

THE FOREIGN MISSION JOURNAL

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THE CENTENNIAL PERMANENT FUND.

The Centennial Committee of the Southern Baptist Convention, at its late meeting, decided to recommend to the Baptists of the South the raising of a special centennial fund of \$250,000. Of this, \$125,000 to be given to the Home Board as a building fund, and \$125,000 to the Foreign Board for church building, translation of the Scriptures and other work of a permanent nature.

That these amounts are needed by the two Boards there can be no question. Our Home Board needs fully this amount to enable it to aid feeble churches on its mission fields to provide themselves church homes, as well as to build some chapels in Cuba. The Foreign Board has need now for several thousand dollars for the purchase of church houses in several of its fields. While we are becoming more and more convinced that the time is passed when expensive church buildings ought to be erected on mission fields, yet we see constantly the need of some places being secured where our brethren may work, and where the feeble hands of converts may find fixed places of worship. We ought also to be in condition to supply, from our own treasury, the more and more frequent demands that come from our foreign fields for literature, to be used in connection with other methods of work among the people. We ought not to be dependent on other organizations for supplies of Bibles and tracts used by our missionaries.

But to return to that fund of \$125,000 for our Board. How is it to be raised? To expect that this amount will be raised, over and above the increased current expenses of the Board, by the ordinary current collections from the churches and societies, would be to indulge in vain expectations. Nor will it be raised by the small gifts of the average giver to missions. We may hope to see no inconsiderable part of it come in from this source. But if it ever is raised, it will have to be done by the giving of large sums by those whom God has blessed with large means. It will have to come in by the hundreds and the five hundreds, the thousands and the five thousands. Men of means will have to invest some of their money in this work—make permanent investments for the Lord. To secure such sums from men

who have it, will require no little personal work, especially on the part of the pastors. And to do this work, pastors will have to inform themselves fully concerning our missions, so that they may present their claims to business men in a business-like way, and be prepared to answer any and all questions about them which business men will be sure to ask.

While this is true, would it not be an encouraging, even an inspiring thing, if some of our brethren of means would, unsolicited, make liberal donations towards this permanent fund? What joy it would cause, not only in the Mission Rooms, but all over the country, if we could soon announce that the first \$5,000 towards the special Centennial Fund had been received.

Brethren will have the right, of course, of designating the object to which they wish their gifts to be applied, whether for the building of a chapel on some mission field, the supplying of literature of various kinds to the missionaries, or whether it is to be held, and the interest used for these or any other purposes. Our Board ought to have a permanent fund of not less than \$30,000, which it could hold, using the interest meantime, to be used as collateral on which to borrow money in times of pressing need. It is not probable that the Board will always have a Secretary whose personal credit will be at its command, and sufficient whenever it needs to go into the banks. It ought to have a reserve fund, which in emergencies could be used as collateral.

Who will begin the good work of providing for these needs?

TO THE READERS OF THE JOURNAL.

Of late we have had a great many brethren express their appreciation of the *Journal*. It has received abundant praise. Of course, we have been much gratified at all this, and have felt repaid, in a measure, for all the labor we have bestowed on it. It has been pleasant to hear that our work is giving satisfaction. But, unfortunately, along with what seems an extraordinary amount of praise, there has come an extraordinary falling off in receipts. Subscriptions made last year, when the form was changed, have not been renewed in many cases. And, in consequence, our finances are not in good condition. We have discovered the fact that praises do not pay printer's bills. We get the praise, but the printer wants the money.

So we venture to suggest to our readers that if they really think the *Journal* is helpful to them and the cause of missions, they do more than praise it. Work for it. Contrary to our earnest plea, the Board put the price, in the new form, too low. It hardly covers cost. And unless we get a goodly number of subscribers we cannot make both ends meet.

A little of the same kind of effort which was put forth by our friends a year ago would soon swell our list to goodly proportions. Who will help? Brother, represent the *Journal* in your church and association, and so help on the cause.

NOTES FROM THE MISSION FIELDS.

With sorrow we have to note the death of Bro. Bagby's little son, John, who died in Rio de Janeiro on the 6th of August. Bro. Bagby says:

RIO JANEIRO, BRAZIL, (Caixa 352), Aug. 8th, 1891.

Dear Dr. Tupper: I write to tell you of the death of our youngest child, John, two days ago. Our hearts and home are lonely indeed without his bright, beautiful form. He was ill about two weeks, first with bronchitis and intestinal trouble, and finally with *meningitis*, which proved fatal on the 6th inst. We are sad and burdened, but we know that God does all things well. It is a Father's hand that afflicts us in love. Our darling baby boy is happy with Christ, and we rejoice that another sweet little soul is safe forever.

We look for the new missionary brethren next week, and thank God that they are coming. Will write soon again.

Yours most truly in Him,

W. B. BAGBY.

We know that many friends who love him and his noble wife will sympathize with them in their deep sorrow and will remember them at the throne of grace.

Miss Lottie Moon has at last found it possible to leave her field of labor in Pingtu, to come home for a much needed and long delayed rest. She sailed from Chefoo in August. Miss Knight remains at Pingtu, and Bro. League and wife have moved there. Miss Moon's address will be Scottsville, Va.

Dr. Graves is rejoiced at the thought of soon welcoming Bro. G. W. Greene as a fellow-worker at Canton, and the brethren in North China likewise rejoice in the hope of the early arrival of brethren King and Sears. Bro. Bryan awaits Bro. Pierce's arrival to occupy, with him, the new station of Yangchow.

The overworked missionaries in Brazil have by this time been made happy by the arrival of the brethren who sailed in July last. Each mission receives an additional worker.

Bro. Bryan writes: "Everything is quiet and peaceful now with us. We are needing a physician to go with us to Yangchow.

Bro. Lumbley writes from Abeokuta, Africa: "Wm. F. Lumbley, a bright young missionary, was added to our home on the 13th inst. (June), so that I have not been able to do much visiting this month. As a white baby is such a novel attraction in this country, we have thought that perhaps the little preacher may exercise some drawing power on the natives."

May God's blessings rest on parents and babe.

A Few Facts.—We earnestly beg the readers of the *Journal* to think about and talk about these facts. They are serious enough to require thought and to call forth prayer and action.

1. The work of the Board is growing. Since the meeting of the Convention in May last nineteen new workers have been added to the force already in the field. We give their names and places of labor:

Rev. J. J. Taylor and wife, Rio de Janeiro, Brazil.

Rev. W. E. Entzminger and wife, Bahia, Brazil.

Rev. J. L. Downing and wife, Minas, Brazil.

Miss L. A. McDavid, Saltillo, Mexico.

Miss S. A. Cocke, Saltillo, Mexico.

Miss Sallie Hale, Parras, Mexico.

Rev. G. W. Greene and wife, Canton, China.

Rev. L. W. Pierce, Yangchow, China.

Miss Nellie A. Miner, Chinkiang, China.

Miss C. J. White, Chinkiang, China.

Rev. W. H. Sears and wife, Tungchow, China.

Rev. W. D. King, Tungchow, China.

Mrs. C. E. Smith, Abeokuta, Africa.

Rev. S. G. Pinnock, Africa.

This last is a brother who comes to us from the Methodist mission in Africa, and is highly commended by the brethren of our mission there.

2. The outfit, traveling expenses and salaries of these missionaries will add from \$15,000 to \$20,000 to the expenses of the Board this year. And this money has been, in large part, already expended, in outfit and traveling expenses.

3. These extraordinary expenses have not been met by enlarged giving on the part of the churches. The consequence is that the Board has had to make extraordinarily large demands on the banks, and, as a result, has strained its credit at a time of year when such should not be the case. So far as we can see now, still heavier drafts will have to be made on the banks, as the October drafts from the various mission fields come in.

We wish to emphasize the fact that already we are very close to the outside limit allowed us by the banks, and unless the churches come promptly to our relief, we do not know where the money is to come from to meet these new calls.

This work is the work of the churches and not of the banks, and the former, not the latter, should be the dependence of the Board.

4. This state of affairs can be remedied, so far as we can see, only by prompt and liberal gifts on the part of the Lord's people. The Board has no resources beyond these.

5. The Board needs and calls for the prayers first, and then the gifts of the people. And we request our denominational papers to call attention to and emphasize these needs.

Sailing of Missionaries.—On the 26th of August, Rev. C. E. Smith and wife sailed from New York for Liverpool, on the way to their field of labor in Africa. Bro. Smith has been in this country for some time, enjoying a much needed rest and securing a renewal of health that was beginning to give way under the strain of several years work in Africa.

On the 26th of September, the steamship China, from San Francisco, carried among her passengers for China, Rev. and Mrs. G. W. Greene and children, bound for Canton; Rev. L. W. Pierce and Misses White and Miner, for Chinkiang; and Rev. W. D. King and Rev. W. H. Sears and wife, for Tungchow.

These, with the party who sailed for Brazil in July, make sixteen missionaries, fifteen of whom are new ones, who have sailed since the meeting of the Convention. In addition, Misses Cooke, McDavid and Hale have been added to our force in Mexico, and Rev. S. G. Pinnock, who comes to us from the Methodist mission in Africa, has been added to our mission at Ogbomoshaw.

The amount needed for the outfit and traveling expenses of these nineteen men and women has been a heavy burden on the empty treasury of our Board, and has necessarily increased our obligations. In a recent letter, published in all our Southern papers, we called upon some who were able to do so, to send the Board \$250 each, to help it meet the extra expense. But so far as we know, there has been no response. Is there no servant of the Lord in our churches who will esteem it a privilege to pay the expense of these missionaries to the field? The Board would be glad to receive such assistance.

Centennial Tract.—We have had requests from a number of brethren for a tract, giving in condensed form the results of the last one hundred years work in foreign missions. We did not have such a tract at hand, and so went to work and prepared one. The work has been done between trips which we have been compelled to make and with other work pressing upon us. So it has been hastily done. We have done our best, under the circumstances, and hope it will prove useful to the brethren. The statistics contained in it were the latest and most authentic we could secure, but as every one knows who has ever tried to search for statistics, they are only approximately correct. They were taken, so far as they could be, from the

Encyclopedia of Missions, just issued by Messrs. Funk & Wagnalls, New York—a very valuable work.

These tracts are for free distribution and can be secured from the Foreign Mission Rooms, Richmond, Va., or from Vice-Presidents and Agents of the Board in the various States, to whom we will send supplies. We have also a good supply of tracts on our various fields, as well as some of a more general character, which we will be glad to send to those who will use them in furthering the work.

THE following remarks, overheard by a Brazilian missionary, and published in *Brazilian Missions*, indicate better even than statistics the nature of the work that is being done, and the results that are being achieved in the new Republic:

"A hotel keeper—"I only know one Protestant, and he is the only honest man in Sao Goncalo."

"A Comerado—"He will be sure to return the horse. He is a Protestant."

"A ticket seller—"I cannot make the change; you can pay me when you come back." Then to the station master—"It's all safe. He is a Protestant."

"Man at hotel table—"They are Protestants, and Protestants are all trusty people."

"One planter to another—"A Protestant from Rio Feio! Then you have a trusty foreman."

"A policeman—"Oh, I don't know anything about the Protestants. We never have anything to do with them except when some priest makes a row."

"A negro soldier—"Protestantism teaches you not to lie, and many other hard things. I cannot be a Protestant."

"The father of two of our school boys—"Protestants have sense. They try to make the children better."

"Man at card table—"I don't like these Protestants. They never gamble. They are good for nothing."

"The neighbor of a new resident—"He cannot be a Protestant. He swears at his wife."

"Guest at hotel table—"I wish we had some Protestants in Christiana. They are such a help to a place."

"By their fruits ye shall know them," and evidently the Brazilian Christians are bringing forth the right sort of fruit. A young man in a town where we once lived was asked by a friend some question about studying the "Evidences of Christianity." He replied, "The only evidence I know of is how a man lives." He missed the one point but he hit another. We rejoice to know that these Brazilian brethren are writing such "Evidences of Christianity" on the minds of their neighbors. Missions producing such results are not "a failure."

