

# THE FOREIGN MISSION JOURNAL

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## DEATH OF HON. HENRY KEELING ELLYSON.

The funeral orator over the dead Turretin said: Small troubles are noisy; great sorrows are silent. One greater than this orator or his great subject said: Out of the abundance of the heart the mouth speaketh. These aphorisms seem contradictory. A profound divine of the middle ages reconciles them by the remark, that one is best prepared to speak when he would prefer to be silent. It is when the stunning effect of calamity is overcome by the swelling tide of grief that the tongue and pen are most inspired. After the fire blazed by musing, the Psalmist uttered his inmost soul. Unbidden comes to the lips, after the startling fall of the good and great man whose name heads these lines: "How is the strong staff broken and the beautiful rod." How strong was he in convictions, in character, in conduct, in counsel, in contest. In many a trial, mental, moral, municipal, he stood to his purposes and position like a granite column, like the pillars of Hercules, dashed against by Atlantic and Mediterranean! And how beautiful his countenance, his candor, his clearness, his calmness, his courtesy, his charity, his constancy! The grand magnolia of the Gulf States, with its oak-like vigor and crowning forecence, is a fit emblem of this man of God, of whom it is fitly written: "All ye that are about him bemoan him; and all ye that know his name say: How is the strong staff broken and the beautiful rod!"

H. K. Ellyson was born in Richmond, Va., July 31st, 1823. He died November 27th, and was buried, after appropriate services in the Second Baptist Church of this city, in the Hollywood Cemetery, November 29th, 1890. Many tributes to his memory have been offered and published. The following was mournfully adopted, December 2nd, 1890, by the Foreign Mission Board of the Southern Baptist Convention.

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### Action of Foreign Mission Board on Death of Hon. H. K. Ellyson at their Meeting of December 2d, 1890.

With sad and stricken hearts, and yet with reverent submission to the Divine will, we record the death of a member of this Board:

Hon. Henry K. Ellyson died November 27th, 1890.

Our departed brother was a great and a good man, and occupied a prominent place in his community. His native city and his beloved State mourn their loss in him of a noble man and a valuable citizen. His church, his Sabbath-school, his college, his denomination, feel that their great leader has been taken away. The press, the pulpit, and the proceedings of many local organizations, are full of eulogiums on his exalted worth and his beneficent deeds.

We thank our God for all that our brother was, and for all that he was enabled to do, in all the various departments, secular and religious, to which he gave his splendid powers. But it is ours to speak of him solely in his relations to this Board and to the cause of Foreign Missions. He was, by many years, the oldest living member of this Board. His connection with it began in 1846, the year after its organization, and continued without interruption to his death. These forty-five years of service of such a man could not but be fruitful of beneficent results to a cause into which he threw all the energies of an earnest, active and consecrated spirit.

To his rare business sagacity was largely due the early establishment of an official organ for the Board and the Convention; and he remained our faithful publisher until his death.

He was in 1853 the efficient Secretary of the Convention; and in 1882 one of its Vice-Presidents. Though his *forte* was in planning and acting rather than in speaking, yet, more than once, on the floor of the Convention, he spoke for Foreign Missions with such power and effectiveness as have rarely been equalled even in that body.

But it is as a member of the Board that he has been of most value to us. Viewed in this capacity he might well serve as a model or ideal for us all. Regular in attendance, well informed in the work, calm and reverent in spirit, quick in comprehension, ready in judgment, brief and forcible in statement, convincing in argument, eminently wise and practical in counsel—he was ever ready to give the Board and its interests the very best service of all his splendid abilities. He combined in wonderful degree strength of conviction with a readiness to yield to others; the ripeness of age and experience with the ardor and enthusiasm of youth.

He was, and had been for years, the chairman of our Committee on Finance; and it was in this position that his large business experience, his calm judgment, his financial skill and his untiring devotion to the work best displayed themselves. Who can tell what our Board owes to his clear head and his consecrated heart? Who can tell how our Secretary will miss the tried counsellor, who was never too busy for conference; whose hand never wavered, and whose faith never faltered, though clouds and darkness environed our path?

Blessed be the memory of our brother! May his bright example inspire in us a higher devotion to the cause he loved so well!

### HERE AND THERE.

Since entering upon the duties of Assistant Secretary of the Board in August, 1886, we have taken but one holiday. That was two years ago, when with wife and children we visited friends and relatives in South Carolina. What promised to be a most delightful season of restful enjoyment was made a very sad and wearisome one by reason of the illness and death of a beloved brother, entailing upon us much care and anxiety as to the best arrangements to be made for those he left behind.


But we have been having another holiday. As Dr. R. H. Griffith, of South Carolina, used to say, after he had spent all the summer and fall in hard work among the Associations, we took our "summer vacation" in December, and after the meeting of the South Carolina Convention in December, spent several weeks away from the office. All the matter for the January number of the *Journal* was prepared before leaving, and we went with mind free from all care. By the time this *Journal* reaches you, dear reader, we hope to be back, ready for the work of 1891.

In all the Conventions attended during the year 1890, we have been struck with the growth of the spirit of missions, manifesting itself not only in utterances, but in actions. A few examples will illustrate our meaning. In Texas, which gave to foreign missions in all during the last conventional year, about \$13,000, brother Carroll, our agent, had already, in the five months of this year, raised in cash and pledges, over the same amount. And they say Carroll never lets a pledge get cold. Brethren, knowing these facts, said that Texas would raise her quota, \$18,000. Eighteen months ago the Board of Missions of North Carolina thought it best not to fix the quota of that State at more than \$10,000, though for this present year they agreed to \$11,500. But at the late meeting of the Convention, by a unanimous rising vote, the brethren determined to strive for \$15,000 during the next twelve months. And "try" with those North Carolina Baptists means something.

Alabama, during the State Conventional year, raised, as reported by the Corresponding Secretary, more than the amount asked of her by our Board, while Tennessee, so long behind, bids fair to move forward into a place of honor among our giving States.

We might mention similar cheering items from Mississippi and Missouri, and other States, but must forbear for lack of space. We must, however, add, that this advance characterises not only the foreign mission work, but every other department of our denominational work as well. There is a grand forward movement going on among our people all along the line of work for the Master. His spirit is working mightily among us. We would add, also, that several excellent young men and women are now before the Board asking to be sent out in the spring, and the prospects are that by that time a goodly company will be ready to go.

1891—Reader, the year 1891 is upon you. 1890, with all its duties and privileges, its opportunities improved or lost, has gone, and 1891 is upon you. What are you going to do for the Master in this now new, but so soon to be old year? Have you planned any work for him in advance of your last year's? What do you propose to do for him in the way of the extension of his kingdom, more than you did in 1890? Think over this matter, pray over it, resolve upon better living and better working, better giving and more praying than ever before. So shall you be a better witness for him in all the earth.



The *Journal* has formed some resolutions for the new year, and foremost of all, and covering all, it has resolved to be better than ever. Many names will appear among correspondents this year which have never been seen there before, and mightier pens than its editor can wield will labor to make its pages brighter and more valuable. See how well it has begun the year. Brother Halcomb gives an exceedingly interesting and instructive article this month on the national movement in Japan. Other friends have promised us articles for coming numbers, and the *Journal* begins the new year full of hope—hope that it may accomplish much good in the Master's service in 1891. And it modestly suggests to its friends, in passing, that it would be glad of their help in making this good it hopes to do, reach a great many more people than it now can.

And we are reminded just here that the *Journal* owes its hearty thanks to many friends who have been working for it for these months past. When the form was changed in August, by actual count, it was found that the subscription lists called for 10,364 copies, and about that number of the July issue was sent out. So rapidly has the circulation increased that of the December issue we had to order 13,500 copies, and they were none too many. We sincerely hope to have 15,000 subscribers by the meeting of the Convention in May. And we can have them if our friends will continue their kindly help.

## A NOBLE EXAMPLE.

In this day of greed for money, when not only business men are pressing every nerve to find means to invest in real estate in booming towns, but when even many ministers are being carried away by the desire to speculate and make money, it is refreshing to come in contact with a man who, having made some money, yet calmly and deliberately determines to let corner lots and booming towns alone, and invest his money in the Lord's work. Such an one we have recently met. We would be glad to give his name, but are sure he would not approve, and so will only say it is one well known in all our denominational circles. This brother, by hard work in other lines than speculation, made several thousand dollars. We had occasion several times to notice that he was making liberal contributions to various benevolent objects, and on one occasion, in private, we talked together about gifts and giving. He mentioned the amounts received and to be received by him, and then added, that he had considered the matter seriously, and while he had seen several fine opportunities to invest it in real estate, with almost a certainty of large returns in a short time, he had decided to use it rather for the furtherance of the Lord's work, and the only care he now had about it was to put it where it would do most good. And that man is living and supporting his family on a moderate salary, with no other means of livelihood than his own labor.

Ever since we heard of this, we have felt that our people ought to know that among us are some that love their Lord enough to give him their all, and have faith enough in him to believe that though the all be given, no want will come to the giver. We head this article "A Noble Example," and we trust this man's example may be followed by not a few, who shall be willing to give, if not all, yet a goodly part of their means to the Lord's work. Some writers do say that in this day a man's love for his Lord can be tested by the way he gives to his work. Certain is it that this is a day in which the Lord is calling very loudly upon his people to give, and their response to that call is one of the tests of faith and love. "Go ye into all the world and preach the gospel to every creature," stands out before the Lord's people to-day as his *great* command, and on the manner in which we are striving to obey that command may we test our love for him, for after all, if we love him, we will keep his commandments.

## Y. M. C. A. MISSIONS.

An extract from *African News*, Bishop Taylor's magazine, published in the *Journal* of last month, gave account of the death of several young missionaries who were endeavoring to penetrate into the interior of

Western Africa, and who, believing in the "Faith Cure," had neglected all precautions of health until some of them had perished of African fever, and then health authorities had to take charge of the others lest they also had died. It was stated that these missionaries were from Kansas. It turns out that these were the men and women who were sent out by the Y. M. C. A. of Kansas as pioneers of a still larger force they hoped to send.

So it seems that the Y. M. C. A., or rather some of its leaders, (for at the International meeting in Nashville this year the whole movement was condemned,) are proposing not only to draw away the young and most active element of the churches into an undenominational work at home, but to engage in the same sort of work abroad. Is it not time that the young men of our Baptist churches should stop and consider how far they are going to be led by this undenominational association? In all undenominational work Baptists must lose, for they of all others must suppress convictions and lay aside principles which concern vital matters. We as a people have a great work to do, and we alone can do it, and to enter into undenominational enterprises is to bar the way to its accomplishment. There is room within the great missionary enterprises in which our churches are engaged for the exercise of all the energy and zeal of all our members, and needs enough to consume all the money they can furnish to carry them on.

We have said these things here and now because we believe that, notwithstanding the action of the meeting at Nashville, this movement on the part of the Y. M. C. A. toward the prosecution of foreign mission work will continue, and our brethren ought to consider its bearings on our own work.

#### RIO HOUSE OF WORSHIP.

For several years the subject of building this house has been before the Board of Foreign Missions. It is greatly needed. The difficulty has been to raise the money for it, without seriously impairing our income for the general purposes of the missions. If the denomination will give us the \$150,000 asked for the year 1890-91, the Board will build this house and several others equally needed. The Board approves the appeal from the Rio church for this chapel, published in the December *Journal*, and hopes that \$10,000 will be raised for the purpose. But the Board would regard it a calamity if the amount should be raised otherwise than additional to the regular and needed revenue of the Board. In no collections authorized by the Board do they propose that the same shall be detrimental to the general cause. Support of the Missions is the first duty of the Board and the churches. The Board will appropriate the funds raised and sent to our treasurer for

this enterprise when it can be accomplished by such collections, which are for the safety of the general work, limited to \$10,000. The following is the text of the Board's action:

"That the Board authorizes the appeal proposed by the Rio church to raise funds for a new place of worship, with the understanding that as early as it may be practicable to build a chapel in Rio the Board will appropriate the sum specially raised for that purpose, which sum is to be limited to \$10,000."

