

# THE FOREIGN MISSION JOURNAL

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## WEEK OF PRAYER.

The ladies composing the Executive Committee of the Woman's Missionary Union, are constantly studying out the best ways of forwarding the work committed to them by the Convention and its Boards. And among the best things we have known them to suggest, is the one partially denoted by the heading of this article.

It is well known to our readers that the Centennial Committee of the Convention, together with the two Boards, have requested the Union to aid in securing the special centennial fund of \$250,000, which it is hoped may be raised for the Boards during the centennial year. Their efforts are to be directed specially to interesting and bringing into active co-operation, the women and children of our churches. Together with the Boards, they are preparing a plan of work which we believe will produce large results. But, meantime, before any calls are made on those whom they expect to enlist in this work, they propose that these shall all call on God for help and guidance, and the out-pouring of the Spirit at home, and for the same blessings upon the workers abroad. They propose that by all the Women's Mission Societies in our Convention, there shall be observed a week of prayer, beginning Sunday, January 3d, and ending the following Saturday. Special topics for prayer will be suggested for each day, and it is hoped that from thousands of hearts earnest cries will ascend to the throne of grace and power during these days.

How appropriate it is that the first week in the centennial year of modern missions should be observed as a week of prayer for missions. It would not be a bad idea for whole churches to unite with the ladies during this time, and all together call mightily on God for his blessing.

And the Executive Committee, knowing that in some places it will be almost impossible for the women to assemble at their churches, have suggested that where such is the case, prayer-meeting should be held in the houses of the members, at convenient points, and where even this was impossible, that the members fail not to pray at home. And surely in this last manner all our people may take part in this calling upon the Lord.

We have caught the idea from these ladies, and hope that in addition to the week of prayer they recommend the three Boards of our Convention will jointly call upon the churches of the South to observe the first week in May next as a time for special prayer for the power of the Spirit on the Convention, which meets the next week, upon the churches at home during the conventional year upon which we shall then be entering, and upon the missionaries and mission churches abroad.

God will hear, and hearing, will answer our prayers, and our centennial year will be a time of blessing to our souls and our work, and a time of glory to our Master as well.

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### WHO WILL LEAD?

An exchange says: "By way of inaugurating the effort which has been resolved upon to raise \$500,000 as a special fund to celebrate the centenary of the English Baptist Missionary Society, Mr. W. R. Rickett, of London, has just intimated his intention to give \$25,000." We, too, are aiming to celebrate that centenary, and to do it in the same way, *i. e.*, by raising a sum of money to be used by our Board for permanent work. We are hoping that God will put it into the hearts of his people to give the special sum of \$125,000 which we want to raise. Most of it will have to be given by the men of large means among us. Who will be the first to make such a gift? The first one who makes a large gift for this fund will do a double good. His money will be a blessing, and his example will stimulate others to give.

Oh, for a man among us with love and faith enough to give \$10,000!

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### CHRISTMAS GIFT.

We would like to have every reader of the *Journal* make a Christmas gift to the Lord for his work this year. New missionaries have been sent out, and the Board is heavily in debt on account of the Lord's work. Many who read about the work, and love him whose it is, will spend money not a little on Christmas gifts to loved ones. Why not each one give a part of what they so spend to the loved Lord? Suppose that in every family where the *Journal* goes, at breakfast, on Christmas morning, each member of the family were to give something to Jesus. What a nice sum of money it would bring in. What an appropriate way it would be to bring the Lord to be a sharer in the festivities of the day. How it would sanctify all the other gifts. How it would help to carry the "Glad Tidings" to heathen homes. How many will make a Christmas gift to Jesus.

## THE MAIN-SPRING.

Side by side in a goldsmith's case lie three very different watches. One has an elaborately engraved case of fine gold, the face is white, and slender hands point to distinct figures; the movement is of the very best material and workmanship, the polished bearings all turn on jewels, the escapement is delicately poised, and never affected by any change of position or temperature—it is almost perfect as a piece of mechanism, but it does not run, the main-spring is broken. Another is encased in silver, with a good substantial movement, and is a fair time-keeper if only the wearer could have remembered to wind it three or four times a day—the main-spring is too weak to carry the machinery for more than six or eight hours. The third is in a plain nickel case, with few wheels, and they rather coarse, but it runs with regularity, for it has a finely tempered and well secured main-spring.

How like these watches are to organizations for Christian work. One is costly, elaborate, perfect as a piece of mechanism, but barren of results. Another is fair in all its appointments, and tolerably fruitful, but needing to be again and again stirred up by special appeals. A third unequal to the others in grace of proportion and beauty of finish, but all instinct with the constant, regular pressure of a great motion, and so doing its appointed work in spite of difficulties.

What is the main-spring of Christian activity? Not eloquence, for “though I speak with the tongue of men and of angels,” it may be but “sounding brass or a tinkling cymbal.” Not learning, for “though I understand all mysteries—all knowledge,” it may be nothing. Not even faith, for “though I have all faith, so that I could remove mountains,” I may be “nothing.” Not heroic self-immolation, for “though I bestow all my goods to feed the poor, and give my body to be burned,” it may “profit me nothing.” There abide “faith, hope, love, these three; but the greatest of these is love,” even the constraining love of Christ which judges that “he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them and rose again,” the love which makes us abide in him and bear much fruit. With this no organization, however crude, can entirely fail; without it, none, however perfect, can at all succeed.

Let no one imagine that we depreciate organization. It is needed as a channel through which love may flow out to the best advantage, as a reservoir in which the scattered drops may be gathered into a constant and beneficent stream. But the world to-day is so full of corporations and combines, the power of these in politics, in business, in science, is so strongly felt, that there is danger of giving too much heed to the machinery of benevolence, too little to its main-spring. The two ought to be proportionate. Where love is abundant, com-

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plicated machinery will be best; where it is feeble, simpler appliances will give better results. A heavy wagon is economical for full work by a strong team; a feebler team will haul more on a lighter vehicle.

How can we cultivate love? It is an exotic from a far off world. It needs to be planted in the sunniest corner of our hearts, to be watered with daily dews of grace, to be tended with ceaseless activity, to be bathed in an atmosphere of grateful prayer. Thus cultivated, it will bear rich and luscious fruits to gladden the earth, and cause rejoicing even in the presence of the angels of God.

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BRETHREN, I would that one-half of the Baptist ministers at the North would give themselves to the work of evangelizing the heathen. Disastrous to our denomination at home, do you say? Impossible. It would bring to our churches an unparalleled degree of prosperity; the places left vacant would be filled by men called of God from the ranks of the laity; ministers of other denominations would be won to us, convinced that we were holding the truth in its purity, and living it with apostolic fidelity; Christians of other names, moved by the power of our example, would obey in a worthy manner the Lord's final command; and this powerful missionary "movement" would confound infidelity at home, would convince the world that Christianity is, indeed, what it claims to be, and would mightily advance the kingdom of God in all parts of our country.—G. W. Northrup, D. D.

These words of the President of the American Baptist Missionary Union may sound wild, but we believe them to be true. It is as true of men as of other things, that there is a scattering which brings increase, and a withholding that tends to poverty. But it takes faith in God to act on such a principle, and as yet our people have not faith enough to try it.

In the same address from which the above is quoted were a number of good things, of which the following is one:

Why is it that the heresy of *unbelief* is regarded with such apprehension or alarm, while the heresy of *inaction* is viewed with comparative indifference? Is faith without works any better than works without faith? Are they not alike dead and displeasing to God—equally vain and perilous? To the heresy of inaction, far more than to the heresy of unbelief, is due the deplorable fact that the midnight darkness of heathenism still envelopes nearly two-thirds of the population of the globe. What, then, shall we do? The alternatives are: Either cease to claim to be the true successors of the earliest Baptist churches, or obey, with the devotion which characterized them, the Lord's command, "Go preach the gospel to the whole creation."

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ONCE Christian always Christian seems to be a foregone conclusion in the minds of many people about communities converted from heathenism. They do not bear in mind that human nature essentially tends toward the moral and religious attitude which we mean by heathenism. Away on the frontier, in the sparse settlements of the wilderness, or in the worse atmosphere of the mining or lumberman's camp, we know how those sharing the heritage of centuries of Christian influences find it difficult to maintain spiritual life, and how frequently, as communities as well as units, they lapse into superstitious beliefs or outright disbeliefs. What wonder, then,

if there should be an aggravation of this tendency in native Christian communities who have a heritage of uncounted centuries of superstition and low morals in their veins. But this is not enough reckoned with, as an essential part of the foreign mission work. Even when peoples are converted, they will long have need to be kept in touch with the most vitalized Christians of the home lands. They cannot be left to isolation. They must not be abandoned. The brain and heart of these Christian communities may, for a hundred years to come, be in the churches of the Christian lands whence the gospel was sent to them. The work of caring for these native communities is not one that can be finished as a contract job.—*Rev. J. T. Gracey, D. D.*

And in all this history but repeats itself. We call to mind that a certain Bro. Paul, of ancient times, had to write to a certain people dwelling in Galatia and express his great surprise at their being "so soon removed . . . unto another gospel;" and he even says, "O, foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" And these were converts under an apostle's preaching, and they had been enthusiastic believers. And we gather from our reading of the Acts of the Apostles and the various Epistles that there were many and serious lapses among the converts in all the apostolic churches, and a constant watch-care was being exercised over them for many years. Babies and little children must be watched over and cared for many years, ere they are supposed to be able to care for themselves. So must it be with babies in Christ.

If some of the critics of foreign mission work in our day had lived in Paul's day they would have declared his work a failure. But the Lord was in that and he is in this, and it shall prosper.

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"I SPEAK simply as to matters of experience and observation, and not of opinion; just as a Roman prefect might have reported to Trajan or the Antonines; and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among 160,000,000 of civilized, industrious Hindus and Mohammedans in India is effecting changes moral, social and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe. Presented for the first time to most of the teeming Indian communities within the memory of men yet alive—preached by only a few scores of Europeans, who, with rare exceptions, had not previously been remarkable among their own people in Europe for intellectual power or cultivation, who had little of worldly power or sagacity, and none of the worldly motives which usually carry men onward to success—Christianity has, nevertheless, in the course of fifty years, made its way to every part of the vast mass of Indian civilized humanity, and is now an active, operative, aggressive power in every branch of social and political life on that continent.

Strong testimony is this from Sir Bartle Frere, as to the influence of Christianity in India. The power is evidently of God, and does not lie in the instruments he has used. They are described by him who testifies, as weak. So, everywhere, on the mission fields, if our eyes were but open to see it, is the power of God being manifested.

CHRIST is the Chief Bishop, who appoints the missionary evangelists and pastors; is he the Chief Treasurer, who supplies the missionary funds? Practically there is a very wide difference of opinion upon this point. "And Prudence sat over against the treasury watching the expenditures, to see that Faith did not overdraw her account," would fairly state the financial method of many missionary committees. "Faith in the work of preaching the gospel, indeed; but in administering the missionary exchequer, sound business principles, if you please!" So have we often heard it; and we do not dispute the wisdom of the saying.—Dr. A. T. Gordon.

A few days ago our Treasurer said to us, We are carrying on this work contrary to all business principles. And it is true. We have made heavy drafts on faith. God has enabled us to meet them all. Our Board does a large work on faith. While this encourages us, it ought to stir the churches, in gratitude to God, to do better things for him. We would not dare do business for ourselves as our Board is doing it in carrying on the Lord's work. God is working with us, brethren. Let us work more for him.

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BUT here we are conducting the King's business, let it be remembered; and in its transactions are no over-drafts of faith ever allowable? May the promises of God never be taken as collateral in this business! Is the Lord's servant forbidden to hypothecate the bonds of the everlasting covenant as a security for a missionary contract when he has no funds in the bank? The enterprise of missions is peculiarly the Lord's work, and as such has guarantors and guarantees back of any human. He who says, "All power is given unto me in heaven and in earth; go ye, therefore, and teach all nations," by the very act of sending us binds Himself to support us.

If we did not believe this we could not carry on the work. Brethren, pray for us that our faith fail not, for oftentimes it is sorely tried.

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MR. HAUPT, of the Kongo Balolo Mission, says: I never hear traders who come to these remote regions for mere gain talk about *sacrifice*! The agents of the State, often years on lonely stations under hard circumstances, and badly provided, never mention the idea of *sacrifice*! \* \* \* I feel ashamed when I hear people speak about *our* sacrificing anything for Jesus' sake.

How would he feel if he were to hear Christian people at home talk about *sacrifice* when they have given little pittances for missions, so small that they are not missed after being given? We hear much of that sort of talk, and it is enough to make any one ashamed. Reader, have you ever made a real sacrifice for the cause of missions? Honestly, have you?

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### SCRAPS PICKED UP.

"The same constituency which has *seven thousand* ordained missionaries on the foreign field has a *hundred and twenty-seven thousand* ordained ministers on the home field." And this is that body of redeemed ones to whom the Lord says, "Go ye, therefore, and disciple all nations."....."Certainly, if the Saviour bids us pray that the Lord will thrust forth laborers He binds himself by this very injunction to send laborers, and to place them where he would have them." But we fail to pray, alas!.....

