day is long
past. The stability of all national existence
depends upon the progress of the gospel of
Christ in all lands. The missionary appeal
is not only to the heart, for those in distress
of soul and body; it is to the intellect of the
wise, to the statesmanship of the civilized
world.

PERSONAL AND OTHER NOTES

BORN

- To Rev. and Mrs. J. C. Robbins, of Capiz, P. I., September 4, 1907, a daughter, Ruth Margaret.
- To Rev. and Mrs. N. C. Parsons, Secunderabad, South India, April 6, a son, Frank Roland Clarence.



ARRIVED

- REV. A. K. GURNEY, from Dibrugarh, Assam, at San Francisco, July 31.
- MRS. S. W. HAMBLEN, from Tokyo, Japan, at Boston, July 29.
- MISS CLARA A. CONVERSE, from Yokohama, Japan, at San Francisco, June 29.
- MISS K. A. DODGE, from Himeji, Japan, at Chicago, July 27.
- MRS. THOMAS HILL, from Mukimvika, Africa, at Newtown, N. B., August 10.
- REV. J. HEINRICH, from Ramapatam, South India, at New York, August 23.
- REV. JOSEPH CLARK, from Ikoko, Africa, via Scotland, at New York, September 10.



SAILED

- From Vancouver, August 22, Dr. and Mrs. R. E. Adkins, for Swatow, China.
- From Boston, September 4, Rev. F. W. Stait and wife, for Udayagiri, South India.
- From Philadelphia, September 6, Rev. H. W. B. Joorman and wife, for Thayetmyo, Burma.
- From New York, September 28, Rev. G. N. Thomssen and wife, for Bapatla, South India.
- From Seattle, September 10, Rev. H. B. Benninghoff and wife, for Tokyo, Japan.
- From New York, October 1, Miss Anna M. Linker, for Hanamakonda, South India.
- From New York, October 1, Miss Frances M. Tencate, for Nellore, South India.
- From Boston, September 18, Miss Mary B. Antidel, for Kengtung, Burma; Miss Bertha W. Clark, for Mandalay, Burma; Rev. Robert Harper and wife, for Kengtung, Burma; Rev. S. R. McCurdy and

wife, for Burma; Rev. M. C. Parish and wife, for Pegu, Burma; Miss Mary L. Parish, for Mandalay, Burma; Rev. L. B. Rogers and wife, for Toungoo, Burma; Rev. H. E. Safford and wife, for Rangoon, Burma; Rev. John Firth, wife and child, for North Lakhimpur, Assam; Rev. F. W. Harding and wife, for Assam; Rev. M. C. Mason, D.D., for Tura, Assam; Miss Helen Protzman, for Nowgong, Assam; Rev. S. W. Rivenburg and wife, for Assam; Rev. G. H. Strouse, wife and child, for Assam; Rev. J. A. Curtis and wife, for Donakonda, South India; Miss Bessie E. Harvey, for Madras, South India; Miss N. Agnes Robb, for Hanamakonda, South India; Rev. Charles Rutherford and wife, for South India.

From San Francisco, October 2, Miss Beulah E. Bassett, for Suifu, West China; Rev. W. D. Gates, for Hanyang, Central China; Rev. L. E. Worley and wife, for Swatow, South China; Rev. B. E. Robison and wife, for Ningpo, East China; Mr. J. F. Gressitt, for Tokyo, Japan; Mrs. Nina Tuxbury, for Shimonoseki, Japan; Miss Florence M. Rumsey, for Himeji, Japan; Miss Edna E. K. Linsley, for Tokyo, Japan.

From San Francisco, October 9, Miss M. A. Dowling, for Shaohsing, East China.

From San Francisco, October 16, Mrs. A. K. Scott, M.D., for Swatow, South China; Rev. W. O. Valentine and wife, for Jaro, Philippine Islands; Rev. A. E. Bigelow and wife, for the Philippine Islands; Miss C. M. Bissinger, for the Philippine Islands; Mrs. C. W. Briggs and children, for Jaro, Philippine Islands.



THE present address of Rev. W. A. S. Sharp, of Pyinmana, Burma, is Baptist Theological Seminary, Kansas City, Kansas.



MRS. P. FREDERICKSON, of Kifwa, Africa, has prepared a primer in the vernacular. It is printed at the Congo Balolo Mission Press.

November

THE BAPTIST MISSIONARY MAGAZINE

REV. W. B. PARSHLEY, of Yokohama, Japan, has met with a severe loss in the death of his brother, Rev. J. H. Parshley. Mr. Parshley died at Bridgewater, Mass., on September 4.

JUST before leaving for his work in Tokyo, Mr. H. B. Benninghoff received the degree of master of arts from the University of Chicago and the degree of bachelor of science (honorary) from the University of Valparaiso.

SOME of our missions print the minutes of their annual mission conferences. To look through the pages and read the reports brings one nearer in spirit to the energetic men and women who are carrying on our work abroad.

THE death of the mother of Rev. E. G. Phillips, D.D., of Tura, Assam, occurred in August at Bristol, N. Y. Dr. Phillips came from Tura in July, and so was privileged to be with his mother a few weeks before she died.

FRIENDS of District Secretary Lounsbury of Chicago will regret to learn of the continued illness of his wife. She has for several years been a most efficient member of the Board of the Woman's Society of the West, and is greatly missed in their meetings.

REV. A. A. SHAW, until recently a member of the Executive Committee, while pastor in Brookline, Mass., writes with enthusiasm of the work in his new charge, the First Baptist Church of Winnipeg, Manitoba. "The work is opening up splendidly. The only limit to the opportunity is the limit of my ability to meet it."

Le Patriot, a daily paper of Brussels, Belgium, recently published a long illustrated article concerning the atrocities on the Congo. Rev. Joseph Clark, of Ikoko, furnished the material and secured its use

in the paper. *Le Patriot* being strongly Roman Catholic, the article created quite a sensation among the Belgians.

MR. F. D. PHINNEY, superintendent of the Press at Rangoon, Burma, was recently elected by the Rangoon Trades Association to be their representative on the Board of Commissioners of the Port of Rangoon. This is considerable of an honor, and is a recognition of the important position occupied by the Press and its representative in the business life of the city. The appointment holds for two years.

THERE seems to be a slight misunderstanding on the part of some friends at home regarding the work in which Rev. John McGuire, of Burma, is now engaged. Upon the return of Dr. Eveleth to America on furlough, Mr. McGuire was transferred from the Burman station work at Rangoon to the Burman Theological Seminary at Insein, taking charge of the institution. It is expected that he will remain in this position during the remainder of his present term of service.

THE International Medical Missionary Society, whose offer of free medical training for prospective missionaries, through the International Medical Missionary College, of Atlanta, Ga., has been noticed previously in the *MAGAZINE*, will henceforth provide free medical instruction in approved medical schools of Boston and Baltimore. This offer holds good for intending medical missionaries of both sexes who are unable to pay, and who are members of some evangelical church.

THE "eye gate" sometimes proves a better avenue for missionary intelligence than the "ear gate," as those are finding who have used the stereopticon lectures supplied by the literature department of the Missionary Union. There are eighteen complete lectures, illustrated by the best of slides, many of them colored. The only

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conditions attached to the use of these are prompt and businesslike return of the slides, a fee of one dollar and payment of express charges, and breakage, if there is any.

REV. WILLIAM ASHMORE, D.D., who since his return from China has been living in Wollaston, Mass., has now removed to Toledo, Ohio, where he will henceforth make his home with his stepson, Dr. Worth Brown, a practising physician of that city, and a son of the late Dr. Nathan Brown. He will be greatly missed at the Rooms, where he has been a frequent visitor. Though unable to engage personally in missionary work, he has devoted voice and pen to the service, and as a counsellor and helper in many different ways he has rendered invaluable assistance to the Secretaries. What will be the loss of Boston and the Rooms will be Ohio's gain, however, and we may still expect loyal and valuable service from this veteran leader.

THE works in the Lahu language that Dr. H. H. Tilbe of Kengtung, Burma, issued recently, a hymn book and a catechism, are of interest for several reasons. In the first place they represent the beginnings of Lahu literature. They have moreover been used to the glory of God in the great evangelistic movement among the hill peoples. The books are mimeograph copies and represent much labor both in preparation and in publication. The English index of the hymn book lists fifty-four of our common evangelical hymns.

THE home for missionaries' children at Newton Center has had some changes in management recently. Mrs. R. R. West, of Washington, D. C., has taken up the duties that Miss Barrett a few months ago laid down, as matron of the Home for the Children of Missionaries at Newton Center, Mass. The members of the Calvary Baptist Church of Washington hardly saw how they could spare Mrs. West; but when she was asked to take the position at Newton

Center she knew that there was her place to serve. While the Home has gained Mrs. West, it has lost, besides Miss Barrett, Miss Crowther, who resigned in August. Miss Crowther was Miss Barrett's helper for eight years and rendered faithful and much appreciated service.

THE Student Volunteer Movement is about to organize a "Candidates' Department," through which a closer relation may be maintained with the mission boards. It is also hoped that through this agency a larger percentage of volunteers may finally reach the field. More volunteers are needed, but this is not so important as that there should be an increase in the number who actually become missionaries. Manifestly some who volunteer or who apply to the boards cannot secure appointment because of ill health or other disabilities. The records show that only twenty-two per cent. of applicants to the Missionary Union during the past two years have been appointed. There is at present a scarcity of men qualified and ready to go to the field.

IN the death of Miss Mary G. Burdette, which occurred September 27 at Chicago, the Women's Baptist Home Mission Society has sustained a severe loss. Miss Burdette has been actively connected with the society since its organization in 1878, serving as Corresponding Secretary since 1884, and bringing to the duties of that office unusual tact, wisdom and executive ability. At the time of its opening in 1882, she was chosen preceptress in the training school, and since then has had constant oversight of it. Prevented in early life from becoming a foreign missionary, she yet was the means of inspiring and helping many young women who have rendered splendid service abroad. Her whole life was consecrated to the Master's work, and in doing this she found her greatest joy. She has now entered into the joy of her Lord and into the larger service of the heavenly life. We sympathize with the society and with the many friends who are sorely bereaved.



THE · LITERATURE
OF · MISSIONS

BOOKS RECEIVED

S. H. HADLEY OF WATER STREET. By J. Wilbur Chapman. New York: Fleming H. Revell Co. Illustrated. 289 pages. Price \$1.25 net.

IN TOUCH WITH REALITY. By William Arthur Cornaby. London: Charles H. Kelly. 334 pages.

THE ITALIAN IN AMERICA. By Eliot Lord, A.M., John J. D. Trenor and Samuel J. Barrows. New York: B. F. Buck & Co. 268 pages.

THE TRUTH OF CHRISTIANITY. Compiled by Lieutenant-Colonel W. H. Turton, D.S.O. London: Wells Gardner, Darton & Co., Ltd. 529 pages.

THE BAPTIST HANDBOOK FOR 1907. Published under the direction of the Council of the Baptist Union of Great Britain and Ireland. London: Baptist Union Publication Department.

THE UPLIFT OF CHINA. By Arthur H. Smith, D.D. Edited under the direction of the Young People's Missionary Movement. Boston: American Baptist Missionary Union. Illustrated. 274 pages. Price, cloth, 50 cents; paper, 35 cents; both prices net.

This is an excellent complement to the earlier volume on China in these Forward Mission Study Courses, "Princely Men in the Heavenly Kingdom." That was biographical, this is descriptive and historical. The purpose of these study books is to give such a view of the field under consideration, with its needs and its opportunities, as to arouse and quicken missionary interest and lay a foundation for further study. "The Uplift of China" reaches this standard. Into the compass of less than 300 pages is compressed a wealth of information regarding China, the Chinese and China missions, which is concretely presented in Dr. Smith's well-known, bright, readable style. Supplementary matter given in the appendixes is well chosen and adds considerably to the value of the book, as do also the five maps.

Not least in importance in determining the practical value and usefulness of a book is the form in which the matter it contains is presented. In "The Uplift of China" this is admirable, the plan being followed of using side headings as in earlier volumes. Questions and references at the end of each chapter will materially aid both teacher and student. A fine manuscript, artistic and

significant illustrations, good type, attractive style and binding and low price make up the full complement of good qualities in this most valuable handbook.

Such defects as the book has are largely the natural result of the limitations imposed by its small size and its special character. The chapter on Uplifting Leaders is naturally unsatisfactory, but the author accomplishes his purpose in suggesting names, indicating important points in the lives of those mentioned and arousing interest in the leaders around whom the work has centered. The book loses something of its practical value by the use of a system of romanization unfamiliar to ordinary readers. Thus the common spelling "Chekiang" becomes "Che-chiang," "Kiangsi" becomes "Chiang-hsi," etc.

But these are minor matters. As Dr. Griffith John says in the introduction which he has written for the book, "Those who desire to have a bird's-eye view of the old China and the new can do no better than to procure this book." The seventh and eighth chapters, on "Missionary Problems," and "Transformation, Conditions and Appeal," respectively, are enough to make this volume of great value.

GOD'S MISSIONARY PLAN FOR THE WORLD. By Bishop J. W. Bashford. New York: Eaton and Mains. 178 pages. Price 75 cents net.

Bishop Bashford is rendering valuable service to China, not only as superintendent of missions, but also in his literary work. This little volume is a popular statement of such themes as The Old Testament and Missions, The New Testament and Missions, The Divine Method of Securing Power, The Divine Method of Securing Workers, The Divine Method of Securing Means, The Divine Method of Securing Results, — to quote some of the chapter headings. It is a succinct discussion of live questions, and although occasionally colored slightly by the author's Methodist point of view, it is of practical value for clarifying thought and determining purposes. It is written in an attractive style and is a good volume for young people.

FINANCIAL

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FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking receipt therefor within months after my decease.