**Japan.**—We have for some time been anxious to obtain some definite information concerning the recent reactionary movement in Japan, of which so much has been said in the papers. At the Missouri General Association we had the pleasure of meeting Mr. N. W. Halcomb, who was at one time a missionary of our Board in North China, but who has for several years past been teaching in a government school in Japan. At our request he has furnished for the *Journal* an article on Japan, which to our mind is the most satisfactory of any we have seen on this much talked of anti-foreign feeling in that land. And his advantages for observation as a government school teacher enable him to speak with authority on the subject. We are sure our readers will be glad to know the real facts of the case, as Mr. Halcomb has given them and we hereby return him our and their thanks.

#### WORTH KNOWING AND HEEDING.

It gives us pleasure to call attention to the article "Worth Knowing and Heeding." The Maryland Baptist Missionary Union Association has printed many thousand tracts for us, and has always given entire satisfaction. Missionary information, specially needed by our Southern churches, may be obtained from the Union, at the lowest rates and in the neatest forms of publication. Nothing is truer than this passage of the article referred to: "The reason why monthly Concerts of Prayer for Missions are ordinarily so dull, why there is so little personal interest in mission enterprises, why the offerings for this noblest fruit of our modern Christianity are so small, is due largely to the fact that people know so little about missions."

#### WORTH KNOWING AND HEEDING.

Baptist people ought to know, and continually keep in mind, the fact that they have one of the best depots of missionary information in the whole world within easy call. This depot is at No. 10 E. Fayette street, Baltimore, Md., and goes by the name of the Maryland Baptist Mission Rooms. It was started four years ago by the Maryland Baptist Union Association. That body appointed a committee to have general charge of the Rooms, and raised a capital fund of \$500 to prosecute its work. Since that time tracts and leaflets bearing on the general work of the Southern Baptist Convention, and covering every field of both Boards of that body, have been published. Besides this, a large number of the tracts and leaflets issued by other missionary organ-

izations—Baptist, Presbyterian, Methodist, Lutheran, etc., etc., North, South, East and West, have been gathered together. The best missionary papers and magazines of the world are to be found upon the tables of the Mission Rooms, and a large number of important books on missions have been placed upon its book shelves.

And now the Committee of the Association and the ladies having more direct charge of the work desire to have it understood that the Mission Rooms are at the service of Baptists everywhere, and especially the Baptists of the South. Indeed, they are ready to give all the help in their power to those interested in mission work of all denominations. Those who live where they may easily visit the Rooms are cordially invited to come personally, and avail themselves of its advantages, and those who live at a distance are earnestly asked to send the small sum of six cents in stamps for a catalogue of the tracts and leaflets which the Rooms are prepared to furnish.

Please let it be understood that this is no money making scheme. The ladies who are doing all this work do not receive a single penny for their services. The Association which supplies the money to issue publications does not expect a penny in return. The price of the tracts and leaflets is fixed so as to cover only the actual expenses of printing and mailing. Those who write them get no pay for so doing. The whole aim and desire of all having this matter in charge is to give the members of our churches, at the smallest possible expense, the information they ought to have on missionary topics.

The great need of our churches, it is believed, is more knowledge of the general work of missions at home and abroad, and of the special fields where their representatives, the missionaries, are toiling to plant the standard of the cross. The reason why monthly Concerts of Prayer for Missions are ordinarily so dull, why there is so little personal interest in mission enterprises, why the offerings for this noblest fruit of our modern Christianity are so small, is due largely to the fact that people know so little about missions. We beg, therefore, that pastors and others will either visit or send to the Maryland Baptist Mission Rooms for a catalogue, or for such tracts and leaflets as they may wish upon any particular field.

Any communications addressed to Maryland Baptist Mission Rooms, No. 10 E. Fayette street, Baltimore, Md., will receive immediate attention.

A. J. ROWLAND,	} Associational Committee
F. M. ELLIS,	
WM. HARRIS,	

NEVER before in the history of the country has the Church of Rome shown such aggressive activity as now. The bishops have been here in counsel for many weeks. The collective pastoral is the ablest church document of the century (in Brazil.) but is after all weak and contradictory. It is currently reported that a "reserved circular" has been issued to the clergy advising resistance by all safe means. The persecution of our people at Cruzeiro is a foretaste. Protestantism has before it a hard fight, and I am more than ever convinced that the great arm must be education. In the matter of educating the people both church and government are alive to its importance, but are floundering about in the dark as to what can be done about it. It seems to me that the least our Church can do is to provide schools for the children of its own people, and that without delay.

So says Rev. Dr. H. M. Lane, of the Presbyterian mission at Sao Paulo, Brazil. There is no doubt about the conflict that lies before the truth in Brazil, but we do doubt whether Dr. Lane is right when he says that "the great arm" in this conflict "must be education." The foolishness of preaching must be the great arm. Before every thing else,



as every where else, the preaching of Christ crucified must prove the power of God and the wisdom of God in Brazil. Oh, for more faith in the simple preaching of the Gospel, God's method of confounding the wise and mighty. We need *preachers* in Brazil.

Brother Mackay's last appeal is touching, revealing not only the destitution of help in Uganda, but the need of men and means in many parts of Africa. We in America may well hear that appeal:

"You sons of England, here is a field for your energies. Bring with you your highest education and your greatest talents, you will find scope for the exercise of them all. You men of God who have resolved to devote your lives to the cure of the souls of men, here is the proper field for you. It is not to win numbers to a church, but to win men to the Saviour, and who otherwise will be lost, that I entreat you to leave your work at home to the many who are ready to undertake it, and to come forth yourselves to reap this field now white to the harvest. Rome is rushing in with her salvation by sacraments, and a religion of carnal ordinances. We want men who will preach Jesus and the Resurrection. 'God is a Spirit,' and let him who believes *that* throw up every other consideration and come forth to teach these people to worship Him in spirit and in truth.

"Forget also thine own people and thy father's house;  
So shall the King desire thy beauty.  
Instead of thy father's shall be thy children,  
Whom thou shall make princes in all the earth."

—*African News.*

A like appeal comes from every heathen land. Every where are needed men to preach "Jesus and the resurrection," the old apostolic preaching, not only that the people may be saved from the errors of heathenism, but from the kindred errors of Romanism, idolatry and superstition. It looks sometimes as one surveys the mission fields, as if the mightiest conflict of the future is to be between a pure Christianity and, not heathenism, but Romanism. Both these, Bible Christianity and Romanism, are now struggling together in many places, for the possession of the heathen domain.

"DECRESCENT," said an intelligent German officer on board a steamer in the Bosphorus, of the beautiful *morning* moon overhanging the Turkish coast before sunrise, crescent-shaped but waning. So, he intimated, is the power of which that is the chosen emblem. —*Exchange.*

Such appears more and more to be the case. The Arab power in Central Africa, which was the best recruiting ground of Mohammedanism, seems to have received a severe check from the restoration of Miranga to the throne of Uganda and from the work of the Congo Free State. The remnant of Turkey's power is being rapidly lost, and every where Mohammedanism is weakening. The crescent wanes truly. The mightiest struggle of the future is not between Mohammedanism and Christianity, but between Christianity and Roman Catholicism.

THE late Dr. Mullens, of the London Missionary Society, maintained that, as a uniform law, home charities of every kind had grown out of the broader and deeper movements that had been stirred by the spectacle of woman's debasement in heathen lands. He traced nearly all the societies for evangelization in Great Britain to the antecedent impulse which arose about the beginning of the century to give the gospel to distant lands.

Whatever may have been the facts in England, it is certain that the great tide of sympathy which first sprang up in the hearts of American women for their enslaved sisters in the zenanas of India has inured to the good of our own frontier settlements and of the freedmen in the South. The women of the churches never before so fully realized their power or were so disposed to use it in all earnest service for Christ and humanity.

DR. F. F. ELLENWOOD.

No one who has taken the pains to look into the subject can fail to see that the foreign mission movement in the last hundred years has brought as great if not greater blessings to our own home-land as it has carried to the lands in which its influence has been more directly exerted. There is that which scattereth and yet increaseth. He does most for home work who does most for foreign.

REV. C. H. KELLY, a leader in the connection of the Wesleyan Methodists of England, says the missionary subscriptions of his brethren represent "*the parings of superfluity rather than the offerings involving genuine self-denial.*" Does not this represent the benevolences of many churches and individuals in America?—Ex.

This is by no means an overstatement of the facts, as regards the large majority of those who give to the mission work. In a few instances, real sacrifices are made, but with the many their gifts are only "the parings of superfluity." The world will not be won to Christ on such giving either.

#### SCRAPS PICKED UP.

The Presbyterian Woman's Missionary Societies contributed to the Board of Foreign Missions last year \$280,285.51. Southern Baptist women will do that, and more, some day.....The national constitution of Brazil banishes the Jesuits and disfranchises all who have taken oaths which deprive them of their liberty of action.....The Superintendent of papal missions in Brazil recently said, in private, that there is very little true Christianity in Brazil, and that after Rome has had undisputed sway for 300 years. So it is wherever she has such sway.....He said also, "The Catholic church has lost the opportunity by not educating the people, and has also, without knowing it, lost the power to educate." So it would be in this country did Catholicism prevail.....The Christians of Great Britain gave to foreign missions last year, \$6,672,455.....The Church of England Zenana Missionary Society, reports 114 missionaries, with 62 assistants and 577 native Bible women and teachers. A noble work this has proved to be.....Baptists have increased in Sweden in twenty years from 7,900 to 32,308.....It is said that since Protestantism entered Mexico, about twenty-five years ago, sixty-six Protestants have given their lives for their faith.....The railroad to Victoria Nyanza from Mombassa, by the British East African Company, was formally begun on August 25th. Material was on hand for forty miles of road. The entire distance, in a straight line, is over four hundred miles.....A bookseller in South America, who took two boxes of the Testaments, sold half of them, and burned the other half. He com-

plained that "the people were all turning Protestants. They stopped talking about Mary and Joseph, and talked all the time about Jesus and God.".....The Church missionary Society of England proposes to add 1,000 missionaries to its present large force within the next five years. Other Christian bodies are preparing for a great forward move. Shall we be left in the rear.....The *Missionary Herald*, the organ of the American Board of Commissioners (Congregational), is the oldest monthly magazine published in the country. It is now in its eighty-sixth year. And it is one of the best missionary periodicals in the world.....The American Board of Commissioners has in all 22 missions, from which come these statistics: 96 stations; 962 out-stations; 533 American and 2,417 native laborers; 36,256 church members, of whom 4,554 were added last year.

## THE RECENT REVIVAL OF THE NATIONAL SPIRIT IN JAPAN.

BY N. W. HALCOMB.

Much interest in Japan has been awakened every where in recent years on account of her rapid adoption of the manifold forms of western civilization. The world has hardly had time to cease wondering at one remarkable innovation before being called upon to consider another. Reform has followed reform and advance has followed advance in such rapid succession that the name of Japan has almost become a synonym for progress. The early hostility towards and distrust of foreigners long since gave way to a remarkable friendliness. Westerners and their institutions were for a long time much above par in the Sunrise Land. Even the study of the English language has for a good many years been carried on in the schools of every part of the empire. Christianity has made rapid progress, and it has seemed as if the country was on the eve of becoming completely westernized and Christianized. But within the past few years a strong reaction has taken place in the minds of the Japanese. Far less friendliness towards foreigners and their institutions prevails now than formerly. A certain degree of hostility even exists on the part of many of the people toward foreigners. It does not seem to be too strong a statement to say that, as a nation, Japan is offended with the West. The progress of Christianity is very considerably retarded, and in very many ways the changed attitude of affairs is observable. Inasmuch as I was living in Japan during most of the period when this change was taking place, and furthermore, since my position as a teacher in a government school in an interior city, where I was the only foreign resident, gave me somewhat exceptional facilities for observing to advantage the real sentiments of the Japanese, I have been requested to write for the *Journal* my impressions of the actual meaning of the movement.