A MAN not generous when comparatively poor will never be generous when he becomes relatively rich. Multitudes of people in only comfortable condition are giving one-tenth of their incomes to the Lord, but not many whose incomes are large. It sounds larger to give \$10,000 out of an income of \$100,000 than \$100 out of a salary of \$1,000, but there is very much more self-denial in the last than the first. A business man said, "Nothing required so much grace from God for me as to give a full tenth when I was

making money very fast." Here is where the real test comes. We believe there are many Christians who gave freely out of small incomes who do not give so much proportionately, now that they have become rich. Remember that it is "as the Lord has prospered" we should give.

True, and the truth is a sad one. There is food here for thought, both for the rich and for those who are in moderate circumstances, or even poor. Let a man learn to give "as the Lord hath prospered" when poor or in moderate circumstances, and the habit being formed then, it will be easier for him to keep it up. But if rich now—consider, brother—are you doing your part in the Lord's work, "as the Lord hath prospered?" If not, has not covetousness a hold upon you?

THERE is such a thing as selfish prayer in public as well as in private. The minister or other Christian who obeys the inspired command to offer prayer and thanksgiving "first of all" for all men, will do much to save his people from a narrow and selfish spirit, and to bring them into full sympathy with the Saviour. And if all Christians will steadfastly pray for the coming of the Kingdom of our Lord, how soon may we not expect that Kingdom to come? "Keep on praying," said an old Hindoo, "they cannot hinder you, if you keep on praying."—*The Missionary*.

"Selfish prayer." Yes, there is. When we hear a minister leading his people in public prayer, earnestly and feelingly asking God for blessings upon the church, upon the members in all their various spheres of life, upon the unconverted; and for blessing upon his own ministry, and not a word about the missionaries, nor about the poor, lost world, we cannot help thinking about the famous petition for blessing upon "Me and my wife; my son John and his wife; us four and no more." It is selfish prayer. And unfortunately in such prayers the pastor teaches his people to be selfish—for public prayer is educational.

SCRAPS PICKED UP.

God put his religion in a *book*, the Bible; Rome fears and hates that book.....Last year the colporters of the B. and F. Bible Society distributed 95,000 copies of the Bible, in whole or in part, in Italy.....A Methodist minister in China writes: "Hudson Taylor's Chinese Missions are strongly Baptist, and there are only a few stations where sprinkling would be allowed.".....When Dr. J. E. Clough, of the Telugu mission, was about to leave Ongole for a year's stay in this country, Christians, Hindus and Mohammedans gathered in a farewell meeting. It was a graceful tribute to a noble man.....At this meeting a Hindu gentleman said: "According to the Shastras, he should not have stirred out of his house that day, as there was a ceremony to be performed by him; but whatever the Shastras could have prohibited him, they could not prevent him being present there to do honor to one who had done so much good to the people and the country."....."The prospect for Japan is bright; indeed, it seems brighter now to me than it did some time ago, when things were thought to be so much more promising than now." So says Rev. A. A. Bennett, of Yokohama, in the *Baptist Missionary Magazine*.....In the same, Rev. P. J. Vincent, of Paris, France, says: "All our sister

churches are coming to the front. In the first five months of the year our churches received by baptism about 200 members, and in all probability the second half-year will be even more fruitful.".....The first section of the Congo railway has been completed from Matadi to Leopold Ravine.....The French Chamber of Deputies by a vote of 439 to 104 refused to ratify the Brussels Agreement, with reference to the suppression of the slave and liquor traffics in Africa. Objection to right of search by English ships probably led to the result—a very unfortunate one for Africa.....A Shan convert, being asked how it was that the Lord had changed his heart, replied that he could not explain the method, but he knew his "heart was exceedingly not the same."

THE WORK AND THE MEN.

THE great Asiatic belt of heathenism stretches from India on the southwest to Japan on the northeast. It includes three empires, and they form the great line of battle—a centre and a right and left wing. The multitude of people in them all is enormous. India has two hundred and sixty millions, China has four hundred millions, and Japan has forty millions, making a total of seven hundred millions. Brahmanism, Buddhism, Confucianism and Shintuism are the prevailing forms of error.

The first question to be asked is, What is the intellectual and spiritual condition of all these hosts? Answer that, and we will know the kind of work to be done. Tell us the kind of work to be done, and we will know the kind of men that are needed. Fitches are beaten out with a staff and the cummin with a rod.

There is a lettered class and an intellectual class in each of these nations. In India there are the Brahmans; in China are the literary graduates, students of Confucius and Lanchi and Mencius; in Japan are the old Samurai class trained to literature and the profession of arms. This lettered class contains able and subtle thinkers and adroit disputants, who are to be carefully approached and carefully handled.

But now, observe that in no case do these form a majority of the inhabitants. On the contrary they form relatively only a fraction. In India the proportion is largest, but it is a fraction still; in China the number of readers is absolutely small; in Japan the Samurai class does not exceed two millions, though education is being rapidly diffused among all classes, and the number of readers is increasing every day.

It may be safely said, that out of the whole population, at least five hundred millions have but few if any great educational attainments, and that a hundred millions more are not so far advanced as to make them troublesome disputants, beyond facility in using certain stock objections made ready to hand and in common circulation, but soon understood and mastered.

If, for a moment, and for the sake of argument, we leave out of consideration the condition of the one hundred millions versed in casuistical questions and capable of casuistical debates, we have remaining a vast mass of human beings *six hundred millions strong*, who may be classified as regards religious discernment much after the manner in which God classified the inhabitants of Nineveh—they are intellectually very backward in development, even while quick and shrewd and alert in natural capabilities.

These six hundred millions are dead—dead men before God. What they need is the voice of the evangelist. So do the other hundred millions for that matter; but *they* are supposed to be very capable in all manner of casuistry and sophistical argumentation, fully a match for the Christian propagandist in all the refined subtleties of thought, and, unless he is cautious, able to knock his feet from under him. We leave them out for the present, though this passing remark is in order. It is on their account that some people think that the chief mission work to be done in the far East is to encounter and

confute dialecticians and sophists. To hear what is said now and then by some who exaggerate the difficulties in that direction, one would infer that profound thinkers and bewildering debaters are thicker than their own plantain trees; that they abound in groups at every turn of the road, ever ready with their crafty questions to block the way of the missionary.

Now, we do not believe that things are so bad. It is true that such men are numerous enough, and some of them are indeed a match for the acutest reasoners from home. They are well trained in intellect, and well read in all sorts of mythological lore. They have the best edge put on their intellects that can be given by the best of English training. On this subject one will do well to read the admirable presentation by Rev. Dr. Boggs, of Ramapatam.

But the heavy and solid masses are not of that kind. We repeat the remark, *the six hundred millions are dead men*. They are not full of dialectics, nor of profound philosophy, nor of bewildering questions. Their minds are dark, full of darkness, and their hearts are full of sin; they are blinded and debased, and led captive by Satan at his will. They need light, but it is not the light of science nor of secular education; they need the light which Christ only can give, and the life which Christ only can impart. They are not suffering from lack of soul physicians who can reply to Spencer and Darwin and Tyndall. The poor creatures never heard of Tyndall and Huxley. What they want is somebody capable of showing them the way of salvation—somebody who will *stick to that one thing* until the thing is done, or until his head is gray—one who won't turn aside or allow himself to be switched off on some side track. To be sure they will need other builders by and by, but just now they need evangelizers!—evangelizers!!—evangelizers!!! earnest, upright, downright, regular, persistent evangelizers, to go up and down among the *six hundred millions* telling the few simple and saving truths which are essential to the soul's deliverance.

This does not mean that untrained men are sufficient for this work. On the contrary, it calls for men of specific fitness and specific training. No matter where they get the training nor how they get it, whether with a diploma or without a diploma, provided only that they have the fitness and the training, and give evidence of being called of God to the work, and will throw themselves into evangelizing work with all their mind and all their heart and all their body and all their soul.

Granted, as we also affirm, that men of the very highest culture are called for in certain departments and stages of the work of establishing Christianity, yet new stress is laid on the fact that there are some *six hundred millions within reach* possessed of no great range of quibbling power, as above depicted. If men of the "highest culture," as it is called, can be had for this work, then send them along. If such men will not come forward, or if there are not enough of them, then hinder not those who are willing, and who are able to do this great *preparatory work of country and village evangelization*. *The crying need of heathen Asia to-day is not for a host more of professors and book-makers and office-men, but for a greater host of open field workers and evangelizers.*—DR. ASHMORE, in *Bap. Miss'y Mag.*

MEDICAL MISSIONS.

Outside of Christian countries nearly all disease is esteemed to be of supernatural origin. The belief in disease-spirits is found from the Eskimo to the Patagonian; in Central, Western, Eastern and Southern Africa; in Borneo, Australia, the Indian Archipelago, among the Malagasy, and is well nigh world-wide, and has existed through uncounted centuries. The treatment of disease is in consonance with the theory of its origin. Even where the rude medical notions of Greece, Egypt and Arabia have mi-

grated, there is ever found the superstitious treatment of disease. Medicine and religion go together in the thought of the non-Christian man. He is quite ready to receive them together from the Christian missionary! "The recovery from disease is the kindest exhibition of Divine power; and the Christian medical missionary occupies a lofty vantage ground in his work."

The results of medical missions abundantly sustain these statements of what might be expected of them. Of the twenty stations in the region of the English Presbyterian Hospital at Swatow, China, seven or eight are said to owe their origin to hospital patients. In the hospital of the London Missionary Society at Amoy it is said twelve to fourteen thousand towns are yearly represented. Intelligent natives from all parts of China going to Canton visit the hospital and dispensary there, it is said, as one of the great sights of the city. Twenty thousand patients a year, some of whom have come hundreds of miles to it, are treated at this hospital, and hundreds of them have been led by it to give up idol worship. All these institutions illustrate the power of medical missions to lessen the anti-foreign feeling, to diminish the power of superstition, and to exhibit the unselfish character of the Christian religion. Medical missions have opened the way into many countries where prejudice otherwise shut out all Christianity. It was so in Jeypore, India, and in Korea.

The story is the same in every land whither the medical missionary goes as to the effects in winning the people. Dr. Scranton, of the Methodist Mission of Seoul, Korea, says: "Our patients, as well as students, come to us from all parts of the realm. The patients many times come with more faith in a cure than our diplomas will warrant us in promising or attempting. We have thus far been permitted to influence hundreds of Koreans toward a belief and reliance in what foreigners can do and teach, and have relieved much suffering. Sometimes our simplest operations are not much short of miracles in their eyes, and our renown and welcome are increasing daily. One of our first steps is to make the country glad we came, and make them put reliance in what we can teach. This is fast being accomplished in all departments."

Mrs. Isabella Bird Bishop, author of "Unbeaten Tracks in Japan" and other volumes about her wide wanderings over the world, in addressing an English audience recently, said she was an enthusiast on the subject of medical missions. She told the well-known instance of the effects of Dr. Cochrane's medical work in Persia. An English exchange thus reports the story as she told it, and testified to it:

"On one occasion the chief of the Kurds—Sheik Abdullah—sent for Dr. Cochrane, and told him that he was about to make war upon the town, but that if he would indicate the exact position of the mission buildings, and warn the missionaries to keep within their shelter, he would guarantee that no harm should befall either houses or people.

"And so it came to pass. So grateful was Abdullah for services rendered by the doctor that he contrived to restrain the ferocity of his men for the whole seven weeks during which the siege lasted and firing was kept up. Not a missionary, not one of the five hundred native Christians who took refuge with the missionaries, was touched. Their goods and their cattle, too, were in safety in the mission buildings. Even the five Christian villages outside the town were, for Dr. Cochrane's sake, left unmolested. This is all the more remarkable when we consider the natural disposition of the Kurd, the fanatic fury to which he is roused by his religion—eminently a religion of the sword—and the annoyance felt by Abdullah at the long resistance of the Persians.

"I found that wherever I went in Koordistan Dr. Cochrane's fame and name had spread everywhere. I was asked after his health and whether I had seen him," etc.

Rev. J. H. Corbett, of Shantung, China, says there would be a mighty upheaval in China if into every district of the empire a Christian physician and a trained preacher were sent two and two. "Missionaries who have some knowledge of medicine may do good," says J. Hudson Taylor, "and win golden opinions while on journeys." But Dr.

Edward Chester well says, "The medical work in missions is nothing save as it helps to show to the heathen that the Divine Christ is the centre, the soul, the life of Christianity, and that we are his disciples and followers."