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

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Flat Rock ch.....	2 00
Waldron ch.....	4 10
Ft. Wayne, 1st ch.....	99 38
Thorn Creek ch.....	5 60
Rockville ch.....	5 00
New Mayville ch.....	2 40
Zion ch.....	25
Tennessee Valley ch.....	3 50
Spencer ch.....	2 05
Mill Creek ch.....	4 30
Mt. Pisgah ch.....	5 30
Prairie ch.....	3 00
Winfall ch.....	2 20
Salem, 1st ch.....	2 12
Summitville ch.....	8 62
New Bethel ch.....	10 00
Aetion ch.....	6 65
Cumberland ch.....	4 50
Crooked Creek ch.....	5 35
Brookfield ch.....	8 00
Pleasant View ch.....	2 50
Russville ch.....	1 75
Boylston ch.....	2 00
Rising Sun ch.....	50
Hagan Hill ch.....	8 00
Bear Creek ch.....	3 80
Osgood ch.....	1 75
Versailles ch.....	7 75
Milan ch.....	10 05
Tanglewood ch.....	10 00
Washington ch.....	5 50
R. S. Wilkey.....	1 00
Peru, 1st ch.....	419 76
Freedom ch.....	3 00
Indian Kentuck ch.....	2 50
Dupont ch.....	44 00
Chalmers ch.....	11 25
Springdale ch.....	2 00
Mt. Horeb ch.....	2 75
Winding Branch ch.....	1 40
Dunkirk ch., on H. L. M. of I. Cunn- ham.....	8 15
Dunkirk S. S., on H. L. M. of I. Cunn- ham.....	2 50
Dunkirk B. U., on H. L. M. of I. Cunn- ham.....	2 50
Bluffton ch.....	36 64
Muncie, 17th St. ch.....	13 50
Union ch.....	5 34
Union B. U.....	4 10
Napoleon ch.....	2 50
Covington ch.....	1 00

Brookston ch., Ladies Circle.....	\$1 50
Brookston ch.....	1 50
Veal's Creek ch.....	8 75
Alfordsville ch.....	1 50
Indian Prairie ch.....	6 50
Bethel ch.....	8 00
Concord ch.....	5 00
Rosburg ch.....	1 00

OHIO, \$610 61

Mt. Vernon, S. W. Be- dell.....	\$1 00
Youngtown, 1st S. S., Dayton, 1st B. U., t. s. Rev. & Mrs. J. Speicher.....	9 25
Cleveland, 1st Jr. B. U.....	200 00
Alliance S. S.....	1 00
Thompson ch.....	2 15
Clear Fork ch.....	8 20
Old Cambridge ch.....	12 00
Old Cambridge B. U., Pleasant View ch.....	7 65
Sand Fork ch.....	1 50
Casars Creek ch.....	24 16
Columbus, Linden Heights S. S.....	5 00
Denison University Y. M. C. A.....	3 02
Dayton, Central ch.....	106 40
Dayton, 3d St. ch.....	22 32
Gordon ch.....	8 00
Guyan Valley ch.....	6 00
Salome ch.....	1 00
Victory ch.....	1 00
Jackson Asso. ch.....	75
Avon ch.....	3 05
Avon S. S., Birthday box.....	1 50
Lorain, 1st ch.....	11 84
Pemberton ch.....	2 00
St. Paris, Ralph Fos- ter.....	1 00
Mansfield, Park Ave. ch.....	11 20
Cincinnati, Hyde Park ch.....	5 75
Cincinnati, Lincoln Park ch.....	10 00
Cincinnati, Westwood ch.....	20 00
Lebanon, East ch.....	54 51
Miami Asso. ch.....	10 70
Prospect ch.....	15 00
Avendale ch.....	1 00
Fairview ch.....	2 00
Harmony ch.....	1 00
Ice Creek ch.....	2 00
Leatherwood ch.....	1 00
Mt. Pleasant ch.....	1 00
Pomaria ch.....	1 00
Rockwood ch.....	7 10
Storms Creek ch.....	2 82
Sugar Creek ch.....	2 02
Symmes Creek ch.....	1 00
Union ch.....	1 41
Beaver ch.....	50
Union Valley ch.....	7 81

MINNESOTA, \$230 68

Sparta ch.....	\$9 00
Alden ch.....	6 66
Clark's Grove ch.....	30 00
Clark's Grove, Mr & Mrs. P. Peterson.....	25 00
Clark's Grove, Ladies' Aid, for Banger, of Kifwa.....	25 00
Vega ch.....	10 00
Cokato ch.....	11 25
Duluth, Bethel ch.....	4 75
Willmar Miss. Circle.....	12 50
Worthington ch.....	9 80
Dodge Center, Lewis Buck.....	50 00
Minneapolis, Central ch.....	30 47

Minneapolis, 1st ch., Smithsonian Club, for share in Tokyo..	\$6 25
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IOWA, \$436 40

Sioux City, a friend... Humeston S. S.....	\$100 00
Cherokee B. U., for Banza Manteke.....	80
Marathon ch.....	3 75
Climbing Hill ch.....	3 10
Linn Grove ch.....	2 78
Goldfield ch.....	5 00
Eagle Grove ch.....	13 00
Washington Center ch., Ayrshire ch.....	3 25
Ayrshire ch., for Mrs. Firth's school at North Lakhimpur..	17 25
Boone ch.....	5 00
Grand Junction ch.....	16 00
Grand Junction S. S.....	5 00
Maloy ch.....	10 35
New Market ch.....	5 40
Perdval ch.....	19 00
Hamburg ch.....	44 50
Hamburg B. U.....	2 40
Hamburg S. S.....	3 50
Council Bluffs, Mem'l ch.....	2 00
Silver City ch.....	20 00
Forest City, Sw. Y. P., Forest City, Sw. ch., Forest City, Mrs. O. Rosenberg.....	6 00
Kiron, Sw. Y. P.....	5 10
Des Moines, Forest Ave. ch.....	2 00
Winterset ch.....	6 00
Winterset S. S.....	8 47
Leon, J. A. Armstrong, for wk. in Africa..	3 00
Leon, J. A. Armstrong, for wk. in China....	2 50
Humeston B. U.....	1 25
Mt. Union ch.....	1 80
Mediapolis S. S.....	5 00
Prairie Flower ch.....	1 63
Prairie Flower S. S.....	6 50
Prairie Flower B. U.....	4 50
Camden ch.....	2 60
Correction Grove ch..	50
Atlantic ch.....	5 75
Harlan ch.....	5 38
Swaledale B. U., for Capiz, P. I.....	16 00
Argo, Zion ch.....	6 25
Bonaparte ch.....	5 00
Jordan's Grove ch.....	52
Lorimer ch.....	13 00
Haka.....	5 50

MISSOURI, \$1,543 60

Board of Home & For- eign Missions.....	\$1 543 60
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S. DAKOTA, \$5 00

Lake Norden, "Eben- ezer," for Dr. East, Haka.....	\$5 00
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NEBRASKA, \$414 95

E. Lincoln ch.....	\$31 05
Nebraska City ch.....	6 00
Lincoln, 1st ch.....	125 00
Steele City ch.....	5 00
Ragan ch.....	1 75
Guide Rock ch.....	7 85
Guide Rock S. S.....	3 15
Antelope Center ch....	12 00
Salem ch.....	5 00
Hastings ch.....	5 00
Hastings, Fisher S. S., t. s. W. T. Elmore..	15 00
Valley, 1st Sw. B. U., for Banza Manteke..	6 25
Eudell, 2d ch.....	5 00
Herman S. S.....	2 00
Fremont, 1st B. U., for Banza Manteke..	6 25

THE BAPTIST MISSIONARY MAGAZINE

Omaha, Grace ch.....	\$150 00
Silver Creek ch.....	12 40
Pleasant Prairie ch.....	1 25
Maxwell, G. W. Roberts.....	5 00
Chadron, Lewis Larson.....	5 00
Chadron, E. F. Eberly,	5 00

KANSAS, \$548 00

Stafford ch.....	\$14 50
Albion ch.....	5 00
Onaga, t. s. J. A. Curtis.....	25 00
Walton ch.....	2 70
Strong City ch.....	5 00
Conway Springs ch.....	7 45
Enon ch.....	13 30
Enon S. S.....	2 10
Medicine Lodge ch.....	61 25
New Albany ch.....	2 00
Toronto ch.....	5 00
Elk Falls ch.....	1 00
Mt. Orum S. S., for Ongole John.....	11 45
Bronson ch.....	15 00
Dry Creek ch.....	1 00
Jewell ch.....	2 50
Vicksburg ch.....	2 00
Topeka, Seward Ave. ch.....	4 75
Leavenworth, Rev. L. P. Day.....	5 00
Kincaid ch.....	2 00
Kincaid S. S.....	2 50
Friendship ch.....	4 15
Bethel ch.....	1 00
Whiting ch.....	3 35
Huron S. S.....	3 50
Oronogue ch.....	1 00
Dresden ch.....	2 00
Big Creek ch.....	1 00
Galena ch.....	11 75
Weir City, 1st ch.....	17 25
Mound Valley ch.....	13 75
Mt. Pisgah ch.....	8 27
Edna ch.....	10 00
Coffeyville ch.....	34 00
Pleasant Hill ch.....	8 16
Columbus ch.....	1 00
New Hope ch.....	2 00
Plains ch.....	2 95
Lucas ch.....	1 00
Woodston ch.....	2 00
Cheyenne ch.....	4 50
Grand Center ch.....	60
Collyer ch.....	1 50
Hackney ch.....	4 00
Pleasant Vale S. S.....	1 76
El Dorado ch.....	10 70
Valley Center ch.....	1 00
Floral ch.....	3 50
Winfield ch.....	45 00
Little Walnut ch.....	2 00
Dexter ch.....	34 40
Prairie Ridge ch.....	6 00
Wichita, West Side ch.,	30 00
Latham ch.....	40 65
Latham Junior Union,	1 00
Harvey ch.....	10 38
Augusta ch.....	27 01
Augusta S. S.....	3 12
Augusta Y. P.....	1 25

NEW MEXICO, \$8 50

Lincoln County Asso. coll.....	\$8 50
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UTAH, \$25 00

Salt Lake City, 1st ch.,	\$25 00
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IDAHO, \$12 00

Weiser ch.....	\$12 00
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COLORADO, \$230 22

Delta ch.....	\$6 22
Denver, Calvary ch....	75 38

Denver, Broadway ch.,	\$23 55
Denver, Broadway Y. P.....	8 21
Loveland ch.....	6 50
Las Animas ch.....	7 00
Rocky Ford ch.....	98 36
Lamar, Geo. A. Everett.....	5 00

OREGON, \$15 90

Shaw, H. H. Tompkins.....	\$5 00
Merlin ch.....	\$10 90

WASHINGTON, \$121 61

Tacoma, 1st Sw. ch....	\$80 00
Tacoma, 1st Sw. S. S.,	5 00
Preston Mission Circle,	10 00
Sunnyside ch.....	3 35
Walla Walla, 1st B. U.,	7 00
for the Gospel Ship,	
Dayton ch., for Jaro	11 26
sta.....	
Terrell, Charleston...	5 00

CALIFORNIA, \$232 05

Petaluma, Mrs. Ivah M. Osborne, in memory of her daughter, Essie, for the Gospel Ship.....	\$10 00
Los Gatos, a friend...	10 00
Los Angeles B. U., for wk. in China.....	10 00
Santa Paula ch.....	45 00
Lime, Sw. ch., for Phil. Mission.....	15 00
Lemoore ch.....	10 00
Malaga ch.....	26 55
Chico ch.....	3 00
Red Bluff ch., \$41.50 of which is for helper of Mr. Lund.....	61 50
S. Pasadena B. U., for the station plan...	12 50
Los Angeles, Central Wom. Circle, t. s. Frances, Ongole...	15 00
Winters ch.....	8 50
Bakersfield, Mr. & Mrs. C. E. Burrows, t. s. A. C. Darrow.....	5 00

W. INDIES, \$6 00

Porto Rico, San Juan ch.....	\$5 00
Porto Rico, San Juan S. S.....	1 00

AFRICA, \$44 15

Lukunga, E. T. Welles, of which \$22.08 is for educational work in Russia.....	\$44 15
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MISCELLANEOUS, \$144 24

German & Mennonite churches in Germany & Russia.....	\$144 24
	\$13 428 47

LEGACIES

Providence, R. I., Inc. Jackson Fund.....	\$28 12
Mystic, Conn., Est. Fanny A. Wilcox.....	1 000 00
Hartford, Conn., Est. Cornelius S. Chase.....	181 48
	1 159 60
	\$14 588 07

Donations and legacies received from April 1, 1907, to September 1, 1907.....	\$69 344 45
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Donations and legacies received from April 1, 1907, to October 1, 1907.....	\$83 932 52
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DONATIONS RECEIVED TO OCTOBER 1, 1907

Maine.....	\$1 152 32
New Hampshire.....	576 16
Vermont.....	706 06
Massachusetts.....	5 550 56
Rhode Island.....	829 94
Connecticut.....	1 456 49
New York.....	10 513 81
New Jersey.....	4 911 00
Pennsylvania.....	8 258 20
Virginia.....	80 00
W. Virginia.....	2 091 79
Maryland.....	85 50
Delaware.....	6 60
District of Columbia..	328 75
N. Carolina.....	30 00
S. Carolina.....	6 00
Louisiana.....	70 00
Texas.....	52 27
Indian Territory.....	131 16
Oklahoma.....	194 61
Wisconsin.....	1 328 07
Michigan.....	1 898 62
Illinois.....	4 470 41
Indiana.....	2 436 92
Minnesota.....	1 051 93
Iowa.....	2 120 06
Missouri.....	2 242 69
N. Dakota.....	88 78
S. Dakota.....	189 00
Nebraska.....	1 809 82
Kansas.....	1 844 43
Montana.....	27 55
Wyoming.....	9 00
Colorado.....	492 35
New Mexico.....	164 26
Idaho.....	172 74
Utah.....	40 60
Nevada.....	2 00
Arizona.....	37 50
Washington.....	880 33
Oregon.....	629 11
California.....	3 703 40
Mexico.....	1 25
Ontario.....	150 00
Philippine Islands.....	12 00
W. Indies.....	6 00
Canada.....	2 50
British Columbia.....	5 00
Norway.....	175 00
Africa.....	59 15
Miscellaneous.....	735 78
	\$68 591 22

LEGACIES RECEIVED TO OCTOBER 1, 1907

New Hampshire.....	\$50 00
Bristol.....	100 00
Massachusetts.....	5 709 69
Rhode Island.....	1 028 12
Connecticut.....	1 131 48
New York.....	3 299 66
Pennsylvania.....	917 55
Illinois.....	371 54
Iowa.....	194 45
Michigan.....	1 100 00
Wisconsin.....	1 138 81
Nebraska.....	300 00
	\$15 341 30

CHINA FAMINE FUND

N. J., Elisabeth, 1st S. S.....	\$15 50
Previously reported...	12 026 24

Total, to date..... \$12 041 74

November



Wnto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this. —Isa. 9: 6, 7.





BESIDE THE DEAD BODY OF AN AFRICAN CHIEF

The body is wrapped in the large bundle. Seated about are the wives and other relatives. The hopelessness depicted on every countenance contrasts pitifully with the joy of this Christmas season.

THE BAPTIST MISSIONARY MAGAZINE

Vol. 87

DECEMBER, 1907

No. 12

THE HOME WORK IN MANY PHASES

THE WORK OF THE DEPUTATION

THE members of the deputation to the Far East are doing excellent work among the churches. They have returned from their visit tremendously impressed by what they saw and full to overflowing with enthusiasm concerning the opportunities before us in our mission fields. They are giving very generously of their time in visiting churches, conferences and conventions to present their message, the pastors endeavoring to stir up their fellow-pastors, and the laymen emphasizing the call upon other business men. Of particular significance is this activity among the laymen, as an illustration of their entrance into a place of larger influence in the world of missions. For instance, Col. E. H. Haskell, of Boston, the president of the Home Mission Society, has given stirring addresses before the Boston Baptist Social Union and a representative gathering of Providence business men, and Mr. W. H. Waite, of Providence, has spoken in a forceful way in Beverly, Mass., Providence and Boston. Mr. D. P. Leas, of Philadelphia, is one of the leaders in the strong work being prosecuted in and about that city; Mr. E. S. Osgood, of Chicago, has traveled as far East as Beverly, Mass., to present his message; while President Woodward, of the Missionary Union, has given unstintingly of his time in conferences and other gatherings.

Most of the work hitherto has been sporadic, without any concerted effort. Before this number of the MAGAZINE is printed, however, it is expected that a definite plan will have been put into operation, whereby all the members of the deputation will work together in a regular systematic

way, with the purpose of presenting their messages as widely as possible throughout the country.

THE FINANCIAL SECRETARY

THE first two months of Dr. Applegarth's work as the new Financial Secretary have been very busy ones, yet not busier than those which are to come. Rallies have been held at Beverly, Mass., Providence, R. I., and Boston. At Providence, a business men's banquet, preceding the evening meeting, was a feature. At all of these gatherings the need for larger offerings was presented and special contributions were invited, a considerable sum being pledged. Several laymen assisted at these meetings, including Col. E. H. Haskell, of Boston, Mr. W. H. Waite, of Providence, and Mr. E. S. Osgood, of Chicago.

Besides these rallies, the state conventions of Connecticut, New York and Massachusetts have been visited, with one or more addresses at each.