The movement is sometimes spoken of as a reaction against the progressive tendency of former days, and sometimes as a revival of the anti-foreign feeling. I have preferred to designate it a revival of the national spirit. To speak of it as a reaction against the country's former progressive tendency would indicate that a conservative spirit now dominates the nation. While such a spirit does exist to some extent, it is by no means the characteristic feature of the present movement. To speak of it as an anti-foreign movement is to characterize a great national awakening by one of its incidental features. Antipathy to foreigners has been developed to some extent, but this is only incidental to a greater fact. The movement has a far broader and deeper significance than is implied in a slight development of a conservative spirit or a feeling of resentment toward foreigners. In its essence it is a realization by the nation of its international rights and a demand that those rights shall be accorded her. Thus the movement, rightly understood, is essentially a growth, a development, and is not retrogressive, as at first sight might be supposed.

The whole movement grows, to a very large extent, out of the nation's positive *vis-à-vis* foreign powers. In recent years the country has made great progress in civiliza-

tion, and feels that it ought to be accorded equal rank with Western powers in the comity of nations. The Western powers have not yet shown themselves ready to comply with this demand, but insist on still regarding her as at best a semi-civilized nation. The special manner in which Japan urges that her rights be recognized is in the revision of the present treaties. These treaties have been in force since 1858, when the country had not yet started on its marvellous career of progress. Japan's contention is, that however necessary and proper the provisions of these treaties were at the time the treaties were made, they are now no longer necessary, and are unjust to her. There are two features of the treaties which are especially irksome and galling to the national pride. One is that foreigners residing in Japan are removed from the jurisdiction of the Japanese courts. The extra territorial clauses of the treaties provide that civil and criminal actions against a foreigner must be brought in the consular courts of the nation to which the foreigner belongs. The other objectionable feature is, that only a certain small and fixed tariff (nominally 5 per cent, practically less,) may be levied on imports. Thus judicial and tariff autonomy are taken away from Japan; and it is the effort to regain these that has been the occasion of bringing about the present state of affairs. Other forces have tended in the same direction, but this is the great occasion of the present national movement.

The movement may be said to have begun in 1887. Negotiations for the revision of the treaties were opened in 1885 and dragged on for two years. Before placing their subjects and citizens under the jurisdiction of the Japanese courts, the Western powers demanded that Japan should give certain guarantees that the rights of these subjects and citizens should be secure. One of these safeguards was that a number of foreign judges, to be paid by Japan, should sit for a certain number of years on the bench of the Japanese Supreme Court with Japanese judges, to hear cases of appeal in which foreigners should be concerned. Of the judges sitting to hear any such case a majority were to be of these foreign judges. A number of other humiliating conditions were demanded. After a specified number of years full judicial and tariff autonomy was to be granted the nation. So anxious was the government to secure the revision of the treaties at any price, that the Japanese representative in these negotiations was ready to yield to these demands. But a great popular outcry was raised against the proposed compact, and the negotiations were discontinued. The popular indignation was so great that it resulted in the resignation of the Minister of Foreign Affairs and the reconstruction of the Cabinet. It is but just to say, and I am proud to be able to say it, that on more than one occasion during these negotiations, the United States Minister, true to the traditions of our country's liberal policy, showed his indignation at the humiliating demands made upon Japan, and proved himself a warm friend to her cause.

Two years later negotiations for the revision of the treaties were re-opened, and treaties were signed with the United States, Germany, France and Russia. While these treaties were more liberal than the proposals of 1887, safeguards somewhat similar to those objected to at that time were provided for. These treaties were at first hailed with delight by nearly the whole nation. But a more mature consideration of their provisions showed that in them the nation's dignity was compromised. An outcry similar to that of 1887 arose against them, an attempt was made on the life of the Minister of Foreign Affairs, the entire Ministry resigned, and all thoughts of putting the treaties into force were abandoned.

Negotiations for the revision of the treaties, on what are said to be very liberal terms, are again in progress, but it is too early to speak of them as yet. It is sufficient to say that the watch-word among the Japanese is "Revision on terms of equality." I have written thus explicitly and at length about this matter of treaty revision, because it is the real clue to the whole situation.

In contemplating the demands made by foreign powers upon Japan, the Japanese people have become conscious as never before of what are their country's rights. This consciousness, beginning in 1887, has grown rapidly since. Demands which would have been gladly conceded in 1887 would now be rejected with scorn. The nation is growing.

Naturally the excitement attending this re-assertion of the nation's dignity and rights has shown itself in some ways that are regrettable. A sense of the wrong done their country has induced a resentful feeling toward all foreigners on the part of many Japanese. This resentment is not of such a character as to justify any general alarm for the personal safety of foreign residents in Japan. The few cases of violence toward foreigners which have occurred within the past year, and which have caused uneasiness on the part of some persons, have not been the result of this resentment, though it is quite possible that this feeling has contributed in some degree to bringing them about. Recent papers from Japan bring the news that the excitement on the subject is growing rapidly among the Japanese on account of the attitude of a large number of the foreign residents of Yokohama in opposing the revision of the treaties, for which negotiations are now in progress. Special constables, or policemen, have been detailed by the Japanese authorities to guard the promoters of the meeting at which this opposition was expressed, lest some excitable Japanese should attempt violence upon them. The authorities well know that such an act, besides being deplorable in itself, would greatly prejudice their cause.

The people have largely become disenchanted of what, for some years, almost amounted to a pro-foreign craze. A demand has arisen that national ideas and institutions shall not be abandoned without sufficient cause—that what is excellent in them shall be retained. This has induced a disposition to analyze national institutions and ideals to see what in them is worthy to survive. This course has for years been urged upon the Japanese by thoughtful persons, who felt that too little discrimination was exercised in the adoption of Western institutions. On the whole it must be considered a wholesome state of things, though attended with some undesirable results. Among these results is the temporary retardation of Christianity, of which mention was made above. This retardation is seen in many ways. I was told by some of the missionaries that the attendance of a number of their schools for girls had decreased nearly or quite one-half within a year or so. The missionaries are not met so cordially as formerly when on their preaching tours. The Buddhist priests have been quite active in fomenting hostility toward the new faith. Formerly missionaries were employed in large numbers in the government schools. Now it is becoming difficult for one to secure such a position. In Fukui, where I lived, there was a little band of native Christians, and the opposition to them became so great that it was almost impossible for them to rent houses just before I left. A general boycott seemed organized against them. I believe all this is temporary, and will pass away when justice shall have been done to the country. The missionaries show themselves in sympathy with the Japanese in their laudable efforts to take their proper place among the nations of the world, and this will be remembered in their favor when the excitement of the day is past.

To the writer the demands of Japan seem just. She has a complete system of civil and criminal codes conforming to Western ideas of jurisprudence; she has a large number of judges and lawyers trained in the theories of Western law; and she has, also, a constitutional form of government. Her public men are enlightened and have shown themselves very anxious to conduct international affairs in a way to meet the approbation of Western sentiment. This disposition is in itself a sufficient safeguard for the rights of Western subjects and citizens residing in Japan. It is to be hoped that the representatives of the Western powers will not be deterred by the selfish interests of a few foreign merchants from doing justice to this aspiring, progressive nation.

*Liberty, Mo., November 15th, 1890.*

## LETTERS FROM THE MISSIONS.

## From Miss Lottie Moon.

## HEALTHY GROWTH IN PINGTU NEIGHBORHOOD.

PINGTU, Aug. 25, 1890.

I had the satisfaction, on yesterday, of hearing from a Pingtu city woman that she purposes asking for baptism at the next communion season at *Saling*. The city work, though first begun, has never been as hopeful as that in the country, and this is the first applicant for baptism in connection with my work here. Several men, relatives of this woman's husband, whose business led them to Tungchow, have been connected for years with the church there or with the one at Shangtswang. A young lady, the daughter of one of our near neighbors, seems also greatly stirred on the subject of baptism, but has not made formal application. Her sister suggested that her future mother-in-law would be offended by her taking such a step, but she replied that she was not afraid. These things do not always turn out in accordance with our fears, if only the daughter-in-law is brave and firm. A very noble young woman at *Saling* has suffered much for the faith from her own father and other members of her family. They threatened to sell her off into Manchuria, and finally to punish her for her resolute persistence, betrothed her, contrary to Chinese custom, to a man much older than herself, whose family was socially inferior to her own. Whatever her inward rebellion against this hard lot, she had no alternative, under Chinese law, but to fulfil the engagement contracted for her. Being a handsome, attractive and very clever young woman, she had no difficulty in gaining the good will of her husband, who permitted her to do as she pleased. Soon after her marriage, while on a visit to her father's house at *Saling* she was baptized. This greatly incensed her father and her aunt, the parties who had been responsible for her betrothal, and they succeeded in arousing the anger of her mother-in-law

against her. The latter was intending to treat her harshly when an elderly teacher, a relative of the family, came in and inquired of what offence the new daughter-in-law had been accused. He also asked to see her books. The young lady brought them out and having a gift of natural eloquence, expounded to the teacher the truths of Christianity. He pronounced her books and her doctrine good and charged her mother-in-law to treat her kindly and not to interfere with her keeping the Rest Day. When Sunday came the young lady told her mother-in-law that she would do no work on that day. The mother-in-law said: "The north room is vacant; go in there and have your worship." At noon she brought in her dinner which she had cooked for her.

The teacher above mentioned has sent a request to our brother Tan to visit him, as he is interested in the gospel. The village where he lives is about seven miles from *Saling*.

Brother Tan is a very happy Christian. He says he thanks God for the persecution last winter, that he sees now the great blessing it has proved to be in the progress of the work. Two fine men living in Li-tz-yuen ascribe their interest in the gospel to his firm endurance of suffering. He had often urged on them the claims of the gospel without arousing their active interest. Their families are also interested. Brother Tan says that he is constantly meeting the men who carried him off and beat him last winter. They are all his relatives. He says that he takes pains to be kind to them and that they look very much ashamed. His hope and prayer is to win them to God.

I trust that the work at Li-tz-yuen is growing healthfully and that, in time, a church there will be the result of our brother Tan's faithful labors. He has not been alone in labor there, however. Two of the other brethren, Mr. Yuen and Mr. Li, have repeatedly visited the village. The brethren keep up service in the city at Li-tz-yuen

and at Saling. They are encouraged always to plan and control these services themselves, that so the whole movement may continue spontaneous in its growth as it has been from its inception. Thank God! all have a mind to work, whether men or women. Two women, neither of whom is a church member, lately volunteered to lead in prayer in the Sunday service here (for women only) while I was in Tungchow.

My beloved colleague, Miss Knight, has remained bravely alone at her post during two months of this summer. Her health has been good and she has worked steadily at the language. I have not words to tell the joy and comfort she has been to me since her coming more than a year ago. Our neighbors love her and she dwells among them as one of themselves. It is a perpetual delight to me to see the bright, brave, sunny spirit in which she lives a life that to some natures would seem unendurable. "The love of Christ constraineth" her.

L. M.

Rev. W. B. Bagby.

"WHERE ARE THE REAPERS?"

RIO JANEIRO, BRAZIL, Nov. 1st, 1890.

(Caixa 352.)

Dear Bro. Bell:

The October *Journal* has just reached us bringing its well-filled pages from distant fields. How those earnest pleas from China and Africa and Mexico ought to thrill the hearts of Southern Baptists! Are there none to answer those calls, (and ours from Brazil) for *help*? Have the calls for applications for appointment to the great desolate fields of the world found no responses in the hearts of our young brethren and sisters of the Southland? God grant that they may speedily heed the cry and come to our help!

I am glad that Bro. Taylor has those native helpers for Bahia, but I am very far from agreeing with him that "in the present crisis or great opening native workers can do the work best." Of course they can do the work better than no one, but they cannot do the work needed, and the work of

foreign workers. Here in the South foreign missionaries are an absolute necessity, and the work is suffering untold harm for the lack of them. Even if we had a number of native helpers, the need of brethren from home would be just the same. Years will have to pass before the work can be left to native pastors.