America has not failed to see the value of medical missions for women by duly qualified women doctors. There are said to be 109 medical missionaries in China, of whom 38 are women; and of these women physicians 36 are from America. Medical missions have been begun in all but four of the provinces of China. The work of American medical lady physicians in India has been the means of leading to a national movement for sending women physicians to that country. We refer to the Lady Dufferin Movement. This had its inspiration in the medical mission work of the American lady doctors. But of the manifold and direct and indirect favorable results to evangelization from medical missions we cannot even further hint. No department of missionary service will probably require greater expansion in the near future, nor yield more satisfactory results, provided the professional work be not allowed to absorb the evangelistic accompaniment.—*Missionary Review*.

THE HOPEFUL OUTLOOK IN JAPAN.

It is not to be denied that the year has left a feeling of uncertainty and fear in the minds of many. Some even look forward to indescribable disaster; but a calm review of all the facts warrants us in saying that the outlook is full of hope.

Even with so strong an anti-foreign spirit as the last year has shown, our Japanese Christians have held their own. Thirteen were elected to the Diet. One of them was chosen President of the Diet, and a second, permanent Chairman of the Committee of the Whole. These two posts were most keenly sought, and their occupants are very prominent and important in the public's thought. Christianity has further shown its wide influence by the long continued agitation against licensed prostitution, an agitation that has enlisted a large share of popular approval and sympathy. It is no small triumph that Christianity so soon manifests itself as a moral force in the national life, and that it is so secure in its place that its profession is no hindrance to high political advancement.

The fact that the Church contains so many men of prominence, so many men second to none in their wide influence, is high encouragement, although, as a natural consequence, the foreign missionary is thereby remanded to a somewhat secondary place. As the Church thus reckons judges, professors, members of the Diet, prominent journalists, and high officials among its active members, we cannot expect the same position we should occupy in lands where the converts are for the most part from the lower walks of life. But we must be narrow, indeed, if this success becomes a source of discouragement. Let us thank God and take courage.

Though the year has been a trying one to foreigners, still has the Church remained remarkably friendly. There have been sharp criticisms of men and methods, it is true; but we should hesitate to demand submissive silence from our friends. And it is not to be forgotten that the prevalent hostility to foreign institutions of every kind, and the association of the Church with missionaries in the popular mind, has been the cause of denials that the Church and foreigners are identical—a denial that has sometimes been more emphatic than agreeable in expression.

The theological unrest, too, gives rise to hope. One minister joined the Unitarians, but he carried no one with him, and there is no disposition to follow his example. Already there are signs that the Radical flood has passed its height and begun to recede. We shall hear less of it in the years to come. It is not to be overlooked that the Unitarian Mission has a new leader of a spirit very different from the former "ambassador," whose hostility to orthodoxy and to other missions is replaced by friendliness and a

desire for such co-operation as is practicable. The Plymouth Brethren, too, have about exhausted their capabilities for mischief, and almost cease from troubling the congregations. Some of the keenest of the Japanese ministers feel that the tide now sets with us.

There is no falling off in the number of young men who press into the Christian ministry. And for the theological department of the Meiji Gakuin I may say that our junior class is not only the largest but the best that has entered the school. There is no better test of the true condition of the Church:

The difficulties have culminated in Tokyo. In the provinces the state of things has been by no means so trying. In a letter just received, a missionary of much experience and sound judgment writes: "The condition of affairs in Central and Western Japan was never more promising. Converts are not gained so rapidly, perhaps, as in some years gone by, but the churches were never in so good condition before." That testimony can be duplicated by many witnesses in widely separated fields. And even in Tokyo our most intelligent pastors say they find no widespread opposition to Christianity, nor any cause for real discouragement.

Surely God has done great things for Japan, and His Church may trust Him for the days to come. He does not leave us without evidence of His presence and blessing. Through His grace the Church shall go forward that it may be His witness and the preacher of His gospel to all the inhabitants of the land.—REV. G. W. KNOX, in *Missionary Review*.

THE FIELD IS THE WORLD.

"Wait till our own the Gospel have received,
For with our own we surely must begin."

"Begin and finish?"

"Well, that work achieved,

We shall have leisure to call others in:

'Go to all nations'—*somewhen* we allow—

'Beginning at Jerusalem' means *now*."

"And yet, methinks, the two commissions blend
With one another, in distinctive force.

'Go to all nations' was the appointed end,

'Beginning' only pointed out the course.

Beginning only, if we wait to show

One work completed, we shall never go."

—Selected.

LETTERS FROM THE MISSIONS.

From Bro. D. W. Herring.

SHANGHAI, July, 1891.

Dear Bro. Bell:

Two quarters are passed and I have not sent you a report of myself this year. The most of my time has been taken up by a tour of West China. I had had it in mind for some time, and took occasion to go when my friend, Mr. Geo. Warner, of the Missionary Union, returned to his field in Szechuan with his bride. I started

early in February, and went by steamer, Chinese fare, as far as Ichang, 1,000 miles up the Yangtse river. From that point we took native boat to Chung King, 400 miles further. This part of the journey took us through the famous "Yangtse Gorges," and over the numerous rapids. Not half has ever been told of the grandeur of these gorges, of which there are four, respectively, twelve, four, six and twenty miles in length. In some places, almost per-

pendicular walls of rock rise up on both sides for two thousand feet. This extensive range of mountains is cut right through, in a zigzag way, by the great Yangtse, which rises some thousand miles further west; and though the river forms a road for an immense traffic, these mountains about as effectually divide between East and West China as the Atlantic does between the old and the new world. The rapids and swift current make navigation difficult and somewhat dangerous at any time, and almost stops it during the summer months, when the water rises from fifty to one hundred feet above its winter mark. Sometimes as many as eighty men are seen pulling a boat; they skip like cats from rock to rock, and pull like mules all day long. Coming to a rapid they pull up near shore under lee of the rocks, send out their extra bamboo cable, call in a lot of extra "treckers," and when all is ready, swing out into the stream and commit the boat to the rapid; inch by inch they draw it up, while it dances in the foaming waters till it trembles in the balances, then a little more pulling and over it it goes. It is beautiful to see them coming down; they go with a rush, dashing over the rapids, from fifty to a hundred rowers keeping time by a quaint song. The regular stroke of their oars gives one some idea of the ancient galleys. One experience I never shall forget. On my return, coming through the Lukan gorge at midnight, the deep waters were swift but silent, the full moon discovered the immensity of my surroundings, and silvered the ripples made by the regular splash of the oars; I was awed, as I stood on the stern of the little boat, to a stillness like death, but when, as quick as a flash we passed out and went leaping down the Gin-tan rapid for two miles, my feelings were as quickly reversed and I was wild with enthusiasm.

At Chungking, the St. Louis of West China, I had a pleasant visit with missionaries and then leaving my friends, the Warners, to continue their journey three hundred miles further up the river, I struck off to the north of the river and had a twenty days walk through a fine

country; visiting the "Fire Wells," where salt from a thousand wells, from one to four thousand feet deep, is boiled by burning natural gas from the same wells. Thence, I proceeded on across the Min river, at Kia-ting, and three days' journey beyond, to the top of Mount O-mi, (Bud-dah), 12,000 feet above the level of the sea. From this point I could look beyond the border of China proper into the great country of Thibet, where the gospel has never gone. On this mountain, in the same latitude as Shanghai, I was in a big snow and sleet on the 15th of April. I went thence to the capital, Chen-tu, a magnificent city, whose walls, four square, with a gate in each direction, are fifteen miles in circumference, and broad enough on top for five carriages to drive abreast, and as level as a floor. This city is in an exceedingly fertile plain, whose radius is about sixty miles, and it is probably the most densely populated spot on earth. The China Inland Mission have a mission in this city, in which the gospel is showing itself to be the power of God unto salvation. Other missionaries of this and other missions are found here and there—they are so lost among so many millions that one would scarcely find them in a life time, if he did not know right where they were. More are needed, and are needed now. Oh, so much! It is a vast and an inviting field. During all these journeyings I was stopping at native inns, except when I found myself in the city of some missionary, and much of the time alone. I was treated with kindness everywhere; and sold my gospels and tracts and told the good news as best I could everywhere, without insult from any. I did not hear the hateful "foreign devil" beyond the mountains. Some of my talks, one especially with an honest old farmer living among the hills, whom I shall never forget, and pray to meet in heaven, revealed to me the fact that what was needed even more than the books I was selling was some one to *tell* them the way of life. This old fellow said pathetically, "but I don't know how to read, and there is nobody to tell me." Colporters have done a good

work in many parts of this province; but the *preachers* have been and are yet few, few.

I came quickly down the beautiful Min (clear) river, to the Yangtse, where the Northern Baptists are beginning their work in this great west; and then down the Yangtse again. What we took twenty days to make going up, I made in three and a half days coming down. I came away with what I went to obtain, a pretty good knowledge of Szechuan as a mission field. I am full of the desire to go there to spend the rest of my life for the Lord. I am going if he opens the way. My wife also longs for the regions beyond; so there is nothing in the way. I hope the Board will send us a man to get ready to take my place at Shanghai. Let us also pray that the Lord will raise up a band of brethren who will offer themselves to the Board to go to West China. Now isn't it a fine opportunity to begin a work strictly on New Testament lines? Go to *live among the people and preach the gospel, and do nothing else but preach the gospel, on the principle of a support.* I need say nothing about their wearing the Chinese clothes, and living in Chinese houses, that will commend itself to any man who comes and sees the field. May the Lord lead in this.

When I returned, the 11th of May, I found all things going on well in brother Tatum's hands. One brother, Wong K'ia San, a licentiate who had done a good deal of preaching, though not employed by us, had passed to his reward.

Since my return I have been preaching away. The disturbed state of China has not affected us here, except perhaps to give us larger audiences.

Yours in the work,

D. W. HERRING.

From Bro. Simmons.

CANTON, CHINA, Aug. 8, 1891.

Rev. T. P. Bell:

My dear Brother: We were glad to hear of the new missionaries for China; and we were specially glad to hear that we are to have some here. It is to be hoped that

these are but the vanguard of a large number that are to follow soon.

We have just heard of the sad death of Rev. Wellington J. White, one of our Canton Presbyterian missionaries who was at home for a rest. He and his daughter, Lillian, were killed in a railroad accident somewhere in America, July 30th, and Mrs. White was seriously injured. Mr. White was just in the prime of life. He was expecting to start back to China very soon. It is a strange providence that takes a man so well prepared for a work that needs men so much. But we know that God makes no mistakes. It will all be plain after a while.

Good news from Young-Una district. Bro. Tso has just returned from a visit to that district. While there he baptized twenty-four. This is the same place I visited in March, and where I baptized twenty-one. There are eighty-three members there. In October and November I hope to visit them again, and will probably organize them into a church. That field needs at least two families. The prospects are that we are going to have a large ingathering in that and some other fields.

All of our mission, except Mrs. Simmons and myself, are in Macao resting during August. Wife and I spent three weeks there in July.

We have had seventy-seven baptisms so far this year.

Yours fraternally,

E. Z. SIMMONS.

Shall we not all be "Specialists?"

CHEFOO, June 9, 1891.

My Dear Bro. Bell:

I have read with great interest your editorial in *Journal* for May on "*Special Objects.*" It is quite natural that the Board should be troubled with them, and it does seem an important question just how to manage them wisely and keep in harmony with all the missionaries and contributors. Of course every missionary thinks his special object is the most important and urgent ever presented. I want to ask, then,

that all of us become specialists in our contributions and work—all have *one special* object. What shall that be? Let him, who alone has a right to speak on this great subject, tell us. "Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." "Go ye into all the world and preach the gospel to the whole creation." "To preach the gospel" is the business of those who go; to support them is the business of those who do not go. To make ourselves all specialists thus closes the door to the innumerable difficulties and worries about special objects. "But we already have the special objects approved and projected," one replies, "what shall we do with them?" I reply, get rid of them as early as possible. I would not dare say that we should cut off immediately all appropriations to schools, native assistants, &c., but might not the Board decide to decrease year by year all such appropriations, making no new ones, to such objects till these are all off their hands, and then go forward in the one object of sending out and supporting American men and women *to preach the gospel*? I would not dare suggest this, but from the profoundest conviction that Christ thus prescribes and limits our work! If he does not, where is the authority for going further? Does the "teaching them to observe all things" include schools and other appliances? Are not our people tending to a multiplicity of objects not only not prescribed by the Board or the Convention, but not by Christ?