"He prayed up the walls of an hospital, and the hearts of the nurses; he prayed mission stations into being, and missionaries into faith; he prayed open the hearts of the rich, and gold from the most distant lands." This was said, and truly said, of pastor Gossner. The same power is yours, brother. Do you use it?....."If the preaching of the gospel shall make a powerful impression on the heathen, it will not be by what is human in it, but by what is superhuman."....."The gospel is still to be preached 'with the Holy Ghost sent down from heaven.'" Prayer on the part of the Lord's people will bring down his power....."A religion that does not purify the home cannot regenerate the race.".....One day the officials of the Canadian government summoned the Indian chiefs to meet on Sunday for business. One of them replied, "No; the Head Chief in heaven says no, and so do I.".....In the first six months of 1890, 21,000 of the publications of the Bible Society were sold in Rome and its environs....."A little part of humanity has an excess of preaching, at the expense of the bulk having none, or next to none.".....It is said that 94 of the 250 Protestant churches in China are self-supporting.....The Southern Presbyterian Board has appointed a layman, a deacon, from Danville, Va., as a missionary. Why should we not have consecrated laymen in the field?.....The same body has begun work on a limited scale in Cuba, supporting there a native worker, Signor Callazo, at Santa Clara.....At the same time, after careful consideration, they have decided to discontinue their mission in Greece, deeming it better, because of the strong prejudice against foreign missionaries, to leave the work in the hands of natives.

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### WHAT IS THE MATTER?

The 1,235,765 white Baptists of the South failed last year to raise the \$125,000 acknowledged to be absolutely necessary for a perceptible enlargement of their missionary work. It was a disgraceful thing to do. They gave but the pitiful sum of \$115,444. Their thousand representatives, after resolving and re-resolving at the mammoth Convention at Fort Worth, returned elated with enthusiasm to their sixteen thousand churches, which, during the following year, did not average eight dollars each for the conversion of the world! The constituency represented by the Southern Baptist Convention does not average ten cents per capita for the evangelization of the nations!

Clearly something, and something serious, is the matter. To say that an individual average of less than nine and a half cents a year for Foreign Missions indicates serious concern for the fulfilment of the terms of the great commission would be to travesty the truth, to insult common honesty and common sense. It cannot be denied that we Southern Baptists are doing next door to nothing for the glory of God beyond the shores of the United States. Such pat expressions as "Playing at missions," do not express the seriousness of the matter. "Dallying with missions" too delicately characterizes our astonishing negligence. Let not vanity lull us into complacency by gentle words. We stand convicted before God and the Christian world of the most shameful indifference towards a most sacred cause. Look at the facts.

### WHAT WE ARE DOING.

With all our conventions and associations we are giving less than ten cents apiece a year for Foreign Missions; with all our boasted purity of doctrine, apostolicity of ordinance, and hospitality of home life, we give less than one cent a month for the bringing of the nations to God; one-fifth of a cent a week more than covers our average individual gifts for the salvation of those who sit in the shadow of the valley of death. This seems to be the measure of our interest in the missionary work. If this is working at missions, it is at missions in miniature. This is the fable of the travailing of the mountain applied to missionary endeavor. Nine and a half cents a year for Foreign missions! We give more for our salt, our tobacco, our opera and theatre tickets,

our ribbons, our neckties! What we are doing pales into painful insignificance when contrasted with what we are not doing. What we are doing seems paltry and meagre compared even with

#### WHAT OTHERS ARE DOING.

The Canadian Baptists are determined to average \$2.50 this year for Foreign Missions. Were we to average up like those benighted Canadians, Drs. Tupper and Bell would have a three million dollar contract on their hands.

The Methodist Episcopal church gave last year, \$835,000.

The Northern Presbyterians gave over \$900,000.

The Northern Baptist brethren gave near half a million dollars, and the women of the Northern Baptist churches gave alone over twelve thousand dollars more than all of us together. Our \$115,000 seems to shrink smaller still when placed by these big figures.

But let us come nearer home, and blush to see what a figure we cut by the side of our neighbors in Christian work, the Protestants. The Cumberland Presbyterians, living for the most part in the south, gave in 1890 over twice as much, in proportion, as the Baptists. We out-number the Southern Methodists, but they out-give us. They actually gave last year \$219,940—a round hundred thousand dollars more than we. In Mexico alone they expended \$93,676, pretty nearly as much as we gave for all mission work.

The 112,000 Southern Presbyterians contributed \$107,627; an individual average *ten times* greater than our own. Eleven of their churches gave more than a thousand dollars each. How long shall our great convention stand, like a booby, at the foot of the class?

#### WHAT WE COULD DO.

Were the 1,235,765 Southern Baptists to average a cent per day for the conversion of the nations, they would give and expend over four million dollars yearly, and instead of having less than one hundred representatives on foreign fields they would sustain over six thousand.

Averaging one cent a week we would give over *half a million dollars annually*, and could send and support *eight hundred* missionaries. At this insignificant average, Virginia would give over \$40,000 instead of her present \$17,000; Texas, \$60,000 instead of \$14,000; North Carolina, \$60,000, instead of \$10,000, and other States in proportion.

Could we not average one cent a week? Is that exorbitant? Could not our negro brethren, in their poverty, do as much? They, with their 1,154,138 members, could easily give half a million a year towards carrying the Light of the World into the dark heart of Africa, by the simple process of contributing one cent a week apiece. This is possible, is practicable. Should we do less? Obligation is measured by ability. In the light of this axiom, "What we *could* do," changes to "What we *should* do."

It should make us blush to think of the pitiful figures Southern Baptists will cut in the missionary history of the 19th century. At the beginning of this age of missions, Baptists were the first of the leaders; we of the South now seem to be the last of the laggards. It is stated that for every six hundred Protestants in the United States there is one missionary abroad. It takes *thirteen thousand* of us to keep one missionary in food and clothes. By averaging one cent a day every Baptist church of two hundred members could support its missionary. Are there not many churches which could do this? Were we to give as do the Moravians, who average seven dollars yearly for foreign missions, each church of a hundred members would have its agent in the foreign field.

The plea of poverty will not excuse, nor palliate this criminal negligence. There are poor among us, but the Southern Baptists are not poor. In houses and lands, and



cattle upon a thousand hills, they are not. We need organization and consecration more than money. We are suffering more from paucity of interest than from poverty of pocket.

Why this unconcern for the world's salvation? Is it caused by spiritual lethargy? Is our Southern Zion to become the Laodicea of modern missions? This religious anæmia must indicate weak heart action. We need to draw nigh unto God, with repentance and sacrifice. Our indifference to the work of missions will sooner or later paralyze our activities at home, and others will take from us our crown. This sin will be visited upon our children and their churches.

Let us prove the power of littles during this centennial year. We may, at the least, work our churches up to an average of a cent a week for each member. The pastor should lead his sheep. Many do not do this. In many churches the godly laymen or women have to work for this good cause in spite of the indifference of the man in the pulpit. We should try to accustom the brethren to regular, systematic contributing.

The people need to be informed. Knowledge kindles living faith to effort. As yet there is only one subscriber to our *Foreign Mission Journal* among every eighty of our members. Let us read, and train the people to read. Nothing is more thrilling than the story God is writing in missions. "There's naught so wondrous strange as truth." We need enthusiasm based on God's promises, and the fact of his fulfilled pledges. Let us have missionary revivals. One Baptist preacher to every 137 Baptist church members is the proportion at home. Think of the wide-spreading fields abroad. Let "a cent a week from every member" be our cry this year, and let us see to it that every member gives it, or else "a reason why."

*Zacatecas, Mexico, Oct., 1891.*

HUGH P. McCORMICK.

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## OUR CENTENNIAL AND THE JEWS.

R. J. WILLINGHAM, D. D., CHATTANOOGA, TENN.

While we are planning in our great Centennial movement to stretch forth the curtain of the habitations, lengthening the cords and strengthening the stakes for the Lord, it seems to me not amiss to ask, what are we doing, and what can we do for the people of Israel according to the flesh? Christ's words, "beginning at Jerusalem," may, as some interpret, mean home work first, but then it may mean also, that chief of all would he have his own people to hear his gospel of love and grace. The Jews were the first to receive it. They first published it to the world. Such grand old Jews as Paul and Peter went to the Gentiles with the truth. They broke over prejudice and caste that they might carry the gospel of Christ to those who had it not. It is not a question of whether the Jews can and do become converted in these latter days. Go to any of our large cities and the living examples are seen.

When not Christians they have left to a great extent their old moorings and are adrift. A change is coming over them. Our nation gives them a welcome and homes, as perhaps no other country. She has never persecuted the Jews. Here, is where, I believe, they can be reached. In some cities special efforts are being made and with some success. I believe the very adherence to the Scriptures of Baptists will give them the advantage in reaching these people.

But there are certain points we ought to consider, outside of sending missionaries to them. We ought to pray more for the Jews; how seldom we hear a special appeal in public or private for them. Let us pray more for the return of this wonderful people.

We ought to treat them with kindness. We profess that Christ has given us new hearts and that love rules supreme in all our lives. Do our dealings with them impress them with Christ and his love as seen in us? We ought to be kind and considerate, long-suffering and merciful. Such treatment would soon bring many of them to our

churches. It has done so already. We should carry the gospel to them. If we pray aright we have gotten God's help and gotten ourselves in right condition to go to them. If we treat them kindly they are in a right condition to be approached and influenced. We can put missionaries among them, but then let each true Christian be a missionary to them, for they are every where through our land.

I have my doubts whether they will ever be gathered back to Palestine as a people. Many may go and the land be reinhabited by Jews, but there will still be a host of them scattered through the earth. I think God's word teaches their return, but I believe it will be to God through Christ. The zeal of many who have come to be Christians teaches us also, that their coming means a consecration and devotion which will put to the blush much of our weak indifferent effort. In connection with our great Centennial movement, let us make a great movement along the line of the Jews also.

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### THE BUSINESS OF MISSIONS.

F. M. E., BALTIMORE, MD.

That Christ has made missions some one's business is plain enough from these words of the commission: "Go ye into all the world and preach the gospel to every creature." Do you ask whose business it is? Clearly the business of as many as are needed to "*preach the gospel to every creature.*" Our Lord doubtless intended that his Church should be blessed as much in "giving the gospel to every creature" as those should be who thus received it. Why, then is not this business of missions more prosperous? What is the work or business of a church is clearly the work or business of *every member of that church*. If Christ intended the Church to serve any end on this earth, it was to evangelize the unevangelized. But the church can do this only as it is done by the *members of the church*—not by a *few* of them, but by *all of them*. It is done by the church as each member of the church *makes the world's evangelization the chief business of his or her life*. Make this true of each Baptist church of the Southern Baptist Convention for the next decade, and *the unevangelized world would be evangelized*. On the other hand, the world's evangelization is shamefully far from being the chief business of *any one* of our churches. The fact is it is subordinate, in many cases, to State missions, or even to the local church itself. Oh! brethren, *brethren*. With the world's evangelization as our *first business*, what might not be done? Look at the Christians of Japan? With an average daily wage of 25 cents, *they* gave last year to mission work \$27,000!—an average of \$1.00 for each native Christian. Readers, this is a simple, personal matter. Christ has made his commission the chief business of each believer. Are you making the evangelization of the world *your chief business*? If not, why not?

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### OUR COMING CENTENNIAL.

F. M. ELLIS, D. D.

It may be a mistake to over-estimate the importance of an opportunity; is it less a mistake to under-estimate it? Strike while the iron is hot, which means act promptly. The present time means preparing, praying, planning, pushing. Our English brethren are awake and working. The report for last month (September) shows nearly \$10,000 for the Centennial fund; many of these subscribers at the same time agreeing to *double their regular subscriptions* to the Society. I notice two of the Centennial gifts above referred to, were \$2,500 each; and one of these from a Lady, (Lady Peto.) We must interest our people in small offerings. Yes, but we must also interest those who can do so to make *large offerings*, if we raise the sums we desire. Special meetings are being held all over the kingdom, and thus the fire is kindling and growing. The young people are falling into line and are bravely pushing their purpose to raise 100,000 crowns (\$120,-

000.) This is done by each young person raising one crown (\$1.20) or more. The arrangement for parlor meetings is an excellent one and it seems to me this would be an admirable plan for many of our churches and country neighborhoods. If pastors' wives (who are the busiest of all wives) could secure the interest of some half dozen ladies in their churches in these parlor or home gatherings, much might be done.

In connection with the State Centennial Committees it might be wise to have the Chairman, or some pastor, of each local Association in the State, act as an associate Committee-man, who shall encourage the work and push the plans of the State Committee in these District Associations. Co-operation, unity, concentration, push, these terms convey the wants and needs of our Centennial movement. It is encouraging to see the interest that is being taken by our State Associations all over the South. Let this interest and enthusiasm be gathered up in practical plans and then committed to earnest men and women who bring plans to results. Speeches are splendid. But results are more valuable. Every member and friend of every Baptist church in the South ought to be reached. An average of *one dollar* ought to be secured from every Baptist within our S. B. C. This can be done. All that is needed is that we organize and work for this end. *One dollar each from a million Baptists of the South for the Centennial movement.* Let this be our simple aim and to this goal let pastors and people, Boards and State Conventions resolve, by God's help, to attain. "Where there is a will there is a way," is as true as it is old.

## MEXICO—THE LINES NEED LENGTHENING.

HUGH P. MCCORMICK, ZACATECAS, MEXICO.

LORD RHEA—"Well, God mend it."

SIR DAVID RAMSEY—"Nay, Donald, we maun help Him mend it."