Methodists and Presbyterians are pouring their missionaries into Brazil and while Baptists are doing nothing. My heart is sad over this fatal neglect. There is everything to encourage in the work. The people eagerly listen to the gospel everywhere. God has blessed and is blessing our labors in all parts. Our only lack is men to do the work—foreign missionaries.

If the same attention and force had been given to Brazil that has been given to some other fields, we would, I believe, see just as great results here as in any other field. Where the workers are withheld the same results cannot be expected.

We have been having some special meetings in our hall conducted by Mr. Wright, an English evangelist, born in Portugal. He speaks both languages with fluency; is an earnest man of God and is doing much good. He is a Baptist in belief, though he holds some of the loose views prevalent in England regarding the ordinances and church.

I had the pleasure of baptizing two young converts a week or two ago. Hope others may soon follow, as a number seem much interested.

Bro. Soper is pressing forward at Juiz de Fora and is being blessed. He has already baptized several believers.

Yours faithfully,

W. B. BAGBY.

From Bro. Powell.

HAVING A PLEASANT TIME.

ATHENS, GREECE, Oct. 31st, 1890.

My Dear Bro. Bell:

I continue to improve rapidly. I have not felt so strong and vigorous in several years.

I have enjoyed my stay at Athens. I have been the recipient of very many kind attentions.

Prof. Manatt, the American Consul, has been extremely kind. At his home I met a Greek gentleman who would have me go and spend the evening at his home, thus giving me a much better idea of their home life.

I have been with our Baptist brother, Sakallorios, who is doing what he can in this city. He is not supported by any board. He has a church with a congregation of from forty to fifty people.

I had the pleasure of preaching to the Greeks near Mars' Hill. I have met the Presbyterian missionaries. They have three churches and some 150 members. Like our Baptist brother, they are doing what they can in the line of self-support.

Yesterday I was invited to attend the opening of a new building at the Episcopal Mission School. They have 500 girls, but they do not strive to influence them to come out of the Greek church. They teach them the Bible and strive to lead them to Christ and thus undertake to make the Greek Church better. They have educated many of the teachers in the public schools. I told the Directress, Miss Mius, that we were working on an entirely different line. Yet I believe that she is doing great good, and being an Episcopalian I suppose it is about all that she should do.

I sail to-day for Alexandria and will soon have my face turned homeward. I hope to be with you ere all of the Christmas turkeys shall be gone.

Although I shall meet toil and anxieties from which I have been free for a season, yet I long to be at my post in Mexico.

The Lord be with you.

Most fraternally yours.

W. D. POWELL.

From Bro. G. B. Taylor.

ROME, Nov. 26, 1890.

*Dear Brother Bell:*

Last month I began a letter to you but was siezed with a chill, and when I was able to resume work, it was too late for the succeeding number of the *Journal*. In my last I spoke of a youth who had at-

tended a few of our services in Rome, professed to receive the gospel and asked for baptism. Using only our accustomed caution, and that which is absolutely necessary here, we begged him to wait a little and in the mean time to receive instruction in the fundamental doctrines of the faith. But, though we considered delay prudent, nevertheless, we had high hopes of our young friend, as everything in his manner, person and condition impressed us most favorably. Alas, we were destined to a cruel disappointment. Not that he was not sincere, but he lacked either the constitutional firmness or the depth of conviction necessary to stand against the fierce persecution to which he was subjected by his own family aided by the priests. An analagous case, a few years ago, had a happier ending, as one of our young brethren, for many months, bore the brunt of domestic and ecclesiastic opposition with heroic courage and martyr-like patience, till at length he was left in peace to obey his conscience.

Our Sunday morning collections are thus divided: One Sunday for local expenses, two for the poor, and the fourth and fifth Sundays for Missions. Besides we occasionally have special collections, as for the Baptist Union, etc. Next Lord's day our gifts will be for a Baptist church which has sprung up at San Remo, and whose expenses are met by the voluntary aid of Baptist brethren in various parts of Italy. This San Remo church has also a branch in a neighboring village. When brother Ferraris removes to Cannes he will be in touch with this company of baptized believers, originating and continuing to exist in so interesting a way. After all, money gifts do not represent all that our Roman brethren do. Two or three of the families of our church have frequently, I had almost said constantly, the Lord's poor saints at their tables to share their own frugal repasts. One of our members, long an invalid and almost entirely dependent, was thus helped, as also by a monthly sum of money from the church. And at an earlier period, for years and till her death, the poor widow of one of our brethren



was similarly cared for. Indeed, we have never been without one of these representatives of the King (Matt. xxv: 40,) and though both as individuals and as a church, we have on various occasions helped those in other churches, we so far have not needed to ask outside help. The invalid brother above alluded to is now in one of the city hospitals, as free, as well treated, and as accessible to the visits of pastor and brethren as any Roman Catholic patient in the vast building; this is a great step forward. But he has his caprices of appetite which the hospital fare does not quite satisfy, and he is still kindly ministered to by some of his fellow members. I was much touched to hear that a young sister of the church, the wife of a free thinking lawyer, had gone out again and again to carry delicacies to this suffering man and cheer him with her presence. God knows that we have discouragement enough here, and I, certainly, am often ready to lose heart, but such facts as these may well console and cheer.

Indeed I did not mean to write all this, but as Thackeray says: "There are a thousand thoughts lying within a man that he does not know till he takes up the pen to write."

Last Sunday when Signor Paschietto told the church about San Remo, he mentioned the case of one of the members of the church in Turin, who, having no money to give to this object, gave her shawl. Yes, Italian Christians can make real sacrifices as well as Christians of other lands!

It is the day of small things as yet, but the first fruits already appear.

I do not know whether or not brother Eager has written you of the opening (or as you would say *dedication*) of our new chapel at Carpi, which took place on Sunday the 9th inst. I was not able to be present, but it was in accordance with poetical justice that brother Eager, who collected the means for its building, was present and, with the evangelist who had carefully superintended the work, preached and delivered, as the Italians say, "the discourses of occasion." It was our intention to gather several of our evange-

lists at Carpi for that service, but it could not be, and no doubt all was for the best. Fine congregations listened attentively to the earnest words spoken on that, to the whole town, eventful day. In the morning the subject was "*The Christian*;" at night "Human Ills and their Remedy." No wonder Sig. Mattei spoke with feeling and power on this theme, for in the midst of the joy inspired by a completed enterprise there is a deeply pathetic note; that dear brother's wife is sick even unto death. After horrible tortures, she underwent the extirpation of the cancer which had caused them; but surgical aid could give only temporary relief, and she is now slowly descending to the tomb. Nay, why should I not rather write, our Saviour is gently detaching her from earth and leading her upward to his own blissful home! Nearly all of our evangelists are greatly favored in their wives, and she is one of the best of them all, being, in her days of health, cheerful, industrious, modest, deeply pious, and in every way a true help to her husband, and in the weary weeks of pain and weakness, so patient and resigned to the will of God as to glorify Him in the day of visitation. She had longed all during her stay in the hospital to return to Carpi, for the opening of the chapel in which she was so deeply interested, and this was vouchsafed to her.

Brother Eager was delighted with the chapel and the attached apartment for the evangelist, and having, at my request, gone over the accounts and examined the work done, he declared himself abundantly satisfied, adding that the faithful supervision of the labors by the evangelist, had saved us not less than five hundred francs.

Thus far, I have paid, on account, for building.....	£ 8,903.40
There is still due.....	50.00
And work is yet to be done to the amount of.....	500.00
Total.....	£ 9,453.40
Original cost of property, including expense of transfer, etc.....	6,076.00
Total cost of whole.....	£15,529.40

which was more than was originally counted on, but we have a better edifice than we expected, and what house does not cost more than is expected at the outset?

Brother Nicholas Papengouth's health absolutely required a vacation, and having passed this, as a guest of a friend, in the Engadine, he returned to his post in Milan for the first Sunday in September, greatly refreshed and built up for his work. You will be interested in a few sentences from his last trimestrial report: "Two men, father and son, came from Brescia to this city on purpose to be baptized. The father is agent for buying and selling, and the son, an assistant in the college Perroni. They declared that they had been convinced of the duty of believers' baptism (*i. e.*, immersion) by the simple study of God's Word, and notwithstanding all the objections offered by the Waldensian minister at Brescia. After some explanations obtained from brother Brambrilla and myself, they declared themselves more than ever persuaded, and at the end of a fortnight they rendered one of the clearest testimonies to this institution of the Lord that we have assisted at for many a day. It is to be noted that the son, occupied in a clerical college of the blackest tint, runs the risk, in consequence of his baptism, of losing his place. Father and son returned to their home joyful in heart and with the full purpose to propagate the great truth which they had come to understand." Sig. Colombo, of Bologna, has baptized one, "a little comfort in the general moral sterility." Sig. Arbanasich, of Sardinia, continues in feeble health. His long illness and protracted convalescence seems a great loss to our work. Cannot you or Dr. Tupper, or both of you, come to the Evangelical Alliance in Florence next April? I trust so.

In haste, affectionately yours,

GEO. B. TAYLOR.

From Miss H. F. North.

SHIN HING, Oct. 6, 1890.

Dear Dr. Tupper:

I send you a few notes concerning our country trip, thinking they may be of inter-

est. On the twenty-third of September Miss McMinn and myself set out in a Chinese passenger boat for this city, which contains about one hundred thousand people. Soon after my arrival in China I spent a few days here in company with Miss Stein, and have often since wished to visit the place again but no opportunity was afforded. Now the Lord seemed to open the way, and with a glad heart I left Canton for a few weeks, feeling assured my schools would not suffer in my absence. Neither of us having travelled in a passenger boat we felt some curiosity as to what kind of a place we would be stowed away in for the two days it would take to reach our destination, some ninety miles away. On stepping from the little house-boat which had taken us from our house to the passenger boat, we crawled through the low door and found ourselves in a place some twenty feet in length by four in width and three feet or less in height. This was our *cabin*. Our bedding having been previously spread upon the floor, we proceeded to make ourselves as comfortable as possible, in true Japanese fashion.

Having made an unusually quick trip our sail boat anchored at this place about four o'clock on the second day. The scenery all the way is delightful, reminding one that "only man is vile." On landing we proceeded directly to the chapel, where a few native Christians are living, who were rejoiced to see us and quickly prepared accommodations for our party, there being three native Christians with us. Until recently the only Bible woman residing here has been an old lady, who is not now able to go out to visit in the homes of the people except those living near the chapel. She has been used of the Lord in bringing many souls to Christ, often visiting the neighboring villages, but there are only a very few Christian women here in the city. A younger woman, who was formerly connected with the church of England, but who since uniting with the Baptists, has studied in the boarding school at Canton for nearly two years, has now returned here to live, and I trust may do good work.

We have found the heathen women much more accessible than we expected. Nearly every day we have invitations to go out, and if we start out without any, have not to go a long distance before we receive more than we are able to answer in one afternoon, and often the houses are crowded with eager listeners. Miss McMinn has so far progressed that she is able to read some to the women, and although she cannot talk a great deal yet, she has been out alone with one of the Bible women several times and can assist her considerably. Usually there are very few women who come into the service on Sunday, but the first Sabbath we were here, although it was the day of their annual worship of the moon, and consequently a big feast day, yet there were a large number that came in, and the second Sabbath a crowd came, many of whom had never before attended a service where the true God was worshipped. Many of them remained after the service so that we had an opportunity of having a good talk with them. Some of them were anxious that we should visit them in their homes, and I trust that two or three at least are truly converted. One old lady who had been once during the week, I am especially interested in. She says she is afraid to die, and it is no wonder, poor woman, for though apparently a very intelligent woman, yet when she first came she was as ignorant of the plan of salvation as any other person among the millions of heathen in this land. She listened intently while I read the little tract entitled "The Sweet Story of the Cross," and I think she really believes in the truth of the gospel. I sincerely hope she may soon appropriate them to the salvation of her soul and be delivered from all fear and bondage. As this station was opened several years ago, and the people accustomed to having foreigners occasionally reside in their midst, we have been treated very civilly. Some of the people from the neighboring villages are anxious to have us visit them, as they have very few opportunities of hearing the gospel, but we will not be able to do so at this time, for a certain important

event is about to take place in our mission and therefore we must hasten home.