By the time this reaches our readers one of the most important meetings of the year will have been held, at Philadelphia, November 12. At this time representative laymen from all over the country will meet to consider the organization of a Baptist Chapter of the Laymen's Missionary Movement. Full report of this meeting will be given next month.

Everywhere, at state conventions and general rallies, Dr. Applegarth has been most cordially received, and the responses to his appeals for increased funds have been most ready and generous.

THE BAPTIST MISSIONARY MAGAZINE

Not the smallest part of the Financial Secretary's work has been his correspondence, some 1,600 personal letters having been written during October alone. The immediate aim of Dr. Applegarth, in mass meetings, conferences and correspondence, is to secure the \$217,000 which will be needed over and above the total receipts of last year if we are to close the fiscal year without debt.

THE APPORTIONMENT

SOME misunderstanding still exists regarding the reason for asking from the several states contributions so much larger than those of last year. Despite the explanations already given, many cling to the idea that the Executive Committee are making a plea for increased funds in order to carry out plans for an enlargement of the work, and seventy per cent. for such a purpose seems to such too much to ask. We must again call the attention of the pastors to the fact that the Executive Committee have no option in the matter at all, but are acting in direct accord with the mandate of the Missionary Union at the Washington Anniversaries last May. At that time the Committee were instructed to prepare a budget of the *actual present* needs and divide this up among the churches according to a definite plan. This involves an increase of seventy per cent. over last year's contributions. But if it had been 1000 per cent., the Committee would still have had no option in the matter: they are following the directions given them by representatives of the churches. The increase needed, in order to close the year without debt, *without any advance whatsoever*, is indeed large. But that shows how we have been falling behind.

The average contribution required, however, is not large, and few churches cannot raise the amount suggested to them. What of your church? Has it contributed its share? Or if not have plans been made for this advance? Only four months remain before the close of the fiscal year, and nearly \$600,000 is needed, if we are to avoid a debt. The financial statement of the treasurer, on page 513, shows that we are \$19,000 ahead of last year. But as pointed out in

the apportionment document, "A Definite Financial Proposition," we must contribute \$217,000 more than last year in order to close the books without a deficit. If every church gives the amount suggested, we shall not be thus burdened. What are you doing?

THE JOINT CONFERENCE

IN accordance with plans adopted some time ago at a meeting of representatives of the Missionary Union, the Home Mission Society and the Publication Society, an account of which appeared in the MAGAZINE for September, page 373, a committee has been at work making arrangements for a series of joint conferences, at which the work of all three organizations will be presented. It is expected that there will be ten of these conferences, lasting two days each. The first will be held December 10 and 11 at Brooklyn, N. Y., followed December 12 and 13 by one in New York City.

MEETING OF THE BOARD OF MANAGERS

A SPECIAL meeting of the Board of Managers was held at the Rooms in Boston, November 20. Geographically the place of meeting was, of course, not the most convenient, but as the various papers and records are in Boston, it was thought best to meet there. This number of the MAGAZINE goes to press too early to permit of a report of the meeting, but an account will be given next month.

INSTITUTES IN SEMINARIES

UNDER the auspices of the Young People's Forward Movement, a series of missionary institutes are being held in the different theological seminaries. The plan has been uniform, namely, an evening meeting, followed by morning, afternoon and evening sessions on the next day. The first institute was held at Crozer, November 4 and 5, and this is being followed in turn by similar meetings at Newton, Colgate, Rochester and Chicago. Further account of these will be given next month.

December



CONGO DRESS, MADE OF GRASS CLOTH

PIONEERING ON THE KWANGO

OPENING OUR NEW STATION AT CUILLO

BY W. H. LESLIE, M.D.

CUILLO, AFRICA

TO write a description that will describe to one who has not seen them the difficulties encountered in opening a new work in this country is well nigh impossible, but let me enumerate a few of the more important that we are meeting. After acquiring some knowledge of the dialect and building a temporary dwelling (which my wife says "cannot be termed a thing of beauty or a work of art," but is commodious, keeps out the fierce heat and most of the heavy rains), in which the only civilized materials used when first erected were a case of wire nails, eight pairs of strap hinges and some hoop iron off the cases and bales, the next difficulty was to give an adequate reason — to the native mind — for our being here. They said, "You are not administrators, you do not buy rubber, then why have you come?" To tell them that we came to heal their bodies and tell them of salvation for their souls, is but to add mist to mystery, as disinterested benevolence is incomprehensible to the native. They therefore invented reason in harmony with their own mental and moral status. The almost universal conclusion is that we are *ndoki*, "devil's agents," buying or "eating" the souls of the people. The source of this is the *zinganga*, "witch doctors," who are bitter antagonists from start to finish. Therefore, whatever we purpose must be thwarted, good naturedly if possible, but thwarted.

1907

Touring through a new section, therefore, becomes a difficult exploration. When we wish to go to a certain place (if it be uncertain, so much the worse), we must be hindered or misled. If we take a guide, he will become the veriest stranger to the path we seek to traverse, or calmly show a wrong one, even though knowing that his perfidy will be manifest at the first village. If this plan of deceit fails he will hurry along ahead and tell the people of the village to mislead us, after which any effort to bribe or coerce them into showing the *right* path is utterly futile. They will suggest two or three ways and swear to one or two, but never the right one. The principal reason for this is that to direct a stranger, especially a white man, to another's town is likely to precipitate palaver, and the informant and his town are held responsible for anything that may occur. When charged with hiding the path, we have had them volunteer to drink the cup of poison, which is the native method of trying a person for lying. If the concoction kills, that proves he lied; but it is made effective or otherwise, according to the will of the mixer.

Information is sought. You inquire the name of the village, or of the chief, or even of the person with whom you are speaking. He will answer you by asking, "The name of *this* village? The chief of this town? My name?" according to your question,

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THE BAPTIST MISSIONARY MAGAZINE

and by the time you have assured him that that was what you asked, he will have thought of another than the right name to tell you. You ask for the chief. "He has gone to the next town or to the woods," while sometimes you are certain that it is he himself that is giving you the information, and the mention of a gift for the chief would cause him to admit unblushingly he was lying.

A man or boy is sought, to work, carry or act as guide; even with promise of liberal remuneration for his services. Straightway that person is the busiest fellow in the

hammock of the lower Congo is not available, as the natives here will not carry. So all travel must be done on foot, wading through sand, wet to the waist by heavy cold dews in the morning and later blistered by hot sun. The Cuillo River is too swift for the canoe, as are all the large tributaries of the Kwango. On the latter only is the heavy dugout canoe of much service, and then only in descending the river. A small motor boat would be of inestimable value.

The absolute needs of the people outside of what they can produce for them-



HOME OF DR. AND MRS. LESLIE AT CUILLO, AFRICA

country, making the service asked impossible. The reason, doubtless, is that to be too intimate with us, or to possess much of our goods, would cause him to be suspected of bartering the souls of the people, for which he would be tried by the poison test, the dose of which the *nganga* would make sure was effective; or he would be sold as slave to another tribe. We have recently caused a boy, who had toured with us, to be returned, he having been sold to another tribe for a cow.

The sparse and scattered population, where there are no means of transportation, also makes evangelizing difficult. There is not only the lack of railroads, horses, elephants, oxen, burros, rickshaws, steamers or houseboats, but even the despised

selves are so insignificant that while they may covet what you have to offer, yet they can do without it. For a man, two yards or more of cotton cloth, an old flintlock or cap gun and a little powder compass his needs. The woman's demand upon foreign manufacture is much less, one fourth to one third of a yard of the same cloth, with a few strings of beads, a hoe, and a little salt. These are all that she must import. All of these things they buy from native traders for rubber. This, plus the native indolence, make a bad combination. The workmen frequently must spend days going from village to village, seeking food, and have often been on short rations, though probably this was not all lost time, nor without its advantage, for being Banza

Manteke Christians they witness for the truth as they go. There is just one magic word that can overcome everything and produce anything: *mbizi*, "meat." At three different times within a few months, a buffalo has strayed too near us and been transformed into beef. Then the land of want became the land of plenty, and the hungry workmen pressed out once more the wrinkles in their stomachs, which were threatening to become chronic. The natives here, unlike the lower Congoese, are afraid of the fierce buffalo, and hunt him only after climbing a tree or firing the grass and getting behind the flame for safety.

The people, while not unwilling to listen to the gospel, have no vital interest in it. When it seems that the little audience gathered around the fire, with eyes steadily fastened upon you, are seemingly drinking in the precious truth you are trying to make clear to them, one who seemed most interested blasts your hopes by asking, "White man, did your teeth grow with gold fillings?" or some such irrelevant question. Or half the audience may suddenly desert

you to play pirate on a chicken that had captured a large locust, which would be sauce for their *luku*, a thick porridge of manioc flour.

More than all this, and the cause of it, is the absolute moral darkness. They know something of God (*Nzambi*), but he is to them only an enlargement of themselves, and so far removed or so indifferent to them, that he need be neither feared nor propitiated. There is no real sense of sin, and as yet we have found no word for light (general) or happiness or joy, in the dialect. All is darkness, superstition and suspicion. Anybody or anything may be a mortal enemy, or the avenue through which the enemy may approach. The number and variety of the fetishes they have for protection is almost as numerous as are these possibilities of harm. In one village we visited, they persisted in thinking I was *Nzambi*, and asked repeatedly that I send rain and make their fields fruitful. Our vehement denial they construed as an effort to evade granting their request.

In a later letter we will try to tell how these difficulties are overcome.

MARTYRS OF THE CONGO

THE COST OF AFRICA'S EVANGELIZATION

BY REV. HENRY RICHARDS

BANZA MANTEKE, AFRICA

THERE were many martyrs in the early days; but very few, if any, were due directly to the hostility of the people, but to Congo fever. Most of those who came out in those days must have had the martyr spirit. They knew that their coming probably meant an early grave. The new rough life, lack of proper food, ignorance of conditions of life, lack of proper homes, want of proper care, overwork, the worries and isolation of pioneering and the climate, — you can understand why those early missionaries succumbed so quickly.

There were many brave missionaries, designated to the Cataract region or to the

upper Congo, who landed on the banks of the lower Congo, but never got up as far as Banza Manteke. Some died after a few weeks or months and others returned home sick. Several died on their way home.

James Telford and I were students together at Harley College. He first impressed me as a man without much feeling, but this was due to a strong will and purpose. At the farewell meeting he said, "I shall rejoice to give my body as one of the stones to pave the road into the interior of Africa and my blood to cement the stones together, so that others may pass over into Congo land." Less than twelve months after the words were uttered I slept alone in



SOME OF THOSE WHO HAVE GIVEN THEIR LIVES FOR AFRICA

Left to right: Rev. C. B. Glenesk, Rev. C. C. Wright, Rev. E. V. Sjöblom.

a grass shanty he had helped to erect at Matadi. Strong, vigorous, enthusiastic, Telford gave himself as a sacrifice to lay the foundation for God's building in Africa.

Then there was Mr. McCall, a splendid physical specimen of humanity. When we met at Boma, in May, 1880, he was the picture of health. He gripped my hand and literally danced around me as he said, "This climate suits me splendidly. In fact, I am too well!" Just eighteen months after this, we find him in Madeira praying thus: "I am not dissatisfied that thou art—about to take me—away. Why should I be? I gave myself—body, mind and soul—to thy service; and now—if it please thee—to take myself—instead of the work I would do for thee—what is that to me? Thy will be done." On November 25, 1881, Mr. McCall fell asleep in Jesus. One more for Christ and Congo.

The next one of whom I am to write came out the same time as Mr. McCall and they both received the martyr's crown in the same month. She was my first wife and the first woman to lay down her life for the Congo people. Of her Mrs. Guinness wrote, "Mary Richards had in a preeminent degree the qualities which every missionary requires, loving tact and long suffering patience, with true spirituality of mind."

George Lanceley was a young man, only nineteen years of age, too young to stand the strain of Congo work in those early pioneering times. Twenty months after he reached us, he, with Mr. Clark and myself, was exploring the country in the di-

rection of Lukunga, when we erected our tent and Lanceley, complaining of feeling tired, went in to rest. We soon found he had fever and began treatment at once. He became rapidly worse, and, just as the sun was going down, he departed to be with Christ. Not long before his death he had written, "I am where I wish to be, in the front, bearing some of the enormous difficulties incident to the establishment of our mission. We carry our lives in our hands; but thanks be unto God! our names are written in the Lamb's book of life. If we fail in the fight, Jesus will welcome us among the martyr throng. A martyr for Jesus; what an honor!"

William Appel was another earnest young missionary, who was beloved and remembered by his colleagues long after he finished his course. He sailed in May, 1888, arrived in Congo in June and died in July!

In more recent times we should mention Rev. C. G. Hartsock, an able graduate of Brown University, who lived but two years in the upper Congo, but nevertheless left a good name behind him. In his last report he had said,

If I could but know that I had done my duty, that I had in all things striven to glorify my God, that my days and strength had been spent to advance my Redeemer's kingdom, it seems to me that I could go to my grave as calmly and as peacefully as to a night's rest after a day of toil.

Coming down to more recent times still, we must include our brother Rev. C. C. Wright, among the long list of martyrs. Though he was young and inexperienced, we expected great things from him. We

were all impressed with his sturdy physique, his earnest manner and his desire to preach the gospel to the people. I recall a letter from him telling of some missionary tours. He was full of hope and was planning to open some outstations for preaching. Only a few days after reading his letter the sad news reached us that Wright was dead! Another martyr for the Congo.

What more shall I say? Time would fail to tell of Sjoblom, the first to champion the rights of the upper Congo natives, McKetrick, Glenesk, Gleichman, Banks, Milne, Miss Spearing, Mrs. Billington, Mrs. Harvey, Mrs. White, Mrs. Todd, Mrs. Lynch, Mrs. Bain, Miss Flemming, Miss Gordon, Miss Gardener and many

others of our own mission, who counted not their lives dear unto themselves. Other missions have also their noble army of Congo martyrs. Nevertheless, it is a paying investment. Thirty years ago Congoland was practically unknown. Now there are many thousands who have heard the gospel, thousands of children in the mission schools, thousands of church members, hundreds of preachers and teachers and thousands of francs contributed by the people for the work.

Here are the names of the Congo martyrs. Who will follow in their train? Who will say, "We will triumph in thy victory, and in the name of our God we will set up our banner in Africa?"

REMOVAL OF THE KIFWA MISSION

THE NEW STATION AT NSONA MBATA

BY REV. P. A. McDIARMID

KIFWA, AFRICA

THE Kifwa station plant has again arisen and walked. Perhaps it would be more proper to say that it was carried, for all the materials worth moving were transported on the heads of native carriers to the new site at Nsona Mbata. This site is sixteen miles from Kifwa and close to the Matadi and Leopoldville railway.

The station was first built at Kinjila by Rev. Messrs. Broholm and Frederickson. After a few years, as the work spread, it was found that Kinjila was not a central point, and so the station was moved to Kifwa. Here the work was

carried on by Mr. and Mrs. Frederickson and Mr. and Mrs. Nelson, in later years by the two former. If the early years were those of patient seed-sowing, the recent ones have been marked by a rich fruitage. The work has spread out to the east and



REV. P. A. McDIARMID AND HIS HOME AT KIFWA

For several months Mr. McDiarmid occupied half of this shanty as a residence, the other half being used for the school.

northeast with remarkable rapidity, and it is only the lack of native teachers and money that prevents entering many open doors in the regions beyond, where as yet the gospel is an unknown message.