In many sections of the Southern Zion the impression prevails that Mexico is being rapidly evangelized; that this great field is adequately supplied with missionary workers, and that, under the providence of God, and with no especial increase of number of men and amount of money, we may confidently expect, within a few years, to behold these "next-door neighbors" brought under the benign sway of the gospel of peace. The writer is, not unfrequently, the recipient of letters from our best informed brethren and sisters containing such surprising and mistaken notions. A new missionary—an exceptionally observant and moderate brother—says that before getting on the field he was firmly persuaded that Mexicans in general were pretty well acquainted with Baptist doctrines; that our grasp upon the heart and mind of the people was strong and comprehensive; that, in short, our denominational principles had spread like wild-fire over the land.

It is greatly to be regretted that such extravagant ideas have found lodgment in the imagination of the brethren. The use of over-colored statements in the papers, or at missionary gatherings, in order to arouse enthusiasm or lift collections, is as much to be deprecated as the employment of the high pressure methods peculiar to certain professional revivalists. The reaction that must follow is apt to prove disastrous. Exaggerated representations of missionary success lull many into complacent inactivity; and as, sooner or later, they must give place for statements of facts, there is danger that the confidence of serious contributors be shaken and their interest chilled, when clearer light replaces their long cherished illusions by less pleasing realities. When an earnest man discovers that the pictures which led him to contribute to an object were over-drawn, he is apt, ever afterward, to bear a suspicion that his feelings were unfairly wrought upon at the expense of truth and his pocket-book.

The Baptist work in Mexico needs no reportorial license, no oratorical high lights, to commend it to the sympathies and support of Christ's children. It can stand on its

record. God has set the seal of his blessing upon it. Wherever Paul has planted, or Apollos watered, He has added the increase. Sowing has resulted in fruitful harvesting, and the immediate outlook is pregnant with promise.

But as yet we have scarcely more than broken the upper crust; we have little more than passed over this Jordan; we are as yet but on the outskirts of Mexico's evangelization. We are but skirmishing along the border; the great body of Mexico has never heard even the distant echo of the gospel guns. It is not time to lay our armor by. Munitions for this holy war are the urgent need of the hour; reinforcements must be hastened to the front. Believing that an accurate knowledge of the situation will be the most potent stimulus to increased effort, the object of this article is to present, as distinctly as possible, a view of the present scope of our work.

Our work is divided into three distinct missions, viz: the Coahuila, the Zacatecas, and the Jalisco. These State names fairly mark the geographical outlines of these independent missions. A glance at the map will show that they lie in Northern Mexico. Now draw a line from the Gulf of Mexico through the extreme southern limits of these missions to the Pacific Ocean, dividing the Republic into two unequal parts. North of that line lies the greater half of the territory, but south of it lie *six-sevenths of the whole population of the land, as yet absolutely uninfluenced by our work*. South of that line is the wealth, the strength, the influence, the *heart* of the nation. South of that line dwell something like nine millions of the inhabitants, and there is not to-day a single representative of our Convention among them. Here is a field broad enough and grand enough for the energies and holy ambitions of the mightiest men of valor among our Southern hosts. Who does not see, in an instant, that before we may hope for the reclamation of Mexico from idolatry to God, we must go south; that we must get down into the centre and citadel before we may hope to possess the land for Christ?

Now pass to the north of this dividing line, and see what a small proportion of that immense territory has been occupied. We cover what ground we can with our meagre forces, but the great mining States of Durango, Chihuahua, Sonora and Lower California are absolutely untouched by us. The fertile State of Tamaulipas has no Baptist work, and the progressive State of Nuevo Leon is without any representative of Southern Baptist effort. One may follow the American border for a thousand miles west of Eagle Pass without finding a Baptist church. The bulk of our work is in the State of Coahuila, which lies just within the limits of Mexico, and which for over two hundred miles borders the State of Texas. In this border State are stationed brethren Powell, Moseley, Chastain, Watkins and Rudd. Here are employed sixteen of our twenty-one American missionaries and twenty-eight out of our entire working force of thirty-four. In this State, of less than one hundred and fifty thousand people, are invested, as yet, the great proportion of our men and means. Here is the Madero Institute, the Zaragoza Institute, and the only two day schools supported by mission money. Here are to be found the only church buildings and the only school properties owned by the Southern Baptist Convention within the bounds of Mexico. On this extreme northern edge of the Republic are seven-eighths of our members, and four-fifths of all our churches. Thus it is seen that our work is not only confined to much less than one-sixth of our population, but also that the bulk of it is contained within the reduced limits of a narrow geographical corner of the Republic.

Look on the situation from another point of view. The Mexican Central Railway is the great commercial artery of the nation. Between El Paso, Texas, and the City of Mexico, its termini, a distance of twelve hundred miles, there are at least a dozen cities ranging in population from fifteen to one hundred thousand, in but one of which (Zacatecas) have we any work. Along other lines of railway the case is as bad or worse. We beg for men to open work, not in remote districts, but in great cities which are in

direct communication with Washington, Chicago and San Francisco; in cities which are centres of populous districts, and which are feeling the thrill of modern progress; which have street cars and electric lights; which are like ancient Athens, in subjection to idolatry if not in elevation of intellectual life. Not one of the several important seaports on either coast has a Baptist church or Baptist preacher. Of twenty-seven State capitals, we have occupied only three. Only three out of twenty-seven States! The City of Mexico—the social, political, intellectual and financial centre of the Republic—this great city, with its nearly half a million inhabitants, has no representative of the Southern Baptist Convention. *We have but one ordained preacher in Mexico to every one million three hundred thousand inhabitants, and we number but one Baptist to every eleven thousand of the whole population.*

Let us repeat: In proportion to the men on the ground, and the means at their command, the Baptist work in this country has been signally successful. By blessing our work God invites us to attempt greater things. The invitation of a King is equivalent to a command.

How much lies undone is seen above. Our three missions lie hundreds of miles apart. The brethren sometimes think of us as being near neighbors, but it takes the Zacatecas pastor fifteen hours railway travelling to reach the home of Bro. Rudd, of the Coahuila mission, his nearest neighbor on the north. He must go further still to grasp the hand of Bro. Goldsmith, of the Jalisco mission, on the west. These ugly gaps should be closed, but we will do that with natives. The urgent, pressing need is men for Central and Southern Mexico. We should not think of ceasing to send new men to Mexico till we can at least average a man to a State. Let our broad-minded young men with organizing ability, who love to lay foundations for Christ, turn their eyes and feet towards this great over-ripe harvest field. Mexico has a good climate, and a man who can work anywhere should be able to work here. Still, it is well for hardy men only to come, or, perhaps better said, men who are willing to endure hardness, for "where there's a will there's a way." They may sow in tears at times, but they may be sure of returning with rejoicing and with precious garnered sheaves. Will not our preachers bind this need upon their consciences? And will not those whose consciences, illumined by the Spirit, lead them to stay and labor in the home field, see to it that the Board have funds with which to begin, and successfully prosecute the work in these new and needy fields?

### THE FULNESS OF TIME.

ALICE ARMSTRONG, BALTIMORE, MD.

The world was aweary with wating and waiting;  
Its hopes had grown grey and its pulses were chilled,  
Long, pitiless cycles of sinning and sorrowing  
Had silenced its groanings; its longings were stilled.

The chosen of God, his own people of Israel,  
Who numbered its host as the sand of the sea,  
Whose mission on earth was to cradle a Saviour—  
Lost faith in itself, in its high destiny.

The long line of princes, of prophets and sages,  
Who furnished the world with its mightiest thought,  
Who promised and threatened and tenderly pleaded,  
Were fallen on slumber—their work seemed as naught.

The canon of Scripture had closed its last sentence.  
For four hundred years inspiration was dumb.  
How drear was the gloom of that twilight of ages,  
That hush of the Spirit, till daylight should come!

Then—"fulness of time!" From the belfry of Heaven  
 Pealed the hour for which time was appointed its birth;  
 And angels with rapture urged swift flight from glory  
 To herald the news to the humblest of earth:

"A Saviour is born and his name is called Jesus,  
 Because he has promised his people to save  
 From the guilt of their sin, its pollution and power"—  
 This gaining the victory o'er death and the grave.

Now the weary and waiting, the sinning and sorrowing,  
 All people, all nations, all kindreds of earth,  
 Are bidden to come with their heart-achèd and longings;  
 For "Peace"—peace of soul—was the song at Christ-birth.

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## LETTERS FROM THE MISSIONS.

From Jno. A. Brunson.

47 HILL, KOBE,  
 September 21, 1891.

*Dear Brother Bell:*

Your letter conveying to me your request to write a tract on Japan, came to hand some weeks ago. I thought at first that I should comply immediately, but various things interfered. Now I can only reply in a promise that I shall attempt to write the article as soon as possible. We are now right much concerned about our contemplated removal to Kinshin. McC. and I will go down as soon as passports can be procured, and arrange for dwellings, resident passports, &c. After all such necessary preliminaries have been satisfactorily accomplished we propose to take our families down. Kinshin is a very promising field, containing about nine millions of people, and not one Baptist missionary. Our purpose is to go into the interior, learn the language, and *preach*. Spending one's time teaching heathen boys how to read and write, in order to educate them out of their prejudices, reminds me of "Nero fiddling on the top of a tower, with Rome burning at his feet."

Now that we are going down into Kinshin, we want help. Send us all the preachers you can spare. Half a dozen could be wisely used.

"A Decade of Foreign Missions" came duly to hand. Is it the Secretary's custom to deduct the price of the book from the

missionary's salary, or will the missionary remit? I am ready for either, only remitting money in small quantities is expensive. I can, however, make arrangements with the Louisville Baptist Book Concern, with which I deal, to remit for me.

I suppose McCollum wrote to you in explanation of our move from Osaka. I should have written a full account, but felt that he was the proper man to do it, as he was most intimately involved.

We are well. Love to Dr. Tupper.

Yours in Christ,

JNO. A. BRUNSON.

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From Mrs. Brunson.

KOBE, JAPAN, Sept. 17, 1891.

*Dear Journal:*

In Japan we have not only the Buddhists to combat, but what is often more difficult still, the pernicious and erroneous teachings of Unitarians, Universalists, Roman Catholics and Greeks. As the latter are but little known in America, yet have quite a following here, and are gaining ground, I will give a short sketch of the church: It is called the Holy Orthodox Catholic Apostolic Oriental Church, and spreads largely over Western Asia and Eastern Europe, numbering among its communicants about 84,017,000, which includes children and infants, as they force the sacramental elements down the throats of the innocents as well as immerse them. It is especially strong in Rus-

sia, nearly all of the vast population of the Czar's dominions being members of this body. The Greeks and Roman Catholics are almost alike in belief and cultus, though they are bitter enemies and wholly unreconcilable owing to a difference in certain doctrines, such as the "*single* procession of the holy spirit (against the Filioque) the equality of the patriarchs, and the rejection of the papacy." They also not only permit, but compel, the lower clergy, such as priests and deacons, to marry once, but do not allow it a second time. As to the creed of the Greek church, they hold fast to the canons of the seven Œcumenical councils, and reject the Apostles' creed, which is of Western origin. They regard the Pope as a usurper, and are ruled over by a patriarchal oligarchy. However, the Czar is the head of the Russian portion of the Church, and wields the sceptre of authority in the religious matters of his dominions, as does the Pope in the Vatican over the Romanists. They have monasteries, inhabited by monks and nuns, and none but a celibate or monk is eligible to the dignity of a patriarch. The Romanists and Greeks are similar in practice as well as belief, and the moral status and Christian living of one about represents that of the other. If any thing, the Greeks are more ignorant, degraded and superstitious than the Romanists. The largest and most magnificent church in Japan is one recently constructed by the Greeks in Tokio. They also have a theological seminary or training school for the priests. I went one day to witness the service in this church. The edifice is very imposing in appearance, with an immense white dome, reminding one somewhat of an eastern mosque. The floor is covered by a soft, beautiful carpet, upon which the devotees sit, stand or kneel, as required by the ceremonies. The real altar is screened from view by a glittering wall, all carved and gilded, upon the panels of which are painted the pictures of Christ and the saints, two or three of them being so arranged as to slide back and forth, in order to permit the priests to pass in and out in the performance of certain rites at the

altar, upon which the people are not allowed to look. The service was ritualistic in the extreme, wholly mystical and symbolical. One with no previous knowledge upon the subject, even by a wide stretch of the imagination, could not guess that it had any connection with the Bible, much less with such a simple thing as the religion of Christ. But he would rather think it was the efforts of a barbarous people trying to propitiate their deities, by all this ostentatious pomp and complicated ceremonies.

On this occasion there were seven or eight officiating priests in bright yellow embroidered robes, also the bishop or grandee, to whom they paid the most deferential homage. There was much waving of incense, worshipping of images, before which candles were burning, changing of gorgeous sacerdotal robes, putting on of mitres, crossings, genuflections, kissing of crosses, mitres, books and robes, washing of hands, marching up and down, and round and about, till one was utterly bewildered, and there was nothing left of spiritual worship, of which they make very little any way. The mind is too much engrossed trying to follow these performances to think of other things, especially as there is no sermon to listen to. All this but panders to the superstitious fancies and tastes of the Oriental, without elevating them in any way whatsoever. Will all of this, without the spirit of Christ, make the Japanese any better? emphatically, no! It is but adding new errors to those they have already, or exchanging one form of superstition for that of another, thus hardening the people more and more against the pure, simple acceptance of Jesus Christ.

SOPHIE BOATWRIGHT BRUNSON.