The field here seems ripe for a harvest, and I hope in the future to visit the place often. Am anxious to have a school for girls opened here and hope the condition of the mission treasury may admit of it another year.

I have many blessed opportunities among the women of Canton in their homes, but it is difficult to get them out to church.

*Every where* there is work for the Master waiting to be done, and the need of workers so urgent, but I have felt for some time a longing to take up some work in the country.

The other ladies in Canton already have their hands full of work there, so how can I ask them to take up mine also? Dr. Graves and Mr. McCloy are hoping to have missionaries living at this station as soon as our mission is well enough manned to permit the scattering of our forces.

Pray that the little church in Shin Hing may soon flourish, and the surrounding villages also partake of the blessings flowing therefrom.

Yours in the Master's service,

H. F. NORTH.

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From Bro. Eubank.

OGBOMOSHAW, LAGOS, WEST AFRICA,  
September 18, 1890.

Dear Dr. Tupper :

Our Southern brotherhood can send out 100 new missionaries before the end of 1892, and I trust they will do it. Ten new missionaries for Africa would greatly strengthen our hands. But we need ten men and ten wives. Five would be a very scanty supply. We ought to have three men each for Lagos, Abeokuta, Ibadan. Awyaw, and Ogbomoshaw; and two for Iseyin. That means seventeen men, an increase of twelve or thirteen. The same ground could be covered in a way by twelve men, but we need seventeen. Until these are sent the Board may expect me to continue begging.

There are some very encouraging features in the last report to the Convention, which made my heart glad. I was sorry the African Mission could not present so encouraging a view as some others.

Here in Ogbomoshow we have seventeen members. Two have been granted letters recently and two have been restored. The faction that went off wanted to return in a body, but I told them to let each come and confess for himself and ask for restoration. This they began to do, and would all, or nearly all, have applied, but for one thing: There are two leaders whom we doubt whether it is right to restore. One of these applied and was put off. I think he is holding others back. There has been no organized opposition for a long time. Our school has twenty names on the roll and about twelve in attendance. There is material here for a school of forty among professing Christians. There is material here for the foundation of what might soon be a strong self-supporting church, if they could be inspired with Christian zeal. But I have been much disheartened by my fruitless efforts to arouse them to some spiritual life, and to some effort for Christ and perishing humanity.

We hope to begin work in Awyaw next year. In view of this I hope at least one couple will return with brother Smith.

The heathen do not want the gospel. That is evident. Some twenty people or more are coming to me for medical attention, and in many ways they seek temporal benefits from us. But in all my stay in Africa, not one has asked me, "What must I do to be saved?" Their thoughts are only of this world, and they are quite satisfied with their moral and religious condition. But all this amounts to very little when the spirit of God works in the heart.

Native Christians are far from what they ought to be. Spirituality is wanting. I do not know a man or woman whom I would call pious. With reference to some sins they are very weak. There is so little difference between a Christian and a non-Christian as to make it hard for a missionary to distinguish them. Hence their example to the world is lost. There is no zeal for the conversion of others. This makes a strong force of missionaries more necessary. We must work for a native Christianity that will propagate itself.

This looks dark? Yes. Are we discouraged? Yes, sometimes sorely. Will we give up? Never! until God calls us hence.

We lack, and feel it sorely, the interest, sympathy and prayers of brethren at home, which is given to other Missions. How much is our barrenness due to this?

Yours faithfully, P. A. EUBANK.

### From Brother Diaz of Cuba.

*Dear Brother Bell:*

I comply with your request with pleasure, in giving you a sketch of my religious experience during the period that I belonged to the Catholic church; although I have not replied at once, (owing to my being so occupied,) I trust it will still be in time for the purpose designed by you.

It is not such a difficult task to recall my sentiments on the Catholic religion, as it existed during my youth, an age when one is not given to much serious reflection on any subject. And especially upon this faith does there seem less occasion for reflection, as everything is learned by rote. Consequently, my impressions on Catholicism are not very extensive, as you will glean from the following:

Using your own terms, as an "educated and intelligent man" I possessed no Catholic experience. It did not exist. By the time my intellect became sufficiently developed to reflect or have any ideas on the subject, I was entirely separated from the Church. I was taught my religion at a very early age, a custom practiced in the Church, as you are aware.

I learned my catechism thoroughly and conscientiously; learned to love it and all its teachings, accepting it all in perfect faith, drinking it all in, with others, in our innocence. I continued its teachings during my entire youth with much love and devotion for the religion; took pleasure in attending mass; was attentive and regular in all its commands; kept the ordinances, and practiced penances imposed, and altogether felt happy and satisfied in that faith. This state of mind lasted until I became sixteen or seventeen years of age, when I entered college and commenced studying philosophy and

all the higher studies that awaken the intellect and cause one to reflect. At the same time, coming more in contact with the world, observing practices of respected members, seeing the inconsistency of many of the Church rules and the impossibility of others, I was brought to such strange doubts or misgivings as to there being any reality in it, that I began thinking that the Catholic doctrine was based on little or no foundation. The clearer my vision grew the more indifferent I became towards my religion. I grew colder and colder gradually, but imperceptibly I abandoned the Church. When I actually realized the condition of my heart I was entirely separated from the Church and all its belongings. I observed none of the ordinances; did not attend mass; in fact, was estranged from all that had been sacred and dear to me before. As I said, the change took place so gradually that I waked up to the realizing sense that I was convinced that no more religious feeling, in connection with the Church, existed any more than if I had never belonged to it.

In the beginning I, as a matter of course, did all I was taught to do, imitated what others did and was supposed to be right and proper in a religious sense. I did what the catechism or priests dictated. I probably felt as deep an interest in my religion as Catholics do as a rule. It is a matter of obedience to their church discipline according to the priest's dictates. Those who are submissive love it, and those who cannot accept all its teachings grow rebellious or indifferent as a natural consequence.

Observing the many instances where members are released from serious duties with sums of money does not tend to strengthen one's faith. I made no resolution to leave the Church. It simply lost its charm and had no more attraction for me. It all came about unconsciously.

In that unsettled condition of mind and heart I remained for several years, until I went to the United States. There I fell sick and was on the verge of my grave. During that illness I was discovered alone, not understanding the language, destitute, and without medical aid, by a young Christian lady, her heart full of love for God. She procured me the necessary medical attention, etc., and then sought to relieve my forlorn condition and feed my soul with the "Bread of Life." She prayed with me, procured me a Testament and taught me the way to be saved.

At first I did not quite accept her kind teaching, fearing it might be another deception, as I felt I had been deceived before. I studied the matter and followed her Christian advice, remembering her prayers, and gradually accepted her faith and found "What a Friend we have in Jesus." Gradually it came to me, but I accepted it only and purely from conviction, and I thank God for having brought me from darkness unto light.

I feel extremely grateful to you and your people for the deep interest you express. Give my love to the brethren, please. I am,

With brotherly love, yours in Christ,

N. J. Diaz.

### OUR MONEY ACCOUNT.

This number of the *Journal* shows that our total receipts for the work of the Board, from May 1st to December 15th, 1890, were \$50,574.01. This is 3,198.57 more than the receipts from May 1st to December 16th, 1889. This would seem a little encouraging, but for several facts: 1st. For the year ending April 30th, 1891, the Board needs \$150,000, whereas it only received in the year 1889-90, \$109,174.20. 2d. Already the Board has advanced for the churches some \$25,000, which must be deducted from the receipts between this time and April 30th next. 3d. The demand for missionaries is so urgent, that at least twenty should be immediately sent out; and the appeal for chapels is so great that the Board should appropriate, at once, \$25,000 for this purpose. 4th. To meet the most reasonable and necessary demands of the work, there should be 100,000 more sent to the Board before the next meeting of the Southern Baptist Convention. Unless we begin to make great strides of progress, how can we expect

to send out, according to the action of the Southern Baptist Convention, one hundred missionaries in the centennial year of 1892? In these days of joyous, liberal gifts, what gifts should be more liberal and more joyous than free-will offerings from all over our land, so blessed by the God of missions, to Jesus among the nations?

Rev. G. T. Watkins.

This admirable young brother was accepted by the Board as a missionary for Central China, on the 4th of last August. Not wishing to go to his field until after the meeting of the State Convention of North Carolina, he was allowed to remain beyond the sailing time of Mr. and Mrs. Simmons, with Miss Whilden and Mrs. Davault, which was October 21st, 1890. In the meantime, brother Watkins married. The Board is now pained to hear that the health of our brother is so impaired that his departure must be postponed, perhaps indefinitely. This will be a great disappointment to the Chinkiang mission, to which he was assigned. Our brother has our tenderest sympathy. The will of the Lord be done.

## WOMAN'S MISSIONARY UNION,

AUXILIARY TO S. B. C.

MOTTO: - "GO FORWARD."

10 EAST FAYETTE STREET, - BALTIMORE, MD.

PRESIDENT—Miss M. E. MCINTOSH, *Society Hill, S. C.*

VICE-PRESIDENTS—Alabama, Mrs. G. B. Eager; Arkansas, Mrs. E. Longley; Florida, Mrs. L. B. Telford; Georgia, Mrs. R. M. Seymore; Kentucky, Miss E. S. Broadus; Maryland, Mrs. A. J. Rowland; Mississippi, Mrs. A. M. Hillman; Missouri, Mrs. W. P. Elliott; Louisiana, Miss M. Alfred; South Carolina, Mrs. J. Stout; Tennessee, Mrs. Anson Nelson; Texas, Mrs. F. B. Davis; Virginia, Mrs. W. E. Hatcher.

COR. SECRETARY—Miss ANNIE W. ARMSTRONG,

REC. SECRETARY—Mrs. JAS. POLLARD,

TREASURER—Mrs. J. F. PULLEN,

} 10 East Fayette Street.

All communications to this department should be addressed to Miss ALICE ARMSTRONG, Editor, 1423 McCulloh street, Baltimore, Md.

### Prayer-Card Topic for January, 1891.

#### CUBA.

**Study Topics.**—*Cuba, as a mission field. Its relation to Spain. Physical geography. The cemetery an important element in Cuban evangelization. Growing success and decreasing opposition. The Havana church building. A girl's high school, new work of the Home Board.*

#### PROGRAM.

It will be understood that the Programs as prepared, are simply suggestions. Those in charge are expected to make such changes as the interests of the meeting may demand.

Motto for 1891:

"EVER FORWARD, NEVER HALTING."

1. *Opening Sentence*—(All rising.) "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof."
2. *Prayer*—Thanksgiving for blessings of the past year, with special pleading for personal preparation for work the coming year.

3. *Hymn*—Jesus shall reign, etc. G. H. 141.
4. *Scripture*—Ps. 46. Acts 16: 19-40.
5. *Items*—Missionaries, 21; members, 1,707; baptisms, 214; S. S. scholars, 2,000. Twenty young men studying for the ministry. High school for girls greatly needed.
6. *Prayer for Cuba, its work and workers.*
7. *Hymn*—Brightly Gleams our Banner. G. H. 313.
8. *Leaflet*—"Cuba."—Rev. A. J. Rowland, D. D.
9. *Plans for Enlarging Mission Work.*
10. *Business*—Roll-call, Reports, Collection, &c.
11. *A Missionary Quartette or Sextette.*
12. *Give Resume of Latest Cuban News from "Home Field."*
13. *Doxology.*

### Monthly Missionary Literature.

The leaflet, "Cuba," by Rev. A. J. Rowland, D. D., fills a long felt need. In addition to the knowledge of our work there as Baptists, we search encyclopædias and libraries to little purpose for information about Cuba, materially and politically. The leaflet has a brief but comprehensive account of the island in both of these particulars, concluding with a short review of Baptist history as it has transpired since 1885. Price, three cents.