Our ladies and children are specialists, and in proportion as they gain power, as they are rapidly doing, they will have yet more and more special objects, unless the door is shut. To shut the door is the only way I see out of the difficulty, unless we open to *everything*. Praying that the Lord may make us all good "specialists" in preaching Christ to the heathen, I am yours in the *special* work.

G. P. BOSTICK.

From Miss Emma Morton.

RIO DE JANEIRO, July 9, 1891.

Dear Bro. Bell:

We have had quite a bad epidemic of yellow fever this season. It has nearly gone now. The last report was just one death in a day. You know that we really are never entirely free from it here.

I lost a good deal of time at the beginning of this cool season. The hot weather was nearly over when I found myself down with intermittent fever. I was in bed only two days, but it had been on me about a month before I knew what it was. As soon as I got strong enough, I went up to Nova Friburgo and stayed nineteen days, and came back feeling perfectly well and stronger than for months.

So I am now hard at work. I can't find time for near all that I want to do. One opening especially has encouraged me a great deal. As a result, I will hold a woman's meeting once a week, in a part of the city where no gospel work of any kind has been done since I have been here. Two weeks ago I had no idea of it, but now it seems to me one of our most promising places. O, Bro. Bell, you don't know how much I enjoy being *really* at work. I begin to feel quite independent in talking the Portuguese. Of course I make mistakes, but I can make them understand me. Naturally rather bashful, it was right hard for me to speak another language, but I have more confidence now, and can lead a conversation sometimes.

The woman I wrote about in my last letter has burnt up her images and has given her *oratorio* to Da Olivia to keep her Bible and hymn-book in. She says she is going to ask for baptism soon. The Lord is showing me how and where to work, and is giving me the strength to do it. This is the season in which we can do the most, so we are making use of our time, and have not much time for writing. Pray that the Lord may bless our work abundantly. There surely are many of his chosen in this city.

Yours truly,

EMMA MORTON.

From Bro. R. T. Bryan.

CHINKIANG, CHINA, July 14, 1891.

Dear Dr. Tupper:

How time does fly! It seems to be only a few days since I wrote my second quarter's report. But my diary shows that the work recorded there could not have been done in a few days.

Last quarter I conducted seventy-five services, attended thirty-four others, and distributed about 2,000 tracts. Each tract will be a preacher preaching in my absence. I also succeeded in securing tea-shop preaching places at my other five out-stations. We generally have to visit a place many times before being able to secure a regular preaching place.

God has now opened the way, and I shall give myself to him to be used in his own way. He may not give the harvest this year, or even the next, but he will help us to sow the seeds of his truth, and give the harvest in his own good time.

The seventy-five services conducted have been in the chapel, in street chapels, in tea-shops, by the roadside, on the streets, from boats—in fact, wherever we could gain listening ears. The people, with only a few exceptions, have been kind, have seemed to listen attentively, and have been anxious to secure tracts. In some villages they have taken me to open places, brought out benches, and asked me to preach.

We are not able to report additions to our church, but God is at work in China in his own way. The gospel is making rapid progress in breaking down prejudices and in waking up China from her long sleep. All we need is a great out-pouring of God's Holy Spirit and many seed sowers.

The tracts distributed consisted of prayers, hymns, and three original ones—one on an annual idol-procession, another on the drought, and another asking and answering the usual questions asked by the Chinese concerning the gospel. We have the Chinese characters of each tract cut on a board, and can then print thousands at a very small expense. I shall try to write tracts on the living issues of the day, and distribute each one when the

people are thinking and talking about the subject of that tract. For example, we have had a long drought, and the people have been talking about it and praying for rain. The officials forbade the killing of animals, and went themselves on foot to the temples to pray for rain. I wrote a tract on praying for rain, asking three questions: Why has it not rained? Who alone can give rain? When will the true God give rain? The answers were composed entirely of Scripture. It pleased the people to see that I was interested in securing rain for them. They were eager to secure and read the tract. It was a rare and beautiful sight, after I had passed up the street distributing it, to see, on my return, men in their shops and men on the streets earnestly reading portions of God's word. That comforting promise, "My word shall not return unto me void, but *shall* accomplish that whereunto I sent it," gladdened and cheered my heart.

During the last quarter I have also treated successfully a number of sick people, and have found the effect beneficial to my work. The Chinese know next to nothing about medical science, and they suffer very much for the want of good nursing, suitable food and proper medical treatment when they are sick. My heart often aches when I am compelled to turn away a poor sufferer, whose case I do not understand, or some one whose case requires so much expensive medicine that I am personally unable to treat it. At such times I long for a missionary physician to help us in our work. O, that God may put it into the heart of some consecrated physician to come over and help us.

The abundant showers have come at last, and the country seems to be growing quieter.

Most of the recent attempts at riots have been promptly put down by the Chinese officials. Pray for us!

Sincerely yours, R. T. BRYAN.

Kind words are the music of the world. Their power seems beyond natural causes, as if they were an angel's song.

From Miss Mary A. Taylor.

AN ITALIAN "SITUATION."

CUTIGLIANO, ITALY, Aug. 28, 1891.

Dear Mr. Bell:

We had rather a unique and peculiarly Italian *situation* here the other day, but I doubt whether I can adequately describe it to you. The Eagers have already familiarized you with this little village, which lies on the mountain side like a towel spread out to bleach, but is really cool and fresh, so that it receives every year a large number of "villeggianti" or summer residents. Like every Italian nook, it boasts its bit of history and many quaint corners, and in addition to these attractions, has a northern flavor in the gigantic fir trees which belt in the grey stone church. Courteous inhabitants and pure Tuscan speech confer a certain distinction upon this wee place, where the Eagers own a house commanding an extensive and lovely view. Mr. Eager desires very much not to arouse the antagonism of the people, but to gradually win their confidence before attempting any distinctively evangelical work, and in this he is wise, for harm has often been done in Italy by injudicious and premature breaking up of the ground. Naturally the prejudice against Protestants is most intense in the villages and smaller places, and we believe that durable, good work can be done only by a gradual object-lesson of upright living, with here and there "a word fitly spoken in due season."

A young man died a few days ago in Cutigliano of consumption. There have been seven deaths in the family within five years and two in the last few months. This case is a peculiarly sad one, as he leaves a young wife and two little children. He had visited Mr. Eager in Florence last winter, and received him here during his last illness. At the end he refused to see the priest or partake of the last sacraments; so, after his death, the curate wrote to the bishop of the diocese to know whether he might administer religious burial, and the superior commanded him to deny it. Of course the family were very much troubled by this species of interdict, and the indignation in the village was ex-

treme. In the cities, every one is accustomed to the sight of purely civil funerals, but such things are quite unheard of in the country districts, where the people are generally more religious, and, in any case, more attached to the forms and personnel of the church. This species of excommunication was caused by the man's having desired the presence of an evangelical minister in his last moments and not by his refusal to confess and receive the viaticum, which his brother, who died a short time ago, also did. The old father was more affected by the priestly condemnation than even by his son's death.

About five in the afternoon we received a message from Mr. Eager saying that the burial was to be at six o'clock and that he hoped we all would come, as he was going to have a religious service and did not wish the people to think the man was being buried like a dog. We gathered in the piazza before the house, a small group of English speaking people, with very uncertain ideas of how things would be managed, but we found that by one of those uncertain gusts of popular feeling which cannot be determined beforehand, the sympathies of the village were rather with our party, or at least, not averse to it. The band had promised to come, and even the Company of the Misericordia, (the black-robed confraternity which carries the bier and attends to funerals), though they were behind time, arrived at last. As usual, numerous candles and torches were provided for the procession, and Mr. Eager wisely did not interfere with any of the arrangements. When the coffin was brought out into the piazza the tall candles were lighted and the torches set on fire, the Misericordia began to intone as usual, and we feared that after all they intended to drown Mr. Eager's voice, but he obtained silence and standing on the doorstep read in a pealing voice the latter half of the XV chapter of I Corinthians and then prayed. Children climbed up on the fountain to see, the crowd surged back and forth and there was an undercurrent of rustling curiosity and antagonism, but the strong words fell on the evening air like a clear message

from a better land and gave the ever new sense of hope and power. At the close of the prayer Mr. Eager requested all to form into an orderly procession, which was done, and we went slowly out to the cemetery on the hillside to the sound of a march played by the band. Excitement, sympathy and curiosity had gathered a large number of people, so that the crowd was quite an imposing one. On reaching the church, which, for the first time on such an occasion, was closed, of course a quiver of excitement ran through the crowd and there was a painful, throbbing pause, but in a few moments they moved on. It was a strange throng, with its band, flaring lights, black gowned hooded Misericordia, old women loudly muttering *aves* and *pater-nosters*, and evangelical ministers, winding along the green mountain side. At the cemetery it was even more striking, for the lights massed themselves around the grave, and Mr. Eager's figure stood out a dark silhouette against the sky while he spoke and read to the people. A full harvest moon was rising over the mountains, which seemed to frame all the scene with still majesty, so that I was reminded of some gospel page where we are told how the people gathered on the hills of Palestine to hear the words of Life.

We hope that some seed may have fallen into good ground, and that prejudice may be weakened by a knowledge that at least evangelicals are not hireling unbelievers as many think.

Believe me, yours sincerely,

M. A. T.

From Rev. W. J. Hunnex.

CHINKIANG, CHINA, Aug. 11, 1891.

Dear Dr. Tupper:

Sometime having elapsed since I wrote to you, I am now sending you a few lines. You will, I am sure, be pleased to know that things are in a much more peaceful state than they have been for some time past, and the outbreaks of violence in different parts of the country have now almost ceased. For this we are profoundly thankful, as it leaves us more free to engage in our work of proclaiming the gos-

pel. Whatever may be the ultimate outcome of these riots and disturbances, there can be, I think, no question as to their harmful effects at the present time; but we can rest assured that God will cause all these things to turn out to the furtherance of his cause.

We have been having some special meetings, somewhat similar, I suppose, to the protracted meetings held in the home churches. We met together every evening at 8 o'clock for prayer, and then at 8.30 opened our chapel for preaching. It was crowded on every occasion and the people listened remarkably well. The weather was exceedingly hot, and the people wore very little clothing, but I suppose that with scarcely an exception, they all had fans, which they kept in rapid motion during the preaching.

Bro. Bryan did most of the preaching, the other missionaries assisting by praying, singing and conversations with the people. The fundamental truths of our glorious gospel were presented to the people in a very lucid and attractive manner, and one felt almost compelled to believe that the people would be unable to resist such loving and earnest appeals to them to come to the Saviour. Certainly many of them were impressed by what they heard, for they came over and over again, and several came to my home to enquire about the gospel. One intelligent man, a shop-keeper, who lives in a village about fifteen miles from here, came to see me, and although he had only heard the gospel for the first time on the preceding evening, he seemed to have a good knowledge of the way of salvation, and wished to join us there and then. He said the gospel might be compared to the cup of tea that I had invited him to drink. He did not know where the tea was grown, or who gathered it, where it was sold, or who prepared it; he only knew that the tea would quench his thirst, and all he had to do was to drink it. So in the same way, he did not know much about the one true God and the Saviour, Jesus Christ, but he knew that He was a Saviour, and all he had to do was to believe in him and accept him as

his Saviour. After a conversation, which lasted for about two hours, he bowed for the first time in prayer to the true God, after which he left for his home, I having promised to visit him at the earliest opportunity. Other interesting cases might also be mentioned, but the longer I live in China the more do I feel convinced that the utmost care should be exercised in dealing with those who have professed to be interested in the gospel. What missionary has not been made sad by seeing some, apparently very much interested in the truths that he proclaimed, lose all their interest as soon as they discovered that no pecuniary advantage would come to them if they entered a Christian church? Hence we must rejoice with trembling, and while striving to be as harmless as doves, must by no means forget that in dealing with these people we must also be as wise as serpents.

Of course we were glad to hear that we shall soon have reinforcements here. We are now endeavoring to secure suitable accommodations at Yangceo, so that that great city may be taken possession of in the name of the Lord. Bro. Bryan and I have made several journeys there, have looked at many places, had an interview with the magistrate, and last, but not least, have cried continually to the Lord for help and guidance in the matter. We have, however, not yet succeeded in finding a suitable place; and, indeed it is not easy to do so just now, the disturbed state of the country having the effect of making the people fear to have anything to do with foreigners.