But the Kifwa site was found to be very unhealthful, hence this third move to Nsona Mbata. We trust that this new property will prove sufficiently good to keep any further thought of moving out of the question. At present we are in the primary stages of building and the work necessarily goes slowly. Buildings do not rise in a day where Accra carpenters are employed. One eye is kept on the sun while the other divides its attention between his work and watching his employers. But in the course of time we hope to see a mission plant here that will do efficient work in this large section of country.

Kinjila has its little mound that marks

the consecration of a Broholm. As we leave Kifwa we leave behind a tablet erected to the memory of the labors of Mr. and Mrs. Nelson. Though dead, the work of these true missionaries still lives on. The places where the station once stood look very deserted, indeed; the living thing is the church of Jesus Christ, which cannot die.

Of those who were closely connected with this work in the past, Mr. and Mrs. Frederickson alone survived to see a large ingathering. They are now enjoying a much needed rest in America. There is plenty of hard work in the rebuilding of the station and many problems out on the field, but the missionaries remember Him who is their strength, and take courage. It would be well if every missionary could say, as did Dr. John Scudder, "I do not know the word discouragement; I long ago erased it from my vocabulary."

MESSAGE OF FORTY YEARS

PERHAPS there is danger of such constant reiteration of needs and openings and glorious opportunities that the ears of our people will grow dull. The only thing that will make each appeal fresh and persuasive is the human factor. A life given for a cause is the greatest appeal that can be framed. Christ gave his life for the salvation of the world, and by that token we know that God believes in the possibility of saving the world. And so with all the great and the good, it is the devotion of their lives that gives us faith in their cause. Forty years of service lie back of these words of Rev.

S. B. Partridge, D.D., of Swatow, South China:

With sincerest congratulations can I congratulate the young men who feel themselves called at just this time to come to China. There is a great field with marvelous opportunities open to them. After nearly forty years of work among the Chinese, it would be for myself joy inexpressible to enter now upon another forty years if the strength of youth might be renewed. Those who are coming to us may be sure of a most cordial welcome, bringing, as they will, courage and help. Our needs are still very great, and they are increasing; for our educational work is expanding so that it looks as if there would be no limit to the needs in that direction. Send us thoroughly equipped young men.





THE POWER OF THE GOSPEL

These pictures represent the same woman — one while a heathen, the other after she became a Christian. This is typical of the change that takes place in thousands of lives each year on our mission fields, not only in Africa but in India, China, Japan and the Philippines. Query: Does it pay to send missionaries?



OUR NEEDS ON THE CONGO

BY REV. E. T. WELLES

LUKUNGA, AFRICA

FIRST of all, we need God. If there is any prayer that ought to rise unceasingly from our hearts for this bleeding land, it is for God to work.

We need him in the power and the fire of the Holy Spirit from heaven. Far too many of our Christians are slothful, indifferent, conformed to this world, often denying our Lord, more interested in their food and raiment than in the house of God.

Secondly, We need *men*: men strong of body, strong and patient in heart, who shall be able to teach. I may be mistaken, but I am of the opinion that instruction in the art of teaching is better equipment for this field now than stores of knowledge.

How many men? At the least, such

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a number that no one need ever be left alone; and no station left with no one to guide and teach and heal. How many? I cannot count it less than seven for our immediately pressing need, yet only one has come. We are, all told, three more now than ten years ago, with one more station, leaving us no better manned than we were then. During those years God has given us thousands of "children" to train for him, but no more help to train them. We have been able to make only one forward step, while beyond are the vast untouched regions lying in the darkness of the evil one and under the curse of inhuman greed. We need a host to press forward and take the land for Jesus.

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A KACHIN CHRISTMAS STORY

BY REV. O. HANSON

MYITKYINA, BURMA

CHRISTMAS in India or Burma can never be exactly what it is in northern climes. Santa Claus, with his frosty reindeer, well filled sled and generous fur coat, would not be appreciated by children who have never seen ice or snow, with never a chimney for him to come down and not a stocking to fill. Where people always go bare-footed and allow the smoke to find its way through any part of the house, old "Father Christmas" has small chance to exhibit his peculiar feats. Yet with Christianity comes the most joyous of all its festivals, and even in tropical lands the Christmas spirit finds a way to express itself. Here in the hills of upper Burma, among the rude and uncivilized Kachins, Christmas joy and gladness is beginning to be known. Two years ago it was my privilege to spend the season amid particularly interesting surroundings that recalled a chapter of Burma history never written, as far as I know, but which, as a part of my Christmas story, may be worth the telling.

The location of the little Christian village Mauze is historically interesting — almost romantic. The village is situated on one of the highest mountains east of Bhamo. From its site we have a magnificent view of the majestic Irawadi and the fertile Bhamo basin. It is a grand sight, early in the morning just at sunrise, to look down upon the valley, 5,000 feet below, the white fogs lying heavy over the lowlands and the whole appearing like an extensive lake, with here and there a hilltop for an island, while the sun tints the crest of the waves with all the shades of the rainbow.

About 150 years ago this peaceful place presented a more formidable aspect. Around the hill are still seen the outlines of a large Chinese fort, and if tradition is true, stirring events have been witnessed by these rocks and valleys. This chapter will never be written with desirable accuracy unless

some Chinese or Burmese chronicles should be discovered telling the tale, now apparently buried beyond the possibility of recovery. From some of the old chiefs of the neighborhood I have gathered a few traditions that bear the stamp of historicity, especially as the surrounding ruins, which I have quite carefully explored, seem to corroborate the story. A hundred and fifty years ago a great Chinese general named Hka Nung Gawn forced his way into the Kachin Hills, then regarded as Burmese territory. The Burmans had for a long time sent up annual expeditions to collect taxes from the Kachins, a work accomplished with characteristic oriental cruelty. The Kachins were poor and had no money to give, so the Burmans tore off bracelets, necklaces,— anything in the line of ornaments on which they could lay hands, sparing neither men, women or children. This in time became unbearable, and one of the strongest Kachin chiefs rose in rebellion. Supported by several tribes he succeeded in keeping the Burmans away from the hills, but they took revenge whenever a Kachin dared to show himself on the plains. At this juncture the Kachins welcomed the Chinese, who at Mauze built a great fort and maintained a respectable force within easy striking distance of Bhamo and Kawng Dung, then the two largest bazars in this part of Burma. The stronghold became a standing eyesore to the Burmans. The Chinese would mount their biggest guns in the most conspicuous places and fire away in defiance of the Burmese, twenty miles away. Of course nobody was hurt, but it had the desired effect, and the Burmans found it safest to keep their distance. The "brave" Chinese now grew bolder, and a force of several hundred attacked and sacked several Burman and Shan villages, captured herds of cattle and buffaloes and had a glorious feast. They used their

swords to cut up the flesh, and having regaled themselves, put their bloody and gory blades into their sheaths. Native liquor, and some say opium, soon lulled them to sleep, and this was their last. The Burmans were upon them by midnight. Every drunken soldier reached for his sword, only to find it impossible to detach it from the scabbard, and each contributed a head to the big pile at the place to this day called Kawng Dung, "the place of heads." Since then the stronghold has been desolate. The walls are standing only in parts, brick and hewn stone mark the sites of the tumbled-down houses, large trees grow among the ruins, bats and wild animals live in the caves once occupied by Chinese soldiers, now serving as brick kilns. In time the Kachins began to dread this as a haunted place. Ghosts were to be seen almost any time of the day, demons were as numerous as bats and tigers, hobgoblins and all kinds of gnomes held high carnival with night-hawks and owls. Few cared to risk life and limb to explore the thick-wooded, ghost-infested Mauze hill.

Even though the Chinese returned to their ancestral homes, the Burmans did not regain mastery of the Kachin Hills. The tribes were now well supplied with arms, had learned how to make powder, and under Chinese protection had grown numerically strong. They were now masters of their own territory and did their best to repay the Burmans and make up for lost time. They taxed heavily all the caravans passing through, raided Burman and Shan villages and before long nearly all the settlements in the plains became tributary to the hill chiefs, who grew wealthy and correspondingly important and overbearing. One of the chiefs who especially profited by the new order of things was the ruler of Gitrawn, a village only two miles from the haunted "Chinese hill." He waxed strong and built a large frame house in Chinese style and had a considerable following. When the British annexed upper Burma he was quite unwilling to submit to foreign rule, so he consulted his soothsayers, offered a holocaust of buffaloes and was rewarded with the pleasant and comforting assurance that no foreigner would ever set foot within his jurisdiction. Consequently

his eldest son, protected by a wonderful charm to make him invulnerable, led an expedition against a small British outpost at the foot of the hills. The leader, in spite of his charm, fell with a bullet through his body. This ended the glory of the Gitrawn chief, and here begins another and not yet finished story.

About three years after these villages were burned three missionaries camped one night in the partly rebuilt village of Gitrawn. From one point of view we were most warmly received, but it was evident that the people were not ready to listen to the gospel from those whom they regarded as party to their disaster and humiliation. The old chief was "not at home," and a fiery elder of his, one of the finest looking Kachins I ever saw, did the entertaining. That night we slept in our tent with lights burning, and though probably there was no danger we did not prolong our stay. I had no idea that the change we now see would take place so soon. Only ten years after this visit I went with a native teacher all through these villages asking the people to come and help build a chapel, and most of them responded willingly. That house has been replaced by a better building on the very site of the old Chinese fort, where a Christian village is growing up. The demons and ghosts are not feared by them, the bricks and hewn stone from the old ruins are used for peaceful purposes and before long they may be useful for a church and school-house. As I write, people from all the surrounding villages have come for a Christmas feast. The Christians have invited their heathen neighbors and will give all a generous fill, ending up with a genuine Christmas tree (cinnamon instead of evergreen), with some little toy for each child. Mrs. Hanson and Miss Eastman have sent out over 400 presents to the different Christian villages, this being their farewell to the Kachin children before going on furlough. It is Christmas eve! I shall have my Christmas dinner all by myself, but as I see these wild, unwashed children of the hills trying to realize in their crude way the Christmas message I feel amply repaid. Here, too, the Babe of Bethlehem is working the transformation that establishes true good will, peace and joy on earth.

THE MAGAZINE FOR 1908

WE are not yet satisfied with the MAGAZINE — we are continually aiming for improvement. To this end we shall introduce some changes the coming year, with new features that will make the MAGAZINE more attractive than ever. We mention a few of these.

NEW FEATURES

NEW COVER. Our artist has been at work for weeks upon a new design, which will seem more artistic and attractive the more you look at it.

NEW DEPARTMENTS. One of these is to be *The World-Wide Kingdom*: timely, pithy, thoughtful comment on the progress of events in the whole missionary world, including fields of other societies as well as our own. Special prominence will be given to this department, and it will be invaluable to all who wish to keep informed. A most interesting page will be *From the Mail Bag*, showing how some of the many important queries that come in the Secretaries' letters are answered by them. This will help to answer some of your own questions. *The Home Department* will give the Secretaries an opportunity for a personal message each month on features of the home work needing emphasis.

CHOICE ARTICLES

SPECIAL ARTICLES. We cannot begin to mention all the good things in this line which we expect to offer our readers during the year. Dr. Ashmore has promised a series of sketches on "Great Missionaries I have Known." Dr. Ashmore has enjoyed special opportunities of knowing many of the great leaders of missions of many boards, and in these articles he will recount in his own inimitable way some incidents drawn from the rich memories of his personal acquaintance with them. "Snap Shots of Russia and Persia," by Rev. J. Heinrichs, is the subject of a most interesting account of the author's recent trip across these little known lands. It will appear in two articles, illustrated. "Can the

Heathen be Saved?" Several missionaries will answer the question with stories of definite, striking instances which conclusively settle the matter.

SPECIAL TOPICS: A departure will be made from the present plan of having a special monthly topic, and instead of bunching our articles on the several fields they will be spread over the whole year. Special attention will be given to the topics used by the Baptist Young People's Union of America.

ATTRACTIVE PREMIUMS

Such a program as this with the hundreds of other good things, ought to arouse such enthusiasm on the part of our readers as to result at once in a large increase in our subscription list. The price in clubs is ridiculously low, and the premium offers are unusually attractive. Among the new offers are:

For thirty subscribers at thirty-five cents each, at least one third of whom must be new.

The Meaning and Message of the Cross, by Secretary Mabie; or
The Conquest of the Cross in China, by Rev. Jacob Speicher; or
China and America Today, by Rev. A. H. Smith.

Forty subscribers at thirty-five cents, at least one fifth of whom must be new.

A general wall map of China, India or Africa; or
A wall map of any of our mission fields, showing all our mission stations; or
A Corner in India, by Mrs. E. W. Clark; or
Odds and Ends from Pagoda Land, by W. C. Griggs, M.D.

For ten subscribers at thirty-five cents each, all of whom must be new.

The Uplift of China, by Rev. A. H. Smith; or
Gloria Christi, by A. B. Lindsay; or
Uganda's White Man of Work, by S. L. Fahs; or
A year's subscription to our new literature.

Have you a club in your church? If not, start one. We will help you. Let us make the new year a banner one.

December

THE DUTIES OF THE SECRETARIES

HOW THE WORK IS DIVIDED

IN the interest of a clearer understanding by its constituency of the administrative work of the Missionary Union, the Executive Committee announce that, at a meeting held Monday, November 11, 1907, the following schedule of duties of the Secretaries was formulated:

THE REV. HENRY C. MABIE, D.D.

The duties of Secretary Mabie are as follows:

1. To make addresses before conventions, associations and other gatherings where the Missionary Union is afforded representation, and where, by mutual arrangement among the Secretaries, it may seem best for him to speak.
2. To make addresses at such conferences or conventions, held under the auspices of the Missionary Union, as may be arranged by the Financial Secretary at which his assistance may be desired by the Financial Secretary.
3. To present general missionary interests in sermons and addresses before individual churches as opportunity may offer.
4. To address student bodies on the general subject of missions.
5. To render such other forms of public service as in conference with the other secretaries may seem desirable.

In this connection the Executive Committee desire to say that at his own request, Dr. Mabie's salary was reduced \$1,000 and that he was released from certain of his duties as Corresponding Secretary.

The Committee also desire to acknowledge a recent most generous action of a devoted friend of missions by which provision is made for Dr. Mabie's support independently of the treasury of the Union.

THE REV. THOMAS S. BARBOUR, D.D.

The duties of Secretary Barbour are as follows:

1. To have general oversight of the missions of the Union both in their work on

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the field and when on furlough (with the exception of deputation work among the churches referred to among the duties of Mr. Haggard), to conduct all correspondence relating to the foreign field, to prepare the schedule of appropriations for the Foreign Department and to prepare the annual reports of work and survey of conditions on the several mission fields.

2. To have general direction of work on the field through annual letters to the mission conferences and through correspondence with the reference committees and with individual missionaries.

3. To present matters of business relating to the foreign field, with recommendations to the sections and the Executive Committee.

4. To conduct all correspondence with other foreign mission Boards so far as this relates to work on the foreign field.

5. To give general consideration to questions of policy affecting missionary work on the field and to make such public presentation of the cause of missions as may be agreed upon in consultation with the other Secretaries.

THE REV. FRED P. HAGGARD

The duties of Secretary Haggard are as follows:

1. To have general oversight of all office details connected with the administration of the Home Department.

2. To conduct the miscellaneous correspondence of the Home Department, especially as it relates to the following:

- a. General missionary information and methods of developing missionary interest.
- b. Foreign mission study classes.
- c. Young people's societies.
- d. Sunday schools.
- e. Homes for missionaries' children.
- f. The Station Plan and Specifics.

3. To have general oversight of the following:

a. The Literature Department, including the Magazine and communications to the press.

b. Securing and appointment of new missionaries, including necessary visits to the colleges and seminaries.

c. Deputation work of missionaries on foreign and of Miss MacLaurin.

d. Farewell meetings and autumn conference with outgoing missionaries.

e. Arrangements for the Anniversary.