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From Miss McMinn.

MACAO, Sept. 2, 1891,

*Dear Brother Bell:*

Dr. Graves' class opened last Monday morning with over thirty in attendance. The schools opened the same day. The attendance in the latter is well. We hear

the glad news of twenty-two more baptisms at Yung Yun. Miss Whilden, the inveterate worker, could not wait until her vacation was over, but went to work in Macao. Macao is such an interesting old place. The Portuguese settled here in the early part of the sixteenth century. Here Camvens, the great Portuguese poet wrote his *Lessaid*, which has been translated into eight different languages.

M. McM.

### From Bro. Herring.

SHANGHAI, CHINA, Sep. 24, 1891.

Dr. H. A. Tupper:

Dear Brother:—Yours of July 30, and August 5, to hand. Thank you for your brotherly interest and kind words. We are back from our visit to Japan. All very *much* benefited; my little Margaret, on whose account we were most anxious, is strong and well. Though there has been very little cholera, it seems to have been a hard summer on the Chinese. They look as though they had been run through a cane mill. On coming from Japan, where the natives are so strong and vigorous, the opium blight is even more conspicuous. It is sapping the life out of this people. During the summer, when they are troubled with bowel diseases, they take to opium more and more.

There are rumors of war. And a foreigner has been caught smuggling into the empire dynamite and rifles for the *kou-lau-whei*, and confesses to have been let into a secret plot for overthrowing the government. Every thing is so mixed up that it is hard to see what is coming. We were hoping for a speedy settlement and restoration to our former confidence in the government till the recent riot at Ichang. The foreign ministers and the men at the helm seem to appreciate the crisis, and may bring the old craft through without bloodshed. Missionary work seems to be almost at a stand-still all along the line, at least there seems to be little progress. The minds of the people are filled with something else. There has been no organized persecution of the native Christians; but where they have been called on to suf-

fer inconvenience, they have done it cheerfully, and seem always willing to show their colors. Our brother Tsu Aye Shang, at Soochow, brooked torrents of abuse and threatenings when brother Britton had to leave everything in his hands and bring his wife to Shanghai.

Dear old deacon Wong has been near to death again this summer; but, thank the Lord, He is sparing him to us again it seems.

Mrs. Yates and Mrs. Seaman were well when we heard. They will be coming home soon. The sad news reached us last Saturday of the death of brother and sister Britton's little girl, Nannie, aged ten months. They sent its little body by a friend and we buried it last Sunday, the 20th, here at Shanghai. Brother Britton was too sick for him and Mrs. Britton to come. They have since come, and he is some better, but far from well. His trouble is diarrhea.

As to the matter of drawing monthly instead of quarterly in advance as heretofore, it will be quite convenient for us in Shanghai. It perhaps will not be so convenient for those away from the banks. Yes, the fall of Russel & Co. was a surprise, and has a tendency to shake our confidence in other firms.

With our love, I am,

Yours faithfully,

D. W. HERRING.

P. S.—This morning's (September 25,) editorial in the *Daily News* I clip and inclose for its light on the war question.

D. W. H.

### IMPARTIAL NOT NEUTRAL.

The Tsungli Yamen has not yet succeeded in satisfying the demands of the foreign Ministers, as formulated in the Joint Note, to which reference has already been made, and which was signed by all the Ministers and *Charges d'affaires* in Peking. We have already mentioned that unless the demands in question were satisfied by a certain time, a demonstration of force would be made, and we gather that the time for that demonstration is drawing near. The Tsungli Yamen has endeavored to interpose delays in the approved Chinese man-



ner, but without success; and it is firmly believed by men who have studied Chinese methods for years that the whole Mason episode, including the Foochow scare, which is now known to have been originated by that gentleman and to have no other basis, was got up by the Chinese government with the view of gaining time in the first place, and of having a trump card to play against foreigners in the second. As, however, the Viceroy at Nanking has sent down a special deputy to prosecute Mr. Mason, this theory is hardly probable, unless the Chinese are still more perfect comedians than we believe them to be. We are glad to gather that, as we mentioned before, the foreign Ministers and their governments do not intend to be put off by any of these transparent pretexts for delay, but that a time has been fixed by which a satisfactory answer must be given to the *ultimatum* from the foreign Powers, failing which the naval demonstration, to join in which the United States ships are coming from San Francisco and Behring Sea, will certainly be made; and a very decided demonstration it is to be.

What is contemplated is—and in mentioning this we are not in any way disclosing a secret that should be kept sacred, because it is already known to the Chinese authorities—that a fleet of some forty ships of the navies of the great Powers shall come here and occupy Shanghai and Woosung, until the Chinese government grants our demands. Trade here will not be interfered with, but the Powers will take the receipts at the Custom-house and hold them meanwhile. The step is one that has been suggested lately in different quarters. Shanghai is the centre of China now, and beyond the actual recapture of Peking, nothing could have a greater effect on the mind of the government than the occupation of Shanghai and the Woosung forts, and the command of the mouth of the Yangtze, by the Powers. There will not necessarily be any bombarding, or any destruction of property, or loss of life. The force of which the foreign commander-in-chief will dispose will be too strong for the Chinese to attempt resistance. It will not be war at all, it will merely be the holding of a material guarantee to enforce compliance with our just demands. The scheme has been well thought out, and will be executed at little expense, and this expense, if it is thought advisable, can be recouped from the Customs' receipts here.

The best of the scheme is that it is so simple and so feasible that it will probably, as we all hope and trust, not have to be put in operation. The Chinese government must give way as the time draws near: it may feel unwilling to risk the loss

of "face" before its own people that giving way implies; but there is a chance of still greater disaster to the dynasty if it allows the Powers to carry out the scheme. None of us want to see China involved in a war with foreign Powers, with all the misery that a war, and possibly a concomitant rebellion, would bring; and we all hope that when the government at Peking realizes the consequences of obstinacy, it will give way with all the grace it can. It is sometimes humiliating to accept the inevitable, but it is wise not to defer accepting it too long.

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From Bro. Simmons.

CANTON, CHINA, Sep. 12th, 1891.

*My dear Bro. Bell:*

We are now just in the midst of the triennial examinations. There are some twelve thousand students who are at this time in the throes of this literary struggle. And only some eighty to a hundred will come out victorious. There are some forty to fifty thousand strangers in the city at this time. There are large crowds to hear preaching in our chapels from day to day. Take Wednesday and Thursday as samples of our work. The doors were opened at 1 P.M. Brother Li played on the organ and sung "Blow ye the trumpet blow," and by the time he had finished the chapel was well filled. It took them some time to get seated and quiet. I preached for about forty minutes. Then a native preacher took the stand and another and another until four had preached. I had to hurry home to meet a class at three o'clock. Dr. Graves meets the class, about thirty, twice a day. This is the month for the quarterly class. Dr. Graves is with the class three hours a day, except Thursday, which we give to prayer meeting, hearing reports from the brethren from the country and to preaching and selling books. At 12 o'clock the doors of the chapel are opened for preaching and in a few minutes it is full. Dr. Graves preaches first. Then I follow. There were probably more than a thousand people who entered the chapel on Wednesday and Thursday each. Many of these listened very attentively. Others showed nothing more than curiosity or a desire to get a place to sit down and rest for a while.

During these services two or three men are selling books to the people as they come and go. During the time these students are here many will hear the gospel who live in all parts of the Kwong-Tung, this, and the Kwong-Sai province. We are trying to reach as many people as possible.

For five Sundays past we have had from one to seven of these literary graduates at our services here at Ng-Sin-Sai, our home chapel. These are from the Yung-Une district where we have had so many baptisms this and last year. Many of these have called on us. I sent out forty odd New Testaments and other parts of the Scriptures to be given to them in the places where they are staying. These were received cordially in every case but one. This one contemptuously declined to take it saying that he would not read it for five tales, nearly seven dollars. I have great hopes that several of these literary men are hopefully interested.

It is my purpose, in company with brother McCloy, to start on a visit to Yung-Une and Cheung-Ning districts the last of this month. We will visit other stations while away.

We are glad the time is so near when we are to have some new missionaries. We hope that one of the doctors that you are looking for will be sent here.

We are all getting through the hot weather very well.

Dr. Graves will have to go to Shanghai this fall to meet the committee on Scripture translation.

Brother Tso Fat Sune baptized one man at Tsing-Une two weeks ago. Brother Fung Chak has been quite ill for some time at Shiu-Hing. He was better when we heard from him a few days ago.

You have not a monopoly of all the queer geniuses in America. We have a member who is a watercarrier that makes me think of the champions of "higher criticism" of the west. He is quite an ignorant man, that is he can't read much; but he feels that he is called to write tracts, or he has written two. In one of these he had occasion to refer to the tower of Babel. He said it was built on top of

a high mountain. I told him that would not do, for the Bible said that it was built in a plain. He said that would not stand to reason. For, said he, if the people wanted to get up to heaven by that tower, they would have put it on a mountain. So he insisted that there was a mistake as to its being built in a plain.

Last Sunday one of our brethren was preaching on faith, and he referred to Noah as an example of great faith. For, said he, if he had not had faith he would not have built the ark on top of the highest mountain in the world and expect the water to come up high enough to float it.

Another case: One of the women was telling about Jonah not wanting to go to Ninevah. She said, 'that he got into the water and the whale swallowed him and struck a bee-line for Ninevah, and when it got there it vomited him out right in the edge of town, and the people saw it. And of course they all believed and repented at the preaching of Jonah.'

These last two cases belong to what your higher critics would call the "constructive theory," do they not?

Lesson: You need training schools to train preachers and Christian workers at home. How much more are they needed here?

Yours fraternally,

E. Z. SIMMONS.

From Dr. Geo. B. Taylor.

ROME, Oct. 28, 1891.

Dear Bro. Bell:

Accept a few extracts from some letters of evangelists. Sig. Colombo has had trouble at Bologna. The porter of the locale, who was also a member of the church, had stolen the contents of "the bag," and was very properly told by the evangelist that he could be no longer porter. Then some brethren imbued with Plymouthism insisted that the unfaithful one, after his repentance, should be reinstated in his post, but the minister stood firm, while the brethren withdrew from the church and the ex-porter returned "to his own place," the Roman Catholic church. Very disgusting and discouraging, is it not? There seems to be there a sort of

boom of Plymouthism just at this time, and another of the denominations also is suffering from it. They are people who give nothing, yet on the slightest pretext insist on being helped from the poor fund. I have simply abbreviated Sig. Colombo's account. If members are fewer, the attendance on services of evangelization is good. One of the Sunday-school scholars, a boy of fifteen, "witnessed a good confession" on his bed of sickness and death, both at home and in the hospital. He repeated hymns and passages of Scripture, prayed for the conversion of his companions, and spoke of going to the home of his Heavenly Father. To a priest who asked if he wished to confess, he replied very sweetly that he always confessed his sins to the Saviour, who would receive him to Paradise. The frankness and suavity of the answer touched the man and he said, "Brave lad, I see that you are an evangelical; 'believe in the Lord Jesus and thou shalt be saved.'" The boy had possession of his faculties to the last, and died crying: "Lord Jesus, I see thee; come, come, I come to thee."

And now some passages from the quaint correspondence of dear brother Ferraris, lately transferred to Cannes, just across the boundary line between Italy and France. Having been asked by me to make a visit to San Remo and report on the situation, (for the brethren there were seeking to come into relation with our mission,) Sig. Ferraris made all his arrangements and sent on a notice of his coming; but lo, at the very moment he had meant to start he was taken ill and the trouble continued so that he was obliged to renounce the journey. "My dear brother:" (he writes me) "I did not know what to think of such an affliction, not having had any response to my continual prayers. I said to my wife, God must have a motive for not giving me any response. Rarely have I been without one. Truly I was sad within me. Listen! In the evening the door bell rang. A man and a young woman appeared asking: Does Signor Honore Ferraris live here? and, advancing, said they were my kin from

Roquebrune, and that the father of the young woman had received tracts from me with my address." "And so my cousin still lives?" "Yes, and is robust." I had not seen him for forty-five years. We had a good evening of it, blessing God for having spared us to see one another again in this world. Together we sang hymns of joy and read the Divine Word. I spoke to them of the infinite goodness of God to me a sinner, pardoning all my wickedness and accepting me as his son. Though Catholics, they received well all I said to them. The next day, till they left, I did nothing but instruct them. I gave them French tracts and a New Testament, and I wrote four pages to my cousin almost entirely words from the Bible, begging the young woman to read it to her father who does not know how to read. See now why my Father sent me that illness, keeping me at home, since otherwise our kindred, arriving in my absence, would have missed me altogether, after having spent ten francs uselessly; nor would I have known so as to visit them returning from San Remo. I hope in the Lord that their visit, and the acquaintance formed, or renewed, will bear much fruit to the glory of God." A rough, but tolerably literal translation, with some abridgment of his words.

Subsequently, Sig. Ferraris went to San Remo and also to Roquebrune. He made a favorable report of things at San Remo, but I do not quote from it as I have since visited the work there and given, if I remember rightly, my impressions of it in a letter to the *Religious Herald*. I hope we may be able, ere long, to push it vigorously. Specially are some of the villages in the neighboring mountains inviting fields. In one of these the door seems wide open, though no doubt there will be "adversaries." It seems that the priest has caused great scandal and, as the gospel has been announced once or twice, the population is divided, and the majority sides with the evangelicals and begs that some one be sent to teach them. I cannot resist such a call.