The quarter's missionary literature for January, February, March, 1891, has just been issued, containing the following aids to missionary concerts or society meetings: The prayer card; three programs, "Cuba;" card picture of Mr. Diaz; "A Roman Beggar;" "A Sunday in Sardinia;" map of Italy, with S. B. C. mission stations; "The Natives' Words;" and Foreign Mission Catechism, S. B. C. (free.) Price per quarter, mailed to each address, 8 cents. Annual subscription, 30 cts. Maryland Baptist Mission Rooms, 10 E. Fayette St., Baltimore, Md.

The catalogue of Missionary Leaflet Literature, revised and enlarged, has also just been issued, price 6 cts. The contents are arranged topically and alphabetically, aiding selection. Maryland Baptist Mission Rooms.

### Work in Cuba.

Cuba is about as large as the State of Georgia, having nearly 60,000 square miles. It has a population of from one and a half to two millions. Its largest city is Havana, which has about 250,000 inhabitants. The Baptists had no mission on this island until the one established by brother A. J. Diaz, which became connected with the Southern Baptist Convention in 1886.

The first Baptist church that ever existed upon the island was organized by brother Diaz and brother W. F. Wood, of Key West, January 26, 1886, of seven members. Mrs. Diaz, mother of the pastor, was the first person ever baptized into its fellowship. This body has in five years grown into seven churches, with a membership of nearly 2,000, with eight preachers of the gospel, assisted by fourteen teachers, Bible readers and colporters. Their day schools number about 700, and in their Sunday-schools about 2,000 children receive instruction.

Their progress during the past year may be summed up as follows:

1. A house of worship has been built for the congregation worshipping in Nepluno street, which will contain about 500 people.

Bro. Peres is the pastor of this congregation and the principal teacher in the school established there. The cost of this house was paid out of funds furnished by our cemetery in Havana.

2. A church has been organized at San Miguel, a small village about ten miles from Havana. The whole community has abandoned the Catholic Church and become identified with the Baptist congregation. The Catholic church has been closed, and the priest has quit the place. They have already established a cemetery for themselves, and are building a house of worship. Brother Bueno is the pastor here, and his excellent wife has charge of the day school, which is attended by all the small children of the village. There are two night schools for the young men and young ladies, the one taught by brother Bueno, and the other by his wife. Excellent work is being done here.

3. A small church has been organized at Guanabacoa, a city of about 20,000 inhabitants, situated about eight or ten miles from Havana. This city is the birthplace of brother Diaz, and the home of his boyhood.

At the request of a number of the leading citizens, a cemetery has been opened here, and they had offered the Baptists the use of a large and well suited building known as "Workman's Hall," for a place of worship. The rapid development of sympathy for the Baptist cause brought on them strong opposition from the authorities, which resulted in the imprisonment of brother Diaz, and two others of our missionaries. This persecution has forever established our cause in this city. The very efforts made to destroy it has rooted it firmly and forever in the hearts of the people.

4. Francisco Arroga, a Catholic priest of great intelligence, and a fine preacher, has joined the Baptist church. (His history will be given in the next number of the *Journal*.—Ed.)

### High School for Girls.

During my recent visit to Cuba, I spoke with brother Diaz about the girls' school he had established. He replied, that he had been so pressed with other matters, growing largely out of the persecution to which they were subjected, that he had not found time to take the necessary steps to organize it. Care with regard to the location, cost, teachers, etc., demanded more time and thought than he had possibly been able to give. He begged me to assure those who are interested in this enterprise, that he will, as soon as possible, make all the necessary arrangements and start the school.

Meantime he would be glad to have from Ladies' Societies and others, assurances of their willingness to aid him in this work. Let such societies as may be willing to support one of these girls, \$120 per annum, in whole or in part, communicate with Miss Annie Armstrong, No. 10 E. Fayette Street, Baltimore, Md. Funds for this purpose may be sent to the Home Mission Board, Atlanta, Ga.

I found our work in Cuba in good condition, and our brethren, who are enduring a great fight of afflictions, strong in faith and earnest in their zeal to promote the Master's work.

Your brother,  
I. T. TICHENOR.

### Gospel Light in Cuba.

When reading the history of Cuba, we exclaim, how sad! Columbus discovered this beautiful island, and his establishment of the religion of superstition and error was followed by great wrongs to the natives. Oppression was the means of death and extinction; and glancing backward upon the centuries since Columbus, we see the gradual disappearance of the original peaceful inhabitants. History has been repeating itself in that "Pearl of the Antilles." The religion of Rome is the same now as it was in the age of Columbus, cruel and vindictive; and that "Pearl" gleaming in beauty upon the breast of the deep blue waters, instead of glistening in spiritual as well as physical splendor, has been filled with darkness.

Now a brighter day is being heralded, and the clouds of darkness, of pain and of superstition, are being dispelled before the beams of the Sun of righteousness. This gem upon the blue bosom of old ocean, begins to glitter with new radiance, and to cast the rays of gospel light upon the troubled waters surrounding it. In his last letter about Cuba, Dr. Tichenor mentions by name men, our missionaries, who are as lights for the surrounding darkness of sin. These men have been imprisoned on account of their faith in the religion of light and life. While in prison they have felt the influence, and had conscious presence of the glorious Comforter. Brother Gardenas, one of these, said, when sympathy for his trials was extended, "I never was so happy as when in prison. It confirmed my faith, and brought me nearer the Saviour than I had ever been before. I sometimes wish myself back in jail, that I might enjoy the reviving influences that I felt while there."

The work in Cuba is being carried on by faithful, consecrated men. In San Miguel, owing to the effects of gospel preaching,

"the Catholic priest has abandoned the place, because the whole population has abandoned the Catholic church and espoused the Baptist cause." At Guana-bacon, there have been great persecutions; here it was proposed that brother Francisco Arriaga, who was in attendance at the Southern Baptist Convention, should be stationed. He is now in prison on account of his scathing denunciation of the Catholic church, its errors, corruptions and crimes against humanity.

His facile use of the pen, as well as the magnetism of a true orator, has brought upon him the wrath of that ecclesiastical hierarchy. On October 28th he was arrested on the charge of having defamed the bishop of Porto Rico. This charge has no foundation, but he will probably be found guilty and banished from the island. An incident occurred when brother Arriaga was being imprisoned, which shows how the gospel leaven is permeating all classes in Cuba. As he was retiring, the lieutenant of the guard approached and said in a low tone: "I sleep in the adjoining room. I am a Baptist, if you need anything, call me." At first, Arriaga was suspicious of him; but the next day this officer told him how he had been led to believe, and had been baptized by Diaz. Sweet was this to the lonely prisoner; he had a brother Christian near, and how above all price is Christian sympathy and love!

The fullness of time seems to have arrived in Cuba. The night is passing, and from one light station to another we hear the call, "what of the night watchman, what of the night?" and the answer, "the darkness fleeth, and behold the morning dawns."

MRS. JAMES POLLARD.

Baltimore, Md.

### How Can the Monthly Meetings be Kept Up?

1st. *Let every one feel their importance.*

These missionary societies represent a work for humanity—a noble work, appointed of God, begun by Jesus, and continued by his disciples. Set for the Church to accomplish, an essential part of church work, it follows that all in the pale of the church must work for it. Since it requires systematic, united effort, societies must be formed, meeting often, their office and work manifold, viz: To keep alive and increase interest in the missionary cause; to collect and remit funds to forward the work and support the workers, who agree to take the hard task and look to these home societies for their support; and, most important of all, to educate the women and children on the subject of mis-



sions. This work among women is the only one that has taken this form.

Though the money asked is a very important matter, the work and study asked in the future interest of the Church are also important. General information of countries and people, missionaries and mission fields, has been small; and it is sought to bring the old and young to a better conception of what is to be done, that there may be a more intelligent giving.

2d. *Let each contribute all in her power to the efficiency of the meetings.* Every woman of ordinary ability can do something. Unwrap your talent; see where you can use it, and use it freely, willingly. Work and give yourself—move others to work and give.

3d. *Make the meetings interesting.*

(a). Vary their instructive. Every one listens with interest who is learning something, and you have a field as broad as the poles from which to draw. Travelers and historians have written volumes that aid us just here, so that we may enjoy with them all lands, their cities and scenery, peoples and places; their poetry and philosophy, their laws and religions; their past and their present, their rise, growth or fall.

(b). Vary their character. With a little time and thought each meeting may furnish something fresh, as well as instructive—an essay, the contents of a book or article abridged and given orally or in writing; letters from the missionaries, lives of missionaries, discussions of characters or countries; songs, recitations, appropriate texts of scripture, questions for the next meeting.

(c). Hold short meetings. Be prompt in beginning and in closing. Feel that the meeting is *yours*. Give and get good, and your society will not die or disband.—C. P.

NOTE.—A missionary meeting has many phases. The above is largely the educational aspect. The external or temporal side and the vital or spiritual side will be discussed later.—ED.

### Question Box.

(FORT WORTH.)

*Ques. 4.* How can we secure an interest in missionary literature among societies who never solicit information?

*Ans.*—Love is the motive power; intelligence the basis of all religious activity. Given the love of Jesus in a woman's heart, then tell her that the Lord is calling for her, and she will hasten to respond. During the past few years many fields in heathen lands have been opened (which had been shut hitherto) to receive truth. Many of our women have not had opportunities of gaining information concerning these

new fields; nor have they intelligently comprehended the debasement of their sisters in these lands. Let those of us who have been more favorably situated, through our Central Committees, secure the post-office address of such societies, and forward the information, asking the co-operation of our pastors in our efforts.—*Mrs. F. B. Davis, San Antonio, Texas.*

*Ques. 5.*—How can we best impress upon societies the necessity of reporting money to the Central Committee, sending it in time to be included in the quarterly report, for which it is intended?

*Ans.*—*Mrs. W. S. Walker, of Georgia,* impressively answered the question as follows: "Write, and write, and write again, and keep on writing until the report is sent."

### Woman's Missionary Union, S. B. C., Complete.

During the recent sessions of the North Carolina State Association, it was decided that Woman's Mission Societies, through their Central Committee, unite with the general organization. The following reply was sent from Woman's Missionary Union:

*To the Central Committee of North Carolina:*

It is with peculiar pleasure the Central Committee of North Carolina is welcomed to co-operation with Woman's Missionary Union, aux. to S. B. C., as it completes the whole number of States comprised within bounds of the Southern Baptist Convention. This most desired consummation has been secured within less than three years of organization. We feel it is a special occasion of gratitude to God. May the union of North Carolina with her sister States in missionary labor be a mutual blessing.—*Annie W. Armstrong, Cor. Sec. W. M. U.*

### Boxes to Frontier and other Missionaries.

From the following Woman's Mission Societies boxes of supplies, valued as below, have been forwarded to home missionaries during the past month:

Copiah Association, Miss., \$175; Three Creeks, Ark., \$10; Hermitage church, Middlesex co., Va., \$34; Talladega, Ala., \$55; Central and Trinity churches, Memphis, Tenn., \$80; Third church, Birmingham, Ala., (contribution to box), \$7; Evergreen, Ala., \$100; Oxford Sunbeams, Ala., \$20.15; Green Fork and Oak Hill churches, Ga., \$25; Woman's Baptist Home Mission Society of Maryland, (Immanuel ch.), \$157.60. Total for the month, \$663.75. Previously reported, \$559.50.

Total, \$1,223.25.

It is specially requested, when a box is forwarded, that an account of its money value, name and address of society, with name and address of missionary, be at once announced by mail to Woman's Missionary Union, 10 E. Fayette street, Baltimore, Md., whence the same will be forwarded to the Home Board, at Atlanta, and credited as reported. Receipts will be returned as vouchers by W. M. U. to each State Central Committee.—*Annie W. Armstrong, Cor. Sec.*

### Christmas Offering.

To date of writing, Dec. 15, 50,000 envelopes have been distributed, and orders still coming in. This is in advance of the total distribution of last year, showing a growing interest in the object and wider spread effort. Now for results. January's collection, probably much of it brought in on Wednesday, the 7th, will decide how many helpers shall be sent to North China. This means how many more souls shall have a chance of hearing the gospel. May each of us decide prayerfully our part to the answer of this question.