4. To represent the Missionary Union in its relation to the Young People's Forward Movement, The Baptist Young People's Union of America, The Student Volunteer Movement, the Young People's Missionary Movement and kindred organizations.

5. To make such public presentation of the work as will not interfere with his other duties and as may be agreed upon in consultation with the other Secretaries.

Mr. Haggard shall have the direction of the services of the District Secretaries so far as their cooperation may be necessary in the execution of his duties as outlined above.

THE REV. HENRY C. APPELGARTH, D.D.

The duties of Secretary Applegarth shall be as follows:

1. To call and direct all meetings connected with the raising of money held within the territory of the Missionary Union and under its auspices, arranging programs, providing expenses, and pointing out the details.

2. To make addresses before conventions and associations or other gatherings where the Missionary Union is afforded representation and where, by mutual arrangement between the Secretaries, it may be best for him to speak.

3. To represent the Missionary Union in all forms of cooperation with the Laymen's Missionary Movement.

4. To secure personal contributions through correspondence and interviews.

5. To make general plans for appeals to the churches and for securing their contributions.

Dr. Applegarth shall have the direction of the services of the District Secretaries so

far as their cooperation is necessary in the execution of his duties outlined above.

The Secretaries in conference shall lay direction of the work of the District to rest in so far as this is not already specifically provided for above. The Secretary in the Home Department shall present to the proper sub-committee and to the Executive Committee such matters of business as relate to their respective duties.

THE PITTSBURG CONVENTION

THE first international missionary convention under the direction of the Young People's Missionary Movement will be held, as announced last month, March 10-11. The place is Pittsburg, Pa., and it is expected that the convention, which will include both home and foreign missions, will be the greatest of a missionary nature ever held on the continent. It is yet too early to make any announcement regarding the program, but it is certain that the speakers will be the best obtainable. They will include students of missions at home, leading missionaries and influential native Christians. A large male chorus of 200 voices will lead the singing and furnish special music. A feature of the convention will be the exhibition of moving pictures representing foreign mission scenes. These were secured by Messrs. C. V. Vickrey and S. Earl Taylor during their recent visit to the East, and their presentation at Pittsburg will be the first time that such views have been given in moving pictures in America.

Delegates to the convention will be self-entertaining, and attendance will be limited to those approved by the home and foreign mission boards. As will be noted on another page, northern Baptists are entitled to 324 out of a total of 3,400. Of course every society cannot have a representative, but if you have a strong worker and do not delay in making application, your society can be one of the fortunate ones. Plan now to send your best worker. Our Baptist delegation should be the best in quality that it is possible to secure, and should represent all parts of the country. Write to Secretary Haggard or Secretary Moore for particulars.

EDITORIAL

ALL HAIL

WE greet the Christmas season with joyous hearts, for we think of the babe of Bethlehem and all the happiness and blessedness that have come into the world through the lowly Jesus, since the angels' song of joy thrilled the wondering shepherds. We rejoice, for we understand. But what of that Chinese nun, who in her devotion to her idol cut off her hand, to wear it henceforth as a decoration of loyalty (see April, 1906, p. 149)? What of those hopeless wives seated round the dead body of their African chief (see frontispiece)? What of the millions in these and other lands, who have never heard the angels' song? Surely, the Christmas joy is for these as well as for us. How long shall we keep it from them? Let us give as freely as He gave whose coming we celebrate.

MARY G. BURDETTE MEMORIAL FUND

No more fitting tribute could be paid to the late secretary of the Woman's Baptist Home Mission Society than the completion of the new home of the Baptist Missionary Training School in Chicago at once. Miss Burdette not only gave her life to the general work of that society, but it was made a daily sacrifice for this school. The unavoidable conditions in the present home probably shortened her life, a life too valuable to be thus sacrificed.

The most urgent need at the present time is money for the completion of the new building. There are over 80,000 women belonging to this society, not to mention the other hundreds of thousands who are members of Baptist churches. It is suggested that 50,000 of these give \$1.00 each to this fund, as a memorial to Miss Burdette. Those who have already contributed to the building could make this an extra offering as a memorial gift. The treasurer is Mrs. A. H. Barber, 2411 Indiana Ave., Chicago, Ill., and she will gladly receive all offerings that may be sent for this purpose.

1907

NEW ATTITUDE OF BUDDHISM

A MOST significant change is taking place in the attitude of the Buddhists of Burma toward Christianity. Hitherto they have regarded the missionary and his teaching passively, but now, as they see the younger generation casting aside the religion of their fathers and in many cases growing up without moral and religious training, they are becoming aggressive. They see that the methods of the foreigner are successful in propagating the Christian religion, and they have decided to imitate them. One writer says: "The foreigners have religious newspapers, so have they; the foreigners distribute tracts, so do they; the teachers of foreign creeds establish societies to strengthen the faith of the people and form them, if possible, into a compact body, so likewise do they."

One *hpongyi*, well known for his scholarship, is founding schools where girls are given an elementary secular education and are taught also the purer forms of Buddhism. Elementary books in Burmese have been compiled, many of which have been translated into English and scattered broadcast throughout Burma and even in Europe. Now a wealthy Burman proposes to devote his fortune to the publication of the Buddhist Bible in English. He plans to have it translated by competent European scholars and then distributed free of charge all over the West. He is appealing to other wealthy men to join with him in forming a society for this purpose, and as the Burmans are very liberal in all matters pertaining to their religion, success seems quite possible.

Another significant move is the establishment of Sunday schools, where every Sunday, from four to six, Buddhism is taught by regularly appointed teachers who serve without remuneration. The first school was opened in January, in Mandalay, and while, as yet, the pupils are few in number, they are steadily increasing. Let the servants of Christ see to it that they are not less loyal to their Master nor less ready to give of time and money for the propagation of the only true religion than are the followers of Buddha.

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THE HOME WORKERS

THE FINANCES OF THE KINGDOM

SOME ESSENTIALS IN SYSTEMATIC BENEFICENCE

BY REV. L. CALL BARNES, D.D.

WORCESTER, MASS.

THIS in an analysis, not of motives or methods, but of structural principles in method. An adequate method must be characterized by

I. **SIMPLICITY.** It must comprehend diverse details, but in one series, if possible. There is colossal capacity for confusion in the average mind.

II. **EFFECTIVENESS.** A sealed envelope instead of a pew auction or a pin-cushion fair.

1. The envelope system preserves integrity. Every catchpenny scheme (a) is ephemeral, (b) must be succeeded by a more highly spiced bait, (c) substitutes self-seeking for benevolence, (d) dries up the springs of generosity, (e) absorbs attention on the means instead of on the object, (f) really costs more than it brings in, (g) degrades the cause before the world.

2. It promotes spirituality. It is giving (a) by faith, not by sight, (b) for good, not for credit, (c) to God, not to solicitors.

III. **EMULATION.** Such a thing as hyperdelicacy is possible.

1. Any plan promising extreme secrecy is a shelter for the lukewarm. They (a) will not be found out, (b) will enjoy credit for what the rest do.

2. The inspiration of brotherly example is (a) the original essence of the Christianity of Jesus (Matt. 5: 16), (b) Paul's frank instrument in raising money (2 Cor. 8: 8 and 9: 2).

IV. **CONTINUITY.** It calls for a weekly or monthly offering and monthly remittance to the missionary or other benevolent society.

1. The subsistence of every agent is continuous.

2. A cash administration is (a) far more economical than one by discounts, (b) often more judicious, (c) always more sure-footed and forceful, (d) freer to follow timely indications.

V. **DEFINITENESS.** Covenants divine. Product of thought, will, emotion, whole being.

1. In pledges made. Impulse (a), being subject to temperament, is not alike for all (b) being subject to temperature and other temporary vicissitudes, is always unreliable, (c) at largest, fails to produce cumulative volume like incessant littles.

2. In distribution among objects. Subscribers must know exactly for what they are subscribing. (a) Apportionment by vote of church before, not after fund is raised. (b) An equitable model apportionment by general authorities; this is greatly needed as an educative suggestion.

VI. **FLEXIBILITY.** The great lack in many definite methods.

1. In amount subscribed. (a) Clear understanding as to quick, easy change of subscription, if enabled or disabled. (b) Provision of opportunities and encouragements for increase.

2. In distribution among objects. (a) The "model" (see V, 2, b), only a suggestion. Every church determines its own distribution every year. (b) Each individual at liberty to subscribe with percentages according to private judgment.

Read the announcement of the new Sunday school
missionary paper on page 512

THE YOUNG PEOPLE'S FORWARD MOVEMENT

PROGRESS OF MISSION STUDY

NEWS FROM MANY POINTS

A UNIQUE plan to train leaders for mission study classes in the churches of Greater Boston has been tried. It provided for a class in each chapter of "The Uplift of China," "The Challenge of the City" and "Aliens or Americans," taught by experienced teachers and all in a single Saturday afternoon and evening. The first chapter of each book was taught at one o'clock, the second at two, and so on, the last chapter coming at eight in the evening. In addition, conferences on the Organization and Conduct of Mission Study classes were conducted at four and seven, with a conference on Missions in the Sunday School at nine. Ten teachers divided among them the twenty-four hours. Those who came for one session had an illustration of the approved methods of teaching a mission study class; those who took four sessions received help sufficient to enable them to teach a class successfully. Those who were heroic enough to take six sessions secured almost the equivalent of a six weeks' normal course. There were "breathing spells" between the hours, at which all were made to feel perfectly free to come or go at will.

The effort was made to secure for one or more sessions pastors, present or prospective leaders, chairmen of missionary committees, members of the Forward League and others who are interested. Those wishing to make preparation were furnished in advance with assignment of lessons.

This is part of the plan to follow up for Baptist young people a series of interdenominational missionary institutes held in different sections of Greater Boston, to the end that there may be this year in Boston and its suburbs not less than 100 successful Baptist mission study classes.

We are unable to report in this issue the outcome of this "relay" plan, but any one

sufficiently interested can secure this information by writing Secretary Moore. It might be worth trying elsewhere.

A GREAT START

Baptist young people are surely making a fine beginning this year in promoting mission study. They are quite in evidence in the metropolitan institutes now being held. In Brooklyn, for example, 124 Baptists registered, or almost fifty per cent. more than any other denomination. Why should it not always be so if our doctrinal position means what we say it does?

The literature department of the Missionary Union reports 3,000 text-books and 99 reference libraries sent out during the three months ending October 31, as against 2,650 text-books and 70 libraries disposed of in all of last year. In these three months we have reports from more classes organized and organizing than the total reported last year. It is to be a banner year. Do you have a class in your church? Better write for information today. There are several free leaflets which a postal card will secure. If ten cents be enclosed we will send the "Mission Study Class Manual," a thirty-four page booklet; Dr. Chivers' Jamestown address on "The Significance of the Missionary Movement among our Young People," and one or two other good things. Address Young People's Forward Movement, Box 41, Boston, Mass.

SEMINARY INSTITUTES OF THE FORWARD MOVEMENT

A series of missionary institutes in our theological seminaries was inaugurated on November 4 at Crozer with four sessions, beginning Monday evening and closing Tuesday evening. Reference is made to these on page 494. The willingness of the faculties of these institutions to give up a day's regular work is a fine testimony

THE BAPTIST MISSIONARY MAGAZINE

of their appreciation of the Forward Movement.

Pray for these important meetings.

THE PITTSBURGH CONVENTION

The arrangements for the great missionary convention of young people of which we spoke last month are not yet ready for publication, but the campaign to secure 324 northern Baptist delegates will soon be begun. The place is Pittsburg and the dates are March 10-12. A delegated attendance of 3,400 is expected, of which we are allowed almost one-tenth, or with Southern and Canadian Baptists, almost one-fifth. Begin at once to talk up this convention and plan to go or help some one else to go.

TOURING

During October Secretary Moore was out of the office most of the time, traveling 4,300 miles and going as far west as Kansas and Nebraska. State conventions were attended in New Hampshire, Nebraska, Kansas, Illinois, Pennsylvania, New York and Massachusetts. The work was presented in a number of other cities, including Detroit, Omaha, Lincoln, Kansas City and Cincinnati. Both pastors and young people's leaders responded heartily everywhere.

IN THE KEYSTONE STATE

The state board of the Pennsylvania Baptist Young People's Union showed its interest in the Forward Movement last summer by inviting the Secretary to deliver two addresses at the Assembly at Lewisburg. At that time a resolution was adopted heartily

commending and approving the Movement and pledging cooperation. At a recent meeting the board voted that the hour from ten to eleven for the ten days of the Assembly next summer should be given to mission study classes. Let other state assemblies follow this good example, not simply for the sake of the Forward Movement but for the sake of giving the largest possible number of Baptist young people the advantage of training in this increasingly popular form of missionary activity.

EXTRACTS FROM CHEERING LETTERS

A Forward Leaguer writes:

It is our intention to form two or more study classes in our church this winter. We will organize a small class of four members (all belonging to the Forward League) at once, to study "The Uplift of China," with the intention that these four will each form and lead a class later in the winter.

From a Milwaukee worker comes this:

I know our city generally is far more alive to this matter than I thought when I spoke to you at Lake Geneva. I thought then I had a pretty hard town to wake up, but I find many helpers and He is in the work.

Here is a unique plan:

As a large number of our leading young people have left for higher schools and colleges, it is not possible to have a study class this winter, so we are planning to do it by correspondence, taking a portion of the book for each week and writing answers to a set of questions and submitting the same for correction and marking. I will report later how it works.

John M. Moore

PROGRAM: THE PRICE OF AFRICA

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|---|--|
| <p>I. CHRIST DIED FOR AFRICA. Mark 15: 16-39.</p> <p>II. DIFFICULTIES ENCOUNTERED.
1. Physical Discomfort. P. 496.
2. Trials with the People. Pp. 495-7.</p> <p>III. WHAT AFRICA HAS COST. Pp. 497-500.</p> <p>IV. HAS IT PAID? Pp. 499, 501. See Leaflets, "Paul, the Apostle of Banza</p> | <p>Manteke," and "The Pentecost on the Congo."</p> <p>V. A LARGER INVESTMENT NEEDED. P. 501.</p> <p>VI. PERSONAL APPLICATION. How Can I Invest my Life for Africa?</p> <p>VII. PRAYER FOR THE MISSIONARIES ON THE CONGO.</p> |
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SUNDAY SCHOOL · AND · MISSIONS

MISSIONARY LIGHTS ON THE
INTERNATIONAL LESSONS
BY REV. J. MERVIN HULL

LESSON X. RUTH 1: 14-22 DEC. 8

Ruth's Wise Choice

What the Choice Costs

Thy people shall be my people, and thy God my God. Vs. 16.

IT is not easy for us to realize what it costs the converts in many of our mission fields to come out from their old worship and associations and make the choice that Ruth made. "At the very beginning," says Rev. Jacob Speicher, "the Chinese seeker after truth will be compelled to count the cost. He knows that by becoming a Christian he can no longer have any connection with the worship of ancestors. But from childhood the most cherished and most tender experiences of his circumscribed life have been interwoven with ancestor worship. Now he, as a Christian, will neglect the altar of sacrifices to his ancestors, and his whole attitude of life must be in opposition to his former habits. There is a pecuniary loss involved in many cases, but the estrangement of old friends is even of greater consequences. Suddenly, by one right act, as he knows it is, the man is despised by every one in the village. This is, perhaps, the hardest thing to bear, for the Chinese perhaps more than any other race, desires and craves the esteem and respect of his fellows. To lose that is almost as bad as to die. We speak of the heroism of missionaries, but we who are missionaries remember the real heroes, those brave native Christians, men and women, who, counting the cost, are willing to bear the brunt of the battle, even though they pay the price with their lives." — From "The Conquest of the Cross in China," a most interesting book on missions among China's millions.