I have just received another letter from Sig. Ferraris telling of various religious con-

versations and the placing of tracts, both in Cannes and in the neighboring hill country. He has also baptized two women of middle age, his relatives. One of them, whom I saw when visiting Cannes, impressed me very pleasantly. I would like to give other excerpts from our brother's letter, but it is time to close. I have an impression that if his life is spared a few years longer, he will do a work that shall be for a light in that interesting City and its environs. In Rome since my return from the country, we have had two baptisms. Quite a number have occurred elsewhere this summer, but as they have been mentioned by me in letters to other papers, I merely allude to them here.

Very affectionately,

GEO. B. TAYLOR.

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From Rev. J. L. Downing.

JUIZ DE FORA, MINAS GERAES, BRAZIL,  
September 15th, 1891.

*Dear Bro. Bell:*

We have been in Brazil just one month. We are working hard to acquire the language; hope to be able to use it in a few months. Bro. Soper and myself, with our native colporter, made a trip of about two hundred miles into the interior of this great State last week. We started on Monday, September 7th, happy and cheerful, having baptized three happy converts the day before. Our trip extended to Sabara, the present terminus of the Brazilian Central R. R. Our train was packed full of people going to Congonhas, a city about one hundred miles from here, to attend a Roman Catholic "festa." About 30,000 poor, deluded people were gathered there to worship the saints, gamble, carouse and obey the various lusts of the flesh. Between Juiz de Fora and Sabara are twenty cities and towns with populations varying from 1,000 to 8,000 each. At Sabara we were unable to obtain the theatre, town hall or public gardens, in which to hold a meeting, all on account of the influence of the priests. This city is cursed with nine Catholic churches. But we could not think of leaving without preaching, so we

distributed our invitations only an hour before preaching, and walked calmly out into an open square in front of an unfinished Catholic church, took our stand, and Bro. Soper preached to about two hundred eager listeners. After preaching, we distributed fifty copies of Gospels and one hundred and fifty tracts. Our audience was orderly, and did not tear up a tract in our presence. They told us that we were the first *gospel* ministers that they had ever seen. The first one to make our acquaintance was an old man; he listened very attentively, and after service accompanied us to our hotel, where he told us he had for a long time desired to meet a gospel minister; that he had bought a copy of the Bible in Rio years ago, had studied it closely and had received Jesus as his personal Saviour, and was now happy to confess him before us.

Our colporter did good work selling Testaments, Bibles and books along the line, especially at Sabara and Itabira. As yet no one is at work along all this two hundred miles of railroad. But it *must* be entered at once if the Baptists would be first. Our Methodist brethren are pushing toward it. At Sabara we procured mules, and rode over the mountains ten miles to Mouro Velho, a town of about 1,500 population, some fifty or more of whom are English people. An English Company owns a very rich gold mine here. We did not hold any service on account of rain, but left a goodly number of tracts to be distributed.

We are anxious to repeat our trip at the beginning of the new year, and when at Sabara to go twelve miles further north to Santa Luzia, a thriving city at the head of navigation on the river San Francisco, which, from that point, flows northeasterly and empties into the Atlantic near Bahia. Already Bro. Z. C. Taylor has extended the Bahia mission work many miles into the interior. By the coming January Santa Luzia will be the terminus of the Brazilian Central Railway, now in process of construction from Sabara to Santa Luzia. From the latter place it would be easy to work down the river and touch

Bahia mission work, thus establishing a chain of inland missions from Rio via Juiz de Fora to Bahia.

Work at Juiz de Fora progressing steadily. We have services conducted at two points in the city, and one of our brethren is building a new house in another part—

is having one room especially large, so that we can preach in it—so that in a few weeks we will be working actively in three points of our city. Bro. Soper preaches four or more sermons every week. Pray for us. Yours in the faith.

J. L. DOWNING.

## MISCELLANEOUS.

### MISSIONARY AGENCIES AT WORK IN SPAIN.

At present there are no less than twelve foreign societies, more or less, engaged in work in Spain and the Balearic Islands, mustering among them some eighty preaching places, while there are about forty more managed independently of any society. Owing to the number of agencies at work, exact statistics are very difficult to obtain, especially in connection with the independent workers, who, it will be seen, occupy about a third of the field.

The eighty stations were thus distributed when the last general survey of the work was made two years ago, and since then very little change has taken place, insufficient to warrant the labor of going over that task again.

	Preaching Places.	Pastors.	Evangelists.	Attendants.	Communicants.	Day Schools.	Male Teachers.	Female Teachers.	Boys.	Girls.	Sunday-schools.	Teachers.	Children.
American Congregationalists.....	14	8	3	1250	413	14	4	11	262	215	13	20	466
American Baptists.....	5	2	3	155	34	2	2	.....	58	.....	6	6	158
English Wesleyans.....	20	6	9	1540	269	17	12	13	306	299	11	30	387
Church of England.....	15	6	3	1884	1194	13	6	8	236	292	1	1	30
Scotch Presbyterians.....	4	4	1	290	284	8	4	4	256	118	6	25	276
Irish Presbyterians.....	4	4	1	108	22	4	3	2	111	52	3	7	60
Dutch Presbyterians.....	3	3	.....	127	67	5	3	2	75	68	2	7	165
Swiss Presbyterians.....	6	2	3	223	192	9	5	6	120	104	11	23	310
German.....	12	12	.....	60	80	6	6	3	184	56	2	11	168
Scotch-Spanish Evan. Soc.....	3	3	.....	1425	154	7	3	4	118	92	3	5	91
Scotch National Bible Soc.....	2	.....	1	27	15	.....	.....	.....	.....	.....	.....	.....	.....
English Congregationalists.....	1	2	.....	70	30	3	2	1	60	15	2	4	57
Independent.....	35	12	11	2035	688	23	11	24	759	784	20	44	1063
Totals.....	114	54	35	9194	3442	111	61	78	2545	2095	80	183	3231

The *general position* may be briefly summarized thus: preaching places, 114; pastors, 54; evangelists, 35; attendants at divine worship, 9,194; communicants, 3,442; day schools, 111; day-school teachers, male, 61; day-school teachers, female, 78; boys on the lists, 2,545; girls on the lists, 2,095; Sunday-schools, 80; Sunday-school teachers, 183; Sunday-school children, 3,231.

The above figures are those which each pastor or evangelist supplied, and, therefore, rest on their authority. With reference to the number of communicants of the Church of England Mission, which is known in Spain as the Reformed Church, it should be mentioned that little care is taken in granting admittance to this church, as evidence of the New Birth is not considered necessary. Then again, though the numbers of school children in all cases are those on the lists, the average attendance is from three-fourths to four-fifths of this number. The average number of attendants at the services, too, is to a large extent conjectural.

In addition to these agencies, the British and Foreign Bible Society has a representative at Madrid, in charge of a central depot, with a body of colporteurs in various parts of the country, as also has the American Board.

The Religious Tract Society of London, too, has a branch in Madrid, with a committee of the leading workers of each mission, and a depot from which are issued peri-

odically a vast number of most excellent tracts, booklets, and periodicals suited to meet the objections of Romanists and infidels. In addition to these there are published, in one place or another, one weekly, two fortnightly, and two monthly periodicals, devoted to Christian enterprise and the spread of Gospel truth, in Spanish.—*Missionary Review*.

### Persecution of the Jews.

It is a strange and sorrowful fact that the close of the nineteenth century should be marked by systematic and cruel persecution of Jews in Europe by Christians.

The anti-Semitic (that is, anti-Jewish) movement is directed and stimulated by an organized society, which is possessed of considerable funds. In Roumania, Austria, Hungary, Germany and France, paid agents are employed to disseminate inflammatory placards and papers, some of which have pictures of Jews murdering little Christians, in order to use their blood at Passover time. It does not matter to the wicked men who invent and circulate these calumnies that Jews have never murdered any Christian child, and that no blood of any kind is used by Jews at Passover or at any other time. The slander serves its purpose of exciting ignorant mobs against defenseless Jews.

There have been many cases like that which occurred at Biala, near Cracow, where a rabble of about 4,000 invaded the town and wrecked and pillaged the Jewish shops and houses. Troops had to be called out to quell the riot. Eleven persons are reported to have been killed, and many wounded.

In Vienna riots have been caused by the anti-Semites, involving loss of life and property. These evil-doers watch their opportunity, and when a workman's strike occurs they come out in hundreds and ravage the Jewish quarters.

In France also the notorious M. Drumont is again actively engaged in the crusade against the Jews, encouraged by the favor accorded to his published calumnies of the Jews by the Pope and Cardinal Rampolla. There have been public disturbances in Paris, while there and elsewhere the Jews are denounced with bitter hatred. Great anxiety is felt lest more serious violence should follow.

In Russia the condition of the Jews is intolerable. They suffer persecution in every form. In many towns they are reduced to a state bordering on famine, not by any failure of crops or from a passing cause, but by tyrannical restriction as to employment. And yet the character of the Russian Jews for industry, sobriety, morality, and good conduct, was lately urged in public by the Russian Archbishop

of Odessa in a powerful speech, in which he contrasted the virtues of the Jews with the drinking and brutal habits of the Russian lower orders. More recently a Russian newspaper has shown that the 70,000 Jews now serving in the Russian army are excellent soldiers.

The effect of the persecutions is to drive Jews out of Europe. Within the last seven years 150,000 have found refuge in America. The wealthy Jews here and elsewhere are aiding about 30,000 a year to go thither, and the expense is enormous. But every year some hundreds at least find their way to Palestine. And thus it happens that there are now about 70,000 Jews in the Holy Land—more than Ezra and Nehemiah brought back from Babylon. But these Jews are in extremest poverty. Political and prudential considerations restrain the rich Jews from promoting a rush of destitute Israelites into Palestine. Neither can they buy the land for them, because Jews believe it unlawful to buy that land of which God said to Moses: "The land is mine—it shall not be sold forever." Therefore the work of relief and aid for destitute Jews in Palestine is one which can alone be successfully carried out by British Christians. This was plain to the mind of the great Earl of Shaftesbury, who was, during the last days of his life, President of the Society for relief of Persecuted Jews, and who, before his death, sanctioned the founding of a Shaftesbury Memorial Fund for aiding Jews in the Holy Land. It was his wish that as soon as enough money was subscribed, the Jews should be helped to form themselves into agricultural colonies, and that meanwhile as many as possible should be employed on the plot of ground near Jerusalem known as "Abraham's Vineyard." The latter part of the work is carried on, but as yet the Memorial Fund has been too small for founding colonies, and meanwhile the unfortunate people linger on in destitution and misery, and there is of course excessive mortality among them from want. Some have themselves begun to cultivate such ground as they could obtain, and their efforts are beginning to be rewarded by success. The climate is good, and the soil of the Holy Land is extremely fertile—so that there is great encouragement to persevere, and if the means could be supplied the settlements would soon be self-supporting. Oranges and many other

fruits can be grown in perfection. The corn is the finest. Cattle and dairy farming also, and many other industries can be carried on. Meanwhile the Society is doing a useful work, not only in employing some of the Jews at Abraham's Vineyard, and in relieving some of the aged and sick poor, but also in London by enabling refugees who come to this country to find a home and livelihood in other countries, where their prospects are better than could ever be the case in the East End of London. Above 200 cases were thus benefited last year. And it is earnestly hoped that those who may not before have heard of this work, will send for a report to the office, 41 Parliament street, Westminster, and will then help in carrying out the desires of the great and good Lord Shaftesbury.—*Missionary News*.

### Two Ways.

There are just two ways of relieving mission boards when they are short of funds. One is, with Christian cheerfulness to come up to the help of the Lord against the mighty, and furnish what is needed. The other is to make the work fit the scant supply. The latter method is *not desirable*. It proposes to cut missionaries, with their work, down to the lowest possible point of expense, and then call it "consecration." It asks them to go back to the dark ages, and take lessons from stupendous systems of error. They must be celibates in order to save expense. They must be ascetics—*live like the natives* is the favorite expression. This means, in China, to feed constantly on rice or millet, salt fish and a few vegetables, which some having tried have died in the attempt. The number of those who advocate this plan is fortunately not large, but they should first insist on their plan at home, where the strain on the physical system is less. They should require a pastor in London, or New York, or Philadelphia to buy potatoes and salt pork by the barrel, and make these, with a little squash, or cabbage, or lettuce, his only diet, from month to month, and year to year. We might praise the consecration of the pastor who would consent to this, but could not say as much for his good judgment, or his common sense, or his duty to his people; nor would we venture to predict for him a long life; and the congregation which, with abundant means at hand, allowed him to do it, could hardly claim the promise that "The liberal soul shall be made fat."—*Rev. H. V. Noyes, Canton, China*.

### India in 1890.

The following lines, from a recent *Madras Journal*, show what some of the best Hindu minds are thinking at the present time:

Weary are we of empty creeds,  
Of deafening calls to fruitless deeds;  
Weary of priests who cannot pray,  
Of guides who show no man the way;  
Weary of rites wise men condemn,  
Of worship linked with lust and shame;  
Weary of custom, blind, enthroned,  
Of conscience trampled, God disowned;  
Weary of men in sections cleft,  
And Hindu life of love bereft,  
Woman debased, no more a queen,  
Nor knowing what she once hath been;  
Weary of babbling about birth,  
And of the mockery men call mirth;  
Weary of life not understood,  
A battle, not a brotherhood;  
Weary of *Kali yuga* years,  
Frighted with chaos, darkness, fears;  
Life is an ill, the sea of births is wide,  
And we are weary; who shall be our guide?