The presence of American and British gun boats here has given the missionaries an opportunity of doing a little work among them. Services are held on board the vessels twice a week at which the missionaries have an opportunity of preaching the gospel. It is certainly very refreshing to be able to lay aside for a short time the Chinese language, and to speak in one's mother-tongue of the wonderful works of God.

I have set apart in my house a large room for a reading room for the sailors.

Refreshments, journals, books, &c., are supplied, and the sailors make a liberal use of the place. Once a week I invite as many as can come to tea, after which a gospel meeting is held. We have had the joy of seeing souls brought to the Lord, and the hearty songs of praise and joy that the sailors who love the Lord delight so much to sing, is reviving and refreshing to our own hearts. They that water others shall themselves also be watered. After mixing and conversing with these simple-hearted and happy believers in the Lord, one feels encouraged and strengthened to go on with renewed zeal and energy in the work of making known the gospel to the Chinese.

It is very hot now, not far from 100° in the shade, and one feels exhausted and prostrated sometimes: but we are all keeping fairly well, for which the Lord be praised. Many of the Chinese are dying from cholera and other dread diseases.

Oh! Christians to their rescue fly,
Preach Jesus to them ere they die.

Faithfully yours,
W. J. HUNNEX.

From Mrs. R. H. Graves.

WORK IN GIRLS' SCHOOLS IN CANTON.

August 18th, 1891.

Dear Brother Bell:

I think very little has been written about our woman's work in Canton this year. It is not for want of something to write—there are many interesting incidents, which, though they seem commonplace to us, would interest the lovers of the work who are not so familiar with it as we are. Fortunately, Miss McMinn gives you a newsy postal now and then, for which we all thank her. Some of us allow the duties on the field to absorb too much of our time and attention, and must neglect the *duty*—I acknowledge that it is a *duty*—which we owe to those who support the work. I am not sure which is more important; but that which is nearest at hand seems so. I think we all have consciences void of offense with regard to that. We do work hard, and the Lord's blessing seems to rest upon our labors. Our hearts are encouraged by seeing some

fruits, though we long to see conversions by the hundreds and the thousands, instead of by the ones and tens, as now. Since the first of January we have been permitted to see more than seventy-five added to our churches; but if our methods of work were better, our love for Christ and immortal souls greater, and our faith stronger, the number would doubtless be much larger.

We have nine girls' schools in operation this year (seven supported by the mission,) but no one of your missionaries is confined to school work exclusively. We each do more or less evangelistic work in addition to looking after the two or three schools under our charge. I give more time to school work than any of the rest, because I have charge of the woman's class and the *management* of the boarding school in addition to the care of two, sometimes three, day-schools; but I feel that this woman's class and my day-schools furnish better opportunities for effective evangelistic work than any anything else I could do. The woman's class is composed mainly of the unconverted wives and mothers of our isolated country members, and one rarely leaves the class unconverted. It is such a joy to see them grasping the truth and to know that they will go back to their country homes to be centres of influence for Christ.

My day-schools this year, more than formerly I think, have been the means of leading many women to hear the gospel. Many have crowded into the schools to hear the children review their Bible and "Bible story" lessons and sing hymns, and to listen to the reading and explanation of the Word long after the children had finished their lessons; and I have had many *favorable* introductions to scores of women in the homes and neighborhoods of the school children. Not many conversions have yet come from this source, but the seed has been sown morning and evening, and we trust some of it may prosper.

(*To be continued.*)

ANY country without the Bible is in darkness.

From Bro. Soper.

JUIZ DE FORA, BRAZIL, Aug. 19, 1891.

Dear Bro. Bell:

A line to say that brother and sister Downing are here safe and sound, and are in capital spirits. They are perfectly happy and contented, so are we. Praise God! Our church gave them a tea and reception last night; and we had a splendid meeting at night, and brother Downing gave a talk that fairly captivated all present and ensured the love and esteem of the brethren. He is just the man for Minas, neither too fat, or too thin, about the right build for this great field. We think them both sent of God and believe they are going to make good missionaries. One of the native brethren, last night, said there was no doubt in his mind but they were predestined of God for this field and fitted for it. We are all glad and grateful for their coming, and all we ask now is your prayers and support. We hope soon to run over the field together and map out our future work, and later on will write you our plans. Brother Downing is now at work on the language, and I think he is going to learn it quickly. He is not only going to take lessons from a teacher, but our native helper is to help him also, and I have had to promise to do something as well, so that he will not lack teachers.

We all unite in greeting and hope soon to send good news regarding the work here in Minas.

Yours in the faith,

E. H. SOPER.

From Miss McMinn.

CANTON, July 29, 1891.

Dear Bro. Bell:

News comes from Shiu Hing that two were baptized there—one little girl who has been a student in the Training School and one woman—the latter the first fruits of Miss North's work there. Mr. McCloy baptized one at Kwu Tsing. At Canton an old woman from the Old Woman's Home received baptism. Miss Whilden goes once every week to talk to the women in the Home. Last month our pastor gave

the hand of fellowship to a woman seventy-six years of age and a little girl of eight at the same time. Several chapels belonging to the Catholics have been torn down. These were in the surrounding villages, not in Canton. The building occupied by one of our day schools has been stoned. Dr. and Mrs. Graves, Miss Whilden and I shall spend August at Macao resting. Mr. and Mrs. Simmons are there now.

M. McM.

From Bro. Herring.

ARIMA, JAPAN, Aug. 6, 1891.

Dear Bro. Bell:

Your kind letter to hand. I rejoice to hear of China's receiving more laborers. Send us more and more; we who do not depend on *money*—want more *men*. I am in Japan at this writing, resting awhile in Arima. Brunson and McCollum are here. I like them so much. They have been disturbed; you will hear from them. They are *Baptists*. Send Japan some more just like them; for the sake of the Lord's

truth send them. I feel like waiving China's claims, almost, till our mission here is better manned.

I am glad to see the enthusiasm at home, and we *feel* it.

Yours,

D. W. HERRING.

From Z. C. Taylor.

PERNAMBUCO, Aug. 1st, 1891.

In company with brother Jose Domingues I left Bahia on the 14th of July to visit our brethren in Maceio and in this place. We were fourteen days in Maceio, spending three and a half days visiting and preaching in the interior. Two were baptized and the brethren much revived. Brother John Baptist came with us here. Last night we held worship with some of the brethren. Not having been visited or preached to for two years, we find them scattered. We will join the three missionaries here on the 6th and accompany them to Bahia. All well at Bahia.

Yours,

Z. C. TAYLOR.

MISCELLANEOUS.

A Touching Sight.

Rev. Sidney L. Gulick sends the following report of an incident connected with the meeting held at Kumamoto, April 9th, of which meeting some account was given by Rev. Arramel Gulick in the last number of the *Missionary Herald*. He writes—

"It was my privilege not long ago to see one of the most touching sights that I have ever witnessed. It was at the time of the annual meeting of Kumi-ai (Congregational) churches of Kiushiu, the large southern island of Japan. Among the delegates that gathered from all parts of the island was one who at first sight might be taken for a beggar, so poor his appearance and slow and hesitating his movements. His large head, covered with shaggy hair and straggling beard, rested on a small, stumpy body. At first sight the face seemed listless and apparently thoughtless. The colored eyeglasses added still more to his disconsolate air. His eyes when freed from the glasses moved slowly around, quite aimlessly, and seemed to have lost all their lustre. When I first saw him the thought at once came to my

mind, 'Can this man be a delegate? Could not the church afford a man more suitable to act as delegate?' Judge then of my surprise when I was told that not only was he a delegate, but that he was one of the evangelists. Often had I heard of our blind evangelist, but never had I even fancied for him such a woe-begone appearance. Though not actually blind, he was so nearly so that he could go nowhere without some one to lead him by the hand. This man with such an exterior was, as I soon learned, a gem indeed. I very much doubt if there is a more spiritual Christian in this part of Japan.

"It seems that this man, when a boy, was a member of the famous 'Kumamoto Band' that first learned of Christ from Captain Janes, here in Kumamoto. On account of failing eyesight he was compelled to leave school. But such was his zeal in studying English that he had a sister of his print in large letters, each an inch long, the entire Second National English Reader. Continued failure of eyesight has rendered all study impossible. When and how he became a Christian I did not definitely learn, but he has been a

devoted one for many years. For some time he supported himself by teaching English, even though unable to read. Last year, however, he finally entered into direct Christian work as an evangelist.

"Among his early classmates one was Mr. Ebina, who has since become one of the leading Christian ministers of the land. In his recent visit here, just at the time of our annual meeting of the churches, we entertained Mr. Ebina as a guest. One morning, before breakfast, this blind evangelist was brought and left at the door. He had come to have a private talk with his old classmate and friend. And how lovingly they talked! As I sat by and overheard a part of it, I began to feel amazed at the deep knowledge and original thinking of this uncouth and uncultured-looking man. The subject of conversation was for a long time the Gospel of John: its nature, evidences of genuineness and authenticity, etc. The subject gradually drifted to the reason why God had created such a world as this. Mr. Ebina evidently was drawing him on to talk his own thoughts, for, as Mr. Ebina told me afterward, he knows no more spiritual man with whom to talk, and none from whom he receives more stimulus. For more than twenty minutes, I should think, this blind yet seeing man developed his thought as to why God made this world. I cannot begin to give the quaint way in which he put it, yet it was essentially this: that in creating matter God could only manifest one form of glory; to manifest the beauty of plant life, the beauty of flowers, he must create plants; to manifest the beauty of animal life with all its wonders, he must create animals. But in none of these, however wonderful they are, had yet been expressed the wonders of a free, holy being; to give expression to this he had to create man. Thus does man express God's highest act of creation.

"In the midst of this conversation it became time to go to meeting. The rain was beginning to fall. So Mr. Ebina, tall and rather fine-looking, taking an umbrella in one hand, and putting the other arm over the shoulders of the small and insignificant man, drew him close to himself, and thus they walked two miles through the city, discoursing of the things of God, quite forgetful of the city and its people and the strange sight they presented. By this sight and whole experience my eyes were opened, as they seldom have been before, to see what a wondrous gift the gospel is to man; how it can take the meanest and most insignificant looking of men and make of him a prince—nay, a son of God! Truly the gospel is a gift of priceless cost and so of

priceless value, and it is not preached in vain in this Land of the Rising Sun, where it is raising up such men as those two who walked down the streets a few days ago arm in arm. Indeed a touching sight! yet at the same time an inspiring one to all who could see through the veil of flesh and perceive the noble souls holding such sweet communion."

Motives Underlying Acceptable Giving.

The offering will not be acceptable if given with ostentation. One of the foremost and most popular preachers of the present day tells the story of attending his first missionary meeting as a boy. He had two pennies and a sixpence in his pocket. He went intending to give a penny to the collection. As the meeting proceeded he determined to give twopence. Presently his heart was so warmed with sympathy for Christian missions that he longed to be able to give the sixpence, but there arose a serious difficulty—"What about the ostentation?" This gave his young conscience considerable trouble. A bit of genuine Christian ingenuity, however, settled the matter. He sandwiched the sixpence between the pennies! and, doubtless, he who commended the widow smiled upon the boy.

The offering will not be acceptable if it be inadequate. If it be true that our Master estimates our services by what they cost us in effort or self-denial, it follows, that when we give money without at all feeling it, we shall not get much credit for it in heaven. "I will give you £5—I shall never feel it," said a gentleman to a friend of ours. "Give me something you will feel," was his reply.—*Christian*.

Protestant Statistics of Italy.

We were not able to give last month the latest statistics of Protestantism in Italy. Bishop Walden has since forwarded the following:

Italy has above thirty millions of people, of whom between twenty-five and thirty thousand are connected with some Protestant organization—not more than one in every thousand of the population.

In 1890 six Protestant bodies reported 23,452 members, but besides these there is the mission of the Plymouth Brethren, who do not number their Israel, a few small independent missions, and the several Anglican and other foreign churches. The entire Protestant force, however, must fall below thirty thousand. The Methodists

contingent is about twenty-five hundred, a little more than fifteen hundred in the Wesleyan, and a little less than one thousand in the Methodist Episcopal Mission. The Waldensian church began what it calls "the work of evangelization" in 1848, and reports eighteen thousand; the Free Church of Italy, united in one body in 1865, but existing in separate societies before, reports eighteen hundred; the Baptist less than nine hundred, and the "Italian Catholic Church" (Count Campello's) about one hundred. Such is the numerical strength of Protestantism in Italy.—*Gospel in All Lands.*

Mistakes.