LESSON XI. I SAM. 3: 1-21. DEC. 15

The Boy Samuel

Listen!

And it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. Vs. 9.

IN studying and teaching this lesson, do not fail to consider this question: Why is there such marked absence of the listen-

ing attitude toward the call of God? Is it because there are so few quiet places left to the soul in these modern days? Refer again to the serious situation which is so strongly stated in the October number of the MAGAZINE, "the inability to secure the four men who are so greatly needed, and for whom the secretaries have been seeking for months. A man for educational work in West China, one for the English church at Rangoon, Burma, one for the medical work at Kityang, South China, and one for the chair of science at our college in Ongole, South India. It is a long time since the Missionary Union was in such straits for men. Can it be that among the hundreds of thousands of Baptist young men, these four cannot be found? The places where they are needed are positions of large responsibility and almost unlimited opportunity. Does God call you to this work?"

Bring this question into the Sunday school in connection with the call of Samuel. Let some of the thousands of Baptist young men hear what the need is, and how clear is the call of God. Let the superintendent mention this in the opening exercises, and let earnest prayer be offered for the listening spirit to pervade all hearts. Dr. A. J. Gordon used to speak often of the "transfer of emphasis" in Christian doctrine and life. The time has come when we need to restore again the emphasis to the idea of the call of God to service, and personal consecration and sacrifice for the sake of special work in God's Kingdom.

LESSON XII. I SAM. 7: 1-13. DEC. 22

Samuel, the Upright Judge

Is the Devil In It?

Put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only. Vs. 3.

HOW could Israel return to idolatry after the wonderful works of God among them? Modern missionaries have occasionally to face the same problem. One of our workers speaks of a whole Christian village reverting to idolatry with-

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out any known cause for it. Is the reason deeper than we think? Are the demons and evil spirits so freely referred to in the Bible still active in heathen religions? Some missionaries think so. In a recent article in the *New York Independent*, Mr. D. K. Lambuth quotes some testimony from missionaries in Korea. Says one, "In a country where the evil spirit is so dominant and so tangible, one comes to a vital sensation of his presence." Says another, "Demoniac possession in that country becomes a thing too evident to doubt." "Not only do the Koreans try to propitiate the devils," says another missionary, "but they pray to them, and the devils honor their faith. Of that I have seen too many evidences to doubt."

Our missionaries come in contact with this belief in the reality of demons on almost every field, and in many tribes it is the only form of religion they possess. Rev. W. H. Roberts, of Bhamo, Burma, tells of a Kachin woman who became a *myihtoi*, or prophetess, believing that at certain times spirits entered and took possession of her. But the gospel entered her heart, the spirit of Christ cast out — whatever it was that held her in bondage — and Mr. Roberts burned the altars and offerings used by the prophetess. Some time afterwards the missionary said to her, "How well you are looking." "Yes," she replied, "*they* do not trouble me now"; showing that she believed that some real evil presence had been cast out of her heart.

A NEW PAPER FOR SUNDAY SCHOOLS

WITH this month the publication of *Around the World*, heretofore issued jointly by the Missionary Union and the Woman's Baptist Foreign Missionary Society, is to be discontinued, and a new periodical, conducted by the Publication Society, is to take its place. *Around the World* has long filled a place in the Sunday schools occupied by no other paper, and many will miss its monthly visit. For some time, however, it has been felt that the dissemination of missionary information in the Sunday schools could be more effectively accomplished by a change in plan, and this is now to be brought about.

The Publication Society has undertaken the editing and management of a new periodical, to be called *World-Wide*, which will present missions in its broadest

scope, as represented by all our missionary societies. An exceptionally able editor has been secured, Miss Edith M. Myers, for some years editor of a department in the *Ladies' Home Journal*, and no effort will be spared to make the paper of intense interest to the boys and girls of the Sunday school.

With the establishment of the new paper, the *Missionary Lights on the Sunday School Lessons* will cease to be published in the *MAGAZINE*. A similar department now appearing in *The Baptist Teacher* will be enlarged to meet this need.

The new paper will deserve a hearty welcome from all our schools. Give it a good trial in your school and see if it will not develop missionary interest among your boys and girls. See the announcement of it on page 528.

PERSONAL AND OTHER NOTES

SAILED

FROM New York, October 23, Rev. H. P. McCormick and family, for Paris, France.

From Vancouver, October 29, Dr. J. S. Timpany and wife, for Hanamakonda, South India.

From New York, November 2, Miss Eva C. Stark, for Zigon, Burma.

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A BRIEF cablegram has been received at the Missionary Rooms in Boston, announcing the death, October 18, of Mrs. Horace Jenkins, of Shaohsing, China, after a short illness. Mrs. Jenkins has been associated with her husband in work for the Chinese nearly fifty years, first at Ningpo and later at Shaohsing. Further notice will appear next month.



UP AND DOWN IN BHAMO TOWN is a book of rhymes and quaint foreign pictures that will make the children and, if we mistake not, their elders, wild with delight. It is by Mrs. Fannie Selkirk, and has sixteen pages and 40 illustrations, with three-color board covers. Price 15 cents. The subtitle is "Sketches from My Window," and the author, a former missionary of the Union

at Bhamo, Burma, tells in jingle and sketch what queer things she sees every day in the streets of this ancient town. Just the thing for the children's Christmas.



HELPING SANTA CLAUS is an exercise for a Sunday school or junior Christmas entertainment. Santa Claus is represented as having advertised for helpers, in his task of bringing good cheer to the children everywhere. In response a dozen children eagerly offer their services, and "help" by sending gifts by him to their brothers and sisters in far away heathen lands. Containing music, recitations and dialogue, the pamphlet is well worth the price, 5 cents a copy, or 50 cents a dozen. For sale by the Literature Department, American Baptist Missionary Union, Box 41, Boston.

FINANCIAL

CONCERNING WILLS AND ANNUITIES

FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor within months after my decease.

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

STATEMENT FOR 7 MONTHS ENDING NOVEMBER 1, 1907

	1907	1906	INCREASE	DECREASE
Donations	\$93,201.09	\$76,222.56	\$16,978.53	
Legacies	15,380.45	21,194.87		\$5,814.42
Income from Investments	25,686.06	24,616.96	1,069.10	
Annuity Bonds Matured	7,200.00		7,200.00	
	\$141,467.60	\$122,034.39	\$25,247.63	\$5,814.42
Debt of the Union April 1, 1907				\$81,204.40
Schedule of Appropriations for 1907-8				619,923.32
Additions to Schedule to November 1, 1907				25,455.84
Further additions to Schedule as directed by donors — specifics				2,247.12
				\$728,920.68
Total receipts to November 1, 1907				141,467.60
Amount needed to balance, March 31, 1908				\$587,453.08

THE BAPTIST MISSIONARY MAGAZINE

DONATIONS RECEIVED IN OCTOBER, 1907

Note.—For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D." are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday School"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for association"; H. L. M. for "Honorary Life Member."

MAINE, \$121 82			
Damariscotta, 1st C. E.	\$10 00	mission Circle, tow. expenses of missionaries while in Boston before sailing.	\$15 00
E. Winthrop ch.	4 18	Newton Center, 1st ch.	414 75
Gardiner, 1st ch., for Mrs. Bousfield's wk. in China.	2 75	Newton Center, Mrs. Mary E. Anderson.	25 00
Hodgdon S. S.	1 00	Newton, Ellen A. Harwood, for wk. in hospital, c. R. C. Thomas.	50 00
St. George, 1st S. S.	2 27	Dedham, 2d S. S.	5 00
Buxton Center ch.	11 74	Gloucester, Chapel St. ch.	11 96
Surry S. S.	1 00	Gloucester, Mrs. Gibbs B. Braislin.	1 00
Camden, Chestnut St. ch.	5 38	Taunton, Winthrop St. ch.	191 66
Jefferson, 2d ch.	5 00	Brookton, 1st ch.	93 06
Auburn, Mr. & Mrs. W. P. Breneman, for wk. at Rangoon, c. S. R. Vinton.	25 00	Brookton, Sw. ch., t. s. Mrs. Malay.	30 00
Thomaston, E. Creighton.	1 00	S. Hanson ch.	9 38
Lee S. S., t. wk. of S. S. Co-op. Com.	5 00	Cheshire, 1st C. E., t. s. student at Insein Seminary, c. F. H. Eveleth.	10 00
Yarmouth ch.	5 00	Lowell, 1st ch., Mr. H. L. Tibbetts, for Peter Metz, to be used in building his house.	150 00
Lee Y. P.	5 00	Lowell, 1st ch., for building fund, c. Baron Uxküll.	2 00
Calais, 2d Y. P.	35 00	Lowell, Worthen St. ch.	36 37
Friendship ch.	2 50	Dorchester, a friend for Sungiah, c. W. S. Davis.	25 00
NEW HAMPSHIRE, \$375 71		Dorchester, Temple ch., Estate Rev. D. B. Gunn.	26 00
Somersworth ch.	\$24 74	Amesbury, Market St. ch.	28 50
Antrim, Celestia E. Crowell memorial, for Capiz hospital, c. J. C. Robbins.	50 00	Danvers, 1st ch.	20 00
Antrim ch.	23 00	A friend.	1 75
Antrim, Una White memorial, for Capiz hospital, c. J. C. Robbins.	100 00	Ayer, Oscar E. Huse.	10 00
Newport, Des. Timothy & Lois Fletcher Circle, for the Telugu mission.	2 00	Needham, 1st C. E., t. s. Mg. Aug Min, c. H. Joorman.	20 00
Laconia, 1st ch.	1 90	N. Attleboro S. S. & C. E., for wk. in the Phil. Ids.	11 56
Nashua, 1st ch.	80 00	W. Boylston, 1st S. S., for wk. of J. H. Hannah.	7 60
Nashua, Crown Hill ch.	20 72	Montville, Sandisfield ch.	3 00
Claremont, 1st ch.	28 35	E. Somerville ch., a member, t. s. n. p. in Burma.	100 00
Chester ch.	15 00	Cambridge, Old Cambridge ch.	48 66
Concord, 1st S. S., for Capiz hospital.	30 00	Cambridge, G. L. Mason.	1 00
VERMONT, \$301 39		Braintree ch.	6 00
Brattleboro, 1st ch.	\$14 64	Pittsfield, 1st ch.	93 39
Brattleboro, Abbie E. Fuller.	25 00	Pittsfield, 1st C. E.	10 00
Ludlow ch., t. s. J. V. Latimer.	200 00	Marblehead, 1st ch.	9 00
Burlington, 1st S. S., Class No. 2, t. s. Lan Chen Tao, c. G. A. Huntley.	50 00	Marblehead, 1st S. S.	5 00
S. Readsboro ch.	1 75	Andover ch.	10 72
Essex Junction ch., t. s. Mrs. Thos. Hill.	10 00	Beverly, 1st ch.	53 40
MASSACHUSETTS, \$2 469 55		Beverly, Jules Cusm.	1 00
Belchertown ch.	\$3 00	Beverly, Alfred Peabody.	10 00
Worcester, South ch.	4 05	Beverly, Miss Lydia Wilson.	15 00
Worcester, 1st ch.	238 38	Beverly, Miss Ruth Wilson.	15 00
Worcester, 1st Chinese S. S., for wk. in China.	2 20	Chicopee Falls, 1st ch.	19 25
Worcester, Lincoln Sq. ch.	18 55	Westfield, Central ch.	28 46
Grafton, 1st ch.	6 25		
Grafton, 1st B. U.	2 00		
Newton, Immanuel ch., Woman's Mis-		Southfield, New Marlboro ch.	\$6 00
		Southbridge, Central S. S.	10 00
		Sterling B. U.	2 50
		Reading, 1st Bible School.	6 03
		Monson, 1st ch. (Italian).	5 00
		Andover, Miss Edna P. Todd.	75
		Greenfield, Pierce St. S. S.	2 00
		Boston, 1st ch., a friend for China.	5 00
		Boston, Ruggles St. ch.	7 70
		Boston, Ministers' meeting.	2 00
		Boston, Clarendon St. C. E., t. s. Mr. & Mrs. Thos. Hill.	109 00
		Springfield, State St. B. U. for Markapur sta.	30 00
		Fall River, Mrs. G. W. Dean.	275 00
		A. Fairbrother.	1 00
		Lynn, Cash.	2 00
		Lynn, Jules P. L. Cusm.	1 00
		Maplewood, Edward C. Applegarth.	5 00
		Wakefield, Grace M. Eaton, for Capiz hospital, c. J. C. Robbins.	10 00
		Leominster, 1st ch.	24 17
		Williamsett, Beulah ch.	16 45
		Swansea ch.	3 00
		Woburn, 1st Y. P., t. wk. of J. C. Robbins.	6 25
		Winchester Y. P., t. s. n. p., c. Dr. Bunker.	20 00
		N. Abington, 1st ch.	9 30
		N. Billerica Y. P.	4 50
		New Bedford, A. Anderson, per Nya Vecko Posten.	1 00
		New Bedford, V. Hjelm, per do.	1 00
		New Bedford, J. Johnson, per do.	1 00
		New Bedford, Hulda Larson, per do.	2 00
		New Bedford, Frida Karlson, per do.	2 00
RHODE ISLAND, \$369 44			
		Providence, South ch.	\$5 00
		Providence, Broadway C. E., t. s. Aug Baw, c. F. H. Eveleth.	28 00
		Providence, 4th ch.	21 66
		Providence, 1st ch.	34 70
		Providence, Cranston St. ch.	8 48
		Providence, Calvary ch.	48 75
		Providence, Rev. J. V. Osterhout, for forward movement in China.	50 00
		Providence, C. H. Finch.	5 00
		Providence, W. H. Waite.	100 00
		Tiverton, Central Y. P. for Shaohsing sta.	6 25