—*Friend of Missions*.

### Obalu of Ongole.

MRS. L. JEWETT.

He was of a more ardent and sensitive nature than is usual among the people of his class. As Mr. Jewett and Kanakiah were preaching in the bazaar, he came, along with other travellers, and listened to the precious gospel for the first time. He said, "I am sunk in the sea of sin; these are just the words I want." He remained as long as the preachers did, then came to the house to talk with me. As day after day they visited different villages, Obalu was nearly always found in the tent with them. He was anxious we should visit his family, four miles distant. We did so in a rude ox cart—the first Christian visit this large household had ever received. I remember his climbing to the smoky roof of his house, within, and taking down a smokier looking bundle. He took off its profuse wrappings, and showed us a little heathen book written on palm leaf. It was all the guide to heaven he and his ancestors had possessed. He now felt that he should need it no longer, as he had found the true light. He was anxious for his mother, his brothers and sisters, his wife and other relatives, several of whom were afterwards baptized. When this earnest man came to Nellore to be baptized, and saw in the chapel the neatly dressed and happy Christians, and received their warm greeting, he burst into tears. "Oh," said he, "how different is this from heathenism!"

When Mr. Jewett had succeeded in purchasing the mission house—money for which was given by a friend in this country—Obalu, without leave, built for himself a small house in a corner of the compound, and there continued his prayer for a missionary. Being both farmer and weaver, he brought his loom, and by it earned his living. The following year, 1862, we being obliged, after an absence of thirteen and a half years, to return to this country for health, Obalu left his work and

came 180 miles to Madras, to give the worn missionary a parting embrace, and to urge him to bring the man for Ongole. The prayer was answered, and toward the close of 1864 Mr. Jewett sailed for India with the man whose labors have been so greatly blessed—John E. Clough. By the time Dr. Clough was ready to go to Ongole, with two helpers for Nellore, Obalu was fitted to be most useful, especially as colporteur, in the great work.—*Baptist Missionary Magazine*.

## WOMAN'S MISSIONARY UNION,

AUXILIARY TO S. B. C.

MOTTO: - "GO FORWARD."

10 EAST FAYETTE STREET, - BALTIMORE, MD.

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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 December, 1891.

#### MISSIONS IN SOUTHERN STATES AND STATE MISSIONS.

**Missions in Southern States and State Missions.**—"Be thou watchful and stablish the things that remain." Missionaries, 332 in fourteen States, laboring among white, colored and foreign population.

**Study Topics.**—*Present effort in view of speedy future development. Dangers from mere material growth. The key to the position held by Baptists. Denominational strength in numbers. Efficiency demanded. Great need for church building.*

PROGRAM, DECEMBER, 1891.

"Learn to labor and to wait."

1. Hymn—"Go work in my vineyard," G. H., 49.
2. Roll-call—each answering in Scripture verse.

3. Suggestion—He first findeth his own brother Simon, and saith to him: we have found the Messiah.
4. Prayer—Subject: our responsibilities.
5. Item—Benovolent contributions of the different evangelical denominations in the U. S. for the year 1890, were as follows: Baptists, \$1,362,488; Episcopalians, \$1,689,401; Congregationalists, \$2,398,837; Methodist Episcopal, \$2,769,172; Presbyterians, \$4,783,657. The comparison is humiliating to the Baptists.
6. Hymn—"Must Jesus bear the cross alone?"
7. Leaflet—"The Outlook."
8. From previously appointed committee receive reports from Mission work in the State.
9. Prayer for success on present methods and enlarged work for the future.



10. Business—Reports, etc., with plans for Christmas offering.
11. Leaflet—"Ezra and Me and the Boards."
12. Closing exercises.

### Monthly Missionary Literature.

The leaflets indicated on the program are "The Outlook" and "Ezra, Me and the Boards," price 4 cents. The first is a ringing appeal to Americans to save America for Christ in view of prevailing infidelity, indifference, and the character and number of our emigrant population, many of whom are Romanists and therefore un-American, adherents of the saloon power, which is becoming so powerful a factor in our government. Below are two extracts from the leaflet:

"What is the meaning of this startling array of ominous facts?"

"To the unscrupulous politician it represents wider fields for intrigue and plunder; to the patriot it is full of alarm for America and the world; but to the *Christian* it should mean that to-day is given to the "Church at home" *her golden opportunity* by the grace of God, to win these representatives of varied tribes and tongues, and through them the nations of the earth, to the Christ as Lord of all. Glaring, indeed, would be the inconsistency of a Christianity which would send its missionaries to meet the combined forces of paganism on its native soil, while leaving the heathen already waiting at its doors to perish because "no man gave unto them." Christians of America, this *must not be!* God's plan of redemption involves the *personal* effort and *personal* interest of each of His redeemed ones; to fail to understand this is to make a fearful mistake, involving results which must endanger, and may be fatal, not alone to others thus dependent on us, but to our own eternal interests as well.

"Woman's influence was a powerful factor in the fall of the human race, and the consequent suffering and degradation brought most bitter results upon her. While the glad story of Redemption, wherever it finds her, works out for her the greatest deliverance. Hence it is meet that she should be foremost in self-sacrificing endeavor to spread the good news of salvation. Yet it is a fact, over which angels might well weep, that many, even of *Christian* women, are to-day giving *less* of effort, *less* of sacrifice in this work than they give to the pursuits of pleasure, self-interest or worldly ambition. But know this, dear sisters: for our birth and high position in this favored land, for every hour of opportunity in this

age, replete with privilege and responsibility, we must give strict account to Him who alone "maketh us to differ" from the sin-burdened women of heathen lands."

"Ezra, Me and the Boards," the second leaflet, is one of those breezy stories of duties seen and done that are an inspiration to others. Supplies of missionary concert literature, program and leaflets, 8 cents per quarter, beginning in January, April, July and October. Annual subscription, 30 cents. Maryland Baptist Mission Rooms, 10 E. Fayette st., Baltimore.

### Responsibilities of Protestant Women in view of what is being done by the Sisters of Charity.

In warfare, the enginery used by one party compels the other party to the use of the same, in order to prevent certain defeat. When one uses rifles, the other must give up bows and arrows. If this side has artillery, musketry will not suffice for that. If the one has cavalry the other must. A better cause and greater bravery will not avail anything when wooden ships are opposed to iron-clads.

Christ's soldiers have committed to them a noble cause, to be maintained against numerous and crafty foes. On no battle field in the world's history did ever such momentous issues hang in the balance of victory and defeat.

The armies of Rome, among their agencies against the truth, have commissioned various orders of the Sisters of Charity. There are the Sisters of St. Joseph, Sisters of Nazareth, Nuns of the Sacred Heart, and others like these, trained in preparatory schools by the most rigid system, held by irrevocable vows of submission to their superiors, and of consecration to their work, knowing no amenities of social life and rejecting all amusements; they are simply Rome's female warriors—a vast army, second in power to that of the Jesuits only.

They are found in every clime. They open schools everywhere, that they may control the education of their sex. They establish orphanages and hospitals. They take the hand of the friendless that they may win their confidence, and stand by the sick and dying that they may gain their ear. They thread the streets of the cities alone, and enter without scruple the houses of the rich and poor. They shrink from no dangers. When massacres break out in China and India and Syria their names are among the victims. The plague and the cholera find them waiting in their pathway. Two principles absorb their whole being—devotion to Rome and hatred to Protestants. They are in appearance

all gentleness and meekness and love. They win their way where force could not. They undermine and enter citadels where battlements would be stormed in vain. For what of sway the Pope holds over one hundred and eighty millions of the race, he has much to thank those dark-robed, white-hooded devotees. Woman's hand steadies the pillars of the Vatican.

Oh! ye Protestant sisters! Is not what these do against Christ a reason for your working for him? Will not woman's love, and woman's tenderness and woman's consecration win a way for the gospel where like influences have won a way for error? Know you not that half the homes in the world are barred to men, while all are open to you?—*Selected.*

### Special Centennial Notice.

Ministers or laymen desiring free literature in aid of centennial interest will please apply to Home or Foreign Boards. *The Maryland Baptist Mission Rooms have NO FREE literature.* Catalogues of their large list of leaflet literature furnished at 6 cents, price list of leaflets in catalogue. Reductions made on large orders.

### Salaries of Frontier Missionaries.

From State to State of our vast Southern Baptist territory a chord of sympathy has been touched in the hearts of our women by the privations and hardships of the brave gospel pioneers, our substitutes on the frontier of the great and growing southwest. The chord has vibrated tunelessly all along the line, and box after box of supplies—seventy-two last year—has made melody in the lowly home, sometimes only a dug-out, with the sweet notes of helpfulness, thoughtfulness and appreciation. What these boxes have been to the discouraged and almost despairing missionary as he sees his family illy provided for and himself hampered at every turn—what of hope and joy and new inspiration these boxes have been, has from time to time been outlined in individual letters, extracts of which have been published in the *Journal*. The following from Rev. E. L. Compere, Superintendent of missions in Western Arkansas and Indian Territory, strikes the key-note of a chorus of joy and praise, that will be grateful to all who have helped in this blessed work:

You would have wept with joy unspeakable if you could have been where you could have heard the good things said about the Woman's Missionary Union by our poor preachers at the late session of our General Association. The tears of gratitude flowed freely as they expressed

their love and obligations to those who had so generously come to their aid. One of our preachers rode four days and a half by himself to reach this meeting. One night he could not find any house and slept out of doors, having nothing to eat for himself or horse, for twenty-six hours. But when he heard just half of the introductory sermon and felt the out-pouring of the Holy Spirit, and touch of brotherly love that filled us all, he said: "I am more than paid for coming." Had you heard those rough men with finest texture of saved souls, say what they did about your work, you would have said: "I am paid." Their appreciation of the help is most heartfelt.

Great as has been the help to the missionaries during the past year, and more largely promised for the one to come, this side of the subject but represents a part of the benediction. "It is more blessed to give than to receive" is a scripture tested and found true in this, as in every other instance. Societies have been formed, revived and encouraged at home, by this hand to hand contact with the needs of the workers and the work on the frontier. What a blessed wave of renewed energy has throbbed through our societies on account of this very work.

There is an important lesson to us in this—very clear and pointed, if we will look at it. *Why are these missionaries in such dire want for the bare necessities of life?* The answer is right to hand—the Board can only pay them a pittance of a salary. Is the Board to blame? They can only dispense to the missionaries what is sent them by the churches. As our societies are a part of the churches, and working with the churches in all lines of S. B. C. mission effort, Home and Foreign, can we not see to it individually that we send more money to the Home Board for these salaries (through the usual channels,) and stir up all within the reach of our influence to the same desired end?—A. A.

### Boxes to Frontier and other Missionaries.

From the following Woman's Mission Societies boxes of supplies, valued as below, have been forwarded to home missionaries since last reported:

Winston, N. C., (Sunbeam Society) \$16; Hickman, Ala., \$5.75; Seventh Church (Myra Band) Baltimore, Md., \$67.97, Carlyle, Ky., \$20; Tuscaloosa, Ala., (contribution) \$5; Franklin Square church, (Missionary Aids) Baltimore, Md., \$17; First church, Dallas, Texas, \$90; Woman's Mission Society of Richmond, Va., \$50; First church, Richmond, Va., (Girl's Mission Society, contribution,) \$5; McAl-

pine Grove church, N. C., \$9; First church, (Young Ladies Society) Savannah, Ga., \$25; Double Head and Friendship churches, Ga., \$30; Fuller Memorial church, Baltimore, Md., (contribution) \$5; Roanoke church, Ala., (contribution) \$6.40; Staunton, Va., \$75; First church, Fort Worth, Texas, \$40; New Hope church, Tenn., \$15; First church, Atlanta, Ga., \$90; Clarks Neck church, Va., (contributions) \$2.50; Hermitage church, Va., \$33.75; First church, Atlanta, Ga., \$60. Total since May, \$668.37.—*Annie W. Armstrong, Sec.*

The story "Ellie and the Heathen," at the end of W. M. U. department, is specially commended to careful, prayerful reading. It is a Christmas story bearing its sweet message of "peace on earth and good will to men." It is more. It is a sermon to us all, with an application that we ought not to evade.

### The Christmas Offering.

This special gift in its three years previous observance, with its total to the work of Foreign Missions of \$10,593, has become a recognized part of our Christmas gratitude and joy. May it increase with the years in the amount of its gifts, and the number of its givers. Attractive envelopes for collections with handsome programs providing abundance of material for an interesting meeting at the "Ingathering of Envelopes," Wednesday, Jan. 6th, 1892, have been sent in large quantities to every State Central Committee. Societies or individuals desiring them can be supplied by sending to their Central Committee.—A. A.

### The Week of Prayer, January 3-10, 1892, Woman's Missionary Union.

In endeavoring to fulfil the joint trust committed to the Executive Committee, W. M. U., by the society assembled in annual session at Birmingham, and later by the Centennial Committee, to formulate plans for interesting Woman's societies and young people in the centennial movement, and to aid in the collection of \$250,000 for chapel building at home and abroad\*—the Executive Committee felt its powerlessness before such immense responsibilities.