When a missionary first goes among the heathen, he is apt to get a wrong notion about some things they do, just as the heathen are apt to get a wrong notion about some things the missionary does. There are mistakes on both sides. One of our missionaries to China, who had been there only a few days, was walking on the city wall at Hangchow—for the wall of the city is broad enough for three or four carriages to drive abreast. As he looked out on the suburbs beyond one of the city gates, he saw a big fire. Several houses were burning. A great crowd of people had gathered, and men were running about. The missionary saw a number of tall white banners reaching up as high as the roofs of the houses, and he heard a great beating of gongs. Well, he had read when a boy that the Chinese in their wars depended a great deal on gongs and fire-crackers to win the victory; and now, he thought, here are these foolish people depending on gongs and banners to put out a fire.

But the next time he saw a fire in the city he was close by, and then he understood what the gongs and banners were for. The streets of Chinese cities are usually quite narrow. Our big fire-engines could not pass through them. So the Chinese have to use a small fire-engine, which is carried on the shoulders of men. But the city has no water-works, and there are no fire-plugs or hose. The water for putting out the fire must be carried in buckets and poured into the engine. Then it is squirted up on the burning house. The engine is small; and when it is put on the ground, it is not easily seen in a crowd of men. So at each engine there is put a tall white banner, to show the water-carriers where to carry the water. The water-carriers fill their buckets at a canal or at a well; then they form a line and run as fast as they can to the white banner; and to get through the crowd easily, they put

a man with a gong at the head of the line. He beats the gong furiously; and when the crowd hear the gong coming, they open right and left for the water-carriers to pass through. So you see the gongs and the white banners are very useful. The missionary had made a mistake. He had not given the Chinese credit for the good sense they have.

But as the missionary made a mistake about the heathen, so the heathen often make mistakes about the missionary. A Chinese gentleman went into the house of an English missionary in Hangchow. On the mantel-piece was a bust of Prince Albert. "Oh!" said the Chinaman, "I see you have your Buddha too!"

In India two missionaries were traveling through the country preaching. They stopped for the night in a hut. At dark they lighted a candle, and, as they had no candlestick, they stuck it in a black bottle, that they had had molasses in, and put it on a small table. They then had evening prayers, and knelt down together at the table. Some Hindoos passing by watched them, and then went off and said that they knew those white people loved whiskey. They had seen two white men light a candle in honor of a whiskey bottle, and then kneel down before it and worship it!—*Children's Friend.*

The Unsuspected Wonder of Missions.

To read the story of modern missions is like another baptism for the spirit; it is to be re-inspired with a magnificent confidence in God and our religion; it is a new chapter of Christian evidences more cogent than any which has been written since the days of the apostles; it is as a breeze from heaven sweeping away the vapors of depression and doubt, and making the air clear and radiant with splendid promise. It has been well said that the world never sees God's great works until they are almost accomplished. Even Moses could not see Him until He had passed by. He does not give notice of His work: they come upon men as a surprise. They proceed on unexpected lines; they are done by the despised and rejected of men; "they grow up as a root out of a dry ground." Men do not know the size and relative importance of the things which are taking place before their eyes. They are absorbed and excited by the temporary and sensational, by wars and political contentions, and social convulsions. These, they say, are making history and changing the face of the world, and they have no eyes for the little cloud which is rising above the hori-

zon, charged with the full energy of God. It grows and covers the whole heavens before they are aware of it, and even then they view it with a dull incomprehension, having no conception of all that it portends.

Modern missions were born amidst the throes of the French Revolution, their feeble early days were passed in that time of tumult and of horror, when the world was ablaze with war, and thrones were toppling down like ninepins, and nations were born in a day. Their stronger youth has been developed in a century of unexampled material progress and invention, a century in which all the world has been agape with the wonders of science, the triumphs of electricity and steam, and the rapid enfranchisement of the peoples. No wonder that this Divine movement came into the stream of events unnoticed, and that men who undertake to write the history of our times find little or no place for it on their pages. Even Christian men, as a rule, have not yet taken a sufficient estimate of its magnitude, yet, as a recent writer in the *Quarterly Review* says, "Our age will come to be known as THE ERA OF FOREIGN MISSIONS."—*Baptist Miss'y Herald*.

Monthly Concert of Prayer.

Dr. Storrs, of Brooklyn, says of the Monthly Concert of Prayer: "The decline in the old intensity of zeal began noticeably with the decline in the observance of the Monthly Concert of Prayer for missions. Perhaps that was sometimes an effect, but it was more frequently a cause. I remember how it was as a boy—many of you do—how it was, not merely with myself, but in my father's parish, where, once a month, a definite appeal for Foreign Missions was presented, information was given, prayer was offered, and the whole mind of the parish was called to, and concentrated upon, that one thing. It was the difference between the general warmth of the sunshine on your hand, and the concentration of the rays of sunshine by a lens to a focus. That makes the nerves quiver, that makes the pulse throb. And the revival of the Monthly Concert—it need not be on Monday evening, but any evening—in our different congregations would do more, in my judgment, to revive missionary enthusiasm than any other one agency or instrumentality that could be introduced. We must give information—information concerning the particular fields of labor, concerning the particular missionaries. For example, let some one read a chapter, or two chapters, or five chapters, at one meeting, or at many meetings,

out of the biography of John G. Paton—interesting to a child as Robinson Crusoe, interesting to a Christian heart as Pilgrim's Progress, a modern apocalypse, showing the triumph of Christian faith over savage violence and heathen darkness, that will stimulate missionary enthusiasm and show the success of the work."

The Glory of Modern Missions

Is that they have won victories for Christ—not in a few places and in favorable conditions, but everywhere. They have made us look upon the whole race of man with other, larger eyes. They have revealed to us his spiritual affinities; they have helped us to see him again as Christ saw him, and to love him with a tender, hopeful love, for the sake of those beautiful possibilities which are hidden under all degraded and repulsive forms. We have seen that he is everywhere our blood kinsman, and can be made our spiritual compeer. As our annual report says, nowhere has the missionary failed. The truculent savages of the South Sea Islands, the groveling and stunted denizens of Labrador and Kamschatka, the bushmen of the antipodes, the Maoris of New Zealand, the devotees of the Hindoo Temple, the worshippers at the shrine of Confucius, the followers of the great Buddhist cult, the Kaffirs, Zulus, Hottentots, and negroes of Africa have alike felt the touch of Jesus, and responded to his call. The most corrupt dead have heard His voice and come forth. The barbarous race of which Charles Kingsley spoke has yielded some of the noblest fruits of Christian endeavor. The North American Indians, whom their white brethren despaired of, have established in Columbia, through the heroic labors of William Duncan, one of the finest Christian communities in the world. Some of the Pacific Islands, which the traders maligned, have become like sanctuaries. The savage tribes, who gave the evolutionist points for his argument, have answered them with almost lovely irony by growing suddenly into new men.—*Exc.*

If, as we believe, there is no second probation for the heathen who have died without hearing the Gospel, can we reasonably expect that there shall be any second probation for Christians who have passed through this life and done practically nothing to give the heathen the gospel?—*Dr. A. J. Gordon.*

WHATSOEVER a man soweth that shall he also reap.

WOMAN'S MISSIONARY UNION,

AUXILIARY TO S. B. C.

MOTTO: - "GO FORWARD."

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

Prayer-Card Topic for October, 1891.

THE INDIANS.

Indians—"He delivereth the poor in his affliction and openeth their ears in oppression." Missionaries in Indian Territory, 22; great success has attended efforts for evangelization in the five civilized tribes of Indian Territory. Many savage tribes yet unreached.

Study Topics.—Our special obligations to the Indians. What Government can, and cannot, do. Work of Roman Catholics among Indians. Changes already wrought by education and religion. Future of the Indians.

PROGRAM—OCTOBER, 1891.

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

"Let us then be up and doing."

1. Consecration Service, with renewed dedication for fall and winter.
2. Bible Reading—Spiritual growth, John 3: 3; John 6: 63; 1 Cor. 3: 1; 1 Pet. 2: 2; 2 Pet. 3: 18; Isa. 61: 3; Eph. 3: 17; Psalms 84: 11; Hos. 14: 5; Mark 4: 28; Psalms 92: 12, 13, 14; Job 18: 16; Luke 13: 7; Phil. 4: 13.
3. Items—Not including Alaska, we have to do with 249,273 red men. The U. S. Government, after spending for forty-five years an annual average of \$10,000,000 fighting them, is now at length devoting \$500,000 a year to educational work.—*Miss. Review, July, 1891.*

4. Prayer.
5. Leaflet—"Indian Missions." I. T. Tichenor, D. D.
6. Hymn—Salvation, O the joyful sound! G. H. 109.
7. Business—Reports of Secretaries and Committees.
8. Ask each one present to aim to secure an additional member for the next meeting, with reports of successful methods.
9. Music—Solo, or duet.
10. Leaflet—"13 Girls and 13 cents."—Mrs. E. Y. Mullins.
11. Collection—Give systematically. Doxology.

Monthly Missionary Literature.

The last quarter of the Monthly Missionary Literature, 1891, is now issued, quarters beginning with January, April, July and October. The supply for the present month is a leaflet by Dr. Tichenor called "Indian Missions," which contains an interesting history of S. B. C. missionary effort in behalf of the Indians prior and since the war. A second leaflet by Mrs. E. Y. Mullins, is a charming story, largely founded on fact which is clearly interwoven with arguments in favor of Indian Christianization. Leaflets, 3 cents a piece or 6 cents for leaflet, prayer card and program. Quarterly supply 8 cents; annual subscription 30 cents, beginning with any quarter designated.

Orders for Mission Room supplies, leaflets, catalogues, etc., must be accompanied with money—stamps are acceptable. Catalogues 6 cents.

Religion of the Wild Indian.

These Indians are very superstitious: they believe in dreams and live in constant fear of witches and evil spirits. Some tribes have images which they use as charms to keep away evil, but they do not worship these images as gods. Many of them have a strange reverence for fire, the sun, winds and other things which they cannot understand. When fire cooks their food, they think it is pleased, and when it burns their cabin they think it is angry.

They are heathen, but not generally idolators—that is, they do not make and worship images as do other heathen people. They believe in a "Great Spirit" who, although unseen, is everywhere present, seeing all things, rewarding the good and punishing the bad. This spirit they worship, and to him they sacrifice, but not in temples, for the Indians build none. They believe in other lesser spirits, some good, who favor, and others bad, who torment them. They believe the good spirits bring sunshine, peace, bountiful harvests, plenty of game and health, while the evil spirits bring bad dreams, evil thoughts, hard winters, drought and sickness. They believe that by prayer and fasting their medicine men or prophets can find out the will and plans of the spirits and tell the people what to do, to turn away their anger and gain their favor.

They know nothing of the Bible nor the true and only God whom it teaches all men to worship, and they had never heard of Jesus Christ, nor of the beautiful, happy heaven where he is preparing places for all who put their trust in him. The wild Indian believes when he dies (unless he is scalped or strangled) he will go to what he calls the "Happy Hunting Grounds." But he expects to be there just what he is on earth, only always happy. He expects to have the same feelings and the same needs: to hunger and thirst, to love and hate, to scalp his enemies and steal their horses, in short, that his life on earth will go on in the happy hunting grounds just the same, but forever; that is, that there will be no more death. A lame man shall be forever lame, a deaf man shall be always deaf, and one who is blind when he dies must grope in everlasting darkness.

How sad this seems when spoken of people who live in a Christian land!—*Selected.*

Civilized Indian Traits.

Reverence is one of the Indian's strongest traits. His language contains no oath nor any word to express even disrespect to the Great Spirit. If he swears, it is because white men have taught him to do

so. A missionary told me that one need never hesitate to preach to Indians in their own tongue, for fear that his mistakes may be ridiculed. Their reverence for God will not allow them to laugh at His messenger. A hundred Indian boys and girls at boarding school will show the same trait in their quiet, reverential behavior during a long church service.