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Tiverton, H. E. Hatchman.....	\$5 00	Jordan ch.....	\$7 72	Montclair, 1st ch., Y. M. class, for do.....	\$10 00
Jamestown, Central ch., for Yachow sta.....	6 25	Cherry Creek ch.....	10 15	Jersey City, Parmlly Mem'l ch., a friend, for do.....	1 00
Phenix C. E.....	12 50	Kennedy ch.....	7 79	Jersey City, Parmlly Mem'l ch., a friend, for do.....	1 00
Slocum ch.....	1 60	Fredonia ch.....	10	Jersey City, Parmlly Mem'l ch., Robert B. Sears, for do.....	25 00
Newport, 1st C. E., John Clark Mem'l, for wk. at Ningpo.....	6 25	Jamestown, Calvary ch.....	5 00	Montclair, 1st ch., Mabel R. Sherman, for do.....	200 00
Pawtucket, Arthur Noble.....	1 00	Sinclairville ch.....	5 00	Montclair, 1st ch., Men's class, for do.....	50 00
Westerly, 1st ch.....	24 00	Clymer ch.....	1 00	Montclair, 1st ch., H. E. Fosdick, for do.....	30 00
Providence, Mrs. C. L. Osterberg, for Dr. East.....	5 00	Portland S. S.....	2 31	Plainfield, 1st ch., Temple Builders, t. s. wk. in Yerkes Chapel, c. J. Heinrichs.....	50 00
CONNECTICUT, \$124 47		N. Lansing ch.....	2 00	Mt. Holly, E. M. Ogden.....	5 00
Tariffville ch.....	\$3 00	Pitcher S. S.....	4 47	E. Orange, 1st ch., for Capiz hospital.....	2 00
Waterbury, 2d ch.....	7 04	Cortland, Mem'l S. S.....	10 00	Newark, Roseville Ave. S. S.....	4 75
Shelton, 1st ch.....	5 03	Groton S. S.....	4 00	Jersey City, Summit Ave. Y. P.....	7 00
Deep River ch.....	50 32	Groton ch.....	5 00	Hasbrouck Heights ch.....	10 00
Cornwall Hollow ch.....	2 00	McLean ch.....	2 43	Dover, Sw. S. S.....	13 82
Rockville ch.....	10 12	Pine Plains ch.....	4 00	Burlington, 1st S. S., Mrs. Hall's class, t. s. n. p., c. Dr. Henderson.....	6 25
Hartford, Mem'l ch., of which \$1 is for Dr. Dearing and \$1 for Mr. Page.....	8 00	First Stanford ch.....	5 25	G. R. R., for Mg. Swe Ye, Sandoway.....	16 25
Brooklyn ch.....	9 75	Beckman ch.....	12 17	Camden, Tabernacle B. U.....	10 00
Easton, A. Locke, a mem. of the church.....	2 00	Batavia ch.....	67 27	Camden, Grace ch.....	35 65
Torrington, Calvary ch.....	24 21	Saugerties ch.....	15 40	Berlin ch.....	5 00
NEW YORK, \$4 167 18		Nyaack ch.....	40 00	Haddonfield ch.....	51 73
Coopertown, 1st S. S.....	\$5 00	Middletown, Calvary ch.....	4 53	Millville, North ch.....	11 00
Seipio S. S.....	16 75	Mt. Morris ch.....	7 00	Cape May, 1st B. U., for Ko Hmwa Kollay, Burma.....	4 00
Banksville ch.....	6 00	Chittanooga ch.....	15 85	PENNSYLVANIA, \$1 051 09	
Banksville S. S.....	5 00	Chittanooga Y. P.....	2 67	Oil City, 1st ch.....	\$17 00
Banksville B. U.....	1 50	Cazenovia, 1st ch.....	12 00	Upland, Samuel A. Crozer, for Ashmore Theo. Sem. building, Swatow.....	100 00
Syracuse, Central ch., E. K.....	20 00	Cazenovia, 1st Y. P.....	5 00	Ulysses C. E., for Jaro.....	6 25
Earlville ch.....	7 41	Ransomville ch.....	10 10	W. Salem ch.....	8 43
Huntington ch.....	5 00	Akron S. S.....	5 00	Canton ch.....	36 56
Perry, 1st S. S.....	1 22	Remsen, 1st ch.....	10 00	Auburn ch.....	2 00
Oneonta, Jessie S. Himes, for wk. at Yachow.....	20 00	N. Manlius ch.....	12 86	Warren ch.....	1 00
Williamsville ch.....	11 54	Benton ch.....	20 00	Wyalusing ch.....	8 00
Williamsville C. E.....	2 46	Scriba ch.....	2 10	Vincent ch.....	15 00
Hoosick, 1st ch.....	6 32	Flat Creek ch.....	2 46	Phoenixville ch.....	25 36
Averill Park, Mrs. T. E. Saxby.....	10 00	Westerlo ch.....	5 94	Phoenixville S. S.....	8 10
Richmond Hill C. E., for Tura.....	6 25	Interlaken ch.....	53 40	Parkerford ch.....	7 37
New York, Alexander Ave. ch., friends, for Capiz hospital.....	3 00	Interlaken, a friend.....	5 00	Norristown, Olivet ch.....	23 92
New York, Alexander Ave. ch., Dr. S. W. Hamilton, for do.....	10 00	Ithaca, 1st Y. P.....	2 50	Union S. S.....	3 35
New York, Bedford Heights ch.....	22 55	Newfield ch.....	10 00	Liberty B. U.....	5 00
New York, Fifth Ave. Y. P.....	25 00	Trumansburg ch.....	12 50	Lewistown B. U.....	4 66
Rochester, Arthur Hodges, for Garo Training School, c. M. C. Mason.....	2 00	New York, Mariner's Harbor ch.....	14 03	Brush Valley ch.....	3 75
Rochester University Y. W. C. A.....	36 12	New York, Mariner's Harbor S. S.....	11 50	Dilltown ch.....	3 00
Rochester, 2d ch.....	390 26	New York, Tremont Y. P.....	15 00	East Mahoning ch.....	8 60
Campbell, 1st ch.....	2 25	New York, New Dorp ch.....	8 00	Pine Flats ch.....	3 00
Buffalo, Maple St. ch.....	65 32	New York, Mt. Morris ch.....	25 00	Richmond ch.....	1 25
Pike, 1st ch.....	3 50	New Rochelle S. S.....	50 00	Fairview ch.....	2 53
Perry, E. C. Kenney.....	4 00	Berlin Y. P.....	6 50	Pindleton, Bethel ch.....	3 00
Yates Asso.....	43 00	Stephentown Y. P.....	3 38	Wycombe ch.....	2 50
Brooklyn, Temple "G. W. S.".....	70 00	First Kent Y. P.....	2 00	Bridesburg, 1st ch.....	4 30
Albany, Concord ch.....	50	Mahopac Falls Y. P.....	2 60	Wissinoming ch.....	8 00
Cuba ch.....	214 58	Mahopac Falls S. S.....	25 00	Holmesburg ch.....	19 21
Haskell Valley ch.....	4 00	Granville ch.....	33 25	N. Wales ch.....	10 00
Salamanca S. S.....	8 46	Granville Y. P.....	5 00	N. Wales B. U.....	5 00
Salamanca Y. P.....	1 50	Clyde ch.....	10 00	Germantown, 3d B. U., for Yachow.....	3 63
Sandusky S. S.....	1 10	Red Creek ch.....	5 00	Loyalsock ch.....	5 50
Union Springs ch.....	9 10	Marion S. S.....	35 01	Picture Rocks S. S.....	2 28
Auburn, Immanuel ch.....	12 82	Miss Ann Hurlbutt.....	2 50	Muney ch.....	32 35
Auburn, 1st ch.....	93 96	J. A. Jones.....	30	Danville, 1st ch.....	10 21
		A friend.....	40 00	Richmond C. E., for Yachow.....	5 00
		Troy, Fifth Ave. ch.....	114 56		
		Yonkers, Warburton Ave. ch.....	2 203 11		
NEW JERSEY, \$758 19					
		Asbury Park, 1st ch.....	\$33 24		
		New Brunswick, Livingston Ave. S. S., mem'l to Alice Wood Runyon, for wk. in France, c. Mme. Le Pau.....	25 00		
		New Brunswick, Livingston Ave. S. S., for wk. in Russia, c. Baron Uxküll.....	30 00		
		New Brunswick, Livingston Ave. S. S., Orange, 1st ch., for Capiz hospital.....	46 50		
		Montclair ch., a friend, for do.....	30 00		
		Montclair ch., a friend, for do.....	17 00		

THE BAPTIST MISSIONARY MAGAZINE

Philadelphia, Chester Ave. S. S., for Capiz hospital, c. Dr. Lerrigo.....	\$5 00
Philadelphia, Bethlehem Mission.....	15 00
Philadelphia, New Tabernacle S. S., class No. 6, for wk., c. Dr. Cronkhite.....	12 50
Philadelphia, 5th B. U., for Yachow.....	5 00
Upland ch.....	54 26
Upland S. S.....	67 11
Wissahickon B. U., for Yachow.....	5 00
Wissahickon S. S., for Yachow.....	7 50
Collingdale C. E., for wk. in Assam, c. Dr. Kirby.....	8 47
Philadelphia, 5th ch., B. U. Rally.....	4 16
H. C. F., for Kiating.....	4 50
Mrs. H. N. McKinney, for the W. China fund.....	20 00
Pittsburg, 1st German ch.....	5 00
Pittsburg, Maple Ave. ch.....	28 00
Greensburg ch.....	8 68
McKeesport, 1st ch.....	20 99
Pittsburg, Union ch.....	70 50
Bellevue ch.....	21 49
Pittsburg, Mt. Washington ch.....	8 00
Starrucca ch.....	4 42
Wilkesbarre, 1st ch.....	34 55
Chester, 1st ch.....	110 00
Chester, 1st S. S., for Panay Island Mission.....	40 00
Marcus Hook ch.....	32 00
Crum Lynne ch.....	75 00
W. T. Stewart, Birdie Stewart mem'l, for wk., c. Dr. Cronkhite.....	50 00

W. VIRGINIA, \$244 11

Weston ch.....	\$7 75
W. Union, Mrs. J. A. Kemper.....	2 00
Ada West ch.....	1 00
Angel Hall ch.....	2 33
Bethel ch.....	1 50
Brier Creek ch.....	2 00
Cobb's Creek ch.....	9 44
Danville ch.....	1 86
Eden ch.....	5 00
Elizabeth ch.....	70
Forks of Coal ch.....	1 05
Joe's Creek ch.....	3 00
New Hope ch.....	1 57
Olive ch.....	2 90
Olive Branch ch.....	15 90
Pleasant Hill ch.....	4 00
Sand Fork ch.....	60
Sycamore ch.....	1 00
Cashmere ch.....	3 82
Mt. Hermon ch.....	1 72
Harmony Asso. chs.....	38 15
Lansing ch.....	4 05
Claysville ch.....	2 35
Moundsville ch.....	16 20
Moundsville S. S.....	2 50
Moundsville B. U.....	2 50
Wheeling, 1st ch.....	67 50
Parkersburg, 1st ch.....	5 00
Rock Castle Asso. chs.....	11 85
Beek Fork, Salem ch.....	77
Duck Creek ch.....	1 00
Evangel ch.....	1 50
Gragston ch.....	1 00
Greenbrier ch.....	3 25
Pleasant ch.....	2 00
Sandy Valley ch.....	1 95
Spruce Lick ch.....	1 00

Twelve Pole Valley ch.....	\$3 15
Wayne ch.....	5 00
Elkins ch.....	4 25

DELAWARE, \$26 33

Wyoming ch.....	\$5 00
Wilmington, Hope ch.....	18 00
Wilmington, Hope S. S.....	3 33

DISTRICT OF COLUMBIA, \$7 41

Washington, 1st ch., t. s. A. C. Darrow.....	\$7 41
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S. CAROLINA, \$ 50

Mountville, Troy Jones, for hospital, c. P. H. J. Lerrigo.....	\$0 50
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OKLAHOMA, \$34 73

Velma ch.....	\$5 00
Banner Asso. collection.....	12 63
Hunter ch.....	1 25
Indianoma Asso. collection.....	3 13
Lawrence, Unity ch.....	25
Bristow ch.....	3 65
Longtown Asso. collection.....	2 00
Mt. Pleasant ch.....	2 50
Gloss Mt. Asso. collection.....	4 32

WISCONSIN, \$224 93

Lancaster, 1st ch.....	\$24 00
Racine, 1st Scand. S. S., for wk. at Kifwa.....	36 00
Milwaukee, Garfield Ave. ch.....	41 30
Fall River ch.....	1 75
Whitehall ch.....	5 00
Warrens ch., Y. P. & S. S.....	40 00
Grantsburg, Wom. Soc.....	30 00
Racine ch.....	5 00
Racine, John Nilson.....	5 00
Marshland, Wom. Soc.....	15 00
Marshland, Mrs. Lindquist.....	1 00
Raymond, Wom. Soc.....	5 00
Green Bay, 1st ch.....	10 00
Lodi S. S.....	5 88

MICHIGAN, \$526 04

Greenville, Margaret D. Hills.....	\$1 00
Greenville, Nellie D. Hills.....	1 00
Alpena ch.....	19 80
Rebo ch.....	2 00
Pontiac ch.....	1 00
Pontiac ch., Men's Miss. Soc.....	32 50
Orion ch.....	3 17
Oxford, 1st ch.....	60 00
N. Flushing ch.....	25
Rankin ch.....	2 00
Hasting ch.....	5 00
Belding ch.....	23 00
Palo ch.....	31 50
Greenville ch.....	28 45
Greenville B. U.....	2 77
Worth ch.....	1 50
Marion ch.....	10 00
Jackson, 1st ch.....	8 88
Adrian, 1st ch.....	18 69
Saginaw, 1st ch.....	35 20
Saginaw, 1st C. E.....	25 00
Essexville ch.....	2 50
Owosso, 1st ch.....	45 00
Newaygo ch.....	55 33
Hart ch.....	2 50
Fennville, a friend.....	50 00
Fairview ch.....	5 00

Manistee, 1st Sw. ch.....	\$15 00
Manistee, 1st Sw. B. U.....	8 00
Iron Mountain Wom. Soc.....	15 00
Muskegon Sew. Soc., per Nya Vecko Posten.....	10 00
Cadillac, per Nya Vecko Posten.....	5 00

ILLINOIS, \$744 49

Quincy, 1st ch.....	\$6 03
Quincy, Vermont St. ch.....	24 76
Lanark, Miss Julia Cea.....	4 00
Jacksonville, Miss Steinmetz & a friend for wk. of Dr. Steinmetz.....	2 00
Evanston, Mrs. J. R. Lindgren.....	75 00
Alton, State St. S. S.....	12 56
O'Fallon S. S.....	3 17
Aurora, Claim St. ch.....	51 18
Aurora, 1st ch.....	51 75
Somonauk S. S.....	5 46
Lexington B. U.....	5 00
Bloomington ch.....	1 60
Urbana, 1st ch.....	14 76
Maplewood S. S.....	4 98
Irving Park, H. P. Keller, for wk. in China, c. W. S. Sweet.....	100 00
Chicago, Dr. and Mrs. Manning.....	50 00
LaGrange B. U., on the sta. plan.....	15 00
Chicago Heights S. S.....	3 55
Chicago, Garfield Park ch.....	25 00
S. Chicago, 1st S. S.....	3 14
Chicago, a friend, in memoriam S. E. R.....	1 000 00
Ottawa, 1st ch.....	10 65
Hutsonville ch.....	5 00
Toulon, A. F. Stickney, Mt. Sterling ch.....	150 00
Coe, Bethel ch.....	5 00
Coe, Bethel ch.....	12 00
Maumie, T. T. Huffaker, for wk. in China.....	25 00
Chicago, Elim Sw. ch.....	28 90
Chicago, 1st Sw. ch., John Berg, t. s. Philip, Assam.....	9 00
Chicago, 1st Sw. ch., John Berg, for wk., c. Dr. East, Haka.....	15 00
Lake View, Sw. B. U., for wk., c. O. L. Swanson.....	25 00

INDIANA, \$308 18

Indianapolis, South St. ch.....	\$4 00
Seymour, Mrs. M. C. Carpenter.....	35 00
New Albany, Culbertson Ave. ch.....	14 15
Borden ch.....	10 85
Uniontown ch.....	6 57
Mt. Pleasant ch.....	5 00
New Providence ch.....	1 00
Terre Haute B. U., Jr. of the Greenwood Chapel.....	1 00
Columbia City ch.....	12 75
Switz City ch.....	7 35
Salem ch.....	20 00
Lawrenceburg ch.....	16 50
Mt. Vernon ch.....	1 50
Bethlehem ch.....	4 50
Elliottsville ch.....	3 75
Macedonia ch.....	4 25
Union ch.....	5 00
Vevay, 1st ch.....	15 00

THE BAPTIST MISSIONARY MAGAZINE

Ryker's Ridge ch.....	\$7 50
Wirt ch.....	9 75
New Marion ch.....	4 55
Liberty ch.....	23 30
Liberty S. S.....	2 45
Bear Creek ch.....	2 00
Westport ch.....	21 00
Otter Creek ch.....	11 60
Zenas ch.....	3 80
Union Valley ch.....	75
Stilesville ch.....	1 00
Friendship ch.....	3 25
Greencastle ch.....	50
Pipe Creek ch.....	2 00
Connersville ch.....	25 28
Connersville S. S.....	15 01
Connersville B. U.....	1 27
La Porte, Hannah Anderson, per Nya Veeko Posten.....	5 00