Again, and it cannot be said too often, if you desire the actual total of gifts to this object to be credited, *each society must take the pains to have its gifts properly designated* as they go into the hands of church treasurers, or are forwarded direct, as the case may be, to State treasurers. The Foreign Board can only credit to this "Christmas Offering for North China" the money actually reported to them for this account.

### State News.

**Alabama.**—The Central Committee, since its appointment by the State Convention, in 1889, has been vigorously at work for missions, reporting 29 Vice-Presidents secured in different associations, 112 aid and mission societies, and 28 Sunbeam bands co-operating with the State organization. Thirty of these societies have been organized by the Central Committee. Mrs. D. I. Purser has been appointed treasurer by the State Convention, in place of Mrs. I. T. Sage, resigned.

**Arkansas.**—Woman's work is eloquently urged by some of the brethren in this State. "Woman has a right that ought to be unquestioned among her brothers—the right to work among her sisters."—*Rev. J. W. Lipsey.* Through the new management of the *Arkansas Baptist*, *Rev. A. J. Holt*, editor, the Woman's column is continued, under the care, for the present, of Mrs. E. Longley. A box of clothing, valued at \$10, has been sent by the society

at Three Creeks to the Indian school at Wetumka, Indian Territory.

**Western Arkansas and Indian Territory.** Mrs. E. Compere, Secretary Central Committee, writes: "In regard to Christmas collections for North China, our Central Committee will be more than glad to help in this work. The Christmas literature of envelopes, circular, etc., we feel sure will aid us in making the collection. We will endeavor to send supplies of the above to fifty-eight churches."

**Florida.**—Through the suggestion of Secretary of Central Committee, Mrs. Telford, Florida has the honor of sending the first box of supplies to frontier missions, before the work became general. The DeLand Children's Band have sent \$6 for Cuban girls' school, and are busily at work on a box for a frontier missionary, including Christmas gifts as well as useful articles. Miss J. L. Spaulding has been appointed to take charge of woman's column in *Florida Witness*. An enthusiastic ladies' meeting was held in connection with the Santa Fe Association.

**Georgia.**—Mrs. W. M. Jordan reports receiving a most gratefully appreciative letter from the frontier missionary to whom her society sent a box. The space accorded to woman's work in the *Index*, giving opportunity for communication between the societies, is expected to be a source of much pleasure and profit. "Missionary mass meetings are held from time to time by the societies in the different associations, doing much good in awakening interest in the formation of new societies and in the collection of funds for missions."—*Mrs. S. Wilson.*

**Kentucky.**—Christmas envelopes have been distributed to the societies.

**Maryland.**—At the monthly meeting of Woman's Mission to Woman, (Foreign mission society), China being the topic, the special needs of North China were pressed, and much interest aroused in the Christmas offering for that field. The Home mission bands of Baltimore united in sending a large packing case of Christmas gifts to be distributed by Miss Alfred among the industrial schools of Valence and Claiborne streets, New Orleans. A Christmas box had been forwarded to the Indian school at Wetumka when the clothing was sent in October.

**Mississippi.**—Distribution of mite barrels has been the means of reviving missionary interest in the woman's work at Clear Creek church. Twelve dollars were contributed for Foreign missions in one quarter; while the barrel opening formed a most interesting occasion for the whole church. "One of the deacons remarked that the whole church had hardly done so

much for Foreign missions in a whole year as the sisters had done in a quarter." Annual meeting W. M. S., Cold Water Association, reported most encouraging results for the year's work, showing rapid development in the grace of giving. Seventeen societies reported for missions and home work \$857.35.

*Missouri*.—Central Committee is earnestly pressing the Christmas offering upon the notice of societies and through the press. Mrs. Vancey, Hardin College, reports a most interesting and enthusiastic missionary society among the girls. Miss M. J. Thornton, our missionary sent out to China upon the Christmas offering, was educated at Hardin College. Of mission work in Missouri, Mrs. W. Elliott says: "The up-look, the out-look and the on-look are bright." "Woman's mission interests in our great State command the confidence and attention of the General Association."—Mrs. S. R. Ford.

*North Carolina*.—Miss Heck, President Central Committee, writes; "I have already spoken of the Christmas Offering in the November "Talk," and promised to send programs and envelopes to all asking for them."

*Tennessee*.—"We certainly need some medium to reach the young people's societies, and I am glad we are to have it in such a good paper as *Kind Words*."—Mrs. E. Calvert. The very interesting proceedings of W. M. S. annual meeting were printed in full in the *Baptist and Reflector*. At the meeting it was resolved to undertake the support of two girls in the Cuban school. "A lady in Salem Ass'n, where there is as yet no W. M. S., has decided to go from church to church, and house to house, if necessary, to interest the women and children in missions. While she has a hard path before her, she has a mighty yea and almighty leader."—Mrs. E. Calvert.

*Virginia*.—A called meeting of ladies was held during the time of the General Association. Drs. Harris and Felix made addresses, speaking encouragingly of the work accomplished. Miss Annie Armstrong, by invitation, was present and presented the mission objects of W. M. U. Ladies were in attendance from different sections of the State. In the afternoon a very enjoyable reception was held in the mission room, which was brilliantly lighted and decorated with flowers.

Mrs. Whitfield, Richmond, has charge of the Christmas envelopes for Virginia.

### Annual State Meetings.

*Texas*.—The Women Mission Workers of Texas met in fifth annual session at Wax-

ahachie, Ellis Co., Oct. 11th, 1890. On Friday, Oct. 10th, at 4 P. M., a large company of women assembled in the First Presbyterian church to engage in a prayer-meeting to invoke the blessing of God on the meeting of the following day. The Holy Spirit was manifestly present, and we sat together in heavenly places in Christ Jesus. Saturday was occupied in delivering and hearing official addresses and reading reports from Local Societies. These reports were in excess of those of last year, showing much growth and increasing knowledge of and in mission work. On Sunday afternoon a mission mass meeting was held in the Methodist church, the largest place of worship in the town. The house was filled to overflowing. The brethren of the Convention had been officially invited. Many of them were present, including preachers and scholars, not only from our own, but from several other States. The devotional exercises were conducted wholly by the officers of the Mission Workers. The addresses were by our own Corresponding Secretary, Rev. T. P. Bell, and Rev. J. Wm. Jones, D. D. Miss Everett's address was in the form of a Bible reading, and we can safely say, that Divine Commands were introduced, which arrested attention and awakened some new thoughts, which will result in attaining unto a higher plane in regard to Woman's Work. Monday was consumed in hearing reports of committees and new business. All lines of work prosecuted by the S. B. C., as well as State work, received the attention and support of our meeting. Our State organizer was re-elected. The State paper (woman's) was continued and enlarged. One of the most hopeful features of the meeting was the presence and active co-operation of young girls upon every session. Our recording secretary is a young lady, scarce out of her teens.—Mrs. T. B. Davis, San Antonio, Texas.

*South Carolina*.—Thursday December 4, 10 A. M., the ladies met at the Methodist church, and after devotional exercises the meeting was called to order. Miss McIntosh was elected President and Miss Coker Secretary. The roll was called, each delegate responding by rising and repeating a verse of Scripture. The report of Central Committee was read by Miss Coker, and discussed as the sections came up. The change in the annual report from January to October was approved. The expense fund was found to be inadequate, and a collection was proposed and taken up. The financial report was encouraging. Amounts collected during the conventional year, October, 1889, to October, 1890, \$5,650.94;

Secretaries contributing, 196; Bands, 30; Sunday-schools, 27. There were 23 representatives of Associations present, some of whom read their reports the first day. These were discussed and many of us gleaned new and useful hints from them. Miss McIntosh gave an excellent talk on missionary literature and its influence on our work. This was followed by a social half hour, after which Mr. Bell was introduced, who made our hearts throb with missionary love, as he told us of Miss Knight, Miss Barton, and others. Friday, 10 A. M., after devotional exercises, the meeting was called to order, and the report of the preceding day's business was read and adopted. The Associational reports were resumed and discussed. Miss Coker referred in tender and loving words to Miss Mims, of Johnston, a consecrated young worker, who has died since we left our homes. Many who read this report will remember her touching devotion in our meeting at Fort Worth. Miss McIntosh requested the societies to rise and sing "Nearer my God to Thee," as a tribute to the dear young sister now with Jesus. The report of Cannon Street mission was read. Interesting papers on Children's Bands and how to conduct them were very helpful to the ladies. Addresses were made by Dr. Bailey and Dr. Jones, after which the meeting was closed. It was a *good meeting*, conservative, but full of Godly zeal. The ladies of Union were in full sympathy with us, not only entertaining us, but giving us their presence at our meetings.—L. C. Jones, Beech Island, S. C.

### His Reason for Going.

A young minister from the west, who has applied to be sent out to the foreign field, in giving his reason for his application, writes:

"I believe that the Spirit has shown me that I can best use my strength where it is most needed. I desire most earnestly to preach the gospel in the regions beyond, and not to build on another man's line of things made ready to my hand. I do not feel safe in preaching to a church (as I did last year) where there were six other applicants when I was called, while the heart-rending appeals for help are ringing in my heart from our Lord's servants abroad."—*Missionary Herald*.

A MISSIONARY writes from Japan that in many places the Buddhist priests go from house to house and request the people to sign a paper promising to do all they can against Christianity, to use all the means in their power to overthrow the efforts of Christians, and to seal this promise with their official stamp. If they refuse, their business is injured and they become unpopular with their neighbors and friends.—*Exchange*.

Which is worse, the heathen abroad who teach people error, or the Christians at home who withhold the truth?

The demand for missionaries from all the fields is urgent. Let your gifts be liberal.

## SUNBEAM CORNER.

Number of societies organized, 428; amount reported to "Cousin George" since April 16, 1890, \$2,012.88. Send money to your State treasurer or to Rev. H. A. Tupper, D. D., P. O. Box 134, Richmond, Va., and reports to Rev. Geo. Braxton Taylor, (Cousin George,) 806 N. Carrollton Avenue, Baltimore, Md.

*Sunbeam literature will be sent (free) to any one willing to undertake the organization of a Sunbeam society, upon application to Cousin George. (See above.)*

### DO THY LITTLE.

Do thy little, do it well;  
Do what right and reason tell;  
Do what wrong and sorrow claim,  
Conquer sin and cover shame.

Do thy little, though it be  
Dreariness and drudgery;  
They whom Christ apostles made  
"Gathered fragments" when he bade.

Do 'ny little; God has made  
Million leaves for forest shade;  
Smallest stars their glory bring;  
God employeth everything.—*Selected*.