"Who is sufficient for these things?" "Great is our God and of great power" comes the re-assuring answer, but He will be inquired of by His children. Therefore a week of prayer, as the initial, general movement, to inaugurate the opening of the centennial year, will commend itself to

the heart and mind of every earnest Christian worker. If endorsed and engaged in by all, could there be a more auspicious beginning to the vast undertaking? It will link God's omnipotence with our weakness, insuring success.

It is proposed that meetings for prayer shall be held in Woman's Mission Societies every day during the first week of January, beginning with Sunday, January 3, 1892; in the churches when practicable; at the homes when necessary. While many will be isolated from such privileges, it is earnestly hoped that the week of prayer will be observed by individuals, so that our whole Baptist sisterhood throughout the South may with one voice be petitioning the throne of Almighty grace and power for the needed blessings. Who does not need the power of the Holy Ghost in her heart and life, or an increase to her Christian liberality, or deeper consecration of soul and body to her Master's work? Who does not desire that chapels shall be built at home and abroad, that all missionaries, whether in this country or foreign lands, shall be blessed and their number greatly increased, and that the Christmas Offering shall be worthy of the Christ-child who gave Himself? Every one desires these inestimable mercies. Let every one unite in asking "Our God who is great and of great power" for these blessings, which are according to his will.

Seven hundred thousand women asking for one thing at one time! Shall we be refused? Not if we are in earnest and are willing to answer our own prayers as far as in us lies. "Thy kingdom come"—we have as much of it as we really want.

A program for the week of prayer has been prepared in the hope that its topics of prayer may prove helpful in directing the thought and unifying the desire of Woman's Missionary Union. May the plan be approved of God and carried out by his willing servants.

The topics for the different days are as follows:

Sunday, a praise service; Monday, a prayer for the Holy Spirit; Tuesday, Christian liberality; Wednesday, Ingathering of Christmas offering; Thursday, Chapel Building at Home and Abroad; Friday, Missionaries and Increase on Foreign and Home fields; Saturday, Consecration. Under each topic are suggestive outlines of thought. These programs are also in the hands of Central Committees for distribution on application.

In February, through the State papers, the Home and Foreign boards will submit a plan of collections, for the adoption of Woman's Missionary Union and the Sunday-schools throughout the South.—A. A.

\*NOTE.—\$125,000 to be raised for the Home Board as a permanent building fund; \$125,000 for the Foreign Board for church building, translations of the Scriptures and other permanent work.

### Second Quarter W. M. U. Treasurer's Report.

STATES.	Foreign Mis-sions.	Home Mis-sions.	No. Societies	New Socs & Bands.
Alabama.....	\$ 95.61	\$ 92.60	187	8
Georgia.....	852.89	342.26	323	10
Kentucky.....	66.43	35.85	.....	1
Louisiana.....	252.70	37.20		
Maryland.....	200.00	791.26	36	
Missouri.....	448.57	163.37		
Mississippi.....	363.01	201.67	471	11
South Carolina.....	959.55	295.06	139	11
Tennessee.....	34.61	122.50	102	6
Texas.....	545.02	177.05	160	12
Virginia.....	581.56	148.65		2

Some of the States report for other objects, as follows; Alabama, \$470.30; Georgia, \$1,550.15; Kentucky, \$115.54; Louisiana, \$514.61; Missouri, \$413.92; Mississippi, \$808.80; Tennessee, \$114.43; Texas, \$8,059.56; Virginia, \$269.60.

MRS. J. F. PULLEN,  
Treas. W. M. U.

### W. M. S. Anniversaries.

During the month of October and November many State conventions are held, and Woman's Mission Societies observe their anniversaries in connection with them. Louisiana, Tennessee, Arkansas, Alabama and Kentucky, have held such meetings and a short report of them would have been welcomed by the *Journal* and eagerly read by mission workers throughout the South. We have to emphasize *short*, not more than 300 words, because our space is limited and the objects of general interest so varied and numerous. At this writing, Virginia and North Carolina are holding meetings and we earnestly hope they will send a report for the next *Journal*. All MSS. must be in hand by the 10th of the month preceding issue, else they will be too late for the printer. We are indebted to the kindness of Miss Harper for the following report from

*Texas.*—The sixth annual meeting of the Baptist Women Mission Workers of Texas, held at Waco in October, was a marked success. More than fifty delegates were present, and numerous letters received from societies that could not send up representatives. Miss Mina Everett, Corresponding Secretary and Organizer, reported thirty-two new societies and three Missionary Unions organized, also numbers of societies that existed for local work only

have had enlarged conception of "occupy till I come," and are now joyfully contributing to almost every line of work that is in the hands of the Boards. The systematic use of the Prayer-Card has been very helpful in bringing about such gratifying results. The officers of last year were re-elected, and Mrs. Minnie Slaughter Veal was appointed Correspondent of Bands and Young People's Societies.

Though a long way from the centre of influence, Baltimore, and though there is much destitution within its borders, Texas expects to do her part in the Centennial movement. The women of Texas are being educated in missions. They have the Texas Baptist Worker columns in two State papers, besides literature sent out from the Baltimore Mission Rooms. The success and advance of woman's mission work in Texas is due in a large measure to the consecrated leader, Mrs. F. B. Davis, who for so many years has been at the head of the work.—*Hollie Ann Harper, Dallas, Texas, Oct. 7, 1891.*

*Maryland.*—On October 27 was held the ninth annual meeting of Woman's Baptist Home Mission Society of Maryland. It was an occasion of special interest, as it marked the close, in the providence of God, of two lines of work, viz: among the Indians at Levering Manual Labor School and in New Orleans. Both of these departments of effort had become endeared by long years of service; but the Indian School was a tie of peculiar interest, as its aid had been the inspiration to all our Home Mission work through the years of its existence. \$10,885 in money and clothing had been the practical expression of Maryland Baptist women's interest and sympathy in this work during nine years. The Creek Nation, from sale of lands to government, have become self-supporting. We await the planting of another Indian mission among the many still needing help, with unabated interest in this Christian and patriotic branch of service. The Valence St. church in New Orleans has also acquired strength enough to stand alone. The unexpended energies of these two lines of completed effort will be given to greater aid for frontier missions and the support of Miss Minnie Diaz in Cuba. The maintenance of two girls in the Cuban school is also promised, with continued aid for the colored people and for State missions.—\$3,648.99 were the contributions of the Society last year from 36 societies, 36 bands and 13 Sunday-schools, with a nickel fund for expenses, in addition, of \$103.74. Miss Annie Armstrong is President of the Society.

*Kentucky.*—Mrs. W. H. Matlock, 1517 Brook St., Louisville, has been appointed

Cor. Secretary of the State Central Committee. Christmas literature and programs for the Week of Prayer may be procured from her or from Miss E. Broadus, President, 821 Fourth St., Louisville. The annual report was adopted by the General Association after various kindly and encouraging remarks, and will be incorporated in the minutes of the Association.

### Mission Bands.

We find in our experience that it is far easier to organize than to hold the children. In my opinion several things are very necessary to successfully accomplish this most desired end. Among these, I would first mention the importance of a good live leader. It is usually the case that a children's band is organized by an older person, and, for a time at least, kept in running order by such a one; or, if this is not the case, there is some power behind the throne, to which is referred questions of importance, and which really keeps the machinery in order. But it is a fact that there are many, very many, who would succeed beautifully in officering a woman's missionary society who would utterly fail in holding a children's society. It requires tact, as well as talent of a peculiar order, to sustain an interest in such a society. I believe our churches ought to be so interested in mission bands and in training children and young people to become our future workers, that when they see the interest waning for want of proper leadership, they should, at once, and without hesitancy, appoint a competent person to fill the position, and so interest themselves in the work as to make the children feel and realize that they are really working in the vineyard of our common Lord.—*Mrs. E. F. Rogers.*

*Missouri.*—W. M. U. has a two column missionary department in the weekly edition of "Kind Words," Nashville, Tenn., in aid of bands.

### ELLIE AND THE HEATHEN.

"Papa, are there really any heathen in this country? Bro. Howard said there were when we were driving. We were out 'hunting chickens, eggs and butter to make good things' for Christmas, and we stopped at ever and ever so many huts in the hills, and couldn't get any. Uncle Bill said they had never heard of chickens and eggs and butter before, and called the people 'po' white trash,' but Howard said they were heathen," and Ellie looked very solemn.

Mr. Bradford smiled at his little daughter's face, then thoughtfully said, "Well, I guess they are heathen, my child."

He remembered how, one night when he first visited the mountain region of Alabama—to which he had recently moved from a distant State—he was caught in a snow-storm miles from his stopping place, and concluded to spend the night at one of these huts. He halted at one and asked if he might stay. The master of the house pointed to a pallet on the floor, and said, "Waal, Mister, yer kin have what we uns has," but as this pallet was already occupied by six sleeping children of various ages, and the old man and woman and two grown sons were yet to retire, he concluded that solitude was preferable, and spent the night in his buggy. Next morning, he went to the house and asked for something in which to wash his face. After much search and consultation among the members of the family, a black, greasy skillet was brought forth. Since that time, he had found this was the way they all lived. Yes, they were a heathenish people.

Little Ellie's face grew more serious at his answer.

"Oh, Papa," she said, "Miss Addie used to tell me in the Sunday-school class so many dreadful things about the heathen. Do you think," she added in a frightened whisper, "that they will throw us into the river as they do their children?"

Then the father explained to her that they were not heathen like the people of many foreign countries, but they were uneducated, very ignorant and degraded. And there were a great many such people through all our Southern States; people who knew nothing about comforts, conveniences or pleasures. "They never heard of your Christmas, little girl," he concluded with an affectionate smile, hoping to turn her thoughts to a pleasanter theme.

"Don't know about Christmas!" she repeated; then with a very solemn look, "nor about Christ, Papa?"

Her father flushed a little for he had not thought of this, Christian man though he was, and answered reluctantly, "No, dear, I don't suppose they do."

Both were silent for a few moments, then he determined to change the subject, for he did not like the pricks of an awakened conscience. So he said, "Come, Ellie, find Rose and little Mary and sing some of your Christmas carols and see if we cannot get into the holiday spirit—it is high time, with Christmas only a week off."

The Bradford family were gathered in their pleasant parlor at evening. The children took the book of Christmas carols they had used in their old home, and standing with the fire-light playing

over their young faces, the little sisters sang in their sweet, childish voices of that "wonderful story," how the angels came to the shepherds of old, bringing the tidings of a Saviour, and how the wise men followed the glorious star till it stood o'er the babe of Bethlehem.

And yet the sweet picture his little ones made in the midst of comfort and ease—and yet the glad Christmas songs—did not quiet that awakened conscience. Mr. Bradford had come here for the sole purpose of making money; and in all his plans for improving the embryo town in which he had settled, not once had he thought of a Sunday-school or a church, where he might hope to see gathered the benighted people from the surrounding hills, that they might receive the bread of life.

Nor did Ellie's childish heart forget in the happy songs, the people who had no Christmas and no Christ. That night, in her dreams, again and again, she saw the angels carrying glad tidings of great joy to the shepherds, and the beautiful star guiding the wise men—and then—oh, those people who had no Christmas and no Christ!

Next morning, a pair of little arms were laid about Papa's neck and a soft cheek against his, and Ellie said:

"Papa, couldn't we have a Christmas tree and invite all the poor children from the hills to come?"

And Papa answered, "Yes, dear, just as many of them as we can reach."

Ellie waited a minute, then added, "And Papa, afterward couldn't we have a Sunday-school every Sunday for these poor children?"

And again he answered, "yes, dear, I think we can."

Thus began a noble work for a lost people—just as surely lost as any heathen in the depths of Africa, although within fifty miles of church spires and Sabbath bells. Not only was this family greatly blessed in unselfish labor, but many were the friends at the old home, who shared in the work and blessing, contributing money and clothing; while from the little friends of Ellie, Rose and Mary, came many a package of dolls and playthings, story books and papers—and many of these helped to sow the seeds of life.—Mrs. E. Y. Mullins, Baltimore, Md.

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## SUNBEAM CORNER.

Number of societies organized, 482; amount reported to "Cousin George" since April 15, 1891, \$2,067.56; amount reported during the month, \$788.91. 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.)*

Sunbeam Societies can borrow costumes of numerous missionary lands from the Woman's Baptist Foreign Missionary Society, room 33, Tremont Temple, Boston, Mass. The cost is the express, and a small additional fee. For Sunbeam days this information may be valuable.

New societies: Fifteenth Avenue Church, Meridian, Miss.; Trinity, Miss.; Clinton, N. C.; Richardsville, Culpeper Co., Va.; Vienna, Ga.; Hopeful Sunbeams, Pat's Store, Va.; Pine Grove, Va.