OHIO, \$1 487 47

Youngtown, 1st ch...	\$54 50
Greenfield, 1st S. S...	5 90
Norwood ch.....	32 75
Vigo, Andrew S. Fitts...	10
Rossmoyne, Mt. Carmel ch.....	10 50
Painesville, C. H. Cosby.....	5 00
Spencerville ch.....	2 00
Centerville ch.....	1 00
Cambridge, 1st ch.....	17 27
Salem ch.....	75
Akron, 1st ch.....	36 90
Cleveland, Cedar Ave. ch.....	1 80
Pleasant Valley S. S.....	2 50
Roxabelle ch.....	13 00
Alexandria ch.....	16 13
Granville, 1st ch.....	55 73
Coshocton, 1st ch.....	40 00
Mill Fork ch.....	1 00
Perry B. U.....	5 00
Dayton, Central ch.....	368 94
Dayton, 1st ch.....	333 15
Dayton, North ch.....	4 84
Springfield, 1st ch.....	20 62
St. Paris, 1st ch.....	13 52
Litchfield S. S., birthday offering.....	2 00
Ashland, Miss Annie Thompson.....	1 00
Harmony ch.....	90
Franklin ch.....	18 37
Mt. Vernon, 1st ch.....	95 20
Mt. Vernon, 1st S. S.....	16 85
Newark, Fifth St. ch.....	27 84
Toledo, Ashland Ave. ch.....	133 95
Garrettsville ch.....	3 00
Hubbard ch.....	21 62
Warren, 1st ch.....	38 22
Youngstown, Walnut St. ch.....	12 00
Canton, 1st ch.....	45 03
Wooster, Bethany ch.....	12 50
Pleasant Valley ch.....	4 50
E. Sunbury ch.....	1 50
Lima, 1st ch.....	10 09

MINNESOTA, \$353 49

Breckenridge, 1st ch...	\$3 67
Cloquet S. S.....	3 40
Rose Town S. S.....	2 51
Milaca Soc., for Phil. Ids.....	15 00
Milaca Soc., for Dr. East.....	15 00
Willmar, Sw. S. S., for Thomas & Rungiah.....	20 00
Minneapolis, 1st Sw. ch., J. Carlson.....	50 00
Harris ch.....	2 50
Minneapolis, 1st Sw. King's Daughters, for Dr. East.....	35 00
Duluth, 1st Sw. Y. P., for Assam.....	25 00

Worthington, Peter Blixt.....	\$10 00
St. Paul, 1st Sw. Birthday Soc., for Phil. Ids.....	25 00
Alma Wom. Soc., for China.....	8 85
St. Paul, Immanuel ch.....	16 78
St. Paul, Woodland Park ch.....	52 00
Minneapolis, Calvary S. S., for Miss Gooch.....	28 34
Minneapolis, Calvary ch.....	18 69
Owatonna ch.....	4 75
Foley, C. O. Mastrud, for Lund's Bible fund, Phil. Ids.....	5 00
Foley, C. O. Mastrud, Huss, a friend, per Nya Veeko Posten.....	7 00
	5 00

IOWA, \$960 33

A friend.....	\$100 00
Renwick ch.....	25 60
Renwick, Mrs. Ed. Palmatere.....	1 00
Renwick, F. H. Trowbridge.....	5 00
Webster City ch.....	15 47
Bancroft ch.....	15 59
Eagle Grove ch.....	24 00
Bradgate ch.....	22 00
Leon, J. A. Armstrong, for wk. in Africa.....	1 85
Leon, J. A. Armstrong, for wk. in China.....	1 50
Russell ch.....	5 37
Goshen ch.....	2 00
Shenandoah, 1st ch.....	50 31
Council Bluffs, 1st ch.....	12 30
Glenwood ch.....	48 89
Emerson ch. S. S.....	1 89
Emerson, W. K. Post & wife.....	11 25
Red Oak ch.....	81 70
Red Oak S. S.....	25 00
Red Oak B. U.....	12 00
Le Mars ch.....	29 23
Le Mars B. U.....	77
Sibley ch.....	12 58
Sioux Rapids ch.....	2 50
Milford ch.....	11 87
Mt. Olive ch.....	8 00
Delphos ch.....	1 40
Corning ch.....	18 00
Adams Co., 1st ch.....	30 00
Burlington, 1st ch.....	3 58
Danville ch.....	20 00
Dubuque B. U.....	2 50
Grundy Center ch.....	16 39
Marshalltown, 1st ch.....	31 20
Clinton, 1st ch.....	13 62
Iowa City ch.....	10 00
New Hampton, Ladies' Aid Soc.....	5 00
New Hampton, Ladies' Aid Soc., for Ningpo.....	15 00
Waterloo, Walnut St. ch.....	50 91
Waterloo, 1st S. S.....	10 00
Hudson ch.....	4 15
Rockwell City ch.....	5 98
Perry ch.....	6 92
Woodward ch.....	2 21
Ogden, Peoples ch.....	3 55
Rippey ch.....	6 50
Ft. Dodge ch.....	8 00
Beaver ch.....	15 83
Indianola ch.....	10 14
Des Moines, 1st ch.....	34 69
Des Moines, Jennie & Winnifred Kidney.....	64
Cedar Rapids, 1st ch.....	25 85
Harrisburg ch., Mary Keck Mem'l fund.....	3 00
Woodbine ch.....	5 00
Carroll ch.....	6 60
Oakfield, Dan. ch.....	11 50

Cuppy's Grove, a sister.....	\$5 00
Alta, Christian Hansen.....	10 00
Alta, C. Madsen.....	5 00
Alta, Mrs. H. Hansen.....	1 00
Newell Wom. Soc., for orphans, c. P. Frederickson.....	30 00
Marathon, G. A. Beck, per Nya Veeko Posten.....	3 50

MISSOURI, \$2 558 55

Board of Home & Foreign Missions, of which \$35 was collected by the women of Missouri..... \$2 558 55

S. DAKOTA, \$32 50

Mitchell B. U., for Capiz sta.....	\$12 50
Vega ch.....	3 00
Vega S. S.....	2 00
Castlewood, Mrs. A. H. Bervig.....	5 00
Beresford, G. Jacobson, per Nya Veeko Posten.....	10 00

NEBRASKA, \$50 83

Chapman ch.....	\$2 70
La Ciede ch.....	5 00
Holdrege S. S.....	5 00
Cedar Rapids C. E., for W. T. Elmore, Podili.....	4 00
Palestine S. S.....	3 00
Norfolk, F. W. Benjamin.....	5 00
Upland, Mrs. Robert Hansen.....	10 00
Lincoln, 1st Y. P., for wk. of W. T. Elmore & Wm. Axling.....	15 13
Upland, Mrs. Robert Hansen, for orphans, c. P. Frederickson.....	10 00

KANSAS, \$505 84

Hutchinson ch.....	\$56 33
Plano ch.....	35 00
Bethel ch.....	8 22
St. John ch.....	27 00
Alden ch.....	4 35
Hollenberg ch.....	2 00
Beattie ch.....	3 00
Hollenberg S. S.....	1 00
Canton ch.....	7 00
Gypsum, T. N. Miller.....	5 00
Milton ch.....	2 34
Anthony ch.....	26 51
Argonia ch.....	1 50
King College ch.....	6 20
S. Haven ch.....	12 75
Harmony ch.....	1 65
Perth ch.....	1 00
Wellington ch.....	20 45
Weir, Calvary ch.....	25 00
Leavenworth, L. P. Day.....	5 00
Kansas City, Chelsea Place ch.....	2 75
Lansing, Bethel ch.....	5 00
Emporia ch.....	18 61
Sabetha, S. J. Miner.....	10 00
Troy ch.....	1 75
Troy S. S.....	2 00
Roy's Creek ch.....	1 00
Wathena ch.....	2 00
Bancroft ch.....	3 00
Marion Township ch.....	6 00
Lincoln ch.....	1 60
Asherville S. S.....	4 00
Beloit S. S.....	5 02
Cash.....	25

THE BAPTIST MISSIONARY MAGAZINE

Greensburg ch.....	\$2 25
Mt. Pleasant, James Porter.....	40 00
Wilmore ch.....	3 50
Bethesda ch.....	2 40
Preston ch.....	7 58
Sedan ch.....	13 67
Sedan S. S.....	1 33
Chanute ch.....	13 25
Chanute B. U.....	3 84
Chanute Jr. Union.....	1 00
Kansas City, Sw. Y. P., t. s. n. p. Ma Naw, c. O. Hanson.....	25 00
German Asso. collection.....	13 38
Hill City ch.....	3 00
Old Mt. Pleasant ch.....	2 17
Leland ch.....	2 75
Hackney S. S.....	3 78
Palmyra ch.....	5 50
Calvary ch.....	1 25
Pleasant View ch.....	42 91
Arkansas City S. S.....	3 00

MONTANA, \$10 00

Kalispel, John Holton, for the Congo.....	\$10 00
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COLORADO, \$67 71

Ft. Collins, 1st B. U., for Tokyo sta.....	\$15 60
Pueblo, Mesa ch.....	25 00
Hoyt S. S.....	5 00
Trinidad ch.....	22 11

IDAHO, \$95 25

Emmett, Mr. & Mrs. B. F. Muzzy.....	\$5 00
Pocatello, 1st ch.....	43 00
East Asso.....	33 48
First Asso.....	11 77
Bassolt, A. L. Wicklund, per Nya Veeko Posten.....	2 00

WASHINGTON, \$563 64

Spokane, Emmanuel ch.....	\$50 00
Hay ch.....	5 00
S. Tacoma ch.....	18 00
Bellingham, a friend.....	12 50
Seattle Y. P., t. s. A. E. Bigelow & wife.....	225 00
Hoquiam S. S., per Nya Veeko Posten.....	11 94
Mt. Vernon, I. I. Fredlund.....	5 00
N. Yakima ch.....	61 20
Farmington, Mrs. Ellen H. Wells.....	162 50
Davenport, Ladies' Missionary Soc.....	6 25
Delta B. U., for Podili sta.....	6 25

OREGON, \$97 60

Baker City, 1st Jrs.....	\$5 00
Baker City, 2d ch., a friend, for Girls' School, Ningpo.....	5 00
McMinnville ch.....	50 00
Portland ch.....	6 35
Portland ch., for C. L. Maxfield, of Bacolod.....	6 25
Oregon City, 1st Y. P., for Bacolod sta.....	25 00

ARIZONA, \$18 00

Safford ch.....	\$18 00
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CALIFORNIA, \$587 19

Frott Bragg Y. P.....	\$6 25
Westport ch.....	19 50

Sacramento, Immanuel ch.....	\$13 69
Willows ch.....	39 80
Berkeley, Fvangel Y. P., t. s. student in Rangoon College.....	50 00
Oakland, 23d Ave. ch.....	95 80
San Francisco, 1st ch.....	79 65
San Francisco, 1st Y. P., t. s. n. p. in South India, c. G. J. Hui-zinga.....	10 00
Porterville Y. P., for W. J. Clark, Burma, Reedley ch.....	5 00 10 85
Tulare Y. P., for Podili sta.....	6 25
Long Beach S. S.....	11 00
Long Beach W. I. C.....	15 00
Los Angeles, Calvary S. S., for Kiating.....	13 42
Asusa S. S.....	6 33
Pomona Y. P., for Kondiah, Atmakur.....	12 50
Hueneme ch.....	10 25
Oakland Y. P., for the Gospel Ship.....	50 00
Los Angeles ch., for Kifwa.....	15 90
Los Angeles Y. P., for O. L. Swanson.....	30 00
Selma, a friend, \$25 for wk. on Congo & \$25 for Burma.....	50 00
Selma, a friend, \$30 for the Gospel Ship, and \$6 for orphans, c. P. Frederickson.....	36 00

PHILIPPINE ISLANDS, \$341 91	
Iloilo, P. I. Rothrock.....	\$25 00
Iloilo, C. L. Maxfield, for wk. at Bacolod hospital.....	250 00
Palangia ch.....	3 13
Washington ch.....	1 25
Calvario ch.....	2 80
Rizal ch.....	3 42
Tina ch.....	4 30
Malag-it ch.....	7 16
Lincoln ch.....	1 35
Good Hope ch.....	2 67
Tuburan ch.....	1 28
Burgos ch.....	7 70
San Julian ch.....	49
Agustipan ch.....	1 42
New Boston ch.....	2 64
Lopez Jaena ch.....	15
Ginakas ch.....	54
Forward ch.....	1 11
Jaro ch.....	32 50

AFRICA, \$15 00

Kifwa, P. A. McDiarmid, of which \$5 is for the Russian Educational Fund, c. Baron Üxkäll.....	\$15 00
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MISCELLANEOUS, \$4 000 00

German Churches of North America.....	\$4 000 00
	\$24 609 87

LEGACIES

Haverhill, Mass., E. s. t. John D. Newcomb.....	\$17 15
Southbridge, Mass., E. s. t. John E. dwards.....	22 00
	39 15
	\$24 649 02

Donations and legacies received from April 1, 1907, to October 1, 1907.....	\$83 932 52
	\$108 581 54

DONATIONS RECEIVED TO

NOVEMBER 1, 1907

Maine.....	\$1 274 14
New Hampshire.....	951 87
Vermont.....	1 007 45
Massachusetts.....	8 020 11
Rhode Island.....	1 199 38
Connecticut.....	1 580 96
New York.....	14 680 99
New Jersey.....	5 669 19
Pennsylvania.....	9 309 29
Virginia.....	80 00
W. Virginia.....	2 335 90
Maryland.....	85 50
Delaware.....	32 93
District of Columbia.....	336 16
N. Carolina.....	30 00
S. Carolina.....	6 50
Louisiana.....	70 00
Texas.....	52 27
Indian Territory.....	131 16
Oklahoma.....	229 34
Wisconsin.....	1 553 00
Michigan.....	2 424 66
Illinois.....	6 214 90
Indiana.....	2 745 10
Ohio.....	6 261 22
Minnesota.....	1 405 42
Iowa.....	3 080 39
Missouri.....	4 801 24
N. Dakota.....	88 78
S. Dakota.....	221 50
Nebraska.....	1 869 65
Kansas.....	2 350 27
Montana.....	37 55
Wyoming.....	9 00
Colorado.....	560 06
New Mexico.....	164 26
Idaho.....	267 99
Utah.....	40 60
Nevada.....	2 00
Arizona.....	55 50
Washington.....	1 443 97
Oregon.....	726 71
California.....	4 290 59
Mexico.....	1 25
Ontario.....	150 00
Philippine Islands.....	353 91
W. Indies.....	6 00
Canada.....	2 50
British Columbia.....	5 00
Norway.....	175 00
Africa.....	74 15
Miscellaneous.....	4 735 78
	\$93 201 09

LEGACIES RECEIVED TO

NOVEMBER 1, 1907

New Hampshire.....	\$50 00
Vermont.....	100 00
Massachusetts.....	5 748 84
Rhode Island.....	1 028 12
Connecticut.....	1 131 48
New York.....	3 299 66
Pennsylvania.....	917 55
Illinois.....	371 54
Iowa.....	194 45
Michigan.....	1 100 00
Wisconsin.....	1 138 81
Nebraska.....	300 00
	\$15 380 45

CHINA FAMINE FUND

Calif., Los Angeles Temple, a friend....	\$5 00
Previously reported....	12 041 74
Total to date.....	\$12 046 74

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