They have a simple, child-like faith in Christ. After the vices of degraded whites have been poured out among them like deadly poison, what wonder if they sometimes say to the missionary, "No, we do not want your religion; it does not make white men good." But when their confidence has been won, they trust the Lord Jesus as they trust their earthly friends, implicitly. They love Him for what He has done for them. For His sake they will patiently struggle on, and no appeal will rouse them to renewed efforts more quickly than this: "Won't you do it for the Master? He will help you."

A very practical test of the warmth of Christian life in a church is found in its missionary activity. Let us judge Indian Christians by this standard. Those Dakota women have put us to shame. In spite of their poverty, in spite of the long distances between their homes, which make it almost impossible for them to meet regularly for work through the winter, in spite of the ridicule of their husbands, who think they cannot earn anything, those women last year contributed \$650 for missions! One who was present at their annual meeting says: "The earnestness of those women's faces impressed us deeply, and as we looked into their countenances we could pray much more hopefully for the glad future of the Indian race. God must have grand things in store for them."

A simple faith that takes the words of the Bible and applies them to daily life, an earnest effort to overcome besetting sins, patient endurance of injustice, and self-denial for the Master's sake—surely these are no weak foundation stones on which to build a Christian character.

But do they always translate their faith into works? Do you and I? It is no easier for them than for us. Rather, it is much harder for them than for us. It has been well said, that "the white child is heir of the ages." What is the heritage of his red brother and sister? We can form no adequate idea of the temptations that some of them must face. Inward tendencies, outward surroundings, all lead downward. One who went home after several years at school found his old companions leagued against him in a veritable conspiracy of Satan, openly betting on the time that would pass before they should have

drawn him back into his old habits. In her life of poverty, sorrow and hardships, often of degradation, the Indian woman finds her longings satisfied only in the religion of Christ. To us, as Christian women, is given the privilege of bestowing upon her this priceless blessing.—*Miss Clarabel Gilman, The Woman's National Ind. Asso'n.*

The Levering School after the present session, closing June, 1891, will be no longer under the control of the Board. The Creek nation now possessed of a larger *per capita* school fund than any people on earth, have wisely resolved to terminate all existing educational contracts with all Mission Boards and assume the entire responsibility of educating their own people. The Board has consented to this expressed desire of the Nation, and the questions growing out of the separation are in process of adjustment. Missionaries, however, are now laboring among this people, and there are numbers of other tribes still needing evangelistic and educational aid that appeal to our sympathies as Christians and American citizens.

Report of Executive Committee, W. M. U.

Since the annual meeting at Birmingham, no report of business has been made. During four months 964 letters and 102 postals have been written, 15,228 prayer cards, 16,911 leaflets and 3,048 mite barrels sent, and 557 packages of literature forwarded, 860 copies of *Foreign Mission Journal*, *Our Home Field*, and *Kind Words* (in the aggregate) have been mailed as sample copies to different individuals, with postals, seeking subscribers. Letters have been written to 101 frontier missionaries, to learn size and condition of families should aid of boxes of supplies be needed. Replies have been received from a large number, gratefully accepting the proffered aid. Many of the Central Committees have requested names of missionaries to whom boxes will be sent. There are many other names still awaiting such applications. The leaflet, "Mrs. Maria Green's Home Missionary Trip," graphically and tenderly describing a visit to frontier mission homes, has been supplied to State Central Committees by W. M. U., for distribution to societies. It is hoped the leaflet will enlist fresh sympathy in this greatly needed work. Central Committees not yet supplied, can receive the leaflets on application to W. M. U. Leaflets on Home and Foreign Missions, S. B. C., to increase the missionary interest in the Centennial, will also be sent to Central Committees. Changes are now

making in part of the Havana church building (formerly the theatre) to accommodate the Girls' School. The alterations will be completed by October first, and will provide for more than twenty-five pupils. It is hoped the societies will vigorously prosecute the work of supporting these girls, whose future can so largely affect the work of evangelizing Cuba. The Christmas literature is preparing and will be in the hands of Cen. Com's. in October, this early date being requested by some of the Cen. Com's.

Frontier Mission Boxes.

In our comfortable homes, surrounded by many blessings, and in the constant enjoyment of Christian privileges, we can have no conception of the deprivations of frontier life. Extracts from two letters, the first from Texas and the other from Oklahoma Territory, will give us some faint estimate of the missionary's surroundings and his keen appreciation of the aid extended through a box of supplies.

FIRST LETTER.

Persons who have been here for two years told me I was the first Baptist preacher they had heard during that time. There was none other for the space of forty miles square. I lived at first out on the high prairie in a dug-out ten by sixteen feet, covered with two wagon sheets, supporting my family for three months by killing jack rabbits, for which I received five cents per scalp. I also preached when and where I could. Just think, my dear sister, of a family of seven living in a dug-out twelve by sixteen (as we now live, having moved from where we first stopped) covered with plank insufficient to keep our household goods dry. But I do not murmur, yet my heart aches when I hear my wife complain of cold. Last winter she had nothing to wear on her body and arms but one domestic and one calico garment; and, of course, the children were no better clad. Such is the life of not only the poor ministers, but hundreds of others on the frontier. My sister, I hope you will pardon me for giving you part of our real life out here, but I am persuaded that you cannot else know how to sympathize with us. I have thought that I could hardly bear it, but then, "who will go?" I have said more than once, "Here am I, Lord, send me." We are encouraged in our work, etc.

SECOND LETTER.

Your kind letter brings consolation to us, and more, it sends a thrill of exultation through our hearts to know that our dear

sisters in the East are striving earnestly to lighten our burdens.

Sometimes in this field of destitution, where crowds of drunken cowboys and Indians are seen on every hand, and where gambling and all kinds of vice and wickedness seem to be tolerated by our government, (for it is practiced on the streets and public highways,) we get despondent and sit down and meditate, and we think of a little board shanty standing out on the prairie that we call our home. There my wife stays through the long, weary hours, day and night, with our little boy nineteen months old, deprived of all the luxuries that this world affords, and most of the necessities. She prays for the success and influence of the gospel, while I am wielding the sword of the spirit.

Four years ago I lost everything I had in the world by fire. Since then I have not been able to replace the household goods. Last winter we borrowed bed-clothing to keep out the winter's blast. I have no books. I get the *American Baptist*, and that and my Bible form my library. Anything from the least to the greatest will be thankfully received. The box of goods that I received last winter from the ladies of Pacolet, S. C., was more help to me in my work than all the help I have received from the Board since I have been laboring in this field. May the Lord send such another blessing.

This warfare will soon be over, my dear sisters. We are laying up treasures where neither moth nor rust doth corrupt. We will have a rich inheritance in Heaven. May God bless your labors of love, and again pray the Lord to bless you for "I was naked and ye clothed me," etc.

Kind Words Sunday-school Paper.

W. M. U. department of two columns in each week's issue of this paper follows the Prayer Card topics and aims to be helpful to young people and leaders of bands. It is most gratifying to learn that the able contributions from the various writers who are filling its appointed space, are stimulating a missionary interest. One little girl writes to *Kind Works*:

I am becoming more and more interested in missions, as I begin to feel more and more that young Christians are in duty bound to send the Gospel "to all the world." I wish our superintendent took more interest in missions! Please say something to make him do so. My teacher tries to teach us about missions. I hope we will form a volunteer Sunbeam Society before long.

The new Sunday-school Secretary, Dr. Frost, speaks kindly of the department and

the growing subscription list is giving it a widening field of usefulness. Leaders of bands have also commended its use.

Annual Meeting of Mississippi W. M. S.

The thirteenth annual meeting of the Woman's and Young People's Mission Societies, auxiliary to Mississippi Baptist Convention, was held in the Presbyterian chapel, Natchez, Miss., July 23, 24 and 25, 1891. The devotional exercises were conducted by the members of Natchez Woman's Mission Society. A beautiful address of welcome and a response appropriate to the occasion made each one feel that a band of sisters had gathered together to talk and plan for the Father's work. Our worthy President, Mrs. Adelia M. Hillman, read a paper taking a comprehensive review of the past history, and suggesting plans for the future welfare of the work so dear to our hearts. The importance of persistent and persevering effort on the part of each member was urged, as was also emphasized our need of divine guidance. "We must ever remember that we are doing the Master's work." We are indeed fortunate in having for our President one so gifted, zealous and consecrated as we believe and feel Mrs. Hillman to be. Her untiring devotion to the work is without a parallel in our State. Our Corresponding Secretary, Mrs. Mattie L. Leavell, made the best report since our organization. The total amount contributed during the year being \$16,144.87. After one year of faithful efficient and loving service, Mrs. Leavell resigns the position on account of her removal to a home in Oxford, Miss. Her place has not yet been supplied.

The meeting was addressed one afternoon by Dr. T. P. Bell, of Richmond, Va., Rev. E. B. Miller, of Grenada, and Dr. J. T. Christian, of Jackson, Miss. Their words of instruction and sympathy were enjoyed and, I trust, will prove helpful to all. The Question Box, under the wise direction of Mrs. Neppie O. Thompson, of Rodney, Miss., added spice to the feast, and henceforth will be considered a necessary and important feature in our annual gathering.

Finally, it was good to be present on the occasion of this thirteenth anniversary. The Natchez ladies will long live in sweet memory. The visiting sisters tried to impart as well as receive blessings. Oh! that each heart and life may be filled with longings that will find expression in faithful service for the Master. Then truly can we rejoice.—Mrs. B. D. Gray, Rec. Sec., Hazelhurst, Miss.

The following pathetic little story is a leaf from Miss White's own experience with an Indian girl while a missionary to Round Valley, Cal. Miss White, appointed by the Foreign Mission Board, is now on her way to China, feeling specially called to labor among the Chinese in their own country. May richest blessings of heaven attend her journey, and may the Saviour, who commanded her to go, be ever present to keep and guide his young disciple.

LITTLE LULU.

I am only an Indian girl, and it seems that I have no right to live in this world. My father says that there is another world, called heaven, and "it is the place where the white men live now." I would like to go there. My home is in a beautiful valley up in the heart of the mountains. My people have been here only a short time, so it is not their home. I was born here. I have several sisters and brothers. My father works very hard to earn enough for us to eat, but we often go to bed hungry. It is very cold sometimes, and we do not have clothes enough to keep us warm. I am glad when it is summer, for we do not need many clothes then. I am not pretty. My skin is very dark and my hair black and straight.

To-day two white women came here to live. They are different from the other white people, for they came over into the camp to visit the Indian houses as soon as they came to the reservation, and they were very kind. I know now why they were kind. They told us about God who lives up in heaven, who loves us; and they learned to be kind because he told them. They want me to live with them. I have been staying with my cousin, who goes to dances every night, and she lets me go, too. She says those ladies won't let me go if I live with them. I would'n't care very much, because I get so tired and sleepy, and the teacher scolds me because I go to sleep in school every day.

I am living with the ladies now. My people had an Indian dance last night, and I could'n't go. One of the girls said there was a crowd there. One of the Indians was very sick, and they had a dance to pray to the Great Spirit to make him well.

They heated some stones very hot, and then sprinkled water over them, and spread a blanket on them and made him lie on the blanket till he was very warm. Then they dipped him in the cold water of the creek. The girl said he died this morning. One of the ladies said she didn't wonder.

I have learned to pray. I say a little prayer, beginning "Now I lay me down to sleep." I like to say it, but I wonder if the Great Spirit listens to me. I am only an Indian girl. The teacher often tells a beautiful story about God's Son. He must have had a good heart to give up his beautiful home in heaven to come down here to live. This world is not a very good place. I would like to go to heaven, if it is like those words in the teacher's good book.

I cannot go to heaven. I am too wicked. I used to lie and steal. My father and mother think it is right to lie and steal, but Jesus says it is wrong. At the meeting to-day, the teacher read from the good book that there were no liars in heaven. So I am sure that I can not go.

I prayed a little more to my prayer to-night. I said: "Jesus, can't you let just one girl who told a lie come to heaven, because I didn't know it was so very wrong when I did it."

* * * * *

The teacher said Jesus would forgive our sins if we were sorry and didn't do so any more. *I can go to heaven, too.* I read in the Bible that "the blood of Jesus Christ cleanseth us from all sin." It is good to be clean. I used to be so dirty, but now I keep my face and hands clean, and Jesus will keep my heart clean. I pray: "Jesus, make me clean from every lie."