Meridian, Miss., \$25. "We meet weekly, and contribute one cent per week. One week in each month we have a regular missionary meeting, when I read the letters from our foreign missionaries, and other pieces in the *Journal*.".....Fork Union, Va.—Since our last report the Sunbeams at Fork Union have sent to H. Ryland \$2 for foreign missions.....Midway, Ala., \$2.11. "We finished China, and I think they know a good deal about it. Since I have been President, three members have been converted and

joined the church.".....Miss Alfred leaving New Orleans for Dallas, writes about the Sunbeams: "I have never been associated with a more zealous, earnest band, and regret that my connection with them has ceased.".....The Mississippi Sunbeams reported through Mrs. Mattie L. Leavell, Cor. Sec'y and Treas. Central Committee. from April 11 to July 24, the sum of \$569.46. This is a good showing. Let the other States keep up with Mississippi.....Greenville, Ala., \$10. "This amount has been raised entirely by monthly dues, each child paying five cents a month. This is our first contribution." Very good, indeed.....The Pine Forest Sunbeams, Lima, S. C., report \$2.65.....Grenada, Miss., \$5.56. This was the collection for the month of June, and all of it went for foreign missions....."The Wellford (S. C.) Sunbeams are doing well. They meet regularly, and show considerable interest. We forward to-day to Dr. Tupper, \$1.50.".....Macedonia Sunbeams, (Hick's Wharf, Va.,) report \$2.48, and three new members.....Salem, Va. "A fine Sunbeam day for Mexico in October. Collection, \$15. Bro. Hobday, Superintendent of the Orphanage, gives public blackboard lectures on the missionary subjects as they come up. \* \* The Sunbeams will have a chestnut hunt soon.".....Hampton, Va. \$14. Do-Without Sunbeam Band, \$1.65. Harris Creek Sunbeams, \$2.62.....Sardis, Miss. "Since we reported to you we have collected \$35. \* \* We have 143 names on our list. We are going to work entirely for foreign missions soon.".....Bulloch's Creek Sunbeams, S. C., \$1.20. "Our society is still flourishing.".....Ozark, Ala., "since March, \$37.31." Of this, \$27.80 has been previously reported. This is a wide awake society.....Fork of Elkhorn, Ky., \$13, "for educating Maria Salayar at Madero Institute, Saltillo, Mexico. We are hopeful, and wish to do more work this fall and winter.".....Little Workers, (Bronston, Ky.,) Sunbeams, \$3.94. This society is supplying itself with missionary literature. The reading of the tracts on missions which they have secured will keep up and increase their interest in the great work.....Houston, Halifax Co., Va. "We meet twice a month for actual study of missions. \* \* Our President talks to us one Sunday on a special country and its missionaries, and reviews us the following meeting. We are trying to lay a solid foundation for the foreign mission work. Our last contribution was to the Zacatecas church, \$15.59.".....Birmingham, Ala., (1st church,) \$37. This society has re-organized and gone to work in good earnest.....Quitman, Ga., \$12.42. Prosperous and progressive.....The Palmyra (Va.) Sunbeams are re-organizing for work. ....The Upper Essex (Lloyds, Va.) Sunbeams, \$6.37. "During the months from April to October, we have raised \$14.95 for the chapel at Rio Janeiro.".....Beulah Sunbeams, Enon church, S. C., 30 cents.....Spring Sunbeams, Catawba church, S. C., 40 cents.....Furman, Ala., \$21.25. The Sunbeams "are retaining their interest very well, and all seem to like the society. We give money without having festivals, &c." .....Chester, S. C., \$12.66. "The public meetings are always very much enjoyed; the children take a great interest in them.".....Pruitt Sunbeams, Milledgeville, Ga., \$3.90. And \$2.25 of this is the Centennial Chapel fund. May our Sunbeams do much in this work!.....Hat Creek, Va., \$3.20. "I have organized another Sunbeam society at Pine Grove, a mission station with eighteen members. We have in the treasury \$1.16."

## RECEIPTS FOR FOREIGN MISSIONS

*From October 17th to November 16th, 1891.*

ALABAMA.—A Friend, for 1st Baptist church in Jerusalem, \$1; By W. B. Crumpton, C. S., (of which \$6 for girl in Madero Institute, \$18.78 for Zacatecas ch., and \$5 for Maggie Rice Memorial,) \$407.98; Eufaula Ass'n. by Geo. B. Davis, \$163.07; Mt. Carmel Ass'n. by T. J. Rigney, \$5; By W. B. Crumpton, C. S., (of which \$7.40 for girl in Madero Institute, \$2.50 for Mexico,) \$545.82; 1st ch., Eufaula, by J. C. Hiden, \$14.50. Total, \$1,137.37. Previously reported, \$1,375.95. Total this year, \$2,513.32.

ARKANSAS.—By J. B. Searcy, V. P., \$72.95; By Mrs. M. H. Remley, Monticello, \$10; By Mrs. E. Longley, Little Rock, (of which \$5 for Miss Smelser, \$5 for Rio, and \$1 for Maggie Rice Memorial,) \$11; By Eugene Oliver, Revilee, \$1; By D. H. Hardin, Springdale ch., \$3.50;

B. W. Wilson, Springdale, \$5; By J. D. Searcy, V. P., \$72.85; By J. B. Searcy, V. P., \$75. Total, \$251.30.

Previously reported, \$564.04. Total this year, \$815.34.

DISTRICT OF COLUMBIA.—5th ch., Washington, by Jos. B. Bailey, Tr., for support of Wm. D. King, China, \$300.

Previously reported, \$760. Total this year, \$1,060.00.

FLORIDA.—By W. N. Chaudoin, C. S., \$50.

Previously reported, \$276.70. Total this year, \$326.70.

GEORGIA.—W. M. S., Stamp Creek ch., by Mrs. L. W. Leach, \$1.51; North Georgia Con'n, by F. C. McConnell, Tr., \$50; 1st ch., Augusta, by Miss Mary E. Wright, for support of W. H. Sears, missionary to China, \$250; By J. G. Gibson, C. S., \$1,178.63; W. M. S., 1st ch., Atlanta, by Mrs. J. H. Goldsmith, Tr., for Mexican girl, \$7; W. F. M. S., Americus ch., by Mrs. Katie F. Shaw, Tr., (of which \$2.50 from Mrs. Cawood,) \$8.35; By J. G. Gibson, C. S., (of which \$2.25 for Brazilian chapel, and \$2.50 for Zacatecas,) \$1,566.77. Total, \$3,062.26.

Previously reported, \$2,423.89. Total this year, \$5,486.15.

INDIAN TERRITORY.—By Uriah Farthing, Fleetwood, for China, \$1.

Previously reported, \$4.53. Total this year, \$5.53.

KENTUCKY.—"Vacation Club," Louisville, by G. L. Burton, \$1.25; By B. F. Hampton, Caneyville, \$1. Total, \$2.25.

Previously reported, \$3,123.89. Total this year, \$3,126.14.

LOUISIANA.—W. M. S., 1st ch., New Orleans, by Mrs. M. C. Cole, \$10; By G. A. Turner, Tr., \$100; By Mrs. Helen Covington, Red Land, \$1; By E. K. Branch, Pineville ch., \$5.45; Boyce ch., \$5. Total, \$121.45.

Previously reported, \$109.08. Total this year, \$230.53.

MARYLAND.—Immanuel ch., Baltimore, by A. C. Pole, \$90.66; W. M. to W., of Maryland, by Mrs. Eugene Levering, Treas., (of which \$50 for China Bible-women, \$64.50 for Woman's work in Mexico, \$50 for Africa, \$35.50 for Centennial Fund,) \$200; By Joshua Levering, V. P., (of which \$241.40 from Rider fund,) \$389.10; A Friend, for support of C. E. Smith, Africa, \$600. Total, \$1,279.76.

Previously reported, \$1,002.61. Total this year, \$2,282.37.

MEXICO.—Zacatecas ch., by H. P. McCormick, \$9.80.

MISSISSIPPI.—Poplar Spring ch., by J. M. Smith, \$2.50; Miss'y Bees, Columbus ch., by Mrs. Nettie S. Whitfield, for Canton, \$15; By D. T. Chapman, Tr., \$234.75; Oktibbeha Ass'n, by W. F. Vance, \$7.30; By J. T. Christian, C. S., \$545.55; Starkville ch., by G. H. Carter, \$11; W. M. S., Crystal Spring ch., by Miss Lyda Young, Treas., \$5. Total, \$821.10.

Previously reported, \$1,136.48. Total this year, \$1,957.58.

MISSOURI.—Robt. Allen, Worcester, by N. S. Johnson, \$1.

Previously reported, \$3,742.42. Total this year, \$3,743.42.

NORTH CAROLINA.—By J. D. Boushall, Tr., \$800; By Mrs. S. E. Herring, Moore's Creek, 50 cts.; By J. D. Boushall, Tr., \$1,500.00. Total, \$2,300.50.

Previously reported, \$2,307.05. Total this year, \$4,607.55.

NORTH CAROLINA—WESTERN CONVENTION.—By A. H. Cobb, Tr., \$32.40; By A. H. Cobb, Tr., \$33.84; By A. H. Cobb, Tr., (of which \$31.25 from 1st ch., Asheville, for support of Mrs. Greene,) \$118.80. Total, \$185.04.

Previously reported, \$517.15. Total this year, \$702.19.

SOUTH CAROLINA.—B. League and wife, by G. H. Jones, \$1; Santee Ass'n, by C. C. Brown, \$46.40; Pee Dee Ass'n, by T. H. Bethea, Tr., \$50; By W. W. Johns, 50 cents; Cherokee ch., by W. W. Johns, \$1; Wellford Sunbeams, By J. E. Covington, \$1.50; Welsh Neck Ass'n, by W. C. Coker, \$120.54; By G. W. Bussey, Parksville ch., \$7.60; Parksville S. S., \$2; Red Hill ch., 55 cents; Saul Dam ch., by D. P. Platt, \$3.36; By J. W. Blanton, Mizpah ch., \$3; Amelia ch., \$3; Mt. Creek ch., by J. Leslie Andrews, Tr., \$15.43; Fair Forest S. S., by G. W. Turner, Tr., \$7.04; By B. P. Robertson, Oak Grove ch., \$1.80; Double Springs ch., \$1.85; By H. L. Baggott, Sardis ch., \$1.55; W. M. S., Sardis ch., \$5.90; Mt. Ebal ch., \$2.40; Antioch S. S., \$1.50; Horeb ch., by Jno. W. Chiles, \$5.60; Lewisville ch., by D. H. Crosland, \$15; Mt. Zion ch., by C. S. Ford, Tr., \$4.45; Goucher Creek ch., by M. F. Guthrie, Tr., \$3.05; Wellford ch., by R. N. McClain, \$8; Orangeburg Ass'n, by Thos. E. Rickenbacker, Tr., \$75.62; By J. S. Ezell, Mountainville ch., 88 cents State Line ch., 55 cents; By W. W. Keys, Greenville Ass'n, \$73.37; North Greenville Ass'n \$18.62; Fairfield Ass'n, by B. J. Quattlebaum, \$2.65; Chester ch., by E. T. Atkinson, Tr., \$10; South East Ass'n, by A. J. S. Thomas, \$36.26; By Jno. Stout, for Miss. M. E. McIntosh, C. S. C. C., W. M. S., (of which \$79 for Mary Harley, \$10 for Japan, \$1.84 for Zacatecas, \$2.65 for North China, \$2 for China, \$1.65 for Mary Dean,) \$392.91; Pee Dee Ass'n, by T. H. Bethea, \$5; Way Creek ch., by W. H. Waters, \$4.50; Bennettsville ch., by J. T. Douglas, Tr., \$20; Cheraw ch., by Miss Annie J. Evans, \$5. Total, \$959.38.

Previously reported, \$4,076.29. Total this year, \$5,035.67.

TENNESSEE.—L. M. S., Central ch., Nashville, by Mrs. M. S. Roberts, \$11; Woman's Ass'n, 1st ch., Chattanooga, from Mrs. Nelson and Mrs. Holtzclaw, for Maggie Rice chapel, by Miss Laura D. Eakin, Tr., \$7.50; W. M. S., Powder Spring ch., by Noah Haggard, \$5; Watauga Ass'n, by S. B. Lins, \$27.57; Gravelton ch., by T. W. L. George, \$3.88; Lascassas S. S., by T. J. Saunders, \$5.35; Central ch., Chattanooga, by D. M. McReynolds, \$7.89; Little Sunbeams, 1st ch., Memphis, by F. W. Swift, for Zacatecas, \$25; Trinity ch., Memphis, by Mrs. M. D. Early, \$2.50; L. M., Concord ch., by Mrs. Kittie Wright, \$6.50; "A Friend of Missions," for Mexico, \$4; By T. J. Allison, Piney, \$6; Trenton St. ch., Harriman, by J. B. Stevens, \$1.97; L. M. S., Sevierville ch., by Mrs. N. C. Atchly, Tr., \$5; By Mrs. Alice De Courcy, Jackson, \$8; By Pink Maples, Catlettsburg, \$10; W. M. S., Alder Branch ch., by Pink Maples, \$5; By W. M. Woodcock, Tr., \$17.25; Union ch., by R. R. Bayless, \$2.17; L. M. S., Harmony ch., by L. C. Howse for W. D. Powell, \$5; East Tenn. Ass'n, by J. C. Vinson, \$12; Holston Valley Ass'n, by T. J. Shanks, Tr., \$9.52; By Mrs. J. W. Settle, Nashville, \$1. Total, \$189.10.

Previously reported, \$1,594.16. Total this year, \$1,783.26.

TEXAS.—Prairie Dale ch., by I. T. Farmer, \$20; W. M. S., 1st ch., Galveston, by Mrs. E. J. Myers, for Mexico, \$5; By J. M. Carroll, Agt., \$1,928.10. Total, \$1,953.10.

Previously reported, \$3,878.99. Total this year, \$5,832.09.

VIRGINIA.—L. S. Soc., Clay street ch., Richmond, by G. M. Rawson, for 2d story to Madero Institute, \$5.

Previously reported, \$4,902.28. Total this year, \$4,907.28.

AGGREGATE, \$12,629.41. Previously reported, \$32,022.01. Total this year, \$44,651.42.