Vicksburg, Miss., \$34.35. "Our society is full of life, and ready and willing to work. We hope great things from our Sunbeams next quarter.".....Oak Grove, Tenn., \$10.17. "The Sunbeams of the French Broad Baptist church have been in existence for three

months. I cannot tell you all the good they have done. We have twenty-five active members, nearly all Christians.".....Batesville, Miss.: "We are working for the endowment of Mississippi College, and raised last quarter \$50. After Christmas, we will work either for missions or for ministerial education." The former I hope. "We have about forty sunbeams, almost all of whom seem to be interested in the work.".....Clifton, S. C., \$8.50. "We are a new society, full of enthusiasm and good will. Some of our members have lately professed Jesus; pray that all of us may shine for him.".....Russellville, Ky. "We have an interesting society of thirty members, meeting once a month, with reading, recitations and singing; all take great interest.".....Butlers, S. C. "We have a band of 'Little Workers,' and although we do not call ourselves sunbeams yet, we are working in that capacity." We hope to welcome you as sunbeams ere long. All sunbeams should be "Little Workers," and therefore little workers should be sunbeams.....West, Texas. "We want to celebrate Xmas Sunbeam Day. Society doing well.".....Chesterfield, Va., \$10. "We meet once a month, and the members are very prompt in paying their dues. We adopt the nickel plan.".....Montevallo, Ala. "We are doing a glorious work. We have twenty-five active members, and have sent to missions \$35.51 since organized.".....Birmingham, Ala. "Renfro Sunbeams. \$80 to our new church fund.".....Oxford, Ala. "Box valued at \$20 to one of the frontier missionaries.".....Lebanon, Tenn. "Some of our sunbeams have been recently converted.".....Clinton, Hinds Co., Miss. Mrs. Walter Hillman, the wife of the principal of the Institute at this place, writes: "The Institute Sunbeam Society is studying China with great interest. The young people of Clinton have a large sunbeam society, which meets each Sunday afternoon at the college chapel.".....Zebulon, Ga. "We have secured the names of about twenty bright little girls and boys, and have organized them into a sunbeam society.".....New societies at Lignum, Culpeper Co., Va., and Crystal Springs, Miss.....Bruington, Va., \$9 for Brazil. It is reported to me that these sunbeams are progressing well.....Eleven societies of Mississippi report through the Corresponding Secretary of Central Committee, Mrs. Mattie L. Leavell, the sum of \$107.85. We do not know just which societies these are, and perhaps some of it has been reported individually. It is an excellent showing for one quarter.

### SPECIAL CONTRIBUTIONS.

RULE OF THE BOARD.—"*Appeals of missionaries for pecuniary aid for work on their field must be for objects for which the Board make appropriations, unless permission to the contrary be given by the Board. Thus the missionaries, while assisting to maintain their own work, may assist the Board also, who are pledged for its support, and must support it whether they have funds in the treasury or not.*"

### FORM OF BEQUEST.

I hereby give and bequeath to the Foreign Mission Board of the Southern Baptist Convention, chartered by the Legislature of Virginia by an act approved February 23d, 1888, (here insert the amount, if in money, or description of other property, real or personal,) for the purposes contemplated by said Board.

### Notice to Contributors.

~~PLEASE~~ PLEASE NOTIFY IF RECEIPTS ARE NOT PROMPTLY RECEIVED FOR CONTRIBUTIONS, AS THEY ARE INVARIABLY SENT BY RETURN MAIL.

## RECEIPTS FOR FOREIGN MISSIONS

*From November 18th to December 15th, 1890.*

ALABAMA.—By B. W. Allen, Troy, \$50; By W. B. Crumpton, C. S., (of which, \$8.50 for Mexico, \$2.50 for China, \$20 for J. W. McCullom,) \$348.45; L. F. M. S., Woodlawn ch., by Mrs. J. L. Johnson, \$13; By W. B. Crumpton, C. S., (of which \$5 for Brazil, and \$5 for Zacatecas,) \$155.82; By W. B. Crumpton, C. S., \$17.31. Total, \$584.58.

Previously reported, \$3,520.79. Total this year, \$4,105.37.

ARKANSAS.—By J. B. Searcy, V. P., \$70.51; By R. I. Coleman, Antioch ch., \$8.30, Cabot ch., \$6.35; By J. B. Searcy, V. P., \$25.30. Total, 110.46.

Previously reported, \$748.38. Total this year, \$858.84.

CALIFORNIA.—Cash, \$25.

Previously reported, \$10. Total this year, \$35.

FLORIDA.—By W. N. Chaudoin, C. S., \$75.

Previously reported, \$156. Total this year, \$231.

GEORGIA.—Enon ch., by S. J. Whatley, \$15.85; By J. H. De Votie, C. S., (of which \$25 for Miss Mayberry and \$10.42 for Miss Lottie Moon,) \$341.39; Union ch., by J. A. Shank, \$3.40; L. M. S., 1st ch., Atlanta, by Mrs. W. T. Akers, Treas., (for Mexican girl,) \$7; S. S., 1st ch., Macon, by Jno. F. Cargile, \$22.32; By J. H. De Votie, C. S., (of which \$26.66 from Sunbeams Bethlehem ch., \$28.75 for Women of China, and \$1.05 for China,) \$112.67. Total, \$502.63.

Previously reported, \$7,732.12. Total this year, \$8,234.75.

IOWA.—Prairie Gleaners Band, Mason City, by Miss Hattie W. Tuttle, for Miss Alta Smeltz, \$5.

KENTUCKY.—By Mrs. Agnes Osborne, (of which \$50 for Parras ch., Mexico,) \$57; W. M. W. Soc., Broadway ch., by Mrs. M. D. Thompson, Tr., \$17.15; By *Baptist Basket*, for Bahia printing press, (of which, \$2.50 from W. M. S., Clarksville, Tenn., \$1.25 from Mrs. L. Ball, Jonesboro, Ark., 50 cents from Mrs. M. A. Arnold, Milton, Ky., and 50 cents from Mrs. E. Longley, Little Rock, Ark.,) \$4.75; By B. F. Eager, L. M. S., Hopkinsville ch., \$6.45, Childrens Soc., Hopkinsville, ch., \$2.50; By J. W. Warder, C. S., \$1,011; By T. N. Wise, Covington, \$7.63. Total, \$1,106.48.

Previously reported, \$2,587.28. Total this year, \$3,693.76.

LOUISIANA.—By G. A. Turner, Tr. Ex. Brd., \$125.

Previously reported, \$284.33. Total this year, \$409.33.

MARYLAND.—W. M. to W., by Mrs. E. Levering, Tr., (of which \$85 for Madero Inst. and \$50 for Mrs. Graves School,) \$135; A friend, \$25; 1st ch., Hagerstown, by Jno. T. Witmer, \$4. Total, \$164.

Previously reported, \$1,325.02. Total this year, \$1,489.02.

MISSISSIPPI.—By B. W. Griffith, Tr. Con. Board, \$1,250. By Geo. Whitfield, Clinton, \$25; Choctaw Ass'n, by R. M. Woodruff, C. C., \$25. Total, \$1,300.

Previously reported, \$1,511.62. Total this year, \$2,811.62.

MISSOURI.—By Mrs. M. E. Douglas, Cape Girardeau, \$1; By Mrs. A. I. Houchens, Sturgeon, \$5; Busy Bees, of Butler, by J. W. Stockton, for Miss McMinn's School, \$15; By H. B. Babb, Tr. H. & F. Brd., \$922.04. Total, \$943.04.

Previously reported, \$2,574.03. Total this year, \$3,517.07.

NORTH CAROLINA—WESTERN CONVENTION.—By I. F. Newton, Kerr, 40 cents; By A. H. Cobb, Tr., \$70.70; By A. H. Cobb, Tr., \$35.41. Total, \$106.51.

Previously reported, \$457.34. Total this year, \$563.85.

SOUTH CAROLINA.—By Geo. W. McIver, Charleston Ass'n, \$38.69; Citadel Square ch., \$15; Welch Neck Ass'n, by W. C. Coker, \$216.15; Timmons ville ch., by S. J. Cole, Tr., \$19.30; Pleasant Valley ch., by F. O. S. Curtis, \$10; By Jno. Stout, for Miss M. E. McIntosh, C. S. C. W. M. S. S. C., (of which \$24.66, for Mary Harley Miss'y Fund \$9.76, for Zacatecas, \$7.50 for S. C. Window in Zacatecas ch., \$10.75 for Brazil, \$5 for printing press, \$14.84 for Japan, \$10.40 for G. P. Bostick and \$3.40 for Mary Dean, Canton,) \$310.40; Savannah River Ass'n, by D. I. Peeples, Tr., \$131.38; Barnwell Ass'n, by J. A. Jenkins, Tr., \$119.25; S. S. Conv., Barnwell Ass'n, by A. B. Hooton, Tr., \$5.75; Saluda Ass'n, by W. F. Cox, Tr. Ex. Board, \$60.86; Waccamaw Ass'n, by H. M. Anderson, Tr., \$29.15; Bennettsville ch., by J. T. Douglas, \$25; Spartanburgh ch., by W. I. Harris, Tr., \$111; By J. D. Pitts, Laurens, (of which \$24.05, from New Prospect ch.,) \$50; Cedar Grove ch., by W. H. Hughes, \$2; Bethlehem ch., by Moses Foster, Tr., \$5; Marlboro Union, by T. H. Bethea, \$70.70; Red Oak Grove ch., by J. E. W. Walker, \$3.53; Red Oak Grove S. S., by J. E. W. Walker, \$1.57; By Mrs. A. J. Sarlinas, Charleston, \$10; Greenville Ass'n, by W. W. Keys, Tr. Ex. Board, Gen'l Ass'n, \$62.73; North Greenville Ass'n, by W. W. Keys, Tr. Ex. Board Gen'l Ass'n, \$15.33; Mount Joy, ch., by Sibbie O. Spears, Tr., \$10; Washington ch., by J. Tupper Henerey, \$3.74; Union Meeting North Greenville Ass'n, by J. Tupper Henerey, (for Italy,) \$5.81; Union Meeting, 1st Div. Edisto Ass'n, by A. W. Corbett, Tr., \$5.50; Mattocks ch., by D. I. Peeples, Tr., \$3; Ridge Spring ch., by P. N. Timmerman, Tr., \$24.12; By R. A. Sublett, Hampton ch., \$6.25; Waterboro ch., \$10; Brunson ch., 55 cents; By W. P. Smith, Philadelphia ch., \$7.32; By W. P. Smith, Tr., Spartanburg Ass'n, \$5; Union Meeting Moriah Ass'n, by M. W. Rankin, \$2.32; Home Mission Soc., Heath Spring ch., by J. S. Croxton, \$2; Fairview ch., by T. D. G. Gregory, \$2; Chester S. S., by T. J. Irvin, \$5; Cedar Grove ch., by Charles Manly, \$4.50; Dorchester Ass'n, By D. B. Platt, Tr., \$2.65; Brushy Fork ch., by Jno. W. Wilkes, \$1.15. Total, \$1,413.70.

Previously reported, \$3,742.21. Total this year, \$5,155.91.

TENNESSEE.—By J. M. Senter, Tr., \$20.30; By T. J. Allison, Piney, \$6; By a Friend, \$300; Big Hatchie Association, by S. W. Hampton, Tr., \$81.63; Athens Sunbeams, by Mrs. M. N. Moody, \$2; Clarksville ch., by W. J. Ely, Tr., \$15.25; Sunbeams French Broad ch., by Mrs. J. R. Stokely, Tr., \$7.17; W. M. S., North Edgefield ch., by Miss Nannie P. Settle, Tr., \$1; W. M. S., Mossy Creek, by Miss Lizzie Ellis, Tr., \$15; Lascassas S. S., by J. T. Saunders, \$2.50; Weckley County Asso'n, by I. H. Davis, \$12; Sevier Asso'n, by J. T. M. Carmatser, \$2.73; Duck River Asso'n, by J. C. Aken, Tr., \$54.90; Concord ch., by J. T. McMillan, \$2. Total, \$522.48.

Previously reported, \$1,271.29. Total this year, \$1,793.77.

TEXAS.—First ch., Fort Worth, by E. M. Wells, Tr., (for McCormick's ch., at Zacatecas, \$50; By J. M. Carroll, Agent, \$604.20; Western Branch Asso'n, by R. Hackworth, Tr., \$22.90; By Jno. B. Bell, Abilene, 50c. Total, \$677.60.

Previously reported, \$6,242.24. Total this year, \$6,919.84.

VIRGINIA.—By Miss Annie Harrison, Richmond, (of which \$1 for China, and 50c for Mexico,) \$1.50; Mary Brooke Society, Ashland, by J. Wm. Jones, (for Zacatecas chapel,) \$25; By J. T. Betts, \$100; By a Friend, \$20; Petsworth Sunbeams, by Geo. Braxton Taylor, \$1.50. Total, \$148.00.

Previously reported, \$6,360.20. Total this year, \$6,508.20.

AGGREGATE, \$7,809.48. Previously reported, \$42,764.53. Total this year, \$50,574.01.