I have been very sick. I am not afraid to die. I know that Jesus has washed the sin out of my heart. I have such a pain in my side. I will pray to Jesus to take it away, and let me come to heaven. I think he will, for he said that verse about little children coming. I am sorry about my people. Many of them do not know about Jesus. There are only two teachers to teach them all. I guess Jesus can send more. I will ask him.

I think I am going to heaven soon. The teacher thinks so too. I can see it in her face, for she looks so sorrowfully at me. But she doesn't need to, for heaven is better than this world.

I am glad I heard about Jesus before I was sick. If there are any more teachers, I hope Jesus will send them to tell the Indian people that He died for them. They will believe it if the teachers will only tell them, for it is the best news the Indians ever heard. One little prayer I must pray for I am very weak now. There is no more pain, but I am weak, so I will just say: "Dear Jesus, please send some one to teach my people that they can go to heaven, and that they must not lie and steal. Help the little children who love Jesus to remember that many Indian children have never heard of Him. Amen." *And so she died.—Claudia J. White, San Francisco, Cal.*

SUNBEAM CORNER.

Number of societies organized, 470; amount reported to "Cousin George" since April 15, 1891, \$1,096.25; amount reported during the month, \$51.91. 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 Ave., Balt., Md.

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

A "SUNBEAM" BOY.

"I WONDER if you have seen him, too—
The boy who is not too big
For a morning kiss from mother and sis,
But gentle and strong, and the whole day long
As happy as happy can be—
A gentlemen, dears, in the coming years,
And at present the boy for me."

A "SUNBEAM" PRAYER.

"Guide me, Lord, in all I do,
Keep me now, to-morrow, too;
Help me always to be true,
In this world below.
Change my thoughts to prayer and praise,
Through the remnants of my days;
Then, O Lord, my spirit raise
To that world above."

New societies: Bayminette, Ala.; Handsboro, Miss.

New Baltimore, Va.—The Oriole Sunbeams send \$5 "to be used where most needed in Mexico.".....Turkey, N. C.—\$1.32. Sickness has kept the Sunbeams here from doing as much this year as last. They are at work on a missionary quilt now and hope to do better.....Faber's Mills, Va.—Mt. Shiloh Sunbeams, \$5.25. This is one of the oldest and most regular of our Virginia societies.....At Midway, Ala., the Sunbeams have a new President. She is anxious for the society to do great things. To do this she wants to acquaint herself, and then all the members, with the facts of missions. May many of our Sunbeam leaders be like her.....The Elizabethtown, Ky., Sunbeams are much distressed over the departure of their pastor, Rev. Geo. Wm. Hurt. During the last year they have raised \$40. "We earn the money in many different ways. * * Once two cents were given to each member, and a great deal was made that way. The highest amount made by one person was \$3.....Catawba Sunbeams, Rock Hill, S. C., 31 cents. "The society is doing right well."

For some unknown cause, very few Sunbeam reports have been received during the last month. Will not the Sunbeam secretaries be prompt and regular in letting "Cousin George" know about the money raised and the work done?

BOOK NOTICES.

From the American Baptist Publication Society, Philadelphia, we have received:
PINS AND CORDS: or The Ministry of Little Things. By M. E. Kenney. \$1.00.

This is an excellent book, well written, wholesome and practical as well.

TANGLED THREADS: or Linda's Awakening. By Mildred Scarborough. 90 cents. A story of an evil heart, cured by the grace of God.

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.

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.”*

Notice to Contributors.

~~723~~ PLEASE NOTIFY IF RECEIPTS ARE NOT PROMPTLY RECEIVED FOR CONTRIBUTIONS, AS THEY ARE INVARIABLY SENT BY RETURN MAIL.

RECEIPTS FOR FOREIGN MISSIONS

From August 15th to September 15th, 1891.

ALABAMA.—By J. M. Vernon, Cusseta ch., \$4.38; Cusseta S. S., \$3.15; Young Cadets, Cusseta ch., \$1.05; By Mrs. E. L. Swearingen, Pine Hill, \$1; Churches of Etowah Ass'n, by J. R. Nowlan, Tr., \$35.95; By W. B. Crumpton, C. S., (of which \$2.10 for J. W. McCollum, \$8 for Zacatecas ch., 75c. for North China, and \$2.50 for Maggie Rice Memorial,) \$140.58; By W. C. Bledsoe, V. P., Rock Spring ch., \$8; Lafayette S. S. \$8.78. Total, \$202.89.

Previously reported, \$548.66. Total this year, \$751.55.

ARKANSAS.—By J. B. Searcy, V. P., \$25; Osceola Ass'n, by Hugh R. McVeigh, \$6.75; By J. B. Searcy, V. P., \$20; L. A. S., 1st ch., Fort Smith, by Mrs. P. A. Ball, Tr., (for support of two girls in Madero Institute,) \$30. Total, \$81.75.

Previously reported, \$217.29. Total this year, \$299.04.

AFRICA.—By W. T. Lumbley, Abeokuta, \$20.

DISTRICT OF COLUMBIA.—Y. P. M. S., 1st ch., Washington, by Robt. H. Martin, Tr., for H. P. McCormick, \$10; Fifth ch., Washington, by J. B. Bailey, Tr., on account of support of W. D. King, \$750. Total, \$760.

FLORIDA.—Ocala ch., by C. H. Nash, \$37.20; By W. N. Chaudoin, C. S., \$50; By W. N. Chaudoin, C. S., \$25. Total, \$112.20.

Previously reported, \$109.50. Total this year, \$221.70.

GEORGIA.—Chinese Mission, 1st ch., Augusta, by Mrs. A. Smith Irvine, for Rio ch., \$10; L. M. S., 1st ch., Atlanta, by Mrs. J. H. Goldsmith, Tr., for Mexican girl, \$7. Total, \$17.

Previously reported, \$1,206.49. Total this year, \$1,223.49.

KENTUCKY.—L. M. S., Little Union ch., by Miss Cathie Langford, \$16.90; W. M. S., East ch., Louisville, by Miss Cordie Williams, \$5.25; Hopkinsville ch., by W. F. Garnett, \$20.09; By W. W. Gardner, Elk Creek, \$1; By J. W. Warder, C. S., \$638.11; W. M. S., Hopkinsville ch., by Mrs. J. H. Anderson, Tr., \$15.98. Total, \$697.33.

Previously reported, \$864.43. Total this year, \$1,561.76.

LOUISIANA.—Y. P. M. A. Soc., Valence St., New Orleans, by Jno. Taylor, Jr., \$4.99.

Previously reported, \$89.09. Total this year, \$94.08.

MARYLAND.—By Joshua Levering, V. P., Eutaw Place ch., \$395.98; Franklin Square ch., \$135.27. Total, \$531.25.

Previously reported, \$348.17. Total this year, \$879.42.

MISSISSIPPI.—General Ass'n, by D. T. Chapman, Tr., \$13.

Previously reported, \$713.48. Total this year, \$726.48.

MISSOURI.—By Mrs. M. L. Eddy, Graham, (of which \$2 for Brazil, and \$3 for Maggie Rice Memorial,) \$5.

Previously reported, \$2,813.33. Total this year, \$2,818.33.

NORTH CAROLINA.—Roxboro ch., by J. T. Betts, for R. T. Bryan, \$11.25; By J. D. Boushall, Tr., \$850. Total, \$861.25.

Previously reported, \$939.75. Total this year, \$1,801.00.

NORTH CAROLINA—WESTERN CONVENTION.—By A. H. Cobb, Tr., \$42.60; 1st ch., Asheville, by A. H. Cobb, Tr., for support of Mrs. G. W. Greene, \$54.50. Total, \$97.10.

Previously reported, \$265.24. Total this year, \$362.34.

SOUTH CAROLINA.—Ephesus ch., by D. B. Davis, \$2.87; Hurricane ch., by B. P. Jones, Tr., \$5; Abners Creek ch., by L. C. Ezell, \$2; Sally ch., by F. L. Dorrity, \$1.80; Bethel ch., by B. S. Beason, Tr., \$6.17; By W. F. Cox, Tr. Executive Board, Saluda Ass'n, (of which \$2 for Mary Harley Missionary,) \$60.96; L. M. S., DeKalb ch., Mrs. N. E. Brown, \$1; By Mrs. A. J. Salinas, Charleston, \$15; Bishopville ch., by J. L. Parrott, \$5.75; Lake Swamp ch., by C. A. Jordan, \$3.50; Broad River Ass'n, by W. L. Goudelock, Tr., \$50; Mt. Zion ch., by J. R. Spearman, \$10; Catawba ch., by P. J. M. Osborne, \$2c.; Turkey Creek ch., by J. L. Rollins, \$2.80; Union Meeting, Aiken Ass'n, by J. C. Browne, \$3; By A. J. White, Black River Union, \$6.07; Foreston ch.;

\$1.93; Lower Marion Union, by N. A. Shelley, \$10.70; Union Meeting, 2d Div. Edisto Ass'n, by H. L. Baggott, \$7.20; Union, 2d Div., Orangeburg Ass'n, by G. E. Bolen, Tr., \$10; Union Co. Ass'n, by C. B. Bobo, Tr., \$11.15; By W. P. Smith, Antioch ch., \$1.30; Unity ch., \$3; Whitney ch., \$2.40; Sulphur Springs ch., \$3.39; By J. R. Aiken, Taylors ch., \$6.55; Union meeting, Spartanburg Ass'n, \$20.26; Switzer ch., by H. B. Drummond, \$2; Reedy River Ass'n, by J. D. Pitts, \$82.45; Abbeville ch., by W. D. Barksdale, \$5; Barnwell S. S. Con., by A. B. Hooten, Tr., \$12.35; Abbeville Asso., by W. B. Acker, \$36.25; Aiken ch., by J. C. Browne, \$10; By Mrs. E. N. Blount, Brighton, for Mexico, \$1; Edgefield Ass'n, by E. J. Mims, Tr., \$10.25. Total, \$413.92.

Previously reported, \$2,659.68. Total this year, \$3,073.60.

TENNESSEE.—By L. M. Jones, Trenton, (of which \$10 for Education of A'Hin, Canton,) \$15; Alder Branch ch., by P. Maples, Tr., \$6; By J. M. Senter, Tr. Central Association, \$35.75; Watauga S. S. Convention, by T. J. Daugherty, \$2; Pleasant Hill ch., by G. W. Hall, \$8.50; By W. M. Woodcock, Tr., \$22.81; Mt. Olive ch., by J. L. Willoughby, \$3.42; Duck River Asso., by J. C. Aikin, \$46.53; Sunbeams, 1st ch., Chattanooga, by Miss J. Holtzclaw, \$6.50; By G. W. Hall, Martins ch., \$5.50; Pleasant Hill ch., 75c; Cathern Winny ch., by Thos. Gilbert, \$3.53; Union ch., by R. R. Bayless, \$3.28; Cleveland S. S., by J. J. Kennedy, \$5. Total, \$164.57.

Previously reported, \$1,156.16. Total this year, \$1,320.73.

TEXAS.—By Mrs. G. W. Evans, Della Plains, \$20.

Previously reported, \$1,551.57. Total this year, \$1,571.57.

VIRGINIA.—Oriole Sunbeams, by Miss Ida Klepstein, \$5; W. M. S., Staunton ch., by Mrs. A. W. Wiley, \$5; Mrs. S. R. Summerson, Staunton, by Mrs. A. W. Wiley, for Dr. Taylor's chapel, \$3.75; By J. T. Betts, for R. T. Bryan, Petsworth ch., \$15; Cedar Run ch., \$10; Union ch., \$15.55; Salem ch., \$11.55; Cumberland ch., \$6; Sharon ch., \$12; By Norvell Ryland, Tr., \$750; C. M. S., Central ch., by Mrs. Anna Shell, \$1.56; Ivey Sunbeams, by Miss Susie Abell, \$2; Friends of Missions, by *Religious Herald*, \$1; By J. T. Betts, for R. T. Bryan, Newington ch., \$5.70; Second Branch ch., \$7; Beulah ch., \$7.80; By J. T. Betts, Richmond, for R. T. Bryan, \$10. Total, \$868.91.


Previously reported, \$2,657.48. Total this year, \$3,526.39.

AGGREGATE, \$4,871.16. Previously reported, \$16,258.62. Total this year, \$21,129.78.

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